

THE  
General Baptist Magazine

FOR

THE YEAR 1799

CONSISTING CHIEFLY OF

BIOGRAPHY,  
BAPTIST HISTORY,  
SERMONS & ESSAYS,  
CORRESPONDENCE,  
CHRISTIAN PHILOSOPHY,

SACRED POETRY,  
A CANDID REVIEW OF SELECT  
PUBLICATIONS,  
AN OBITUARY,  
&c. &c. &c.

---

---

V O L. II.

---

---

LONDON:

PRINTED BY J. SAMMELLS, NO. 14. GEORGE'S COURT,  
CLERKENWELL;  
FOR D. TAYLOR, NO. 20. MILE END ROAD; AND SOLD BY  
W. BUTTON, NO. 24. PATERNOSTER-RROW;  
AND J. TAYLOR, NO. 15. UNION-  
STREET, BISHOPSGATE-  
STREET.

---

---

1799.

# ADVERTISEMENT

RESPECTING THE THIRD VOLUME.

---

THE honour which the public have done to the first and second Volumes of the General Baptist Magazine is respectfully acknowledged. We trust the third Volume will be still less unworthy of their patronage. We wish to avoid what a serious mind would call dull; yet we shall still keep solid edification in view, as a principal object. It is intended in the third Volume, to give a greater number of short Essays on passages of Scripture, and on the peculiar doctrines of the gospel; and of extracts from the History of Christian Baptism in former ages, than have been found in the two preceding volumes. Some Extracts and Anecdotes respecting the state of the Jews, in the several ages of Christianity, and the various nations into which they have been dispersed, will, we presume, be entertaining and improving: particularly respecting the Impostors that have arisen among them, since

since they rejected the Lord of glory. Notwithstanding the very advanced price of paper, we are determined that it shall not be inferior, but we trust, both paper and print will be found superior, to that of the two preceding volumes. Our prayer is, that whatever we publish may subserve the two great purposes which we wish perpetually to keep in view; the edification of our readers, and the glory of our adorable Redeemer.

THE  
General Baptist Magazine

For JANUARY, 1799.

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 Vol. I. p. 488.*

*Clarke's Lives of sundry eminent Persons, p. 148.*

HE was now, as formerly, a careful redeemer of his time, rising about four o'clock in the morning, and spending a considerable time in meditation and prayer, and then following his studies close in some corner of the prison where he could be private: and sometimes he spent almost whole nights in these exercises, only lying down in his clothes for an hour or two, and then up again. Those which visited him he did not entertain with frivolous and frothy discourses, but with such as were profitable, and for their edification, applying himself unto them according to their several capacities, exhorting them to such gracious practices, which by reason of their age or temper, calling or condition, he judged them to be most defective in, and dehorting them from such evils, as he thought them most prone unto. He rejoiced that he was accounted worthy to suffer in the cause of Christ, and encouraged the timorous; by his own, and others experience, of God's goodness beyond what they could have expected.

He carefully observed that rule, Matt. v. 44. "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you." He never exclaimed against those who were the chief instruments of his sufferings, but pitied and prayed with St. Stephen, "Lord lay not this sin to their charge." The greatest harm he wished them, was, that they might be con-

verted, sanctified, and their souls saved in the day of the Lord Jesus.

During the time of his imprisonment it could not be discerned that his health was impaired notwithstanding his incessant labours. Yet, probably (as the physicians afterwards judged) the foundation of that weakness which presently after surprized him, and occasioned his death, was then laid.

At his enlargement from prison he was more earnest in his work than before: Yet willing to preserve his liberty among his people, who had no minister that had the oversight of them, though some came and preached to them in his absence: And such multitudes resorted to him, that he judged it necessary to divide them into four parts, resolving to preach to them four times each sabbath; but finding that to be beyond his strength, which was much decayed, he was fain to forbear it, and preached only twice on the sabbaths, yet oft on the week days besides, at home or abroad. He pressed all that feared God, especially such as were of a timorous spirit, to be courageous and active for God, and to be much in mutual conversings together, now that their ministers were withdrawn, and to be much in praises and thanksgivings unto God, delighting themselves in him, and denying themselves for him, and resigning themselves, and all they did enjoy, to him, that the world might see, that they could live comfortably on a God alone, on his attributes and promises, though they should have nothing else left.

He much pressed the unconverted to be more careful for the salvation of their souls, especially considering, that those were now removed, which longed for, and watched over their souls, and they were fallen into the hands of such as wanted either skill or will to promote their welfare: Shewing them, with most tender affections, what miserable creatures they were whilst unconverted, and how his heart did yearn for them; How he did pray and weep for them when they were asleep; How willingly he had suffered a year's imprisonment for them, nay, how readily he would shed his blood to procure their salvation.

But it pleased the all-wise God to take him off from this eager pursuit of his work and designs for him, by visiting him (in the latter end of August) with much weakness, within three months after he came out of prison. For being requested by a people, whose pastor was absent, to preach, and administer the sacrament unto them; the place being sixteen miles off, he was so disabled by the journey, that he could not perform both; yet, because many of them came far, he forced himself

himself to preach to them; though to his great prejudice, and after three or four days, with much difficulty he returned home, and had the advice of the best physicians thereabout, who, all of them judged that it proceeded from his abundant labours, and preaching too soon after his meals, as he did, when he preached four times a day. This had so abated the natural heat of his stomach that no food would digest, nor often stay within him.

He felt no pain, but had a constant discomposure in his stomach, and a failing of his appetite, that for many weeks he could not bear the scent of flesh-meat, nor retain any liquors or broths, so that he consumed so fast, that his life seemed to draw near to an end; but God was pleased so to bless the means, that after two months he recovered of this distemper; yet so lost the use of his arms, that from October till April, he could neither put on or off his clothes, nor write any thing. His physicians and friends earnestly besought him to intermit his labours, but could not prevail. For he continued to preach once, and sometimes twice every sabbath, and to visit from house to house all that winter.

In the spring God was pleased to restore unto him the use of his arms, for which he was exceedingly thankful, and they had great hopes of his recovery: And the summer following, by making use of some mineral waters, near Devizes, his strength was much increased, and he found much good by them. But trusting too much to that strength, his weakness returned often upon him the next winter, and more in the spring following. Yet his fits continued not long at a time, so that he preached, not according to, but even beyond his strength, at home and abroad: Sometimes going into remote places, where they had had no meetings since the removal of their ministers, which was about the space of two years: And he engaged some of his brethren also to take their turns, which they did with great success.

Now was he again much threatened, and warrants were often out for him, which he rejoiced at, that when (by reason of his distempers) he could do little for God, God would so honour him, that he should suffer for him in a prison; and would often say with much cheerfulness, that they could not do him a greater kindness: But God not seeing him fit for the inconveniences of a prison, was pleased to spare him.

The five mile act now taking place, he removed to a place called Willington, five miles from Taunton, to a dyer's house in a very obscure place, where he preached on the Lord's day as he was able: But the vigilant eyes of his

enemies soon found him out there, and resolved to remove him, and a warrant was put in the constable's hands to apprehend him: And the dyer was threatened to be sent to the goal for entertaining him: Hereupon he returned to Mr. John Mallack's house, a merchant, who had often solicited him to take his house for his home, and he now accepted of his courteous offer: But many of his friends in Taunton were so earnest, that to satisfy them, he went to their houses and stayed with some a fortnight, with others three weeks or a month, yet still taking Mr. Mallack's for his home: And he went from no house without serious counsels, comforts or reproofs, as their condition required.

He went from no house that was willing to part from him; nor could he satisfy the requests of one half that invited him to their houses: So that he would often bless God, and say with holy Mr. Dod, that he had a hundred houses for one that he had parted with: And that though he had no goods, yet he wanted nothing, his Father caring for him in every thing; so that he lived a far more pleasant life, than his enemies that had turned him out of all.

He was exceedingly taken with God's goodness in Mr. Mallack's bountiful entertainment of him, whose house, gardens, and walks were very delightful to him, being so pleasant and curious, and all accommodations within suitable thereunto; which made him often to say, that he did (as Dives) fare deliciously every day; but hoped to improve it better than he did: And that God had inclined his heart to care for many poor, and for several of his brethren in the ministry, and that now God did reward him, not suffering him to be at any expence upon himself or wife.

He was a great observer of each day's providences, and would every night before he went to sleep, reckon them up to his wife, to raise his own and her heart to praise the Lord, and to trust to him, of whose care and goodness he had such manifold experiences.

The time for his going to the waters being come, he desired to keep a day of thanksgiving for all God's mercies to him and his friends; and accordingly July the 10th, 1665, divers of his brethren in the ministry, and of his friends in Taunton, met at Mr. Mallack's house, about a mile from the town; where, after they had been a while together, came two justices, with others attending them with swords, and brake open the doors by force (though if they had pleased, they might have unhatched them) and with much derision and threatening language, took their names, and committed them to some constables,

stables, charging them to bring them the next day to the Castle-Tavern in Taunton, before the justices of peace there. The next day the prisoners were brought forth, and answered to their names as they were called; and after two days tedious attendance, were all convicted for keeping a conventicle, and sentenced to pay three pounds a piece, or to be committed to prison for threecore days: But few of them either paid their fines or suffered their friends to pay it for them. Whereupon Mr. Alleine, and seven ministers more, and forty private persons were committed to Ilchester goal. When Mr. Alleine came to the prison, his deportment and conversation was every way as exemplary as it had been in his former confinement. And notwithstanding his great bodily weakness, yet he constantly took his turn with the other ministers in preaching, which they performed, mostly, twice a day, besides other religious exercises, wherein also he did bear his part.

Though he had many of his flock imprisoned with him, whereby he had the fairer opportunity of instructing and watching over them: yet was he not forgetful of the rest that were at liberty, but wrote many letters to them, full of serious and profitable matter, from which they might reap no small benefit, whilst they wanted his bodily presence: He was also very solicitous for those that were with him, that they might be the better for their bonds, walking worthy the many and great mercies they had enjoyed during their imprisonment; that so, when they returned to their houses, they might speak and live forth the praises of God, carrying themselves in every respect as became the gospel for which they had suffered; which he made to appear by that wholesome counsel which he gave them the morning wherein they were delivered, which consisted of two heads.

The first was of Exhortation:

1. To rejoice with trembling in their prison comforts, and to see that they kept them in a thankful remembrance all their lives.

2. To feed and feast their faith upon prison experiences.

3. To let divine mercy be as oil to the flame of their love. "O love the Lord all ye his saints!"

4. To keep their manna in a golden pot, and not to forget him, who hath said so often, "Remember me."

5. To let the bonds of their afflictions strengthen the bonds of their affections; to love one another the better.

6. To let present indulgence fit them for future hardships.

7. To cast up their accounts at their return home, and to see whether they have gone as much forward in their souls, as they have gone backward in their outward estates.

8. To



8. To see that the snuffers of the prison make their light to burn the brighter; and that their course and discourse be the more favourable, serious and spiritual for this present trial.

9. To see that they walk accurately as those that have the eyes of God, angels, and men upon them, to see what gainers they have been by this affliction.

The second was of Dehortation:

1. Revile not your persecutors, but bless and pray for them, as instruments of conveying great mercies unto you.

2. Let not the humble acknowledgement of God's mercy, degenerate into proud, vain glorious boasting, or carnal.

3. Be not prodigal of your liberty, upon a conceit that the prison will be easy, nor yet fearful of adventuring in a way of duty.

4. Do not load others with censures, whose judgment and practice differs from yours, but humbly bless God that hath so happily directed you.

Having spoke thus to his fellow prisoners, he spake thus also to his friends and brethren with them:

1. Let our experience be your encouragement. O love the Lord, ye our friends; love the Lord; fear him for ever; believe in him; trust him for ever for our sakes. We have tasted of the kindness of God. You know how good God hath been to us, both in spirituals and temporals. Encourage your hearts in the Lord your God: Serve him the more freely and gladly for our sakes. You see we have tried, we have tasted how good the Lord is. Do you trust him the more, because we have tried him so much, and found he is a friend so faithful, so gracious, that we are utterly unable to speak his praise. Go on and fear not in the way of your duty: Verily there is a reward for the righteous. God hath given us a great reward already; but this is but the least; we look for a kingdom.

2. My desire to our friends is, that they will all help us with their praises: Our tongues are too little to speak forth the goodness and the grace of God: Do you help us in our praises: Love the Lord the better; praise him the more; and what is wanting in us, let it be made good by you. O that the praises of God may sound abroad in the country by our means, and for our sakes.

His imprisonment prevented his going to the waters, which was the cause of the increase of his distempers all the winter following, and more in the spring; yet not so much as to take him wholly off his work, but that he preached, kept many days, and administered the sacrament to his people.

Going

Going to the waters in July, 1667, they had a contrary effect upon him to what they had at first; for after three days taking them, he fell into a fever, which seized on his spirits, and his strength decayed so exceedingly, that he seemed to be near death; but the Lord was pleased to spare him, and so far to restore him, that at six weeks end he returned to his people; yet then finding a great decay in his strength, and weakness in all his limbs, he was willing to go to Dorchester to advise with Dr. Lose, an able physician, from whom he had received many medicines, but had never any converse with him, nor had seen him.

The doctor soon perceived his weakness, and therefore advised him to stay there for a fortnight or three weeks, that he might direct him the better, and alter his remedies as he should see occasion, which he readily assented to. He had not been there above five days, but the use of all his limbs was suddenly taken from him; first his arms, then his legs, that he could neither stand, nor move a finger, nor turn in his bed. He was given over by physicians and friends, that saw him for some weeks lying in cold sweats night and day; and often, for some hours, half his body was cold, so that in their apprehension he was dying, and received nothing but strong cordials and broths.

Thus he lay from September 28th, to November 16th, before any amendment appeared, all which time he was very cheerful, praising and admiring God for his mercies: But his spirits were so low that he spake seldom, and then softly. He was free from pain, and when his friends admired his patience, he would say, that God had not yet tried him any thing, but in laying him aside from his work, and keeping him out of heaven. Being asked how it was with his soul in all his bodily weakness? His answer was, that he had not those ravishing joys which he expected, and which some did partake of: But he had a sweet serenity of heart and conscience, and a confidence in God, grounded upon the promises of the gospel, and did believe that it would be well with him to all eternity.

*(To be continued.)*

## SERMONS AND ESSAYS.

---

*To the Editor of the General Baptist Magazine.*

SIR,

**A**T p. 284, No. VII. of your Magazine, W. A. signifies a desire of an answer to the long disputed question, "Is faith "the gift of God, or the act of man?"

I do not think that it is in my power to settle this point, so as that it will not be disputed afterwards; but perhaps it may be disputed more, and if it be, it may, I hope, by being in better hands, be directly guided to the place where it should be, and settled there soon. I will, however, God willing, make a few observations on it, in order to place it, as I understand, in a scriptural, and a rational view. If the following lines be, in your judgment, fit to go abroad in your monthly traveller, they are at your service, and I, and several more, will be obliged.

1. That faith is very much celebrated in the Bible, especially Heb. xi. cannot be denied. That the sacred writers speak of it very often, as being of vast importance, is indisputable; this will, I think, sufficiently apologize for both the querist and the responder.

2. I think W. A. does not wish for a definition of the thing, but seems to have, and to allow me to have the common scriptural idea of faith, i.e. believing or trusting in Christ. As, therefore, you seem generally to wish for brevity, I shall take no time to examine the different acceptations of the word, but abide by the common one, "believing the truth "of the gospel, and believing on Christ as promised freely in "the gospel for salvation."

3. It is very observable, that this question does not appear to be so puzzling in the first Christian age, when the apostles lived, and preached, and wrote, as it has been the last fifty years in England. We never find these preachers telling their people that they could not believe until God gave them faith; nor when the preachers encouraged and exhorted the people to believe in Christ, or to have faith in God, did the people reply, "We cannot believe in Christ, nor have faith "in God, unless God give us faith." Most probably, the perplexity on this subject has arisen, like many other perplexities,

ities, by the darkness of popery. I am the more inclined to think and speak thus, because I am persuaded, that it is not necessarily the effect of any obscurity of the scriptures on the subject.

4. Whatever faith be besides, however it be enjoyed, or by what way soever a man is brought to have faith; that it is his own act whenever he has it, and however he doth it, cannot surely be doubted, till we resign all claim to common sense, and give up all regard for the Bible. More than fifty, or about fifty times, in the Bible, as if designed to settle this question, the holy writers use such terms and phrases as, my faith, thy faith, our faith, your faith, their faith, his faith, &c. which will appear by and by, to have no determinate meaning, but be quite unintelligible, if faith be not the act of the man. The scripture describes not only the exercise, but the nature, if there be any distinction of the nature and exercise of faith, by many figurative words, which cannot but prove faith to be the act of man: beside believing, believing with the heart, trusting in God, and trusting in the Lord, &c. there are such as taking hold, laying hold, eating and drinking, Christ, looking to Christ, fleeing to him, running to him; besides confiding in him, relying on him, coming to him, resting on his word, leaning on him, &c. There can be no dispute, that when these words are employed to describe the state, posture, and motions of the body, they describe, or imply action, the action of the persons of whom we speak. And do they not certainly intend the same, when used to describe the state and motions of the mind? I cannot think it necessary to proceed in the direct proof, or illustration of a doctrine so remarkably evident, otherwise it might be illustrated much, from the encouragements and exhortations to believe, from the reproofs for not doing it, and many other things: But it must be totally needless; because every one that believes in Christ, and knows it, knows that it is himself who believes it. About one hundred and fifty times, if I do not mistake, the holy writers speak of it directly as the act of man. In every state, and case, and mode, which is common to language, of the name, the surname, the verb and participle, they ascribe believing to men. I believe, do you believe? dost thou believe? we believe, ye believed, they believed, &c. &c. Is it possible that we should have such words as these in such syntax, if faith were not the act of man? If it be not so, have not the sacred writers strangely misrepresented it? Not to say that they have told one hundred and fifty untruths, directly or indirectly!

Having said as much as I think proper, on faith being the act of man's mind, I proceed to speak of faith as being the gift of God.

1. By a gift, we most commonly, and most properly, understand that which was the property of one person, or of several persons, or in the possession of some person, or in existence, before it became the property, or was in the possession of him to whom it is given, and that it was imparted as a donation from where it existed, or by him whose property it was, or who had the prerogative to give it.

It would be unnecessary, tiresome, and almost endless, to illustrate this remark as much as it might be, from the common use of the word give in the scriptures; but any who chuses may do it for himself. If the truth of the remark be allowed, as I hope it will, then, I think, it must be allowed also, that faith cannot be the gift of God in this common and proper sense of the word give. Because my faith had no existence, it was not in being in any part of unbounded space. It was not the property, nor in the possession of any person, till it was my faith. It was a real nonentity, till that moment that I became a believer in Christ. Christ, the dear object, existed before I believed; the gospel, promises, grace, ministers, by which, if I be a believer, I was encouraged, persuaded, and enabled to believe, all existed before I became a believer.

2. Faith is not represented in the scripture as being in the same predicament as many spiritual blessings are. For example: Faith is not among those that are properly called new covenant blessings. These are blessings promised to the believer, and which are enjoyed by the believer. Even the Jews themselves shall be partakers of these new covenant blessings when they turn to the Lord, and if they abide not still in unbelief, 2 Cor. iii. 14—17, Rom. xi. 23. A vast number of spiritual blessings, and religious privileges, are promised to believers, and the children of God, as such; and many great things are promised and ensured to mankind in general, including the children of God; but I do not recollect that the blessed God ever promised faith to any part of mankind. Where is it said in the Bible, "they shall have faith," "I will give them faith?" There is not any thing of this in either the new covenant, or in what the scripture hath given us of the covenant made with Christ as mediator. Believers, the children of God, are taught and encouraged to pray for the spirit, and for many good things; but I do not remember that unbelievers are taught and encouraged

encouraged to pray for faith. Hence, also, it is evident that faith is not the gift of God in the same sense as many other things are.

3. There is a great number of blessings, of which the New Testament speaks often and much, which are bestowed and enjoyed through Christ, such as justification, pardon, reconciliation, peace, access, strength, establishment, comfort, consolation, conquest, victory, salvation, deliverance from wrath, everlasting life, eternal glory, &c. But does the scripture ever place faith the same as these are placed in this respect? Is faith ever said to be bestowed, imparted, received, or enjoyed through Christ?

Some may, perhaps, by this time, be ready to say, or to ask, Do we then believe in Christ, and is faith from ourselves? Very far from it. There is a sense in which faith may be the gift of God; but it is not in the proper common sense, but in a figurative one. Many think that the apostle, Ephes. ii. 8, says, faith is the gift of God: many think so, but some dispute it. Some think that it is not the relative to the antecedent faith. I shall leave the learned to settle it; because we have plenty of scripture, which sufficiently explains it.

If the reader will seriously and candidly regard the following remarks, I hope they will be satisfactory. 1. In order that sinners might have faith, and believe, Christ, the adorable object of faith, was sent for awhile into our world, to finish that awful, glorious work, which, as mediator, he graciously undertook. This glorious undertaking was declared, i. e. written and preached in the world, in order to our faith. "These things are written that ye might believe that Jesus is the Christ, and that believing, ye might have life through his name," John xx. 31. "Faith cometh by hearing, and hearing by the word of God," Rom. x. 17. The blessed God undoubtedly saw it necessary, that sinners should be encouraged, induced, and persuaded to believe; he, therefore, has given us exceeding great and precious promises; proposed the most glorious privileges and blessings to be enjoyed in this world, while the believer lives in it, and ensured a world, a heaven, an eternal heaven of complete felicity to all believers. Now, by a figure which puts the means for the effect, faith may be called the gift of God. These, with many other things of the same nature, are the means which God uses to bring us sinners to believe. This is what the scripture calls, Acts xiv. 27, "opening the door of faith."

2. We are taught by the Lord Jesus, that, in order to enable us to believe, we must be drawn of the Father, i. e. of God. "No man can come unto me, except the Father which hath sent me draw him." "Except it were given him of my Father," John vi. 44, 65. This, it seems, was spoken to convince and instruct the self-righteous Jews; and it is well suited to convince them, and all of their character. This drawing, is partly by the word, as above; but from other texts we learn, that the grace and spirit of God are employed in drawing and influencing the minds of sinners to trust in Christ, Rev. xxii. 17, and 1. Pet. i. 22 is remarkable, "seeing ye have purified your souls in obeying the truth through the spirit." Acts xviii. 27, "who, when he was come, helped them much which had believed through grace." But what would be sufficient of itself, to place this matter in it's clear and proper light, is that definition of it by Paul to the Philippians, chap. i. 29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And that parallel representation, named above—except it were given unto him of my Father. I shall explain these texts presently. I only add here, that these passages are so plain, they appeal to the reason of man, as man is a rational creature, and to the experience of every believer in Christ. That faith cannot be the gift of God, in a strict and proper sense, common sense will show, because it is strictly the act of the mind of man. And yet common sense, one would imagine, would teach any one that he cannot believe in Christ unless it be given him, i. e. unless he be specially enabled to believe. It may be granted, that if believing in Jesus were nothing more than believing that he died for me, there would not be that special help required, in order to it, because there is nothing in the whole Bible more plain and positive than that glorious truth, "He is the propitiation for the sins of the whole world." Undoubtedly this truth has been believed by millions of mankind, just the same as other truths of history have been believed. Undoubtedly this dear, dear truth is established, and undoubted in the infernal regions; undoubtedly the prince of devils knows it, as evidently as he knows that Jesus Christ is the Holy One of God: But nobody will imagine that he is specially assisted to qualify him. However, believing in Christ is a very different thing from believing that he died for me. It is trusting in him to save me, 2 Tim. i. 12. I make no scruple of saying, that every poor sinner who does believe in Jesus, knows that he needed special divine help to believe.

3. To

3. To believe in Christ is a matter of such importance; the necessity of it to lost mankind is so great; the grace of God to man is so infinite; the need that poor sinners have of that grace, is so absolute, that, as the scriptures say, all the sacred Three are engaged in assisting and enabling men to trust in Christ. "No man can come unto me, except the Father draw him," John vi. 11.—"Who by him (Christ the Son) do believe in God," 1 Pet. i. 21,—"through the Spirit," verse 22.

4. If faith be at all a gift, it is the gift of God. Of this, I suppose, there is no doubt. From Phil. i. 29, it is evident that faith is a gift, the same as suffering persecution is. It is a manner of speaking that the sacred writers use sometimes. I mention only one more, viz. Rev. xiii. 7, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kinds, and tongues, and nations." This passage explains itself sufficiently. The beast to whom this persecution was given, is, I suppose, the church or the pope of Rome: The dragon is the devil. Persecution of the followers of Christ, for righteousness sake, is of the devil, in the same sense, in a degree, as the faith of believers is of God; and in the same sense as patiently suffering affliction is from God. The devil assists, encourages, persuades, and enables wicked men to persecute the good: God encourages, persuades, assists, and enables sinners to believe in Christ, and believers to bear their persecutions and sufferings patiently. To illustrate this a little, shall be the business of my next and last remark.

5. Every thing, by which a sinner is brought to believe, is of God, and many of the particulars are gifts of God. The contrivance of the plan of salvation is absolutely of God. It could not have been imagined, that the Lord Jesus should die for us: That we should be pardoned for his sake, through faith in him, if God had not, of his own good pleasure, appointed this method. This, with the gift of Christ, the gospel, &c. we have mentioned before; and I now add, that all the information, instruction, and knowledge necessary for a sinner, as a blind, ignorant, foolish creature, is from God. This is true, whether we apply it to the written word, or to that divine illumination which attends the word, read or preached. Turning from darkness to light by Paul's preaching; or if the Lord Jesus open the understanding, to understand the scriptures; or the blessed God open the eyes to behold the great things of his law; still all is of the free, rich grace of God!

All



All the influence and persuasion, by which the mind of a poor sinner is brought to resolve, when his understanding is open to chuse this wonderful way of salvation, and to believe in Christ, is from God. All the circumstances of divine Providence and grace, which are any way instrumental in this great affair, to humble the mind of a sinner, to show him the vanity and worthlessness of all the creatures and things of this present evil world, are either designed of God, or over-ruled by him, or both, for the purpose of leading his mind to Christ, the all, and in all. And, to say all in a word, whatever power or strength is needed to enable the sinner to believe in Christ, when he does believe in him, is from God. These hints, with much more that might be added, illustrate, in some degree, and are proved true, by the texts referred to above; especially, it is given to you to believe on his name, and, except it were given unto him of my Father. Nevertheless, faith in Christ is strictly, and properly, the act of the mind of the sinner; not without this divine help, not of himself; but with this help he believes in Christ.

Now, Mr. Editor, if these hints on this subject be in any degree suited for the purpose for which they are designed, they are at your service. That faith in Christ may be well understood; that many of our sinful fellow-creatures may be encouraged and enabled to believe in Jesus; that they who do believe in him may live by the faith of the Son of God; and that you and I, and all with whom we are acquainted and connected in the cause of Christianity, may experience divine satisfaction in life, in the near prospect of death, and in our last hours, in that we know whom we have believed, and are persuaded that he is able to keep that which we have committed to him, against that day, is the earnest and sincere prayer of  
 Your's, affectionately,

J. T.

---

*The Substance of Mr. Kingsford's SERMON at the Assembly,  
 on Iſaiah lxii. 1.*

---

(Continued from page 488.)

---

WE have noticed, 1, What we are here taught earnestly to seek after. "That the righteousness of Zion may go forth  
 as

“as brightness, and the salvation of Jerusalem as a lamp that burneth.” We proceed, 2, to consider the means we must use to this end, “I will not hold my peace, I will not rest.” Here is, 1, a firm resolution, built on the importance of the subject, it’s import is, “I will not be silent.” The present and future happiness of immortal souls, are objects of infinite magnitude, and well may Christians and ministers resolve to act in their respective spheres for the good of their fellow-men who must live for ever. May we all be disposed to say, these things have we desired of the Lord, and these will we seek after. We will pray for Zion, earnestly, affectionately, constantly. We will plead for Zion, among the ungodly and among the saints. To cry aloud and spare not—to sound an alarm upon the holy mountain, is to act like the disciples of Christ. “If these should hold their peace, the stones would immediately cry out.” But many make good resolutions, they “resolve and re-resolve, and die the same.” Therefore, 2, our text includes exertion. Many have a name in the church on earth, who see religion decline, and are unconcerned for it, whatever were their resolutions when they first joined the church; others there are, who are real friends to the Redeemer, and they see, with silent sorrow, the declining state of religion in the church of Christ. Are any such present? My brethren, this is not acting according to the model in our text: “I will not hold my peace.” Some are ready to say, were I placed in different circumstances than those I am in, I would exert myself for the good of the church of God. The best way to prove that this would be the case, is to exert ourselves in the situations in which Providence has placed us; if we do not, it is highly probable that other circumstances would produce other excuses. But, 3, our text implies perseverance: “I will not rest until the righteousness,” &c. It is not enough that “ye did run well,” but ye must endure to the end. Blessed is that servant whom his Lord, when he cometh, shall find watching. God’s watchmen must never hold their peace, day nor night. Ministers in indigent circumstances may experience much difficulty in persevering exertions, from the pressure of worldly embarrassments. In their Redeemer they may see that poverty and zeal united in the same person, for though he had not where to lay his head, yet such was his conduct, that it brought to his apostles’ minds a prediction which they saw accomplished in him, “The zeal of thine house hath eaten me up.” Those in possession of riches, are in danger of relaxing in persevering exertions in religion. Their connexions in life have a natural tendency

dency to prevent their condescending to men of low degree. Those comfortably settled in business, are in danger from their worldly pursuits, which without watchfulness and prayer, will make them hold their peace, and be at rest, when the state of religion calls for exertion and perseverance in the cause of Christ. Those who sit down with round salaries in churches well endowed, are in danger of becoming indifferent, indolent, insolent, and instead of persevering exertions, they may possibly content themselves with eternally reading over their old sermons, with more indifference in themselves, and less effect on their hearers than when they read a newspaper, yet they will tell God in every prayer, that they expect a large reward at the last day. Methinks it will be well if he does not say, "Son, remember that thou in thy life-time receivedst thy good things; for ye ate the fat, ye clothed you with the wool, ye killed them that were fed, but ye did not feed the flock." We must each give account of himself to God. Let us examine our own hearts, and let us be active for the good of souls in our stations as they are. Shall enemies triumph, and we be unconcerned? Shall Israel be in Egypt, and we not mourn? or Judah in Babylon, and we not say, "If I forget thee, O Jerusalem, let my right hand forget it's use. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy."

This brings us to the third thing proposed, namely, The motive that must influence our hearts—"For Zion's sake." Have you resolved to use persevering efforts in the cause of religion? What powerful motive has influenced your minds? It must be for the sake of something. Is it for the sake of worldly gain? Some have said, "put me into the priest's office that I may get a piece of bread." Worldly gain is what many have in view, and they shew, that to them "gain is godliness." Is it for the sake of a name? Many risk all for this. The builders of Babel engaged in that laborious work, saying, "Let us make as a name." Is it for the sake of Christ? His enemies have done much for the sake of their hatred to Christ (Matt. v. 11.) His disciples have done much, and suffered much, from love to Christ (as Rom. viii. 36.) Your love to Christ, and his church, is inseparably connected, for the church is his body, the fulness of him that filleth all in all. Let a regard to the church of Christ influence your minds in all your concerns in it, and in all your conduct in the world. For the sake of her peace and prosperity—for the sake of her God and Redeemer—her  
King

King and her laws—her ordinances and promises—her comforts and prospects, say in the language of my text, “I will not hold, &c.

“Ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.” Amen.

*To the Editor of the General Baptist Magazine.*

SIR,

THE insertion of the following Remarks of a celebrated Divine, from Josh. vii. 21, will oblige

Your's, &c.

ON COVETOUSNESS.

TO covet, is to desire beyond bounds—God hath set these bounds—he hath bounded passion by reason, and reason by religion and the nature of things. If a man of twenty years of age, to whom Providence hath given both reason and passions, should lay aside his reason, and make use of only his passions, he would act as preposterously as if having both legs and arms he should resolve to walk with his legs, but never make the least use of his arms. May I say? Yes, let me say, reason is intended to poise the passions, and to prevent a fall. Perhaps all this is too general, let us, in a short detail, shew the unreasonableness of covetousness.

Covetousness is unjust. Let the prince enjoy the privilege of his birth; let the man who hath hazarded his life for wealth possess it in peace; let the industrious enjoy the fruit of his labour, to transfer his property to myself without his consent, and without putting something as good in the place, would be an act of injustice. Only to covet is to wish to be unjust.

Covetousness is cruel. A man of this disposition is obliged to harden his heart against a thousand plaintive voices, voices of poor, fatherless, sick, aged, and bereaved people in distress; voices that set many an eye a trickling, but which make no impression on a covetous man.

Covetousness is ungrateful. A covetous man was once a child; has he no feelings of gratitude for his nurses? Or, if

they be dead, has he none for other poor women now employed in musing, such as he was, and whose tenderness and care will never be half paid for? He was once in business, hath he no feelings of gratitude for the old servants who assisted him to get his wealth? or, if they be dead, are none of their children or grandchildren left in want? Shall the whole world labour for this old miser, one to feed him, another to guard him, and all to make him happy; and shall he resemble the barren earth, that returns nothing to him that dresseth it? This is a black ingratitude.

Covetousness is a foolish vice; it destroys a man's reputation, makes every body suspect him for a thief, and watch him; it breaks his rest, fills him with care and anxiety, excites the avarice of a robbery, and the indignation of a house-breaker; it endangers his life, and depart how he will, he dies unblest and unpitied.

Covetousness is unprecedented in all our examples of virtue. The scripture shews us many sorts of good men, and honestly acknowledges their faults. One spoke unadvisedly with his lips, another cursed and swore, a third was in a passion, a fourth committed adultery; but which of the saints ever lived in a habit of covetousness? It is Judas who hanged himself, and not such as Peter whom covetous men imitate.

Covetousness is idolatry: It is the idolatry of the heart, where, as in a temple, a miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the great Supreme alone. The fears and the hopes, the sorrows and the joys of a miser hover about his idol as the spirits of the just wait round the throne of God. In effect, the blasphemy of such a criminal addresses that to gold which good men say to God—"Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

After all this, we affect to wonder that God should choose to give us one example of the punishment of such a sinner. We are not shocked at Providence, when we see a miser starve himself to death; but should the Judge of the world prevent his killing himself, and choose to make him edify the world by his death, after he had scandalized it by his life, why should we be astonished? This man was stoned and burnt with his companions, and the place was called (as the place of every miser deserves) "the Valley of Trouble, to this day."

Observe the miser with his bag; with what an arch and jealous leer the wily fox creeps stealthily about and about to earth

earth his prey! He hath not a friend in the world, and judging of others by himself, he thinks there is not an honest man upon earth, no, not one that can be trusted. Doth it not vex an ingenious soul to see such an image of a beast in the shape of a man? Disgustful triumph! "Behold it is hid in the earth, in the midst of my tent."

Remark his caution. He turns his back on his idol, trudges far away; looks lean, and hangs all about his own skeleton ensigns of poverty, never avoiding people in distress, but always comforting himself with the hope that nobody knows of his treasure, and that therefore nobody expects any assistance from him. How vexatious to any upright soul to see a wretch feeding on falsehood, and revolving in his memory, by way of pleasure, "Behold it is hid in the earth," &c. Take notice of the just contempt in which mankind hold this hoary mass of meanness; he thinks his wealth is hid; but it is not hid; his own anxious side looks betray the secret. People reckon for him, talk over all his profits, omit his expences and loss, and declare his wealth to be double what it is, and judge of his duty according to their own notions of his fortune. One lays out this good work for him, another rates him at so much towards such a charity, and all execrate him for not doing what is not in his power. Mark his hypocrisy: He weeps over the profligacy of the poor, and says, "it is a sad thing they are brought up without being educated in the fear of God." He laments every time the bell tolls, the condition of widows and orphans! He celebrates the praise of learning, and prays for the down-pouring of the spirit on his sanctuary, and then how his soul would be refreshed! What a comfortable Christian then would he be! Tell this "son of the morning," "there are schoolmasters waiting to instruct youth." Tell him of widows, orphans, &c. and all these wait only for a little of his money to pay for cutting a canal. See how thunderstruck he is! His solemn face becomes lank and black, he suspects he has been too liberal already, why he taxed and others spared? &c. &c. This ignoble soul tells you he would not give a wedge of gold to save you all from eternal ruin; but he says, God is not like him; God loves you, and will save you freely. This is strictly true; but this instead of freezing, should warm the hearts of all who are able, and set them a running into acts of generosity. "Joshua obtained a victory when the sun stood still; but when a rice was at work Joshua was defeated." — Grace be with you all. Amen.

# BAPTIST HISTORY.

## HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

*Continued from page 505 of Vol. I.*

From Anno 1755 to 1760.

WE have hitherto principally confined our attention to the progress of religion, and the state of the church in the county of Leicester, including a part of the counties of Derby and Nottingham. But while Barton, Melbourn, Kegworth, and other places in the neighbourhood of each, were the most fruitful fields in which these labourers were employed, there were other places which one or other were continually endeavouring to add to their boundaries. Nor were the regular preachers the only men who had the interest at heart. Every private member in a greater or less degree, seemed to possess an enterprising spirit, and an unconquerable desire and determination to propagate what to them appeared the truth of the gospel. And, however the more cool and dispassionate professors of religion might be disposed to pronounce these characters as enthusiastic and wild, yet it is presumed, the major part of Christians will own, they possessed a consistency in one view, which, alas! multitudes now must own they have lost, if ever they possessed it at all. These new professors regarded religion as the *principal thing*. They not only professed this, but their conduct evinced that they "counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord." Religion was uppermost with them, at home or abroad. Not only their sabbaths, but much of that time which others devote to secular concerns, and pleasing amusements, was by them diligently employed in conversing with, and instructing those, who, they thought, needed their services. This conduct, by modern, and fashionable professors, would be deemed excessively intrusive, and though in words they acknowledge religion to be the highest concern of rational beings, they treat it in a manner which evinces a contrary bias in their hearts.

It has already been noticed, that a small interest was raised at Hinkley in the county of Leicester, in which place Mr. Ault

Ault fixed his residence, and for some time continued to preach, even after he had separated from the people at Barton. His preaching, however, did not long prevent the Barton preachers occasionally paying their visits, as there were some who still were attached to their cause. Among these were Thomas Perkins, who afterwards became a preacher, and John Shipman, with several others, whose names, it is hoped, are in the Lamb's book of life. The preaching at Hinkley, afterwards became a mean of extending the cause into Warwickshire; and at Longford, near Coventry, more especially, a foundation was laid for raising an interest, which in a few years became of considerable magnitude. What contributed more immediately to their first introduction here, was the temporary removal of a young man from Diseworth, whose name was Robert Sheffield\*, who, by accident, went to work at Exhall, near Bedworth; and boarded with a dissenting family of the independent persuasion. Mr. Sheffield being zealous, and active in his endeavours to propagate his sentiments, spared no pains to bring this family to his persuasion; but though his success was not equal to his wishes, he did not labour in vain. This family was pretty strenuously attached to the doctrines of Calvinism, and Mr. Sheffield as strenuously opposed them. He persuaded part of the family to hear at Hinkley, though distant about eight or nine miles. The result was, that one of the daughters renounced Calvinism, and embraced the doctrine of general redemption. This occasioned great uneasiness to her parents, who solicited the interference of their minister, the Rev. Mr. Adams, of Bedworth, and some other of the principal members of that congregation. The minister argued with her on the subject, endeavouring to convince her of her error. This, however, was ineffectual, she still persisting to adhere to the people at Hinkley, and the doctrines they maintained. In consequence of this, a meeting was proposed for the purpose of disputation, between Mr. Adams, attended by some of the Bedworth congregation, and some of the friends belonging to the church at Barton. This meeting was, accordingly, held in the vestry belonging to the meeting at Bedworth, and the persons who composed the phalanx from Barton society, were John Aldridge, Thomas Perkins, Thomas Swift, and John Shipman. Each side, no doubt, put themselves in the best posture for the contest; but, alas! the

\* Mr. Sheffield is yet living, and is a worthy and venerable member of the church at Melbourn.



Barton heroes were totally unacquainted with polemical tactics. Of course, they were thrown into confusion, at the first fire of the enemy. As they knew not how to form their ranks, or even present their piece when loaded, it is not to be wondered at that they could not rally their forces, and recover their ground. To flee would be dreadful cowardice, and to maintain an orderly battle impossible; and, therefore, this was their only alternative; they fell to it, pell-mell, and such confusion of languages was witnessed, as perhaps, has rarely occurred since the building of the tower of Babel.

It would be well for the credit and progress of religion, if its professors were more influenced by the pure and benevolent principles of the gospel, and thus renounce every thing tending to intolerance and persecution; but it is no uncommon thing for men to be ignorant of their own spirit, and not sufficiently aware of the tendency of their own conduct. In a church professedly requiring uniformity of faith, without allowing a man to think for himself, it is consistent with such a profession to persecute those who refuse to swallow every nostrum which such nurses and doctors prescribe for their souls; but for *Protestants*, and **PROTESTANT DISSENTERS** to *persecute each other*, is so monstrously absurd, that it is inconceivable how any man can have the impudence to claim the name of either one or the other, who has not solemnly abjured every species of religious persecution.

The advantage gained by the minister, and people at Bedworth, over the people from Barton, not only occasioned a temporary triumph, and a little vain-glory, for this might have been borne; but in addition to this, some of the victorious party proceeded to personal insult and abuse. A mob was collected on their leaving the town, and little short of outrageous violence was indicated by the behaviour of the assailants. What was still more cruel, the young woman, for persisting in her new profession, was discarded by her parents, and obliged to seek an asylum among her new acquaintances at Hinkley and Barton. In this situation she continued about three quarters of a year, when her parents invited her to return; but as she understood they were yet unwilling to allow her the choice of her worship, she declined to accept it on such unfavourable conditions. She, however, returned as a visitant, and after a short time, persuaded her brother and sister, with a few other neighbours, to attend at Hinkley with her.

Among those who were her companions, and who require  
more

more particular mention in this narrative, are William Smith\* and his wife, who then were inhabitants of Exhall. They, with the rest, travelled to Hinkley to hear, and soon professed to be converted. Mr. Smith being an active and labourious man, and peculiarly zealous for the welfare of his neighbours, made it his business to converse with almost all who came in his way. In short, he soon raised an uproar in the parish, which roused up the old dozing vicar to more animation and vigilance. He sent for William Smith, who accordingly went. The vicar asked him several questions relative to the occasion of this noise, and soon began a religious dispute. The subject in debate was justification: The vicar insisting on works, and Mr. Smith on faith, as the means of it. The vicar took James, and Mr. Smith chose Paul to decide it; but neither James nor Paul settled it to the satisfaction of both. They therefore, left it as they found it. The vicar, however, sent the next morning to Mr. Smith, to inquire what he called himself; or what denomination he chose to rank himself under; but Mr. Smith, not being over complaisant, nor inclined to give a direct answer, returned this reply, "Tell your master, I am a Christian." It may easily be supposed this would be deemed by the clergyman, rather as an intended affront, than a reply to his question. He, therefore, sent word to Mr. Smith in return, that if he did not choose to refrain from conversing with the parishioners on the subject of religion, he might expect to be persecuted for his pains. Mr. Smith, however, was one of the last men in the world to be frightened, and made his rejoinder, "Tell your master that I regard neither him nor his persecution; for I mean to go to heaven myself, and to take all I can with me." This daring message exasperated the vicar still more, and caused him to be "instant in season, and out of season," to stop the progress of heresy, and to keep his sheep within his own fold. His sermons contained bitter invectives against these upstart religionists; and had the plague been in the parish, he could not have founded a better

\* Mr. Smith soon commenced preacher, and laboured abundantly, in connection with the other preachers. When the church was divided, he was chosen co-pastor with G. Hickling over the church at Hinkley and Longford, and continued such till December, 1772. Mr. Smith, after that period, was set over the people at Hinkley, and Mr. Hickling at Longford, and the people formed into two distinct churches. Mr. Smith continued in this situation till December the 7th, 1798, when he finished his course.

alarm.

alarm. His conduct herein, had a very different effect to what he intended, though exactly the same which such conduct generally produces. Had he, and many others of the same stamp, taken no notice of those they deem fanatics, as they rose from obscurity, so to obscurity and oblivion they soon might have returned; but by exposing them to ridicule, they acquire an eminence they could never otherwise reach, and gain a consequence beyond even their own most sanguine expectations.

The railing sermons of the vicar excited curiosity among his hearers; and curiosity, when excited in any considerable degree, is not easily suppressed. Many determined to "hear what these babblers would say," and were absolutely taken in the net, which the worthy vicar had forewarned them to avoid. Meetings for prayer, reading, &c. were held in the neighbourhood; and in the year 1760, a house was taken, and licensed for the purpose of preaching. This occasioned more disturbance than ever, for the vulgar, who are generally proper tools for those in higher stations, made it their business frequently to disturb and interrupt the public worship. Considerable outrages were often committed, even so as to render it dangerous to attend. At length some of the principals were detected, and summoned before a magistrate, who gave them a suitable reprimand, and for some time abated the fury of the populace, though it did not extinguish the fire which was kindled in the breasts of zealots and bigots. This continued still internally to burn, and like Vesuvius or Ætna, issued smoke with hollow groans, and now and then sparks, which foreboded a more dreadful irruption; but yet the devouring lava was suppressed, or desolation would have overspread the newly cultivated fields.

The number of converts increasing, and hearers accumulating from the different parishes round, several leading people in the neighbourhood began to be shockingly alarmed. They used various private means to suppress them. The vicar of Exhall had spent his force, and therefore, application was made to a clergyman of Folehill, the Rev. Mr. Brookes, in order that he might advise them what steps to pursue; but he was not disposed to countenance their proceedings. It is true, they requested his advice, and he as cheerfully gave it; but it was of a nature very different to their wishes. It was advice, however, which evinced the soundness of his judgment, and the benevolence of his heart. "Refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought; but

\* but if it be of God, ye cannot overthrow it, lest haply ye  
 "be found even to fight against God."\* This seasonable  
 and candid advice had a very proper effect, and deserves to be  
 perpetuated as a memorial, no less to the honour of the Rev.  
 Mr. Brookes, of Foleshill, than the celebrated Gamaliel of  
 Jerusalem.

(To be continued.)

---

#### ACCOUNT OF EGYPT.

---

It is thought by some, whose judgment deserves respect, that  
 an extract from Bishop Newton's Dissertations on the  
 Prophecies concerning Egypt, may be an agreeable arti-  
 cle in the General Baptist Magazine. The bishop's in-  
 valuable work is certainly well known by many; yet, it  
 may be reasonably presumed, that the greatest part of our  
 readers are very little acquainted with it. An extract  
 from it will, therefore, be published, God willing, in the  
 two ensuing Numbers. Before this, however, it may not  
 be improper to give our less-informed readers a short  
 Account of the Country, from the last improved edition  
 of Brookes's General Gazetteer. Those who are ac-  
 quainted with books, know that a larger Account of  
 Egypt, may be found in Rollin's Ancient History, and  
 the writings of many other authors.

**E**GYPT, a country of Africa, 600 miles in length, and  
 250 where broadest; bounded on the north by the Mediter-  
 ranean, on the south by Nubia, on the east by the Red Sea  
 and the isthmus of Suez, and on the west by the deserts to  
 the east of Fezzan. The broadest part is from Alexandria  
 to Damietta, and thence it gradually grows narrower, till it  
 approaches Nubia. This country, so famous in history, has  
 not an extent proportionable to the description the ancients  
 have given of it; but when we consider the fertility of the  
 country, that not a foot of ground remained uncultivated,  
 and that there was a great number of canals, which are now  
 filled up, their accounts do not seem improbable. Egypt is  
 divided into the Upper, Middle, and Lower; which last com-  
 prehends the Delta; and though the air is naturally hot, and  
 not very wholesome, it enjoys so many other advantages, that

it has always been extremely populous. The ancient kings governed Egypt, till Cambyfes became mafter of it, 525 years before Chrift, and in their time all thofe wonderful ftructures were raifed, which we cannot behold without aftonifhment. Thefe are the pyramids, the labyrinth, the immense grottos of the Thebais; the obelisks, temples, and pompous palaces; the lake Mœris, and the vaft canals, which ferved both for trade, and to render the land fruitful. After this conqueft, Cambyfes demolifhes the temples, and perfecuted the priefts. This country continued under the Perfian yoke till the time of Alexander the Great, who, having conquered Perfia, built the city of Alexandria. He was fucceeded by Ptolemy, the fon of Lagos, 324 years before Chrift. Ten kings of that name fucceeded each other, till Cleopatra, the fifter of the laft Ptolemy, afcended the throne; when Egypt became a Roman province, and continued fo till the reign of Omar, the fecond calif of the fucceffors of Mahomet, who drove away the Romans, after it had been in their hands 700 years. When the power of the califs declined, Saladine fet up the empire of the Mamlouks, which became fo powerful in time, that they extended their dominions over a great part of Africa, Syria, and Arabia. Laft of all, Selim, a Turkish emperor, conquered Egypt. The prefent population of Egypt is computed at 2,300,000. The inhabitants are compofed of four different races of people; the Turks, who pretend to be mafters of the country; the Arabs, who were conquered by the Turks; the Copths, who are defcended from the firft Egyptians that became Chriftians; and the Mamlouks, who were originally Circaffian or Mingrelian flaves, and being the only military force are the real mafters of the country. Egypt has been, for many years, diftracted by the civil wars between the different contending beys, by which it's 24 provinces were governed. The famous Haffan Ali, the Turkish admiral, gained feveral victories over them in 1786; but though he reffreffed, he could not totally fubdue them; and the Ottoman power in this country is now fupposed to be extremely precarious. Egypt carried on a confiderable trade in Eaft India commodities, till the Portuguefe found the way round the Cape of Good Hope. However, the merchants of Europe vifit the harbours in the Mediterranean, and import and export feveral forts of merchandife; and from other parts the natives get elephants-teeth, ebony, gold-duft, mufk, civet, ambergris, and coffee. The gold-duft is brought from Negroland to Fez and Morocco, and thence to Cairo, over immense

deferts.

deserts. The principal commodities which the merchants purchase, are coffee, fenna, cassia, rhubarb, sal ammoniac, myrrh, saffron, saltpetre, aloes, opium, indigo, sugar, sandal wood, dates, cotton cloth, &c. The complexion of the Egyptians is tawny, and the further south the darker, so that those near Nubia are almost black. They are generally indolent and cowardly: The richer sort do nothing all day but drink coffee, smook tobacco and sleep; and they are ignorant, proud, haughty, and ridiculously vain. From March to November, the heat, to an European, is almost insupportable; but the other months are more temperate. The south winds are by the natives called poisonous winds, or the hot winds of the deserts: They are of such extreme heat and aridity, that no animated body exposed to it can withstand it's fatal influence. During the three days that it generally lasts, the streets are deserted; and woe to the traveller whom this wind surpriseth remote from shelter. It rains very seldom in Egypt; but that want is fully supplied by the annual inundation of the Nile. When the waters retire, all the ground is covered with mud; then they only harrow their corn into it, and, in the following March, they have usually a plentiful harvest: Their rice fields are supplied with water from canals and reservoirs. There is no place in the world better furnished with corn, flesh, fish, sugar, fruits, and all sorts of garden stuff; and in Lower Egypt are oranges, lemons, figs, dates, almonds, cassia, and plantains, in great plenty. The sands are so fertile that they penetrate into the closets, chests, and cabinets, which, with the hot winds, are probably the cause of sore eyes being so very common here. The animals of Egypt are tygers, hyenas, antelopes, apes, black cattle, fine horses, large asses, crocodiles, the hippopotamus, the camelion, and a kind of rat called ichneumon; ostriches, eagles, hawks, pelicans, water fowls of all kinds, and the ibis, which resembles a duck, and was deified by the ancient Egyptians, on account of it's destroying serpents and noxious insects. Here is a serpent called the cerastes, or horned viper, whose bite is fatal to those who have not the secret of guarding against it: For some of the natives can play with the cerastes, and it will not attempt to bite them; but when applied to a hen or any other animal, it has instantly bit and killed them. Late authors have expatiated on the curious subject of the incantation of serpents, and have no doubt of it's reality: It is certainly alluded to in holy writ. (See Psalm lviii. 4, 5. Eccles. x. 11, and Jerem. viii. 17.) The pyramids of Egypt are noticed by all travellers; the largest takes up ten acres of

ground, and is, as well as the rest, built upon a rock. Here are also caverns, out of which they get the mummies, or embalmed dead bodies, which are found in coffins set upright in niches of the walls, and have continued there at least 4000 years: Many of these have been brought to England, and were formerly deemed of great use in medicine. The principal city is Cairo.

---

## CORRESPONDENCE.

---

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

IF the following Resolutions meet your approbation, I shall be pleased to see them inserted as soon as convenient.

These Resolutions are extracted from the Life of the late Rev. and pious Mr. Jonathan Edwards, president of New-Jersey, and formed by him about the twentieth and twenty-first years of his age.

I. **RESOLVED**, that I will do whatsoever I think to be most to God's glory, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or ever so many myriads of ages hence.

II. Resolved to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many and how great soever.

III. Resolved to be continually endeavouring to find out some new invention and contrivance, to promote the fore-mentioned things.

IV. Resolved, never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it, if I can avoid it.

V. Resolved, never to lose one moment of time; but improve it in the most profitable way I possibly can.

VI. Resolved to live with all my might, while I do live,

VII. Resolved, never to do any thing, which I should be afraid to do, if it were the last hour of my life.

VIII. Resolved to think much, on all occasions of my own dying, and of the circumstances which attend death.

IX,

IX. Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.

X. Resolved to be endeavouring to find out fit objects of charity and liberality.

XI. Resolved never to do any thing out of revenge.

XII. Resolved, never to suffer the least motions of anger to irrational beings.

XIII. Resolved, that I will live, so as I shall wish I had done, when I come to die.

XIV. Resolved to live so at all times as I think is best in my devout frames, and when I have clearest notions of the things of the gospel, and another world.

XV. Resolved to maintain the strictest temperance in eating and drinking.

XVI. Resolved, never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

XVII. Resolved, whenever I do any conspicuously evil action, to trace it back, till I come to the original cause; and then both carefully endeavour to do so no more, and to fight and pray with all my might against the original of it.

XVIII. Resolved to study the scriptures so steadily, constantly, and frequently, that I may find, and plainly perceive myself to grow in the knowledge of the same.

XIX. Resolved to strive to my utmost, every week, to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

XX. Resolved to be strictly and firmly faithful to my trust, that that in Prov. xx. 6, "a faithful man who can find," may not be partly fulfilled in me.

XXI. Resolved, always to do what I can towards making, maintaining, and establishing peace, when it can be without over-balancing detriment in other respects.

XXII. Resolved, in narrations never to speak any thing but the pure and simple truth.

XXIII. Resolved, never to speak evil of any, except some particular good call for it.

XXIV. Resolved, to enquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also at the end of every week, month, and year.

XXV. Resolved, never to speak any thing that is ridiculous, or matter of laughter on the Lord's day.

XXVI. Resolved, never to do any thing that I so much  
question



question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or no; except I as much question the lawfulness of the omission.

XXVII. Resolved to ask myself at the end of every day, week, month, and year, wherein I could possibly, in any respect, have done better.

XXVIII. Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely, and altogether, God's.

XXIX. Resolved, never to allow the least measure of any fretting uneasiness at my father and mother. Resolved to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye: And to be especially careful of it, with respect to any of our family.

XXX. Resolved, to endeavour to my utmost, to deny whatever is not most agreeable to a good, and universally sweet and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent, and industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times what such a temper would lead me to. Examine strictly, every week, whether I have done so.

XXXI. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence, respecting this, to repent of.

XXXII. Resolved, I will act so as I think I shall judge would have been best, and most prudent, when I come into the future world.

XXXIII. I frequently hear persons in old age say how they would live, if they were to live their lives over again: Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

XXXIV. Whenever I hear any thing spoken in conversation of any person, if I think it would be praise-worthy in me, resolved to endeavour to imitate it.

XXXV. Resolved, to endeavour to my utmost, to act as I can think I should do, if I had already seen the happiness of heaven, and hell torments.

XXXVI. Resolved, never to give over, nor in the least to slacken, my fight with my corruptions, however unsuccessful I may be.

XXXVII. Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve

to do it; and let it be just as Providence orders it, I will, as far as I can, be concerned about nothing but my duty, and my sin.

XXXVIII. Resolved, never to do any thing but duty, and then, according to Ephes. vi. 6, 7, 8, do it willingly and cheerfully, as unto the Lord, and not to man; knowing that whatever good thing any man doth, the same shall he receive of the Lord.

XXXIX. Resolved, very much to exercise myself in this all my life long, viz. with the greatest openness I am capable of, to declare my ways to God, and lay open my soul to him: All my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing, and every circumstance.

XL. Resolved, after afflictions, to enquire, what I am the better for them? What good I have got by them? And what I might have got by them.

---

*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

The following Reflections on Death, were occasioned by the death of a young man, who was taken away suddenly. If you think they are worthy, and will tend to impress serious thoughts of death upon the readers of your Magazine, they are at your service.

O.

---

ALAS! in that grave lie the remains of a fellow-mortal. A few days ago he was as I am now—he was young, vigorous, and active—he imagined he had yet many days to come, many blooming prospects before him, many engaging scenes to pass through, numerous pleasures to enjoy, and many glittering shows of happiness seemed to present themselves to his view, which he, ere long, would be in possession of: But ah! Death stretched his bow, the arrow flew, the victim fell—he fell to rise no more. Alas! his hopes, his ideal thoughts of happiness for years to come, are fled—those eyes that once sparkled with youthful fire, are now closed in everlasting sleep—those blushing cheeks, which once, with rosy health were beautifully tinted, now wear a pale and deathlike hue—that captivating tongue, which often told the large desires which flamed within his anxious breast, is now in saddest

saddest silence sealed. Alas ! instead of social friends, and loving relatives, worms, vile, crawling worms, are his companions—a damp, a clay cold bed, is the best accommodation, he who once could lie upon a soft and downy one, can now command. Oh, my soul ! must thou also feel this gloomy reverse ? Must thou lie down with worms ? Oh, thou cruel tyrant ! thou despoiler of the human race, must I submit to thy power ? Fall by thy arm ? Can nought ward off the heavy blow ? Alas ! his adamant heart feels no emotions of tenderness and pity, from the most endearing connections, engaging associates : The mighty ravager bears away his prize with unrelenting fury. No bribe can allure his hand—no mortal can evade his swift pursuit—but all, and thou, O ; my soul ! must fall beneath his stroke.

Am I prepared, O, my soul ! if he should cut the thin and brittle thread of life to night ? Am I ready to obey his summons, and with joy resign my worldly all, so that I may but be ushered into the presence of my dearest Lord and Saviour ? Does his terrible appearance deter and daunt my spirits ? Do I feel afraid, and shrink with fear from the solemn thought that I must die ? O, my soul ! consider the ground on which thou standest—seriously remark and weigh thy inmost thoughts, and see whether they are capable of making thee stand with humble confidence before thy Judge, at the awful day of retribution—look over the accounts which stand betwixt thee and thy God, and see whether thou art clear and spotless from the imputation of sin ; continually trust upon thy Redeemer, and rely on his salvation—bring every thought and action into subjection to his will ; often view thy inheritance in the everlasting regions of peace and purity—ever live while here, in the constant practice of self-denial to every lustful passion, and in the daily offering up of adoration, prayer, and praise, to him who sitteth upon the throne, before whose glorious presence angels and archangels veil their faces with their wings. My soul ! let this but be thy experience and the gloomy vale of death shall smile with heavenly verdure—all his dismal forms shall then assume the blest æthereal features of a cherub—the comforts of the gospel shall console and enliven thee when expiring in the arms of death ; saints shall meet thee at the golden gates of bliss, and lead thy weary feet through crystal streets, to fields where never fading spring abides, and all her joyous train. Amen.

*To the Editor of the General Baptist Magazine.*

SIR,

If the following Anecdote of Dr. Manton, a worthy non-conformist, is worthy a place in your miscellany, it is at your service.

X.

## ANECDOTE.

BEING to preach before the Lord-mayor, the court of Aldermen, &c. at St. Paul's, the doctor chose a subject in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the Lord-mayor, in the evening, a poor man followed him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the Lord-mayor: He replied he was. "Sir," says he, "I came with hopes of getting some good for my soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me." The Doctor replied with tears, "Friend, if I did not give you a sermon, you have given me one, and by the grace of God, I will never play the fool, to preach before my Lord-mayor, in such a manner, again."

*To the Editor of the General Baptist Magazine.*

SIR,

IT is with infinite satisfaction, that I find your miscellany a vehicle for general information, through which such a fund of knowledge is circulated, and expedited among the General Baptists, that is happily calculated to inspire the hearts of the serious with love and adoration to the great *Deus* of all blessings, and to excite every one to walk worthy of the vocation wherewith he is called, as becomes the sons and daughters of the Most High; it is, however, requisite that every one should know the part he is called to act, lest by attempting what his capacities are not competent for, he should bring an indelible stain on that cause which he has espoused. If one of your sensible and judicious correspondents would be at the

Vol. II.

F

trouble

trouble of sending an answer to the following question, it will, I make no doubt, be the means of some filling an office which they hold, with less uneasiness, and consequently with greater advantage, or cause them to resign and act in their proper spheres.

Is it consistent with scripture, for a person to have the office of an elder who is incapable of teaching in public, though otherwise well qualified? If, Mr. Editor, this comes within the compass of your design, and you will be so obliging as to indulge me with correction, to let it appear as soon as convenient, it will be esteemed a favour by your young correspondent,

Jan. 14th, 1799.

C. N.

---

*To the Editor of the General Baptist Magazine.*

SIR,

I SHALL be thankful to you, or any of your correspondents, for the true meaning of our Saviour's words, John xii. 32.

Also, what means the apostle by being perfect, Phil. iii. 13, 15.

What are we to understand by God reconciling all things to himself by Jesus Christ, whether they be things in earth or things in heaven, Col. i. 20.

I should be thankful also, for a brief exposition of 1 Theff. v. 23, and a plain distinction between spirit, soul, and body, in particular.

S.

ANECDOTE.

---

MR. BROOKS, in his discourses on Closet Prayer, says, "I have read of Ingo, an ancient king of the Draves and Veneds, who making a stately feast, appointed all his pagan nobles to sit in the hall below; and, at the same time, commanded certain poor Christians to be brought up into his presence chamber, to sit with him at his table, that they might eat of his kingly cheer; at which many wondering, he told them, that he accounted Christians, though never so poor, a greater ornament at his table, and more worthy of his company, than the greatest nobles that were not converted to the Christian faith." "for," saith he, "when these  
"pagan

“pagan nobles shall be thrust down to hell, these poor Christians shall be my comforts, and fellow princes, in heaven.”

*To the Editor of the General Baptist Magazine.*

SIR,

The following short Letter from a father to his son at a boarding school, might, perhaps, afford some useful hints both to parents and children. If you think proper to honour it with a place in your useful Magazine, it will oblige several of your readers, as well as

S. B.

DEAR SON,

I RECEIVED your letter, and am glad to hear that you enjoy your usual health and spirits. As you requested me to write to you, I have complied with your wishes; and shall always take a pleasure in obliging you, as long as you behave well.

You are now from under my eye; but remember, that the eye of God is upon you; and if you sin, he will mark your sin. His eye is upon you, likewise, to watch over you for good; and his ears are always open to your prayers. Retire, therefore, frequently, into secret, and pray to him, that you may find grace in his sight; and forget not to pray, and to pray earnestly, for your dear parents, who, as you well know, love you sincerely, and never forget to pray for you.

Be careful to avoid the company of wicked boys, but chuse the company of the good: never quarrel with your school-fellows; be peaceable yourself, and encourage others to be so. Pay a strict regard to the commands of your worthy master and mistress; and behave with humility to the servants. Be very attentive to your business in the school, and endeavour to excel.

In attending to these directions, you will not only insure my esteem, but the esteem of all who know you, and lay a proper foundation for future happiness, if it please God to spare you to years of maturity.

I remain,

Your affectionate father,

T. B.

Aug. 31, 1798.

P. S. Remember to keep holy the sabbath day.

*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

As the following Dialogue may not be unacceptable to some of your readers, and as it shews the undaunted courage of an eminent non-conformist, when brought before his enemies, and his bold replies to all their questions, I hope it will not fail of yielding not only amusement, but instruction, to all your correspondents.

Your's,  
OBSERVER.

MR. CHARLES (the subject of this Dialogue) was born Sept. 6, 1633, at Chesterfield in Derbyshire. When he first entered the ministry, Sir John Curzon presented him the parish of Mickleover, near Derby. He observed his ejection, out of his living, as a fast all his life after. When he left his parsonage-house he wrote thus in his Diary: "For thy sake, O Lord, I left my house. So far as I can look into my heart, for thine only have I left houses and lands; may I have my hundred-fold in the world to come."

After his being turned out, he preached at several places, but his longest settlements were at Belper and Hull. At the latter place he was with one Mr. Ashley, a dissenting minister, imprisoned; concerning which he writes thus: "A prisoner for Christ! good Lord! What is this for a poor worm? Such honour have not all his saints. Both the degrees I took in the university, have not set me so high as when I commenced prisoner for Christ."

On Feb. 2, 1682, being brought before the magistrates, he began thus:

Mr. Charles. I am here, my masters, in obedience to your warrant: What's your pleasure with me? But I pray you, consider before you do any thing, that imprisoning the ministers of the gospel is the devil's work; and I do not apprehend you can do his work and escape his wages.

Aldermen. Mr. Charles, we expected another manner of salutation from you.

Mr. Charles. What manner of salutation, gentlemen, did you expect from me?

Aldermen. A salutation of peace; you are to preach the gospel of peace.

Mr. Charles. I am so, and also the terror of the Lord,

to all wicked and impenitent finners, and hard hearted hypocrites.

Aldermen. You are so.

Mr. Charles. But, my masters, are there no malefactors in Hull, but two ministers of the gospel, Mr. Ashly and I? Are there no drunkards, no swearers, no sabbath-breakers? Nay, if you look into your cellars, is there nothing of the growth, and product, and manufactory, of the French king's dominions?

Mayor. You may inform— (hereupon he was ordered to withdraw. Being called in a little after, the discourse was continued thus:)

Aldermen. Mr. Charles, have you taken the oaths of allegiance and supremacy?

Mr. Charles. I am ready to take them.

Aldermen. Are you in holy orders, according to the church of England.

Mr. Charles. I came not here to accuse myself.

Aldermen. Do you preach?

Mr. Charles. You know what I do.

Aldermen. Do you inhabit the town: And have you not an house in Mytton-gate?

Mr. Charles. You can tell as well as I. But, gentlemen, before you pass any ugly sentence, consider the dying votes of the last Westminster parliaments, of immortal honour, "Resolved, that the execution of the penal laws upon dissenting Protestants, is at this time grievous to the subjects, and a furtherance to popery, and a weakening to the Protestant religion, and dangerous to the kingdom."

Aldermen. It was not their dying votes.

Mr. Charles. They were their dying votes.

Aldermen. It was the papists they intended.

Mr. Charles. It was on the behalf of the dissenting Protestants that the votes passed.

Aldermen. Do you call the execution of the king's laws ugly work?

Mr. Charles. But before you execute the king's laws, I pray you hear me this one thing: There have been some persons in England, who have made as great a figure in the world as any in Hull (no disparagement to the worthiest of you) who were hanged for executing the king's laws.

Aldermen: That is sedition.

Mr. Charles. Sedition! Sedition! and all our chronicles and histories, and several of our law books and acts of parliament,



ment, ring of it. But if you will execute the law, pray do not out-do the law; for it is severe enough upon us.

Aldermen. If we do, you may look for your remedy.

Mr. Charles. Remedy! I had rather never be sick, than be put to look for my remedy.

Aldermen. When was there ever any hanged for executing the king's laws? There never was any such thing.

Mr. Charles. Yes, Empson and Dudley, for executing the king's laws in king Henry the Seventh's time, were hanged in the first year of Harry the Eighth; and this very law which you are about to execute upon me, was obtained of a parliament of such constitution, that it was carried but by two votes of 105 yeas, against 103 nos.

Aldermen. We did not send for you to preach to us.

Mr. Charles. I doubt you want one to tell you the truth.

Aldermen. We have a Protestant church, and a Protestant ministry.

Mr. Charles. Long, long, long may you so have, yet, I pray, let me acquaint you with this; the Jews had a church established by God's own law, and a ministry established by law, and yet their silencing, imprisoning, and murdering a few poor fishermen, that were commissioned by the Redeemer of the world to preach the everlasting gospel, cost them so dear, that God has not done reckoning with them unto this day; and it is now above 1600 years ago.

Aldermen. It was not for silencing the apostles; it was for crucifying Christ.

Mr. Charles. It was so indeed; but that did not fill up the measure of their sin; nor bring the wrath of God upon them and their posterity to the uttermost, till they forbade the apostles to preach to the Gentiles, that they might be saved, 1 Theff. ii. 15, 16.

Aldermen. We have as learned men in the church of England as you.

Mr. Charles. Yes, some whose books I am not worthy to wipe the dust from.

Town clerk. He does not speak as he thinks.

Mr. Charles. How can you tell that, unless you were God Almighty, the searcher of hearts, whose prerogative only that is? Are not you the town clerk?

Town clerk. Yes.

Mr. Charles. I wish you had so much wisdom and honesty as the town clerk of Ephesus had, he took the part of the blessed

blessed apostle St. Paul; but you are very brisk against me. I pray you, gentlemen, do not judge my case, and deprive me of my liberty, by a piece of the law, but let the whole act be read.

Aldermen. 'Tis a long act, and we must go to dinner;— but one of them said, “It is a short act, a short act! let it be read:” For which he had little thanks given him by some. However, the act was read, and then they went on.—

Mr. Charles. Where are the two witnesses? Let me see them face to face, (according to the manner of England) that will swear I was the parson, vicar, or curate, and did refuse to give my assent or consent to take the oath, and to make the declaration, according to the act of uniformity.

Aldermen. It is no matter.

Mr. Charles. There must needs be proof that I am such a person as the act describes, for there are more preachers in Hull than Mr. Ashly and I. And you may as well, if you have not proof that I am the parson, vicar, or curate, send for the man that goes next by in the streets, and execute the five mile act upon him.

Aldermen. Do you think we sit here like a company of fools? Will you take and subscribe the oath, according to the act?

Mr. Charles. Let me see it proved, according to the act, that I am concerned in it, and then I will tell you more of my mind.

Aldermen. You do preach, you do baptize, you do administer the sacrament.

Mr. Charles. Did you see me?

Aldermen. No: But we did hear so.

Mr. Charles. And will you deprive a man of liberty by hearsay? You may then find yourselves work enough as the world goes.

Upon this he was ordered to withdraw; and he was carried to gaol, and imprisoned six months. After he was set at liberty, he continued labouring among his people to the day of his death. He was an accurate, lively, and successful preacher; indefatigably studious; very retired and devout; a prudent economist; of a warm and courageous temper; and a zealous reprovcr of reigning vices.

## RELIGIOUS INTELLIGENCE.

ON Lord's-day, Jan. 6, 1799, brother Pollard preached at Sutton, Kegworth, and Long-Whatton, when the following sums were collected for the support of the General Baptist academy: viz. at

	£.	s.	d.	
Sutton - - - -	2	5	1 $\frac{3}{4}$	}
Kegworth - - -	3	14	6 $\frac{1}{4}$	
Long-Whatton -	0	6	7	
	£. 6 6 3 $\frac{1}{2}$			All branches of Kegworth-church.

For which our friends, at these several places, are requested to accept the thanks of the Committee.

Two other branches of the same church intend giving their assistance, when convenient.

The thanks of the Committee are presented to William Holmes, of Kegworth, gent. for his liberal donation of £. 10 to this institution, received of Mr. Barrowcliff.

The Committee also present their thanks to our brethren at Smalley, for their collection of £. 2 . 7 0 for the same purpose. Paid to the treasurer by Mr. Felkin.

The Committee also wish to give notice to the several churches in the connection, that any young men in their communion, of promising ministerial abilities, who wish to receive the advantage of this institution, may send their requests to Mr. B. Pollard, Quorndon, Leicestershire, or Mr. Robert Smith, Nottingham, who will lay all communications, thus received, before the Committee.

The General Baptists have set apart a house for divine worship, near the Red Cow-Lane, in Mile-End-Road, London. This house was opened on Wednesday evening, the 23d instant. The Rev. Mr. J. Bissil, from Leake, in Leicestershire, began the service, by singing part of the 132d psalm, and prayer. The Rev. Mr. Waterman, of London, continued the service, by singing part of the 84th psalm, and prayer. The Rev. Mr. D. Taylor, after singing another part of the 132d psalm, delivered a discourse, from Exod. xx. 24. and the service was concluded with prayer, and singing the 117th psalm. The place was well filled; and there is good reason to believe, that the God of our mercies fulfilled the word of his grace to those who attended.

May

May such seasons of sacred pleasure be frequently enjoyed in that, and every other place, where the name of the Lord is recorded !

The next conference of the General Baptists in Leicestershire, Derbyshire, &c. will be at Derby, on the 26th of March. The ministers appointed to preach, are brother R. Smith, and brother B. Pollard: And brother Felkin will preach on the Monday evening. They put up at the Bell-inn.

## SACRED POETRY.

*To the Editor of the G. B. M.*

SIR,

The following very valuable piece, wrote by the Rev. Samuel Davies on the birth of his third son, is, perhaps, unknown to the generality of your readers, therefore you will, by inserting it in your miscellany, oblige

Your's,

T. H.

**T**HOU little wond'rous miniature  
of man,  
Form'd by unerring Wisdom's perfect  
plan ;

Thou little stranger, from eternal night  
Emerging into life's immortal light ;  
Thou heir of worlds unknown, thou  
candidate

For an important everlasting state,  
Where this young embryo shall it's  
powers expand,

Enlarging, rip'ning still, and never stand.  
This glimm'ring spark of being, just  
now struck

From nothing by the all-creating rock,  
To immortality shall flame and burn  
When suns and stars to native darkness  
turn ;

Thou shalt the ruins of the world survive,  
And through the rounds of endless ages  
live.

Now thou art born into an anxious state  
Of dubious trial for thy future fate :

Now thou art listed in the war of life,  
The prize immense, and O ! severe the  
strife.

Another birth awaits thee, when the  
hour

Arrives that lands thee on th' eternal  
shore,

(And, O ! 'tis near, with winged haste  
'twill come,

Thy cradle rocks toward the neighbour-  
ing tomb ;)

Then shall immortals say, " a son is  
" born,"

While thee, as dead, mistaken mortals  
mourn.

From glory then to glory thou shalt rise,  
Or sink from deep to deeper miseries ;  
Ascend perfections everlasting scale,  
Or still descend from gulph to gulph in  
hell.

Thou embryo angel or thou infant fiend,  
A being now begun, but ne'er to end,  
What boding fears a father's heart tor-  
ment,

Trembling and anxious for the grand  
event,

Lest thy young soul, so late by Heav'n's  
bestow'd,

Forget her father, and forget her God !  
Lest, while imprison'd in this house of  
clay,

To tyrant lusts she fall an helpless prey !  
And lest, descending 'till from bad to  
worse,

Her immortality should prove her curse !

Maker of souls ! avert so dire a doom,  
Or snatch her back to native nothing's  
gloom !

To the Editor of the G.B.M.

REV. SIR,

If the following lines deserve a place in your useful and valuable work, they are at your service. They are not transmitted from an idea of their merit, but from a desire to perpetuate the memory of the dear departed character they are intended to exhibit. If, however, they are deemed inadmissible, I shall be far from thinking it on account of either the writer, or the deceased, being distinguished by a different name. I am, dear Sir, (wishing success to your work, and the prosperity of the Redeemer's kingdom at large)

Your very obedient servant,

GILES.

### AN ELEGY

On the much lamented Death of the Rev. William Melsham, late of Boston, in the county of Lincoln, who departed this life, August 26, 1798.

TO yon sequester'd shade I fly,  
Remote from mirth, and every social joy,  
Where Witham glides along the Mer-  
cian plain,  
My Muse assumes her melancholy strain:  
Some friendly cypress!—some auspici-  
cious yew,  
O, let my mournful harp be dress'd by  
you!  
Conceal my woes, bend o'er my droop-  
ing head,  
While I, in tears, lament my Melsham  
dead!

O, could my lab'ring pen, 'midst all  
my smart,  
Depict a faithful image of my heart!—  
But ah, my breath evaporates in sighs,  
And flowing tears gush from my wither-  
ing eyes;  
My faithless pen shrinks from my trem-  
bling hand,  
And all my powers in consternation  
stand!—

Can I portray, without an aid su-  
preme,  
Th' immortal subject of my mournful  
theme?

While I invoke, some glorious aid at-  
tend,  
Inspire my pen, shew faithfully my  
friend,  
Trace him through all the various scenes  
of life,  
His patient calmness in contending strife,  
His perseverance in laborious toil,  
To plow the sinner's heart's obdurate  
soil:—  
No flatterer he, in faithful steps he trod,  
Nor shunn'd to tell the counsels of his  
God:  
Not shy, recluse, or wish'd to hide be-  
hind  
Ambiguous words the feelings of his  
mind.—  
Nor ought I his humility to name,  
For Gabriel's harp wou'd blush with  
conscious shame.  
In him, methinks, that Christian virtue  
shone,  
There's scarce his equal left beneath  
the sun:  
The more I strive, I do but greater  
wrong  
To the dear subject of my mournful  
song:  
So great the man my humble pen exalts,  
So much esteem'd I'd quite o'erlook'd  
his faults.

Alas! can I suppress the rising sigh?  
Were my eyes springs, I'd weep my  
sorrows dry!  
Oft have my ears, with warm attention,  
hung  
On ev'ry accent of his charming tongue;  
His soft persuasion oft my bosom fir'd,  
And all my freezing pow'rs with life  
inspir'd.  
Could sweeter strains found from celest-  
tial tongues,  
Than while his harp play'd off the \*song  
of songs?  
How sweet! how melting, ev'ry note  
that flow'd;  
(Canst thou sing sweeter round the  
throne of God?)  
Thy Jesu's love! how much it fir'd  
thy breast,  
My heart can feel, but tongue ne'er  
yet express'd,  
The sacred "kisses of his mouth" be-  
stow'd.  
Melsham; on thee, from thee as sweetly  
flow'd,

\* Alluding to his progressive course  
through Solomon's Song.

For

For grace divine ne'er yet inspir'd thy heart,  
But thou that grace as freely didst impart—  
My slumbering hours restore him to my view,  
Revive my wounds, and makes them bleed anew!—

While I review the subject of my page,  
My freezing strains provokes my kindling rage;  
So cold, unworthy, and supine my lay,  
Enough to rouse my Melsham's slumbering clay!  
Melsham, forgive, did bays my harp belong,  
A poet's crown shou'd dress the lyric song;  
But ah! my pen does but thy name abuse,  
No vulgar swain may court the lyric muse;  
My rural harp must weep in humbler strains,  
In humbler tears my "oaten reed" complains.

And now, while we furround the peaceful tomb,  
Assist to shout, and hail the victor home:  
The time's at hand, when we with him shall sing,  
"Grave, where's thy boast? and where, "O death, thy sting!"  
We soon shall meet him on that blissful shore,  
Where sin shall vex, and death divide, no more.

To the Editor of the G. B. M.

DEAR SIR,  
Agreeable to your request, I have again sent you the Pieces, the former copies of which have been mislaid, or lost. The first are Reflections drawn up at the close of the year; the other, the Use of the Smelling-Bottle. If you think they may claim a corner, in the poetical department of your useful paper, their insertion will much oblige your constant communicator,

MANILIUS.

*The Account Balanced.*

Jesus Christ, the same yesterday, to day,  
and for ever. Heb. xiii. 8.

HERE, my soul, draw up the sum,  
And review thy actions past;  
Lo! another year is come,  
How hast thou improv'd the last?  
Hast thou fought thy neighbours' good?  
'Lov'd, and pardon'd all thy foes?  
Fill'd the hungry mouth with food?  
To the naked given clothes?

Free from vanity and pride,  
And each covetous desire?  
Have thy passions been employ'd  
On right objects of desire?  
Hast thou hated ev'ry sin?  
Nor indulg'd a carnal thought?  
Has thy reason held the rein,  
All to sweet obedience brought?

Hast thou glorify'd thy God?  
Practis'd all he has enjoind?  
In his ordinances trod,  
With sincerity of mind?  
Have thy moments thus been spent,  
All thy talents to improve;  
Using time as only lent,  
To secure thy bliss above?

But, if in the balance laid,  
And impartial justice show'd;  
If my virtues too are weigh'd,  
'Gainst Jehovah's holy code;  
Lighter than the yielding air,  
All my goodness then will seem;  
While his purer precepts there,  
Mount aloft my trembling beam.

No—alas! I must confess,  
I've not done my Maker's will:  
Faulty is my righteousness,  
And I'm ever prone to ill!  
Guilty, guilty, Lord, I lie  
Prostrate, at thy sacred feet;  
But on Jesus cast thine eye,  
He has paid the score complete.

And his grace is still the same;  
He's omnipotent to save!  
Coming in his powerful name,  
Lo! a pardon here I crave:  
While his sin-atoning blood,  
Pleads before the throne of grace,  
Let me hear thee say, my God,  
"Rise up soul, and go in peace:

<p>“ All thy crimes are cancell’d quite,          “ By the Saviour’s sacrifice;          “ They are buried from my sight,          “ Never, never, more to rise.”</p>	<p>  I’ll surrender all to thee;            And while years and seasons fly,            Live to him who died for me.            Cheer’d by this divine reply,</p>
---	---

MANILIUS.

THE Editor of the General Baptist Magazine begs leave, respectfully, to inform his friends and the public at large, that the first six Numbers are now reprinting, with an improved Frontispiece, representing the Baptism of our Saviour by John the Baptist, in the river Jordan. Those who wish to have the New Editions of these first Numbers, or to have the first volume complete, will please to apply to the Editor, No. 20, Mile-End-Road, London; or to any General Baptist Minister in the kingdom.

In the next, and following Numbers, of this second volume, will be given extracts from Bishop Burnet’s Account of “ the Lives and Sufferings of the English Martyrs, who were executed and burnt for their Religion, from the Reign of Henry IV. to the End of the Reign of queen Mary I.”

As the bishop’s book is scarce, and not much known by common readers, it is apprehended that these accounts will be read with avidity; and they cannot be uninteresting to any serious reader. That the perusal of them may be attended with a divine blessing, is the earnest prayer of the Editor.

---

## OBITUARY.

---

On Tuesday, the 22d instant, died, Mr. James Barnes, who has, for many years, been a pious and peaceable member of the General Baptist church, in Church-lane, White-chapel, London. After an honourable and exemplary life, he bore a tedious affliction with great patience, rejoicing in Christ Jesus; and finished his course with great peace and tranquillity.

---

The ORIGINAL EDITOR of the WEEKLY REGISTER wishes it to be understood, that he has no farther concern whatever in that paper.

THE  
General Baptist Magazine

For FEBRUARY, 1799.

BIOGRAPHY.

LIFE AND DEATH OF MR. JOSEPH ALLEINE.

*Continued from page 7.*

*Clarke's Lives of sundry eminent Persons, p. 152.*

THE ministers and Christians of that place were very compassionate to him, visiting and praying with, and for him, often. And Dr. Lofe visited him twice a day for about a quarter of a year together (except when he was out of town) and yet would never take any fees of him. The gentry also, in and about the town, sent in whatsoever they imagined might be pleasing to him: so that he neither wanted food nor physic, and he much delighted himself in the consideration of the Lord's kindness to him, in the love which he received from them, and would often say, I was a stranger, and mercy took me in: in prison, and it came to me: sick and weak, and it visited me: there were also fourteen young women that took their turns to watch with him.

In this condition he kept his bed till December 18th, and then, beyond hope, in the depth of winter he began to revive and to get out of bed: yet could he neither go nor stand, nor move a finger, having sense in his limbs without motion. But it pleased God, that by degrees his strength increased, so that he could, with help, walk a turn in his chamber, and when (after a time) he could do it without help, he was wonderfully taken with the Lord's mercy to him: and by February, with a little help, he could walk in the streets. Being asked how he could be so well contented to lie so long under so great weakness? He answered, What? Is God my father, Jesus Christ my Saviour, and the Spirit my sweet friend, my comforter and sanctifier, and heaven mine inheritance, and shall I not be content without limbs and health? Through grace I am fully satisfied with my Father's good pleasure.



To another that asked him the same question, he answered: I have chosen God, and he is become mine, and I know with whom I have trusted myself, which is enough. He is an unreasonable wretch that cannot be content with a God, though he hath nothing else: my interest in God is all my joy.

Some of his friends of Taunton, coming to Dorchester to see him, he was much revived, and causing his curtains to be withdrawn, he desired them to stand round about the bed, and caused his wife to hold forth his hand to them, that they might shake him by it, and as he was able, he spake thus to them: O, how it rejoices my heart to see your faces, and to hear your voices, though I cannot as heretofore, speak to you. Methinks I am now like to old Jacob, with all his sons about him. You now see my weak state, and thus have I been for many weeks past, since I parted from Taunton; but God hath been with me, and I hope with you. Your prayers for me have been answered many ways. The Lord return them into your own bosoms. My friends, life is mine, death is mine, in that covenant I was preaching of to you is all my salvation, and all my desire: although my body doth not prosper, I hope my soul doth. I have lived a sweet life by the promises, and I hope (through grace) I can die by a promise. The promises of God are everlasting, and will stand by us. Nothing but God in them will stand us in stead in a day of affliction.

My dear friends, I feel the power of those doctrines which I preached unto you upon my heart. Now the doctrines of faith, of repentance, of self-denial, of the covenant of grace, of contentment, &c. O, that you would live them over now that I cannot preach to you. It's a shame for a believer to be cast down under afflictions, who hath so many glorious privileges, justification, adoption, sanctification, and eternal glory. We shall be as the angels of God within a little while; nay, to say the truth, believers are, as it were, little angels already, that live in the power of faith. O, my friends! live like believers: trample this dirty world under your feet. Be not taken with it's comfort, nor disquieted with it's crosses: you will be gone out of it shortly.

When they came to take their leaves of him, he prayed with them as his weak state would suffer him: and in the words of Moses, and the apostle, he blessed them in the same words as he used after the sacrament. "The Lord bless you and keep you: the Lord cause his face to shine upon you, and give you peace. And the God of peace, that  
"brought

“brought again from the dead our Lord Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, amen.” Adding, farewell, farewell, my dear friends, remember me to all Taunton. I beseech you and them, if I never see your faces more, go home, and live over what I have preached unto you; and the Lord provide for you when I am gone. O, let not all my labours and sufferings: let not my wasted strength; my uselefs limbs rise up in judgment against you at the great day of the Lord.

At another time some coming to visit him, he spake thus to them: O, my friends, let your conversation be as becometh the gospel of Christ, whether I am present or absent. Live what I have spoken to you in the name of the Lord: now that I cannot preach unto you, let my wasted strength, and uselefs limbs, be a sermon to you. Behold me! I cannot move a finger: all this is come upon me for your sakes and the gospel's. It is for Christ and you that I have thus spent out myself; I am afraid lest some of you, after all that I have spoken to you, should be lost in the world. There are many professors who can pray well, and talk well, whom yet we shall find at the left hand of Christ, another day. You have your trades, your estates, your relations: be not taken with these; but with God; O, live on him: for the Lord's sake go home and take heed of the world, of worldly cares, of worldly comforts, worldly friends, &c. and then he added:

The Lord having given authority to his ministers to bless his people, I accordingly bless you: and so he did in the words formerly recited. And he conversed with all that came to visit him as he was able, looking always cheerfully upon them, and never in the least complaining of his afflictions, except to his Taunton friends to excite them to their duty.

In February he was very desirous to return to his people, which his doctor assented to; fearing that Dorchester air in March would be too sharp for him; and judged that it might conduce to his cure to have his mind satisfied. At his return he was much pleased at the sight of that place and of his people, who came flocking about him; and he so increased in strength, that within a week after he was able to feed himself. But to prevent any prejudice that might come by the frequent visits of friends, he removed to Mr. Mallack's house, where he found most kind entertainment.

There he increased in strength till the beginning of April, and then he declined again, and was soon after taken with convulsion-fits, whereof he had divers the first day and night; but by God's blessing upon means, he was freed from them for about three weeks, and then, being alone in his chamber, he was taken with a fit, wherein he fell to the ground and hurt his face; and his nose bled much, which blood was clotted and corrupt, which made his physicians to conclude that that fall saved his life: for probably had not that blood come from his head, he had died in that fit. Going to bed he slept so well that night, that he awaked in the morning much refreshed, and full of the praises of God for his mercies to him.

After this he lived always in the expectation of death, saying often, it is but a puff and I am gone, and therefore every night after prayer he used to bid all the family farewell, saying he might be dead before morning. Whilst he was undressing he would be discoursing of spiritual things, and when he lay down to his rest, he used to say to his wife, we shall shortly be in another bed. Farewell, my dear heart, the Lord bless thee: his first speeches in the morning usually were, now we have one day more, here is one more for God, now let us live well this day, work hard for our souls, lay up much treasure in heaven this day, for we have but a few to live.

Henceforward the strength of his limbs were so repaired, that they feared not his relapsing again. But about May 6th, he began to find weakness in his stomach, which quickly so grew upon him that he lost the use of his limbs again; and May 12th, having laid some days and nights in cold sweats (as formerly) he was again taken with convulsions; and having continued in a trance about four hours, his friends weeping about him, he at last spake thus unto them: weep not for me; my work is done: and immediately fell into a violent convulsion-fit, that held him two hours, and presently after fell into another, wherein he rattled and was cold, inasmuch as they thought every breath would be his last. His physicians said, that his pulse was gone, and that he would be dead in a few minutes; but God shewed his power in reviving him beyond all expectation: yet was he not able to speak to them till the next day, nor did he perfectly recover till four days after. Thus he continued very weak until July, mostly confined to his bed, yet cheerful, and free to discourse with any that visited him, as long as he was able.

A proposal was made by his wife to the doctors, whether  
the

the bath was not fit for him? Some were for it, others against it; but he himself was very eager for it. And a horse-litter being provided for him, though he had not for many days been out of his bed; yet did the Lord so strengthen him, that in two days he went almost forty miles to Bath. The doctors there wondered to see such an object, and marvelled that he came such a journey alive, and were very doubtful to put him in; but, against their judgments, he resolved to adventure himself.

At his first appearing in the bath he was such a skeleton, that the ladies were affrighted to see him, as if death had come among them, and they could not endure to look upon him. When he went first in he could stay but a very little while, yet found much refreshing by it, and had no symptoms of his fits, as was much feared. By God's blessing upon this means, and drinking goat's milk, in three week's space he could walk about his chamber and feed himself: his appetite came again, and his strength increased: and thus he continued till his death drew near.

During this time he grew exceedingly in grace, to the joy and edification of those about him. He had much communion with God, and often such ravishments of spirit from the consolation of the Holy Ghost, that he was not able to express them, nor his weak body to bear them. He was more cheerful than formerly; and exceeding affectionate to his wife, and to all his friends, especially to such as were most heavenly: and the Lord was pleased so to order it by his Providence, that many such came to make use of the bath, as Mr. Fairclough, Mr. How, of Torrington, Mr. Joseph Bernard, and divers of his Taunton friends, and of Bristol ministers, which was a great comfort to him in that strange and wicked place.

Here he had many visitors, both friends and strangers, who came to see and discourse with him, having heard what a monument of mercy he was; and to all of them he would so enlarge himself, upon all the passages of God's dealing with him, as gave much content to all that heard him: and it did much affect many, who were strangers to God and religion, as well as unto him. He found much favour even amongst the worst, both gentry and others: such as would make a scoff at religion in others, would hearken unto him; yea, though he faithfully reprov'd them for their oaths, excessive drinking, wanton carriages, which he observed in Bath, and there was none of them but did most thankfully accept it from him, and shewed him more respect after than they

they had done before. In which he observed much of God's goodness to him, and would often say, O, how good is it to be faithful unto God! One of the vilest of these persons said of him, that he never spake with such a man in his life.

---

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

---

EXTRACT FROM THE BISHOP'S PREFACE.

---

**H**ERE you have the examples not only of grave bishops and learned divines, but likewise lay persons of all sorts: as gentlemen, lawyers, merchants, artificers, husbandmen and labourers, the poor, the lame, and blind; yea even women and tender youth, who all, with courage and resolution, did voluntarily and cheerfully yield their bodies to be consumed with tormenting flames, rather than forsake the truth of Christ's gospel, and embrace the erroneous doctrines and practices of the Roman church, to the admiration of those that beheld their patience and constancy at their death.

Some few of them, indeed, for want of courage, or through fear of death, did at first recant; but they had no rest or comfort after such their recantation, till they openly repented of it, and acknowledged their fault: and then God gave them grace and strength to yield up their lives to death freely and cheerfully for his sake.

As for those who shall question the truth of the following historical relations, let them know that they were mostly transcribed from the registers of the respective dioceses wherein the persons were condemned in open court, according to the ecclesiastical laws then in force in this kingdom.

And the persons so condemned by the bishops for heresy against the Roman church, were thereupon delivered to the custody of the sheriff, or other secular officer, or magistrate of the place, who upon their receiving of a writ from the high court of Chancery for their burning, did openly execute them in the presence of a multitude of spectators, so that both their prosecutions and deaths were too well known and notorious to be denied.

LIFE

## LIFE OF WICKLIFF.

IN the reign of King Edward the Third the church of England was extremely corrupted with error and superstition; so that the light of the gospel of Christ was greatly eclipsed and darkened with human inventions, burdensome ceremonies, and gross idolatries. Then it pleased Almighty God, about the year 1372, to stir up John Wickliff, reader of divinity in Oxford, to discover and oppose the errors of those times. And this he did first in his lectures and disputations at Oxford, which were well liked and approved of by many; and afterwards by his sermons, and public discourses in divers places in the country; and particularly at Lutterworth in Leicestershire, of which parish he was rector. He likewise wrote, and dispersed divers books and treatises, wherein he declared the truth of the gospel, and exposed the gross superstitions then used in the church. And by this means many persons were convinced of their errors, and came to the knowledge of Christ's true religion. And the said John Wickliff was also very remarkable for his strict and holy life, in all places wheresoever he came.

But these proceedings of John Wickliff, and the success that his preaching and writings had among the people, soon stirred up the clergy of England in general against him.

And more especially Simon Sudbury, then archbishop of Canterbury, became his great enemy; and he summoned John Wickliff before him in the presence of divers bishops, where he was charged with heresy, and for the same deprived of his benefice.

The things chiefly objected against John Wickliff, were as follow:

1. Opposing the pope's authority, as supreme head of the church, and successor of St. Peter.
2. Teaching, that the holy eucharist, after consecration, is not the very body of Christ substantially, but figuratively.
3. Affirming that the gospel of Christ is a sufficient rule for the life of every Christian.
4. Holding, that the rules, by which divers persons that were called religious, are governed, add no perfection to the gospel.

These things he openly maintained and defended oftentimes before the bishops and clergy, at their solemn meetings, and would not recede from them.

And the articles aforesaid, with many others, collected out of his writings, (to which his enemies are said to have added several

several inventions of their own) were sent by the bishops of England to pope Gregory the eleventh, to Rome; and the pope and his cardinals condemned them as heresies, and John Wickliff for an heretic, and ordered his books to be burnt and destroyed.

John Wickliff was also diligently sought for to be imprisoned; but he was protected by the Duke of Lancaster, and other noblemen, that favoured him and his doctrine: so that he lived concealed divers years, and taught the people privately; though for so doing, he was often troubled and persecuted by the bishops, and brought publicly before them. Yet through the divine Providence and protection, he still escaped their malice, and at last died in peace, in a good old age, and was buried in his own parish of Lutterworth.

But after he had been buried forty-one years, his bones were taken out of the grave, by the decree of the synod of Constance, and were publicly burnt, and his ashes thrown into the river.

---

#### LIFE OF WILLIAM TAYLOR.

IN the year 1421, William Taylor, a priest, was brought before the Archbishop of Canterbury, and accused for teaching the following doctrines:

1. That whosoever hange. a any scripture about his neck as a charm, taketh away the honour due only to God, and giveth it to the devil.

2. That no human person is to be worshipped, but only God is to be adored.

3. That the saints are not to be worshipped nor invocated.

And these articles being objected against the said William Taylor, he denied that he did preach or hold the same by way of defending them, but only by way of talk and discourse. But these articles being adjudged by the archbishop and clergy to be erroneous and heretical, the said William Taylor was willing to revoke the same; which he did: and for his penance, he was condemned to perpetual imprisonment. But at length, through favour, he was released from his imprisonment, and swore that he would never hold, or favour any such opinion ever after. Then he kneeled before the archbishop, who in a solemn manner absolved him of his excommunication; but enjoined him to appear at the next convocation, to holden before him or his successor.

In the mean time, while William Taylor was in the custody of the bishop of Worcester, there passed divers letters and writings between him and one Thomas Smith, a priest of Bristol; in which letters or writings the said William Taylor argued against worshipping of saints.

And these writings coming into the hands of the bishop of Worcester, he began afresh to be troubled; and was brought by the said bishop before the convocation, to answer the aforesaid letters and writings.

This was done February the 11th, 1422, in the first year of King Henry the Sixth, who was then a child.

The substance of his writings was, That he affirmed, that every petition and prayer, for any supernatural gift, ought to be directed to God alone; though he also directed an inferior honour to be given to the saints, according to the popish superstition.

His writings were read before the convocation, and he acknowledged them to be his own hand; and afterwards delivered them to the Archbishop of Canterbury, and he sent them to the four orders of friars then in London, to give their opinions of them; who found them to be erroneous and heretical in these points:

1. In asserting that every prayer, which is a petition for some supernatural or free gift, is to be directed to God only.
2. Affirming, that prayer is to be made to God alone.
3. Saying, that to pray to any creature, is to commit idolatry.

These four orders agreed in their opinion, that the writings of William Taylor were erroneous, and delivered their opinions in writing to the archbishop, February 20th, 1422. Whereupon the said William Taylor was degraded of all his orders in the usual form, and condemned as a relapsed heretic, and delivered to the secular power; and a writ for his burning was sent from the king to the mayor and sheriffs of London, and he was carried into Smithfield, and there burnt, March 1, 1422.



# BAPTIST HISTORY.

## HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

*Continued from page 25.*

ABOUT the year 1760, the ministers and members composing the general body, agreed for mutual conveniency, to divide the church into several distinct societies; and that each society or church, thus formed, should have it's own teachers or pastors. Accordingly the division was effected, and with tolerable satisfaction, and five churches were formed out of the whole, and the ministers appointed as follows, in their respective districts:

		Names of ministers, and the places of residence.
Barton,	{ including Hugglescote, Stanton, Markfield, Ratby, Hinkley, Longford and the adjacent villages. }	John Whyat, of Barton, Samuel Deacon, of Ratby. John Aldridge, of Hugglescote.
Melbourn,	{ including Packington, Meafham, Swannington, Ticknal, and the neighbouring villages. }	Francis Smith, Thomas Perkins, both of Melbourn
Kegworth,	{ including Castle-Donnington, Sawley, Whatton, Diseworth, &c. }	Nathaniel Pickering, Castle-Donnington. John Tarrat, Kegworth.
Loughborough,	{ including Quorndon, Leak, Wymeswould, Widmorepool, Wyfal, Gotham, &c. }	Joseph Donisthorpe, of Normanton on the Heath. John Grimley, of Donnington on the Heath. Both afterward removed to Loughborough.

Kirby-

Kirby-Woodhouse, near Mansfield, Nottinghamshire,	}	with the adjacent places.	}	Abraham Booth. N.B. Mr. Booth soon after changed his sentiments, and joined the Particular Bap- tists; and is now an eminent minis- ter of that persua- sion in London.
---	---	------------------------------	---	--

Though the church was divided, and the ministers, and their respective societies were independent of each other, yet the most friendly intercourse subsisted amongst them. The ministers still kept up regular conferences, some of which were held monthly, and in a central place, which frequently fell to Barton and Hugglefcote. Others were held quarterly, and were called *preaching* conferences, because it was usual at these times to have one, and sometimes two, or three sermons. These were held in rotation at some place belonging to each church. These opportunities were held in high estimation by the people, who assembled in crowds to hear a preacher of another church, it being usual to fix on a stranger on those occasions. Many attended from distant places, and instead of being weary in hearing a sermon of half an hour or forty minutes, like some of our modern refined hearers of the present day, *they not only patiently endured, but eagerly devoured*, every word of the preacher, though he detained them an hour and a half, or almost two hours, in his harangue! Alas! "how is the gold become dim, how is the most fine gold changed!" Surely, either the preachers, or the hearers, have eminently declined, or there is an essential alteration in both.

Nothing of peculiar consequence occurred after the division of the church, until about the year 1765 or 6, and then new troubles arose from different sources. The church at Kegworth had the principal share in that we have now to relate.

The ministers, Mr. Pickering and Mr. Tarrat, being actually employed in preaching in the different villages within their reach, among other places they preached in a dwelling house, at Sawley in Derbyshire, a village about three miles from Kegworth, and ten from Derby. On the 8th of May, 1766, while Mr. Pickering was preaching, the curate of the parish, who was very much intoxicated with liquor, came at the head of a mob, composed of almost all the rabble in the village, many of whom were as drunk as their leader, and

beset the house where the congregation was assembled. They peremptorily demanded of Mr. Pickering to desist, or in case of refusal to put him in the stocks. Mr. P. then read his licence, thinking thereby to silence their vociferation; but this had little or no effect, for the curate himself laid hands on Mr. P. and haled him out of the house. Mr. P. not making any resistance, suffered himself to be led to the stocks; but the curate and his companions were too much overpowered by their intoxication to accomplish their object, and Mr. P. escaped from their hands. The mob, however, were so outrageous, that it was impossible to do any good by again attempting to preach at that time, and the people were dispersed, and escaped as well as they could, though not without receiving considerable insult and abuse. The bells at the church were rung, a drum was beat about the town, a hand-bell rung in their ears, dirt was thrown in their faces, and some of the savages obtained, at a butcher's-shop, a bucket full of blood wherewith to sprinkle, if possible, the whole congregation\*.

In consequence of the above conduct of the curate of Sawley, Mr. Pickering acquainted the bishop of the diocese of his behaviour, who condescended to assure Mr. P. that he would certainly give the curate a severe reprimand.

They had, however, not only to contend with a drunken parson, and a number of vulgar clowns, but with "principalties and powers," with men of office, birth, and titles. Though at present driven from Sawley, they found access to other places, and met with tolerable success. One of these was Dale-moor, where considerable numbers attended, which rendered it necessary to erect a meeting-house in that neighbourhood, and which was soon accomplished at a village called Little Hallam. The erection of this house, and the opening of other places for public worship, and also the design of a preacher to take the oaths, and obtain a certificate, caused them to apply to the justices of the county of Derby, at the general quarter session, to have such places and minister registered. This was refused by the justices, which refusal subjected them still more to the merciless vengeance of the

\* One of the ringleaders who rung the hand-bell, and gathered dirt to throw at the people, also used every mean in his power to provoke some of the people to fight. He abused several in crossing the ferry, and continuing for two or three days in a state of drunkenness, and persecuting madness, he, by accident, fell out of the ferry-boat and was drowned.

ignorant,

ignorant, and bigoted populace. This, however, did not prevent their exertions, but “when persecuted in one place they fled to another.”

On account of the refusal of the justices to register as required, application was made to the bishop of Litchfield and Coventry, (Cornwallis) who, without hesitation, gave them, under his own hand, a certificate to the registrar of Litchfield, who refused to comply with the bishop's direction. They were now in a worse predicament than ever; nor did they know how to proceed consistently with their duty and security.

Some little time after, Mr. Booth applied to the same bishop for a certificate respecting a place at Chesterfield, but was unsuccessful. All these circumstances rendered their situation not only extremely unpleasant, but highly dangerous, being hated by the vulgar, and denied the protection of the laws by men in power. In this dilemma, they knowing not what course to take, wrote for advice to a venerable and respectable General Baptist minister in Lincolnshire, the Rev. Mr. Boyce, of Coningsby. He gave them intelligence of a committee in London, which was formed for the purpose of defending the rights of dissenters, against the encroachments and oppression of the establishment. They made their first application to the secretary, who seemed rather unwilling to engage in the business. The affair was, by some person or other, stated to the Hon. and Rev. Mr. Shirley, and to the Rev. Mr. Madan. Mr. Shirley encouraged them exceedingly, exhorting them to trust in the Lord, and that there was no doubt of their final and speedy success. He gave them the address of the chairman of the committee, Jasper Mauditt, Esq. to whom they wrote, and received an immediate reply by the secretary, who gave them directions how to proceed. These directions were, that they fix on an attorney in the country, to whom a fair and full statement of the affair should be given, and who should correspond with the London committee during the process, and act by their directions. They accordingly chose Mr. Foxcraft, of Nottingham, who soon received orders from the committee to make application at the next quarter session for the county of Derby, held at Bakewell, in behalf of four meeting-houses and one minister. Mr. Foxcraft applied as directed, but his application was rejected with the utmost contempt. This was communicated to the committee, who immediately applied to the Court of King's-Bench for a mandamus for the Derbyshire justices. The mandamus was accordingly sent, and presented at the next session  
by

by the attorney, at which time Sir J. E. Bart. was president. This honourable gentleman had said, he would give up his commission as a justice of peace, before he would accede to the registering these meeting-houses. The time of trial now came, but Sir John seemed to forget his assertion. Several of the justices had taken their places before Sir John came. The clerk of the sessions had begun to make inquiry respecting the business of the day, and Mr. Foxcraft replied, he had a mandamus. For whom?—For Sir John E.

They then began to look askew,  
Now red, now white, and then—dark blue.

But now enters Sir John. He takes his seat, and almost before he could recover his breath to ask the business before the court, at least before he had time to study the physiognomy of his brethren, he was told there was a mandamus for him. Struck as by a thunder-bolt, into an uncommon stupor, he paused, till at length he exclaimed, "I don't know what you mean; what is a mandamus? Let me look at it." Mr. Foxcraft replied, I will read it. He read it, and it contained a charge, in the most positive terms, to register the above places, and minister, and to give the parties certificates of the same. What colour sat on Sir John's countenance, or what observations his brethren made upon him, during this interval, may be hard to say; but conjecture would pronounce it *black*. One of them, however, jocosely said, "Sir John, this is a breakfast for you." "Yes," replied Sir John, "*it's a bitter pill*." Bitter as it was, he swallowed it, and it had a very salutary effect.

Thus this troublesome business was brought to a happy issue, though an expence of fifty pounds or upwards was the consequence, which was defrayed by the members of the several churches, who enjoyed the felicity of witnessing that these trials were among those things which work together for good.

(*To be continued.*)

THE committee who patronised these people, have been singularly useful to the dissenting interest at large; and it would be well if those worthy gentlemen were more liberally supported by the different congregations of every denomination, inasmuch as very heavy expences are incurred in trying the many causes they have frequently to defend, which neither is, or can be, defrayed by those churches and individuals so often aggrieved.

EXTRACT

## SERMONS AND ESSAYS.

---

EXTRACT FROM BISHOP NEWTON'S DISSERTATIONS ON  
THE PROPHECIES CONCERNING EGYPT, page 378, 4th  
Edit. 8vo.

*(The learned references are omitted.)*

THESE is a remarkable prophecy of Ezekiel, which comprehends in little the fate of Egypt, from the days of Nebuchadnezzar to the present. For therein it is foretold, that after the desolation of the land and the captivity of the people by Nebuchadnezzar, (xxix. 14, 15.) it should be a base kingdom: "it shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations:" and again in the next chapter, (ver. 12, 13.) "I will sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers: and there shall be no more a prince of the land of Egypt." Such general prophecies, like general rules, are not to be understood so strictly and absolutely, as if they could not possibly admit of any kind of limitation or exception whatever. It is sufficient if they hold good for the most part, and are confirmed by the experience of many ages, though perhaps not without an exception of a few years. The prophets exhibit a general view of things, without entering into the particular exceptions. It was predicted (Gen. ix. 25.) that Canaan should be a servant of servants unto his brethren; and generally his posterity were subjected to the descendants of his brethren: but yet they were not always so; upon some occasions they were superior; and Hannibal and the Carthaginians obtained several victories over the Romans, though they were totally subdued at last. In like manner it was not intended by this prophecy, that Egypt should ever afterwards, in every point of time, but only that it should for much the greater part of time, be a base kingdom, be tributary and subject to strangers. This is the purport and meaning of the prophecy; and the truth of it will best appear by a short deduction of the history of Egypt from that time to this.

Amasis was left king by Nebuchadnezzar; and as he held his crown by the permission and allowance of the Babylonians, there is no room to doubt that he paid them tribute for it.

it. Berofus, the Chaldæan historian, in a fragment preserved by Josephus, speaketh of Nebuchadnezzar's reducing Egypt to his obedience, and afterwards of his settling the affairs of the country, and carrying captives from thence to Babylon. By his constituting and settling the affairs of Egypt, nothing less could be meant than his appointing the governors, and the tribute that they should pay to him: and by carrying some Egyptians captive to Babylon, he plainly intended not only to weaken the country, but also to have them as hostages to secure the obedience of the rest, and the payment of their tribute. If Herodotus hath given no account of these transactions, the reason is evident, according to the observation cited before from Scaliger; the Egyptian priests would not inform him of things, which were for the discredit of their nation. However we may, I think, confirm the truth of this assertion even by Herodotus's own narration. The Persians succeeded in right of the Babylonians: and it appears by Cyrus's sending for the best physician in Egypt to Amasis, who was obliged to force one from his wife and children; and by Cambyfes's demanding the daughter of Amasis, not for a wife but for a mistress; by these instances, I say, it appears that they considered him as their tributary and subject. And indeed no reason can be assigned for the strong resentment of the Persians against Amasis, and their horrid barbarity to his dead body, so probable and satisfactory, as his having revolted and rebelled against them. Herodotus himself mentions the league and alliance, which Amasis made with Cræsus king of Lydia against Cyrus.

Upon the ruins of the Babylonian empire Cyrus erected the Persian. Xenophon hath written the life of this extraordinary man: and he affirms both in the introduction and near the conclusion of his history, that Cyrus also conquered Egypt, and made it part of his empire; and there is not a more faithful, as well as a more elegant historian, than Xenophon. But whether Cyrus did or not, it is universally allowed that his son Cambyfes did conquer Egypt, and deprived Psammenitus of his crown, to which he had newly succeeded upon the death of his father Amasis. Cambyfes purposed to have made Psammenitus administrator of the kingdom under him, as it was the custom of the Persians to do to the conquered princes: but Psammenitus forming schemes to recover the kingdom, and being convicted thereof, was forced to drink bull's blood, and thereby put an end to his life. The Egyptians groaned under the yoke near forty years. Then they revolted toward the latter end of the reign of Darius the  
son

son of Hyftafpes: but his son and fucceffor Xerxes, in the fecond year of his reign, fubdued them again, and reduced them to a worfe condition of fervitude than they had been in under Darius, and appointed his brother Achæmenes governor of Egypt. About four and twenty years after this, when the Egyptians heard of the troubles in Perfia about the fucceffion to the throne after the death of Xerxes, they revolted again at the infligation of Inarus king of Lybia; and having drove away the Perfian tribute-collectors, they conftituted Inarus their king. Six years were employed in reducing them to obedience, and all Egypt fubmitted again to the king Artaxerxes Longimanus, except Amyrtæus, who reigned in the fens, whither the Perfians could not approach to take him: but Inarus, the author of thefe evils, was betrayed to the Perfians, and was crucified. However they permitted his fon Thannyræ to fucceed his father in the kingdom of Lybia; and Egypt continued in fubjection all the remaining part of the long reign of Artaxerxes. In the tenth year of Darius Nothus they revolted again, under the conduct of Amyrtæus, who fallied out of the fens, drove the Perfians out of Egypt, made himfelf mafter of the country, and reigned there fix years; but his fon Pauſiris, as Herodotus informs us, fucceeding him in his kingdom by the favour of the Perfians, this argues that the Perfians had again fubdued Egypt, or at leaft that the king was not eſtabliſhed without their conſent and approbation. It is certain that after this, Egypt gave much trouble to the Perfians. Artaxerxes Mnemon made feveral efforts to conquer it, but all in vain. It was not totally and finally fubdued till the ninth year of the following reign of Ochus, about 350 years before Chriſt; when Nechtanebus the laſt king fled into Ethiopia, and Ochus became abſolute maſter of the country, and having appointed one of his nobles, named Pherendates, to be his viceroy and governor of Egypt, he returned with great glory, and with immense treaſures to Babylon. Egypt from that time hath never been able to recover it's liberties. It hath always been ſubject to ſtrangers. It hath never been governed by a king of it's own. From this laſt revolt of the Egyptians, in the tenth year of Darius Nothus, to their total ſubjugation in the ninth year of Ochus, I think there are computed ſixty-four years; and this is the only exception of any ſignificance to the general truth of the prophecy. But what are ſixty-four years compared to two thouſand three hundred and twenty-five, for ſo many years have paſſed from the conqueſt of Egypt by Nebuchadnezzar to this time? They are really



as nothing, and not worth mentioning in comparison: and during these sixty-four years, we see, that the Egyptians were not entirely independent of the Persians; Psammetichus succeeded his father Amyrtæus in the kingdom by their consent and favour: and during the rest of the time the Egyptians lived in continual fear and dread of the Persians, and were either at war with them, or with one another. And perhaps this part of the prophecy was not intended to take effect immediately: its completion might be designed to commence from this period, when the Persians had totally subdued Egypt, and then there should be no more a prince of the land of Egypt.

After the Persians Egypt came into the hands of the Macedonians. It submitted to Alexander the Great without striking a stroke; made no attempts at that favourable juncture to recover its liberties, but was content only to change its master. After the death of Alexander it fell to the share of Ptolemy, one of his four famous captains, and was governed by his family for several generations. The two or three first of the Ptolemies were wise and potent princes, but most of the rest were prodigies of luxury and wickedness. It is Strabo's observation, that all after the third Ptolemy governed very ill, being corrupted by luxury; but they who governed worst of all were the fourth, and the seventh, and the last called Auletes. The persons here intended by Strabo were Ptolemy Philopator, or the lover of his father, so called (as Justin conceives) by way of antiphrasis, or with a contrary meaning, because he was a parricide, and murdered both his father and his mother; and Ptolemy Physcon, or the big-bellied, who affected the title of Euergetes, or the benefactor, but the Alexandrians more justly named him Kakergetes, or the malefactor; and Ptolemy Auletes, or the piper, so denominated because he spent his time in playing on the pipe, and used to contend for the prize in the public shows. This kingdom of the Macedonians continued from the death of Alexander 294 years, and ended in the famous Cleopatra, of whom it is not easy to say, whether she excelled more in beauty, wit, or wickedness.

*(To be continued.)*

## CORRESPONDENCE.

THE REPLY OF DEBORAH DECENT, IN CONSEQUENCE OF THE CHARGES ALLEDGED AGAINST HER BY DOROTHY DRUDGE, (p. 252.) AND THE CREDIT WHICH IS GIVEN TO THEM BY SOPHRON, (p. 448.)

*To the Editor of the General Baptist Magazine.*

SIR,

YOU have been very high in my esteem: for wisdom and piety I thought you had few equals. But your attention to the vague and unsupported charges and accusations of my saucy servant; setting them down as facts, and even passing judgment on her mistress without an investigation of the matter, makes me question your wisdom. Don't you know, Sir, that one account is generally good till another is heard? For a person in your exalted situation to judge a cause before he heareth both sides, it must be folly and shame unto him. I hope, Sir, you will excuse the impertinence of a woman. I could say a great deal about servants, were I to begin; and a great deal about Dorothy Drudge (as she calls herself; but her proper name is Dorothy Doolittle; commonly called Dolly Doodle.) But I don't like evil speaking: and amidst all her imperfections, I grant she has some good qualities; and I wish to give merit it's due, wherever it is found. I am glad to hear that she loves to go to the meeting (I wish she did not sleep so much when she is there) and that she wishes to spend as much of the Lord's day as she can in devotion and reading. I assure you, Sir, that it would give me peculiar pleasure to have all my servants find the way to heaven, and to walk in it. But her saying that she has "scarcely a minute's time the rest of the week," is sadly too bad. I am certain she might have many minutes if she sought them with care. But you know, Sir, that people who are slow at work, are commonly a long time in doing a little business; and let them live wherever they may, they have always bad mistresses and hard places.

She charges me (p. 252.) with over-niceness, &c. (I don't charge her with this, nor do I think myself worthy of the charge.) When servants must be the judges how business is

to be done, it is woe and well-a-day to the mistress! All I desire is to have things done decently and in order; and can you blame me for this? She complains that she is under the "necessity (or disoblige my mistress) of washing and brushing on the Lord's day." Why does she not add, of milking, and of serving the hogs? You must know, Sir, that we have a small farm at rack-rent; and in the dairy business, you need not be told, that washing, if not brushing, is necessary every day; consequently it cannot with propriety be totally avoided on the Lord's day. I choose to do as little of this as possible.

She also objects to the time of our meals, company, and cooking, on the Lord's day. In this, Sir, I think she is over-nice. It is not always in my power to be exact in things of this nature, and sometimes the difficulty is on her account. Ask her how long it is since she sat up till midnight with her sweetheart, and in consequence overslept herself so long on the Lord's day morning, that our necessary business was thrown into such disorder, that we could scarcely recover ourselves all day? I cannot always determine the exact time of the day when my friends shall give me a call; and a variety of circumstances will necessarily occur in a family which will break in upon the strictest rules of order. I am conscious there is room for improvement: I am not quite satisfied with our manner of conduct, and especially on the Lord's day. Yet, I hope, things are not so bad as she represents, and they would be still better if she was a little more thoughtful about her business; a little more conscious of the impropriety of her own conduct, and a little more attentive to her mistress. Sometimes she has a job to do twice for the want of doing it well once; which raises sensations in the mind of a mistress not always the most pleasing to feel, nor proper in the effects.

If she wants more time for reading, &c. in the common days of the week, I advise her to make more haste on errands; to have less tittle-tattle with triflers; to learn a better way of dispatch in her business; and to show a disposition for the improvement of her mind by an apparent attention to the privileges which she evidently enjoys. Then, perhaps, she will have less reason to complain of the over-niceness of her mistress. But, if she do not pay a better attention to her duty, I despair of Dorothy Drudge ever being satisfied in my service. And I assure you, Sir, that I will rather be Dorothy Drudge myself, than Dorothy Drudge's mistress.

The advice which you give to mistresses, (p. 448.) I think

think is very good in general. I should think it almost unexceptionable, were it not so pointedly applied to the mistresses of Dorothy Drudge. I hope, Sir, I am not so bad as you take me to be. I would not be like the Pharisee, to make a boast of my virtues, but to be overcharged is rather provoking: you would not like it yourself; especially to have such reports spread over the nation by a religious publication.

There is one sentence (p. 451.) which I don't understand, and which I beg you will explain. "To employ ourselves or our servants about worldly business on that day (Sunday) further than what is absolutely necessary, shows a want of reverence of God, and a gross neglect of our own and our servants everlasting welfare." Absolutely necessary, seems to me a strong, a very strong word. I don't know what to do with it in this connection. You must know, Sir, that we live three miles from the meeting; we have many jobs to do before we go. But how many of them are absolutely necessary, I cannot tell. We commonly have toast and tea to breakfast; but I don't know that this is absolutely necessary. Pray, Sir, have you toast and tea to your breakfast on a Lord's day? We commonly set the saddle and pillion on old Trot; but we might ride on the bare back, or go on foot: so I am at a loss whether we do right herein. Nay, it is sometimes a doubt with me (especially in bad weather) whether it be absolutely necessary to go at all; for it occasions a variety of worldly cares and cumbers. I hope we know the way to heaven; and we have a very good Bible, with marginal notes, and Mr. Taylor's Fundamentals of Religion in Faith and Practice. And I have sometimes thought that a chapter in the Fundamentals, has been as well as some of our minister's sermons, if not better. I beg, Sir, you will speedily favour us with your thoughts on things absolutely necessary; for these matters are quite too deep for a woman, and especially for,

Dear Sir,

Your humble servant,

And great admirer,

DEBORAH DECENT.

Dec. 27, 1798.

*To the Editor of the General Baptist Magazine.*

SIR,

If thought worthy, the insertion of the following Miscellaneous Thoughts, will much oblige

A.

HE who despises the writings of men, because they may have broached errors, is like a man in possession of a valuable mine, who looks upon it with contempt, because it is scattered over with dirt.

A mere profession of religion is like a county gaol, which looks goodly without, but within there is nothing but cells of iniquity, and dungeons of sin.

The man who neglects religion to follow the pleasures of this world, resembles a beggar who prefers a mouldy crust to a rich repast on the most substantial meats.

He that wishes to become a modern infidel, must barter his reason away for raillery—common sense, for lampoon and grimace—make universal scepticism his sovereign—licentiousness his prime minister, and rude banter, with all its attendant vices, his courtiers.

A real Christian may be compared to the rising of the sun on a fine morning in spring, which enlivens the earth, arrays the fields in beauty, and diffuses warmth and vegetation wherever it goes. His thoughts are holy—his words pure—his actions just—his feet tread in the paths of righteousness—his conduct is a source of admiration—his conversation illumines the minds of his associates, and his life shines more and more unto the perfect day.

True religion is a kind supporter in adversity, a faithful counsellor in prosperity, and a sure guide to a happy eternity.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

If you think the following Queries worthy of a place in the General Baptist Magazine, they are at your service.

IS it incumbent upon every master and governor of a family, to have the worship of God in his house regularly attended

tended to? Does the Divine Parent and Governor of mankind, require masters to attend to the welfare of their servants' souls, as well as parents their children; and will he require the blood of those at their hands that perish through their neglect? If you, or any of your correspondents, will give an answer to the above, grounded upon divine testimony, it will greatly oblige,

Your's, affectionately, R. R.  
A constant reader.

---

*To the Editor of the General Baptist Magazine.*

---

LETTER I.

SIR,

IN the first volume of your useful Magazine, page 463, I observe the Remarks of Q. on one of the most interesting cases that a mortal can propose, viz. The declining state of religion, and the means of reviving it.

That religion is on the decline, is taken for granted, by your correspondent Q. So far as my acquaintance extends, this appears to be the fact in some places; but not in others.—Some churches are numerous; but the members seem to be deficient in what the apostle calls “the fruits of the Spirit;” love, joy, peace, long-suffering, gentleness, goodness, faith, “(or, if you please, *fidelity*) meekness, temperance, against which there is no law,” Gal. v. 22, 23. Now it is most certain, that whatever be our profession, or our number, if we be growing defective in these fruits of the Spirit, true Christianity is, with us, on the decline: and I fear that this is not, in the present day, an uncommon case.

Some churches are not very numerous; but they seem to be possessed of the power of living Christianity. They eminently manifest, and produce, in their tempers and lives, these “fruits of the Spirit,” to the glory and praise of God. Where this is the case, we may venture to pronounce that religion does not appear to be declining.

Some churches are numerous, and the generality of their members are lively and spiritually minded. They “tremble at the word.” They “stand in awe” of God. They “abstain from the appearance of evil.” They are, to an eminent degree, “holy, harmless, undefiled, and separate from

“from sinners.” They possess, and bring forth, “the fruits of the Spirit;” and are “ready to every good work.” Where this is the case, that people may justly conclude, that, with them, true religion is not declining, but advancing.

Some churches, again, are few in number, and those few are very “carnally minded.” They relish, and eagerly pursue, “the things of the flesh;” they “love this present world,” and “mind earthly things.” But they have very little disinterested zeal for God among them. The “fruits of the Spirit” are very little seen in them. In one word, it is incontrovertibly evident, that while they “have a name” they live, they are in reality dead.” Among such people, if real religion ever existed, it is certainly most awfully declined.

“How religion may be revived” is indeed an important question. It is of infinite consequence to individuals, and to society at large. In order to determine what are the proper *means* of revival, it cannot be thought improper to state some of the *causes* of declension. Happy would it be if every individual professor of Christianity, would seriously retire from the busy world, and examine his own heart on the subject; seriously asking himself, as in the sight of God, such questions as the following. Does true religion advance in my soul? Does it not decline? If so, what is the cause? How is this cause to be removed? &c. I am persuaded that every person who is frequent and conscientious in these enquiries, will find his own account in it, and be abundantly recompensed by the advantages that his own soul would derive from such a method of self-examination. If the ministers and principal members of gospel-churches would likewise often unitedly examine the state of religion among themselves, the causes of decline, and means of revival; and if they would unite in improving every such enquiry for those practical purposes which would strike them as the natural result of it, I am persuaded that churches would, by this means, receive much advantage, and Christianity would make a more agreeable appearance, in those places where such measures are adopted.

Your pious friend Q. has stated some alarming facts, respecting the conduct of some “professors of Christianity.” As I cannot disbelieve the truth of such facts, stated by such a writer, melancholy as they are, I must conclude, that, in the places to which these statements apply, religion is in a dreadful condition indeed. I hope he will indulge your readers  
with

with some strictures on the enormity of those sins of which he states that some professors are guilty; and the means which he proposes for the revival of religion; with the motives which ought to excite our attention to them. The sins he mentions are very evidently the *effects* of declining in religion, or of the *total absence* of it; and at the same time, they may be, in another view, as he supposes, the causes of encreasing this decline.

My leisure moments are so few, that I dare scarcely promise any thing. But it would give me pleasure, if time would permit, to employ the ability which the Lord hath given me, be it ever so small, in making a few observations on this momentous subject, and submitting them to your consideration in some succeeding numbers of your miscellany.

It is a fundamental point, in all our pursuits, and all our attempts, to be deeply convinced that all our success depends on the divine blessing. In common cases, "if the Lord do not build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." In all endeavours to promote religion, we all ought to remember, and ministers ought to remember particularly, that "he who planteth is nothing, and he who watereth is nothing; but God who giveth the increase." This thought, impressed on the heart, will awaken to diligence, seriousness, confidence in God, in the way of his appointment, earnest prayer for the presence, approbation, and blessing of God in all we do, and grateful acknowledgements, when we find that our "labours have not been in vain in the Lord."

It cannot, however, be rationally doubted that we are most likely to be attended with the presence and blessing of our heavenly Father, when we make his word our rule, and proceed by his direction. The divine approbation cannot be expected to attend an untruth; nor is there any ground to hope for the blessing of heaven, when our hearts are not sincerely endeavouring to follow the heavenly directory, the infallible word of God. Hence, if ministers and churches wish to prosper in the work of the Lord, it is highly necessary that they read his word with indefatigable diligence, and practise it.

It must be granted that gospel ministers are particularly called to labour in the word and doctrine. Yet others may also unite with them and help them. Even "women laboured with Paul in the gospel."

When we enter upon this enquiry, therefore, "what can  
Vol. II. L "be



“ be done to revive religion,” we shall naturally divide the question; and ask, 1, What can ministers do? 2, What can the people do? keeping in mind what has been above observed, that both act under the eye, in dependence on the promise, and in expectation of the blessing of “ the God of all grace.”

Should life, health, and leisure, be granted, I intend to do myself the pleasure, on some future occasions, of desiring your acceptance of a few thoughts on both the questions here proposed. In the mean time, it may not, perhaps, be esteemed over-officious, if I recommend two well-known passages of scripture, as subjects of meditation. One to ministers, another to their people. That to ministers is 1 Tim. iv. 16. “ Take heed to thyself, and to thy doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” That to their people is 2 Cor. xiii. 11. “ Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

That the blessing of God may rest upon you, upon all the ministers and churches of Christ, of every denomination; and that the same divine blessing may continually accompany the publication and the reading of your Magazine, is the cordial prayer of,

Sir,

Your affectionate brother,  
And humble servant,

Feb. 10, 1799.

EPSILON.

*To the Editor of the General Baptist Magazine.*

SIR,

IN Number VI. of your valuable Magazine, I observed Sacro Bosco's answer to Penelope on untimely death. Will you permit me to enquire of him, or any other of your correspondents, whether Exodus, xxi. 13, which seems to bear very near affinity to Penelope's question, authorises us to believe that all accidents (as we call them) whereby a fellow mortal is deprived of life come from the hand of God. Martyr are the melancholy circumstances which have lately occurred near the place of my residence; and by mature enquiry, I have almost universally found their death occasioned, to all human appearance, by their own carelessness and inattention

to the situation in which they were. Death, by accidental drowning, by guns, and numberless other things, have all influenced my mind in some degree to believe those sentiments concerning Providence, if not wholly, in part, unscriptural. I am far from disbelieving the providence of God; but many things which are attributed to it are, I conceive, absurd, and if not blasphemous, are highly presumptuous. A candid and scriptural investigation of this subject in your next number, if possible, will, I hope, throw light upon it, and banish the suspense I labour under, and be useful to more than your young enquirer,

W. X.

*To the Editor of the General Baptist Magazine.*

SIR,

A MULTIPLICITY of business has hitherto prevented me from making a reply to the animadversions of your correspondent, Adam, on my Query, which was purely sent for information; not that I in the least doubted the fact of the proper divinity of my Saviour, but desired an explanation of the different expressions in the texts referred to.

What was said by your friend has had a tendency to confirm me in my opinion, that the mystery to which it referred is a subject more to be believed than defined; so far it has had a practical influence on my mind, and answered the end designed.

Yet I cannot consider it as a matter of small importance, but of great moment, to obtain all possible information on any text that might appear, for want of sufficient understanding, to contain any thing opposite to the glorious truth of our Lord's divinity.

His observations are, many of them, very excellent in their kind, and if they had been written with more candour, they would have been much more acceptable. I beg leave to retract the word critical from the Query, which was inserted more by accident than design. And still desire some of your correspondents to favour me with an explanation of the texts in question, viz. in John x. 30. we read that Christ and his Father are one, also xiv. 28. "my Father," says Christ, "is greater than I."

I am,

Your humble servant,  
TIMOTHEUS,

Jan. 20, 1799.

“ Nature is nothing but the art of God; a bright display  
“ of that wisdom, which demands an eternal tribute of won-  
“ der and worship.”

DR. WATTS.

Speakers. *Count de Jonval.* A philosophic gentleman of  
Picardy.

*Chevalier de Breuil.* A young gentleman who in the va-  
cation from his exercises at college, pays a visit to Count de  
Jonval, desiring to amuse himself with the curiosities of  
nature.

*Prior.* A learned clergyman.

Vol. I. p. 3. ON INSECTS.

*Count.* WE will not begin then with taking a sur-  
vey of those glorious orbs that roll above us, nor of this  
earth that exposes such immense treasures to our view; but  
in the first place, if you please, Sir, we'll take the minutest  
objects into our serious consideration, and afterwards ascend  
by slow degrees. The scene which we behold is truly  
grand and magnificent; but what our eye cannot take in at  
once, may be divided, and enjoyed in parts.

Let us begin then with these insects, so much neglected  
and contemned by others, but admired, Sir, by you. The  
minutest of them all (when I reflect not only on their vari-  
ety, order, proportion and policy; but the wondrous exact-  
ness and delicacy of their organs) give me incredible delight.  
If the Divine Wisdom thought fit to create them, shall we  
look on them as objects unworthy of our notice? Judge,  
Sir, by what is obvious to our observation, how much those  
charms which lie concealed from our eyes and reason, were  
they once unveiled, would excite our admiration.

Every insect that flies or creeps, is a little animal, con-  
sisting of several ringlets, which shrink from, or draw near to  
one another by one common membrane, or skin that collects  
them; or else of distinct scales, which play to and fro, by  
gliding over one another; or, in short, of two or three prin-  
cipal parts, which have no other connection than a ligature,  
or little thread.

Of the first kind are all worms in general; as well such

as have feet, as those that have none. When they are disposed for motion, they extend the musculous skin which divides the two first ringlets. They advance that nearest the head, and sometimes that nearest the tail, to a certain point. Then the second ringlet is drawn after it, either by contraction, or expansion of the membrane which belongs to that particular part. The third and fourth, and so the whole body successively, moves along by the same effort. Even those little animals that have no feet, pass in the same manner from one place to another, rise out of the ground, or withdraw into it, upon the least apprehension of danger; and in short, proceed, or retreat as occasion requires.

Of the second kind are flies, may-birds, &c. whose bodies are an assemblage of divers little scales, which by unfolding expand themselves, or by sliding over one another, contract, like brassets, in a suit of armour.

*Chev.* I have seen several of them in your lordship's wardrobe.

*Count.* Of the third kind are ants, spiders, &c. whose bodies are divided into two or three parts, and whose connection is imperceptible, at least, to the naked eye. As to the term INSECTS, which is applied in general to all these *animalcula*, it takes it's derivation from the *Latin* word *insecare*, to cut.

Though their minuteness, at first view, may seem a just argument for that contemptible idea which the vulgar entertain of them; though the unthinking part of mankind may look on them as the result of chance, or the *refuse* of nature; yet he that views them with due attention, and reflects on the art and mechanism of their structure, which collects such a number of vessels, fluids, and movements into one point, and that too frequently invisible, cannot but discover an all wise Providence, that is so far from treating them with neglect, that he has not only clothed them with a profusion of pomp and magnificence, but furnished them with all such warlike instruments as are requisite to their condition.

The Divine Wisdom has clothed them with abundance of complaisance, by bestowing on them such a profusion of azure, green and vermilion, gold and silver, diamonds, fringe, and a gay parti-coloured plumage. We need only take a view of the *Ichneumon*, the *Spanish* fly, the butterfly, or even a caterpillar, to be struck with astonishment at this pomp and grandeur.

The same Divine wisdom, which has been thus indulgent  
to

to them in their dress, has also armed them with proper weapons from head to foot; and enabled them either to engage their enemies, or, as occasion requires, to make a vigorous defence. If they are not always victorious, or sometimes do not escape the danger that threatens them, yet still they are provided with proper abilities to render their attempts successful.

Most of them have either strong teeth, a double saw, a sting with two darts, or else tenacious claws. Their whole bodies are covered over, and secured by a scaly suit of armour. Such as are of a more delicate and tender nature, are fortified with a thick skin, which gives a check to the violence of those frictions and encounters, that might otherwise prove injurious to them. Their security, for the most part, depends on their sprightliness and activity. Some, by virtue of their wings, avoid the danger that attends them; others, that dwell on the leaves of trees, precipitate themselves from their enemies by a fine thread that supports them; others again, by the elastic force of their hind feet, launch themselves in an instant out of the reach of any pursuit, or the hazard of any hostile engagement. In short, when they find themselves unable to withstand the insults and attacks of their more potent foes, they have immediate recourse to some artful stratagem for the accomplishment of their designs; and although that perpetual war, which we observe to be maintained between them, supplies many of them with their daily subsistence; yet it preserves, at the same time, a sufficient number of them to perpetuate the species.

Let us now take a survey of the various organs which nature has bestowed upon them for their maintenance and support; and of the respective utensils or implements, with which each of them performs his work; for all of them have different trades or occupations. Some employ their time in spinning, and have for that purpose two distaffs, and two fingers, as it were, to form their thread. Others are curious in net-work, and are provided accordingly with clews and shuttles. Some build in wood, and are therefore furnished with little hatchets for hewing of their timber. Others are engaged in wax-work, and have their cells, or lodgments full of rakers, ladles and trowels. Nature has bestowed on most of them a more commodious *proboscis*, or *trunk*, than that of the elephant, which some make use of as an alembic, to distil a certain syrup, which all the art of man can never imitate; others, as a tongue, to distinguish what is most agreeable

agreeable to their taste; some, as a drill, or augur, for piercing any solid substance, and all of them, or the greatest part at least, as a reed for suction. Some are not only provided with this trunk, but with a kind of augur in their tails, which they dart forth, and retract at pleasure; and therewith dig cells, or little lodgments for the accommodation of their young, in the heart of fruits, the bark of trees, the most substantial part of leaves or gems, and often too in the most stubborn wood. Such as have curious eyes, have likewise for the most part a pair of *antennæ*, or little horns, that guard and secure them; and as they move along, especially in the dark, make trial of the ground, and discover, by a quick and delicate sensation, what would prove injurious to them, plunge them into immediate distress, or expose them to any danger. If these *antennæ* happen to be moistened by any pernicious liquor, or give way by the obstruction of any solid body, they are forewarned, turn short, and steer a safer course. Some of these horns consist of little knots, like those in the head of a cray-fish; some terminate in the form of a comb; and others are either covered with feathers, like down, or decked with a tuft of hair, to secure them from any moisture. Most insects, besides the several conveniencies before-mentioned, have likewise the faculty of flying. Some have four large wings, in proportion to the extent of their bodies. Others, whose wings are so exquisitely fine that the least friction would tear them, have two large scales, which they erect or depress as wings, though they are, in reality, no more than cases. There are great numbers likewise that have two wings only, but under them two bladders, which when extended are easily discerned, and are looked upon by naturalists, as two \* counterpoises, or equal weights, by virtue of which the insect (like a rope-dancer with his pole) supports itself against the agitation of the air, and continues in æquilibrium.

(To be continued.)

---

REFLECTIONS AFTER AN ORDINATION,

SEPTEMBER 30, 1773.

I THIS day delivered a charge to my dear brother \_\_\_\_\_  
 \_\_\_\_\_ on that remarkable passage of scripture,

\* Derham Theol. Phys. l. viii.

ture, 2 Tim. ii. 15. " Study to shew thyself approved unto " God," &c. O, God, enable me to remember, that in teaching him I teach also myself! and may I be enabled to practise what I have advised him to observe, so far as it has been according to thy word! O, enable me, dear Lord, to remember, that all my instructions are to be gathered from thy word—that thy word is the word of truth—the test and standard of truth—pure and unmixed truth—complete and sufficient truth—necessary truth—may I try all doctrine and practices, and experience by it.—May I thankfully and cordially receive it in its simplicity—never add to it, or diminish from it.—May it be my study and delight from day to day; and constantly the delight of my people—may I ever be enabled by the spirit of wisdom and illumination, to divide it in a proper manner, and to give every one his proper portion of it! as the circumstances of my people are very various, and require different portions. Lord, may I be wise and faithful in the great work to which thou hast called me—a workman that needeth not to be ashamed—well acquainted with my work, with the best method of performing it, and the instruments by which it is best managed! and enable me well to use these divine instruments! O, may I go through all the parts of it, with holy skill, diligence, prudence, and patience, that I may not be ashamed. May thy approbation, blessed God, be my great concern. Let me not covet the honour that comes from men! but may the good Lord enable me to study the blessed Bible, the hearts, wants, prejudices and dangers of men, and my own heart; all with prayer, humility, faith, and godly fear! and may my dear brother, set apart to thy service, be made the happy partaker of the same blessings, for the glory of the dear Jesus. Amen and amen.

---

MEDITATION OF A YOUNG MINISTER IN THE  
YEAR 1772.

---

2 Tim. ii. 15. "*A workman that needeth not to be ashamed.*"

THIS is a most important matter, and to aim at it is certainly the duty of every minister of the gospel of Jesus Christ. Lord, make me such a minister of Jesus! Would I see this exemplified in the ministry of any servant of the  
Lord,

Lord, I have sometimes thought it is exemplified in the conduct of Mr. Jonathan Edwards, of New England, president of the college of New Jersey; which I here transcribe, and would humbly pray that the God of all grace may deeply impress upon my heart, and enable me to imitate!

“As a preacher, he was judicious, solid, and instructive. Seldom was he known to bring controversy into the pulpit; or to handle any subject in the nicer modes and forms of scholastic disputation. His sermons, in general, seemed exceedingly to vary from his controversial compositions. In his preaching, usually, all was plain, familiar, sententious, practical, and very distant from any affectation of appearing the great man, or displaying his extraordinary abilities as a scholar. But still he ever preserved the character of a skilful and thorough divine. The common themes of his ministry, were the most weighty and profitable; and in special the great truths of the gospel of Christ, on which he lived by faith. His method in preaching was, first, to apply to the understanding and judgment, labouring to enlighten and convince them; and then to persuade the will, and engage the affections, and excite the active powers of the soul. His language was with propriety and purity, but with a noble negligence, nothing ornamented. Florid diction was not the beauty he preferred. His talents were of a superior kind. He regarded thoughts rather than words. Precision of sentiment, and clearness of expression, are the principal characteristics of his pulpit style. Neither quick, nor slow of speech, there was a certain pathos in his utterance, and such skill of address, as seldom failed to draw the attention, warm the hearts, and stimulate the consciences of the auditory. He studied to shew himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth; and he was one that gave himself to prayer, as well as the ministry of the word. Agreeably it pleased God to put great honour upon him, by crowning his labours with surprising successes in the conversion of sinners, and the edification of saints, to the advancement of the kingdom and glory of God, our Saviour Jesus Christ.” See his life, before his defence of the doctrine of original sin.

This bright example, Lord, I view  
 With pleasure and delight;  
 Thus would my spirit serve thee too,  
 And keep thy word in fight.



EXTRACT OF A LETTER TO A FRIEND ON THE  
EVIDENCES OF CHRISTIANITY.

---

I HAVE not always myself been without doubts and scruples of the kind you mention; but they have never been very lasting, nor have they ever produced much embarrassment. The preponderance of evidence in favour of Christianity, upon calm consideration, and renewed enquiry, has appeared to me sufficiently clear to give a decided turn to my mind in it's favour. I have asked myself:—What has infidelity opposed to it's main facts? Mere cavil. How is the early, rapid and extensive spread of Christianity to be accounted for? The causes assigned by *Gibbon* are utterly insufficient. How extraordinary that a Jewish peasant, and a few fishermen, unlearned, unprotected; without the influence of riches, power, eloquence, or connections, should overturn the long established and deep-rooted systems of paganism! that they should produce a system of morals, in the Augustan age of Rome, so incomparably superior to what is to be found in the writings of that and every preceding age! I cannot account for this but on the ground that they were taught and aided by God. I have considered how excellently Christianity is adapted to our circumstances; and that it contains that information, *all* that information, most needful to be known; and that, if I relinquish it, whether I shall increase my peace, improve my morals, or better my condition. If there be some difficulties attending it's evidence, I recollect that there are also many events in the course of divine providence, for which I cannot account. But, shall I, therefore, give up the moral government of God, and plunge at once into atheism? Comfortless state! dreadful alternative! I look at the lives of infidels, and I do not see that they are careful to restrain their passions; live up to the dictates of their much-boasted reason, or are punctual in performing the duties of what they call natural religion. Their infidelity appears to me, to arise rather from impatience of that restraint which Christianity lays upon their unbridled passions, than from impartial dispassionate examination of it's evidence. If I wish to walk “so as to please God,” I positively declare, I do not see how I can more effectually do it, than by living as I am taught in the *New Testament*: and, till the so called *religion of nature*, exhibits stronger evidence; holds out a surer hope; and promises me more satisfaction

satisfaction than it does, I think I should be a fool to change; and am resolved not. This appears to me a resolution founded on the purest dictates of unsophisticated reason. The infidel may laugh at my credulity, but *he* is most credulous.\* He may sneer at my opinions, and treat my religious practice with contempt; but I envy not his triumph. It appears to me decisively evident, that an immoral bias—a strong tendency of mind to evil, or a coolness with respect to our duty to God; predisposes the mind to infidelity, and prepares it for falling in with it as a last resort: and to this the numerous lapses into Infidelity are undoubtedly owing.† May God preserve us from such a state of mind.

\* They shew their *credulity* in admitting, for they must admit as an undeniable fact, that a Jewish peasant, and a few poor men, chiefly fishermen, “of low parentage and education, of “no learning or eloquence, of no reputation or authority, “despised as Jews by the rest of mankind, and by the Jews “as the meanest and worst of themselves;” were able successfully to contend “with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity “of the philosophers, the pride of the rulers, the malice of “the Jews, the learning of the Greeks, and the power of “Rome.” And *without the aid of miraculous evidence*, to overturn the systems of paganism, to effect a large secession from the Jewish religion, and to establish Christianity. This is what the infidel affects to believe; and to believe this, I say, is the height of credulity! It would be fully as rational to expect to see a mite carry a colossus on it’s back, as to believe the above.

† John vii. 17—15. 21. 1 Cor. ii. 14. “An *animal* man (as mentioned in the last passage) is one who makes the faculties of his animal nature; i. e. his senses, his passions, and his natural reason, darkened by prejudices, the measure of truth, and the rule of his conduct, without paying any regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were *foolishness*, 1 Cor. i. 23, also the Jewish scribes, and those false teachers whom Jude, verse 19, calls ψυχικοί, *animal men*, *not having the Spirit*. These all rejected the gospel, because they could not explain it’s doctrines by their own principles or preconceived notions.” *Macknight in loc.* And is not this exactly the case with many of our modern philosophic unbelievers?

ON THE INCONSISTENCY OF SOME PROFESSORS  
OF RELIGION.

—  
To the Editor of the General Baptist Magazine.

SIR,

THE following Extract from the introduction to a Discourse on *Meekness*, by the late *Dr. Enfield*, from the second volume of his sermons, lately published by *Dr. Aikin*, will not, I presume, be deemed unworthy of a place in your useful miscellany. Though, by a change of term, in two or three instances, in the opinion of some, it would have made the passage wear a more evangelical aspect; yet, the thoughts are just, pertinent, and important; and highly deserving the attention of all those (of whom alas! there are too many in these days of lukewarmness, and relaxed morals;) who approve of the system of Christianity as a whole, but are too remiss in a close attention to its separate parts, and a personal application of them to their own practice. Such conduct is flagrantly inconsistent and absurd. Every divine direction is intended to have its use; every duty is important, and necessary to be regarded, if we wish to be conducted to that height of moral excellence to which, as Christians, we are called; and which we see so admirably exemplified in our glorious Redeemer and Master, whose disciples we call ourselves. It is also evidently our *interest* to attend to every branch of duty. Did Christ in those duties he has enjoined, regard *his* advantage or *ours*? The latter most certainly. And if the precepts of Christianity are not the arbitrary injunctions of mere authority, or caprice, but of pure wisdom and exalted goodness, which none who consider them impartially will have the boldness to deny; it becomes our duty, our interest, and our wisdom, to yield a general and unreserved obedience to them. The important declaration of *James*, chap. ii. ver. 10, should be frequently recollected, and seriously considered. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If we knowingly omit any duty, or practise any evil, our obedience in other respects, springs from some other principle than *supreme love of God*, the only acceptable, and the only efficient principle of evangelical obedience. And, if we were under equally strong temptations in those instances in which we do obey, we should be found

as unable to resist, and to fall as short as in the instance in which we do not. A predominantly religious affection is strictly impartial and consistent. It anxiously inquires what God has commanded, and feels equally impelled to all, from the same motive. It may meet with greater opposition, and have greater obstacles to overcome in performing one duty than another; but it regards *all* as both desirable and indispensable; being enjoined by the same high authority. If strength of propensity, or worldly advantage, or any other allegation might successfully plead exemption in *one* case, for *one* person, the same excuses would as powerfully plead in *other* cases, for *other* persons; and thus every species of vice would be tolerated. Is this pure and undefiled Christianity? Would not this be making Christ the minister of sin? And yet this is the conclusion to which the fallacious reasoning of those persons leads, who would be excused from habitual obedience in any single instance. Christ is indulgent to no *vices*, because all vices are baneful and destructive; and derogatory to the divine honour. Thus the declaration of *James* is highly reasonable, strictly just, and worthy of due observation.

J. F.

“ Universally as mankind are agreed to acknowledge the obligation, and to admire the excellence of virtue in general, when they come to consider it in detail, in its several distinct branches, they often cease to perceive its value, and to be sensible of the reasonableness and necessity, at least in their own particular case, of practising it. To be virtuous they will readily allow to be the glory and happiness of a rational being: to obey the will of God they without hesitation confess to be the indispensable duty of every man. But unfold these general ideas by a distinct enumeration of the several duties which they comprehend—bring the subject home to their own case by reminding them, that to be virtuous is—to refrain from *every* kind of fraud, oppression, and cruelty—to be strictly honest and equitable in *every* transaction—to keep the tongue from falsehood, dissimulation and slander—to be candid and charitable in our judgment of each other—to be ready to employ our *substance*, our time, our abilities, for the benefit of those who need our assistance—to be willing to overlook affronts, and forgive injuries—to abstain from unlawful pleasures—to be diligent in business, contented in poverty, and patient in trouble—to subdue the passions of pride and anger, and clothe ourselves with a humble, meek, and quiet spirit—remind men that these and many other duties are included in obedience to the will of  
God,

God, and must be performed by every one who would obtain the character, so universally admired, of a good man—and you will soon find them, with all their boasted love of virtue, hesitating and demurring upon this or that particular branch of goodness; and industriously searching out some plausible excuses for sparing some favourite vice, or for omitting, or at least postponing to some more convenient season, some difficult or irksome duty. Thus what is most lovely and admirable when surveyed as a whole, ceases to appear so when contemplated in it's several parts; and what wins our applause, considered in the abstract as an object of meditation, or a topic of discourse, as soon as it is brought home to real life and practice, and is to find a place in our own characters, no longer gives us delight."

---

#### ANECDOTE OF A YOUNG LADY.

A YOUNG lady who was inclined to be fat, was advised to make use of vinegar to reduce her fat; she lived accordingly upon pickled mangoes and other pickles, which in a short time brought on a train of hysteric disorders; these she increased much by too spare a diet. For though she had left off the pickles, yet she lived only upon tea, with the smallest quantity of bread and butter, till she had brought herself almost to death's door. Being at last prevailed upon by her physician, to take more nourishing food, to increase the quantity daily, without too much distending her contracted stomach at first, and to drink a little generous wine; she soon recovered her perfect state of health.

De Valangin on diet, page 82.

---

## REVIEW OF SELECT PUBLICATIONS.

*The Elements of the Latin Tongue, with all the Rules in English, for the more ready Improvement of Youth. By the Rev. Robert Armstrong, 114 pages, 12mo. Griffiths.*

**T**HIS is a new attempt to render the learning of the Latin Tongue easy and pleasant; and we may venture to recommend

recommend it, in that view, as worthy of attention. In point of ease and simplicity, we apprehend, that most of those who are capable of judging, will think it superior to any of our common Latin Grammars.

As education is of great importance to society, as well as to individuals, we venture to give our readers the worthy author's account of his own performance.

After stating the necessity of such a Grammar, Mr. A. says, " In the first part, I have proceeded nearly upon the plan of the Eton Accidence, omitting every thing which I thought might be an impediment to the learner, and inserting what I imagined might elucidate the subject. For this purpose, I have added a Paradigm of the Five Declensions of Greek Nouns; with examples of Substantives and Adjectives declined together. Likewise, I have put the English to the irregular and defective verbs. The Syntax is mostly taken from the Rudiments of the celebrated Ruddiman, only I have added examples almost to every rule, and some rules where I thought they might be of advantage to the scholar. To make this part more obvious and plain, I have caused the examples to be printed in one line; the governing word in Roman characters, the governed in Italic, and the English answering to each, in the same letter. The rules for the Genders of Nouns are illustrated by examples, with the signification of each in English. The method of forming the preterfect Tenses and Supines of Verbs is exemplified, after the manner of a Vocabulary, in a great number of Simple verbs, with a compound verb when it differed from the simple. The Prosody will be found more extensive than in any Grammar of the kind, especially in the quantity of Syllables, which are considered at large, with examples from the Classics where it was necessary. The measure and structure of verse are exemplified in eleven different kinds of those which are most common, with the method of Scanning; to which are added examples of Scanning the Odes and Epodes of Horace."

---

*The British Protestant Youth's Instructor. In Seven Dialogues. On the Deliverance God hath graciously wrought for these Kingdoms, in preserving us from Popery. By Samuel Brown, Taddy, Hants. 91 pages, 12mo. Chapman.*

---

THIS Tract is not remarkable for elegance of style, or beauty of composition. But it deserves to be read by the common

common people, and particularly by young people; as it contains a considerable quantity of instruction concerning Subjects with which every young person in Great Britain and Ireland, ought to be acquainted. These subjects are well illustrated, in the form of Dialogue, between Mr. Briton and his son George, and will afford entertainment, as well as advantage to the young reader.

The Dialogues are seven. On the Principles of Popery; on the Persecution of the Protestants; on the Spanish Invasion; on the Fire of London; on the Powder Plot; on the Revolution; and on some of the Attempts made to introduce Popery again after the Revolution.

---

*A Short Catechism for Children, with a serious Address to Parents. By John Brown, Harlow, Essex. 48 pages, 6d. Button.*

THIS Catechism contains seventy-three questions; and is introduced with a serious address, which we recommend to the attention of parents and heads of families, of all denominations.

---

## OBITUARY.

**JAN. 15, 1799.** Died at Cotes, in the county of Leicester, Mr. Francis White, an eminent and opulent farmer and grazier, aged 68. He was many years, a very respectable and useful member of the General Baptist church at Loughborough. In the former part of his life, he experienced many difficulties, on account of his conscientious regard to the pure worship of God, from the persecuting bigotry of the age. His latter days have been embittered by trials of a different sort. It is hoped that he died in the faith of Jesus Christ, that he is now reaping the reward of eternal glory; and that the many good works which he did upon earth, have followed him into that world where he will enjoy everlasting rest and comfort, with his glorious Redeemer.

# SACRED POETRY.

*For the General Baptist Magazine.*

## WINTER.

**D**READ Winter hastens on with aspect fierce  
 And icy hand, scattering the hoary frost :  
 All Nature withers as she strides along :  
 The whole creation languishes : the trees,  
 Robb'd of their verdure, now present to th' eye  
 A suseet hue; or strip of all their pride,  
 With branches unadorn'd, stand bare and naked,

The lowering skies and clouds impurpled, warn  
 The gazing villagers of storm's approach.  
 Sullen and slow dark Boreas now prepares  
 For grand attack, and musters all his force.  
 The threaten'ing tempest hangs awhile in air,  
 Then sudden rushes with impetuous rage  
 And violence irresistible, and spreads  
 Sad devastation, horror and dismay,  
 O'er all the island, continent and seas !  
 The forests groan beneath the dreadful blast.  
 The lofty pine and the fair spreading beach,  
 Unable to sustain the dreadful shock,  
 Fall headlong to the ground with hideous crash ;  
 Uprooted by the furious winds ; and lie  
 With shatter'd tops and mangled limbs, unseemly.  
 The wild tornado strikes the sturdy oak ;  
 Strains his stout trunk, and breaks his stubborn arms.—  
 Thanks to my Maker for an humble shed,  
 Where I with safety can repose. How many  
 At this tremendous moment, stand expos'd  
 To all the fury of the winds and waves ?—

Now noxious damps and nocent vapours rise,  
 From bog and fen, and o'er the marshes glide  
 Portentous : swelling lakes and seas send up  
 Amain, thick exhalations. Mists with mists  
 Unite, ascend, and spread a fallen gloom.  
 The thick'ning cloud absorbs the sun's bright beams,  
 And robs the earth of all his splendour.  
 He,  
 With languid eye, as in eclipse, looks through  
 The watery worlds from southern skies, and weeps ;  
 Then straight withdraws and shines to other climes.

With winter stores surcharg'd, the lab'ring cloud  
 Hangs near the ground tremendous, and prepares  
 To shed her snowy treasures on the earth.  
 To single atoms first the flying flakes  
 Through the still air, come wand'ring, till anon,  
 The powder'd hofts descend in multitudes  
 Innumerable, and darken all the welkin.  
 Through the still night, silent and soft descends  
 The fleecy show'r ; nor intermits, but falls,  
 Wide spreading o'er and deep'ning on the plains ;  
 And the earth sleeps beneath a silver vest.

Bleak north-east winds awake, and from the sky  
 Sweep the exhausted cloud. The rising sun  
 Begins his daily journey from the east,  
 Shining in brightest majesty : yet piercing frost  
 Begins in earnest, and with iron hand  
 Seizes the earth, and turns it into stone ;  
 Arrests the rivers as they glide along,  
 And binds their surface to the cozy banks ;



And the fish sleep beneath a shining shield.

The lowing oxen and the bleating sheep,  
In murmuring notes and plaintive, tell their wants;  
Ask the kind shepherd's hand and seek the crib:  
While the young ravens, pinch'd with hunger, cry.

The eye wide wand'ring, now explores the vales,  
And traverses the mountains from afar;  
When nought appears but a white shining waste:  
The world seems dead and buried in the snow.

Ah! where are now the beauties which adorn  
The flow'ry gardens and th' blooming meads,  
When Sol in vernal glory warms the earth,  
And from her bosom calls her choicest stores?  
Dormant they lie, their colours all are lost;  
The faded spoils of unrelenting frost.

Shock'd at the dreary scene, the pen-  
sive muse  
Breaks off the subject, and retires to weep.  
How shall I court her to resume the song?

Now learn, my soul, t'adore that God supreme,  
Who from his treasures brings the winged wind,  
And walks serenely on the furious storm.  
Who scatters down the hoary frost, and bids  
Vapours ascend, and snows deluge the ground.  
At whose almighty voice, resistless frost,  
Seals up the hand of man, and binds the earth  
In adamant. Who feeds the bleating sheep,  
And the hoarse murmuring herd with meat supplies.

Let the whole face of man calmly submit

To his appointments; what he wills is best!

Be it our part to wonder and adore.  
His goodness and his kind designs to man,  
Appear no less 'midst winter's chilling blasts,  
Than in those happier months when harvest waves,  
And loads the earth with more than golden stores.  
Soon shall the globe, by his high sov'reign will,  
Finish her annual journey to the north,  
And roll her pond'rous orb-heater the soul  
Of the creation. Then touch'd by his beams,  
Snows shall dissolve and rivers softly flow,  
While breezes temperate, and gentle gales,  
Shall bless the valleys and refresh the plains.  
His genial rays shall then with vernal pow'r  
Renew the earth, and all our joys restore.  
In softer accents then, I hope to sing  
The blooming beauties of returning Spring.

B—O—

#### EPITAPH

On the grave-stone of Mr. John Aldridge; one of the first seven who congregated together at Barton Pablis, and who began the New Connection of General Baptists: He died, April 2, 1793, at Hugglescoat, Leicestershire.

FALL'N is the man, who long has stood  
A pillar in the house of God!  
But soon he shall in glory rise,  
And be a pillar in the skies.

#### AMAY MORNING'S EXCURSION

AURORA's dawn salutes my waking eyes,  
Gleams o'er my couch, and gently bids me rise.

Pleas'd

Plac'd with her charming accents, I  
obey,  
And hail with gratitude the op'ning  
day.  
Then through the woodlands straight  
begin to rove,  
To hear the love-tales of the cooing dove.

The mingled scents of various tribes  
of flow'rs  
Embalm the air, and bless these early  
hours.  
Th' ethereal essence pure my soul re-  
news,  
And health sits smiling on the limpid  
dews.  
The birds harmonious make the wood-  
lands ring,  
Charm'd with the beauties of returning  
Spring.  
O! what delights to feast the ear and  
eye?  
Here all the senses meet a rich supply,

But as I farther stray and climb the  
hill,  
I see fresh beauties; and fresh beauties  
still  
Attract my eye! Here let me take a  
stand,  
View the champain stretch'd wide on  
ev'ry hand.

What various scenes the boundless  
prospect yields,  
Wide interspers'd with forests, floods  
and fields.  
At distance towns and villages arise,  
And lofty spires, whose summits pierce  
the skies.  
Nearer to view the stately domes are seen,  
And grounds for pleasure, set with ever-  
green,  
Where lofty pines supporting their al-  
coves,  
Lift high their heads, and overlook the  
groves.  
The springing corn makes glad the fal-  
low ground;  
The rising-hills with dark'ning woods  
are crown'd.  
From the broad marsh the whit'ning fog  
exhales,  
And slowly creeps along the humid  
vales:  
Nought but the trees o'er all the meads  
appear;  
Their heads, majestic, through the mist  
they rear.

Now Sol's approach attracts my won-  
dering eyes,  
Whose glories shine o'er all the eastern  
skies.  
The breaking clouds his rising beams  
unfold,  
And deck their floating skirts in bor-  
row'd gold.  
Lo! while I speak, his glorious face he  
shews,  
Dispels the mist, and drinks mellifluous  
dews.  
With majesty the skies he travels o'er,  
From th' orient to the occidental shore.  
While stars their tapers at his beams  
renew,  
Yet, from his lordly eye, keep distance  
due.

With sweet transition now my  
thoughts remov'd,  
From things terrestrial, to yon fields  
above  
His flaming orb: There endless ages  
roll,  
And fruits immortal feast th' enraptur'd  
soul  
Of brightest cherubim: while loftiest  
lays  
Fill his loud tongue to sound Immanuel's  
praise.  
But ah! I faint. This flight is too  
sublime;  
I must return to earth, my native clime.

How the sun rises and augments his  
pow'r,  
And climbs apace towards his meridian  
tow'r,  
The fresh'ning zephyrs all are fled away,  
And my heart pants beneath the scorch-  
ing ray.  
Retire, my muse, from these decreasing  
charms,  
And seek the shelter of yon branching  
palms.  
Welcome, delightful haunt, refreshing  
shade;  
Long may you bloom, your foliage never  
fade.  
During the languour of these noon-tide  
hours,  
Let me recline beside this bank of flow'rs;  
At whose delicious foot, the murmuring  
stream  
Adds to the beauties of the rural scene.

Thus plac'd; the situation round I  
view'd,  
And then my meditations thus renew'd.

How shall I praise that gracious Power  
divine,

Which made these beauties, and which  
made them mine?

What thoughts the pleas'd imagination  
throng,

And loudly call upon me for a song.

But O! how mean these beauties which  
I see,

When once compar'd with Jesu's love  
to me!

Possess'd of this, I nothing covet more,  
Nor envy men their heaps of shining ore.

Intituled to an everlasting crown,  
On earthly kings, with pity I look down.

What are the glories of the gay and  
great,

When once compar'd with an immortal  
state?

Here I could lay me down, and die  
away,

To the blest mansions of eternal day.

To all the joys of time my eye-lids close,  
And sweetly slumber in a last repose.

Straight on the flow'ry bank I laid  
my head,

And gentle sleep her mantle round me  
spread.

When lo! methought, close by the  
limpid flood,

And near my side, a form celestial stood.  
My eyes fast clos'd, my fancy open flung;

A voice I heard, and thus the vision sung:

• March on, thou heavenly traveller,  
march on,

• Soon will these earthly vanities be gone.

• Soon you'll arrive at that delightful  
shore,

• Where pleasures flow, and flow for  
evermore.

• There wholesome fruit on trees im-  
mortal grow,

• And living waters in abundance flow.

• There sweeter gales than blest Arabia  
yields,

• Breathe o'er and cheer the ever bloom-  
ing fields.

• There spicy cassias drop their lucid oils,

• The ravish'd senses drink the fragrant  
spoils.

• The lily courts the eye in lawns below;

• The mountains with celestial roses  
glow.

• The vallies bluish with flow'rs of ev'ry  
hue;

• The melting skies distil the balmy dew.

• The turtle ever tunes her moving loves,

• And breathes soft accents through the  
litt'ning groves.

• Sweet Philomela sings her evening tales

• Which warbling, echo through th'  
ethereal vales,

• There disembodied faints their man-  
sions hold,

• And tune seraphic notes on harps of  
gold.

• Cherubic anthems sound from distant  
hills,

• And joy celestial ev'ry bosom fills.  
There Jesus reigns, and from his smil-  
ing face

• Beams life and love on all the heav'nly  
race.

• Th' angelic armies spread his praise  
around,

• While distant plains re-echo with the  
sound,

• In loud acclaim they bless the great  
I AM,

• And shout the honours of the slaugh-  
ter'd Lamb,

• No fear of death their pleasures can  
alloy;

• They live and reign through an eternal  
day.

• Stand firm! go on! be faithful to your  
Lord,

• And soon you'll share the infinite re-  
ward.

The Spirit ceas'd: methought the  
woodlands sung,

And all the charming bells in glory rung.  
I litt'ning lay: 'twas ecstasy to hear,

But O, what bliss to dwell for ever there!  
Aloud I cry'd, 'I'll leave this world of

cares,

• And fear beyond the sun and fixed stars I  
I'll join the ransom'd company, and see

• The Man that once was crucified for  
me!

• From earthly toys my anxious spirit  
turns,

• And for celestial glory glows and burns!

• Then spuin'd the globe to mount to  
joys supreme!

• When lo! I woke, and found it all a  
dream.

Home I return'd to take my part  
once more,

In toils and trials I had known before;  
Till this sweet dream be realiz'd, and I  
Mount up in earnest to that world of joy.

THE  
General Baptist Magazine

For MARCH, 1799.

BIOGRAPHY.

LIFE AND DEATH OF MR. JOSEPH ALLEINE.

*Concluded from page 50.*

*Clarke's Lives of sundry eminent Persons, p. 154.*

HIS reproofs were managed with so much respect to their persons, and places, that they said, they could not but take them well, though they were sharp and plain: and his manner was before he intended to reprove them, often in the bath to discourse with them, of such things as might be pleasing to them, which did so engage their affections that they delighted to converse with him, who was furnished with matter of discourse for any company, designing to make use of it for spiritual ends, by which means he caught many.

Here though he had many diversions, by his constant bathing every day, and frequent visits, besides his weakness, yet he kept his constant seasons, four times a day, for his holy retirements. First in the morning from five o'clock till seven, at which time he was carried to the bath, and again before dinner, but then he spent less time, and about half an hour before two, just before he went abroad. He appointed his chairman, that carried him to the bath, to fetch him about three o'clock, and to carry him to the schools and almshouses, and to the godly poor, especially the widows, to whom he gave money: and would pray and confer with them about their spiritual state as their necessities required, engaging the teachers and governors to teach them the Assemblies' Catechism, whereof he bought and gave them many dozens for the use of their scholars, and many other small books which he judged useful for them; and about a week or fortnight after he would again visit them to see what progress they had made.

He also engaged several persons to send their children once a week to him to be catechised by him; and he had about sixty or seventy children that came to him every Lord's day, who profited much by his instructions, till some took such offence at it, that he was forced to desist, and the school-master was threatened to be brought into the Bishop's court at Wells for it, which frightened him and some others. He also sent for all the godly poor he could hear of in the city, whom he entertained at his chamber, and gave them money according to his ability, as a thank-offering unto God for his mercy to him, and procured two of the aforementioned ministers to assist him in keeping a day of thanksgiving for the same. Though his sickness had been long and his expences great; yet, he thought he could never do enough for him from whom he had received all. He always gave money or apples to all the children that came to be catechised by him, besides what he gave to their teachers and the poor; and having made provision for his wife, he resolved to lay up the rest in heaven; often saying, that having no children of his own, God's children should have his estate.

His next work was to send letters to all his relations and intimate friends, whom he exhorted to observe his counsel, for it was like to be his last to them. He had a great desire to go to Mr. Joseph Bernard's, which was about five miles from Bath, to promote the exercise of catechising in Somerset and Wiltshire. Mr. Bernard having had a great deliverance as well as himself, he proposed to him, that by way of thank-offering unto God, they should mutually engage to join in the printing of six thousand of the Assemblies' Catechisms, and to raise some money among other friends to send to every minister in those counties that would engage in the work, and also to give to the children for their encouragement in learning of it: which work was effected by Mr. Bernard, after Mr. Alleine's decease.

Mr. Alleine finding himself again to decline, judged that it proceeded from want of bathing, and therefore returned to Bath again, where (by the advice of the doctor) he made use of the hot-bath, the cross-bath being now too cold for him, and for four days seemed to be refreshed by it; but upon the 3d of November there appeared a great change in his countenance, and he found a great alteration in himself, and some friends coming to visit him, he desired them to pray for him, for his time was very short.

After they had dined he was in more than an ordinary manner transported with affections to his wife, whom he thanked

thanked for all her care and pains about him, putting up most affectionate petitions to God for her; and the like also he did after supper.

After this, he called for a Practice of Piety, and turning from his wife, he read to himself the Meditation about Death in the end of the book; which his wife taking notice of, asked him if he judged his end to be near? He answered that he knew not, but within a few days she should see. Then he desired her to read two chapters to him, as she usually did every night, and so he hasted to bed (being not able to pray with them) undressing himself, more than he had done for many months before. In bed he complained of a stoppage in his head, and had something given him to prevent his fits, yet within a quarter of an hour he had a strong convulsion, and God was pleased to deny success, notwithstanding all means used to remove it; these fits continued for two days and nights without an hour's intermission.

His fits were very terrible to behold; but prayer being made, that if the Lord saw fit, he would so far mitigate his hand upon him, that he might yet utter his mind unto them before his departure, the Lord was pleased to return a gracious answer; for whereas before he had not spoken from Tuesday night before, upon Friday morning about three o'clock, he called for his wife, speaking very understandingly (by times) all that day; and that night after he spake with an audible voice for sixteen hours, such like words as you had formerly an account of: this continued, with some little intermission, till Saturday in the evening, at which time he departed.

---

#### SOME OF HIS SAYINGS.

When the week began, he would say, Another week is now before us: let us spend this week for God.

In the morning he would say, Come now let this day be spent for God. Now let us live this one day well. Could we resolve to be more than ordinary circumstances, but for one day at a time, and so on, we might live at extraordinary rates.

In the day he would ask people, How did you set out to day? Did you set out for God to day? What were your morning thoughts?

As he walked about the house, he would make some spiritual use of whatever did occur: and still his lips did drop as the honey-comb to all that were about him, to assist him in his weakness.

To one that had done well: there are two things (said he) that we must specially look to after well doing. 1. That we grow not proud of it, and so lose all. 2. That we grow not secure, and so give the tempter new advantages.

Speaking of the vanity of the world, he said, It is as good to be without the world, and to bear that state as becometh a Christian, as to enjoy the world, though it were never so well employed. If a man hath riches and layeth them out for God and for his servants; yet it is as happy an estate to receive alms of another, so we bear our poverty aright, and are cheerful and thankful in our low estate: though yet it's true, that riches may be used to the good of others. And it's more honourable to give than to receive.

Another time he said: How necessary a duty is it for a child of God placidly to suit with all God's dispensations. A Christian must not only quietly submit to God in all his dealings, but must ever be best pleased with what God doth, as knowing that he is infinitely wise and good. O, how unbecoming a Christian is it to do otherwise!

Another time he said: O, what an alteration will shortly be made upon us! Now we are the fons of God, but yet it doth not appear (to sight) what we shall be. Did we imagine only that we shall shine as the sun, it were too low a conception of our future blessedness.

As he was dressing in a morning, he said: O, what a shout there will be when Christ shall come in his glory! I hope all here present shall contribute to it.

Again: I bless the Lord, I delight in nothing in this world, farther than I see God in it.

In his weakness he said: There are three things that must be unlearned, as being mistakes among men. 1. Many think their happiness lies in having the world, when it's much more in contemning the world. 2. Men think that the greatest contentment lies in having their wills, when indeed it lies in crossing, mortifying, and subduing their wills to the will of God. 3. Men think it their business and benefit to seek themselves, whereas indeed it is the denying of themselves.

His advice to his friend was. 1. Value precious time while time doth last, and not when it is irrevocably lost. 2. Know the worth of things to come, before they come, or are present: and the worth of things present before they are past. 3. Value no mercy as it serves to content the flesh, but as it is serviceable for God, and to things eternal.

To

To one that watched with him, he said, I hope to pass an eternity with thee in the praises of our God, in the meantime let us live a life of praise whilst we are here: for it is sweet to us and delightful to God, it's harmony in his ears, our failings being pardoned, and our persons and praises accepted through Christ.

Not long before his death he said to the same person, O, how much hath God done for you more than for all the world of unconverted persons, in that he hath wrought his image in your heart, and will bring you at the last to his celestial glory! See now that you acknowledge the grace of God, and give him the praises of it. For my part, I bless the Lord, I am full of his mercy. Goodness and mercy have followed me all my days: I am full and running over. And now I charge you to walk cheerfully, and to follow me with your praises whilst I am alive.

When he heard that there were warrants out for his apprehension upon the five mile's act, being then very weak, lifting up his eyes to heaven, with a cheerful countenance, he thanked God that would so far honour him, saying, blessed be the Lord, I shall now give up two lives for Christ; the one in doing for him; the other in suffering for him. I am worn out in doing for him: and now I can do no more, shall I not suffer for his sake? I bless the Lord, I look not for any happiness in this world, and I am content to stay for it till I come into the other world. I forgive mine enemies with all my heart: I can put up all the injuries they have done me; but I am sure God will not put them up so except they repent.

Speaking of exhortation and reproof he said: It is the safest course (where it may be done) to take the present opportunity, and not to suffer our backward hearts to cheat us of the present under pretence of staying for a fitter time.

By way of advice for profitable discourse, he said: It's good for such Christians as need it, to study before hand what to speak, that they may always have something in readiness to bring forth for the benefit of others, which will prevent impertinence.



BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

(Continued from page .)

---

LIFE OF JOHN ROGERS, VICAR OF ST. SEPUL-  
CHRES, AND READER OF ST PAUL'S IN LON-  
DON.

**M**R. John Rogers was brought up in the university of Cambridge, where he profited much in good learning, and at length was chosen by the merchants adventurers to be their chaplain at Antwerp in Brabant, whom he served many years to their great satisfaction. He chanced there to fall in company with that worthy servant and martyr of God, William Tindal, and Miles Coverdale, both of whom, for the hatred they bore to popish superstition and idolatry, and love to true religion, had forsaken their native country. In conferring with them on the scriptures, he came to great knowledge in the gospel of God, insomuch that he cast off the heavy yoke of popery, perceiving it to be impure and filthy idolatry, and joined with them in that painful and most profitable labour of translating the Bible into the English tongue, which is intituled, The Translation of Thomas Matthew. He knowing by the scriptures, that unlawful vows may lawfully be broken, and that matrimony is both honest and honourable among all men, joined himself in lawful matrimony, and so went to Wittenberg in Saxony, where he with much soberness of living did not only increase in good learning, but also so much profited in the knowledge of the Dutch tongue, that the charge of a congregation was orderly committed to his care.

In which ministry he diligently and faithfully served many years, until such time as it pleased God, by the faithful travail of his chosen and dear servant, King Edward the Sixth, utterly to banish all popery out of England, and to receive in true religion, setting God's gospel at liberty. He then left Saxony, and came into England to preach the gospel; in which office, after he had awhile diligently and faithfully travailed, Nicholas Ridley, then bishop of London, gave him a prebend in his cathedral, and the dean and chapter chose him to be reader of the divinity-lesson there, wherein he continued, until such time as Queen Mary obtaining the crown,  
banished

banished the gospel and true religion, and brought in the antichrist of Rome, with his idolatry and superstition.

After the queen was come to the tower of London, Mr. Rogers preached at Paul's-cross, confirming such true doctrine as he and others had taught there in King Edward's days, exhorting the people constantly to remain in the same, and to beware of all pestilent popery, idolatry and superstition. The council being then overmatched by popish and bloody bishops, called him to account for his sermons; to whom he made a bold, wise and pious answer, and yet in such sort handled himself, that at that time he was clearly dismissed. But after that proclamation was set forth by the queen to prohibit true preaching, he was called again before the council; for the bishops thirsted after his blood. The council quarrelled with him concerning his doctrine; and in conclusion commanded him, as prisoner, to keep his own house, and so he did; although by flying he might easily have escaped their cruel hands, and many things there were which might have moved him thereunto. He did see the recovery of religion in England, for that present, desperate; he knew he could not want a living in Germany, and he could not forget his wife and ten children, and to seek means to succour them. But all these things set apart, after he was called to answer in Christ's cause, he would not depart, but stoutly stood in defence of the same, and for the trial of that truth, was content to hazard his life.

He remained a prisoner in his own house a long time, till at length, through the uncharitable procurement of Bonner, bishop of London, he was removed from his own house to the prison of Newgate, where he was lodged a great while among thieves and murderers.

He was afterwards twice examined before the Lord Chancellor and others of the council, on the 22d and 29th days of January, in the year 1555. On the conclusion whereof the Lord Chancellor proceeded to pronounce condemnation on Mr. Rogers, particularly mentioning two articles, viz.

1. That Rogers affirmed the Roman Catholic church to be the church of antichrist.

2. That he denied the reality of the Roman sacrament.

Then the chancellor caused Mr. Rogers to be degraded and condemned, and put into the hands of the sheriffs.

---

*That our readers may observe what mischief may be done in the name of GOD, and under the cloak of sanctity, I shall here insert*

*insert the copy of the Reverend Mr. Rogers's condemnation, translated into English. It is an awful thing to consider in what a solemn manner the papists have murdered hundreds of quiet and conscientious people, as the following instrument declares.*

IN the name of God, Amen, WE, Stephen, by the permission of God, bishop of Winchester, lawfully and rightly proceeding with all goodly favour by authority and virtue of our office, against thee John Rogers, priest, otherwise called Matthew, before us personally here present, being accused and detected, and notoriously slandered of heresy, having heard, seen, and understood, and with all diligent deliberation weighed, discussed, and considered the merits of the cause, all things being observed, sitting in our judgment-seat, the name of Christ being first called upon, and having only God before our eyes, because by the acts enacted, propounded and exhibited in this matter, and by thy own confession judicially made before us, we do find that thou hast taught, holden and affirmed, and obstinately defended divers errors, heresies, and damnable opinions, contrary to the doctrine and determination of the holy church, as namely these: "That the Catholic church of Rome is the antichrist. Item, That in the sacrament of the altar there is not substantially nor really the natural body and blood of Christ." The which aforesaid heresies and damnable opinions, being contrary to the law of God, and determination of the universal and apostolical church, thou hast arrogantly, stubbornly, and wittingly maintained, held, and affirmed, and also defended before us, as well in this judgment, as also otherwise, and with the like obstinacy, stubbornness, malice and blindness of heart, both wittingly and willingly affirmed, that thou wilt believe, maintain, and hold, affirm and declare the same: We, therefore, S. Winchester, bishop, ordinary and diocesan aforesaid, by the consent and assent as well of our reverend brethren the lords bishops here present and assistant, as also by the counsel and judgment of divers worshipful lawyers and professors of divinity, with whom we have communicated in this behalf, do declare and pronounce thee, the said John Rogers, otherwise called Matthew, through thy demerits, transgressions, obstinacies, and wilfulness (which through manifold ways thou hast incurred by thine own wicked and stubborn obstinacy) to have been, and to be guilty of the detestable, horrible, and wicked offences of heretical pravity, and execrable doctrine in the sundry confessions, assertions, and recognitions here judicially before us oftentimes

oftentimes repeated, and yet still doth maintain, affirm and believe the same, and that thou hast been, and art lawfully convicted in this behalf: We, therefore, I say, albeit following the example of Christ, "which would not the death of a sinner, but rather that he should convert and live;" We have gone about oftentimes to correct thee by all lawful means that we could, and all wholesome admonitions that we did know, to reduce thee again unto the true faith and unity of the Catholic church; notwithstanding have found thee obstinate and stiff-necked, willingly continuing in thy damnable opinions and heresies, and refusing to return again unto the true faith and unity of the holy mother church; and as the child of wickedness and darkness so to have hardened thy heart, that thou wilt not understand the voice of thy shepherd, which with a fatherly affection doth seek after thee, nor wilt be allured with his fatherly and godly admonitions: We, therefore, Stephen, the bishop aforesaid, not willing that thou which art wicked shouldst now become more wicked, and infect the Lord's flock with thine heresy (which we are greatly afraid of) with sorrow of mind and bitterness of heart do judge thee, and definitely condemn thee the said Rogers, otherwise called Matthew, thy demerits and faults being aggravated through thy damnable obstinacy, as guilty of most detestable heresies, and as an obstinate impenitent sinner, refusing penitently to return to the lap and unity of the holy mother church, and that thou hast been and art by law excommunicate, and do pronounce and declare thee to be an excommunicate person. And also we pronounce and declare thee, being an heretic, to be cast out from the church, and left unto the judgment of the secular power, and now presently do leave thee as an obstinate heretic, and a person wrapped in the sentence of the great curse, to be degraded worthily for thy demerits (requiring them notwithstanding, in the bowels of our Lord Jesus Christ, that this execution and punishment worthily to be done upon thee, may be so moderated that the rigour thereof be not too extreme, nor yet the gentleness too much mitigated, but that it may be to the salvation of thy soul, to the extirpation, terror, and conversion of all heretics to the unity of the Catholic faith) by this our sentence definitive which we here lay upon and against thee, and do with sorrow of heart promulgate in this form aforesaid.

This foregoing form being used in the condemnation of all the rest of the English martyrs, it need not be again repeated.

After this sentence was read, the chancellor sent Mr. Rogers to the Clink prison, there to remain till night, and when it was dark, they carried him with bills and weapons in abundance, out of the Clink, and led him through the bishop of Winchester's house, and St. Mary Overy's church-yard, and so into Southwark, and over the bridge in procession to Newgate through the City.

After that Mr. Rogers had been long and straitly imprisoned, and lodged in Newgate among thieves, often examined, and very uncharitably treated, and at length unjustly and most cruelly condemned by Stephen Gardiner, bishop of Winchester, the fourth of February, in the year of our Lord 1555, being Monday in the morning, he was suddenly warned by the keeper of Newgate's wife, to prepare himself for the fire; who being then found asleep could scarce be awaked. At length being raised and awaked, and bid to make haste; then, said he, if it be so, I need not tie my points. And so was had down, first to bishop Bonner to be degraded; which being done, he craved of Bonner but one petition. What is that said Bonner? Mr. Rogers replied, that he might speak a few words to his wife before his burning. But the bishop would not grant his request.

Now when the time came, that he being delivered to the sheriffs should be brought out of Newgate to Smithfield, the place of his execution, Mr. Woodroofe, one of the aforesaid sheriffs, first came to Mr. Rogers, and asked him, if he would revoke his abominable doctrine, and his evil opinion of the sacrament of the altar. Mr. Rogers answered, that which I have preached I will seal with my blood. Then Mr. Woodroofe said, thou art an heretic. That shall be known, quoth Mr. Rogers, at the day of judgment. Well, said Mr. Woodroofe, I will never pray for thee. But I will pray for you, said Mr. Rogers; and so was brought the same day, which was Monday the fourth of February, by the sheriffs towards Smithfield, saying the psalm Miserere by the way, all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for the same. And there, in the presence of Mr. Rochester, comptroller of the queen's household, Sir Richard Southwell, both the sheriffs, and a great number of people, he was burnt to ashes, washing his hands in the flame as he was burning. A little before his burning, his pardon was brought, if he would have recanted, but he utterly refused it. He was the first martyr of all the blessed company that suffered in queen Mary's time, that gave the first adventure upon the fire.

His

His wife and children, being eleven in number, ten able to go, and one sucking at her breast, met him by the way as he went towards Smithfield. This sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and chearfully took his death with wonderful patience, in the defence and quarrel of the gospel of Christ,

*(To be continued.)*

---

EXTRACT FROM BISHOP NEWTON'S DISSERTATIONS ON  
THE PROPHECIES CONCERNING EGYPT; page 387, 4th  
Edit. 8vo.

*Concluded from page 62.*

*(The learned references are omitted.)*

AFTER the Macedonians Egypt fell under the dominion of the Romans. The Romans had either by virtue of treaties or by force of arms obtained great authority there, and were in a manner arbiters of the kingdom before, but after the death of Cleopatra, Octavius Cæsar reduced it into the form of a Roman province, and appointed Cornelius Gallus, the friend of Virgil, to whom the tenth eclogue is inscribed, the first prefect or governor: and so it continued to be governed by a prefect or viceroy sent from Rome, or from Constantinople, when after the division of the Roman empire it fell to the share of the eastern emperors. It was first made a province of the Roman empire in the year 30 before Christ, and in this state it remained without much variation till the year 641 after Christ, that is 670 years in the whole from the reign of Augustus Cæsar to that of the emperor Heraclius.

Then it was that the Saracens, in the reign of Omar their third emperor, and under the command of Amrou the son of Aas, invaded and conquered Egypt, took Misrah (formerly Memphis, now Cairo) by storm, and also Alexandria, after they had besieged it fourteen months, and had lost twenty three thousand men before it: and the rest of the kingdom soon followed the fortune of the capital cities, and submitted to the conqueror. There is one thing which was effected partly in the wars of the Romans and partly by the Saracens, and which no lover of learning can pass over without lamentation; and that is the destruction of the library

at Alexandria. This famous library was founded by the first Ptolemies, and was so much enlarged and improved by their successors, that it amounted to the number of seven hundred thousand volumes. It consisted of two parts, one in that quarter of the city called Bruchion, containing four hundred thousand volumes, and the other within the Serapeum, containing three hundred thousand volumes. It happened that while Julius Cæsar was making war upon the inhabitants of Alexandria, the library in Bruchion, together with other buildings, was burnt, and the four hundred thousand volumes which were kept therein, were all consumed. But this loss was in some measure repaired by the Pergamean library, consisting of two hundred thousand volumes, which Anthony presented to Cleopatra, and by the addition of other books afterwards, so that this latter library was reckoned as numerous and as famous as the other ever was: and it came to the same fatal end, this being also destroyed by fire. For John the Grammarian, a famous philosopher of Alexandria, being in great favour with Amrou the Saracen general, asked of him the royal library. Amrou replied, that it was not in his power to give it him, without leave first obtained from the emperor of the faithful. Amrou, therefore, wrote to Omar, and acquainted him with John's petition, to which the caliph returned this answer; that if what was contained in those books was agreeable to the book of God, or the Koran, the Koran was sufficient without them; but if it was repugnant to the Koran, it was no ways useful; and therefore commanded them to be destroyed. Amrou in obedience to the caliph's commands, ordered them to be distributed among the baths of the city, and to be burnt in warming them, whereof there were no fewer at that time in Alexandria than four thousand: and yet there passed six months before the books were all consumed; which sufficiently evinces how great their number was, and what an inestimable loss not only Egypt, but all the learned world hath sustained. Egypt before this was frequented by learned foreigners for the sake of this library, and produced several learned natives; but after this it became more and more a *base kingdom*, and sunk into greater ignorance and superstition. Mohammedism was now established there instead of Christianity, and the government of the Caliphs and Sultans continued till about the year of Christ 1250.

About that time it was that the Mamalucs usurped the royal authority. The word in general signifies a slave bought with money, but is appropriated in particular to those

Turkish

Turkish and Circassian slaves, whom the Sultans of Egypt bought very young, trained up in military exercises, and so made them their choicest officers and soldiers, and by them controlled their subjects, and subdued their enemies. These slaves perceiving how necessary and useful they were, grew at length insolent and audacious, slew their sovereigns, and usurped the government to themselves. It is commonly said, that none but the sons of Christians were taken into this order; and there are other popular mistakes about them, which are current among European authors, and which Sir William Temple, among others, hath adopted and expressed, as he doth every thing, in a lively and elegant manner. "The sons of the deceased Sultans enjoyed the estates and riches left by their fathers, but by the constitutions of the government no son of a Sultan was ever either to succeed, or even to be elected Sultan: so that in this, contrary to all others ever known in the world, to be born of a prince, was a certain and unalterable exclusion from the kingdom; and none was ever to be chosen Sultan, that had not been actually sold for a slave, brought from Circassia, and trained up a private soldier in the Mamaluc bands." But they who are better versed in oriental authors, assure us that these are vulgar errors: and it appears from the Arabian historians, that among the Mamalucs the son often succeeded the father in the kingdom. Their government is thus characterized by an Arabic author quoted by Dr. Pocock; 'If you consider the whole time that they possessed the kingdom, especially that which was nearer the end, you will find it filled with wars, battles, injuries and rapines.' Their government began with Sultan Ibeg in the 648th year of the Hegira and the year of Christ 1250; and continued through a series of 24 Turkish and 23 Circassian Mamaluc Sultans, 275 Arabic and 267 Julian years; and ended with Tumanbäi in the 923d year of the Hegira, and the year of Christ 1517.

For at that time, Selim, the ninth emperor of the Turks, conquered the Mamalucs, hanged their last Sultan Tumanbäi before one of the gates of Cairo, put an end to their government; caused five hundred of the chiefest Egyptian families to be transported to Constantinople, as likewise a great number of Mamalucs wives and children, besides the Sultan's treasure and other immense riches; and annexed Egypt to the Othman empire, whereof it hath continued a province from that day to this. It is governed by a Turkish *Basha*, with twenty four *begs* or princes under him, who

are



are advanced from servitude to the administration of public affairs; a superstitious notion possessing the Egyptians, that it is decreed by fate, that captives shall reign, and the natives be subject to them. But it is not merely a superstitious notion, but a notion in all probability at first derived from some tradition of these prophecies, that *Egypt should be a base kingdom, that there should be no more a prince of the land of Egypt, and that Ham in his posterity should be a servant of servants unto his brethren.*

By this deduction it appears, that the truth of Ezekiel's prediction is fully attested by the whole series of the history of Egypt from that time to the present. And who could pretend to say upon human conjecture, that so great a kingdom, so rich and fertile a country, should ever afterwards become tributary and subject to strangers? It is now a great deal above two thousand years, since this prophecy was first delivered; and what likelihood or appearance was there, that the Egyptians should for so many ages bow under a foreign yoke, and never in all that time be able to recover their liberties, and have a prince of their own to reign over them? But as is the prophecy, so is the event. For not long afterwards Egypt was conquered by the Babylonians, and after the Babylonians by the Persians; and after the Persians it became subject to the Macedonians, and after the Macedonians to the Romans, and after the Romans to the Saracens, and then to the Mamelucs, and is now a province of the Turkish empire.

Thus we see how Nineveh, Babylon, Tyre and Egypt, the great adversaries and oppressors of the Jews, have been visited by divine vengeance for their enmity and cruelty to the people of God. Not that we must think God so partial as to punish these nations only for the sake of the Jews; they were guilty of other flagrant sins, for which the prophets denounced the divine judgments upon them. Egypt in particular was so severely threatened by the prophet Ezekiel, (chap. xxix. xxx. xxxi. xxxii.) for her idolatry, her pride, and her wickedness. And the Egyptians have generally been more wretched, as they have generally been more wicked, than other nations. Ancient authors describe them every where as superstitious and luxurious, as an unwarlike and unserviceable people, as a faithless and fallacious nation, always meaning one thing and pretending another, as lovers of wine and strong drink, as cruel in their anger, as thieves and tolerating all kinds of theft, as patient of tortures, and though put to the rack, yet choosing rather to die than to  
confess

confess the truth. Modern authors paint them still in blacker colours. The famous Thevenot is very strong and severe; "The people of Egypt (generally speaking) are all swarthy, exceeding wicked, great rogues, cowardly, lazy, hypocrites, buggerers, robbers, treacherous, so very greedy of money, that they will kill a man for a *maidin* or three halfpence." Bishop Pocock's character of them is not much more favourable, though not so harsh and opprobrious; "The natives of Egypt are now a slothful people and delight in sitting still, hearing tales, and indeed seem always to have been more fit for the quiet life, than for any active scenes.—They are also malicious and envious to a great degree, which keeps them from uniting and setting up for themselves; and though they are very ignorant, yet they have a natural cunning and artifice as well as falsehood, and this makes them always suspicious of travellers.—The love of money is so rooted in them, that nothing is to be done without bribery.—They think the greatest villainies are expiated, when once they wash their hands and feet.—Their words pass for nothing, either in relations, promises, or professions of friendship, &c." Such men are evidently born not to command, but to serve and obey. They are altogether unworthy of liberty. Slavery is the fittest for them, as they are fittest for slavery. It is an excellent political aphorism of the wisest of kings, and all history will bear witness to the truth of it, that (Prov. xiv. 34.) "righteousness exalteth a nation, but sin is a reproach and ruin to any people."

---

## CORRESPONDENCE.

---

*To the Editor of the General Baptist Magazine.*

SIR,

AS you have admitted two letters in your Magazine respecting the conduct of mistresses, and two more containing advice to the same, it appears to me but reasonable that you should now admit one on the conduct of servants, and that you, or some of your correspondents, would also be at the trouble

trouble of selecting a few thoughts as advice, and communicate the same through your instructive miscellany, for I am fearful that the refractory seeds of discontent should grow too luxuriant in the fertile soil of Sophron and J. T. not that I would disclaim against, or undervalue what they have wrote; no, they deserve my thanks for the general contents of their letters, and I hope I shall ever remember the wholesome advice they have given to me, as a mistress, and retain those sentiments of affectionate regard for the welfare of servants, both temporal and spiritual, which they have so ably enforced. But lest servants should misconstrue what they have wrote, and think that you countenance them in opposition to the interests of their mistresses, and give encouragement to disaffection and discontent, to remedy this, and to have their duty briefly delineated, is the reason why I send you an account of their misconduct for animadversion. Being naturally prone to have an high opinion of self, I acquit myself of the charge of D. D.'s complaint, and if I do not come under the character described by M. M. it may be owing to an easy temper, with a disposition averse to noise, and consequently no merit in me. Whether the fictitious names of D. D. and M. M. be the real signatures of servants, is unknown to me, nor is it of much consequence to know, except to distinguish between real and supposed grievances. I have, however, neither right nor inclination to dispute what they have asserted, it being my business at this time to record facts. Therefore stripping their complaints of all imaginary suppositions, I am ready to acknowledge them as real, and to deem all mistresses (myself not excepted) as culpable, who are found so to act. It is, however, a fact of the greatest notoriety, that though some mistresses may display their ignorance and inhumanity, by their continual noise and clamour, scarce ever satisfied, and as seldom pleased; there are others that act a different part, conversing with their servants with mildness, admonishing and correcting them with becoming sobriety, as one that must give an account. And for servants who profess to be believers in Jesus Christ, to be told to do a reasonable action ought to suffice, and without hesitation they ought to obey; but instead of this, some have at times treated the order with contempt, vauntingly boasting of their indifference, and glorying in their careless demeanor, exclaiming to the rest of their companions, "I don't mind, my mistress will not scold; she is too easy and good natured for that." Thus making her mistress's mild conduct a plea for her own untoward disposition; the same plea has been made use of when sent  
on

on a message, as an excuse for their staying to hear the news of the town, although previously solicited to make a speedy return; and they have gone to such lengths as to cause some to say they thought their mistresses had but little for them to do at home: nor does it unfrequently happen for them to stay after preaching on a Lord's day, past all reasonable bounds. I well know, Sir, that it becomes not a mistress to be severely strict in this matter, yet it would be much better, if they would ask leave when they wish to go to see their neighbours or friends; I, for my part, had rather give them liberty to go oftener, and stay longer than was reasonable, than have them thus to stay when desired to make haste. I have known when some have been told what they must do, they have made so many words about it, that a debate would assuredly run alarmingly high, if not prevented by the mistress's dropping it for the sake of peace and quietness. Those, Sir, that are not of a docile disposition will seldom read, though they be repeatedly urged to it, except indeed, there be something similar to D. D.'s or M. M.'s complaint to attract their attention; but I forbear to enumerate, and am sorry they have given me occasion, thus to write; for, I assure you, it is not an invidious attack on their conduct, but truth, which I have sent you. Yet, I hope, when they are informed of their error, through so respectable a channel as your Magazine, they will refrain from the above practices, as well as every other which is inconsistent with the strict rule of equity; thus reducing their knowledge into practice, will, in a great measure, prevent that wrangling and noise, which too often rears its hydra head, to the great detriment of peace and religion. At least, it will effectually attach the odium on the opposite party. It is not, Sir, in the power of all mistresses to deck themselves in "gay habiliments," nor to live in an "elegant mansion." There are some who have scarce any thing more than their servants have. It therefore behoves such in particular, as well as others in general, to be diligent in business, that they may not, by their negligence, bring a scandal on religion, and insolvency on their family. This makes it absolutely necessary to mind that their servants do not squander their time away in an idle and trifling manner; and if they do but keep servant in spirit, they are never likely to make slaves of them: it is my ardent prayer, Sir, that both mistresses and servants may, through the means of your work, become better Christians, and consequently better mistresses and better servants, and that all may receive

considerable instruction, be abundantly edified, their faith strengthened, and their love encreased. I hope, Mr. Editor, you will make the common allowances for my sex, and excuse my incoherent scrawl, and if, with correction, it is not deserving of a corner in your miscellany, be so obliging as to bury it in the back grounds of oblivion, which will be no disgrace to the writer, as, with respect to knowledge and scholastic qualifications, I may with propriety subscribe myself

Your's, in my A. B. C.

---

## LETTER II.

---

*To the Editor of the General Baptist Magazine.*

SIR,

THE means of reviving religion cannot be too seriously studied, nor too diligently used. But it is of great importance to remember, that the means are in a great measure, if not entirely to be collected from the scriptures; which are, as they always have been, and ever will be, "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, though roughly furnished unto all good works."

Christianity is an old religion, and always the same; because the perfections of God, the work of Christ, the way of salvation, and the nature of genuine holiness, can never be altered. Hence the means by which true Christianity was formerly propagated and advanced, will, undoubtedly, at this day, and in every future age, be, as they have ever been, successful. Do we then enquire what we shall do, that, under the blessing of God, we may advance the religion of Jesus Christ, the general answer to this most important enquiry, as well as to many others, is, "stand in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." May every minister, every church, and every individual follower of Christ, keep this hint in continual remembrance.

In full conviction of what is here observed, I ventured in my last, to mention two passages of scripture, one for the consideration of ministers; the other for the consideration of their people. As gospel-ministers are made, under their great

Lord

Lord and Head, the *guides* of the people, and as they are expected to go before them in all things which tend to their everlasting welfare, it may be proper, in the first place, to remind ministers of their duty and interest; which, alas! we who bear that sacred character, are frequently too apt to forget. If, as instruments in the Lord's hand, we are happy enough to "save ourselves and them that hear us," the work of the Lord will certainly go on and prosper; and what can we desire more?

The text mentioned for the consideration of ministers, 1 Tim. iv. 16, requires that they "take heed to themselves, and to their doctrine." Allow me then, Sir, to recommend it to ministers who wish to save themselves, and those who hear them, and thus to promote true religion, that they

I. "Take heed to themselves." On this much depends, and without it, very little that is truly good can be expected. It is supposed that ministers are truly converted before they undertake this awful work. For how should any man labour with diligence, or with success, in the work of converting sinners, a work to which ministers are more especially and more immediately called, unless they understand it themselves? Conversion cannot be understood but by experience. A minister, therefore, who does not experience it, does not understand it; and consequently cannot advantageously preach it. Such ministers are in a dreadful condition. Their case indeed requires commiseration; and those who encourage them in the work of the ministry do certainly expose themselves to great and heavy condemnation. We, therefore, at present, take the conversion of ministers for granted; at least, so far as the General Baptist Magazine is perused.

Let ministers take heed to themselves, that their hearts be kept truly alive to God. That they be daily living by the faith which "worketh by love;" that they constantly live upon the divine promises, that they daily "love the Lord Jesus Christ in sincerity;" that they abide in him, and walk in him, and that they be daily remembering his love to them, and their obligations to consecrate all their powers and capacities to his honour and glory. Let them continually habituate themselves to diligence and self-denial, and to exercise themselves in every branch of true godliness; avoiding the love of this present world, the love of money particularly, and continually growing in the spirit and image of Christ, "growing up into him, who is the head, in all things." Thus they will not only find their work their pleasure, but they will be more savoury and spiritual in it, and may rea-

sonably hope for his presence and blessing to attend them in it, and that all their labours, thus attended to in the name and spirit of Christ, will be accompanied with divine success.

Let ministers take heed to be constant and fervent in all the means of grace. They recommend this to others, and they must themselves be examples of it. They will find it necessary and highly beneficial to themselves as Christians, and as ministers. The careful reading of that book in which is all their spiritual treasure, and from which they derive all their instructions, must be their daily practice. They must meditate upon the contents of it, and digest and reduce to practical purposes the facts, the doctrines and the directions laid before us in it, with unremitting assiduity. Ministers, above all men, have need to be men of prayer; not only as examples to others, but in order that they themselves may receive a great "supply of the spirit of Jesus Christ." They of all men stand in the greatest need of his spirit, to preserve their minds from error, to direct, assist, and succeed them in their arduous labours; and to give them firmness of mind, and pleasure, and animation, in all the various duties and difficulties of their sacred and all-important function.

Let them likewise take heed to their whole behaviour, both in the church and in the world. Many eyes are upon them; and more is expected from them than from the rest of mankind. They, above all men, should be "holy, harmless, undefiled, and separate from sinners." On their own account, and on the account of others, they have great need to "live as seeing him that is invisible." They are justly expected to carry spiritual treasure about with them, and to distribute it freely wherever they go. At least, to watch opportunities for distributing, and to be ready to do it on all proper occasions. Nor is it enough to *talk* of Christ and spiritual subjects. Their conversation must be seconded by a uniform behaviour. They must fill every relation in which they stand, and perform all the duties of it, with such simplicity and godly sincerity, with such diligence and perseverance, that they may be "examples of the believers, in word, in conversation, in charity in spirit, in faith, in purity." So that "no man may despise them." In these, and in all other respects, every minister who wishes to be useful in advancing pure and undefiled religion, must take heed to himself. But ministers must, also,

II. "Take heed to their doctrine." The word translated doctrine, not only signifies the doctrine taught, but the whole work of teaching. So it is elsewhere to be understood, particularly

particularly in the 13th verse before the text now in hand, and in Rom. xii. 7. Thus the advice may be considered with respect both to the *matter* taught, and the *manner* of teaching. Undoubtedly the former is, by far, of the greatest necessity; but the latter ought, by no means to be neglected. It is then of the first importance, in teaching mankind, that we take heed to the *matter* of our teaching, or *what* we teach them.

Let what we teach be always immediately derived from the scriptures of infallible and everlasting truth. "If any man speak, let him speak as the oracles of God," is a direction never to be forgotten. It is absurd to suppose that the Divine Being will ever give his blessing to accompany that which is not derived from his own word; especially when we are professedly teaching men his will, and pretending to do it by his authority. "Thou shalt speak my words to the people, whether they will hear, or whether they will forbear," is a charge that ought to lie, with all its solemn weight, upon the heart of every minister who desires to be truly useful to the souls of men. Let such a minister take care to avoid temporising in divine things, or palliating the sins of men. Let him beware of the errors of the day. Let him not spend his time in talking of the opinions or sentiments of any, whether of himself or of others. Let him faithfully declare what God has asserted and what God has enjoined in his word, and leave it, before God, on the consciences of those who hear him.

It is, however, necessary to be further observed, that some subjects are more evidently designed for the conversion of sinners, and more directly adapted to that purpose, than others are. Let these be most frequently the subjects of our ministry. Your readers will naturally expect that I here mention the purity of the divine law, the revolted, polluted, guilty, and helpless condition of every son and daughter of man.—The total insufficiency of our own righteousness to recommend us to God,—the divinity and atonement of the Lord Jesus Christ,—the freeness of salvation, by Christ, to every soul of man,—and the certainty of it to every truly penitent believer. Let us at the same time, frequently, and with the utmost solemnity, insist on that regeneration without which none can "see the kingdom of heaven;" and that "holiness without which no man can see the Lord," to his everlasting comfort.

I am fully satisfied that those ministers who are fervent and faithful on these subjects ever have found, and ever will



will find, in some good degree, that the pleasure of the Lord prospers in their hands. But I must for the present stop.

Your's,

EPSILON.

---

REMARKS ON INFIDEL WRITERS, AND INFIDELITY.

---

LETTER I.

---

*To the Editor of the General Baptist Magazine.*

SIR,

IT appears to be a fact which can scarcely be questioned, that either the number of avowed unbelievers rapidly increases: or, that many who were before secretly such, have, from certain events which have recently taken place, assumed the courage to avow, more openly, their infidelity. The advocates of infidelity too, as they see their number increase, and their labours more successful, assume a more bold and confident tone, and promise themselves the pleasure of beholding *superstition* (for so they are pleased to denominate *Christianity*) universally discarded. It is not unlikely but that they will go on to increase, and that *the divine origin of Christianity* will be the great point around which the friends of truth must rally. The aspect presented by these circumstances, will appear intimidating to those only, who have studied the evidences of our holy religion superficially, or have not studied them at all. The well-informed and deeply convinced Christian, will behold the gathering storm, not only without dismay, but with the undisturbed serenity of conscious safety, arising from a firm persuasion that the citadel of his retreat is founded on a rock. His sympathetic feelings and benevolent exertions will, however, be called forth for those who had not anticipated, and were unprepared for such an event; and who are likely to be tossed about by it with variety of issue. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly."

These doughty champions of religious scepticism, would persuade us that they are actuated by a regard to the honour  
of

of God, and pity for the credulity of mankind;—that they are our truest friends, and aim to deliver us from the trammels of a debasing superstition, and to reinstate reason on it's legitimate throne. What degree of credit is due to such pretensions, whether they be fictitious or real, I shall not here stay to determine: it is best known to the Searcher of hearts. If their professions be sincere, their views seem strangely distorted, their object injudiciously chosen, and their expectations too sanguine. It is more than doubtful, whether those who become their proselytes, gain any advantage by the change. It is true, they who have but a slight conviction of the truth of Christianity, whether that conviction (if it deserve to be so called) be grounded on tradition only, or be the result of hasty and imperfect enquiry, cannot commit evil without restraint, and without feeling that uneasiness and remorse which such a conviction may produce; such may, by the sophistical arguments or idle cavils of unbelievers, have their former impressions erased, and be enabled to sin with less interruption from conscience; but, whether this be an advantage or not, deserves to be most seriously considered. If Christianity be a system emanating from God, and founded on solid, unexceptionable evidence, which appears to me sufficiently clear, such a change can serve only to lead them to accumulate guilt on guilt; render their recovery the more impracticable, and their final account the more inexpressibly dreadful.

In these circumstances, what part better becomes the *serious enquirer*, than duly to consider the arguments in favour of Christianity, as well as those which are produced with a view to subvert it; and not to let the love of novelty, the impulses of passion, or fear of ridicule, bias his judgment? This seems an indispensable duty. It is not a question of taste, of idle curiosity, or of mere speculation; our dearest interests, our most exquisite enjoyments, our most delightful prospects, and our everlasting destiny are involved in it. If Christianity be true—recommended to us by sufficiently obvious and forcible evidence, and time and opportunity be given us to enable us to perceive it, and we ultimately decide against it, our loss will be incalculable and remediless: while, on the other hand, if we receive it as true, from a perception of it's evidence, and continue under it's practical influence, our gain will be immense. If any question ever required dispassionate, impartial, and diligent consideration, this above all others does; because for magnitude and interest, it is paramount to all others; and none can bear a moment's comparison

comparison with it. Let not then the blandishments of wit and learning, the contemptuous sneer, the triumphant airs, nor the confident assertions of misguided sceptics, beguile us of the privilege which the Author of our being has given us, of examining for ourselves, nor seduce us from that duty we owe to ourselves and to truth.

Equally incumbent is it also on the *Christian*, carefully to weigh that evidence on which *his* belief rests; as he will thereby not only be more solidly settled on what appears to him to be truth, and experience more of it's holy and happy influence, but he will stand unmoved in the "evil day" against every attack, and be able to encounter the enemies of his salvation in the fair field of argument. He will oppose reason to ridicule—solution to objection—and sound argument to flimsy sophistry. Does it become the Christian to resign the palm without a struggle? This would be dishonourable. Let us bring forth our arguments, and state them as fairly and as forcibly as we can, and when our opponents have produced greater and refuted ours, then, and not till then, will it be time to retreat. From free and fair discussion, truth will be elicited; the friend of truth has therefore nothing to fear. Truth, and truth only, should be the object of our researches, and in proportion as we acquire it, we obtain the motives to godliness, and the means of happiness. If deists *can* overthrow revealed religion by wielding the sword of reason *only*, let them. I am not disposed to receive that as a religion from God, which is palpably repugnant to reason. God would no more be the author of an irrational system of faith and practice, than he would impose unreasonable laws, or require unreasonable service. Christianity is worthy of regard only as it is a system of revealed truth, adapted to the circumstances of mankind, and calculated to lead them to happiness. If it can be shewn not to be such, I shall most readily withdraw that reverence and regard to it which I have hitherto esteemed it my interest, my duty, and my highest wisdom to pay. Of this, however, I utterly despair. The writers of the New Testament declare truths which human reason never did discover, and, it is presumed, never would; but that any of those doctrines which they have made known to us are irreconcilable with reason, is what has never yet been proved, neither do I expect it ever will.

There does not appear to be the least cause for the truly serious Christian to be dismayed, or to enter on the enquiry with trepidation, as if the arguments for Christianity, that cause

which

which is most dear to his soul, could not stand the test of impartial examination. It shrinks from no fair trial. It has hitherto stood the severest shocks, for a long succession of ages. Like a stately column it still stands erect, and the rude blasts of unhallowed wit, ridicule, and sophistry, have been utterly unable to hurl it from its foundation, or to mar its beauty. They may have, indeed, abraded some extraneous matter, which the hand of time, and the over-officious fondness of its injudicious friends had superadded to it; and which formed a kind of incrustation round it, and obscured its native brilliancy; but that has served only more fully to display its genuine lustre. The objections that modern deists are now so adroitly and actively bandying about, are such only as have been repeatedly brought forward before, and as often successfully answered. They may present them in a new form, decorate them with new colouring, and alledge them with a higher tone of confidence. In other respects they are specifically the same. Instead of making direct attacks on the main pillars on which the fabric of the Christian system stands, or attempting to discredit the main facts on which its credibility rests, they only carp and cavil, and attempt to turn into ridicule, some particular passages, which are of comparatively little importance to the main point. Such are the mightiest boasts of infidelity!

I am

Your's, &c.

March 12, 1799.

SOPHRON.



DISINTERESTEDNESS, AN ANECDOTE.

IN the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up and knocked at the door; out comes an ancient Hernouten, with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troops a foraging."—"Presently," replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's

march, they found a fine field of barley. "There is the very thing we want," says the captain.—"Have patience for a few minutes," replies his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better than this."—"Very true, Sir," replied the good old man, "but it was not mine."

*St. Pierre's Stud. of Nature, vol. 4. p. 8.*

On this Anecdote, the Christian reader is left to make his own reflections. The following are the observations of the writer himself:—"This stroke goes directly to the heart. I defy an atheist to produce me any thing once to be compared with it. It may be proper to observe, that the Her-noutens are a species of quakers, scattered over some cantons of Germany. Certain theologians have maintained, that heretics were incapable of virtue, and that their good actions were utterly destitute of merit. As I am no theologian, I shall not engage in this metaphysical discussion, though I might oppose to their opinion the sentiments of St. Peter, with respect to pagans, what he said to Cornelius, Acts x. 34, 35. But I should be glad to know what those theologians think of the charity of the good Samaritan, who was a schismatic? His action was free, and his charity spontaneous. Surely they will not venture to start objections against a decision pronounced by Jesus Christ himself. The simplicity and depth of his divine responses, form an admirable contrast with the dishonesty and subtilty of modern doctors." See Luke x. 35—37.

---

ANECDOTE OF MR. R.—

MR. R.— at the age of sixty, laboured under many infirmities, and particularly the gout, but having a great opinion of milk diet, he took a firm resolution to take to it. He is now eighty, and still lives entirely upon milk, and divers puddings made of milk. The gout has quite left him, and he scarcely perceives any of the inconveniences of old age,

De Valangin on Diet, p. 93.

PHI:

Vol. I. p. 7. ON INSECTS.

(Continued from page 75.)

**I** PERCEIVE, my dear Chevalier, by the attention which you give, we shall make a philosopher of you.

*Chev.* As I shall have the honour of living with your Lordship for a considerable time, I shall grow rich at your expence. If you will excuse my freedom, I shall ask you a hundred questions every day. I intend every class of animals shall pass in review before me. Every blade of grass I meet with will give me room to break in upon you. In short, I shall never let you rest in quiet till I have exhausted your whole stock of knowledge.

*Count.* Though my stores are easily drained, yet nature, Sir, is an inexhaustible source.—Do your best; begin your attack as soon as you please. We'll be upon our guard.

*Chev.* Since your Lordship has obliged me with so particular a detail of their resplendent dress, their warlike weapons, and the numerous implements of their respective professions, I must beg the favour of seeing them in one of your microscopes. According to your account, their attire is as gay as ours, and their utensils as artfully contrived as those of our best mechanics.

*Count.* Doubtless they are. But then we must farther observe, that our works, when set in competition with those of nature, are all inelegant and incomplete. Do but observe the head of a common fly in a magnifying glass! \* What a profusion of gold and pearl will you discover there! What has been said of the lilies of the field, may be justly ascribed to the *Ichneumon* fly, and many others of a different species. *Solomon* in all his glory was not arrayed like one of these.—But to return to what you have seen before. If you remember, I shewed you in my microscope some time ago, the sting of a bee, and a fine needle glewed on a small piece of paper. Pray what observation did you then make with respect to the sting?

\* Expl. lit. de l'Ouvr. de six jours.

*Chev.* It was polished in the most beautiful manner from one end to the other, and the point was imperceptible.

*Prior.* There was something farther worthy of notice, which his Lordship forgot to mention at that time. Not far from the point there is a small orifice, through which the bee emits two darts, which, though inexpressibly fine, are very strong and pungent; insomuch, that what you saw, and what commonly launches out from the body of the bee, is not properly speaking its sting; but the case, or sheath in which it is enclosed.—But pray, what appearance did the fine needle make?

*Chev.* It seemed all unpolished and rugged, like a bar of iron out of a smith's forge.

*Prior.* Your comparison is just; and it is the very same, indeed, in every thing else. \* In all human operations, you observe nothing but wide gaps, and inequalities. The narrow bounds of man's abilities, the roughness of his tools, are visible throughout the whole. Every thing appears as if it had been hacked with an ax, or laid on with a trowel. Every thing, in short, demonstrates the imperfection of the artificer; whereas, on the contrary, the smallest works of the Creator are every way complete. There is that freedom, that plianthness, those secret springs in their internal parts, the structure, art, and correspondence whereof are known by him, and him alone; and moreover, the most beautiful strokes of the pencil, all the pomp and grandeur, all the symmetry and proportion, and, in short, all the graces in their external form that can possibly be imagined.

*Chev.* I am fully determined to study all the insects that I can possibly meet with. I will be thoroughly acquainted before I have done with every species.

*Prior.* Give them no quarter; especially such as attract the eye by their lively colours. I pity every butterfly and every luminous animal that falls in your way. However, as the Chevalier, my Lord, is so extremely fond of insects, it is no hard task to give him the satisfaction he requires. Let us, therefore, amuse him with a particular detail of the various transmigrations through which they pass, and their various species. By that means he will be enabled to collect those which strike his fancy most, to range them in their proper order, and be intimately acquainted with his whole retinue.

\* Wilkin's Relig. Natur. lib. i. c. 6.

*Count.* With all my heart. We will begin, then with the origin, or first state of insects. Each proceeds from an egg, in which the seed or first nutriment is enclosed. This egg is the product of a male and female. The latter makes choice of such place to lay her eggs in, as appears to her most commodious, and where she imagines there is heat sufficient to hatch them, and where her young, when they are released from their confinement, will find all convenient subsistence in the places round about them. In short, insects, like all other animals, are first produced by way of generation, and then come to maturity by gradual culture, which preserves the species.

*Chev.* Every insect then, I find, owes it's being to a male and female.

*Count.* That is a truth confirmed by so many naturalists, that it is now become a general rule. But what puts the question past all dispute is, that these *animalcula* themselves are either male or female, produce eggs, and lay the foundation of a numerous progeny. Can we imagine, that infants should be born by the way of generation, and that their parents should owe their existence to some other original?

*Chev.* No, sure; it is a very improbable supposition. God created at first one man and one woman, from whom all the race of mankind are descended. He created likewise one lion and one lioness; from them all beasts of that denomination proceeded; and it is equally evident that every insect in the same manner has multiplied it's species.

*Prior.* But how then shall we reconcile this regular generation of insects with the vulgar notion, that they derive their existence from corruption?

*Chev.* This, Sir, I must confess, to me seems a very just objection; for it is plain, that all matter, when corrupted, produces worms.

*Count.* Most people say so, indeed: but do you imagine, Sir, that they understand what they assert? Is not the corruption of a body, the dissolution of it's parts? Meat, drink, and wine itself, for instance, will decay, when the air, especially in summer, penetrating their pores on every side, disperses their finest particles, and leaves behind only such as are gross, unwholesome, and disagreeable to the taste. Is it to be supposed, that the internal part of a piece of meat, so blown and changed, should become better qualified, all at once, for the construction of an organized body, that has  
eyes,



eyes, a heart, and entrails; and, in short, every individual part that constitutes a living creature?

*Chev.* How, my Lord! do you really think, that a worm, or a caterpillar, is so completely formed as you seem to intimate?

*Count.* The most minute worm, the least mite that is visible in cheese, or the smallest eel that swims in vinegar,\* has all the parts above specified, is an animal that sees, turns aside when any thing obstructs its passage, is in constant pursuit after its proper food, eats and digests; has all in miniature, which we can boast of in larger dimensions; and I would as soon assert, that rocks or woods engender stags or elephants, as that a piece of rotten cheese produces mites. Elephants and stags are born and live in woods, and mites in cheese; the existence, however, of both is owing to the same original. Our magnifying-glasses, and the anatomy of insects, have cleared this truth to a demonstration; and though their uniform and regular generation was a mystery in former ages, it is now sufficiently revealed.

*Prior.* With your Lordship's permission, I will convince the Chevalier by a few more solid and substantial arguments. The vulgar notion, that insects owe their being to corruption, casts a reflection on the great Author of Nature, and is a reproach and dishonour to human reason. For, if we will but bestow the least serious thought on these diminutive creatures, in whose structure so much harmony and contrivance is conspicuous, who are so plentifully provided with all things needful, and who perpetuate their species in one form, without the least variation, we must either acknowledge, that an Almighty Power created them, or that they are the result of chance, and the fortuitous concurrence of some humours which have been altered and displaced. Now it is absurd, and ridiculous to the last degree, to imagine, that chance acts; or to affirm, that she acts with any design, regularity or precaution. Thus the same All-wise Providence, that engages our admiration in the structure of a human body, is equally conspicuous in the composition of an insect; and putrefaction is no more the parent of these *animalcula*, than of larger animals, or of man himself. The next point we have to consider is, whether insects, wherever we meet with them, are generated by virtue of a new and an extraordinary creation, or from certain seeds, which God from the begin-

\* See the tables of Leeuwenhoek under the term *Animalcula*.

ning implanted in each species, and wherein he hath modelled, and designed in miniature, the organs of future animals, which time is to unfold. This last notion seems most conformable to reason and experience, to the omnipotence of the Supreme Being, and to the sacred scriptures; wherein we are told, that God from the beginning ordained that every plant should have seed in itself of it's own likeness, and that every living creature should increase and multiply according to it's species.

*Chew.* I begin to see the force of your arguments: but it is no easy matter to shake off so received an opinion, as that of putrefaction being the parent of insects; since we see, by daily experience, that as soon as wood begins to grow rotten, or meat to stink and decay, that an infinite number of living creatures are instantly swarming about them.—How do you account for their production?

*Count.* Nothing can be more natural. They are engendered in such corrupted matter; because other insects have been first attracted to it by the smell, and laid their eggs there.

*Chew.* But then, my Lord, they must be universally dispersed, and every place must be full of them; for otherwise, a thousand things would putrify without the visible production of any worms.

*Prior.* The Chevalier seems still to want further conviction, because he perceives numbers of worms wherever there is any putrefaction: this induces him to imagine, that eggs are universally distributed, and brought to maturity in those places only, where they meet with such juices as are most fit to swell, and nourish the seed.

*Chew.* I have heard his Lordship say, that the little seeds of plants are wafted up and down by the wind, and scattered all about; and that they begin to shoot at last, when they find juices proper for them. Why should not the same argument hold good, with respect to the distribution of insects' eggs?

*Count.* Did not I tell you we should make a philosopher of you? Your father, and your tutor, at their return, will find you an adept in physics. I cannot say but I am pleased that you have struck into such a way of thinking. Some of the moderns, indeed, as well as many of the ancients, maintained the same notion. I would not advise you, however, to lay too great a stress upon it. For although the supposition may seem plausible enough, yet I will soon convince you, that it is not altogether just.

A plant

A plant is rooted in the earth, and cannot stir to convey it's seeds to any distant place; for which reason, nature has bestowed wings, as it were, upon them, in order to disperse them. Some break their shells with force and vigour, and spread themselves far and wide. Others are actually supplied with wings, which transport them, by the aid and assistance of the wind, to very distant parts; and others, besides this gift or convenience, are furnished with small hooks, that fix them to some particular spot, and enable them to withstand the wind. This is an evident display of the intention of the great Author of nature; and so, likewise, it must be acknowledged, is the wise distribution of insects' eggs: but then the manner is quite different. Wherever you meet with any of the latter, you will find them either fastened with a kind of glew so firmly, that it is impossible to displace them without breaking, or enclosed in little cells, or lodgments, all built in various forms, but with surprising art, and secured with the utmost circumspection. From what has been offered we must conclude, that nature never intended an universal distribution of those eggs; but chose rather to confine them to some particular spot.

*Obv.* I stand convicted. I freely renounce my comparison.

*Count.* I have not as yet given you an adequate idea of the difference which there is between the situation of the seeds of plants, and that of the eggs of insects. The former are wafted to and fro by every blast of wind: from whence it is evident, that notwithstanding they ought to be dispersed, and scattered up and down, they are not to take root in all places, but there only where they find such juices as are best proportioned to the minuteness of their pores. The case, however, is far otherwise, with regard to the eggs of insects: nature has not furnished them with wings for their transportation from one place to another; but their parents can fly where they please, and range round the fields to find out such apartments as are most commodious for them. Though insects, it is true, always swarm in a body, as soon as ever it begins to decay, yet we must not infer from thence, that they are engendered by putrefaction, or that the eggs of such animals are every where dispersed; since the only true reason that can be assigned for it is, because they have parents who are conscious that such bodies as are rotten and corrupted are preferable to any other for the support and maintenance of their young. The odour which exhales from  
thence

thence to a great distance, attracts them; nay, that odour was appointed by nature for that very purpose: and in general, the choice which the mother makes of one situation to deposit her eggs in, rather than any other for the rearing of her young, is as strong an argument, as the very organization of those young, to demonstrate, that it is impossible for putrefaction to engender any being whatsoever; that nothing can possibly be the result of mere chance; but, on the contrary, that all animals, of what nature or kind soever, have their respective places, functions, and proper food assigned them by the all-wise direction of the Supreme Being.

*Prior.* If chance is no ways concerned in the disposition of those eggs, much less has she any share in their formation.

*Count.* No one thing in the whole creation is the result of chance. The motions, indeed, of minute animals seem capricious and accidental; but they tend as truly to one certain end, as bodies of a larger extension. The subtilty which we so much admire in a fox, for securing to himself a commodious kennel; the care and pains observable in a bird for making herself an advantageous nest; the very same sagacity, precaution, and industry is conspicuous in a fly's choice of a proper cell, or lodgment for rearing her numerous, minute progeny. No insect whatever leaves her eggs to the direction of chance. The females never neglect them; and if their young meet with instantaneous nutriment when they burst their shells, the reason is, because the parent has wisely made choice of the happiest situation for their maintenance and support. Dissolve a grain of pepper in some water, and you shall immediately discover an infinite variety of minute worms playing in the fluid. Their dams, who know that to be the most commodious place for their subsistence, lay their eggs there, and no where else. View a drop of vinegar through a microscope, and you shall plainly discern a thousand little eels, and no other insects whatsoever: because there is one little animal knows perfectly well that vinegar, or the matter whereof it consists, is most agreeable to the constitution of her young. She disposes of them, therefore, either on the one, or in the other, and in no other place. In those countries where silk worms range the fields for their subsistence, their eggs are no where to be found but on the mulberry-tree. The reason for that choice is plain and obvious. The eggs of such caterpillars as feed on a willow are never to be met with on a cabbage; nor the eggs of those that eat the cabbage, on a willow. The moth makes choice of curtains, woollen-stuffs, leather, or paper, as being the fragments of

cloth, for her place of residence. She is never to be found, however, either in a plant, a piece of wood, or yet in tainted meat. On the other hand, the fly lays her eggs always in the last. What is it that attracts her thither? Would not they be much more commodiously lodged in some china-cup, that she could have recourse to at pleasure?—Experience will inform you best what it is that determines her choice.

\* Put one slice of beef, just killed, into an open pot, and another slice into a clean pot, and cover the top with a piece of silk, so that the air may pass through it, and at the same time no fly may be able to scatter her eggs beneath it; the first slice will swarm with insects, as is the common case; because the flies had full liberty to lay their eggs upon it; the other, indeed, will moulder and decay, by the transpiration of the air, and be reduced at last, to dust, by evaporation; but then you will find there, neither eggs, worms, nor flies. At most, the flies attracted thither by the odour, will swarm upon the cover, attempt to get in, but finding their endeavours vain and fruitless, will leave at last their eggs upon the silk.

*Prior.* From all these instances it is evident, that putrefaction can never be the parent of any living creature. Besides, there are some insects that have no recourse to such materials, either for the accommodation, or subsistence of their young. If, however, some *animalcula* make choice of corrupted bodies for those purposes, it is no surprizing thing, but as natural, as for an industrious, indigent mother of a family, and her children, to be found busy with their sickles, in a field of corn, when ripe, and fit for cutting. All nature is full of animals; some appointed for one particular food, and some for another. All have their eyes intent upon their prey, and nothing can escape their penetration.

(To be continued.)

---

#### ANECDOTE OF MARIA AND JANE.

---

MARIA and Jane are two amiable sisters; Maria is fond of reading, of needle-work, and, in general of every thing that suits a sedentary life. She is weak, and her nerves are very

\* See the Experiments of Redi, Arezzo, and Leeuwenhoeck's Anat. & Contemp. Arcan. Nat. Tom. 1.

irritable;

irritable; every change of weather affects her. She is perpetually obliged to have recourse to medicines, which, being good of their kind, would undoubtedly have the desired effect in strengthening her constitution, were they properly assisted by gentle and moderate exercise; but Maria is always at home, always in the hands of her physician and apothecary, and always ailing. Jane is a very lively girl, and of very good sense. She seldom applies long to any one thing. She walks out whenever the weather will permit; and the bad weather has seldom any other effect upon her, than to deprive her of her usual exercise. She enjoys an excellent state of health; and whenever she happens to have any complaint, her physician has the satisfaction never to be disappointed in the effects of his medicines.

De Valangin on Diet, p. 49, 50.

---

## RELIGIOUS INTELLIGENCE.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

The following Articles of Intelligence, coming within the design of your miscellany, are respectfully at your service by,

Dear Sir,  
Your's,

A CONSTANT READER.

---

AT a Quarterly-Meeting of General Baptist ministers in the Lincolnshire district, holden at Bourn, June 12th, 1798, it was agreed to prepare an address to their churches on the importance of, and the good that might be done, by preaching in adjoining villages, and by ministers interchanging with each other. At a subsequent meeting at Boston, September 27th, an address being produced, was agreed to, and has since been submitted to the churches; and, as a consequence, several members of Fleet church, residing at Tydd St. Mary's, (a village half way between Fleet and Wifbeach) registered a house there, which on Lord's day evening, January 27th, 1799, their minister opened, by preaching

§ 2

from

from Mark xvi. 15—"Preach the gospel to every creature." The attendance and behaviour of those present, were encouraging. It is intended to have preaching there regularly every Lord's day evening: to be supplied once a fortnight from Fleet, and the other opportunities, from *Wifebeach*, by brethren Freeston, Fant, and Mr. Wright, and from *Tydd St. Giles's*, by brother Smith.

Sometime in the decline of the last year, the General Baptists at *Peterborough*, under the pastoral care of brother Samuel Wright, in attempting to alter and enlarge their meeting-house, found the walls give way, the building being old, so as to oblige them, with speed, to pull it entirely down.

The few friends in that interest, however, exerted themselves, and the old materials being serviceable, they, by the friendly concurrence of a builder, have so far succeeded, as to erect a neat strong square building (28 feet by 27 within) and to have it opened Lord's-day, Feb. 10, on which occasion, they had engaged three neighbouring ministers, i. e. brother Bartol, of Spalding, brother Ewen, of March, and brother Burgess, of Fleet: but, on account of the absence of the two former, (owing, as there is reason to believe, to the weather, and drifted roads) the whole of that day's preaching devolved upon brother Burgess.

Morning.—After the first hymn and prayer, a short introductory preface to the work of the day, stating the propriety of divine worship; that the scriptures were our only guide therein; and that we were assembled not to consecrate the building, but merely to use it as a place of worship. This, after an hymn, was followed by a discourse from Matt. xviii. 20—"Where two or three are gathered together in my name, there am I in the midst of them."

Afternoon.—The discourse was from Psal. xc. 17.—"Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

Evening, brother Wright prayed, the sermon was from Isaiah xl. 31.—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

Brother Wright gave out all the hymns in the course of the three services; and, considering the unfavourableness of the season, the place was well attended.

Collected for the instruction of young ministers,

	£.	s.	d.
March 3, 1799, at Sawley - - - - -	2	7	6
The same day at C. Donnington - - - - -	8	4	6
	<hr/>		
	£. 10	12	0
	<hr/>		

These are two branches of Donnington-church. The cheerfulness with which this collection was made, loudly speaks that church's *general* approbation of this institution, and their zeal, by this means, to aid the furtherance of our dear Redeemer's gospel.

THE writer of the History of the New Connection of General Baptists, is under the necessity of postponing the continuance of his department, at least for the present month, for want of some materials necessary to the proper order and connection of the narrative. He particularly requests of every church in the connection, which may be desirous of sharing a part in the narration, to collect all the materials they can respecting their own affairs, and to be as punctual as may be in respect to the leading circumstances, and the times in which they occurred. The churches of Melbourn, Kegworth, Loughborough, and Kirkby-woodhouse, have transmitted no accounts later than the year 1788. The church at Barton, none from the time of the first division into five parts. This business must necessarily devolve on some member or members of these churches, as it is not in the power of the present writer to gratify himself by a personal application: but will cheerfully undertake the arrangement of what is brought to his hands.

#### ANECDOTE OF AN ARAB.

THE following rational answer was returned by an inhabitant of the desert, to the enquiry how he knew there was a God: "Exactly in the same way," says he, "that I know by the traces left in the sands, that a man or an animal has passed before me. What are the heavens, with the splendour of their stars, the earth with its extended countries, and



“and the seas with their countless waves; what are they  
 “but obligations to believe and confess the hand of their  
 “mighty Master?”

Introd. to the Lit. Hist. of the 14th and 15th century.

---

#### ANECDOTE OF DR. JOHNSON AND MR. GARRICK.

WHEN Garrick shewed Dr. Johnson his fine house, gardens, statues, pictures, &c. at Hampton-court, instead of a flattering compliment, which was expected, “Oh! David, David, David,” said the doctor, clapping his hands upon the little man’s shoulder, “these are the things which make “a death-bed terrible!”

---

#### OBITUARY.

JAN. 21st, died, Elizabeth Fukes, of Swithland, after a few week’s illness, which appeared to be sanctified to her comfort, and the great satisfaction of her friends. She has left a disconsolate husband, and many children to lament her loss.

Jan. 31st, died, Robert Greasley, of Loughborough, about the 30th year of his age, by a consumption, which had continued more than two years. He bore his affliction, together with other trials which naturally attach to the condition of poor people with young families, with that patience and resignation which greatly evinced the reality of that religion, the comforts of which he had possessed to enjoy for several years before his death.

Feb. 6th, died, Mary Mayo, of Quorndon, after a lingering illness, which concluded with unexpected rapidity; and, we believe, landed her safe in heaven, in the possession of those joys, concerning which her timorous, but pious mind, had, at times, been so much disquieted between hope and fear.

Feb. 7th, died, Ann Stevenson, of Loughborough, considerably advanced in years. It pleased her heavenly Father to afflict her with a bleeding cancer, which she bore with great patience, panting and longing for the joys of that world where “there remaineth a rest to the people of God.”

Feb.

Feb. 19th, died, William Sleas, of Quorndon, in the 25th year of his age. He gradually sunk into the bosom of his mother earth, by means of a consumption, having for several years given great proof of the reign of grace in his heart, and of growing conformity to the will of his God. His death is very much lamented by many, who, it is hoped, will esteem it an honour to walk in the same steps in which he walked. It is rather remarkable that he has left behind him three brothers, very creditable members of the same General Baptist church, at Loughborough, of which he was a member; and a mother and three sisters, all members of the General Baptist church at Leak. His father died eighteen years ago, in the same profession.

N. B. All the five persons abovementioned, together with Mr. Francis White, whose death was announced in our last number, were members of the General Baptist church at Loughborough, in Leicestershire. May the surviving members of that large and respectable society, and may all the readers of this Magazine, ever remember how near they may be to the hour of death; and may they all continually stand prepared to meet their God!

On the evening of Feb. 23d, two houses in Baker's-row, Whitechapel-road, fell; and the father and mother and two children, of one of the families, were killed by the fall. "O that men were wise, that they understood their own interest, and that they would consider their latter end."

—

*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

If you think the following striking relation will be acceptable to your readers, after it is properly arranged, it is at your service to arrange and publish it—it has founded a universal alarm in our neighbourhood.—It is as follows:

N. B. The editor inserts the facts in the simple manner in which our correspondent has stated them, with a few corrections of the orthography, punctuation, &c.

UNWIN, Esq. of Sutton in Ashfield, in the county of Nottingham, the 14th of February, 1799, I am credibly informed, was nearly as well as usual in his own house, about seven o'clock in the evening was taken ill, and died in a minute's time. He complained of being rather unwell the forenoon of the same day in which he died; but  
nothing

nothing more than a slight cold, a little pain in his breast, and a little numbed in one of his arms. This was all he complained of, and this so trifling, that had he not died so suddenly, it, perhaps, would have passed unnoticed by those about him, and more intimately acquainted with him. He was not much past the meridian of life, and as he was immensely rich, had it in his power to receive every comfortable accommodation for the nourishment of his body, and the prolonging of his life. "Behold the axe is laid to the root of the tree." O, ye that enjoy health and strength, "boast not of tomorrow; no man knows what a day may bring forth."

About a quarter of a mile from his house there is a large cotton manufactory, of which he occupied a chief part, and as he usually went down latish in the afternoon, he intended doing so that day; but just before his intended walk to that mill it began to rain, which, with the entreaties of Mrs. Unwin, and some other ladies, visitants there, caused him to desist. He therefore called his servant to assist him in drawing off his boots; but just as his servant entered he sunk down in his chair, and died immediately. Loudly this inculcates, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—This good gentleman was a dissenter, but the particular tenets which he held, I am in a great measure unacquainted with. He always seemed candid, free, and liberal. However, he was singularly kind to the many who earned their bread under him, and many others, who constantly received favours, or partook of his bounty. I myself am witness to the great lamentations of many, who mourn for the loss of a good master, and many more for the loss of a kind friend; but he has left more particularly to lament their loss, a distressed widow and six children. "How wonderful are thy ways, O Lord! they are past finding out." May the God of all grace grant that it may prove a lasting blessing to his surviving family, his late dependants, and a weeping town and neighbourhood in which he lived! and as many as may hear of so sudden a change! How well for each to remember, I am a dying creature, a frail mortal, and however secure I may suppose myself in life, yet death comes as a thief in the night, and if he steals upon us unprepared, O, how awful the change; but if we have known Jesus Christ, and fought a good fight, then is there laid up for us a crown which fadeth not away; which God grant to be the happy lot of as many as may hear of this momentous fact. This is the prayer of

E. A.  
SACRED

# SACRED POETRY.

*A Thought on the Death of the late Rev. W. Grimshaw, A.M. who died the 7th of April, 1763, and written that year in which he died.*

**W**HAT air will suit my melancholy theme?  
 My mournful song shall be concerning him,  
 Who's gone to Christ, that did his soul redeem.  
 But why, my Lord, why didst thou call so soon?  
 Why does thy people's sun go down at noon?  
 Why didst thou send the ghastly tyrant forth  
 To strike the man of eminence and worth?  
 The brother, and the friend of human race,  
 The son of learning, and the child of grace.  
 Th' unwearied servant of his dear lov'd Lord,  
 The powerful preacher of thy sacred word:  
 The man whose work, whose every work declar'd,  
 How little he for ease or profit car'd?  
 His Saviour's love shed in his heart abroad,  
 Mov'd him to cry so often and so loud,  
 Come sinners and be reconcil'd to God.  
 He undismay'd thro' noise and tumult went;  
 To work his Master's work his heart was bent,  
 Nor fear'd the face of man, tho' great and high;  
 Nor scorn'd the poor, nor pass'd the meanest by:  
 So condescending wou'd he always be,  
 So like the Lamb, that bled upon the tree:  
 So earnest Jesus' gospel to proclaim,  
 And speak the honours of his Saviour's name,

Vol. II,

What talk too hard, what work was found too mean?  
 When was reluctance in the labourer seen?  
 How was he almost drawn without the man,  
 While he t'expone the precious gospel ran.  
 Such life, such love appear'd in all his ways,  
 What pen can be too lavish in his praise?  
 But ah! he's gone! the case my soul deplore;  
 Why, my hard heart, why canst thou weep no more?  
 Methinks I see my friends lament their loss,  
 Nor knows the stoutest how t'endure the cross.  
 What are those down-cast eyes, and watry face,  
 But obvious symptoms of their doleful case?  
 What are those piteous moans, and heaving sighs,  
 But indications of their sore surprize?  
 Their head, their friend, their shepherd's now no more,  
 Who can expect the lambs will not be tore?  
 But O, thou Israel's Shepherd, deign to keep  
 Their souls, among the thousands of thy sheep;  
 Nor let the wolf thine own inheritance tear,  
 Arise Jehovah, for thy children care;  
 Perhaps their hearts were wand'ring from their God,  
 Which caus'd thee to take up thy chast'ning rod;  
 Or what because so long thine hand had fed,  
 Did they begin to loath the heavenly bread?  
 Or, did they, while so free from feeling want,  
 Forget the Lord, and idolize the faint?  
 But why shou'd creatures reason with their God?  
 His sceptre's love, and love is in his rod;

T

And

And tho' his footsteps are ith' watry  
 deep,  
 And darkness circle round his judgment's  
 feat,  
 Unerring wisdom squares out all his  
 ways,  
 And all his works demand his creatures  
 praise.  
 Think thus, my friends, while you  
 your fate deplore,  
 And murmur at Immanuel's works no  
 more.  
 He saw the speedy hind his course had  
 run ;

The warrior's fight was fought, the battle  
 won.

Reward for all his toil he now receives,  
 In realms of bliss, he more than con-  
 qu'ror lives,

Methinks I see the smiling victor sit !  
 And bowing casts his crown at Jesus'  
 feet :

Redeeming love his one transporting  
 theme,

And all his powers exult at Jesus' name :  
 He views the lovely lamb, whose pre-  
 cious blood

Was shed to bring his now fav'd soul  
 to God :

No more shall cares perplex his peace-  
 ful breast, [molest ; }  
 Troubles are gone and shall no more  
 Hence he enjoys uninterrupted rest, }

Nor men despise, nor devils tempt him  
 more,

Arriv'd is he on Sion's happy shore ;  
 His work, his only work is now to bless  
 Jesus his life, his strength, and righte-  
 ousness ;

Mistakes of every kind are past and gone,  
 And lo, he knows as he himself is  
 known.

Jars and contentions there can have no  
 place,

But who is most indebted to free grace :

\*Tis this shall be his everlasting song ;  
 \*Tis this shall tune his harp eternity  
 along.

His body lies in yonder silent tomb,  
 Until his Saviour call, Arise and come ;  
 Each atom then the thund'ring voice  
 shall hear,

And mount to meet the Saviour in the  
 air ;

Pompous and gay like Jesus' body made,  
 (For all the members shall be like their  
 Head,)

And in his glory shall for ever shine,  
 O might that lot, that happy lot be mine.

When all the blood-wash'd throng  
 shall jointly sing,

The praises of their ever glorious King,  
 My tongue shall then with endless plea-  
 sure tell

What wond'rous grace hath sav'd my  
 soul from hell.

The loving Saviour's lovely name  
 shall be

The subject of my song eternally.

E.

To the Editor of the G.B.M.

SIR,

Some years ago I wrote an Address to  
 some religious people, to which the  
 following Poem was added as a con-  
 clusion. It has never been printed,  
 nor is it likely to be, unless you fa-  
 vour it with a place in your Maga-  
 zine. As I have given over writing  
 it may now serve for it's original in-  
 tention ; that is,

THE CONCLUSION.\*

Z.

NOW, my brethren, to conclude  
 This attempt to do you good ;  
 Let me place before your eyes  
 Jesus and eternal joys.

View him on his Father's throne,  
 There he makes your cause his own ;  
 There your advocate he stands,  
 With your names upon his hands,  
 Pleading with the Lord your God,  
 All his travail, wounds and blood,  
 Is it in the Father's breast  
 To deny his Son's request ?

Can he turn his ear away  
 When Immanuel deigns to pray ?

No ! his tender bowels move  
 With compassion, grace and love,

To the very vilest worm  
 On the earth in human form :

And can he resentment show  
 To the Mediator ? No !

He will give Him, for his saints,  
 All, and more than all he wants !

Yet a little while, and lo !  
 You to endless glory go.

Then how happy will you be ;  
 Spirits all alive and free,

\* The people at Barton, &c. are  
 desired to consider this piece as an Ad-  
 dress to them in particular.

The

Then what sources of delight  
Open to your ravish'd sight ?  
And the blessings all are your's,  
While the throne of God endures.  
Surely, brethren, now you're here  
You are longing to be there.

Then to Jesus cast your eye ;  
Fix it on Him till you die.  
Cleave to Him with all your soul ;  
All your burdens on him roll.  
O ! whatever be your case,  
Never more distrust his grace.  
Unbelief will pierce your Lord  
More than thongs, or nails, or sword ;  
These reach but his mortal part,  
Head and feet, and hands and heart ;  
But this murder'ous unbelief  
Puts his very soul to grief.

When your doubts and fears arise,  
To the Bible turn your eyes.  
There the Lord of glory see  
Nail'd unto the curst tree :  
Pouring forth his precious blood  
To redeem your souls to God.  
There for you, behold he dies ;  
Now for you behold him rise.

Sure the great Immanuel's tomb  
Swallows doubtings as they come !  
Can they ever rise again ?  
Yes, my friends, I know they can.

Then direct your down-cast eyes  
To the oaths and promises :  
To the covenant of grace,  
Shining in the Saviour's face :  
To the miracles he wrought :  
To the doctrines which he taught.  
To the deaf, the blind, the lame,  
Who were cur'd, when Jesus came.  
To the host in glory now,  
Who were once as vile as you,  
Yet, in the Redeemer's blood  
Now are wash'd and live with God.

What, does still a doubt remain,  
Which occasions fear or pain ?

Then approach the mercy-seat ;  
Lie you down at Jesus' feet,  
And your ev'ry fear and doubt,  
Pray, or weep, or groan it out.  
Wrestle with the Lord your God ;  
Plead your Saviour's precious blood ;  
Plead his promise and believe  
What you ask you shall receive.

Here (whatever be your grief)  
You may come and find relief.  
Ever, O my friends, till death,  
Use the shield and pray'r of faith.

And to keep your doubts away,  
Learn to watch as well as pray.  
Watch against the mortal foe  
Who designs your overthrow.  
Watch against the world and sin ;  
Watch against your foes within.  
O ! remember, you are watch'd ;  
Tremble lest you should be catch'd  
Naked, and your feet astray  
From the true and living way.

Would you prosper and increase ?  
Do you wish to grow in grace ?  
Is it your supreme desire  
After Jesus to aspire ?  
Meditate on things above ;  
God and Christ and realms of love.

Favours ev'ry day are new,  
Teeming from the clouds to you ;  
Earth and air, and fire and sea,  
Yield you comfort ev'ry day.  
O ! how kind a God have you ;  
Constantly his kindness view.  
Often think, and often say ;  
What have I enjoy'd to day ?  
Still reflecting as you speak  
On the poor returns you make.  
Yet his goodness he displays  
To you in a thousand ways.

O ! my brethren ! often try  
Whether you the truth enjoy.  
What effects it has within ;  
If it make you hate your sin :  
If it unbelief controul ;  
If it purify your soul :  
If it make you love the Lord ;  
If it make you keep his word :  
If it make your spirits cry  
Glory be to God on high,  
If the truth thus in you reign,  
You are surely born again.

Then with cheerfulness go on  
Till your Father's will be done.  
Work with Jesus by the day ;  
Walk ye in him as the way :  
Lean upon him as your friend ;  
View him as your highest end ;  
Trust ye in 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 spirits rest  
Near his side, or on his breast.

---

To the Editor of the *G. B. M.*

SIR,

The following lines on the death of an infant, aged nine months, are affectionately addressed to the widower parent, Mr. J——n, by his sympathising friend and brother, and

Your humble servant,

T. J.

---

AH ! lovely babe ! art thou no more ;  
Are all thy pains and suff'rings o'er ?  
Short visitant, farewell !  
No more thy little breast shall sigh ;  
Go take thy mansion in the sky,  
And with thy Saviour dwell.

Yes, lovely babe ! thy spirit's flown  
To worlds of joy, of bliss unknown,  
Where endless pleasure flows.  
Of such dear babes the kingdom is ;  
The kingdom of eternal bliss ;  
A kingdom of repose.

Ye guardians of its tender day  
Permit a friend to wipe away  
The sympathetic tear :  
And point to your dejected eyes,  
The glorious state your babe enjoys,  
Above this world of care.

O ! listen while your infant tells  
Of those bright glories where she dwells,  
Those pleasures evermore :  
Hear her describe the happy state  
Which Zion's travellers await,  
On Canaan's happy shore.

" When in your arms I struggling lay,  
To quit my tenement of clay,  
And urge my passage through ;  
" A train of smiling cherubs bright,  
" Whose robes outvi'd the lily white,  
" First met my gazing view.

" Then bore me on their velvet wings ;  
" O'er blissful fields and crystal springs,  
" They took their joyful flight.  
" The heav'ns in pomp unfolded wide ;  
" Jesus, before unknown, I spy'd,  
" Enraptur'd at the sight,

" While gazing on his beauteous charms,  
" I found myself within his arms,  
" Encircled and caress'd.  
" The spirits all around me smil'd,  
" While one with rapture cry'd, ' my  
child ! \*  
" My babe for ever blest ! '—

" O, heav'ns ! what happiness is this !  
" 'Tis ecstasy ! 'tis more than bliss !  
" My pleasures—who can tell ?—  
" Weep, weep no more, my earthly fire,  
" But unto these delights aspire,  
" Till you in glory dwell."

---

### THE END OF THE YEAR.

I.

AND now another year is gone,  
Has stole itself away !  
If it should tell what we have done,  
What can it have to say ?

II.

Have we improv'd the seasons giv'ing  
With diligence and care ;  
To find the happy road to heav'n,  
And in it persevere ?

III.

These days and months, and weeks and  
years  
Are like so many spies,  
Strictly observing what appears,  
And telling to the skies.

IV.

O ! sinners, tremble at your state,  
Who have not us'd them well ;  
And let the next, at any rate,  
Have better things to tell.

V.

Soon will your seasons all be gone,  
And never come again ;  
Then an eternity comes on  
Of pleasure or of pain.

Z.

\* The mother died about six months  
before the child.

THE  
General Baptist Magazine

For APRIL, 1799.

---

BIOGRAPHY.

---

LIFE OF SIR JOHN HARTOPP, BART.

---

*Watts's Death and Heaven, p. 241.*

---

WHEN I name Sir John Hartopp, all that knew him will agree that I name a gentleman, a scholar, and a Christian: and neither of these characters, in the best and most valuable sense of them, could forsake him at his entrance into heaven.

He shone with eminence among the persons of birth and title\* on earth; while his obliging deportment and his affable temper rendered him easy of access to all his inferiors, and made him the delight of all his friends. Though he knew what was due to his quality in this world, yet he affected none of the grandeurs of life, but daily practised condescension and love, and secured the respect of all, without assuming a superior air.

He had a taste for universal learning; and ingenious arts were his delight from his youth. He pursued knowledge in various forms, and was acquainted with many parts of human science. Mathematical speculations and practices were a favourite study with him in his younger years; and even to his old age, he maintained his acquaintance with the motions

\* His grandfather, Sir Edward Hartopp, was created a Baronet by King James I. 1619, which was but a few years after the first institution of that order.



of the heavenly bodies, and light and shade whereby time is measured.

But the book of God was his chief study, and his divinest delight. His Bible lay before him night and day; and he was well acquainted with the writers that explained it best. He was desirous of seeing what the Spirit of God said to men in the original languages. For this end, he commenced some acquaintance with Hebrew when he was more than fifty years old: and that he might be capable of judging of the true sense of any text in the New Testament, he kept his youthful knowledge of the Greek language in some measure even to the period of his life.

Among the various themes of Christian contemplation, he took peculiar pleasure in the doctrines of grace, in the display of the glories of the person of Christ, God in our nature, and the wondrous work of redemption by his cross. He adored him as his Lord and his God: and while he trusted in his righteousness as the great Mediator, and beheld him as his crucified Saviour, he was ever zealous to maintain the honours due to his divine nature and majesty.

His practice in life was agreeable to his Christian principles, for he knew that the grace of God, that brings salvation to men, teaches them to deny all ungodliness, and to live sober, righteous and religious lives, that in all things they may adorn the doctrine of God their Saviour.

His conversation was pious and learned, ingenious and instructive: he was inquisitive into the affairs of the learned world, the progress of arts and sciences, the concerns of the nation, and the interest of the church of Christ: and upon all occasions was as ready to communicate as he was to enquire. What he knew of the things of God or man, he resolved not to know them only for himself, but for the benefit of all that had the honour of his acquaintance. There are many of his friends that will join with me to confess, how often we have departed from his company refreshed and advanced in some useful knowledge. And I cannot but reckon it among the blessings of heaven, when I review those five years of pleasure and improvement, which I spent in his family in my younger part of life; and I found much instruction myself, where I was called to be an instructor.

His zeal for the welfare of his country, and of the church of Christ in it, carried him out to the most expensive and toilsome services in his younger and his middle age. He employed his time, his spirits, his interest and his riches for  
the

the defence of this poor nation, when forty years ago it was in the utmost danger of popery and ruin\*.

His doors were ever open, and his carriage always friendly and courteous to the ministers of the gospel, though they were distinguished among themselves by names of different parties; for he loved all that loved our Lord Jesus Christ in sincerity.

He chose indeed to bear a part in constant public worship with the Protestant Dissenters, for he thought their practice more agreeable to the rules of the gospel: he joined himself in communion with one of their churches, which was under the pastoral care of the Reverend Dr. John Owen, where he continued an honourable member under successive pastors till the day of his death. Nor was he ashamed to own and support that despised interest, nor to frequent those assemblies, when the spirit of persecution raged highest in the days of King Charles and King James the Second. He was a present refuge for the oppressed, and the special providence of God secured him and his friends from the fury of the oppressor. He was always a devout and diligent attendant on public ordinances till these last years of his life, when the infirmities of age growing upon him, confined him to his private retirements.

But if age confined him, death gave him a release. He is exalted now to the church in heaven, and has taken his place in that glorious assembly; where he worships amongst them before the throne: there he has no need to relieve his memory by the swiftness of his pen, which was his perpetual practice in the church on earth, and by which means he often entertained his family in the evening worship on the Lord's day with excellent discourses; some of which he copied from the lips of some of the greatest preachers of the last age: there his unbodied spirit is able to sustain the sublimest raptures of devotion, which run through the worshippers in that heavenly state; though here on earth I have sometimes seen the pious pleasure too strong for him: and while he has been reading the things of God to his household, the devotion of his heart has broken through his eyes, has interrupted his voice, and commanded a sacred pause and silence.

\* He was three times chosen representative in parliament for his county of Leicester, in those years when a sacred zeal for liberty and religion strove hard to bring in a bill of exclusion, to prevent the Duke of York (afterwards King James II.) from inheriting the crown of England.

He enjoyed an intimate friendship with that great and venerable man Dr. Owen, and this was mutually cultivated with zeal and delight on both sides, till death divided them. The world has already been acquainted, that it is to the pious industry of Sir John Hartopp, that we are indebted for many of those sermons and discourses of the doctor, which have been lately published in folio. A long and familiar acquaintance enabled him also to furnish many memoirs, or matters of fact, toward that brief account of the doctor's life, which is prefixed to that volume, though it was drawn up in the present form, with various enlargements, by another hand.

Nor is it improbable that he has found other happy souls there, who were numbered among his pious acquaintance on earth. Shall I mention that excellent man Sir Thomas Abney, who was his late forerunner to heaven, and had not finished two months there before Sir John Hartopp's arrival? Happy spirits! May I congratulate your meeting in the celestial regions? But the world and the churches mourn your absence; and the Protestant Dissenters lament the loss of two of their fairest ornaments and honours.

---

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

*Continued from page 99.*

LIFE OF SIR JOHN OLDCASTLE, LORD COBHAM.

**I**N the beginning of the reign of King Henry the Fifth, Thomas Arundel, Archbishop of Canterbury, caused a general synod, or assembly of the bishops and clergy of England, to meet at St. Paul's church in London, to consult of ecclesiastical matters; and more especially to consider, how to suppress the light of the gospel, which began to shine and spread itself in divers parts of the kingdom, through the writings of John Wickliff; which taught opinions of the sacraments, of images, of pilgrimages, and of the keys, or power of the church, contrary to the received doctrines and determination of the Romish church. And these opinions and books of Wickliff, were by the synod called heresy, and the followers of

of them were termed heretics, or lollards, from the Latin word lolium, which signifies cockle or darnel, a pernicious weed often growing among wheat.

And so the bishops looked upon the doctrines of Wickliff as destructive to the authority and practice of the church of Rome, and which ought, therefore, to be diligently suppressed, and the holders and preachers of them to be punished and rooted out of the church.

In order hereunto, there were twelve inquisitors chosen out of Oxford, who were to make diligent search after heretics, and also after Wickliff's books. And their inquisitors collected two hundred and forty-six conclusions, or doctrines, out of Wickliff's books, which they accounted heresies, and laid them before the synod, to consider by what means they might be stifled and suppressed.

And upon mature deliberation they concluded, that the most likely way to hinder the growth of herefy in the kingdom, was to remove out of the way such persons of note as they were informed to be the favourers and maintainers of the disciples and followers of John Wickliff: among whom they looked upon the noble knight, Sir John Oldcastle, Lord Cobham, living in Kent, to be chief.

And therefore they first accused him by their proctors, to be a great maintainer of suspected preachers, in the dioceses of London, Rochester, and Hereford, contrary to the mind of the ordinaries of those respective dioceses. And they not only accused him to have sent such preachers thither, but also to have assisted them by force of arms, in opposition to the determination of the synod to the contrary. And lastly, they accused him, that he was of a contrary belief with respect to the sacrament of the altar, penance, image-worship, pilgrimages, and ecclesiastical power, than the holy church of Rome hath taught for this many years past.

So at last the synod resolved, that a process should be taken out without farther delay, against the said Sir John Oldcastle, Lord Cobham, as a most dangerous and pernicious heretic.

But some of the synod being more considerate than the rest, thought it not prudent to proceed so harshly against the Lord Cobham, he being a man of a great family, and much in favour with the king; and they advised, that it were more proper first to acquaint the king with the matter, and to know his pleasure, before they made any further progress therein: and to this they all agreed. Whereupon the archbishop of Canterbury, with divers bishops, and other clergy, went to the king, who was then at Kinglton, and there they laid

laid most grievous complaints of heresy and sedition against the Lord Cobham, for his favouring Wickliff's doctrine and opinions.

The king heard with patience these grievous complaints of the clergy against the good Lord Cobham; and then required them to deal gently with him, considering his birth and quality, and to avoid all rigour against him, and to endeavour by mildness to reduce him to the unity of the church. And if they could not succeed therein, the king promised that he would take the cause into his own hand, and try what he could do therein. Hereupon the king sent for the Lord Cobham; and when he was come, he took him aside privately, and exhorted him to submit himself, as an obedient child, unto his mother the holy catholic church; and humbly to acknowledge his fault.

To whom the Lord Cobham replied, "Most worthy prince, I am always most ready and willing to obey you: for I know you are a Christian king, and an appointed minister of God, bearing the sword for the punishment of evil doers, and for the safeguard of those that are virtuous: Unto you, therefore, (next to my eternal God) I owe all obedience; and I submit myself, and all that I have, unto your disposal, being ready to perform whatever you shall command me in the Lord. But as for the pope, and his spirituality, I owe them neither suit nor service: for I know him, by the scriptures, to be the great antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place."

When the king heard this, he would talk no longer with him, but went his way from him in anger.

Soon after this, the Archbishop of Canterbury came to the king for an answer; the king gave him leave to cite the Lord Cobham into his court, and to proceed against him according to the ecclesiastical law.

Then the archbishop, having consulted with divers bishops and clergy, they resolved to cause the Lord Cobham personally to appear before them, to answer to such articles as they should object against him.

And accordingly the archbishop sent his chief summoner with a sharp citation to Cowling-castle in Kent, where the Lord Cobham dwelt. When the summoner came thither, he was afraid to enter into the gates of so noble a person without license; and so he returned back without doing his message.

Then

Then the archbifhop perfuaded one John Butler, door-keeper of the king's privy-chamber, to go to the Lord Cobham, as from the king. Whereupon the faid John Butler took the archbifhop's fummer with him, and went to the Lord Cobham, and told him, it was the king's pleaſure that his lordſhip ſhould obey the archbifhop's citation. To whom the Lord Cobham answered, that in no caſe he would conſent to thoſe devilifh praćices of the prieſts.

When the archbifhop heard this, he found it was not for any private man to cite the Lord Cobham, without running the hazard of his life. And ſo he reſolved to cite him by publić proceſs, or open command. Whereupon a few days after, in the month of September, he commanded letters citatory to be fixed upon the great gates of the cathedral church of Rocheſter, which was but three miles from the Lord Cobham's houſe; charging him to appear perſonally before him at Lediſ, the eleventh of the ſame month, without any excuſe whatever.

But the ſaid letters were ſoon taken down from the gates of the church, and conveyed away by the Lord Cobham's friends. Then the archbifhop cauſed other letters to be ſet up on the 8th of September, and thoſe alſo were taken down and deſtroyed.

And becauſe the Lord Cobham did not appear at Lediſ, where the archbifhop ſat in conſiſtory, he was adjudged guilty of contumacy.

After this, the archbifhop being informed that the Lord Cobham laughed at his proceedings, and deſpiſed his authority, he openly excommunicated him for his contumacy; and then cited him again under ſevere threatenings, to appear before him on Saturday the 20th of September: and commanded all perſons to aſſiſt him againſt the Lord Cobham, that great apoſtate and heretic, and adverſary of the holy church.

After this, the Lord Cobham, conſidering the danger he was in, wrote the confeſſion of his faith, namely, the Apoſtles' Creed; and added thereto a certain paraphraſe of ſome part thereof: and ſo went to London, and preſented it to the king. But the king would not receive it, but commanded it to be delivered to thoſe perſons that were to be his judges. Then the Lord Cobham appealed from the archbifhop to the pope; but the king would not allow of his appeal, but ſaid the archbifhop ſhould be his judge. And ſo the Lord Cobham was there arreſted by the king's command, and was committed to the tower of London.

And

And upon the 20th of September, the Lord Cobham was brought before Thomas Arundel, then archbishop of Canterbury, and other bishops, into the chapter-house of St. Paul's, by Sir Robert Morley, lieutenant of the tower, who there left him for the present.

Then the archbishop spoke to him to this effect: Sir, in the last general convocation of the clergy of this province, you were charged with certain heresies, and by sufficient witnesses found guilty of the same: and thereupon you were cited before me, by due form of spiritual law, but you refused to appear, and for your contumacy, you were both privately and openly excommunicated. Notwithstanding, we are not backwards to give you absolution, should you humbly desire it. Upon which the Lord Cobham made as if he did not hear, and so desired no absolution; but said he would make a confession of his faith there before them all, if they would give him leave. Then he took a paper out of his bosom, and read it, and delivered it to the archbishop; the contents whereof is as follows:

I, John Oldcastle, knight, Lord Cobham, would have all Christians to know and understand, that I call God to witness, that it hath been, now is, and ever, by the help of God, shall be, mine intent and will, to believe faithfully and fully all the sacraments that ever God ordained to be used in his holy church: and moreover, I do declare my opinion in these four points.

I. I believe that the most worshipful sacrament of the altar is Christ's body in form of bread, the same body that was born of the blessed Virgin, our lady, St. Mary, crucified on the cross, dead and buried, the third day rose from death to life, the which body is now glorified in heaven.

II. As for the sacrament of penance, I believe that it is needful, that every man that expects salvation should forsake his sin, and do penance for the same, with true confession and contrition, and due satisfaction, as the law of God teacheth, else he cannot be saved.

III. As for images, they are the invention of men; and whosoever gives that worship to lifeless images, which is due to God, or trusts to them for help, is guilty of the sin of idolatry.

IV. Concerning pilgrimages, I know that all men are pilgrims upon earth, either to happiness or misery. He that will not know nor keep the commandments of God whilst he lives, though he go on pilgrimage through the world, yet if he die in this state, he shall be damned; and he that keeps

God's

God's commandments to his life's end, he shall be saved, though he never go any pilgrimage at all.

After the reading of these articles, the archbishop, and bishops, and others, consulted together, and told the Lord Cobham, that some part of his writing was good, and approved it; but in other points, he must declare his mind more clearly, as,

I. Whether he did believe, and would affirm, that in the sacrament of the altar, after consecration rightly performed by a priest, there remaineth material bread, or not?

II. Whether he did believe concerning the sacrament of penance, that every man is bound to confess his sins to a priest?

But the Lord Cobham replied, he would make no other answer to these points, than what was contained in his articles, which he had read and delivered to them.

Then the archbishop wished him to consider seriously of this matter, for if he did not answer fully to these things, he should by the laws of holy church be adjudged an heretic. Lord Cobham answered, Do what you think best, for I am at a point. Then the court adjourned, and he was to appear another day.

At the second appearance of the Lord Cobham before the Archbishop of Canterbury, and other bishops and clergy, the archbishop rehearsed to the Lord Cobham, the proceedings of the last day; he told him, that he stood accursed for his contumacy and disobedience to the holy church; but he was ready to absolve him, if he did humbly desire it.

But the Lord Cobham answered, that he had never trespassed against them, and so he would not do it.

After this much discourse passed between him and the archbishop. Then one John Kemp, doctor of law, exhibited articles against the said Lord Cobham, and told him they must have his answer to four points, contained in the paper he had in his hand; and so he proceeded to read them.

The first was, That the faith and determination of the holy church, concerning the blessed sacrament of the altar, is, that after the sacramental words be once spoken by a priest in his mass, the material bread, which was before bread, is turned into Christ's very body, and the material wine is turned into Christ's blood: and so there remaineth in the sacrament of the altar, from thenceforth, no material bread, nor material wine, which were there before the sacramental words were spoken. Sir, believe you not this?

Lord Cobham replied, This is not my belief.



Then the doctor read again :

The second point is this : Holy church hath determined, that every Christian man living upon earth, ought to confess himself to a priest, ordained by the church, when he can have him.

Lord Cobham answered, It is most necessary that we first confess to God, who knows our diseases, and is able to help. He granted that we might go to a priest, if he were a learned man, and of a good life ; because we are commanded to seek the law at his mouth : but if he be an idiot, or a vicious man, it were better to avoid his company than go to him ; for we might learn evil, but no good from him.

Then the doctor read again :

The third point is this, Christ ordained St. Peter the apostle to be his vicar on earth, whose see is the church of Rome. And he granted, that the same power which he gave unto Peter, should succeed to all Peter's successors, who are now called popes of Rome ; by whose special power in churches particular, he ordained prelates, and archbishops, parsonis, curates, and several other degrees of churchmen ; whom all Christians ought to obey after the laws of the church of Rome. This is the determination of holy church. Sir, believe you not this ?

To this Lord Cobham answered, He that followeth Peter the nearest in holy living, is next to him in succession. But your lordly order esteemeth not much the lowly behaviour of poor Peter, whatever you talk of him. And you little regard the humble manners of those that succeeded Peter till the time of Sylvester ; which for the most part were martyrs. You can pass over all these good conditions of your successors, and not concern yourselves with them at all. All the world knows this well enough of you, and yet you can make your boast of St. Peter.

Then the doctor read again :

The fourth point is, Holy church hath determined, that it is meritorious for a Christian to go on pilgrimage to holy places ; and there specially to worship the holy reliques, and images of saints, apostles, martyrs, confessors, and all other saints besides, approved by the church of Rome. Sir, what say you to this ?

Whereunto Lord Cobham answered, I owe them no service by any commandment of God ; and therefore I intend not to speak to them for your covetousness. It is a wonderful thing, that the saints that are now dead, should become so

so covetous and needy, and thereupon so bitterly beg, who all their life long hated both covetousness and begging.

And this I further declare unto you, and I would have all the world observe it, how that with your shrines and idols, your feigned absolutions and pardons, you draw unto yourselves the substance, wealth, and chief pleasures of all Christian realms.

Then there arose a long debate of some of the doctors, and others, with Lord Cobham, about image-worship, in which they could not agree.

Then the archbishop told Lord Cobham, that he had spoken several evil things against the clergy to their scandal, giving thereby an evil example to the commonalty: and that they had hitherto spent much time with him in vain, and that they must now come to a short issue in the matter; and he must resolve with himself, whether he would submit to the holy church, or throw himself into the greatest danger.

The Lord Cobham answered, I know not to what purpose I should submit: you have much more offended me, than I ever offended you, in troubling me before this multitude.

Then said the archbishop again unto him, We once again require you to remember yourself well, and to have no other manner of opinion in these matters, than the universal faith and belief of the holy church of Rome hath: and so, like an obedient child, return again unto the unity of your mother. See to it, I say, in time; for yet you may have remedy; whereas anon it will be too late.

Then the Lord Cobham said expressly before them all, I will no otherwise believe in these points, than that I have told you heretofore; do with me what you will.

Then said the archbishop, Well, I see we must do as the law requires, we must proceed to the definitive sentence, and both judge you and condemn you for a heretic.

Then the archbishop stood up, and read the definitive sentence accordingly, and all the clergy and laity stood bare-headed while it was reading.

After sentence was read, the Lord Cobham said, Though you judge my body, which is but a vile thing, yet I am sure you can do me no hurt as to my soul, no more than Satan could do the soul of Job. He that created that, will of his infinite mercy and promise save it; I have no manner of doubt thereof. And as to the articles before rehearsed, I will stand to them even to the very death, by the grace of my eternal God.

Then he turned him to the people, and casting his hands abroad, said with a loud voice, Good Christian people, for God's love beware of these men, for else they will beguile you, and lead you blind-fold to hell with themselves; for Christ saith plainly unto you, "If one blind man leads another they will both fall into the ditch."

After this, he fell on his knees, and prayed earnestly to God to forgive his persecutors, if it were his blessed will. Then he was delivered to Sir Robert Morley, who carried him back to the tower, where he continued a while, and then he made his escape from thence. Whilst he was abroad, he was out-lawed as a traitor: and the king put forth a proclamation to search for him, and apprehend him, and promised a reward to whosoever should take him.

After four years time, the Lord Powis caused him to be apprehended in Wales, and sent him bound to London, in December, 1417.

And on Tuesday, the 14th of December, the parliament being sitting, Sir John Oldcastle, of Cowling, in the county of Kent, and Lord Cobham, being out-lawed in the Court of King's-Bench, and excommunicated by the Archbishop of Canterbury, was brought before the House of Lords, who heard his convictions read, and he answering nothing in his excuse, they adjudged, that he should be taken as a traitor to the king and realm, and carried to the tower of London, and from thence brought through London unto the new gallows in St. Giles's, without Temple-bar, and there be hanged, and burned hanging: which was accordingly executed with great severity.

---

## SERMONS AND ESSAYS,

*To the Editor of the General Baptist Magazine.*

SIR,

If you think the following hints will, in any degree, serve the cause of Jesus Christ, you are at liberty to give them a place in your Magazine.

---

A SHORT sketch of a sermon, preached at the time of collecting in one of our churches, for the young ministers' fund

fund.—From St. Luke x. 2. “ Therefore said he unto them, “ The harvest truly is great, but the labourers are few : “ pray ye therefore the Lord of the harvest, that he would “ send forth labourers into his harvest.”

Introduction on the truths and instructions of Christ. Luke ix. 57—62 and x. 1. I. On the Nature and Greatness of this Harvest. II. On the Labourers in this Harvest. III. On praying to the Lord to send Labourers into this Harvest.

I. On the Nature of this Harvest.—The word harvest is ambiguous, and may be considered in the following senses.—1 A time of gathering in the ripe fruits of the earth. How busy and industrious the husbandman and others at this season: how culpable are the indolent!—2 A people disposed to hear the word of God, Matt. ix. 37, 38. John iv. 35. Persons so inclined, will be as an harvest of souls gathered into the church of God on earth, and heaven the garner of God above. When souls and eternity are reflected upon, who would not be industrious at such a time as this? And how inexcusable the person, professing to know the value of religion, who neglects to use any means in his power, especially when there is a disposition in the people to hear?—3. A day of vengeance, Jer. li. 33. Rev. xiv. 15. Who would not stand in trembling awe of such a day?—4. The end of the world, Matt. xiii. 30. How dreadful this, when compared with Matt. xiii. 40—42. Who would not be on their guard, lest this day should come on them at a time when they are not aware?—But we hasten to the subject principally before us, i. e. a people willing to be instructed, converted, and gathered into heaven, the eternal garner of God.

II. The greatness of this harvest.—1. Not wheat, nor any of the fruits of the earth, however necessary, useful, and valuable, but souls, never dying souls.—2. Not of a few only, but it respects the souls of all mankind. What an harvest this!—3. On being taught and instructed into the kingdom of God, the eternal state of immortal souls depends. Oh, how important is the gospel harvest day!—4. Reflect on the eternal joys and pains of saints and sinners, till your very souls feel the greatness of this harvest. Further, reflect on the greatness of this harvest in our day and neighbourhood. How much better might our houses be supplied, had we more and better ministers? How many more doors might be opened had we ministers to serve them? This want is at home, our neighbours, our relations, our families, yea, and our own souls too. Who would not strive in such a case as this? And for helps in this case our Lord directed his

his servants then to pray, and if necessary then, surely it is necessary now; and to strive, as well as pray or prayer will avail but little; but more of this by and by.

III. On the Labourers in this Harvest, i. e. the ministers of the gospel of our Lord Jesus Christ, 1 Cor. vi. 9. 2 Cor. vi. 1. This work is a labour indeed. 1. That praying desire of heart that every gospel minister feels for the prosperity of his people in religion. 2. That studious preparation of the different subjects in divine truth, that he may give to every soul a portion of meat in due season. 3. In journeying from place to place, day and night, and at all seasons. 4. The exhausting labours of preaching, four, six, or eight times in a week, amidst all the fatigues and perplexities of a commercial life. 5. And what is yet harder, to labour under the painful reflection at times, "I have laboured in vain, and spent my strength for nought;" and that my friends are become my "enemies, because I tell them the truth." O, labour hard, very hard: labour with our own hearts and lives, that we don't pull down with our hands what we build with our tongues. 7. With the afflicted in all the various complicated situations in which a minister is called to assist his members and friends, by night and by day. 8. With disorderly walkers to instruct, admonish, and reprove. This is a labour, and painful labour too; but it is what every minister must, more or less, experience. Now, brethren, are your ministers easy gentlemen, or the veriest drudges, in the great harvest of your souls?

IV. On praying the Lord of the Harvest.—Prayer is the offering up the longing desires of our hearts unto God for the blessings we feel the need of, accompanied with our own endeavours to obtain the blessings for which we pray. Do we desire, do we long for more and abler labourers in the great harvest of religion? Then pray to God for these. But remember that, God does not make the husbandman, the labourer, the artificer, the surgeon, the lawyer, &c. &c. by miracle. Do you expect prayer alone to bring you labourers in the harvest, or to accomplish your children in the fine arts? Surely not. Why then should he thus make the minister? It is God that gives talents, strength, &c. When you have discovered these, you know what to put your children to; but you expect God's gifts to be improved by art. It is God that gives strength, disposition and grace to ministers; and when this is seen, we wish to give them the help I plead for, to improve those gifts which God has given, but not to make ministers.

Now

Now this improvement must be by means, or by miracle. If you think it is by miracle, pray, pray fervently, pray only, and wait the event. If by means, then assist, for God and religion's sake, in the procuring and perpetuating these means. In order then to the young minister obtaining this assistance it is necessary, 1. that there be some time for retirement from the world for study, that the mind may be furnished with wisdom for so great a work; but this cannot be without some expence, and if you pray consistently, you will contribute too. 2. To have the assistance of a wise, pious, sound, and faithful tutor, must lay a good foundation in the mind. Let us make use of this help while we have it. 3. A guide and instructor in the arts is necessary; then why not in the ministry of the gospel? 4. A book so deep and extensive as the Bible; a cause as extensive as the world and eternity; a God to serve; the world, flesh and devil to oppose; hell to escape; heaven to obtain. What manner of persons ought ministers of the gospel to be who take the lead in this great work? Ought not the grace of God that is in them, to be assisted and strengthened by every means that nature, art, education, &c. &c. can afford? And will you, who pretend to wish for the spread of the gospel, and the enlargement of the kingdom of God, and think you pray for ministers too, I say, will you withhold your shilling, guinea, or whatever is necessary to further such a work? God forbid!

May the God of heaven bless and prosper this great work to the advancement of his cause, for Christ the Redeemer's sake. Amen.

P.S. The above discourse was followed by a very handsome subscription, which gives reason to hope, that it usefully affected the minds of the people; but it appears very flat here, wanting the fire and animation of delivery. If, Sir, you will correct the above, and make it fit for the public eye, it will give very great pleasure to a constant reader of your Magazine.

—

*To the Editor of the General Baptist Magazine.*

SIR,

HAVING seen in your useful miscellany, No. XIII. vol. II. page 33, the following query, signed C. N. "Is it consistent with scripture, for a person to have the office of an elder who is incapable of teaching in public, though other-  
wife

wife well qualified?" I submit the following remarks to the consideration of your young correspondent; and those who may feel any hesitation in their minds, respecting the line of conduct they ought to adopt.

It is frequently very necessary, in order to remove obscurity from any term or subject, to consider it's primitive signification. This may give us a little assistance in our present enquiry.

The Greek word (*πρεσβυτερος*) primarily signified a person more advanced in years: hence an aged person was called an elder; this will appear by consulting Luke xv. 25. John viii. 9, in which places the same word is used, and the sense of which we cannot mistake. There is some reason to believe that this is principally, if not wholly, the sense of this word in 1 Tim. v. 1. "Rebuke not an elder, but en-  
"treat him as a father, and the younger men as brethren." The same word is used in verse 2, only in a plural form, where it can be designed only to express age. Whitby says, "the distinction here of ages and sexes, seems to plead for this sense." He likewise mentions Chrysofom, Theodoret, &c. as being of this opinion.

Age being the primary sense of *presbuteros*, occasioned the Jewish sanhedrim to be called in Greek by that name; because that great council was principally composed of aged men, reputable for wisdom and probity. This may illustrate several passages where the term elder, or elders, of the people, is mentioned; for, in those places, the Jewish senators are intended, being elders not only by age, but by dignity and authority.

If we enquire further, we shall find, according to Whitby, that there were others, amongst the Jews, who were called elders. These elders were of two sorts, sustaining distinct offices; some being ordained to rule in the synagogue, and others to expound the scriptures. These offices were preserved separate; and these elders were chosen by the common suffrage of the people, and set apart to the offices above-mentioned.

A similar practice seems to have prevailed in the primitive church, both with respect to the manner of choosing elders, and the ends for which they were chosen.

That men of approved piety and wisdom have been solemnly ordained, i. e. set apart, both to teach and rule in different churches, is very clear, from several places in the New Testament, particularly from Acts xiv. 23. Tit. i. 5. In Acts xiv. 23, the word rendered ordain, signifies to make choice  
by

by lifting up the hand, as is common on such occasions.\* These elders, thus chosen, were appointed to regulate and conduct the different concerns of the church, and to instruct their brethren according to their ability. In this view of a Christian elder, we have a striking similarity, between the office of an elder in the Christian church and that amongst the Jews; only, in the church of Christ, elders appear, in some instances, to act in a double capacity; one person both teaching and ruling.

That some elders both taught and ruled; and, that others only ruled, I think, appears evident from 1 Tim. v. 17. for in this passage, the apostle exhorts, that the elders who ruled well, should be counted worthy of double honour, especially they who laboured in the word and doctrine. Especially, here intimates, that some of these elders did not labour in the word and doctrine.

Since the apostle so clearly distinguishes between those who laboured in the ministry, and those who only ruled in the church; we seem to have certain evidence, that there were some in the Ephesian church, who were ordained to take an active part in ruling the church, without labouring in the word and doctrine.

It might be suggested, that "these elders not labouring, is no proof, that they had no ministerial abilities; they might have abilities, but not exercise them;" but we can scarcely suppose the church at Ephesus would suffer such useful men to continue inactive. Allowing, however, that this might be the case, which is very improbable, it still remains clear, that a man may be an elder in the church of Christ without acting in the capacity of a minister.

If age and respectability in the church were sufficient of themselves to constitute a man an elder, then ordination is wholly unnecessary. But, if eldership denoted an important office in the church of Christ; then we see into the propriety of solemnly setting men apart for so great a work, and we also see into the pertinency of the apostle's advice in 1 Tim. v. 17. for it is extremely necessary, that the church should observe the conduct of those who were set over it; and amply reward those who sustained the most laborious office, and who were most diligent in doing their duty.

\* What these elders were ordained to, is not here specified; they might be appointed to rule only, or both to teach and rule: be this as it may, we at least learn that ordination was considered as necessary in order to constitute a man an elder.



It is very probable, that those who desire satisfactory information concerning the office of an elder, may feel themselves as much at a loss, after they have perused these observations, as they were before, nay, perhaps more so; but if any thing has been said that will give any satisfaction to the querist and his friends, or excite some other person to investigate this subject, and set it in a clearer light, the end which the writer of these remarks has had in view will, in a great measure, be answered, B.

## BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

*(Continued from page 58.)*

### BARTON CHURCH.

ON the division of the churches in 1760, Barton, Hugglescoat, Ratby and Hinckley, with several other villages, were connected in one congregation, and distinguished by the name of Barton church. The ministers over this church were Samuel Deacon, of Ratby; John Whyatt, of Barton, and John Aldridge, of Hugglescoat. In a little time, William Smith, of Longford, and George Hickling, of Costock, in Nottinghamshire, began to preach, and were pretty well approved; particularly the latter. For some time the church was comfortable, and had the ordinance of the Lord's supper, alternately, at Barton and Hugglescoat. Preaching began at Longford, and a great and effectual door was opened for the General Baptists, and there were many adversaries. They soon found it necessary to erect a meeting-house, and many appeared to be added to the Lord.\* For some time the members came monthly to Barton and Hugglescoat, to attend the ordinances, though the average distance was about twenty miles. This distance, with several local circumstances, made

\* A little before this a meeting-house was erected at Hugglescoat, by the united efforts of the members of the church, and of the friends to the General Baptists in that neighbourhood, which in the year 1797 was taken down, and rebuilt on a larger scale, and in a more elegant form,

it appear necessary to divide. In 1766, therefore, they mutually agreed to become two churches. Barton, Hugglecoat, and Ratby to be one, and Hinckley and Longford to be the other. Messrs. Smith and Hickling, both residing at Longford, were ordained joint pastors over Hinckley and Longford church. Messrs. Deacon, Whyatt, and Aldridge continued to be the pastors of Barton church.

A difference in opinion now appeared concerning the active and passive righteousness of our Lord Jesus Christ. This difference of opinion occasioned contention and strife, and "the beginning of strife is as when one letteth out water: therefore" it is best to "leave off contention before it be meddled with." But this advice was not attended to in the present case. Mr. Aldridge was very unhappy on this account, so indeed were the rest. As the matter could not be settled to Mr. A's satisfaction, and as he had long entertained doubts concerning his call to the ministry, he declined the work, and became a private member, and so continued to his dying day, which happened on April 2, 1795, after being a very respectable member more than 50 years.

There were now only Messrs. Deacon and Whyatt ministers of Barton church. In this state it continued for a considerable time, when a subject of a particular nature was thought on, and laid before the church. It was this: That as the ministers were poor men, and had nothing to subsist on but the fruits of their industry, and on account of preaching they lost a good deal of time, and were at considerable expence, they ought to have some pecuniary assistance. The church fell into it unanimously, and there were four extra church meetings in the year appointed, on which this business was to be attended to, with other circumstances of a secular nature. The days appointed were, New Candlemas-day, New May-day, New Lammass-day, and New Martinmas-day; unless they happened on a Sunday. For some years the meetings were held on these days; but it was frequently inconvenient for a number of the members to attend, especially as it was to part with money, and the object was not obtained to the degree which was wished. To remedy this, one of the aged members proposed, that the meetings be held on the second Sunday after the days above-named; sagely observing, that the Lord's work should be done on the Lord's own day. It was settled to be so by the church, and it so continues to this day.

About the year 1768, a circumstance happened which gave the church a great deal of pain and a great deal of trouble.

trouble. One of the pastors, Mr. Whyatt, was several times observed to be too much addicted to liquor, and several times admonished on account thereof: most of the neighbouring ministers in the Connection were employed in various ways in the affair: much caution and forbearance were used, till the matter became intolerable and notorious, both in the church and out of it. The means used had not the effect to reclaim him to the degree which could have been wished: it was thought he rather grew worse than better. In fine, he was first dismissed from the ministry, and afterwards from the church, in 1770.

This was a time of trial and affliction to the church on many accounts, and well nigh caused a schism in the body. Reproached by the people without, and divided in opinion among ourselves on what were proper signs of repentance; what was a sufficient confession of a man in such a case, and what was proper discipline in this matter, had a very unhappy effect in disuniting the people. We also found it difficult to obtain a suitable supply in the ministry. These things made it, on the whole, a dark and a cloudy season with the church. How necessary for those "who name the name of Jesus to depart from iniquity, and to let their light shine before men."

Mr. Deacon was now the only minister, and the work was too much for him to do with comfort and propriety. Our chapels were sometimes shut up; and when open, sometimes supplied with ministers who were rather a grief than a consolation to the judicious part of the congregation. The cause evidently began to decline, and the church to hang down her head. But about the beginning of 1772, Mr. John Yates, of Hugglescoat, who sometime ago had seceded from this church, and joined the Particular Baptist church at Sheephead, returned to us. He had begun to preach occasionally at Sheephead, but not being fully satisfied there, he returned and preached with considerable acceptance at Barton and Hugglescoat, &c. for about one year, and was then ordained co-pastor with Mr. Deacon. This was a time of refreshing from the presence of the Lord. The church began to

\* Mr. W. lived at Barton, and in the neighbourhood, several years after this fall. He was a man who possessed some excellent qualifications for preaching, and, save this besetting sin, was a man almost universally beloved. It is hoped that he was restored to the divine favour, and that he died happy in the Lord.

lift up her head with joy, and to sing as in the days of her youth. But, alas! on December 10, 1773, he died, in the thirty-sixth year of his age, and left a pregnant wife and five small children. He had not been ordained quite one year. This was a stroke indeed! Now we were distressed exceedingly! We could not tell what to do! But the great and good Shepherd still cared for us, and inclined the churches around to pity and to help us. Melbourn, Kegworth, Loughborough, and Hinckley, all united to assist us in the ministry. For two or three years we were thus carried on and supported under our burden. But the distance of the churches which helped us, made it difficult for the ministers with frequency, regularity, and perseverance to attend, especially in bad weather. So we were often disappointed.

In this season of distress, we cast our eyes round to see if we could obtain a young minister from any of the neighbouring churches, and we had considerable hopes of Mr. Benjamin Wootton, a promising young man in the church of Kegworth, and endeavoured, by the best means in our power, to obtain his remove to Barton. But the church did not choose to part with him. Several of our most thoughtful members had also, for some time, been endeavouring to supply the vacant opportunities with meetings for prayer, reading the scriptures, &c. which meetings were pretty well attended, and perhaps pretty well conducted; and in the issue brought forward Mr. Samuel Deacon, junior, son of their aged pastor. He was soon requested to keep the regular meetings alternately with his father, &c. which was done to the satisfaction of the whole body.

This was an event of considerable importance to the church, on several accounts. They were hereby released from a considerable expence in obtaining ministers, and supplied more regularly and constantly than was possible in their former situation. But one circumstance demands particular notice. His preaching happily united the church; which since the affair of Mr. Whyatt, had been considerably divided in opinion and affection. In the year 1779, he was ordained to be co-pastor with his father over the church at Barton, and has had a principal part in the oversight of it to the present moment.

Since he was ordained, the church has been pretty prosperous, united and happy. A considerable number of young men have been bred up in it to the work of the ministry; as Mr. John Deacon, minister of the church at Leicester; Mr. William Yates, eldest son of the late Mr. John Yates,

but

but he died before he had spoken much in public; Mr. Thomas Orton, the present minister over the young church at Hugglescoat; Mr. Thomas Yates, (of whom Mrs. Yates was pregnant when Mr. Yates died) minister of the church at Deritend, near Birmingham; Mr. Jacob Brewin, of Odstone, and Mr. Joseph Goadby, of Market Bosworth; both assistant preachers at Barton. These young ministers were raised up in the church at Barton, except Mr. T. Yates, who was a member at Cauldwell, though he resided some considerable time at Hugglescoat while training up for the work of the ministry.

In the year 1792, Mrs. Aldridge of Hugglescoat, imposed five pounds a year for ever on an estate which she possesses at Burton on the Wolds, near Loughborough, towards the support of a minister or ministers of the church at Barton and Hugglescoat: and in case of division of the church, to be equally divided between the ministers of each church. This is settled on trust, and inrolled in the high Court of Chancery. The church also, near the same time, raised a sum of money and put it out on interest, the income of which was to be added to the principal, to accumulate, and to be a permanent fund. The income of this money, after the death of the present ministers, is also intended for the use of a future ministry. But this money is not yet settled on trust.

In 1797, a new meeting-house was erected at Hugglescoat. Towards this, the church subscribed about 250l.\* In 1798, the church divided into two separate congregations, and about one hundred of the members formed themselves into a church at Hugglescoat, which now goes by the name of Hugglescoat church. Mr. Thomas Orton is their minister, but not yet ordained over them. About the time of the division of Barton and Hugglescoat, the church of Barton bought a spot of ground at Barleston, and have erected a small meeting-house thereon, which is well attended with hearers. They have now bought about half an acre of ground at Barleston, and are going to build a dwelling-house on it, at present for the use of Mr. Jacob Brewin, and for the church's use hereafter, as it may have occasion.

\* This is the second meeting-house at Hugglescoat: the first was rather too small and incommodious, and also had a scarcity of burying-ground. So it was taken down and rebuilt, and a piece of land added to the original burying-ground.

Thus

Thus has the General Baptist church at Barton been tried, assisted, supported and blessed, by an indulgent Deity. In almost all expensive cases, in which other churches have needed assistance, she has cheerfully taken part in their favour, and though she has had many heavy expences to sustain on her own account, we believe she has never had assistance therein from any of the other churches. We have at this time some heavy burdens which lie upon us, and which will take considerable time and exertion to remove; yet, we trust, through divine assistance, that we shall be able to extricate ourselves from our difficulties. And though in the late division we have lost several of our most active and opulent members, we do not despair, for our God whom we serve, and who has helped so much and so long, is still able to help and to deliver us.

We had, before we divided from Hugglescoat, August 19, 1798, about 260 members. We have since baptized and received four, and have about ten candidates for fellowship with us. We preach at Ratby, Bagworth, Barleston, Bosworth, Congerstone, and Odstone, but Barton is the central place. We break bread on the first Lord's day in every month, and are now united and happy. In the course of the last ten or twelve years we have received about one hundred and eighty members, and have the pleasing prospect of additional increase. For all which mercies we bless the everlasting God, the inexhaustible fountain of every good; and we pray that his kingdom may come with power and great glory, and that his cause may flourish in this neighbourhood, even unto the end of the world. Amen.

---

The Writer of the Baptist History thankfully acknowledges the receipt of the above communication from his brother, Mr. S. D. assisted by his venerable father, and the more so, as it came in a form which rendered it unnecessary to transcribe, or make any considerable alterations. It cannot be the less acceptable as coming immediately from the pastors of the church, whose history is given, as it leaves no doubt respecting the truth of the narration, or reason to regret the omission of many important facts.

J. D.

# CORRESPONDENCE.

REMARKS ON INFIDEL WRITERS, AND INFIDELITY.

## LETTER II.

To the Editor of the General Baptist Magazine.

SIR,

THE supercilious airs, the vain boasting, the compassionate tone, and the pretended friendly intentions, which deistical writers affect, are insufferably disgusting to the ingenuous and humble Christian, as equally remote from the sober dictates of that reason, by which the former profess to be guided, as they are from the spirit of that religion the latter has espoused. No sensible Christian, it is hoped, will so far forget himself and truth, as to suffer such pretences to affect his mind. He needs not their condolence. He is happier in his belief, than they can be, in their unbelief, however they may pretend to the contrary. There does not appear to be much kindness, or even humanity, in their attempts, nor advantage arising from their success. "Man cannot afford to part with *religion*; it is equally necessary to every rank in life; it is "the poor man's pillow, the rich man's couch; it teaches "each to bear with patience and resignation the ills that "attend their respective stations;—and what station in life "is exempt from ills? It is man's greatest comfort; is there "*humanity* in attempting to deprive him of it?" But, whatever they, who live in ease and affluence, may think of such *friendly* endeavours, the *poor man* has but little cause to think there is much *friendship* displayed in them: inasmuch as they tend to deprive him of his only source of comfort; substituting the disquietude of doubt and uncertainty, for the consolation of faith and hope: and even depriving him of the strongest incentives to patience under his complicated sufferings, and persevering activity in the path of virtue. It does not clearly appear that, if he be under a delusion, he will suffer any present loss by it, or will lose any future advantage the infidel expects to enjoy; as the delusion (if it be  
one)

one) is of so pleasing a nature, and is so powerful a sweetener of the numerous and unavoidable ills of life; and at the conclusion of it; what advantages will his belief deprive him of, on the principles of scepticism? May not one of this description step forward, and with the greatest propriety address them in the behalf of himself and his numerous brethren, in some such language as the following?—

‘Barbarous men! you profess to be the espousers of an enlightened and liberal philosophy, and to execrate the oppressors of mankind; who impoverish us by their exactions, and diminish our numbers by their destructive quarrels. But you are acting towards us a more cruel part than they.

‘They deprive us of temporary comforts only, and plunge us into temporary sorrows; but you are attempting to extinguish our hopes, and to divert our aims of obtaining sweet oblivion of our cares, our anxieties, and our sufferings in the delicious prospect of a future happy existence; and of securing a remuneration of all our troubles and losses in a state beyond the grave. You tell us our notions are superstitious, our expectation vain, our prospect delusive, and our endeavours fruitless. Under the pressure of indigence and affliction, we have sought for support and encouragement to that book we have been taught to regard as the *word of God*. On this we rest our hopes, and from this we derive our consolation. Here we are told that, Verily there is a reward for the righteous; that the penitent and obedient have forgiveness, enjoy divine favour, and shall never perish; that they who by patient continuance in well doing, seek for glory, honour and immortality, shall be rewarded with eternal life; that God is no respecter of persons; that he regards men according to character or moral worth, and not according to external appearance or circumstance; that he will make afflictions and troubles subservient to our everlasting good, &c. &c. Had it not been for such declarations and promises, our hearts would have sickened, our heads would have drooped, and we should have been completely overwhelmed. Under

“Th’ oppressor’s wrong, the proud man’s contumely,

“The insolence of office, and the spurns

“That patient merit of th’ unworthy takes.”

‘We might have abandoned our minds to impatience, and our lives to intemperance and resistance. Our enjoyments of an earthly nature are much circumscribed and narrowed by the encroachments of others; and our prospect of bet-



'tering our condition in this world, are almost hopeless.  
 ' Why then do you seek to undermine our faith? Why de-  
 'prive us of hope? Why extinguish our lamp, blast our  
 ' prospect, shut up the only remaining source of consolation,  
 ' and plunge us into the abyss of despair? The book you  
 ' tell us is a fable, teaches us supremely to love, and habit-  
 ' ually to worship and serve God; to be just and benevolent,  
 ' patient and forgiving. It relieves our consciences under a  
 ' sense of guilt; not by representing our crimes as mere pec-  
 ' cadillos, beneath the notice of the Divine Being; but by  
 ' assuring the penitent of full forgiveness through faith in an  
 ' all-sufficient Mediator and Saviour. In a word, it pro-  
 ' mises, as the appropriate reward of persevering godliness, a  
 ' state of immortality. What have you to substitute in the  
 ' place of that book equally consolatory and efficient? We  
 ' cannot afford years of leisure to cultivate our intellectual  
 ' powers, and try what reason alone will enable us to trace  
 ' out; or, to make ourselves adepts in your discordant sys-  
 ' tems of moral philosophy, which differ so widely in defining  
 ' the *principle* or *foundation* of morals. If we would, they are  
 ' destitute of those powerful motives which are necessary to  
 ' give them effect, and which so much abound in the Bible.  
 ' Our labours, our cares, our numerous and necessary avo-  
 ' cations, leave us only a few casual hours to learn our duty  
 ' to God, to ourselves, and to our species: and to acquire  
 ' those dispositions which contribute to the happiness of social,  
 ' and the advantage of civil life. We want instruction less  
 ' complex, less uncertain, more intelligible, and more ex-  
 ' press and precise than what your systems afford us, and  
 ' better suited to our capacities and opportunities. The Bible,  
 ' which you so greatly disparage, offers us this instruction,  
 ' and you are cruelly endeavouring to bereave us of it. Cease  
 ' your merciless efforts; make no more pretences of friendly  
 ' regard. Such friendship would be our bane. Your com-  
 ' passion is like that of the ravenous beast, which is said to  
 ' weep over the victim it is going to devour. While you  
 ' affect to weep over our misfortunes, you are treacherously  
 ' aiming to devour our choicest comforts.'

Much has been said of the *sufficiency of the light of nature*  
 and *human reason*, to guide us in matters of religion and  
 morals; and that a revelation from God is quite unnecessary,  
 and that it's being unnecessary, forms a presumptive argu-  
 ment against it. But to determine this matter fairly and  
 accurately, we must go back to times antecedent to the  
 Christian era. The writings of unbelievers who have lived  
 since

since that period, and particularly the modern systems of morals, cannot, in reason, be deemed a proper specimen of those powers: as they have been drawn up under the sunshine of revelation, which has shed it's influence on life, on general manners, and on our modes of thinking. Hence the suggestions of revelation have been mistaken for the deductions of reason. This light, which is purely a *reflection*, has been considered as *unborrowed and native*; and many, from a long familiarity with revelation have become insensible of it's effects, or do not possess liberality enough to acknowledge the obligation. "By an habitual acquaintance with the gospel, it's principles have become so incorporated with the sentiments of nature, to which they are assimilated, that it is difficult to distinguish them. Hence the modern inquirer" into subjects connected with morals, "has the advantage of the ancients; he enters on his subject with a train of ideas which he has imperceptibly imbibed; and no wonder if better success be the result of better information. A man who explores a dubious path, will find an easier passage through it by twilight, for having traversed it in open day." What was the condition of the most civilized nations in their most enlightened periods, in a religious point of view, where no revelation existed? What were their notions of the Deity? What were their religious views and practice? What were their morals? What their knowledge of the way to obtain forgiveness of God, and their hope of a future eternal state of existence? Is not certain information on these subjects necessary to human refinement and felicity: and are not the motives which that knowledge affords, needful to give effect and permanency to human efforts after universal and exalted virtue? A competent knowledge of antiquity, will, I presume, prevent the most sanguine infidel from risking his cause on a comparison of the *light of nature* on these subjects, with that of *revelation*; the former being to the latter as the faint nocturnal glimmerings of the glow-worm are to the effulgent brightness of the mid-day sun. Who, unaided by revelation, ever exceeded in endowments of intellect, "the Platos, the Aristotles, the Xenophons, and the Tullys of Greece and Rome?" Where they failed, who can hope to succeed? And yet, it is well known to the intelligent and impartial reader, that on the subjects above-mentioned, nothing is more apparent than their ignorance and uncertainty. There is not, I conceive, a more unquestionable fact than that "the fountain of living waters first flowed indeed only

“ through the country of *Judea*; but has since distributed  
 “ rivulets of health and vigour through every civilized re-  
 “ gion of the universe. Nay, farther, the purer morality of  
 “ the later *Grecian* schools, and the striking superiority dis-  
 “ cernible in the theories of modern times, over those of the  
 “ old philosophers, afford of themselves an incontrovertible  
 “ demonstration, that the *waters of Israel* far transcend, in  
 “ salutary virtues, *Arbana and Pharphar*, and all the rivers  
 “ of *Damascus*.”\*

I will conclude this letter with the following extract from  
*Dryden's Religio Laici*.

Vain, wretched creature! how art thou misled  
 To think thy wit these godlike notions bred!  
 These truths are not the product of thy mind,  
 But dropp'd from heaven, and of a nobler kind.  
*Revealed Religion* first inform'd thy sight,  
 And *Reason* saw not 'till Faith sprung the light.  
 Hence all thy natural worship takes the source;  
 'Tis *Revelation* what thou think'st discourse.  
 Else how com'st thou to see these truths so clear,  
 Which so obscure to heathens did appear?  
 Not *Plato* these, nor *Aristotle* found;  
 Nor he whose wisdom oracles renown'd. †  
 Hast thou a wit so deep, or so sublime?  
 Or canst thou lower dive, or higher climb?  
 Canst thou by reason more of *Godhead* know  
 Than *Plutarch*, *Seneca*, or *Cicero*?  
 Those giant wits in happier ages born,  
 When arms and arts did *Greece* and *Rome* adorn;  
 Knew no such system, no such piles could raise  
 Of natural worship, built on prayer and praise,  
 To one sole God.

I am

Your's, &c.

April 8, 1799.

SOPHRON.

\* *Wakefield*. † *Socrates*. When the famous Oracle  
 of Delphos was enquired of, who was the wisest man in Greece,  
 the answer was, *Socrates*.

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

AT p. 71. vol. ii. of your useful Magazine, your correspondent, Timotheus, has repeated his Query, on John x. 30. "I and my Father are one," and John xiv. 28. "My Father is greater than I," and he has retracted the adjective *critical*, by which I feel myself more liberated, or, not so much discouraged from attempting something of a solution. I am inclined to think, that a little may be said on the subject which may be useful to some, and, it may be to Timotheus. If we can be of use one to another, in any little degree, the short time we do live, it is certainly our duty to be so. The subject is specially grand: grand to such a degree, that no mortal can say any thing of it, with certainty, at all, but just what he learns from the Holy Book. We know nothing, but from the Bible, that there is a person called Jesus Christ, nor who he is, nor what he is: his relation to God or to man: where he was before he came into this world; that he did come into this world: nor why he came: nor what he did: nor for whom he came: nor what he did for them for whom he came: nor whither he went, when he left our world: nor the state in which he now is: nor what he is now doing: nor for whom he is engaged: what he has to do hereafter; nor what he will be for ever: every tittle of information, to depend on, in all these particulars, we learn from the Bible solely.

In all these, and in many more particulars, which relate to the blessed Jesus, every man would have been equally ignorant, but for the Bible. Our Wattses, Newtons, Gills, Doddridges, Ushers, Lightfoots, Seldens, bishops, archbishops, cardinals, popes, and all other prodigies of knowledge, learning and genius, who have lived in the world these sixteen hundred years, would have been but on a level with the plough-boy and the idiot, in the knowledge of Christ in the above particulars, if there had not been the Bible. I hope this is well known by every reader of the General Baptist Magazine, and, for their sakes, I need not add any more as proof of it. But it is not so regularly kept in view as the rule of judgment by every man who speaks and writes of the Lord Jesus. Sometimes we are too prone to determine what and who the Lord Jesus is, and what he did, and for whom he did it by our *hobbling logic*, instead of the plain word of revelation. This, I understand, is always wrong! Sometimes, for example, we have heard it said, Jesus cannot be  
God

God over all, because he says, his Father is greater than he. This is a bad way; it has done infinite mischief! However, as Timotheus believes, and does not doubt the proper divinity of the Lord Jesus, a word is enough for him. The plain state of the case is this:—The divine book has asserted the divinity of Jesus, by giving him the names, epithets, and titles which belong *only* to the adorable Jehovah, and by ascribing to him the attributes, perfections and works, which can belong to none but to the self-existent God: this the holy writers have done a great number of times. Now, *this* determines the point, in spite of all the wit of men, especially, if we add, that, in all the divine book, this is never directly contradicted. If it were contradicted as plainly as it is asserted, and as often, then there would need logic and inferences, in order to reconcile, as we say, one scripture with another.

Some may, perhaps, say, “But, though it be not directly contradicted, yet, the contrary is *implied* in “My Father is greater than I.” On this I take the liberty to make the following remarks. Among a multitude of excellent rules to be observed in expounding the sacred writings, there is one, from which no man must ever vary:—*viz.* Never to expound the scriptures so as if a doctrine were *implied* in some places, expressly contrary to what is positively asserted in other places. It seems evident, that from neglecting this rule, many, if not most, of the erroneous notions of professing Christians have been received, and are propagated and maintained. If this remark be true, it is a great dishonour to them that are culpable. It would be very wrong to take this liberty with a common author. If you, Mr. Editor, should publish a book on any subject, in which you should assert a doctrine, very often, in the plainest manner possible, and never assert any thing to the contrary, and I read it, and find something as I think which implies a different doctrine to that which you positively assert, and not only different; but directly opposite, from which I deny the doctrine you positively assert, deny it in your name, and do what I can to make the world believe that you do not mean what you say positively, but something which you never say, and that just the reverse of what you say; I believe you would consider my conduct extremely unrighteous, at best. This is the case in hand, with this material difference:—The holy writers who assert the divinity of Jesus are *many*, and never one of them denies it, or opposes it. In the mouth of a multitude of witnesses, all true, honest, disinterested, holy, infallible men, their word is, surely,

ly, established. Or, may we not adopt the remark of one of them as very applicable here, "Let God be true, and every man," who opposes him, "a liar."

Let Timotheus know then, that there is nothing opposite to the glorious truth of our Lord's divinity in any part of the divine book.

And a little more will, I hope, make it evident that there is nothing which will appear opposite to this glorious truth. We must, however, from what is said above, closely advert to the sacred writers, since no mortal knows any thing at all, more or less, to depend on, of our subject, but what these writers have told him. The Lord Jesus Christ, Paul says, "as concerning the flesh, came of the Father, who is over all, God blessed for ever, Amen," Rom. ix. 5. "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth," John i. 1. 14. "And thou shalt call his name Immanuel, which, being interpreted, is God with us," Matt. i. 23. "God was manifest in the flesh," 1 Tim. iii. 16. "Concerning his Son Jesus Christ, our Lord, who was made of the seed of David according to the flesh. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," Rom. i. 3, 4. You, Sir, know that there are many more texts of scripture synonymous to these; but I must not now transcribe any more. From these, with others, we understand the following mysterious sublime truths:

That the ever adorable Lord Jesus Christ, is both God and man. Was God; is God; was with God; was made flesh, &c. phrases which can never be understood to have any settled meaning, if they do not mean as they say, "God manifested in the flesh," &c. That he existed before he came into this world, both as God, and distinct from God, "was God, and was with God." That the very same Being, who thus existed, was made flesh, and dwelt among the holy writers and the first Christians. That he took on him the nature of man. And, to ascertain the point beyond all doubt, it is added, he took on him the seed of Abraham, the family of David, was made of a woman, was born of a woman, &c. &c.

Now, Sir, let good Timotheus refresh his memory with a little contemplation on these mysterious sublime truths, and then,

then, I hope, there will be no appearance, at least he will have no suspicion of an appearance, of opposition to the glorious doctrine of our Lord's divinity. Will it not be easy and evident to him, and to all unprejudiced as he is, that as the blessed Jesus really partakes of the divine nature as above, so he and his Father are one; but that, as he is properly possessed of the human nature too, or, which is much plainer, as he is properly man, in this state his Father is greater than he, as John x. 30. xiv. 28?

Perhaps it may illustrate our subject a little more if we add, the scriptures constantly insist on it that there is but one God. This has always been a fundamental article of the faith of good men, both Jews and Christians. The Lord Jesus taught it expressly from Moses. The apostles taught it, and wrote it, as one of the fundamental principles of the Christian creed. See Deut. vi. 4. Mark xii. 29. John xvii. 3. Ephes. iv. 6. 1 Tim. ii. 5.

Common sense then, guided by the scripture, will easily understand that, as the Lord Jesus is God, and as there is but one God, he is that one proper God; or, as the scripture saith, "In him dwelleth all the fulness of the God-head bodily." Jesus Christ is not another God besides his Father. That cannot be, if there be but one God. If there were one God before, and if Jesus were another God, then there would be two Gods. And then it would have been most natural, so far as we can see, for Jesus to have said, "I and my Father are two," not one. It is well known that he does frequently speak of himself and his Father as two, when he is speaking of himself as the Son of God, and the Mediator between God and men: then it is proper, and easy to understand, because then he is, and speaks of himself as, the Mediator. But, when he speaks of himself as God, he says, "I am God and there is none else; a just God and a Saviour; I and my Father are one." If Jesus, as God, were a distinct person from the Father, as God, then, so far as common people can judge, he would be another God, and younger than his Father, and inferior to his Father; and his Father would be older than he, and superior to him. However, as I have no learning, and but little knowledge, it behoves me to speak modestly, and to keep close to my Bible. The Bible never speaks of three distinct persons in Godhead. This, I reckon, of great importance; and I will strive to make it my rule: follow while it leads me, and stop where it stops.

Once

Once more. That the adorable Jesus is both properly God and man, is sufficiently evident from the scriptures already specified; yet it will be of special advantage to remind ourselves and one another, that this is a great mystery. It is a great mystery in the properest sense of the word mystery: we did not know, we could not have known any thing of it, but for a revelation from God; and now, though we know it is, yet still it is astonishingly wonderful; and there are many things still connected with it to which we are yet perfect and entire strangers. From hence then will appear the absolute necessity of abiding by the divine word only; and, in this lofty affair, not to offer to be wise above what is written. Paul, sensible of this, and directed by unerring wisdom, seems tacitly to forbid our attempt to explain it, as we can do many other things; and, he seems, tacitly to enjoin it on us reverently to own it a great mystery. "And, without controversy, great is the mystery of godliness. "God was manifest in the flesh."

After the remarks now made, which have been as brief as the subject would well allow, I think it advisable to add a little more, directly illustrating and solving the query.

1. The holy writers have ascribed to Jesus every thing that belongs to divinity, or which is done or possessed by the adorable, self-existent Being. They call him God very often; the God of the whole earth; God with us; God manifest in the flesh; God over all; only wise God; God our Saviour; the mighty God; true God, &c. The Lord; the Lord Jehovah; the Lord our righteousness; the Lord God; the only Lord God; Lord of hosts; Lord of lords; Lord of all, &c.

They ascribe to him, eternity, unchangeableness, omnipotence, omnipresence, &c. They say, He created all things; He preserves and upholds all things; He governs all things; He pardons sin; He justifies believers; He searches the heart; He shall raise the dead; He shall admit to heaven and consign to hell; He is able to save to the uttermost; He is above all; He is the root of David; He is the beginner, author and source; all the godhead dwells in Him; He is equal, and one with the Father, &c. &c.

Jesus says, "All things that the Father hath are mine." The holy writers explain this, and illustrate it much. They say the Holy Ghost is the spirit of Jesus; the word is the word of Christ; ministers of God are the ministers of Christ; the gospel of God is the gospel of Christ; saints of God are



the saints of Christ; angels of God are the angels of Christ; day of God the day of Christ, and that, consequently, Christ claims obedience of all.

They attribute every part of salvation to God, and they do the same to Christ. They call the grace of God the grace of Christ: faith of the gospel the faith of God, and the faith of Christ: repentance the gift of God and the gift of Christ. They say God quickens, purges, purifies, sanctifies, cleanses and washes believers; and they ascribe all these to Christ. They say God brings poor sinners back from sin to himself, and Christ does all this too. They call God the foundation on which the believers rest, and they say Christ is the only foundation. They say the Lord God is a sun, and they call Jesus the Sun of righteousness. They say, yea, God says of himself, he is married to his people, and has betrothed them to him; and they call Jesus the Maker, the Redeemer, and the Husband of his church. Jesus says, "All mine are thine, and thine are mine." They say God feeds, succours, nourishes, and leads on his children, and they say Christ does these too. And they say believers are kept by the power of God, through faith, unto salvation, and Christ is able to save them to the uttermost.

Now, if Timotheus examine the above grand description of the divine perfections and qualifications of the Lord Jesus, I hope he cannot fail of sufficient evidence of the propriety of Jesus saying "I and my Father are one," John x. 30. And a few words more may, perhaps, give evidence of the propriety of his saying, "My Father is greater than I." John xiv. 28.

2. The holy writers very commonly speak of Jesus, and he, very often, speaks of himself as the Son of God, the Son of man; Mediator between God and man; the man Christ Jesus; a man approved of God, &c. Of God sending him; of his coming from God, and going to God, &c. Among many monstrous errors of this enthusiastic age, some are ridiculous enough to deny that the Lord Jesus was properly man: as if there were not mystery and miracle enough in God manifest in the flesh: these make it infinitely greater than the Bible had left it. As a man, he was conceived and born of a woman: he was suckled, nursed, and carried about as other infants. He had the appetites, powers, passions and faculties which belong to man, of body, soul and spirit, only without sin. He hungered, thirsted, ate, drank, slept, rested, desired, hated, loved, feared, hoped, &c. as man. He was subject to the moral law, and the civil law, as man: He strictly kept and obeyed both, by which he was

holy, harmless, undefiled and separate from sinners, as man. As a man of the Jewish nation, he was subject, and attended to the religious laws of that nation, as appointed by God. As a man, he introduced the religion which has since justly borne his name, and is, as man, the apostle and high-priest of our profession; and, as a man, he hath in this, as in other things, left us an example that we should follow his steps. As a man, he went about doing good, preaching the gospel, relieving the distressed, and comforting the mourners, &c. As a man, he suffered in spirit, soul and body, from the manger to the cross. As a man, he needed support and strength from God in his sufferings. As a man, he prayed to God and trusted in God for the strength he needed, and God heard his prayers and strengthened him. As a man, he commended his soul to his heavenly Father, in his expiring moments, as other good men have done. As a man, his soul was sometime in the separate and invisible state when he died. As a man, his soul returned into him, and he rose from the grave, and he walked and talked with his disciples, and they ate and drank with him. As a man, he ascended to heaven, took his seat on the throne of glory, and was the first fruits from the grave, and our forerunner to heaven. As a man, he shall sit at the right hand of God till the end of the world. As a man, arrayed in all his celestial glory, surrounded with the glory of his Father, and the holy angels, he shall descend from heaven at the end of this world. "The Son of man shall sit on the throne of his glory." As a man, he shall take his place on the divine throne, when his enemies are subdued under him, and are made his footstool; and when he shall have delivered up the kingdom to God, even the Father, then shall the Son also, himself, be subject unto him that put all things under him; that God may be all in all.

This, Sir, you know, is the description and history the holy writers have left us of our glorious Immanuel, and our dear, dear Saviour. These hints end where they end; so that the Lord Jesus Christ, as man, not only is, but, through all the countless ages of immortality, must be subordinate to his heavenly Father, and his Father must ever be greater than he. John xiv. 28.

If Timotheus, or any other, even the meanest of the dear people of God, gain any confirmation in the knowledge and faith of the Son of God by these hints, I shall have my reward, and the Lord Jesus will be glorified by it.

Your's most affectionately,

March 22, 1799.

J. T.

131ST LETTER OF MR. SAMUEL RUTHERFORD,  
PROFESSOR OF DIVINITY AT ST. ANDREW'S,  
SCOTLAND.

*To the Laird\* of Cally.*

MUCH HONOURED SIR,

GRACE, mercy and peace be to you. I long to hear how your soul prospereth: I have that confidence, that your soul mindeth Christ and salvation: I beseech you in the Lord, give more pains and diligence to fetch heaven, than the country sort of lazy professors, who think their own faith and their own godliness, because it is their own, best; and content themselves with a coldrife custom and course, with a resolution to summer and winter in that sort of profession that the multitude and the times favour most; and are still shaping and clipping and carving their faith, according as it may best stand with their summer sun and a whole skin; and so breathe out hot and cold in God's matters, according to the course of the times: this is their compass they sail toward heaven by, instead of a better. Worthy and dear Sir, separate yourself from such, and bend yourself to the utmost of your strength and breath, in running fast for salvation; and in taking Christ's kingdom, use violence: It cost Christ and all his followers sharp showers and hot sweats, ere they won to the top of the mountain: but still our soft nature would have heaven coming to our bed-side, when we are sleeping, and lying down with us, that we might go to heaven in warm clothes; but all that came there found wet feet by the way, and sharp storms, that did take the hide off their face, and found tocs and fros, and ups and downs, and many by the way. It is impossible a man can take his lusts to heaven with him, such wares as these will not be welcome there. O how loth are we to forego our packalds and burdens, that hinder us to run our race with patience! It is no small work to displease and anger nature, that we may please God. O if it be hard to win one foot or half an inch, out of our own will, our own wit, out of our own ease, and worldly lusts; and so to deny ourself, and to say, It is not I but Christ, not I but grace, not I but God's glory, not I but

\* Laird, in the Scottish dialect, signifies the Lord of the Manor,

God's love conſtraining me, not I but the Lord's word, not I but Chriſt's commanding power as King in me! O what pains; and what a death is it to nature, to turn to me, myſelf, my luſt, my eaſe, my credit, over in my Lord, my Saviour, my King, and my God, my Lord's will, my Lord's grace! But alas! that idol, that whoriſh creature, myſelf, is the maſter-idol we all bow to. What made Evah miſcarry? And what hurried her headlong upon the forbidden fruit but that wretched thing, herſelf? What drew that brother murderer to kill Abel? that wild himſelf. What drove the old world on to corrupt their ways? Who but themſelves, and their own pleaſure? What was the cauſe of Solomon's falling into idolatry, and multiplying of ſtrange wives? What but himſelf, whom he would rather pleaſe than God? What was the hook that took David and ſnared him firſt in adultery, but his ſelf-luſt; and then in murder, but his ſelf-credit and ſelf-honour? What led Peter on to deny his Lord? Was it not a piece of himſelf, and ſelf-love to a whole ſkin? What made Judas ſell his Maſter for thirty pieces of money, but a piece of ſelf-love, idolizing of avaricious ſelf? What made Demas to go off the way of the goſpel, to embrace this preſent world? Even ſelf-love and love of gain for himſelf. Every man blameth the devil for his ſins; but the great devil, the houſe-devil of every man, the houſe-devil that eateth and lieth in every man's boſom, is that idol that killeth all, himſelf. O bleſſed are they, who can deny themſelves, and put Chriſt in the room of themſelves! O would to the Lord, I had, not a myſelf, but Chriſt; not a my luſt, but Chriſt; not a my eaſe, but Chriſt; not a my honour, but Chriſt! O ſweet word! Gal. ii. 20. *I live no more, but Chriſt liveth in me!* O if every one would put away himſelf, his own ſelf, his own eaſe, his own pleaſure, his own credit, and his own twenty things, his own hundred things, that he ſetteth up as idols above Chriſt! Dear Sir, I know ye will be looking back to your old ſelf, and to your ſelf-luſt and ſelf-idol, that ye ſet up in the luſts of youth, above Chriſt. Worthy Sir, pardon this my freedom of love. God is my witneſs, that it is out of an earneſt deſire after your ſoul's eternal welfare, that I uſe this freedom of ſpeech: your ſun, I know, is lower, and your evening ſky and ſun-ſetting nearer than when I ſaw you laſt: ſtrive to end your talk before night, and to make Chriſt yourſelf, and to acquaint your love and your heart with the Lord. Stand now by Chriſt and his truth, when ſo many fall foully, and are falſe to him. I hope, ye love him and  
his

his truth, let me have power with you to confirm you in him. I think more of my Lord's sweet cross, than of a crown of gold, and a free kingdom lying to it. Sir, I remember you in my prayers to the Lord, according to my promise: help me with your prayers, that our Lord would be pleased to bring me amongst you again, with the gospel of Christ. Grace, grace be with you.

Your's,

in his sweetest Lord and Master,

Aberd. 1637.

S. R.

PHILOSOPHICAL EXTRACTS FROM NATURE DE-  
LINEATED, 3D EDIT. 7 VOLS. 12MO.

Vol. I. p. 15. ON INSECTS.

*Chev.* I BEGIN to discover more beauty and design in the conduct and œconomy of these little animals than I conceived before.

*Prior.* The very same sagacity is conspicuous in the inspiration of each parent with an anxious concern for the future welfare of her progeny, and the reference of each species to the same original; that is, to a generation by eggs, or by those seeds which nature has implanted in them.

*Count.* Let us, in the next place, consider what this egg contains. When the female that lays it, has had no communication with the male, it is filled with a barren nutriment only, which grows dry, and soon evaporates. The fruitfulness of the egg is dependant on the male; and then there is a little worm, amidst the delicate nutriment enclosed in the shell, which though imperceptible to the naked eye, has been discovered in a microscope, by the curious Mr. Leeuwenhoeck, who was one of the most celebrated natural philosophers of the last age. This diminutive worm, thus enclosed and protected by the shell, is nourished in the most tender manner, by the liquid in which it swims. It's bulk is gradually augmented, and then being pent up too close, it bursts it's shell, and finds itself, by the care and circumspection of it's parent, provided with a stronger aliment, and better adapted to it's new state.

Some,

Some, at the first opening of the egg, are perfect in their shape, and never lose it whilst they live. Of this sort are snails, who leave the egg with their house on their back. They will preserve the same form, and the same house; there will be some additional circles indeed to their shells, as they increase in bulk. \*Spiders are in like manner complete at first, and change nothing but their skin, as they grow large. Most insects, however, pass through a variety of transmigrations, and assume the form of two or three living creatures successively, which bear no affinity or resemblance one to another.

*Chev.* Will then a caterpillar, my Lord, become a new creature? and was a bee once in any other state than what it is at present?

*Count.* No doubt of it. There is an infinite variety of these minute animals that are composed of two or three bodies, organized after a quite different manner. The second discovers itself after the first, and the third owes its existence to the second. These are so many metamorphoses.—Have you never read those of Ovid, Sir?

*Chev.* Yes, my Lord, and have been highly delighted with them too. They are but fables, however; unless they contain some mysterious truths which I don't rightly comprehend, and which I should be glad to have explained.

*Count.* What you say is very true, Sir. You should give no quarter to such as have explained those arcana. When you read them, you must use your utmost industry and application to extract from them, and from ancient history, whatever lies concealed, not only under some of these tales and fables, but the equivocal expressions of the ancient languages, to which no small part of them owe their rise. However, since I find you are as fond of truth as fiction, I'll lay before you a system of metamorphoses, much more surprising than that of Ovid, and at the same time true to a demonstration.

*Chev.* That would oblige me to the last degree.

*Count.* Well, then! At once to gratify your curiosity and surprize you, let me tell you, there is a certain country, where a vast variety of animals are daily to be seen in different forms; some living low in the ground, others sporting in the water; which in process of time assume new shapes, live on the surface of the earth, and crawl, like

\* Lccuwenhoek, Arcan. Nat Tom. 3. Ep. 138.

serpents,

serpents, through groves and meadows for awhile; then eat no more, but erect themselves a dormitory, or sepulchre, where they lie for some months, and sometimes whole years together, to all outward appearance, without life or motion; and yet, at last revive, are transformed into birds, break through their prison-walls, display their radiant feathers to the sun, expand their wings, and commence gay tenants of the airy regions.

*Chev.* I long to know where this country lies, and what the names are of those beautiful birds.—But I can't be easily persuaded that . . . . .

*Count.* Nothing in nature is more sure and certain. The country I am talking of is our own, and these gay birds are such insects as daily present themselves before our eyes.

*Chev.* What! do you mean flies and caterpillars, wasps and bees?

*Count.* Yes, Sir.

*Chev.* Pray, my Lord, what transformation do they undergo?

*Count.* These insects and many others, at their first issuing from the egg, are little worms, and nothing more; some with, and others without feet. The latter are left to the care and conduct of their parents, who provide, not only commodious cells, or lodgments for them, but proper food for their support. The former look out for provision for themselves upon some tree or other, most agreeable to their natures, and the very same whereon their parents wisely placed them. In a short time they encrease in bulk. Several of them cast off their old skins, and assume new ones; then change them again and again at certain periods. All of them afterwards (I mean all those that undergo any change) pass through an intermediate, or middle state, called by the naturalists, either the *Nymph*, the *Chrysalis*, the *Cone* or *Bean*. These are several titles, or denominations, made use of to express much the same thing, and require a short explication. The minute worm, as I observed before, ceases to eat, encloses itself in a sort of tomb, or little monument, which varies in it's form according to the species; but all of them in general are erected after a very uniform and regular manner. There, under a cover, which preserves it's surprising delicacy from all insult, it is again conceived and born again. At that juncture the naturalists give it the title of a *Nymph*, that is, a *Young Bride*; because the insect then puts on it's gawdiest dress, and appears in it's last form, wherein

wherein nature intends it shall multiply it's species by generation. This is called the *Chrysalis*, the *Aurelia*, or the *Golden Nymph*; because the little skin, whether hard or tender, wherewith it is clothed, is gradually died with the brightest, and most lively colours. It is called likewise the *Cone* or *Bean*; because it is covered, for the generality, at that time, with a hard skin, like the shell of an egg, or the coat of a bean. It must be confessed, however, that the term *Cone* is often made use of to denote those little balls of thread and glew, wherein silk-worms, and some particular caterpillars enclose themselves on their becoming *Nymphs*.

In fine, their fourth state, their grand and principal metamorphosis is, when they arise out of their dormitories, and become flying insects; they then burst the covering that encloses them, display the plumage of their heads, expand their wings, and ——— But the various wonders of their resurrection shall be reserved for the subject of our conversation tomorrow. We must not trespass too far on our good friend the Chevalier. He should be allowed a little time for his innocent recreation.

*Chev.* No, my Lord. I must beg the favour of you to proceed. I have seen some of these *Aurelias* in the shape of infants, dressed up in swaddling-cloths, in which there have been caterpillars, as it were, entombed, but I took it for granted they were dead; and no-body was so kind as to give me any better information. I shall take it as a particular favour, therefore, if your Lordship will acquaint me how this transformation is accomplished.

*Count.* I will oblige you in that particular to-morrow. In the mean time, I am pleased, methinks, to find you have a taste for our metamorphosis. I would fain, however, give them a new merit.

*Chev.* Pray what may that be, my Lord?

*Count.* To make them amiable.——But it is now time to adjourn, and they shall be reserved for the subject of our to-morrow's entertainment. I plainly perceive, my dear Chevalier, that you are concerned at this little delay; and, I can assure you, I am not a little pleased to observe your impatience. There are thousands of your age who would be equally uneasy till such a conference as this was drawn to a conclusion.

(To be continued.)



## RELIGIOUS INTELLIGENCE.

---

ON the 28th of March was the settlement of the Rev. Robert Sympton, head tutor of the evangelical academy at Hoxton, over the Scotch Presbyterian church in Artillery-street, Spitalfields, lately under the pastoral care of the Rev. John Love.

The Rev. Mr. Brooksbank, minister at Haberdashers' hall, began the service by reading several parts of scripture and prayer. After him the Rev. Mr. Goode, minister at White-row, offered up a longer and more general prayer. The Rev. Mr. Clayton, minister in Little Eastcheap, delivered a valuable discourse on Ephes. iv. 11, 12. "He gave some, apostles: and some, prophets: and some, evangelists: and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Rev. Mr. Crole, minister at Pinner's hall, concluded the service with an affectionate prayer.

Mr. Dewhurst, a student in the academy at Hoxton, read out the hymns, at proper intervals, throughout the whole service. It is hoped that the Lord will graciously answer the solemn prayers of the day, by reviving his interest in that place, and by greatly increasing the number, the comforts, and the purity of that small people.

On the 11th of April, the present month, at Berkhamstead, in Hertfordshire, Mr. Seabrook Young was ordained, as co-pastor of the General Baptist Church in that place, with the worthy Mr. Edward Sexton, who has for some years, with respectability and success, discharged the pastoral office among that people, at Berkhamstead, Tring, Chessham, and Amersham.

The service was begun by Mr. Gough, minister at Wendenover, with prayer, singing, and reading the scriptures. Mr. Maurice, of Amersham, offered up the general prayer; Mr. D. Taylor, minister at Church-lane, Whitechapel, London, gave a short introductory discourse on the nature of Christ's kingdom, dissent from the established church, Christian liberty, the design of ordination, and imposition of hands; proposed the questions to the people and the minister; heard Mr. Young's confession of faith; offered up the ordination-prayer; and, with Mr. Hobbs and Mr. Sexton, laid hands on the ordained minister. After which Mr. D. Taylor gave the charge to Mr. Young, from 1 Cor. iv. 2, "It is required  
" in

“in stewards, that a man be found faithful.” Mr. J. Hobbs delivered a sermon to the people, and concluded with prayer. Mr. Hobbs, minister at Chatham, Kent, preached from 1 Theff. v. 12, 13, “We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves.” Mr. Gough read out the hymns, which were sung at proper intervals, throughout the service.

The congregation was large, the service solemn, and, we trust, the effects will be to the honour and glory of our blessed Redeemer.

On the 23d of the present month, April, Mr. John Shenton was ordained pastor over the small General Baptist church, in Duke-street, Southwark.

Mr. John Bissil, assistant preacher at Wimeswold, Leicestershire, opened the service, by a short prayer, and reading the third chapter of the first epistle to Timothy, and the first and second chapters of the epistle to Titus. Mr. James Taylor, assistant preacher at Queenhead, Yorkshire, offered up the general prayer; Mr. D. Taylor, pastor of the church in Church-lane, delivered an introductory discourse, and Mr. J. Hobbs, pastor of the church at Chatham, in Kent, proposed the usual questions to the people and the minister, and requested the minister’s confession of faith. Then Mr. D. Taylor offered up the ordination prayer, and (with Mr. Hobbs and Mr. Sexton) laid hands on the ordained minister; and delivered a charge to him, on Acts xx. 24. “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.” Mr. E. Sexton, pastor of the church at Chessham, Bucks, delivered a discourse to the people on Heb. xiii. 17. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy and not with grief: for that is unprofitable for you.” He concluded the service with prayer. Mr. James Taylor, of London, read out the hymns at proper intervals, through the whole of the service. May it please the great Lord and Head of the church to advance his own work in that place. May very many be added to that small people, and be everlastingly saved,

On

On Lord's day, Feb. 24, 1799, Mr. Robert Smith, of ottingham, preached at the following places: and collected r the General Baptist Academy,

	£.	s.	d.
At Witherbrook, a private gift,	-	1	4 0
Wolvey - - - - -	-	6	16 0
Hinkley - - - - -	-	5	4 0 $\frac{1}{4}$
Thurlaston, on the 25th, - - -	-	5	0 0
	<hr/>		
	£.	18	4 0 $\frac{1}{4}$
	<hr/>		

The Committee request their Brethren at Hinkley, &c. &c. to accept their sincere thanks for their generous contributions: and consider this as another proof of their liberality in support of a design, which, it is hoped, will reflect honour upon the general body, and prove a lasting blessing to it.

---

## OBITUARY.

---

A FEW days ago died, in the seventy-ninth year of his age, the Rev. Richard Winter, pastor of the Independent Congregation, in New-court, Carey-street, near Lincoln's inn-fields, after he had served that people, in the pastoral office, almost forty years. He was ordained co-pastor with the late Rev. and celebrated Thomas Bradbury, June 24, 1759.

It may be worthy of observation, that Mr. Bradbury died a few months after Mr. Winter's ordination, Sept. 9, 1759, in the eighty-second year of his age, and the sixty-fourth year of his ministry.

---

On Wednesday, the 24th of the present month, April, died, the Rev. Thomas Bryson, pastor of the Independent Congregation in the New-Road, St. George's in the East, London. He was taken off by a consumption, in the prime of life; and as he was much beloved, his death will be much lamented by those who had the pleasure of an acquaintance with him.

THE  
General Baptist Magazine

For MAY, 1799.

---

BIOGRAPHY.

---

LIFE OF THE REV. SAMUEL WILTON, D. D. WHO  
DEPARTED THIS LIFE, APRIL 3, 1778.

---

*Extracted from his Funeral Sermon, preached by the Rev.  
Samuel Palmer, on 2 Tim. i. 12.*

---

THIS house of God, which has often been to many of you an house of gladness, is now converted into an house of mourning. Nor are you of this congregation the only *mourners in Zion* on the present occasion. Many from other societies are come to mingle their tears with yours; and many more, not only in this great city, but in various distant parts of the kingdom, deeply lament the loss which you and they and the world have sustained.—My present appearance in this place, where I have often stood with pleasure, is attended with a degree of pain greater than I can express. My affection, however, for the deceased, who requested this service of me, and my respect for you and his other friends who concur in the request, forbid my declining it; and, painful as it is, I hope through the divine presence and blessing, it may prove a profitable one to us all.—The Providence which occasions this solemn meeting has a voice to all, which speaks a more affecting language even than what your beloved pastor ever spoke. You may, indeed, consider him as this day preaching to you from his GRAVE. And now *being dead he speaks* with a more persuasive eloquence than he ever did while living. O may the Spirit of the living God give us all an  
Vol. II. 2 C hearing

hearing ear, an understanding and a feeling heart!—I can think of no passage so proper to be made the foundation of the present discourse, as that which was the last I heard the deceased pronounce, which was

2 Tim. i. 12.

“For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.”

Mr. Palmer, having gone through his subject, with his usual judgment and piety, proceeds thus:—

Let us bless God for the many instances, in which the power and excellence of faith in this glorious Redeemer have been manifested in the comfortable lives and joyful deaths of his people.

The case which we have been considering, was very far from being peculiar to Paul as an apostle, or as a minister. There have been many glorious instances of the same triumphs of faith in the experience of ordinary ministers, and private Christians. Many such we have all heard of, and blessed be God, some we ourselves have known. We have seen the influence of a divine faith, not only in animating believers to the most arduous services, but in supporting them under the heaviest trials; in raising them above the fear of death, and enabling them to rejoice and triumph in the hour of Nature's dissolution, though suddenly called out of life, in the morning of their days, and though they had every thing in the world that could invite their continuance in it.

Such an instance we have lately seen in the case of your worthy pastor, and my beloved friend, Dr. Samuel Wilton. He expressed that firm confidence of faith in the Redeemer on his dying bed, which was accompanied with “a joy unspeakable and full of glory.” Nor was this faith the effect of ignorance or presumption. It was founded on knowledge, and it was evidenced by the genuine fruits of holiness in his life. Though he was too well known to most of you to need a panegyric from me, were I better capable of it, (which, indeed, by an injunction under his own hand I am prevented attempting\*) it will be as pleasing to you, as it is to myself, briefly  
to

\* In a paper found since his interment, (evidently written some time before his last illness,) are contained the following directions respecting his funeral, which (excepting what the partiality of his friendship to me dictated) I transcribe at length,  
as

to represent the leading features of his character, and the general tenor of his life, which had so glorious an end; not so much with a view to his praise, as to the praise of that grace which was with him, by which he was ever ready to acknowledge he was what he was, and to engage others to a careful imitation; as well as to promote the comfort and resignation of those who are most sensibly affected with the present loss.

He was born in this city, of godly parents, whose early care it was (in concurrence with other pious friends) to train him up in the nurture and admonition of the Lord. And they soon had the pleasure to see their endeavours crowned with success. He feared the Lord from his youth. He early received "the spirit of grace and supplication" in such a degree, that he was sometimes heard to pray with some of the family, when he was but a child, in such a manner as excited pleasing astonishment. The ministerial office was the object of his own early choice, and he applied himself, with uncommon diligence, to a course of study preparatory to it. He made great proficiency in grammar-learning, in a little time, under the care of a learned clergyman of the established church, who always expressed great regard for the abilities and character of his pupil. He entered upon academical studies under the direction of the late eminent Dr. David Jennings, who dying before they were finished, he completed them under the Doctor's assistant and successor (of whose

as they afford a pleasing proof of his humility, as well as his apprehension of an early death, and his lively hope with respect to futurity.—"I would by no means wish to have a pompous and expensive funeral. All I desire is to be interred in a plain and decent manner, without any unnecessary parade; which appears to me no ways suitable to the humiliating view given us of human nature in death. I look, for a triumph, not to my interment but future resurrection. If I might be allowed to chuse who should address my family and flock upon occasion of my removal from them, I would request it of, &c.——— I am sure he would not flatter by high-flown compliments to my memory, of which I am altogether undeserving. I would not have a word said beyond the strictest limits of truth and justice, and not even the little which they may warrant, any farther than may be thought conducive to some good end." It is hoped the following account will not be thought contrary to the *spirit* of this injunction. None who knew Dr. Wilton will dispute the justice of it, and it's utility is sufficiently apparent in the views above expressed.

church he also became a member) the present learned Dr. Savage, and his colleagues, Dr. Andrew Kippis, and Dr. Abraham Rees, in the academy at Hoxton. And he conducted himself in every respect, suitable to his character, as a candidate for the sacred ministry, so as to enjoy the respect and love of his fellow pupils, and of all that knew him, as well as the distinguished regards of his pastor and tutors. “The nearer his engagement in the ministry was in prospect, (to use his own words at his ordination) the more his inclination to it increased. He entered upon it with painful diffidence, with deliberate reflection, with an humble, but cheerful reliance upon, and importunate supplications to, the Father of lights, for his presence, aid, and acceptance. “The leading principle, by which he was animated to undertake and prosecute this office, was, that he might therein be instrumental of glorifying God, in the recovery and salvation of sinners, and of advancing the Redeemer’s kingdom and church in the world. And he cared not what sacrifices he made of worldly profit and honour to attain this end, as those objects he never had in view.” When he entered upon his public work, he gave general satisfaction to serious judicious hearers, who are fond of evangelical, practical, and experimental preaching, and soon received a very warm and unanimous invitation from a congregation at Tooting in Surry, to succeed the Reverend and learned Dr. Henry Miles, F. R. S. Though his talents qualified him for a larger sphere, and he might have settled in the city, he prudently preferred this retired situation, that he might improve his ministerial furniture; and as the interest was greatly sunk, he wished to be, as he soon found that he was, instrumental in reviving it.—As soon as he undertook the care of a church, he applied himself in earnest to the duties of his office. Besides the ordinary services of the Lord’s day, he statedly preached a lecture on the Wednesday evening. He also quickly undertook the useful, but too much neglected, work of catechising children, and was very diligent in visiting his flock; especially the poor, “the widows and the fatherless in their affliction.” Nor did he confine his labours to the people of his charge; he frequently engaged in occasional services in the neighbourhood; besides more stated ones, in concurrence with several of his brethren, on the Lord’s day evening. And he did not labour in vain in the Lord. His ministry was visibly succeeded, in many instances, for promoting the great ends which he always had in view. He not only found the number of his stated hearers increase, but had

had the greater satisfaction of seeing many additions to his church, several of whom were effectually converted to God by his means. Having spent about ten years in this retirement, he was called into a more public sphere of action, to succeed the truly amiable and excellent Dr. William Langford, at the Weigh-house. It was not without much deliberation and prayer, that he determined upon this removal. No temporal advantage would have been a temptation to him; and in this case; it is well known, he had not the prospect of any. His desire was to follow the leadings of Providence, and he had great satisfaction afterwards in thinking that he did so. Though he was not attended by a great crowd of admirers, the interest here, which had been sunk very low, began gradually to revive, and some valuable additions, of young persons especially, were made to the church. May they prove steady and ornamental members of it! He had a growing interest in the esteem of his people, and I am persuaded many of you had abundant cause to esteem him, on account of the pleasure and benefit which you received from his public ministrations and private visits, in both which he manifested the most affectionate concern for your highest interests. His heart was much set upon doing good. I know that he had formed several schemes for usefulness, which, if his life had been prolonged, it might have been expected he would have executed with great advantage, for the good of this church, and the interest of the church at large. "He "was" indeed "a burning and a shining light; and ye for a "season (alas, for how short a season!) rejoiced in his light\*." He was eminently formed for usefulness, both by nature and by grace; and he conducted himself in all the duties of his office, and in his general deportment in life, as a minister of the gospel should.—With regard to natural endowments, he was remarkably distinguished by a retentive memory, a lively imagination, a solid judgment, and a ready utterance; so that though he always studied, he seldom wrote his discourses; which however, (when the weakness of his nerves suffered him to enjoy the full possession of himself,) often had the appearance of elaborate compositions†. His acquired abilities

\* He had not been settled at the Weigh-house two years.

† From the specimen which the world has had of his works it is to be wished, that some of the few discourses he has left in writing might see the light; but with regret I acquaint the reader, that he expressly prohibited the publication of any of his manuscripts.



were great. His learning was very considerable, though he made no parade of it; and his mind was richly stored with sentiments on all the several subjects of practical and experimental divinity. His acquaintance with controversial matters was not inferior, but he knew too well the great design of the Christian ministry, and the worth of souls, to shew it in his public discourses; which were not adapted to amuse the fancy, much less irritate the passions, but to touch the conscience, to warm the affections, to improve and comfort the heart, to reform and regulate the life, to quicken and animate the soul. There was an uncommon favour, fervency, and affection in his preaching, by which it was well adapted to answer these ends. And the same characters may justly be applied to his prayers; to which we may add, uncommon fluency and variety. In short, he preached and prayed like one in earnest in his great master's work, and discovered in both a mind deeply tinctured with the great things of religion, and fully bent upon answering the important ends of his office.

And his life well corresponded with his preaching. The several virtues of the Christian character eminently shone in his habitual temper, and his conversation abounded in all the fruits of holiness and love. He was ever mindful to put in practice that charge given to Timothy, "Take heed to thyself," and the admirable exhortations to him founded upon it, in the charge at his ordination\*; to which alone I need to refer a stranger who wished to know what Dr. Wilton was in respect to morality, religion†, and prudence. However, were I under no restraint, I should be tempted to enlarge here; as I easily could also on his social virtues, in the characters of a son, a husband, a father, a brother, a master, a neighbour, and friend, in all which he eminently adorned his religious profession, and his public office. But I must add a

\* By Dr. Savage. This, with Dr. Furneaux's Sermon, and Dr. Kippis's Introductory address, &c. was published.

† As one striking proof of his piety, it deserves to be recorded, that he privately kept a yearly Fast, in commemoration of a signal deliverance which he received, when in imminent danger of his life, from his horse's plunging into a deep water, in his way to Tooting, when he first supplied that congregation. It also appears, that he observed the anniversary of his Ordination with extraordinary acts of devotion. And from the Journals which he has left in short-hand, it is evident, he had for several years kept an account of the manner in which every day was spent.

few words on what appear to have been the leading features of his character, viz. his benevolence and his zeal. "His liberal soul devised liberal things." The fortune with which Providence had blessed him, he employed with greater pleasure in relieving the distresses of others, than in procuring the superfluities of life for himself, and he studied frugality for the sake of doing good. He was ready to every good work, and remarkably "given to hospitality," as his friends and brethren in general, and many of his poor brethren can witness. He possessed the social affections as strongly as most men. This led him to cultivate a very general acquaintance with ministers and others of different denominations; and he discovered such an amiable sweetness and cheerfulness of temper, such a readiness to oblige all, so much candour towards their distinguishing sentiments, and yet such an openness in declaring, and such a truly christian spirit in maintaining, his own, as greatly endeared him to all whose good opinion was worth securing, and as did honour to the Evangelical principles which he espoused.—And equal to his other excellencies was his zeal. He was "zealously affected in" every "good thing" which he undertook, and had spirit, equal to his ability, to defend himself or others wherever he thought the cause of truth or holiness, of justice or charity were concerned\*. Nor did his zeal carry him beyond the bounds of moderation. If in any thing it seemed to do so, it was in the glorious cause of civil and religious liberty. But all who knew him will acquit him of an intemperate heat in defending either, and especially of any thing like malevolence towards the persons of any. He discovered a warm and laudable zeal for the support of the Dissenting-interest; which, as it was founded on knowledge, was regulated by charity; so that he maintained a friendly intercourse with several worthy members and ministers of the established church, and was ever ready to embrace those of them, who appeared conscientious, as brethren. In what he said and wrote upon the controversy between them and us, he was actuated by a pure regard to truth, to the sacred rights of conscience, to the honour of the only Head of the church, and the best interests of mankind. Though he thought nothing small in which the ho-

\* See two excellent publications of his, written on occasion of the applications of the Dissenters to Parliament, for relief in the affair of subscription; of the committee for which he had the honour of being chosen member.

nour of Christ and the interest of religion are concerned; the grand objects of his zeal were, the great matters of faith and practice about which all good men are agreed. These he devoted his life to promote, nor did he think his life dear to him so that he might be instrumental to so glorious an end.—In a word, Dr. Wilton was as amiable and useful as most ministers of whom the Dissenters can boast; as much beloved while living, and as much lamented when dead.

It might well be expected that a man who lived so holily and usefully, would die joyfully and triumphantly. It is my felicity to be able to assure you that he did so.—From the state of his constitution he apprehended, as his friends generally feared, that he was not long for this world; and he often expressed it with that composure which became one who had the lively hope of a better. As soon as he was seized with the disorder which in six days put a period to his life, he was persuaded that it would prove mortal. He therefore, with great calmness, set his house in order, by settling some temporal affairs; for his eternal ones had been settled long before. He was for several days a good deal delirious, but in the afternoon of the day in which he died he had a lucid interval, and gave delightful evidence to his mourning friends that he was ripe for glory. He said to an intimate acquaintance, who came from the city to visit him (after having spoken with great composure about some secular affairs) “You now see me in the near view of death, and I rejoice in the prospect. It has been my delight to preach the gospel of Christ and promote his glory. I am not afraid to die, for I know whom I have believed, and I am persuaded, &c.” He then said, “You will go to prayer with me. Let us offer a few more petitions to God before we enter the world of praise, from which I am at no great distance.” Soon after, some other friends coming into the room, (for he had that day expressed his willingness to see all that would venture to see him) he put on a pleasing smile which gave him an appearance almost more than human. He addressed himself particularly to them, and broke out into a prayer, in which he affectionately remembered them all, and concluded with saying, “Come Lord Jesus, come quickly.” One of them expressing some hope and desire that he might yet be recovered, he asked, in the language of reproof, “Do you wish me to come back again into the wilderness?” “No, I do not wish to return one step. I am not afraid to die.”—He humbly lamented his imperfections, though he expressed his satisfaction in having laid himself out for pro-  
mot-

moting the honour of his great Lord; and said, "I have had my doubts, but my hope is well founded. I have had such manifestations of the love of God that I do not, I cannot doubt." He then expressed the most lively and delightful views and foretastes of the heavenly happiness, in such transporting language, as astonished the hearers, and as they are not able to repeat, so as to give any idea to others of the delightful scene; we must therefore leave it, and wait for Heaven to complete the narrative.—Having expressed a desire to see his intimate friend and brother (who has now the affliction of addressing you) "once more" (as he expressed it) "before we meet in glory," I was immediately sent for, and readily went, but found nature was almost exhausted. On my approaching his bed, and saying, "This is the most painful meeting we have ever had," he very cheerfully answered, "We shall soon meet again." When I congratulated him upon the strong consolation which he had enjoyed, he signified, in broken language, the continuance of it, and then repeated the words on which I have been discoursing, "I know in whom I have believed," &c. Hereupon his delirium returned, and the symptoms of his dissolution came speedily on. For a considerable time he struggled hard, apparently under great agony, attended at times with doleful groans; but even these were mingled with hallelujahs, which he frequently repeated, till at length nature was entirely spent, his breath gradually failed, and just at the midnight hour I saw him sweetly fall asleep in Jesus.

Let this triumphant exit of our dear friend serve to comfort us under our heavy loss, and to reconcile us to that mysterious dispensation of Providence which has cut off so useful and desirable a life in it's prime. And while, with humble faith and pious resignation, we wait for the light of eternity to explain the reasons of an event so mournful to his family, to the world, and to the church, let all who are acquainted with it lay it to heart, and join in praising the God of all grace for what his departed servant was, for what he did, and for what he enjoyed. I call upon you, the aged parents; the mourning widow, the fatherless children, the other relatives, the intimate friends of the deceased—his brethren in the ministry, his flock in particular, and his acquaintance in general; while you affectionately lament your own and each other's loss, I call upon you to bless God for this fresh and striking testimony to the truth, the power, and the excellence of the gospel.

Let us all be desirous that we may die the same joyful triumphant death. Die we all of us must. How soon, God alone can tell. Surely there is not one among us, but, on hearing of the death-bed consolations of our friend, is constrained to adopt the wish of Balaam, "Let me die the death of the righteous, and let my last end be like his!" O happy they, of whom it is truly said, "They died in faith!" How glorious, how desirable is such a death! "Let who will please themselves with talking of a philosophical death, let me die like a Christian. Let them trust to natural reason and resolution, but O do thou give me faith. Faith will prop my languishing head, dispel the mists from my clouded eyes, quicken my feeble pulse, and revive my sinking spirits. The richest cordial in nature cannot compare with it."

GROVE.

Then, when my very heart-strings break,  
 How soft my minutes roll!  
 A mortal paleness on my cheek,  
 And glory in my soul.

WATTS.

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
 THE ENGLISH MARTYRS.

*Continued from page 144.*

LIFE OF JOHN HOOPER.

MR. John Hooper was a student and graduate in Oxford, where he applied himself to a diligent search of the holy scriptures, and by the grace of God he came to the knowledge of true divinity. Which thing being known to some of the doctors in the university, at the time of publishing the six articles by King Henry the Eighth, Hooper was (by means of one Dr. Smith) forced to remove from Oxford; and became steward to Sir Thomas Arundel in the country. And in a little time, Sir Thomas came to understand his opinions and religion, which he was no friend unto; yet liking his person, he sent him with a letter to the bishop of Winchester, in which he desired the Bishop to use his endeavours to reclaim him from his opinions: however, by all means, to send his servant home again.

The

The bishop conferred with him for four or five days together; and when he could not prevail with him to alter his mind, he sent him back to his master.

But not long after, Mr. Hooper being informed that mischief was designed against him, he left Sir Thomas Arundel's service, and fled privately into France; but finding no safety there, he returned back to England in a short time, and went to live with one Mr. Sentlow. Here he was again molested, and but narrowly escaped being taken; and so he fled again into France, and from thence he passed into Germany, and so came to Basil and Zurich, where he came into the acquaintance of Mr. Bullinger. Here he studied the Hebrew tongue, and married a Burgonian woman; and he stayed here till the death of King Henry the Eighth.

And when Edward the Sixth came to the crown, the Popish superstition was put down, and the true religion was established in England by law. And the news hereof brought many of those that fled beyond sea for religion, home again; among whom, Mr. Hooper also returned. At his taking leave of Mr. Bullinger, he told him, that where he should take the most pains, there (says he) you shall hear that I am burned to ashes.

When Mr. Hooper came to England, he became a diligent preacher of the gospel, and was soon taken notice of, and recommended to the king, and by him he was made bishop of Gloucester and Worcester; and he discharged his office to the general satisfaction in both dioceses, preaching often, and being very charitable to the poor, and being hospitable in his house. Thus he lived in good esteem during that king's reign.

But when queen Mary came to the crown, bishop Hooper was one of the first that was sent for to London, by a purfui-vant at arms.

I. To answer to Dr. Heath, who was before bishop of that diocese, and deprived by king Edward the Sixth for popery.

II. To answer to Dr. Bonner, whom he had accused to king Edward, for not being conformable to the laws and ordinances then in force.

Mr. Hooper had timely notice of his apprehension, and was advised to fly to avoid it: But he answered, once I did fly, but now I am called to this place, I am resolved to live and die with my sheep.

Mr. Hooper was brought to London, September 1st, 1553. And before he could come to the speech of Dr. Heath or Dr.

Bonner,

Bonner, he was carried before the queen's council, to answer certain bonds by which he was indebted to the queen, (it's supposed for the first-fruits of his bishopricks) and so was committed to the Fleet.

On the 19th of March 1554, he was brought before the bishop of Winchester, and then deprived of his bishoprics.

After this, Mr. Hooper was several times brought before Dr. Gardner, Lord Chancellor and bishop of Winchester, in St. Mary Overy's Church in Southwark, where divers bishops and others were present.

The lord Chancellor asked him, if he was married? He answered he was, and would not be unmarried, till death unmarried him.

The bishop of Durham told him that was matter enough to deprive him.

Mr. Hooper said, it was not, except they acted against law; and that priests marriages were not forbidden by the old canons.

The bishop of Durham asked, if he believed the corporal presence of Christ in the sacrament?

Mr. Hooper said, there was no such thing, nor did he believe any such thing.

The bishop of Winchester asked Hooper, what authority moved him not to believe the corporal presence?

Hooper answered, the authority of God's word; and alledged the words of St. Peter, Acts iii. 21. in Latin, *Quem oportet cælum*, &c. i. e. Whom the heavens must receive, until the times of restitution of all things.

The bishop said, this text served nothing to his purpose, for Christ might be in heaven, and in the sacrament also. But Hooper was not permitted to say any more.

Whereupon the bishop commanded the notaries to write, ' That Hooper owned that he was married, and would not be separated from his wife: and that he believed not the corporal presence in the sacrament.'

Then the bishop earnestly exhorted Hooper, in the name of all the commissioners, to forsake the evil and corrupt doctrines that he had preached in the days of king Edward the Sixth, and to return to the unity of the catholic church, and to acknowledge the Pope's holiness to be the head of the same church, according to the determination of the whole parliament; promising, that as he himself, with his brethren, had received the Pope's blessing, and the queen's mercy, so mercy was ready to be shewed to him, and others also, if he would arise with them, and condescend to the Pope's holiness.

Mr.

Mr. Hooper answered, ' Forasmuch as the Pope taught doctrine altogether contrary to the doctrine of Christ, he was not worthy to be accounted as a member of Christ's church, much less to be head thereof.

' Wherefore he would in no wise condescend to any such usurped jurisdiction, neither esteemed he the church whereof they called him the head, to be the catholic church of Christ: For the church only heareth the voice of her spouse Christ, and flieth strangers. Howbeit (saith he) if in any point to me unknown, I have offended the queen's majesty, I must humbly submit myself to her mercy, if mercy may be had with safety of conscience, and without the displeasure of God.'

Answer was made, that the queen would shew no mercy to the Pope's enemies.

The 29th of January, 1555, was the last time of Mr. Hooper's appearance before the lord chancellor, and the other commissioners, at St. Mary Overy's Church; where they had long and earnest talk with him. And when they perceived, that Mr. Hooper remained firm and constant in his faith and opinion, and would by no means condescend unto them, he was ordered to be degraded, and had sentence of condemnation pronounced against him; and he was delivered into the custody of the sheriffs of London, and they carried him to the Clink Prison in Southwark, near the bishop's house, where he remained till night, and then he was conveyed over the bridge to the prison of Newgate: and a few days after, the bishop of London came thither with his notary, and degraded him in the chapel of Newgate, according to the usual form.

And on Tuesday the 5th of February, early in the morning, the sheriffs of London delivered Mr. Hooper to six of the queen's guards, who received him in Fleet-street near St. Dunstan's church, and had orders to convey him to Gloucester; and they came thither on Thursday following in the afternoon, and Mr. Hooper lodged that night at one Mr. Ingram's in Gloucester-city, and the guards continued in the chamber with him all night. After his first sleep, Mr. Hooper spent his time in prayer; and in the morning, he desired leave of the guards to retire into the next chamber by himself. So that all that day (except when he dined, and when he talked with persons that came to see him) he spent in prayer.

Sir Anthony Kingston, who was formerly his friend, was appointed one of the commissioners to see execution done upon him; and he came on Friday in the evening to see Mr. Hooper, and found him at his prayers. As soon as he saw him, he  
burst



burst forth into tears. Mr. Hooper did not know him at first: then Sir Anthony said, My lord, do you not know your old friend Anthony Kingston?

Yes, Master Kingston, said Mr. Hooper, I now know you well, and am glad to see you in health, and do praise God therefore.

But I am sorry, said Sir Anthony, to see you in this case, for I understand you are come hither to die: but, alas, consider that life is sweet, and death is bitter; therefore seeing life may be had, desire to live; for life hereafter may do good.

It's true Mr. Kingston, said Mr. Hooper, I am come hither to suffer death, because I will not gainsay the former truths which I have here taught among you in this diocese, and elsewhere. And I thank you for your friendly counsel, though it be not so friendly as I could have wished.

True it is, Master Kingston, that death is bitter, and life is sweet; but, alas! consider, that the death to come is more bitter, and the life to come is more sweet: therefore for the desire and love I have to the one, and the terror and fear of the other, I do not so much regard this death, nor esteem this life, but have settled myself through the strength of God's holy spirit, to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of God's word; desiring you and others, in the mean time, to commend me to God's mercy in your prayers.

Well, my lord, said Sir Anthony Kingston, I perceive there is no remedy, and so I must take leave of you; and I thank God that I ever knew you, for God did appoint you to call me, being a lost child, and by your good instructions: whereas before I was both an adulterer and fornicator, God hath brought me to the forsaking and detesting the same.

Mr. Hooper said, if you have had the grace so to do, I do highly praise God for it; and if you have not, I pray God you may have, and that you may continually live in his fear. And so they both parted in tears.

The same night the queen's guards delivered Mr. Hooper into the hands of the sheriffs of Gloucester, who thought to have committed him to the common prison, called Northgate; but were persuaded to let him continue still in Mr. Ingram's house, and to set a guard upon him, which they did.

The mayor and aldermen came to visit him, and kindly saluted him; for which Mr. Hooper thanked them, and told them, he was come to suffer death, for that true and sincere doctrine which he had formerly taught them when he was their

their bishop, because he would not account it heresy and falshood, as many other men have done.

And he hoped what he had taught them was not altogether forgotten by them.

He requested there might be a quick fire to dispatch him, and that he might go to bed betimes; which he did, and slept one sleep soundley: and when he rose, he spent his time in prayer, and desired no man might come to him till the hour of execution.

On Saturday February the 9th, 1555, about eight o'clock in the morning, the lord Chandois, Sir Anthony Kingston, Sir Edmund Bridges, and the rest of the commissioners came together, and sent to Mr. Hooper to prepare himself to go to his execution; and at nine o'clock the sheriff brought him from his lodging to the place of execution, which was over-against the college of priests where he was wont to preach. He was clad in his host's gown, and a hat on his head, and a staff in his hand, being lame with the sciatica, occasioned by his eighteen months imprisonment. Many thousands of people were assembled to see him, who much bewailed and lamented his sad fate. To whom he said, 'Alas! why are these people assembled? perhaps they think to hear something from me now, as they have in times past, but speech is prohibited me, notwithstanding the cause of my death is well known unto them. When I was appointed to be their pastor, I preached unto them true and sincere doctrine, and that out of the word of God: because I will not now account the same to be heresy and untruth, this kind of death is prepared for me.'

When he came to the place of execution, he kneeled down, and prayed; and one of his friends, to whom he beckoned, came and stood by him. The prayer he made was upon the whole creed, for the space of half an hour.

While he was at prayer, a box was brought near him, in which was said to be his pardon from the queen, if he would turn: At the sight whereof he cried, If you love my soul, away with it.

The box being taken away, the lord Chandois said, seeing there is no remedy, dispatch quickly.

Mr. Hooper said, 'Good my lord, I trust your lordship will give me leave to make an end of my prayers.'

Then said the lord Chandois to Sir Edmund Bridges his son, (who had given ear to Mr. Hooper's prayer at his request) Edmund, take heed that he do nothing else but pray; if he do, tell me, and I shall quickly dispatch him.

Whilst

Whilst this talk was, there stept to Mr. Hooper two or three persons uncalled, who heard him utter these or the like words: 'Lord, I am hell, but thou art Heaven. I am a sink of sin, but thou art a gracious God, and merciful Redeemer. Have mercy upon me most miserable and wretched offender, after thy great mercy, and according to thine inestimable goodness.—My Lord and God, thou seest what terrible pains and cruel torments are prepared for thy creature; such, Lord, as without thy strength, who is able to bear, or patiently to pass! But all things that are impossible to man, are possible with thee; therefore strengthen me of thy goodness, that in the fire I break not the rules of patience, or else assuage the terror of the pains, as shall seem most to thy glory.'

But as soon as these men that reported these words were spied by the mayor, they were presently commanded away.

Mr. Hooper having ended his prayers, he rose up, and stript himself to his shirt; and a pound of gun-powder in a bladder was given him by the guard, to tie between his legs, and the like quantity under each arm: then being set upon a stool against the stake, he desired the people to say the Lord's prayer with him. And he was fastened to the stake with an iron hoop about his middle. There were other irons brought for his neck and legs, but he refused, saying, I am well assured I shall not trouble you.

Thus being ready, he looked upon all the people (of whom he was easily seen, being a tall man, and standing upon an high stool) and they beheld him every where weeping. Then lifting up his hands and eyes to heaven, he prayed to himself. Then the executioner asked him forgiveness. Mr. Hooper said, Why should I forgive thee? I never knew thou committedst any offence against me. O Sir, said the man, I am appointed to make the fire.

Therein, said Mr. Hooper, thou do'st not offend me: God forgive thee thy sins, and do thine office, I pray thee. Then the reeds were brought and he received two bundles of them with his own hands, embraced them, and killed them, and put under each arm one of them, and shewed how the rest should be placed.

Then command was given that fire should be put to, which was done.

But there being but two horse-load of faggots, and those green, it was a good while before the faggots kindled, so as to fire the reeds about him. At length the fire burned round  
about

about him, but the wind being strong, it blew the flame from him, so that his body was but touched with the fire.

Then a few dry faggots were brought, and a new fire kindled with the faggots (for there were no more reeds) and that burned at his lower parts, but had small power above, because of the wind; it only burnt his hair and scorched his skin a little. In the time of which fire, even as at the first flame, he prayed, saying mildly, and not very loud, but as one without pains, "O Jesus, the Son of David, have mercy upon me, and receive my soul."

After the second fire was spent, he wiped both his eyes with his hands; and beholding the people, he said with an indifferent loud voice, For God's love, good people, let me have more fire. And all this while, his lower parts did burn, for the faggots were so few, that the flame did not burn strongly at his upper parts. The third fire was kindled within a while after, which was more extreme than the other two: Then the bladders of gun-powder brake, which did him little good, they were so ill placed, and the wind had such power. In this fire he prayed with a loud voice, Lord Jesu have mercy upon me, Lord Jesu have mercy upon me, Lord Jesus receive my spirit. And these were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen that he could not speak, yet his lips moved, till they were shrunk to the gums: And he knocked his breast with his hands, till one of his arms fell off; and then he knocked still with the other, till it stuck to the iron on his breast, and so bowing forwards, he yielded up his spirit.

Thus was he three quarters of an hour in the fire, even as a lamb patiently abiding the extremity thereof, not moving any way, but having his nether parts burned, and his bowels fallen out, he died as quietly as a child in his bed: For whose constancy, Almighty God be praised.

# SERMONS AND ESSAYS.

*To the Editor of the General Baptist Magazine.*

S I R,

You know the following Essay on the Resurrection of Christ, was attempted, according to the principles and rules of judgment in matters of human testimony, laid down by Dr. Watts, in his Logic, Part II. chap. V. sect. V. If it appear to you, on a review, that it may be useful to the world, you are at liberty to publish it in your Magazine.

**F**ACT. "God raised Christ from the dead;" Acts xiii. 30. In every view this fact is very important; and if the truth of it can be made out, merely as a matter of human testimony, I trust it will be considered in all its force and extent, by the infidel, the wavering believer, and the established Christian.

It must be confessed, that what is affirmed in the proposition may be true, because the action is ascribed to Almighty God, with whom nothing is impossible.

It appears *probable* that it may be true, when we consider, that the death and exaltation of the Messiah, were foretold by the prophets (see Dan. ix. 26, and Psalm cx. 1.) This necessarily supposes, that he would not suffer him to remain among the dead. Prophecy and miracles both conspire to prove that Jesus of Nazareth was the Messiah; therefore it is very probable God raised him from the dead. Many circumstances concur to make it so: he sent an angel to announce his birth—he guided the sages to him by a star—testified his love to him at his baptism, and his transfiguration—he convulsed nature in a most astonishing manner at his death; and can it be strange that he should raise him from the dead?

But these are not all: it is well known the body of Christ was laid in a new tomb—Jesus had foretold his own resurrection—the Jews dreaded it, and sought to prevent it, by sealing the stone and setting a watch; but very early in the morning of the third day there was a great earthquake, the angel of the Lord descended, and rolled back the stone from the sepulchre, and sat upon it, the soldiers saw him and were afraid;

afraid; and he testified that Christ was risen. The soldiers went and reported all these things to the priests; this caused them to consult with the elders, and they concluded to bribe the soldiers to say his disciples stole him away while they slept. How unlikely that any of them should sleep in that case! Especially that they should all sleep at once—still more that they should know what passed then; but most of all that the few affrighted disciples of Jesus who forsook him at his death, should dare to make such a dangerous attempt. These things conspire to prove that Christ was raised: it could not be by human power: it would not be by infernal means, therefore we do not wonder at Paul saying “God raised him from the dead.”

But is it likely Paul should *know the truth* of this case? This cannot reasonably be doubted: seeing it is highly probable he was in Jerusalem at the very time in which these things took place in its suburbs, and was intimately acquainted with the priests and scribes; so that he must have known if it had ever been fairly disproved. He had, no doubt, conversed with many who had seen Jesus upon earth after his resurrection, before he stated this fact: consider further; Jesus had spoken to him from heaven after his resurrection and exaltation—had given him a commission to preach the gospel to the Gentiles, and furnished him with miraculous powers to fit him for that work; so that we may safely conclude he must know the truth. When we consider how zealously Paul persecuted the church of Christ while a Pharisee, and how assiduously he promoted the cause of the Redeemer after his conversion to Christianity, we can have no doubt but he *honestly* spoke and acted according to the dictates of his conscience at all times: neither have we any reason to question his *faithfulness* in stating facts, when we remember what he says of himself in the case of Stephen; of his conduct towards the saints, Acts xxvi. 10, 11, and of the object of his journey to Damascus. Then, as Paul must know the truth of this matter; as he appears so faithful, and declares that “God raised Christ from the dead,” we may reasonably suppose it is a fact.\*

But some may say, “perhaps secular interest might influence him:” if so, he would have denied the fact. Had he considered secular interest he would have continued a Pharisee; he doubtless enjoyed many advantages of this kind among them, but when he became convinced of the truth of Christianity, he “conferred not with flesh and blood,” but immediately began to preach the gospel, though he had no-

thing to expect in this world but persecution, disgrace and death; and he tells us he had suffered the loss of all things for propagating this truth and others connected with it. This abundantly strengthens his evidence. He could have no original prejudice in favour of it to warp his judgment, for till the very day in which he embraced it, he was doing all in his power to extirpate it from the earth. Who can question the validity of this man's testimony?

It may be asked further: "Are there any other persons who report this matter?" To this we can answer, there are four others who have written each a particular account of it, and concur to establish it: three of them conversed with Christ after his resurrection, and saw him ascend to heaven; the other says "he had perfect knowledge of all things from the beginning." These four historians, all say Christ was raised from the dead on the third day after his crucifixion; (in this Paul agrees with them, 1 Cor. xv. 4.) that this was the first day of the week, and that it was very early in the morning of that day, that this wonderful event took place. Paul and the evangelists all say, that he was seen afterwards by all his disciples. We also find Peter, who went in great haste to the sepulchre in the morning of the third day, to prove the truth of the report which the woman had brought to the disciples respecting the resurrection of Christ, declaring in Jerusalem, before a multitude of people of all descriptions, that God had raised Christ from the dead, Acts ii. 24. This was within two months after the event took place; and such was the evidence he gave of it, that three thousand people believed it, and acted upon it that same day. We have an account of his affirming the same thing twice afterwards, chap. iii. 15. and iv. 10. the last time he did it before the rulers, elders, scribes, and high-priest, and they could say nothing against it; so that we have the united testimony of six persons, five of whom conversed with Jesus after his resurrection: neither are these the only witnesses, for Paul tells the Corinthians, that after his resurrection, he was seen of more than five hundred brethren at once, and adds, that most of them were alive at the time when he wrote.

Do any suspect that a secret confederacy was formed, to impose upon mankind in this affair? This could not be; for Paul was unknown to the disciples when they first broached it, and a great enemy to the fact itself for some time after: neither does it appear that he had ever conversed with any of them when he first preached it.

It cannot rationally be supposed that more than five hundred people could have been brought to unite in such a cheat, without any prospect of worldly advantage, and that not one of them should ever have discovered the same, which it is certain they never did, for if they had, the whole scheme must have instantly fallen to the ground.

Again: the accounts given by the evangelists and Paul, so far differ with respect to some inferior circumstances attending the resurrection, as plainly to show that there was no combination.

It is plain too, that the propagators of this fact were naturally men of very different views and interests: Paul was a learned, bigotted Pharisee—Luke was a man of letters—Matthew was one of the chief among the publicans—Peter, Andrew, James, and John were plain, sensible, illiterate fishermen; and it seems the rest of the disciples were much of the same cast. How unlikely, that men of such different educations, prejudices, views, and interests, should all so cordially join to propagate a falsehood; and especially that they should all persist in doing it in the midst of the most grievous persecutions, at the constant hazard of their lives, and all this without the most distant prospect of worldly advantage, and at last suffer death or banishment rather than give it up! These considerations, taken together, will not suffer us to believe, there *could* be any deception in this matter. Besides, it is evident from the histories written by the evangelists, that they were faithful impartial men, or they would not have spoken so plainly of their own pride, folly, ignorance, &c. &c.

If the proposition we are now considering had not been true, it might have been *easily refuted at first*: Christ was publicly crucified at Jerusalem by order of government; and to prevent any deception being used with respect to his dead body, the scribes, pharisees, and priests sealed up the sepulchre, and set a watch, so that they must know the truth. This story was first made public at Jerusalem, a few weeks after the crucifixion, before the scribes, pharisees, and priests themselves: had it not been true, these men had every opportunity to expose it's falsehood; yea, all the common people might then easily know the truth, as well as those strangers from all parts of the world, who were at Jerusalem when this surprising event was announced, Acts ii.

Again: some of the Christians said there was no resurrection of the dead—Paul argues this point with them—he lays the whole stress of his argument on the certainty of Christ's



Christ's resurrection, and tells them that some hundreds of persons who had seen him after he was raised again were then alive: it is easy to see how they *might* know the truth. In short, can it be supposed that great numbers, both of Jews, Corinthians, and strangers, would not be led, either by curiosity, or justice to themselves, or both, to examine this matter thoroughly at the time, as it was then so easy to gain complete information. We cannot doubt but they tried—if the thing were false they must have succeeded—if they had succeeded the world would certainly have known it; but as this never was known, we fairly conclude, that upon examination they found reason to believe that "God raised Christ from the dead."

When we consider what numbers of almost all descriptions believed this fact, and acted upon it, in Jerusalem itself, in Judea in general, and in the world at large, within a few months or years after it was first stated: when we remember that four or five written accounts of this matter were published to the world within seventy years after the event took place—that none of these were ever disproved; but, on the contrary, that this truth has been believed, and these writings received as authentic through all succeeding ages; and that we have these very accounts now in our hands, our belief of this great doctrine is fully confirmed and established.

But perhaps some may say, "the multitude are very ready to be carried away with pretended miracles, without examining narrowly into their reality; and when they have once gained credit, it is easy to lead men blindly on from age to age in the belief of them, and who can tell but it has been so in this case?" To this we answer, that the disciples of Christ themselves were very backward to believe that he was raised again: the report of the women who were first at the sepulchre "seemed to them as idle tales, and they believed them not," Luke xxiv. 11. Afterwards he appeared to two of his disciples—"they went and told it unto the residue: neither believed they them," Mark xvi. 13. After this "he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart;" and to convince them that it was he himself and not a spirit, he showed them his hands, side, and feet; and eat flesh before them. See Mark xvi. 14. Luke xxiv. 36. to 43. John xx. 19. 20. It seems Thomas was on some account absent, and did not see Jesus at this time: when he came his brethren told him they had seen the Lord; but he believed them not. In about eight days after he appeared again

again to the disciples when Thomas was with them, and said to him, "reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing." Such evidence he could not resist, but exclaimed, "My Lord and my God!" John xx. 26, 27. Paul was so far from crediting this fact on slight grounds, that it was not till Jesus had spoken to him from heaven that he believed it. This incredulity of the apostles strongly confirms their testimony. It is plain the multitude did not receive it without good evidence, for besides the proof before adduced, they were witnesses to *real* miracles wrought to confirm it before they believed it, Acts ii. It is evident men have *not* been led on in a blind belief of it from age to age without inquiry, for many in different ages have called it in question, and endeavoured to disprove it; but instead of this being effected, every investigation has turned to it's confirmation. Who then can say that Christians have not a solid, rational foundation for their hope in a risen Saviour? And especially when we add, that there are no *real* objections remaining against it. Some indeed say, "the historians themselves do not agree in it:" to this it may fairly be replied, that they do all agree in the thing itself—the day in which it took place—the time of the day, and in saying that they all saw him after his resurrection: this is as much as can reasonably be expected from honest men in their situation. That one of them should state more of the circumstances attending it than another, ought not to excite wonder, considering how common it is among the best historians to do the same with respect to matters of fact. But some say, "their words are not all exactly the same:" No; it was not their object to use the same words, but to state the same fact. In all matters of human testimony, where a number of witnesses are concerned, it is deemed quite sufficient that they concur in stating the same thing or things; and indeed were they all to do this in the very same words, it would not fail to excite suspicion of some confederacy among them; so that the difference, so far as it may be called one, rather strengthens than weakens their evidence. To conclude, there is nothing improbable in the thing itself.—The person who reports it must know the truth, and was *honest* and *faithful* in declaring it. Several others as well informed, and of equal integrity, assert it with the greatest positivity, and all *persisted* in doing it in circumstances the most trying. Had it been false it might easily have been refuted; considering the time, the place,  
and

and the manner of it's publication. It gained great credit at first, and has been believed and acted upon ever since. It was closely investigated at first; has been frequently controverted since, but never disproved—no real objections remain against it—no circumstances oppose it. From the whole, therefore, we naturally, we necessarily, yea joyfully, conclude with the apostle, that “ God raised him from the dead.” O, my soul! Praise Him who performed this wonderous deed, and appointed such a cloud of witnesses to attest the truth of it to the world. Amen.

March 4, 1799.

J.

N. B. The preceding Essay is a logical exercise of a young man, preparing for the Christian ministry.

---

*To the Editor of the General Baptist Magazine.*

SIR,

The following lines are extracted from the works of the late Rev. Mr. Jonathan Edwards. If you shall think them worthy a place in your Magazine you will oblige

Your's, &c.

S.

---

HE that is travelling towards a place comes nearer and nearer to it continually: so we should be endeavouring to come nearer to heaven, in being more heavenly. We should endeavour continually to be more and more as we hope to be in heaven, in respect of holiness and conformity to God. We should labour to be continually growing in divine love; that this may be an increasing flame in our hearts, till our hearts ascend wholly in this flame. We should be growing in obedience and an heavenly conversation, that we may do the will of God on earth as the angels do in heaven. We ought to be continually growing in comfort and spiritual joy; in sensible communion with God and Jesus Christ. Our path should be as the shining light that shines more and more unto the perfect day.

We ought to be hungering and thirsting after righteousness; after an increase in righteousness. “ As new born babes

“babes desire the sincere milk of the word, that they may grow thereby,” 1 Pet. 22. And we should make the perfection of heaven our mark; we should rest in nothing short of this, but be pressing towards this mark, and labouring continually to be coming nearer and nearer to it. “This one thing I do, forgetting those things which are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

And when we have worldly enjoyments, we should be ready to part with them, whenever they are in the way of our going to heaven; we should sell all this world for heaven. When once any thing we have becomes a clog or hindrance in the way heavenward, we should quit it immediately. When we use our worldly enjoyments and possessions it should be with such a view, and in such a manner as to farther us in our way heavenward.

Thus we should eat and drink and clothe ourselves, and thus should we improve the conversation and enjoyment of friends; and whatever business we are setting about, whatever design we are engaging in, we should enquire with ourselves whether this business or undertaking will forward us in our way to heaven? and, if not, we should quit our design.

Our continuance in this world is very short—man’s days on earth are as a shadow. It was never designed by God that this world should be our home; we were not born into this world for that end. If God has given us good estates, if we are settled in families, and God has given us children and other friends that are very pleasant to us, it is with no such view or design that we should be furnished and provided for here as for a settled abode, but that we should use them for the present, and then leave them again in a very little time. If we spend our lives in the pursuit of a temporal happiness—if we set our hearts on riches, and seek happiness in them—if we seek to be happy in sensual pleasures—if we spend our lives in seeking the credit and esteem of men—if we set our hearts on our children, and look to be happy in them, &c.—all these things will be of little significance to us. Death will blow up all our hopes and expectations, and will put an end to our enjoyment of these things. The places that have known us will know us no more, and the eye that has seen us shall see us no more. We must be taken away for ever from all these things, and it is uncertain when—it may be soon after we have received them.

The present state is short and transitory, but our state in the other world is everlasting.—There is but a very imperfect union with God to be had in this world, a very imperfect knowledge of God in the midst of abundance of darkness.—But when we get to heaven (if ever that be) there we shall be brought to a perfect union with God. There we shall have the clearest views of God. We shall see face to face, and know as we are known.—We shall be like him, for we shall see him as he is.

In heaven alone is the attainment of our highest good. God is the highest good of the reasonable creature. The enjoyment of him is our proper happiness; and is the only happiness with which our souls can be satisfied. To go to heaven fully to enjoy God; is infinitely better than the most pleasant accommodations here; better than fathers or mothers, husbands, wives, or children; or the company of any, or all earthly friends. These are but shadows, but the enjoyment of God is the substance. These are but scattered beams; but God is the sun. These are but streams, but God is the fountain. These are but drops; but God is the ocean.

---

## CORRESPONDENCE.

---

### REFLECTIONS ON INFIDEL WRITERS, AND INFIDELITY.

#### LETTER III.

---

SIR,

“GIVE the *devil* his due,” is an old saying. I am not disposed to act in contradiction to this maxim; for justice requires us to give to every one his due, without excepting the *devil* himself. Neither would I violate it with regard to the writers on the side of Infidelity, in withholding from them *their* due. Though their labours have been productive of much mischief to society in a moral point of view, yet they have also been the occasion of much good, although the particular advantage I refer to, did not come within the compass of

of their design. I will not attempt to appreciate their labours, nor discuss the question, whether they have done most good or harm; but this I think may be fairly conceded to them, that they have led many to investigate the grounds of Christianity, provoked the discussion of the subject of its evidences, and drawn forth many able defences of Divine Revelation, which, probably, would not otherwise have made their appearance. In consequence of which, every person who deems the subject sufficiently important, (and what can with propriety be put in competition with it?) may obtain the most complete satisfaction. Besides, many Christians have been confirmed in their belief on a more comprehensive view of the proper evidence of revelation; and many wavering minds, who have had the prudence to read those defences with impartiality, may have received a decided turn in its favour. This is an important advantage, and Infidels have been the occasion of it. Men need not become Infidels, because attempts have been made to defend and recommend religious scepticism; any more than they need emigrate to America, or make a voyage to Hindostan, because some writers have recommended the one, or displayed the riches of the other. Have not the very worst causes had their advocates? It does not follow that they have truth on their side, or that Christianity is a scheme of human contrivance, because they are pleased positively to affirm it. An impartial enquirer will rigidly attend to the old and safe rule, *audi alteram partem*,\* and then judge; which, I have no doubt will always determine in favour of Christianity. But it is much to be feared, this important rule is seldom regarded by persons of that persuasion, or by those pre-disposed to infidelity, with that strictness which its importance demands, and to which, one would think the plain dictates of unsophisticated reason would lead them.

France, some years ago, produced a number of sceptical writers, whose reputation for science, wit, or an agreeable style, gave their writings an extensive circulation, and a sanction to their opinions; and it is probably owing to them, in part at least, that the number of unbelievers has so much increased. Among the most noted of these must be ranked *Diderot, d'Alembert, Helvetius, Rousseau, and Voltaire*. But had the religious mummeries, the absurd tenets, and the intolerant spirit of the Popish hierarchy and its insolent and worldly minded priests, no influence in predisposing the minds

\* Hear the other party.

of many to fall in with their principles? And do not religious establishments in general, as mere engines of state, accompanied with penalties in case of disobedience, contribute greatly to promote so unworthy a cause? *Voltaire*, by his numerous writings, his agreeable vivacity of style, and his poignant wit, laboured with more success, perhaps, than any of the rest. He has appeared as the advocate of toleration; took a lively interest in the cases of the unfortunate and persecuted families of *Calas* and *Serven*; and undoubtedly contributed much to blunt the edge of the persecuting sword, and to bring into deserved discredit, the system that required or authorized it. Though unconscious of any predilection for the notions or manners of Infidels, I should not long hesitate in determining, whether I would live in a nation of them, or of such *christians* whose religious system admitted the lawfulness of torture, assassination, and burning; who would make no scruple, but think they performed a meritorious work, in cutting my throat, burning my body, and consigning my soul to the devil, as an incurable, damnable heretic, if I ventured to profess opinions not authorized by the established creed; and all this from the love of God, and for the glory of Christ! When I look over the blood-stained pages of ecclesiastical history, and view those scenes of dragooning, mutilation, and butchery, in all their horrid forms, which it exhibits to the contemplative mind; and reflect that the church which authorized such brutality, called itself the *only true church of Christ*, and the instigators of it *his only true vicars and disciples*; I cease to wonder that there have been so many who have rejected christianity *in toto*.

But let it not be supposed that I mean to insinuate, that such conduct in those who call themselves Christians, is a sufficient excuse for embracing infidelity. This is not my design. I neither intend to be the encomiast nor apologist of unbelievers. Their conduct appears to me utterly unjustifiable and highly censurable, in suffering established systems professing to be christian, but in reality a very different thing; or the conduct of such as profess to be the disciples of Christ, but, are in reality very different characters, to have any influence in determining on the merits of Christianity: and not forming their opinion from the *Christian scriptures alone*, with which the former have nothing to do. His would have been the safest and most consistent method to adopt, and ought undoubtedly to have been pursued. Neither are those to be justified, who have imbibed sceptical principles from the writings of unbelievers, because there is reason to doubt  
whether

whether they have read the defences of Christianity also, or have read them with that impartiality and seriousness which so weighty a subject demands.

It does not appear that they who desert the christian profession and character, and avow themselves unbelievers, gain any thing in point of morals. Nor have they who have laboured most assiduously to overturn the christian religion evinced themselves the advocates of a very strict morality. This can scarcely be expected when such opinions as the following are maintained by them; viz. that "Man is a  
 " mere animal—that animal gratification is the chief end of  
 " our being—that right and wrong depend solely on the de-  
 " cision of the magistrate—that ridicule is the test of truth—  
 " that we may lawfully get all things, if we can get them  
 " safely—that modesty is inspired only by prejudice, and has  
 " it's foundation in the mere desire of appearing to be superior  
 " to animals—that adultery is lawful according to the Reli-  
 " gion of Nature—that there is no wrong in lewdness, ex-  
 " cept in the highest incest—that God exercises no providence  
 " over mankind—and that holiness, goodness, justice, and  
 " truth may be defects in the divine character," &c. Do not  
 such opinions as these confound right and wrong; make them  
 any thing or nothing; and open the door to every species of  
 enormity? Can such positions meet with reception in any  
 mind that is not sunk into the very depths of depravity? The  
 tenets and conduct of *Hume* the historian and metaphysician,  
 were congenial to the above, and reflect no great honour on  
 the cause he espoused, nor form any presumption in it's  
 favour. He asserted 'that there is no reason to believe the  
 ' universe proceeded from a cause—that it is unreasonable to  
 ' believe God is infinitely wise and good—that what we be-  
 ' lieve to be a perfection in God may be a defect—that female  
 ' infidelity, when known, is a small thing, when unknown,  
 ' nothing—that adultery must be practised, if we would  
 ' obtain all the advantages of life—that pride and self-valuation,  
 ' taper legs, and broad shoulders are virtues—that  
 ' self-denial and humility are not virtues, but useless and  
 ' mischievous; that they harden the heart, stupify the under-  
 ' standing, and sour the temper—that suicide is lawful on  
 ' this, as one principal ground, that it cannot be opposed to  
 ' the will of God, *because it takes place.*' "Of course,  
 " whatever takes place is conformable to the will of God.  
 " Falshood, therefore, injustice, murder, revenge, tyranny,  
 " fraud, and every other crime, are conformable to the will  
 " of



“ of God, for they all take place.”—Who, in the sober use of their reason will abandon the pure precepts, the sublime morality of the New Testament, for such monstrous dogmas; that seem better calculated for the precincts of a seraglio, than to regulate the manners of general society.

Every reader of this Author's celebrated history knows that he loses no opportunity of applauding vice, profligacy, and irreligion, wherever they occur; and shews himself the advocate or apologist of intolerance and arbitrary power, particularly under the reign of the Stuarts. The poor Puritans every where come in for their share of his contempt. Yet while he represents their principles as “frivolous,” and their habits as “ridiculous,” truth, I suppose, constrained him to do them the justice of admitting, “that the precious spark of liberty had been kindled and was preserved by them; and that to them the English owe the whole freedom of their constitution.” He speaks in terms of approbation, of the character of that enemy to all religion and decency, and monster of debauchery, Charles II. and the dissolute manners that prevailed in his court and reign. Hence it appears that a man may be a staunch infidel and an abandoned profligate at the same time, without any impeachment of his understanding or his heart. Execrable! Nothing excites these writers powers of ridicule more readily or forcibly than that spirit of devotion, seriousness and godliness inculcated in the Christian revelation, which they generally stigmatise with the odious names of fanaticism, puritanism, precision, and the like. Can the impartial overlook this; or think it any proof of the goodness of their cause? If any of your readers have had their faith in miracles weakened by the metaphysical subtilty and ingenious sophistry of *Mr. Hume*, let them read the solid reasoning of *Campbell* in reply.

In *Smith's* life of *Hume*, an account is given of the tranquillity of his mind before, and at the time of his death. This, if real, may be accounted for on the ground of that self-delusion of which the mind is capable by a reiterated and long association of opinions holden, with the term *truth*, which they connect with such opinions. Men, by continually wishing certain opinions to be true, and indefatigably labouring to think and prove them so, may at length be brought to believe them really true; and feel that satisfaction and confidence which is due to truth only. This may have been the case with *Mr. Hume*. But, from the same account it appears, that if his mind were composed, it was not very *serious*, or he would not have trifled away his last moments at whist, nor have idly employed

employed himself with Lucian's account of the excuses made by departed spirits against entering Charon's boat: nor have so vainly talked about the excuses he had been attempting to frame to suit his own case, and satisfy the stern ferryman. I must own, that my apprehension is too dull to discern either superiority of reason or wisdom, or well-timed wit, in such death-bed exercises. How different and much more desirable has been the departure of many a Christian, both learned and unlearned; this tranquility, however, might be only apparent and not real: it might be only affected to cover anxiety of mind and perturbed spirits, to restrain busy thought, and prevent gloomy reflection. It was necessary, in order to preserve consistency, that the man who had so long and so loudly denied Christianity in his life, should attempt to shew that he had no need of it's support in death. But such a state, with such views, can be productive of little satisfaction either in retrospect or prospect. If this is to be considered as a specimen of a philosophical death, it administers neither cause of envy to the christian nor triumph to the unbeliever. I would much rather, when contemplating such an event, adopt the language of Mr. Grove: "Let who will please themselves with talking of a philosophical death, may I die like a christian! Let them trust to natural reason; but, O Lord, do thou give me faith: let this angel comfort me in my dying agonies, and I matter them not. Faith will prop my languishing head, dispel the mist from my clouded eyes, quicken my feeble pulse, and revive my sinking spirits; the richest cordial in nature cannot compare with it. When my strength and my heart fail me, this will be the strength of my heart, by assuring me that God will my portion for ever."

Not more cause of triumph on the one hand, nor of envy on the other, did the death of that active infidel Voltaire afford. It is said, that while he doubted the existence of a God, he solemnly professed to believe the Catholic religion. In a fit of illness, sometime before his decease, the Abbe Gauthier confessed him, and received a profession of faith from him, by which he declared that he died in the Catholic religion, in which he was born. This conduct his biographer (Condorcet) condemns, as offending enlightened men rather more than it edified the devotees, as he is pleased to call them. If Voltaire were sincere in his confession, his conviction was neither deep rooted, nor of long continuance, as was afterwards sufficiently evinced. And, to play the hypocrite

crite, in the immediate view of death, most certainly did not shew either integrity of heart, or eminence of virtue; it was unmanly and base. On the former supposition his behaviour shewed that, in defiance of his confidence and boldness, his conscience still had it's qualms: on the latter, that he was destitute of all virtuous principle—in a word, to use the pointed expression of a modern writer, “he died as a fool dieth.” Such conduct gives no very favourable view of those principles that could produce no better effects. If such inconsistency, such trifling and hypocrisy, be the genuine offspring of infidelity, it's advocates have little cause to boast, and the christian will pause before he embraces it. Voltaire recovered. The Curate of St. Sulpice, who earnestly wished to compel him at least to acknowledge the divinity of Jesus Christ, one day drew him from his lethargy by shouting in his ear, “Do you believe the divinity of Jesus Christ?” “In the name of God, Sir,” replied Voltaire, “speak to me no more of that man, but let me die in peace.\*”

I am your's, &c.

May 10th, 1799.

SOPHRON.

\* Your readers, who are desirous, may obtain a concise view of what were the different and contradictory opinions of the ancients, with the characters of some of their greatest philosophers. Also, a specimen of the palpable contradictions, enormous absurdities, horrid blasphemies, and abominable licentiousness, contained in the writings of our most noted English deistical writers, in two excellent discourses *on the nature and danger of Infidel Philosophy*, by Dr. Dwight, President of Yale College in America, and re-published in London. The judicious reader, when he has carefully perused them, will be confirmed in the opinion, that the plain doctrines, the pure precepts, and the enchanting prospects of christianity, would be ill exchanged for such monstrous extravagancies; and that christianity, if considered as a system of human contrivance only (which it would be impossible to maintain and a folly to suppose), is infinitely preferable to them. And, if I mistake not, he will be inclined to acquiesce in the opinion of Mr. Wakefield, who says: “Tossed about by the contending waves of Gentile philosophy, and wandering with an uncertain course under the malignant glimmerings of natural religion, my vessel flies for refuge into the haven of the Gospel, where she may cast at length the anchor of her hope, and ride in safety.”

*To the Editor of the General Baptist Magazine.*

SIR,

The following counsel, for personal and family godliness, was given by that worthy Minister of the Gospel, Mr. Alleine, and, in my humble opinion, is well worthy the notice and observation of every professor of Christianity. Some of your readers, perhaps, may have the original, but the greater part, I should think, have never seen it; therefore I commend it as worthy a place in your useful Miscellany. However, I submit it to you to do with it as you please.

I am, with the greatest respect, your's,  
T. J.

BELOVED, I despair of ever bringing you to salvation, without sanctification, or possessing you of happiness, without persuading you to holiness. God knows, I have not the least hope ever to see one of your faces in heaven, except you be converted and sanctified; and exercise yourselves unto godliness; I beseech you, study personal godliness and family godliness.

I. Personal godliness. Let it be your first care to set up Christ in your hearts: see that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. "If you wilfully and deliberately, and ordinarily harbour any sin, you are undone," Psal. 68. 21. Ezek. 18. 20. "See that you unfeignedly take the laws of Christ as the rule of your words, thoughts, and actions: and subject your whole man, members and mind, faithfully to him," Psal. 119. 34. Rom. 6. 13. "If you have not a true respect to all God's commandments, you are unbound at heart," Psal. 119. 6. Oh! study to get the image and impress of Christ upon you within; begin with your hearts, else you build without a foundation: labour to get a saving change within, or else all external performances will be to no purpose. And then study to shew forth the power of godliness in the life; let piety be your first and great business: it is the highest point of justice to give God his due. "Beware that none of you be a prayerless person, for that is a most certain discovery of a Christless and a graceless person:

“ person : of one that is a very stranger to the fear of God,” Pfal. 14. 4. Job 15. 4. “ Suffer not your Bibles to gather  
 “ dust : see that you converse daily with the word,” Job 5. 39.  
 “ That man can never lay claim to blessedness, whose delight  
 “ is not in the law of the Lord,” Pfal. 1. 12. Let meditation  
 and self-examination be your daily exercise.

But piety without charity is but the half of christianity, or rather impious hypocrisy. We may not divide the tables :  
 “ See, therefore, that you do justly and love mercy, and let  
 “ equity and charity run like an even thread throughout all  
 “ your dealings. Be you temperate in all things, and let  
 “ charity and sobriety be your undivided companions. Let  
 “ truth, purity, seriousness, and modesty, heavenliness and  
 “ gravity, be the constant ornaments of your speech. Let  
 “ patience and humility, simplicity and sincerity, shine out in  
 “ all the parts of your conversations. See that you forget  
 “ and forgive wrongs, and requite them with kindness, as  
 “ you would be found children of the Most High. Be merciful  
 “ in your censures, and put the most favourable construction  
 “ upon your brethren’s carriage that their actions  
 “ will reasonably bear. Be slow in promising ; punctual in  
 “ fulfilling. Let meekness and innocency, affableness, yield-  
 “ ingness and courtesy, commend your conversation to all  
 “ men. Let none of your relations want that love, that  
 “ loyalty, that reverence and duty, that tenderness, care,  
 “ and vigilance, which their several places and capacities  
 “ call for. This is thorough godliness. I charge you  
 “ before the most high God, that none of you be found a  
 “ swearer, or a liar ; a lover of evil company, or a scoffer ;  
 “ or malicious, or covetous, or a drunkard, or a glutton :  
 “ unrighteous in his dealing, unclean in his living, or a  
 “ quarreller, or a thief, or a backbiter, or a railer. For I  
 “ denounce unto you, from the living God, that destruction  
 “ and damnation is the end of all such.” Prov. 13. 20.  
 Jam. 5. 12. Rev. 21. 8. 1 Cor. 6. 9. 10. Gal. 5. 19. 20. 21.

II. Family Godliness. “ He that hath set up Christ in his  
 “ heart, will be sure to study to set him up in his house. Let  
 “ every family with you be a Christian Church.” 1 Cor. 16.  
 19. Every house a house of prayer. Let every householder  
 say with Joshua, “ I and my house will serve the Lord,”  
 Josh. 24. 15. and resolve with David, “ I will walk within  
 “ my house with a perfect heart,” Pfal. 101. 2. Let me  
 press upon you a few duties in general :

First,

First,—Let religion be in your families not a matter (by the bye) to be minded at leisure, when the world will give you leave, but the standing business of the house: let them have your prayers as duly as their meals. Is there any of your families but have time for their taking food? Wretched man! Canst thou find time to eat in, and not find time to pray in?

Secondly,—Settle it upon your hearts that your souls are bound up in the souls of your family. They are committed unto you, and, if they be lost through your neglect, will be required at your hands. Sirs, if you do not, you shall know that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man! hast thou a charge of souls to answer for, and dost thou not yet bestir thyself for them, that their blood be not found in thy skirts? Wilt thou do no more for immortal souls than thou wilt for thy beasts that perish? What dost thou do for thy children and servants? Thou providest meat and drink for them agreeable to their natures, and dost thou not the same for thy beasts? Thou givest them medicines and cherishest them when they be sick, and dost thou not as much for thy swine? More particularly:

1. "Let the solemn reading of the word and singing of "psalms and hymns be your family exercises," Isa. 34. 16. Job 5. 39. Psal. 18. 15. See Christ singing with his family, viz. his disciples: Matt. 26. 30. Luke 9. 18.

2. Let every person in your families be duly called to an account of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge to remember and profit by what they receive. See Christ's example in calling his family to an account. Matt. 16. 11. 13. 15.

3. Often take an account of the souls under your care concerning their spiritual estates: herein you must be followers of Christ, Matt. 13. 10. 36. 15. Mar. 4. 10. 11. Make enquiry into their condition; insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage good beginnings; follow them earnestly, and let them have no quiet for you, till you see in them a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected. Doth not conscience say, Thou art the man?

4. Look to the strict sanctifying of the sabbath by all your households, Exod. 20. 19. Levit. 23. 3. Many poor families have little time else: oh! improve but your sabbath days as diligently in labouring for knowledge, and doing your Maker's work, as you do the other days in doing your own work, and I doubt not but you may come to some proficiency.

5. Let the morning and evening sacrifice of solemn prayer be daily offered up in all your families: Psal. 92. 1. 2. Exod. xxx. 7. 8. Luke 1. 9. 10. "Beware they be not found among the families that call not upon God's name. For why should there be wrath from the Lord upon your families?" Jer. 10. 25. O miserable families, without God in the world, that are without family-prayer! What have you so many family-sins, family wants, family-mercies! what, and yet no family-prayers! "How do you pray—with all prayer and supplication, if you do not with family-prayer?" Ephes. 6. 18. Say not I have no time. What! hast thou all thy time on purpose to serve God and serve thy soul, and yet is this it for which thou canst find no time? Find but a heart, and I will find time—pinch out of your meals and sleep, rather than want for prayer. Say not my business will not give leave; this is the greatest business to save thyself and the souls committed to thee: besides, 'a whet will be no let.' In a word, "the blessing of all is to be got by prayer;" Jer. 29. 11. 12. 2 Sam. 7. 29. And what is thy business, without God's blessing? Say not I am not able. Use the one talent, and God will give increase, Math. 25. 24. &c. Helps are to be had till thou art better able; but if there be no other remedy, thou must join with thine abler neighbour. God hath special regard to joint-prayer, Jam. 5. 4. to 19. Acts 5. 10. 12. 2 Cor. 1. 11. and therefore you must improve family advantages for the performing of it.

6. Put every one in your families upon private prayer—observe whether they do perform it—get them the help of a form if they need it, till they are able to go without it. Direct them how to pray, by minding them of their sins, wants, and mercies, the materials of prayer. This was the practice of John and of Jesus, Luke 11. 1. 2. &c.

7. Set up catechising in your families, at the least once every week. Have you no dread of the Almighty's charge, that you should "teach these things diligently to your children, and talk of them as you sit in your houses," &c. Deut. 6. 5. 7. 8. 9. and 4. 9. 10. and 11. 18. 19. 20. and, "train them up in the way wherein they should go," Prov. 22. 6. (see the margin.) Hath God so commended Abraham, that  
the

he would teach "his children and household," Gen. 18. 19, and that he had many "instructed servants," Gen. 14. 14. (see the margin,) and given such a promise to him thereupon; and will not you put in for a share neither in the praise nor the promise? Hath Christ honoured catechising with his presence? Luke 6. 44. and you not own it with your practice? Say not, they are careless and will not learn: what have you your authority for, if not to use it for God, and the good of their souls? You will call them up and force them to do your work, and shall you not at least be as zealous in putting them upon God's work? Say not, they are dull, and are not capable: if they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them to learn how to work, and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of religion? Well, as ever you would see the growth of religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfil your my joy in going through with this duty.

Will you answer the calls of divine providence! Would you remove the incumbent, or prevent the impending calamities! Would you plant nurseries for the Church of God? Would you that God should build your houses and bless your substance? Would you that your children should bless you, that your servants should bless you? Oh! then set up piety in your families, as ever you would be blessed, or be a blessing. Let your hearts and your houses be the temples of the living God, in which his worship (according to all the fore-mentioned directions) may be, with constancy, reverently performed, Prov. 29. 1. "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Oh! be wise in time, that you be not miserable to eternity.

---

*To the Editor of the General Baptist Magazine.*

SIR,

A Reader of your excellent Miscellany would esteem it a particular favour if some of your correspondents would give a plain and comprehensive account of scriptural justification, so that an honest enquirer may be well satisfied when he is justified in the sight of God.

A.

To



The attention of all our readers, whether ministers or others, to the following letter, is earnestly requested. But it is particularly addressed to dissenting ministers of every denomination.

REVEREND SIR,

THE managers of the fund for the relief of the necessitous widows and children of Protestant dissenting-ministers, deceased, (which was first established in the year 1733,) being sensible that the institution was not so much known as it's great excellence and utility require, convened a general meeting of the subscribers to take into consideration such steps as might appear necessary in order to the farther promoting and increasing the same, when it was unanimously resolved,

That it be recommended to the different congregations in the kingdom to have sermons preached annually in behalf of the charity, and that a collection be made after such sermons, and remitted to the treasurer, EBENEZER MAITLAND, Esq. in Coleman-Street, London, for the use of the society.

At the first institution of this charity the annual sum given to the English widows was £5, and to the Welch widows £3, each; but, from the liberal contributions of the friends to the society, the managers were afterwards enabled to increase these sums from time to time, and the sum now given to the English widows is £8 : 8s. and to the Welch widows £6 : 6s. each. The managers have likewise occasionally given the sum of £10 each to those widows whose cases were particularly distressing; as also the sum of £10 for the apprenticing out such children of ministers, deceased, for whom application has been made.

The number of widows annually relieved has, for some years past, been upwards of 170; and the annual distribution has, for several years, exceeded the certain annual income nearly £500; and, considering the advanced prices in all the necessaries of life, and the peculiar and distressed situation of many of the widows, every friend to humanity must wish that the present allowance may still be farther increased. It is therefore hoped that your kind endeavours will be exerted in carrying the above resolution into effect, that the managers may thereby be enabled not only to continue, but augment, the present allowance to the poor widows, who, with their families, very much depend upon the society for support.

I shall esteem myself obliged by your answer, together with the names of such benevolent persons who may wish to promote  
the

the above useful institution, either by the payment of five guineas, as subscribers for life, or by annual donation, or otherwise.

I am,

Reverend Sir,

Queen-Street,  
Cheapside.

Your most obedient servant,

JOHN WEBSTER, Secretary.

P. S. To those benevolent persons who may be inclined to bequeath legacies, the following form is recommended:

Item, I give and bequeath unto the treasurer, for the time being, of the society, in London, for the relief of the necessitous widows and children of Protestant dissenting-ministers, the sum of £                    to be applied towards supporting and carrying on the charitable purposes of the said society.

---

INSCRIPTION ON THE GRAVE-STONE OF THE LATE  
MR. THOMAS GRANTHAM.

A memorial,

Dedicated to the singular merits, of  
A faithful confessor, and laborious servant of Christ;  
Who with true christian fortitude, endured persecution;  
Through many perils, the loss of friends and substance,  
And ten imprisonments for conscience sake.

A man endowed with every christian grace and virtue,  
The Rev. Mr. THOMAS GRANTHAM,

A learned messenger of the baptized churches,  
And pious founder, of this church of believers baptized;  
Who delivered to King Charles II. our declaration of faith;  
And afterwards presented to him, a remonstrance against  
[persecution;

Both were kindly received, and redress of grievances promised.

He died xvii. Jan. 1692, aged 58 years.

And to prevent the indecencies threatened to his corpse,

Was interred, before the west doors,

In the middle aisle of St. Stephen's Church, in this City;\*

Through the interest, and much to the credit, of

The Rev. Mr. JOHN CONNOULD,

By whom with many sighs and tears,

The

The burial service was solemnly read to a crowded audience;

When at closing the book he added,

This day is a very great man fallen in our Israel.

For after their epistolary dispute, in sixty letters ended,

That very learned vicar retained

The highest esteem and friendship for him whilst living,

And was at his own desire buried by him, May, 1708.

That Mr. Grantham was a very great man, appears

In those letters, and in his numerous printed works.

Also when engaged in public disputations,

Successfully displaying the well accomplished logician:

For to such exercises of skill and literature,

He was often called in that disputing age.

Blessed are the dead which die in the Lord, yea, saith the  
"spirit, they rest from their labours, and their works do  
"follow them."

N. B. This memorial, as it is called, was inscribed on the grave-stone of Mr. T. Grantham, as the editor is informed, at, or soon after, the death of his candid friend, the Rev. John Connould, Vicar of St. Stephen's Church, in Norwich; but was effaced by order of a succeeding Vicar of the same Church, not the first, but the second in succession to Mr. Connould. Since that time it has been preserved in the General Baptist Meeting-House in Norwich.

*To the Editor of the General Baptist Magazine.*

*May 21, 1799.*

MR. EDITOR,

HAVING frequently observed in the writings of the Psalmist, the language of execration much used; but especially in lately perusing the 109th Psalm; and though I have attempted it, my shallow capacity cannot account for it, therefore am led to solicit some of your correspondents to explain, how such a spirit manifested, in one who is called "the man after God's own heart," can be consistent with what our Saviour enjoins. Matt. v. 44. "Love your enemies, bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." Also 1 Thess. v. 15. "See that none render evil for evil, to any man," which directions appear to me, directly opposite to David's temper of mind in the above cited Psalm.

I refer it with submission to you, Sir, trusting that a few thoughts on this subject, may do good to more than yours,

KEZIA.

## RELIGIOUS INTELLIGENCE.

ON May 15th 1799, Mr. T. Orton was ordained to the pastoral office over the General Baptist Church at Hugglescote, late under the pastoral care of Mr. S. Deacon, Barton.

Service began about 10 o'clock, Mr. Whittaker, pastor of the church at Melbourn, began by reading suitable portions of scripture, prayed the first prayer, and read the hymns through the whole of the worship.

Mr. R. Smith, pastor of the church at Nottingham, delivered a short, striking, and instructive introductory discourse, on the nature of dissent, and the privilege of choosing our own ministers, &c.

Questions put to the church by Mr. Tarratt, pastor of the church at Kegworth, and the answers were returned in behalf of the church by Mr. Newbery, of Whitwick—Mr. Tarratt also put the questions to the minister, who returned his answers, which included his leading views of the doctrines of the gospel.—Mr. Tarratt then prayed the general prayer.

Charge to the minister, by Mr. B. Pollard, pastor of the church at Loughboro', from 1 Tim. iv. 16. "Take heed to thyself and to thy doctrine," &c.—Mr. Pollard concluded this opportunity with prayer.

Afternoon. Mr. Whittaker opened the meeting with prayer—Then Mr. R. Smith addressed the church in a very striking and powerful manner, from Heb. xiii. 17. Obey them that have the rule over you, &c. and concluded with prayer.

May the Lord make the whole a blessing to the pastor and his dear people!

April 28th 1799. Collections were made (for the young ministers fund) in the four principal branches of Loughboro' church, in three of which Brother J. Deacon preached on the occasion, and the sums collected were as follow.

	£.	s.	d.
Woodhouse-Eves	2	7	11
Quorndon	7	5	8
Loughboro'	3	4	0½
Rothley	2	2	0

Total £. 14 19 7½

THE Friends of the Mission to the South Sea Islands, have, in the course of the present month (May) had their annual meeting, and preached four sermons with a view to that object; as on former occasions.

The first sermon was preached on the morning of Wednesday, May 8, at Surry-Chapel, by the Rev. J. Findlay, of Paisley.

The second by the Rev. J. Tozer of Taunton, on the same day in the evening, at the Tabernacle, on *Isai. lxiv. 1.*—The third, by the Rev. J. Moody, of Warwick, on Thursday evening, May 9, at the Chapel in Tottenham Court Road, on *Zech. ix. 10.*—The fourth, by the Rev. G. C. Broadbelt, Rector of Aston Sandford, and perpetual Curate of Loudwater, Bucks, on Friday morning, May 10, at St. Luke's Church, Old Street, on *Isai. lxiii. 6, 7.* All the places were crowded as usual.

All the meetings of the society, for business, were held at Haberdasher's Hall, Staining Lane, except that on Thursday morning, which was held at the Rev. J. Towers's Meeting-house, in Barbican.

In the evening of May 10, was a meeting of the Baptists, who are engaged in conducting the Mission to the East Indies; to spend some time in devotional exercises with four men, and four women, (with four children,) who are since gone, as Missionaries to Hindóstan. The Rev. A. Fuller of Kettering, gave a short account of the progress and present state of that Mission. The Rev. Dr. Rippon proceeded in prayer; and after him, the Rev. W. Button, the Rev. Thomas Thomas, and the Rev. Timothy Thomas, all of London, prayed in succession. The Rev. A. Booth gave out the Psalms and Hymns, which were sung at proper intervals, and read several passages of scripture; after which he gave a very faithful and affectionate exhortation to the four men, and concluded with prayer. The whole service was conducted with great solemnity; and we trust the many earnest supplications then presented before the Lord, will be mercifully answered to the Missionaries, and to those to whom they are sent.

This service was in Mr. Booth's meeting-house, Great Precot Street, Goodman's-fields; and continued above three hours.

## OBITUARY.

---

ON May 2nd, 1799, died at Beaumannor, near Loughborough in Leicestershire, John Pepper, farmer and grazier, aged 63, many years a very sober, regular member with the General Baptists.

ON April the 28th, his youngest daughter, who had some time been his house-keeper (he being a widower) went to the neighbouring church to be married, with the most cheerful consent of her father, who had usually enjoyed very good health and spirits, and his bloom and vigor was rather unusual for a man of that age. While his daughter was gone as above related, he was seized with a pain and swelling in his right wrist, at the very time the ceremony was performing! This greatly damped the spirits of all his children and relations at their return. He grew rather worse that day—was still worse on the 29th, but worked a little—in the evening surgical assistance was obtained—a mortification soon made it's appearance, which baffled every effort to stop it's progress—it ran through his frame, and concluded his pilgrimage here on May the 2nd—he was buried in the Baptist burying-ground at Woodhouse-Eves on the 4th, six days from the time he was taken—when a funeral sermon was preached on the occasion; to a very serious audience from our Lord's words, Matt. xiii. 13. " Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

ON February the 14th, 1799, died at Marsh Chapel in the county of Lincoln, Mr. John Bratley, aged 74. He was about 35 years Pastor of the General Baptist Church; late of Tetney, which about 16 years ago, was removed to Marsh Chapel. This remove was occasioned by the meeting house being sold.

Mr. B. was born at Grainthorpe in the same county, the circumstances of his parents were such as prevented them giving him any better education than merely reading and writing. He entered on his ministerial labours about the 34th: year of his age, the church being at that time destitute of a preacher. He was chosen by the people, and ordained by the Rev. Gilbert Boyce of Coningby, about the year 1764. During the greatest part of his life his outward circumstances were far from affluent; having a very large family of children, and many years exercised with severe bodily afflictions, especially towards the close of life; which rendered him incapable

ca table of preaching in the winter season. His place in winter was therefore supplied by the present assistant preacher Mr. Benjamin Kiddall and others, who occasionally labour amongst them. With pleasure we add that during the many severe trials with which he was exercised, he manifested a spirit of resignation to the will of God. It is hoped he died in the faith of Jesus, and is now enjoying that rest which remains for the people of God. At his request a discourse was delivered by Bro. Smedley of Killingholm, in the methodist meeting house in Grainthorpe, from 2 Cor. xiii. 11.

May 14th. died Mrs. Elizabeth Johnson, wife of Mr. Edward Johnson, of Woodhouse-Eves. She had been many years a member of the General Baptist church at Loughboro'. She had long been in a very feeble state of body, being 70 years of age—but on the 13th she had walked out as usual, eat her supper, and went to bed as at other times. No alteration was perceived by her husband in the morning; but her servant going into her room soon after, found her very ill. She remained speechless, except a word or two, and died about 4 o'clock in the afternoon, and was thus removed into that state where she will "receive for the things done in the body according to that which she has done, whether it be good or bad." My soul art thou ready for such a call?

Mary Rawlins of Quorndon, far advanced in years, many years a hearer of the General Baptists, went to bed in her usual state, on the evening of the 14th of May—Her family heard her in her room in the morning of the 15th, but did not go in, hearing nothing amiss.—But when her daughter-in-law took her breakfast, she found her quite lifeless!—Strokes like these, how loudly do they call on sinners and saints too, to remember that at such an hour as they think not the Son of Man may come.

A few days ago the Rev. Dr. Towers departed this life. His remains were interred in the burying ground in Bunhill-fields, on the 28th instant.

O that ministers and christian professors of every denomination, may awake, and labour for Christ, while it is called to-day! The night cometh fast upon us, when no man can labour!

THE  
General Baptist Magazine

For JUNE, 1799.

---

BIOGRAPHY.

---

LIFE OF THE REV. DANIEL WILLIAMS, D. D.

---

*Prefixed to his Practical Discourses, 2 VOLS. 1738.*

---

“ THE Memoirs of his life are put together, partly from  
“ the accounts already published \*, and partly from what  
“ was remembered from his own mouth, and the infor-  
“ mation of his family and intimate friends; and I be-  
“ lieve they will be allowed, when taken together, to  
“ make as considerable a character for understanding and  
“ judgment, for honesty and integrity, for wisdom and  
“ conduct in affairs, for courage and zeal, and for useful-  
“ ness and beneficence, as almost any man’s, of his order,  
“ in the time in which he lived.

W. HARRIS.

DR. DANIEL WILLIAMS was born at Wrexham, in the county of Denbigh in Wales, about the year 1643 or 1644. It appears that he laboured under some disadvan-

\* By Dr. EVANS in his *Funeral Sermon*, and Dr. CALAMY in the Second Volume of his *Continuation*.



tages in his education, which would have cramped a common genius, and hindered it from ever rising beyond a vulgar pitch; but the natural vigour and strength of his mind, improved by uncommon diligence and application, made up the want of such helps which many others enjoy in their early years. His rising to so great a capacity of usefulness under so few advantages, must be allowed, instead of detracting from him, to add considerably to his real worth. This disadvantage appeared in nothing so much, as in the want of ease and purity in his style, which is commonly formed in younger life.

He was a lover of serious religion from his youth, and was one of the first of the rising generation, who entered into the ministry, after the ejection in 1662. He says of himself, "That from five years old he had no employment but his studies; and that by nineteen he was regularly admitted a preacher\*." He freely owned himself a Non-conformist at a time when he knew it must expose him to great straits and hardships: Whereas if he could have satisfied himself to submit to the terms of the national establishment, his intellectual furniture, joined with his uncommon sagacity and dexterity, and unwearied diligence, would have given him as fair a prospect of preferment, as almost any of his contemporaries could pretend to.

When he had spent a few years in preaching occasionally in several parts of England, and found the times so frowning and discouraging to Dissenters, that he had little prospect of pursuing his ministry without great hazard; Providence very seasonably opened him a way for service in Ireland: where even in those times, the government thought fit to treat men of his principles, amidst a swarm of bigotted Papists, in a very different manner from their brethren in England, and from the difficulties brought upon them in Ireland since.

As he made an occasional visit to the pious Lady Wilbraham of Weston in Salop, he received an unexpected invitation to be chaplain to the countess of Meath in that kingdom: He readily accepted it; and here he found a refuge from the storm, and a considerable opportunity of service.

After some time he was called to the pastoral office in the city of Dublin, in a congregation of principal figure, who used to worship God in Woodstreet. In that kingdom he had an opportunity of publick service, for near twenty years,

\* Preface to the *Defence of Gospel Truth.*

by his labours in the pulpit, by his prudent advice, by improving the interest he obtained in persons of the highest rank, and by several other methods, in which Providence chose to make him a general blessing. Here he filled his station with unusual acceptance, in great harmony with his brethren in the ministry, and respected by most who were hearty Protestants in that kingdom. Here he married his first wife, who was not only a lady of distinguished wisdom and piety, but of an honourable family, and considerable estate; and so, by the bounty of Providence, he came to be in a more plentiful circumstance than most of his brethren, and a greater capacity of usefulness, all his life.\*

In the troubles of Ireland in the latter end of King James's reign, he was driven from thence, after escaping some threatening dangers by the tyrannical and violent proceedings of a popish administration. The Romanists at that time were more insolent there, than here; and his warm opposition to Popery did not a little expose him. When he could not continue there any longer in safety, he came over to England in 1687, and made London the place of his retreat, where he was soon observed and esteemed. Here he was of great use upon a very critical and important occasion. Some of the court agents did at that time endeavour to bring the Dissenters in this city into an address, upon the King's dispensing with the penal laws. In a conference at one of their meetings, upon that occasion, in the presence of some of the agents; Mr. Williams bravely declared, "That it was with him past doubt, that the severities of the former reign upon the Protestant Dissenters, were rather as they stood in the way of arbitrary power, than for their religious dissent; so it were better for them to be reduced to their former hardships, than declare for measures destructive of the liberties of their country; and that for himself, before he would concur in an address which should be thought an approbation of the dispensing power, he would chuse to lay down his liberty at his Majesty's feet." He pursued the argument with such clearness and strength, that all present rejected the motion, and the emissaries went away disappointed. There was a meeting at the same time of a considerable number of the city clergy, waiting the issue of their deliberations, who were greatly animated and encouraged by this brisk resolution of the dissenting ministers.

\* See her exemplary character, in her Funeral Sermon by Dr. Calamy.

He was of great use to such who came after him from Ireland into these parts, when things were carried to extremities, and they were in constant danger of being sacrificed to the cruelty of Tyrconnel, and his army of cut-throats. He not only gave them considerable assistance himself, but stirred up compassion towards them among his acquaintance, which was large and extensive, to the utmost of his power.

After the glorious Revolution in 1688, in which none more heartily rejoiced than he, he was not only sometimes consulted by King William about the Irish affairs, with which he was well acquainted, but was often regarded at court on the behalf of several who fled from thence, and were capable of doing service to the government. He received great acknowledgments and thanks upon this account, when, in the year 1700, he went to Ireland to visit his old friends, and to settle some affairs relating to his estate; and even from several who at first had been apt to censure his quitting Ireland too hastily, for want of courage, or too great a concern for his own safety.

After he had spent some time in preaching occasionally about the city of London, with general acceptance and great esteem, and not without several motions made for a settlement, at length, about the latter end of 1688, upon the sudden death of Mr. John Oakes, he was chosen to succeed him, in his numerous congregation at Hand-Ally, in Bishopsgate-street. The call being unanimous, he accepted it and continued with them in the service of the gospel twenty-seven years. He was then in the vigour of life, and used to say, "He desired a station in which he might have a great deal of work, and a little wages."

From the time of his coming to London, he conversed much with the eminent Mr. Richard Baxter, by whom he was greatly esteemed; and sometimes preached for him in his turn at the Merchants Lecture at Pinners-Hall, when he was indisposed. Upon Mr. Baxter's decease, he was chosen into that Lecture, in his room, 1691. A considerable interest was made against him, in favour of Mr. Woodcock, who was a learned man, and had been a noted tutor in the university. It happened that the electors were equally divided; and it was immediately agreed to appeal to Providence by a lot, which fell upon Mr. Williams, and there was a general acquiescence in him. Upon this occasion it was said by one, who was a good judge of men, and not preju-

prejudiced in his favour, "That though he had served Mr. Woodcock as his friend, and who exceeded him in learning, yet he thought Providence had clearly determined the matter, and that Mr. Williams was a man of the best natural parts of any man in England\*."

It was not long after, that there were frequent clashings in the discourses of some of the Lecturers; and the supporters were divided. And though frequent attempts were made to prevent misunderstandings, yet in a little time the heat was revived again. At length a design was formed to exclude Mr. Williams out of the Lecture, for preaching against some Antinomian points, which began to be openly espoused by some. This being discovered, was vigorously opposed by far the greater number of the subscribers to the Lecture, who, at length, when no proposal for peace would be admitted, raised another Tuesday-Lecture at Salters-Hall. Three of the old Lecturers, Dr. Bates, Mr. How, Mr. Alfop, accompanied Mr. Williams; and two more were added to them, Dr. Annesly, and Mr. Richard Mayo: But this occasioned a great deal of noise and clamour.

It was about this time that Dr. Crisp's works were reprinted in one volume, with some additional pieces by his son, with an attestation prefixed by some ministers of London, to the genuineness of those additions: But the matter was managed in such manner, that it was apprehended that an ill use would be made of their hands, and which they never intended. Upon this occasion Mr. Williams, at the desire of several of his brethren, wrote his Gospel Truth stated and vindicated: In which he reduces the controversy to certain heads, and distinctly states the truth and error, under each of them: then he proves the latter to be Dr. Crisp's opinion from his own express words; and shews distinctly what the difference is not, and what it really is; and then confirms the truth opposed, by proper reasons; and by the testimony of the Westminster Assembly, the New-England Synod, and the Congregational Elders at the Savoy, and of particular writers who were most generally esteemed. And, lastly, he gives the grounds of the Doctor's mistake. Of this book Mr Alfop gives the following character, "That it was fairly written, rationally argued, exactly methodized, and piously designed †."

\* Mr. Jer. White.

† A Faithful Rebuke, &c.

It was first published in March 1692, with an approbation annexed of several principal ministers in London. The second edition had a larger number of hands; and to the third, was added a postscript, for the clearing several truths and facts. He wrote his Defence of Gospel Truth, in answer to Dr. Chauncy, who first attacked him with great heat. This answer was allowed by the best judges, and some who were not of his opinion, to be writ with great strength of judgment, and with a christian temper. The point of the gospel's being the law of Christ, is nervously argued and supported. Some time after he wrote his Man made righteous, upon the subject of justification, in which he had a particular sentiment peculiar to himself: with a large appendix, in answer to Mr. Mather. This was written with a great compass of thought, and with great vigour and force. There was some debate between him and Mr. Stephen Lob, who had charged his Gospel Truth with favouring Socinianism. This occasioned an appeal on both sides, to Dr. Stillingfleet, then bishop of Worcester, and to Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed great masters of that controversy. They both honourably acquitted him of the charge, with many expressions of great respect to him. This debate was closed with a small tract entitled An End to Discord; in which he distinctly states the opinion of the Orthodox, the Socinian, and the Antinomian, about Christ's satisfaction. He disclaims the Socinian notion; and afterwards drew out a Renunciation of Antinomian errors, from several principal congregational ministers. Though this controversy drew a great deal of trouble and opposition upon him, he had the satisfaction to see his labours give a mighty check to the spreading of Dr. Crisp's opinions; and cheerfully submitted to the disposal of Providence, which allots to every man his work and his treatment.\*

It cannot be denied but he had hard measure from some violent spirits of those times. There was a terrible assault made upon his reputation with respect to his morals. Some were for strictly canvassing his conduct and behaviour, in all places where he had lived, even from his younger years. Hereupon he threw himself upon the body of the dissenting ministers, in and about the city, who chose a committee on purpose to hear any thing which could be alledged against him,

\* See a further account of this controversy in Mr. Nelson's Life of Bishop Bull.

and what he had to offer in his own vindication. The committee took a great deal of pains, heard all pretensions, and spent about eight weeks in the affair, and then made their report to the body of the ministers, who were expressly summoned for this purpose, April 8, 1695, and met to the number of sixty. They declared, "That it is the unanimous opinion of the united ministers, upon the report brought in by the committee, and the further account of those of the committee present, that Mr. Williams is entirely clear and innocent of all that was laid to his charge."\*

Though great prejudices were raised against him in the minds of many, by the violence of this prosecution, yet his own congregation stood firm by him through the whole course of this trouble, and he had many hearty friends all over the city, who pitied and prayed for him, and did all they could to assist and comfort him, while the malice of his adversaries was so violent and impetuous. It was observed by many that God gave him that calmness and sedateness beyond his natural temper, and that presence of mind under all the injury and provocation of this eager prosecution, as redounded greatly to his honour, and effectually defeated the designs of his enemies against him. He lived to see the minds of many softened who were most incensed against him; and to convince not a few of their mistakes in the doctrines contended for, and in their opinions concerning himself. This affair in all its circumstances, was as remarkable an instance, in its kind, as perhaps the age produced, of the violence of a party spirit, and how far an intemperate zeal for a favourite opinion, will sometimes transport men beyond all the bounds of reason and prudence, and all the laws of religion and humanity too.

*(To be continued.)*

\* See a more particular relation of this matter in the Postscript to the third edition of Gospel Truth.

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

---

*Continued from page 193.*

---

LIFE OF DR. ROWLAND TAYLOR, MINISTER OF  
HADLEY, IN SUFFOLK.

**T**HIS Rowland Taylor was doctor of civil and canon law, and lived with Dr. Cranmer, archbishop of Canterbury. And when he was presented to the parsonage of Hadley, he left the archbishop's house, and resided in his parish, where he constantly preached the word of God, and led a life of exemplary virtue and piety. He was remarkably charitable to the poor people in his parish, whom he relieved liberally himself and persuaded his rich neighbours to do the like. His wife was a discreet woman, and his children were educated in religion and good learning. And thus happily, and beloved of his parishioners, lived this good man, during the reign of King Edward the Sixth.

But in the beginning of the reign of Queen Mary, one Foster, a lawyer, and one John Clark, of Hadley, resolved to set up popery in Hadley church, on Monday before Easter, and had caused an altar to be built in the chancel for that purpose, but in the night it was pulled down; then they built a second altar, and brought Mr. Averth, parson of Aldam, the next parish, to say mass, on Tuesday in Passion-week.

Dr. Taylor being in his study, and hearing the bells ring, came to the church, supposing something was there to be done, relating to his office, but found the church doors all fast; so going to the chancel door, and lifting up the latch, he came in, and there he found the priest in his habit, going to say mass, and surrounded with a company of armed men, to keep him from being disturbed.

Dr. Taylor presently demanded of the priest, How he durst be so bold to enter into the church of Christ, to profane and defile it with his abominable idolatry?

Mr. Foster with great fury replied to Taylor, Thou traitor, what dost thou here, to let and disturb the Queen's proceedings?

Dr.

Dr. Taylor answered, I make no commotion; it is you papists that make the commotion: and it is against the canon law, which commandeth, that no mass be said but at a consecrated altar.

Whereupon the priest would have desisted from saying mass.

But Mr. Clark said, Mr. Averth, be not afraid, you have a super-altar (that is, a consecrated stone, about a foot long, to lay upon the altar); go on with your business.

Then they forced Dr. Taylor out of the church, and went on with their mass.

And in a few days, Clark and Foster sent an account of this matter to London, to the Lord Chancellor, bishop of Winchester, and complained of Dr. Taylor.

And the bishop commanded Dr. Taylor, on his obedience, to come forthwith to him, to answer to such complaints as were made against him.

Dr. Taylor, upon receipt of the summons, prepared for his journey; but his friends were very earnest with him to have fled beyond sea, to save his life, which they told him was now in great danger if he went to the bishop; but he refused their advice, and told them, he thought it his duty to stay and defend the doctrine he had taught, and that he could not die in a better cause; and more words to the same effect. So, leaving his cure to a godly priest, one Richard Yeoman, he went to the bishop of Winchester.

As soon as Bishop Gardner saw Dr. Taylor, he reviled him, and called him traitor and heretic.

But Taylor answered, I am neither traitor nor heretic, but a true subject, and a faithful Christian.

Then the bishop gave him ill language.

And Taylor told him, he had broke his oath both to King Henry the Eighth, and to his son King Edward.

The bishop said, it was Herod's oath, unlawful, and therefore ought to be broken; and he said, he had done well in breaking it. And I thank God, said he, I am come home again to our mother the catholic church of Rome; and so I would thou shouldst do.

Taylor answered, Should I forsake the church of Christ, which is founded upon the true foundation of the apostles and prophets, to approve those lies, errors, superstitions and idolatries, that the popes and their company at this day so blasphemously do approve? Nay, God forbid.



Let the pope and his, return to our Saviour Christ and his word, and thrust out of the churches such abominable idolatries as he maintaineth, and then true christian men will turn to him. You wrote truly against him, and were sworn against him.

There was more of the like discourse between the bishop and Dr. Taylor. And the bishop was angry with him for speaking against the mass, as being idolatrous, and then sent him to the King's-Bench prison, commanding him to be straitly kept.

A while after he was brought to St. Mary-le-Bow church in London, to the court of Arches, where he so stoutly defended priests marriages by scripture, the primitive fathers, and by the civil and canon law, that the judge could give no sentence of divorce against him, but deprived him of his benefice, because he was married.

He was several times brought before the bishop of Winchester, and the articles charged against him were chiefly three:

1. That he maintained priests marriages to be good and lawful.
2. That he denied the presence of Christ's natural body and blood to be in the sacrament of the altar, or that it was a propitiatory sacrifice both for the quick and dead, or that it ought to be worshipped with divine honour.
3. That he affirmed the Pope to be Antichrist, and Popery Antichristianity.

For these things he was adjudged and condemned as an heretic, and delivered to the secular power, and put into the Poultry Compter, and there degraded by the bishop of London. After his dégradation, his wife, and son Thomas, and servant, were permitted to come to him, and sup with him. He said the English litany with them; gave his wife and son good counsel to be stedfast in the true faith and religion, to fear God and serve him; and advised his wife to marry again when she should meet with an agreeable person: and so they parted with tears. He gave his wife an English Common Prayer Book, and his son a Latin book.

On the 5th of February, 1555, Dr. Taylor was brought from the Compter early in the morning, to an inn without Aldgate, and there delivered to the sheriff of Essex, who conveyed him to the town of Chelmsford, twenty-five miles from London, and there the sheriff of Suffolk received him.

Here

Here also the sheriff and others commended the doctor's piety and learning, and said, it was a pity that he should throw his life away, who was likely to live many years; and persuaded him to recant his errors, and return to the mother-church of Rome, with many words to the like purpose. And so the sheriff drank to him, and the rest of the company did the like: when they had all drunk they gave the cup to the doctor. He paused awhile, and then said;—"Mr. Sheriff, and my masters all, I heartily thank you for your good wishes; I have considered your counsel, and, to be plain with you, I do perceive that I have been deceived myself, and am like to deceive a great many in Hadley of their expectation."—With that word they all rejoiced.—Yea, good Mr. Doctor, said the sheriff, God's blessing on your heart, hold you there still; it is the most comfortable word we have yet heard you speak. Why should you cast yourself away? Play the wise man's part, and I dare warrant you shall find favour.—But the Doctor said no more.

At last the sheriff said; Good Mr. Doctor, what meant you by saying 'you have been deceived yourself, and thought you should deceive many in Hadley?'—"My meaning (said the doctor) is this; you see I am a fat corpulent man, and I thought to have died in my bed, and to have been buried in Hadley church-yard, but herein I see I was deceived; and there are many worms in Hadley church-yard, which should have had good feeding on my carcase, which they have looked for many a day, and now they are also deceived." At this answer they were all surprised.

The sheriffs of Suffolk brought the doctor to Lancham in Suffolk, where he staid two days; and then they came to Hadley, on Saturday, February the 9th, 1555. As they came over the bridge, a poor man with his children met them; and when he saw the doctor he kneeled down, and cried aloud;—O dear father, and good shepherd, Dr. Taylor, God help and succour thee, as thou hast many a time succoured me and my poor children! The sheriffs rebuked the poor man for so crying out.

The streets of Hadley on both sides were filled with people, who beheld him with tears in their eyes, and cried out lamentably; There goes our good shepherd, who faithfully taught us, and had a fatherly care for us; Good God, comfort and strengthen him!—with many more such like speeches. But the sheriff and his men rebuked them sharply for it.

When he came to the alms-houses, what money he had left, he gave among the poor people that were there. \*

When they came to Aldham Common, where was a multitude of people, the doctor asked, what place it was, and why there was such a concourse? They told him it was Aldham Common, the place where he was to suffer, and the people came thither to see him; then he alighted from his horse, and said,—God be thanked, I am even at home.

The people, as soon as they saw him, cried out, God save thee, good Dr. Taylor, Jesus strengthen thee, the Holy Ghost comfort thee: with many more such godly prayers and wishes.

The doctor would have spoken to the people, but the sheriff would not permit him. So he sat down and called one Soice to him, and said, I pray thee, Soice, come and pull off my boots, and take them for thy pains, for thou hast long looked for them, so now take them. Then he pulled off his clothes to his shirt, and gave them away. Which done, he said, with a loud voice; Good people, I have taught you nothing but God's holy word, and those lessons which I have taken out of God's blessed book the Bible, and am come hither this day to seal it with my blood.

With that word, one Homes, a yeoman of the guard (that had used Dr. Taylor cruelly by the way) struck him on the head with a staff, and said, Is this keeping thy promise, thou heretic? Then the doctor, seeing they would not let him speak, kneeled down and prayed; and a poor woman kneeled down and prayed with him, whom the officers endeavoured to pull away from him, but could not. When the doctor had ended his prayers, he went to the stake and kissed it, and set himself in a pitch barrel, which they brought for him to stand in, and so stood with his back against the stake, with his hands folded together, and his eyes looking towards heaven, and so he continually prayed.

Then they bound him with chains to the stake; and the sheriff called one Richard Doningham, a butcher, and commanded him to set up the faggots; but he refused, and said he was lame: then he appointed one Mullen and Soice, and one Warwick and Robert King; these four set up the faggots and made the fire, which they did very diligently.

And Warwick threw a faggot at doctor Taylor, which broke his head, so that the blood ran down his face. Then said Dr. Taylor, O friend, I have harm enough; what needs

needs that? Then Dr. Taylor repeated the 51st Psalm in English; whereupon Sir John Shelton struck him on the lips, saying; Thou knave, speak Latin, or I will make you. At length they set fire to him; and Dr. Taylor, holding up both his hands, called upon God, and said; Merciful Father of heaven, for Jesus Christ, my Saviour's sake, receive my soul into thine hands. And he continued so, standing with his hands folded together without moving, till Soice with an halbert struck him on the head, and beat out his brains, and his dead body fell down into the fire, where it was soon consumed to ashes. Thus this faithful servant of God gave his life for the testimony of the truth, and happily slept in the Lord.

---

## CORRESPONDENCE.

---

*To the Editor of the General Baptist Magazine.*

REV SIR,

THE following are the reflections of a fond mother upon the loss of two male infants; I hope they will be viewed with that candour, which the genuine effusions of the heart, without any pretence to taste or criticism in style, may deserve.

Your's, &c.

MATILDA.

---

*Reflections, &c.*

---

WITH what solicitude, O! my children, did I watch over you! How often have ye been the pleasing burden of my arms! But, alas! no sooner was the flower unfolded in infantile beauty, than it was cut down! Nor was I deprived of one alone—but, ‘twice my peace was slain!’

My mind revolves every moment of past joy with delight, and with sorrow. In the review of former happiness, I feel  
a transient

a transient gleam of joy ; the transports of a mother revive in my breast—but, how cutting the reflection, that these joys are blasted, that this happiness is no more ! All my affections rush at once upon my soul like a torrent, and overwhelm me. I cry out, with the despairing mother ;

Invidious Death ! o'er all prevailing ;  
 Monster ! hated here below :  
 Like thee, O tyrant, never failing,  
 Shall those tears of sorrow flow.

But I would call God and religion to my aid. Prayers and tears cannot restore them. Submit, O my soul ! to the dispensations of that beneficent being who first bestowed the blessing.

Perhaps he has called them in mercy from some impending woe ; or, in mercy to their too fond parents, he has cut this earthly tie ; for God is a jealous God.

In life they might have been miserable ; in death they are happy. But stop—I will not think them dead. They are not confined in the grave. Their happy spirits are risen, clad with true glory and crowned with immortality. They are gone to reign in eternal day, far beyond the reach of sorrow, vice, or pain. Their little hands now hold an angel's harp. Their voices, which I was so delighted to hear, now warble sweet praises to the Lord of all ; and their brows are now encircled with never-fading flowers. Shall I then repine ? Shall I wish them from the skies ? Can I desire their presence in this vale of sorrow, and sacrifice their happiness to maternal affection ? Forbid it, Religion ! Forbid it, O my soul ! I would not—no—I would not interrupt their bliss.

When I descend into the grave, from whence I have lately had so narrow an escape, may I then meet my angel-babes at the gates of paradise above, and may they conduct me into the glorious mansions of eternal blessedness !

Then shall we never, never be parted more, through all the countless ages of eternity.

Their little, innocent, engaging ways,  
 Remembrance, oft with sorrow, brings to mind ;  
 While from mine eye the gushing tear betrays  
 How close each image round my heart is twin'd.

But

But hark ! Religion seems to speak—"be still,  
The Lord will do what's pleasing in his sight ;"  
I bow with resignation to thy will,  
And cheerful own, that all thou dost is right.

Thrice happy infants, say, what joys divine  
Are now your portion in that world of bliss ;  
Where babes in Christ, as sons of glory shine,  
And all is pleasure, harmony and peace ?

Their kindred angels, happy spirits, dwell,  
For ever celebrating Jesu's praise ;  
While all the strife is, who shall most excel,  
And sing redeeming love in highest lays.

Hail ! dearest babes, from sin and sorrow free,  
Your little breasts no longer throb with grief ;  
Réleas'd from pain, exempt from misery,  
You thank the lenient hand that gave relief.

---

HAPPINESS.

*A Vision.*

---

AS I was meditating one evening on the folly of human pursuits, I fell asleep, and the following scene was presented to my imagination :—I thought I was suddenly transported to a wide extended plain covered with an innumerable multitude of people. It is impossible to describe the hurry and confusion of the scene ; old age, trembling with eagerness and debility, endeavoured to push forward with the celerity of youth ; while the young, hurried on by the impetuosity of desire, were filled with hope and animation.

As I was gazing around me, and wondering what motive could draw such a vast concourse of my fellow creatures together, a venerable figure accosted me in the following manner :

" You seem, young man (said he) by the surprise in your countenance, a stranger to this place ; permit me, therefore, to inform you, that this vast multitude are all in the pursuit of happiness. Turn your eyes (continued he) to the east, and you will discover, through a glass, which Hope constantly

constantly holds up, the goddess of happiness, seated upon a lofty mountain, and surrounded with a radiance that eclipses the sun." I immediately looked and beheld the goddess. She appeared lovely, though majestic, and leaned towards me with the most condescending air; with her right-hand she presented me the garland of renown, in her left she displayed wealth and unadulterated pleasures, and upon her footstool was inscribed in letters of gold, "The empire of happiness shall be extended over the whole earth."

As soon as I had taken this pleasing view my guide resumed his discourse.—"It has often been observed (said he) and more frequently proved by experience, that the glass of Hope is fallacious, and represents the goddess nearer than she really is, that it magnifies every desirable object, and renders the difficulties of attainment that lie between almost invisible. But notwithstanding this, all view happiness through the delusive medium; and the picture which Hope impresses upon the fancy elevates the soul with joy, and well supplies the place of real possession!

"But tell me (returned I, with some degree of impatience) the meaning of what I see.

"Here are numbers shining in all the pride of gaiety, pursuing the path before us, which on all sides is adorned with extravagance, and echoes with the most inconsiderate laughter, while the path behind us is crowded with a race of mortals exactly the reverse. There no ostentation is discovered, nor merriment heard. The miserable travellers seem dead to every joy but that of picking up the glittering dust which abounds in this road, and laying it by in secure places for the enjoyment of others.

"There are likewise several other paths which wind in various directions, filled with men of different descriptions, and who appear warm in the pursuit of other objects. I am confounded what conclusion to draw; for is happiness of such a nature as to be found by the various and opposite pursuits of mortals?

"Attend, O child of the dust! (replied my conductor), The path which thou seest straight before thee, smiling with the beauty of spring, the luxury of autumn, and the magnificence of art—is the path of sensual delight." Let us for a moment observe this assembly of mirth, and see whether their felicity be real or specious. Immediately we stepped forward into the throng, and were almost deafened with the shouts of applause and bursts of merriment. "Surely," said I, "this is the  
road

road to happiness, or rather happiness itself. Here no cares intrude, but pleasures dance in a perpetual succession. Here the goddess of happiness bestows her choicest favours; it is here she shines with peculiar benignity—surely these people are happy.—

“What rhapsody is this,” replied my guide; “dost thou think that true happiness dwells with uproar and confusion in the feasts of drunkenness, and in the haunts of lewdness? Is there any thing in their enjoyments worthy the participation of an immortal soul? Remember, O youth! that true bliss is of a more refined, more heavenly nature. Every man carries in his breast his own happiness or misery, and how great must the misery of that man be whose conscience accuses him, who dare not look into his own soul! This is the man of mirth. He has no solid peace or comfort within himself. Reflection, which is a perpetual source of bliss to a good man, is torment to him. He therefore seeks to drown all knowledge of good or evil in sensual enjoyments. Behold him in the assembly of mirth, flushed with wantonness and wine. You may, perhaps, imagine him happy; but view this son of merriment in his retired hours, when the power of wine has forsaken him;—then you behold his haggard eye—his melancholy look—his faltering step. He looks into his own breast for comfort; but no comfort can it afford. He cries out, “I am miserable in myself. I will therefore seek for felicity in sensual enjoyments.”

“But what need is there,” continued he, “for these reflections? Cast your eyes about you, and you will soon discover the truth of what I have said!”

No sooner had he spoken, than, turning myself round, I beheld a young man, pale, emaciated, miserable. I went up hastily to him, and, without any introduction, asked him the cause of his unhappiness. “Alas!” said he, “the gay and smiling scenes, which in this fatal road present themselves on every hand, were the cause of all my calamity—of all my woe. Charmed by the delusive prospect of sensual pleasures, I cast away from me the sacred duties of religion and virtue, and eagerly embraced these shadowed joys; these real miseries. O, Virtue! how have I deserted thee! O, Religion! how have I dishonoured thee! O, my God! how have I provoked thee! And what have I got in exchange for the peace of Virtue, the glorious prospects of Religion, and the support of Deity?—Nothing; nothing but pain and anguish, and eternal damnation.”



He would have proceeded, but excess of grief denied him utterance ; every word had entered into my soul, and absorbed all my faculties. My benevolent guide took him very tenderly by the hand, and addressed him in the following manner ;

“ Most deluded young man, thou hast now experienced the slavery and misery of vice : too hard it presses upon thy soul, and would tempt thee to despair of ever attaining the joys and comforts of religion. But there is consolation for thee in the word of Truth. This presents to thy view a pardoning Deity, ever willing to receive the returning prodigal ; rely therefore, stedfastly rely upon his mercy, as exhibited in the death of his dear Son. His bowels yearn over you—he longs to be your God and Saviour. Arise then and leave this destructive road—exchange the torments of a guilty conscience for the peace of God, which passes all understanding, and enjoy the delightful hope of everlasting blessedness !”

At these words, methought his fears vanished, and we all pressed forwards towards Happiness, in the path of “ faith, which worketh by love.” N.H.

---

*To the Editor of the General Baptist Magazine.*

### A Character described.

---

AGRICOLA is a man who was blessed with the advantage of a religious education ;—he considers himself a subject of divine grace ; he dates his conversion about twenty years back : from that time, for several years, he uniformly enjoyed, in an abundant manner, those consolations which flow from the smiling countenance of a reconciled God, and flattered himself that he should have dwelt on the mount till he should have been called to pass over Jordan. (This, perhaps might induce him to put too much confidence in his frames and feelings, and to walk not sufficiently watchful). In process of time, however, his joys began to abate, his pleasures to decline, and his consolations to subside. His confidence in God has, nevertheless, continued to this day, almost without in-

intermission unshaken, and his dependence on the divine promises inflexible ; for, having experienced himself to be dead to sin, through an internal aversion to, and disapprobation of, the same, and his heart drawn out in love and affection to God and his people, his feeble faith has been kept alive, and his evidences respecting his own state scarce ever beclouded, and never totally obliterated.

He is, notwithstanding, a man of sorrows, and acquainted with grief ; it is now no more with him as heretofore ; and He whom his soul loveth, has withdrawn himself and forsook him ! He has now spent many tedious years lamenting and exclaiming, “ Oh, that I knew where I might find him ! —Why is his chariot so long in coming ; why tarry the wheels of his chariot ?—O that I were as in years past, when the candle of the Lord shone upon my head,—as in the days of my youth, when the consolations of God illuminated my tabernacle ; when I washed my steps with butter, and the rock poured me out rivers of oil ! ”——

He finds indeed, frequently, considerable pleasure in attendance on the public means of grace, and ordinances of worship ; but those divine entertainments which he formerly experienced are now no more !—those Bethel-interviews, which once gladdened his heart and cheered his countenance, are suspended !—and those banquets of divine pleasure he may now no more participate !—Alas ! what would he give, or what would he not relinquish, might he but once more enjoy the pleasure that flows from a believing view of his dear Redeemer.—He has been exercised with many a trying and afflictive dispensation of various description, both with respect to his person and circumstances, while his heart is become innured to, and petrified with, sorrow : his complaints and intreaties at a throne of grace seem shut out, till he is utterly discouraged ; and he appears like that unhappy, awful, and uncomfortable character, whom “ the Lord hath shut up, so that there can be no opening ! ”

Thus has he struggled for years under the frownings of Divine Providence, “ the plague of his own heart, or the inbred corruptions of his nature, and the absence of Him, whose presence would make a prison a palace, and a hell a heaven ; for even these transient and momentary glances of divine light, darted at times from the Sun of Righteousness, after long intervals of darkness, tend only to embitter and aggravate his woe, and seem to protract and

lengthen out the tedious hours of his delay ; sweet indeed in the enjoyment ; but,

---

‘Twas happiness  
 “ Too exquisite to last.”

BLAIR.

If you, Sir, or any of your judicious correspondents would take the trouble of pointing out, to the disconsolate mourner, some of the most probable means by which he may be restored to the enjoyment of his former consolations, I think they would be acceptable to many of your readers, as well as to,

Sir,  
 Your obedient and grateful servant,

AGRICOLA.

---

*To the Editor of the General Baptist Magazine.*

REV. SIR,

I met with the following lines in the Arminian Magazine for July 1792 : if you think them calculated for usefulness, I shall be glad to see them in your useful Miscellany : that every General Baptist, and all your readers, may be very careful to do no injuries ; patient when they receive them from others ; and ready to forgive all that trespass against them, is the prayer of,

Your constant Reader,

W.

---

*Of Injuries and Revenge.*

WHEN an injury is done me, I never set the beacon on fire ; nor am I troubled. I consider who did it ; if he is my kinsman, he did it ignorantly ; if my friend, he did it against his will ; if my enemy, it is no more than I expected.

When one sprinkled Archelaus with water, and his friends aggravated the crime ; “ You are mistaken,” said he, “ he did not sprinkle it upon me, but upon some other person whom he took me to be.”

In

In revenge, we act the executioner ; but it belongs to a prince to pardon:

He that pardons, proclaims, in so doing, that he fears not his enemies.

Lewis the Twelfth of France, being advised by some of his counsel to punish such as were enemies to him when he was Duke of Orleans, answered like a prince ;—that it did not suit the glory of a King of France to revenge injuries done to the Duke of Orleans.

Do injury to no man, though ever so mean, for once in seven years he may have an opportunity to do the greatest man much good or harm.

Catch not too soon at an offence, nor give too easy way to anger ; the one shews a weak judgment, the other a perverse nature.

Hath any wronged you ? Be bravely revenged ; slight it and the work is begun ;—forgive it, and it is finished. He is below himself that is not above an injury.

Hath any wounded you with injuries ? Meet them with patience ; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

King Antigonus one night hearing some of his soldiers railing against him, when there was but a hanging betwixt them ; putting it gently aside, said, “ Soldiers, stand a little farther off, for fear the king should hear you.”

Study the buckler as well as the sword ; so you will be as good at suffering as at acting.

I speak this to you ; not that I would have you without sense ; for, whoever maketh himself a sheep, the wolf will devour him.

I commend unto you St. Bernard's legacy, which is said to have been engraven upon his tomb :—“ Brethren, three things I leave unto you to be observed, which, as I was able, I observed.

“ First. I never willingly gave offence to any ; if at any time it happened, I pacified them as well as I could.

“ Secondly. I always gave less credit to my own sentiments than to those of others.

“ Thirdly. Being injured, I never revenged it ;—behold I leave unto you Charity, Humility, and Patience.

“ A soft answer turneth away wrath ; but a multitude of words stirreth up strife.”

*To the Editor of the General Baptist Magazine.*

DEAR SIR,

If thought worthy, the insertion of the following Reflections on a New Year's Day, will much oblige,

A. M.

WE are now entered upon another year. How soon has the year run it's round! With what rapidity and speed do the days and minutes fly! they are swifter than the weavers' shuttle. They fly with more speed than the ships that skim along the sea—now, O my soul, the year is gone, the days and precious hours are all fled, they are fled to the supreme Judge, and have given in their evidence; an evidence registered in heaven, and to be produced at the great day of account—awful thought! how have they been spent? In the pursuit of that wisdom which cometh from above? Or have they been lavished away on mere trifles? If in the former, I have reason to rejoice, if in the latter, I ought to be abased in the deepest humiliation before the Searcher of hearts.—Perhaps before another year has run it's round, I may be consigned to the grave, and become an inhabitant with the dead: and my immortal soul be gone to take it's trial for eternity; an eternity, either of immortal glory and felicity above, or everlasting misery and wretchedness beneath. O then, may I seize the precious moments as they fly, and not suffer them to pass by unimproved! May I never forget that I am a dying creature, a probationer for eternity, and one that is hastening over the plains of life, as fast as time can hurry me! O may I conduct myself throughout every day, and week, and month, of this year, if the Lord should spare me so long, that it will bear the inspection of heaven, and produce matter for comfortable reflection in the solemn hour of death. I have resolved this morning to renew my covenant with the Lord, and in his strength to persevere with fresh vigour and courage in the narrow path that leads to everlasting life; determined to resist every temptation, to take up and bear every cross and despise the shame; that when I have done with the world, and all the ensnaring, or alluring objects of it, I may be ushered into the everlasting kingdom of my Lord and Saviour Jesus Christ, there shall I be completely happy indeed; I shall have no tempta-

temptations to resist there; no snares to entangle my feet, no besetting sins to lay aside, no enemies to encounter there; but all will be peace and joy; I shall then bathe at the fountain head and bask in the beams of celestial day, I shall then join the angelic choir, in singing hallelujahs to God and the Lamb, through the boundless ages of a blissful eternity.

---

MR. PARK, the traveller, has made many interesting discoveries in the interior of Africa; among other things he found that the Negroes, so far from being universally ignorant, as we supposed them to be, were many of them ardent students of the Arabic Language, and had among them copies of the 5 books of Moses, and of the Psalms of David, in the Arabic Tongue.—Mr. Park, to his great astonishment and concern, recognised in a slave ship, a negro, who was respected by his countrymen as a man of learning, and at whose house he had been entertained when in the interior of Africa.—In consequence of a discovery so interesting to humanity, the Bishop of Durham proposed, at the last meeting of the society for promoting Christian knowledge in foreign parts, to have a number of copies of an Arabic translation of the New Testament printed, for the purpose of being distributed in Africa, for the benefit of the Negroes.

*Morning Advertiser, for April 19, 1799.*

---

*To the Editor of the General Baptist Magazine.*

SIR,

IT has been recommended to me from different quarters, and by persons whose opinions I consider of some weight, that it would be proper to add to the Letters on General Reading, a LIST of BOOKS, to direct the choice of those who may wish to obtain an acquaintance with the subjects recommended in those letters. Indeed, when writing them, I was not insensible of the propriety of such a step, from a recollection of the disadvantages I myself have laboured under, and from a supposition that others might be in the  
same

same predicament; and I had once formed the design of attempting to subjoin a list, but relinquished it from an apprehension of not being sufficiently competent. However, as nothing of the kind has been done by any of your readers who may be better qualified, by a more extensive acquaintance with books than I am, and in compliance with the suggestions of some respectable friends, I have endeavoured to furnish them with the best list I am able, requesting any of your correspondents to correct or add to the same, as their knowledge of books may enable them.

It may not be amiss to observe, that though I have mentioned a number of authors, who have written on the same subject (though not always to the same extent) it is not to be understood that I think the reading of all of them is necessary to obtain a sufficient acquaintance with that subject, but to give the reader a greater variety of choice. This is particularly the case under the articles Ancient and British History. I have, however, mentioned none but what I conceive to be worth a perusal, and from which much true information may be gained. I have also taken the liberty to put down a few of what I judge to be the best writers on a few other subjects not mentioned in the letters, conceiving there may be those among your numerous readers who may wish to obtain some information on them, and to whom such list may be useful.

*Ancient History.*

Rollin's Ancient History	-	10 vols.	12mo.
Ruffel's do.	—	2	8vo.
Mitford's History of Greece	-		4to.
Gillies's do.	—	4	8vo.
Hooke's Roman History	—	11	8vo.
Vertot's Revolutions of Rome	—	2	12mo.
Goldsmith's History of Greece	—	2	8vo.
_____ Rome	—	2	8vo.
Beloe's Herodotus	—	4	8vo.
Travels of Anacharis *	—	7	8vo.
Abridg. ment of do.	—	1 vol.	8vo.

\* This is a valuable work, as it connects with historical events, a description of the manners, characters, &c. of the different countries of Greece, and of their most eminent men.

Potter's

Potter's Antiquities of Greece	—	2 vols.	8vo.
Kennet's Antiquities of Rome	—	1 vol.	8vo.
Plutarch's Lives	—		
Gibbon's History of the Decline and Fall of the Roman Empire	—	10 vols.	8vo.
Abridgment of do.	- . .	2	8vo.

*Antient History connected with that of the Old Test-  
ment.*

Shuckford's Connections	—	3 vols.	8vo.
Prideaux's Connections	—	4	8vo.

*History of Modern Europe.*

Puffendorf's Introduction to the History of Eu- rope	—	2	8vo.
Ruffel's History of Modern Europe	—	5	8vo.
Robertson's History of Charles V.	--	4	8vo.
Watson's History of Philip II. and III *	—	5	8vo.
Thompson's Spirit of History	—	1 vol.	8vo. last edition.
Priestley's Lectures on History	—	2 vols.	8vo.
Voltaire's Universal History and Supplement	—	6	12mo.
— Age of Lewis XIVth and XVth.	—	3	12mo.

*History of England.*

Hume's History of England	—	8	8vo.
Smollett's do. and continuation]	—	16	8vo.
Henry's do.	—	10	8vo.
Kimber's do.	—	10	8vo.
Rapin's do.	—	2	folio.
Macauley's do.	—	5	8vo.
Harris's Lives of James I. the two Charleses, and Cromwell	—	5	8vo.
Burnett's Hist. of his own Times,	4 vols.	8vo. or 6	12mo.
Goldsmith's History of England	—	4	8vo.

\* *Robertson's* History contains the origin and progress of the Reformation in Germany—and, in vol. 1st. he gives an interesting account of the progress of civilization in Europe, with the causes that produced it. *Watson* relates the Revolution in Holland, and the banishment of the Moriscoes from Spain. They are two valuable historians, and detail important events.



Robinson's Causes and Consequences of British Wars ————— 1 vol. 8vo.\*

*Ecclesiastical History.*

Mosheim's Ecclesiastical History	6	8vo.
Robinson's Ecclesiastical Researches	1 vol.	4to.
———— History of Baptism ————	1	4to.
Jortin's Remarks on Ecclesiastical History	5	8vo.
Burnet's History of the Reformation	3	folio.
Abridgment of do. ————	1 vol.	8vo.
Neal's History of the Puritans, by Toulmin	5 vols.	8vo.
Crosby's History of the Baptists —	4	8vo.
Bacchus's History of the New England Baptists	3	8vo.

*Geography and Books of Travels.*

Guthrie's Geographical Grammar	1 vol.	4to. & 1	8vo.
Brookes's Gazetteer ————	1 vol.		8vo.
Savary's Letters on Egypt and Greece	3 vols.		8vo.
Volney's Travels in Egypt and Syria	2		8vo.
Vallaint's Travels in Africa ————	5		8vo.
William's (Miso) Tour through Switzerland	2		8vo.
Moore's Travels in Europe			
Bridone's Travels in Sicily and Malta	2		12mo.
Bruce's Travels to the Source of the Nile	5		4to.
Abridgment of do. by Shaw	1		12mo.
Briffot's Travels through America	1 vol.		8vo.
Eton's Survey of the Turkish Empire	1		8vo.
Pane's Geographical Extracts ————	1		8vo.

\* The five first histories have both their excellencies and defects; but any of them may be read with advantage. Historians have too generally given only a tedious detail of wars and blood; and devoted only a few pages, here and there, to point out the progress of science, arts, and manners. A complete English History is a desideratum for some future historian to supply. *Kimber* was a Baptist, and, as far as it was written by him, is deserving of commendation; but the two last volumes are not his, and are a mere journal. *Mrs. Macauley's* is well worth reading, and so is *Harris's*; but *Robinson's* should by no means be omitted by him who would study the British History, with a mind open to reflection, or, in other words, as a philosopher.

Maundrel's Journey from Aleppo to Jerusalem	1	8vo.
Morse's American Geography	1	8vo.

*Biography.*

Biographia Britannica	5 vols.	folio.
British Biography	10	8vo.
British Plutarch	8	12mo.
Johnson's Lives of the Poets	4	8vo.
Gilpin's Lives of Wicliffe, &c.	1 vol.	8vo.

*Natural Philosophy.*

Bonnycastle's Introduction to Astronomy	1	8vo.
Nicholson's Natural Philosophy	2 vols.	8vo. last edition.
Ferguson's Astronomical Explanations upon Newton's Principles	1 vol.	8vo.
———— Lectures on Mechanics	1	8vo.
Goldsmith's History of animated Nature	8 vols.	8vo.
———— Experimental Philosophy *	2	8vo.
Gregory's Economy of Nature, (second edition)	3	8vo.
Derham's Physico and Astro Theology	2	12mo.
Ray's Wisdom of God in the Works of Creation	1	12mo.
Insecto-Theology, by Leffer, with notes by Lyonet	1 vol.	8vo.
Fitzgerald's Surveys of Nature	2	4to.
Jones's Edition of Adams's Lectures on Natu- ral and Experimental Philosophy	5	8vo.
Chaptal's Chemistry	3	8vo.
Encyclopedia Britannica (with the supplement)	18	4to.

*Grammar and Rhetoric.*

Murray's Grammar and Exercises	2 vol.	12mo.
Priestley's Grammar	1	12mo.
Beatie's Theory of Language	1	8vo.
Webster's Dissertations on the English Lang.	1	8vo.

\* *Goldsmith's* work is an easy and elegant performance; but is said, in some parts, not to be perfectly accurate; however, it is well worth reading, as an introductory work. *Gregory's* is more modern, gives a comprehensive view of modern philosophy, and is an excellent work.

Harris's <i>Hermes</i>	—	1	8vo.
Tooke's <i>Diversions of Purley</i> †	—	1	8vo.
Blair's <i>Lectures on Rhetoric, &amp;c.</i>		3 vols.	8vo.
Abridgment of do.	—	1 vol.	12mo.
Rollin's <i>Belles Lettres</i>	—	4 vols.	12mo.

*Logic, &c.*

Collard's <i>Epitome of Logic</i> , last edition		1 vol.	12mo.
Duncan's <i>Logic</i>	—	1	12mo.
Watts's do.	—	1	8vo.
—'s <i>Improvement of the Mind</i>	—	1	8vo.
Locke on the <i>Understanding</i>	—	2 vols.	8vo.
—'s <i>Conduct of do.</i>	—	1	12mo.
Hartley on the <i>Mind</i> , by Priestley		1	8vo.

*Evidences of Christianity.*

Doddridge's <i>Lectures</i>	—	2 vols.	8vo.
Murray's <i>Evidences of the Jewish and Christian Scriptures</i>	—	1 vol.	8vo.
Paley's <i>Evidences</i>	- -	2 vols.	8vo.
Priestley's <i>Letters to a Philosophical Unb.</i>		2	8vo.
Lardner's <i>Credibility</i>	- -	17	8vo.
Macknight's <i>Truth of the Gospel History</i>		1	4to.
Leland's <i>Necessity and Advantage of Divine Revelation</i>	- -	2	4to.
D. Taylor and Perry on <i>Inspiration</i>			

## On the Evidence from Prophecy

Bp. Hurd on the <i>Prophecies</i>	-	2 vols.	8vo.
Bp. Newton's <i>Dissertations</i>	-	2	8vo.

## On the Evidence from Miracles.

Campbell's <i>Answer to Hume</i>	-	1 vol.	12mo.
Adams's do.	- -	1	8vo.
Farmer on <i>Miracles</i>	- -	1	8vo.

† This work was first published in one volume octavo, but has since been enlarged, by its celebrated author, to two volumes quarto. I understand, however, that the additions consist principally in *illustrations*, and that his leading principles are contained in the octavo edition; but this is very scarce. This work is reckoned the best on the subject that our language affords. Webster adopts his principles, and his dissertations are a valuable publication.

Turner's Essays \* ————— 2 vols. 12mo.

Internal Evidence.

Soame Jenyns's Internal Evidence - 1 vol. 12mo.  
 Mr. Wakefield's do. last edition 1 8vo.  
 Horæ Paulinæ, by Paley - 1 8vo.

*On Dissent from the Establishment.*

Palmer's Catechism ————— 1 12mo.  
 Robinson's Lectures on Nonconformity 1 12mo.  
 Delaune's Plea - - 1 8vo.  
 Pierce's Vindication of the Dissenters 1 8vo.  
 Towgood's Letters to White 1 vol. 8vo. or 18mo.

*For Understanding the Scriptures.*

Pool's Annotations - - - 2 vols. folio  
 Lowth on the Prophecies - - - 1 vol. folio  
 Doddridge's Family Expositor - - 6 vols. 4to.  
 Macknight on the Epistles - - 3 4to.  
 Pierce on do. - - - 1 vol. 4to.  
 Beaufobre & L'Enfant on Matthew - 1 8vo  
 Grey's Key to the Old Testament 1 8vo.  
 Michaelis's Introductory Lectures 1 4to  
 Calmet's Dictionary of the Bible now publish-  
 ing in numbers, with additions  
 Harmer's Observations on Scripture 4 vols. 8vo.  
 Smith's Summary View of the Prophets 1 12mo.

The above, Sir, is the best list I can at present recollect. It would be no very difficult matter to lengthen it; but it will, perhaps, be thought by some too long already. Most of the above books I have myself read, and can recommend from my own knowledge; and the rest I know to be such as bear

\* This valuable little work of the late excellent Mr. Turner, consists of Essays on various important subjects. I have placed it among those on Miracles, because it contains some important observations on that subject, and the author has defined a miracle more accurately than his predecessors, and corrected some of their mistakes. It is said that *Hume* acknowledged Dr. *Campbell's* to be a complete answer to his Treatise on Miracles. *Farmer's* is an invaluable work, exceedingly scarce, and bears an uncommon price.

a good

a good character. The attentive reader may select, as his taste, his inclination, or his leisure may dictate; and will find, I presume, that his time will not be thrown away on them. The greater part, I believe I may say all of them, are such as are fit for a place in the library, and will admit of repeated perusal.

May 18. 1799.

I am your's, &c.

PHILOMATH.

*To the Editor of the General Baptist Magazine.*

SIR,

AS the proposed plan of your miscellany admits extracts from natural history, I take the liberty of transmitting you an account of a remarkable Æreal Phenomenon, which is sometimes observed from the harbour of Messina, and adjacent places, at a certain height in the atmosphere. It is known by the name of Fata Morgana, or as some render it, the Castles of the Fairy Morgana, and is derived from an opinion of the superstitious Sicilians, that the whole spectacle is produced by fairies, or such like visionary invisible beings. The populace are delighted whenever it appears, and run about the streets shouting for joy, calling every body out to partake of the glorious sight—

As when a shepherd of the Hebrid' isles,  
Placed far amid the melancholy main,  
(Whether it be lone fancy him beguiles,  
Or that ærial beings sometimes deign  
To stand embodied to our senses plain)  
Sees on the naked hill, or valley low,  
The whilst in ocean Phœbus dips his wain,  
A vast assembly moving to and fro,  
Then all at once in air dissolves the wondrous show.

*Thompson's Castle of Indolence.*

This singular meteor has been described by various philosophical writers and travellers, but the first who mentioned it with any degree of precision was Father Angelucci, whose account is thus quoted by Mr. Swinburne, in his Tour through Sicily.—“On the 15th of August, 1643, as I stood  
at

at my window, I was surprized with a most wonderful delectable vision: the sea that washes the Sicilian shore swelled up, and became, for ten miles in length, like a chain of dark mountains; while the waters near our Calabrian coast grew quite smooth, and in an instant appeared as one clear polished mirror, reclining against the aforesaid ridge. On this glass was depicted, in chiaro-scuro, a string of several thousands of pilastres, all equal in altitude, distance, and degree of light and shade. In a moment they lost half their height, and bent into arcades, like Roman aqueducts. A long cornice was next formed on the top, and above it rose castles innumerable, all perfectly alike. These soon split into towers, which were soon after lost in colonnades, then windows, and at last ended in pines, cypresses, and other trees, even and similar. This (says he) is the Fata Morgana which, for twenty-six years, I thought a mere fable."

To produce this pleasing deception, many circumstances must concur which are not known to exist in any other situation. The spectator must stand with his back to the east, in some elevated place behind the city, that he may command a view of the whole bay; beyond which the mountains of Messina rise like a wall, and darken the back ground of the picture. The winds must be hushed, the surface quite smoothed, the tide at it's height, and the waters pressed up by currents to a great elevation in the middle of the channel. All these events coinciding, as soon as the sun surmounts the eastern hills behind Reggio, and rises high enough to form an angle of 45 degrees on the water before the city, every object existing or moving at Reggio will be repeated a thousand fold upon this marine looking-glass; which by it's tremulous motion is as it were cut into facets. Each image will pass rapidly off in succession as the day advances, and the stream carries down the wave on which it appeared. Thus the parts of this moving picture will vanish in the twinkling of an eye. Sometimes the air is at that moment so impregnated with vapours, and undisturbed by winds, as to reflect objects in a kind of aerial screen, arising about thirty feet above the level of the sea. In cloudy heavy weather, they are drawn on the surface of the water, bordered with fine prismatical colours.

To the above account the following may be added, given by Mr. Houel, whose judgment and veracity render his authority highly respectable:—"In fine summer days, when the weather is calm, there rises above the current a vapour, which acquires a certain density, so as to form in the atmosphere horizontal prisms, whose sides are disposed in such a manner that

when

when they come to a proper degree of perfection, they reflect and represent successively, for some time, (like a moveable mirror,) the objects on the coast or in the adjacent country. They exhibit, by turns, the city and suburbs of Messina, trees, animals, men, and mountains. They are certainly beautiful aerial moving pictures. There are sometimes two or three prisms, equally perfect, and they continue in this state eight or ten minutes. After this, some shining inequalities are observed upon the surface of the prism, which render confused to the eye the objects which had been before so accurately delineated, and the picture vanishes. The vapour forms other combinations, and is dispersed in air."

Different accounts have been given of this singular appearance: which for my part I attribute to a bitumen that issues from certain rocks at the bottom of the sea, and which is often seen to cover a part of it's surface in the Canal of Messina. The subtle parts of this bitumen being attenuated, combined, and exhaled with the aqueous globules that are raised by the air and formed into bodies of vapour, give to this condensed vapour more consistence, and contribute by their smooth and polished particles to the formation of a kind of aerial chrystal, which receives the light, reflects it to the eye, and transmits to it all the luminous points which colour the objects exhibited in this phenomenon, and render them visible.

J. C.

*To the Editor of the General Baptist's Magazine.*

REFLECTIONS ON INFIDEL WRITERS,  
AND INFIDELITY.

LETTER IV.

SIR,

THE following exclamation of Voltaire, will, perhaps, excite a little surprize, if not horror, in the minds of some of your readers, who are not acquainted with his character; and shew that diffidence and modesty were not very prominent features in it. "I am wearied," said he, "of hearing it repeated that twelve men were sufficient to establish Christianity, and I wish to prove there needs but one to destroy it."\*

\* Condorcet's Life of Voltaire, vol. 1, p. 306.

This

This gasconading language favours more of the insolent vaunting of the braggadocia, than of the cool courage of the man of true valour. It expresses, indeed, the confidence of presumed ability, but betrays a very partial view of the nature and force of the opposition to be expected. Could Voltaire expect, by his single arm, to drive from the field a host of warriors, as skilful in the use of arms, and as expert in military evolutions as himself; and at the same time panoplied with truth? Could he expect to demolish a building which has withstood for ages the utmost shocks, and from which, many a hardy warrior, as self-sufficient as himself, has been driven away with disgrace?

It is a fact, however mortifying it might be to Voltaire, that twelve men, commissioned by the author of Christianity, were the grand instruments of overturning the religious systems of the world, and of establishing his. Systems rendered venerable (if any thing could make them so) by time, sanctioned by wealth and learning, and protected by the ruling powers; systems that flattered the passions, and were strongly entrenched in the deep-rooted prejudices of the deluded multitude. Yet, we have seen these systems destroyed, these beautiful buildings laid prostrate, and the "elegant mythology of the ancients," (as Mr. Gibbon somewhere calls it) brought into discredit, and "like the baseless fabric of a vision," vanishing away.

It is a fact too, equally incontrovertible, however wonderful, that these twelve men set out on their expedition of conquest and demolition, humanly speaking, in the most unfavourable circumstances. The time was unfavourable to their project, had they been impostors. It was not at a period when gross ignorance prevailed; before science had illuminated, or the arts embellished the world; it was while Rome was at the zenith of her power, and glory, and Greece continued to be the seat of learning. Was this the age to broach an imposture? Would the abettors of a known imposture have been so void of prudence? Yet they succeeded, and Christianity prevailed.

The places likewise which they chose for the theatre of their exertions, were unfavourable to persons engaged in an imposture. Men conscious of practising fraud, and imposing a tissue of falsehood on the world, naturally betake themselves to the most ignorant and credulous; they choose the most distant, the most dark and uncultivated places for their purpose. But these twelve men proclaimed their doctrines in Judea, where their Master had lived, and where they affirmed he had performed many wonderful works. They erected the standard of Christianity first in Jerusalem, which had witnessed his



last labours and sufferings, where he had recently been condemned as an impostor, and executed as one of the vilest of malefactors; and where they announced his resurrection; and appealed to their hearers in proof of many of the facts they related. They did not skulk into secret corners, or slightly insinuate the truths they had to declare; they preached in the most bold and public manner, and in the most populous cities. In the Temple and Lyceum their voice was alternately heard; and Antioch, Corinth, Athens, and Rome, successively witnessed their intrepidity and triumph. Were impostors wont to act so? Can any thing be more evident than that they were conscious they were proclaiming the truth, and were entirely ignorant of any cheat being practised on themselves, or of having any design themselves of imposing one on others? The artful, the ingenious, the penetrating, had the fairest opportunities of detecting collusion and falsehood, trick and finesse, if such mean artifices had been used; but is it known that any thing of the kind was ever detected? What historian has recorded the fact? or how could they have succeeded as they did? Yet these twelve men succeeded, and Christianity prevailed.

The persons employed in this business, do not appear to have been the most proper, had their design been dishonest. They were such, we may conjecture, as M. Voltaire would not have chosen for such a purpose. They were the most unlikely men in the world to broach and establish an imposture, being evidently devoid of worldly ambition and expectation,\* and destitute of all those qualifications which fascinate the mind, and which, in such a case, would be thought indispensable. They were without learning, riches, authority, or extraordinary eloquence. The attempt to overturn established systems, so widely spread, so deeply rooted, and of so long standing, by twelve unlettered, unprotected, artless mechanics, of a despised nation, and to succeed therein, (which is an allowed and indisputable fact) when the prejudices of mankind are confessedly great, and when public opinion is with such known difficulty changed; and when no prospects of worldly advantage could possibly be entertained by the preachers, or were held out to allure their hearers to be-

come

\* ————— How or why,  
Should all conspire to cheat us with a lie?  
Unask'd their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price.

come converts; but, on the other hand, the certain expectation of contempt, abuse, imprisonment, and perhaps death itself; is a phenomenon unparalleled in the annals of mankind. And yet Christianity in the hands of twelve such men, prevailed.

The method these twelve men took, is also deserving of attention. Did they, like Mahomet, propagate their doctrines by the sword? Did they march at the head of a victorious army, with the sword in one hand, and the bible in the other, proposing the only alternative of an unqualified, unexamined acceptance of their system, or to become tributaries and slaves? This has never been said of them, nor can with the least appearance of truth be said. They were entirely unprotected by any attendant army, or existing laws. Prejudices, passions, public opinion, all the world was against them. They did not attempt to set up their own authority, but that of their Master. They did not seek to accumulate fortunes, but to enrich mankind. Their writings tell us, and those have not been contradicted, that they did not coerce men into their opinions, but simply and fairly propounded them to the world. They stated the facts of the gospel, proposed their doctrines, reasoned with their hearers on them, promised in the name of their Master everlasting life to those who embraced them, and denounced everlasting punishment on those who rejected them. No other human means were used. And yet their cause prospered, their doctrines were espoused; numbers joined them, and relinquished worldly prospects, and even their lives, rather than deny the truth, and revert back to their former superstition and vices. Such was their conviction.

The ignominious death of their Master was a circumstance not calculated to predispose the world in favour of their cause, and facilitate their success. He was not then living on the earth, in riches and splendour, possessed of empire, and having high offices, earthly honours, and pecuniary rewards, to distribute among those who became his disciples. No lure of this kind could be held out to them. When alive, his lot was indigence and disrepute, contempt and persecution; and his companions were not taken from among the first in society for rank, opulence, or office, but were men of the lowest order: and he himself finished his career after the manner of the vilest malefactors. Hence his disciples were afterwards stigmatized with being the disciples of the crucified man. In this view the preaching of the cross was a stumbling-block to the Jew, and foolishness to the Greek; the former expecting

the Messiah to abide for ever, and the latter considering it as a folly bordering on madness to expect salvation from a man that was ignominiously crucified. When alive, he proclaimed no unconditional absolution, promised no sensual Mahomedan paradise, nor made any promises of temporal advantage to induce Jew or Gentile to become his followers; neither did he authorize his apostles to descend to any such artifices after his death. We have no reason to suppose that they adopted this practice; but, on the contrary, we know, that as they expected and experienced, so they taught their hearers to expect, that ignominy and persecution would be their portion in this life: and that they were not to expect any other reward here, than what arose from conscious integrity, and the approbation of Christ, but wait till they arrived at another state in another world, for their full reward. Was not the proclaiming such a Master rejected by the bulk of his countrymen, and suffering such a death at their hands;—the withholding all considerations of a pecuniary and temporal nature,—and holding out no prospect of advantage but what was chiefly distant:—was this, I say, calculated to prepossess the world to think favourably of their cause, or to lead them to lend an impartial attention to it? much less to induce such numbers in all places which they visited, immediately to join them, resolving to relinquish their christian profession only with life? Yet this was the case; and twelve such men, as we have observed the apostles of the crucified Jesus to have been, were the instruments of this revolution.

It is worthy of observation too, that these twelve uneducated mechanics, who had not spent their lives in the study or cloister, taught a system of religion more rational, and of morals more pure, more comprehensive and perfect, more suited to the condition and capacities of mankind, and better calculated to promote human happiness, than the concentrated wisdom of renowned Greece and Rome ever produced. Is there any thing to be met with in the writings of Plato, of Socrates, of Seneca, of Epictetus, and of Cicero, (and what uninspired men ever exceeded these?) or of any of the famed philosophers and moralists of antiquity, worthy to be compared, for purity, for consistency, for comprehensiveness, and sublimity, with what is to be met with in the writings of these unlettered men? Those philosophers had employed their lives in study; but the apostles had enjoyed no such advantages. The systems of the former differ widely from each other; but the opinions of the latter perfectly harmonize. Those were adapted only for the literati, the studious; these for men of all conditions  
and

and capacities. Theirs were continually changing; but the Christian system, as taught by the apostles, is adapted to all times, places, and circumstances; a remarkable peculiarity, demonstrative of their superiority; and inspiration. A considerable length of time, and close application, were necessary to become acquainted with the subtleties and complexness of the former; little time and attention were necessary to obtain a very competent knowledge of the latter. Can this be accounted for on any known principles of nature? The account the apostles give us of the unity, character, and perfections of God; our relation to him and dependance upon him; the duties we owe to him, to ourselves, and to society; with the energetic motives with which they enforced a personal and practical regard to their instructions; need only to be compared with the writings of the ancient philosophers, legislators, moralists, and poets, to produce the fullest conviction of the evident superiority of the former. It is to me surprizing that this is not universally discerned and acknowledged. It can be owing to sheer and inveterate prejudice only. So true it is, that that beautiful and consistent scheme of doctrines and morals, contained in the New Testament, is impervious to minds bloated with intellectual pride, inflamed by sensual passion, or blinded by a fond partiality for the pre-eminence of human reason.

I have yet to learn that any of these superlatively wise men, these men of boastedly unbiassed enquiry, who reproach Christians for their weakness and credulity, have ever discovered that any of these twelve men (not even the apostate Judas) retracted, being filled with remorse, and ingenuously confessed their having been imposed upon. The remorse felt and manifested by Judas, who, from sinister motives betrayed his Master, decisively shews he was acquainted with no such imposition or collusion; or from whence arose his insupportable compunction? Neither have any of them, that I know of, attempted to impeach their characters. The imputation of ambition, of pride, of worldly policy, or personal emolument and aggrandizement, much less of criminal indulgence, cannot be fastened upon them. How deeply shaded are the characters of the most renowned ancient philosophers on a comparison with theirs! For disinterestedness, benevolence, unwearied assiduity, unshaken integrity, and unconquerable magnanimity, their conduct is above all praise.

I am, Yours, &c.

June 11th, 1799.

SOPHRON.

RELIGIOUS

## RELIGIOUS INTELLIGENCE.

---

THE half yearly meeting of the Three Denominations of Protestant Dissenters in the county of Leicester, was held at Barton, near Market Bosworth, on Wednesday, the first of May, 1799.

Service began at half past ten, by singing. The Reverend Mr. Davis prayed; and the Reverend Mr. Owen, of Quorn-don, preached, from Acts x. 40, 41. and the Reverend Mr. Burton, of Foxton, from 1 Cor. xii. 13.

Resolved, 1. That the next half-yearly meeting be held at Sutton in the Elms, at the Reverend Mr. Evans's chapel.

2. That the resolutions at the former meetings be read; which were read accordingly.

3. The circular letter prepared by Mr. Blundel was read, and generally approved.

4. The general plan, containing the questions to be proposed at the half-yearly meeting, was then read and considered in order.

5. Mr. Pattison was requested to collect materials, and draw up a plan of a small work designed for the use of the poor, shewing the nature and grounds of a dissent from the Church of England.

---

*To the Readers of the General Baptist Magazine.*

SIR,

YOUR serious attention to the design and progress of a beneficial institution, is requested by the managers.

In the year 1726 several congregations of Protestant Dissenters distinguished by the name of General Baptists, resident in London, associated with a design of forming and establishing a permanent fund for the purpose of giving a proper education to young men of promising abilities for the ministry, and for the better support of their ministers.

This design has been prosecuted ever since to the present year, and with such success that the society has been enabled to educate several young men, who have proved a credit to their profession, and has every year assisted a considerable number of useful and worthy ministers in various parts of England, (whose congregations were not able sufficiently to provide

provide for them) but for want of a larger fund has not been able to relieve the proper objects of it to that extent which the society wishes.

The managers receive every year contributions from some of the congregations in different parts of the country, but cannot help lamenting that the fund has no aid at all from many churches, and from many individuals in country situations; who, they apprehend, must be able to encourage a charity so necessary and so beneficial to those who labour in the Christian vineyard.

The following fifteen gentlemen are the present managers of this fund, viz.

Mr. Stephen Lowdell, Southwark Park, treasurer.  
 Mr. William Sturch, Stanhope St. Clare Market,  
 Mr. John Treacher, Paternoster Row,  
 Mr. John Mackintosh, Chelsea,  
 Mr. Charles Williams, Fieldgate St. Whitechapel,  
 Mr. John Chatfield, Back Hill, Hatton Street,  
 Rev. Mr. Joseph Brown, Fair Street, Horsly-down,  
 Rev. Mr. Dan Taylor, Union Street, Bishopsgate,  
 Mr. William Shenston, Shoreditch,  
 Mr. William Brent, Rotherhithe,  
 Mr. Samuel Brent, Rotherhithe,  
 Mr. William Titford, Union Street, Bishopsgate,  
 Mr. Joseph Weald, Blackman Street, Southwark,  
 Rev. John Simpson, Leadenhall Street,  
 Mr. John Marfom, High Holborn.

Donations to this charity, how small soever, will be gratefully accepted by the treasurer, or any of the managers.

Whoever intends to benefit this institution by a legacy, is desired to do it in the following manner, viz.—“ I give and bequeath out of my personal estate to the treasurer for the time being of the General Baptist Fund in London (of which Mr. Stephen Lowdell of Southwark Park was treasurer in the year 1792) the sum of \_\_\_\_\_ for the benefit of that charity.”

It is earnestly requested that all General Baptist Churches would attend to this very interesting object; as the managers ardently wish to extend the advantages resulting from so benevolent an institution, to the utmost of their ability.

The committee, who direct the education of young ministers of the General Baptist denomination, have received from the brethren at Ilkinston, by the hands of Mr. Felkin,  
 the

the additional contribution of 3l. 4s. 7d. for which they return their sincere thanks. They wish also to inform the Churches in connection, that there will be several vacancies on the first of July; and recommend it to such as wish to enjoy a share in the benefits of this institution, to make early application for that purpose.

## SACRED POETRY.

### THE GOSPEL FEAST.

**L**O! what a glorious feast  
The great Jehovah makes;  
How happy is the man  
That of this food partakes;  
Sinners attend the gracious call,  
The God of Love invites you all.

No longer make excuse,  
Or at a distance stand;  
Why should you still refuse  
The bounty of his hand?  
Draw near, and all his goodness prove,  
A God of truth, a God of love.

Ye prodigals draw near,  
And taste the food divine;  
No longer feed on husks  
Belonging to the swine;  
He'll meet you with a smile of grace;  
His arms are ready to embrace.

Ye heavy-laden souls,  
Oppress'd with loads of sin,  
Come to this sacred feast,  
The Lord will take you in;  
The blessed God will give you rest,  
And make your souls for ever blest.

Ye Magdalenes, draw near,  
And vile Manassehs, too,  
The Master of the feast  
Has food divine for you;  
He'll feed you with his pard'ning love,  
And make you fit to dwell above.

Sinners of ev'ry kind,  
The Gentile and the Jew,  
Shall sweet acceptance find;  
The Lord is ever true;  
He'll free you from the wrath divine,  
And make your souls in glory shine.

J. S.

### ON THE

### LXXXIVth PSALM.

HOW pleasant is thy dwelling place,  
O Lord of Hosts, and God of grace!  
Thy courts of love, thy house of pray'r,  
How pleasant to my soul they are.

Depriv'd of these my spirit faints,  
And at thy throne makes her complaints;  
My heart and flesh, this earthly clod,  
Cry out for thee, the living God.

My God, my king, for thee I pine,  
Oh! let me taste thy love divine;  
Oh! smile away my ev'ry fear,  
And be my God for ever near.

How blest are they that love thy word,  
And dwell within thy temple, Lord!  
They will adore thy name always,  
And ever give thee noble praise.

God gives them strength and quells their fears,  
While passing through this vale of tears;  
They dig for springs till fountains rise,  
And fill their pools with fresh supplies.

From strength to strength they onward pass,  
Nor faint though in a wilderness;  
Till they in Sign all appear,  
Behold their God and Saviour there.

O Lord of Hosts! they often cry,  
Give ear, O Jacob's God most high!  
O God, our shield, to us draw near,  
Behold us, thy anointed dear.

One day within thine earthly court,  
Where saints, to meet thy smiles, resort,  
Exceeds a thousand days within  
The tents of wickedness and sin.

Yea

Yea, I had rather keep the door  
Where God exalts the humble poor,  
Than dwell with men of wealth and  
pride,  
Who do thy ways, my God, deride.

Salvation here, glory above,  
God will impart, the God of love ;  
Their light by day, their guard by night,  
Who ever walk as in his sight.

Happy the man, thrice happy he,  
Who trusts, O Lord, alone in thee !  
He shall be lov'd, he shall be blest,  
And with his God for ever rest.

T. J.

*To the Editor of the G. B. M.*

SIR,

The following verses were wrote from  
experience, and, I humbly con-  
ceive, shew something of the deal-  
ings of the Almighty with his crea-  
tures, to reclaim them from the un-  
fruitful works of darkness. I was  
pursuing greedily the vanities of this  
vain world, when he addressed my  
stubborn soul, as he addressed the  
Israelites at Sinai, with lightning in  
his eyes, and thunder in his voice :  
my conscience, smitten with a sense  
of guilt, and apprehensive of eternal  
vengeance, trembled through all her  
powers, and was almost overwhelmed  
with despair, before I found rest in  
Jesus Christ.

Perhaps the light and vain may impute  
this to the flights of fancy, or the  
dreams of enthusiasm ; but I appeal to  
the consciences of many, who, I doubt  
not, have experienced the like con-  
victions ; and am, Sir,

Your's, &amp;c.

T. J.

COME, ye children of the Lord,  
Join with me to spread his fame ;  
And to tell his love abroad,  
And to celebrate his name ;  
That with wonder man may see,  
What the Lord hath done for me.

Once secure, methought I stood,  
And no danger seem'd in view :  
Nothing wanting ; all seem'd good,  
While, alas ! all wanted new ;

Vol. II.

O

Far from God, and far from bliss,  
Without hope and happiness.

Wretched state, and yet secure,  
Poor deluded soul was I ;  
Led by sin and satan, sure  
To the brink of misery ;  
And my danger never saw,  
Till convicted by God's law.

Oh ! in terror all array'd,  
Then my sins enormous stood ;  
Here I found my soul betray'd,  
All prov'd false that seem'd so good ;  
Down I sunk, my airy trust  
Dropp'd, and mingl'd with the dust.

Mourning in this state I lay,  
Not one ray of hope I found ;  
Trembling, I attempt to pray,  
But methought, a dreadful sound  
Pierc'd my soul, which oft did say,—  
' A fiery God ! a judgment day !'

Oh ! What agonies of dread  
From my guilty conscience rose ;  
While a fountain from my head,  
Mix'd with sighs and sorrows, flow'd ;  
But, alas ! 'twere all in vain,  
To assuage my inward pain.

Horrid thoughts still fill'd my breast ;  
I no comfort could obtain,  
But to my great joy at last,  
Jesus call'd ; how sweet the strain ;  
' Come, poor sinner, come to me,  
' All your sins shall pardon'd be.'

Oh ! what music to my ear ;  
Oh ! what transport to my heart !  
Will he dry the flowing tear,  
Will he calm my raging smart ?  
Then rise, my soul, this moment rise,  
To Jesus go with weeping eyes.

O thou bleeding Lamb ! I come ;  
O thou Prince of Life and Peace !  
Take me, take me for thy own ;  
Bid my griefs and sorrow cease.  
Lord, to thee I come for rest,  
Heal, O heal my wounded breast.

He his bleeding wounds did show,  
Head and feet, his hands and side ;  
Said, ' believe ; for you, for you,  
' I, the Prince of Glory, died.  
' Come, arise, thy soul be free ;  
' Take thy cross, and follow me.'

Peace in gentle streams now flow'd  
O'er the torrents of my soul :  
While with love my bosom glow'd,  
Bids each trouble cease to roll.

O ! what



O! what beams of heav'nly light  
Now diffuse the shades of night.

Jesus, Saviour, thou alone,  
Now my way and guide shalt be ;  
All thy precepts may I own,  
And with gladness follow thee ;  
Be obedient to thy call,  
Thou shalt be my all in all.

While this wilderness I pass,  
On thy promises I'll stay :  
Lord, I'll trust thy faithfulness,  
Till thou call my soul away,  
To enjoy her promis'd rest,  
Near thy side, or on thy breast.

### MORNING HYMN.

ARISE, my soul, from sleep arise,  
T'wards heaven direct thy wand'ring  
eyes ;  
Adore that love, adore that pow'r,  
Which guards thee through the midnight  
hour.

While senseless on the bed of sleep,  
Immers'd in silent slumber deep  
I lay secure, beneath thine eye ;  
Thou art my guardian ever nigh.

How sweet my rest! how sweet thy  
love !  
My bless'd Redeemer and my God !  
Beneath the shadow of thy wings,  
My soul in safety sits and sings

O thou that giv'st both night and morn,  
The evening shades, and rising dawn,  
Give me a heart to praise and pray,  
And serve my Maker through this day.

May ev'ry hour be spent for thee,  
Which thou in mercy givest me ;  
To seek thy face may I delight,  
And serve thee morning, noon, and night.

Arise, my soul, with yonder sun,  
Swift in thy heav'nly journey run,  
And let thy light through all this day,  
Thy Saviour's love to man display.

And thou bless'd Sun of Righteousness !  
Arise my languid soul to bless,  
That this and all my future days,  
May be devoted to thy praise.

And when my day of life is flown,  
Oh ! may it bear to worlds unknown  
My raptur'd soul, it's Lord to see,  
Who groan'd, and bled, and died for me!

T. J.

To the Editor of the G. B. M.

SIR,

That remarkable anecdote of Pope Pius the VIth, in the G. B. M. Vol. I. Page 291, informing him, that "his reign was at an end!" appears to me such a striking accomplishment of important prophecy in the eighteenth and nineteenth chapters of the Revelations, that I cannot but admire it. If the following lines on the subject deserve a place in your valuable and useful work, they are at your service.

I am, Sir,

Your most obedient servant,

GILES.

### FALL OF BABYLON!

REV. XVIII, XIX. 7.

A MIGHTY angel down from heav'n  
descends,

Whose radiance lumin'd earth's remotest  
ends : (claim,

Who with a voice like thunder did pro-  
Proud Babylon is fall'n ! behold her

' shame ; (name,  
' Blot out her odious mem'ry and her

' That den of fiends, that brood of hellish  
' rage,

' Each hateful vulture's diabolic cage ;  
' That viper's nest, th' infernal dragon's

' hold,  
' Devils of monstrous shape, and name

untold, (troll'd  
' Who reign'd imperious, ages, uncon-

' Long hath the sacrilegious Monster  
' stood (blood.—

' Immers'd in oceans of the martyrs'  
' Did she the faints to roaring flames de-

' liver ?  
' Pay her in kind ; but double portions

' give her, (for ever !"  
' Her kindling flames shall burn and rage

Strong

Strong is the Lord, her judge, to him  
 belongs  
 The work of vengeance! tune your  
 grateful songs:  
 She sinks! Behold her welt'ring in her  
 shame!  
 Amen! Hosanna to his sacred name  
 Who soon shall heap that faggot on the  
 flame!

Rejoice, O heav'n of heav'ns! exalt  
 your voice;  
 O'er her apostles, martyrs, saints re-  
 joice!

Her angry Judge' will now avenge your  
 wrongs;  
 Loud Hallelujahs to his name belongs,  
 Eternal Hallelujahs crown your songs.

She's fall'n!—and O, my soul, re-  
 found his praise!  
 I see the dawn of more auspicious days;

Exult, O Earth! rejoice, my duff \*ap-  
 pears,  
 Who in her mouth the peaceful olive  
 bears;  
 The hope of past, the joy of future years.

Propitious Heav'n succeed thy flight,  
 my dove, (and love;  
 And plume thy wings with growing zeal  
 Thy message bear to each remotest shore,  
 May Ganges, Gambia, Mississipi † pour  
 With living streams, till time shall be  
 no more.

---

\* The word *Duff* (the name of the missionary ship) is the well known familiar name given to pigeons; I suppose it is a corrupt pronunciation of the word Dove, as I have afterwards transcribed it.

† Rivers in the East Indies, Africa, and America.

---

## OBITUARY.

---

**DIED**, March the 24th, in the sixty-first year of her age, Mrs. Sarah Passand, of Hugglescote, in the county of Leicester, a very worthy, respectable member of the General Baptist Church of that place. She possessed many amiable qualities, which rendered her generally respected. She was remarkable for a sympathetic tenderness, that caused her not only to say to the distressed, "Be ye warmed, and filled," but to administer relief to them whenever she had an opportunity. This disposition led her frequently to the habitations of the afflicted: and though she had an especial regard to the household of faith, yet her kindness was not confined to that alone; but her generous heart was ever ready to do good unto all; visiting the sick, how poor soever, and however different to her in their sentiments on religion. She was no bigot, yet a steady and a well established General Baptist;—none more regular than she, in attending divine service. When well, and at home, her place in the house of God was seldom empty, either on the Lord's day, or at the week-day lectures. From her conduct in the church, she might justly be  
 filed

filed a Mother in Israel, who adorned the doctrine she professed; and, in the world, an honest sincere person, and a tender benevolent friend. Her death was rather sudden. About six weeks previous to her dissolution, she was sent for to attend her eldest daughter, Mrs. Exton, of Narbrough, who was taken dangerously ill of a fever:—she went; and in a few weeks, Mrs. Exton happily recovered; and Mrs. Passand prepared to return home: but, alas! she must never see nor be seen at home any more! She had a paralytic stroke, and, perhaps, something of the fever, and died in about ten days after she was taken—How sudden!—How affecting! Her family and friends, waiting, with anxious expectation to see her return home; but, O! unwelcome news!—She is dead!—How loudly does this proclaim the uncertainty of life, and of all terrestrial joys! forcibly showing the importance of our Lord's admonition; "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."—Her last affliction, though short, was very heavy, which she bore with patience and Christian fortitude, till she fell asleep in the arms of her dear Redeemer; whom she loved, and upon whose precious blood she placed all her hopes of acceptance with God, having no confidence in the flesh. She was brought to Hugglescote, and interred in the burying ground belonging to the Baptist chapel, amidst the tears of many who had shared in her benevolence, and to whom her memory is still dear:—and,

On June 14, died at Hackney, Mrs. Elizabeth Wilton, in the 91st year of her age. She was aunt to the late amiable Dr. Samuel Wilton, an account of whom was given in our last Number. She has sustained the character of an eminent Christian; and she evidently bore the infirmities of declining life with great resignation, in the joyful hope of a blissful immortality. Her remains were interred in Bunhill-fields June 21. The address at her grave was delivered by the Rev. Dr. Fisher, Divinity Tutor in the academy at Homerton; and, on the Lord's day, June 23, her funeral sermon was preached by the Rev. Mr. Palmer of Hackney.



THE  
General Baptist Magazine

For JULY, 1799.

---

BIOGRAPHY.

LIFE OF THE REV. DANIEL WILLIAMS, D. D.

*Continued from page 227.*

---

THE doctor's second marriage was in the year 1701, to Mrs. Jane, the widow of Mr. Francis Barckstead; a lady of a considerable fortune and great worth \*, whose father left a noble estate at Tours in France for the sake of his religion. He lived with her about fifteen years with great satisfaction to himself, and an high value for her. She is yet surviving, and retains a high honour for Dr. Williams's memory, and is waiting in hope for the heavenly felicity.

\* Mr. George Guill, Mrs. Williams's Father, has left this memorandum under his own hand, in his Family Bible; "On Thursday, Oct. 11, 1685, French style, we set out from Tours, and came to Paris on Monday the 15th of the said month. On the 17th came out the king of France his declaration to drive out the Protestants, who had notice in Paris in four days, which falling out the 21st, was just the day whereon our places in the waggon for Calais were retained; and the day before I was warned by letters from Tours, by several friends, that upon false accusations I was sought out by the Intendant, and other magistrates; and that they had written to the Chancellor of France to send after me and arrest me: but it pleased God that immediately after his signing and sealing the declaration for the open annulling the Edict of Nants, he fell sick and died, while we were on our journey. So I have extraordinary occasion to take notice of God's providence towards me and mine in such imminent dangers, out of which he hath miraculously saved us."

Though he was a constant preacher, and diligently attended to the proper duties of his station, yet he was not so confined to the pulpit, or the study, as not to mind how the world went about him, or to be an unconcerned spectator of the treatment of the body of the dissenters, whose interest he had much at heart; or of the state of the nation with respect to religion and liberty. He was active to the utmost of his power in the reign of Queen Anne, when a bill was depending in parliament against Occasional Conformity. It gave him no small pleasure to find it twice thrown out; and when it was at last carried in the third attempt, and by the help of those very persons who strenuously opposed it before; he could not help laying it to heart. This affected him so much the more because he well knew the dissenters deserved other sort of usage from those to whom they had, upon occasion, done good service; and apprehended there was but little likelihood of any public benefit from such a step, especially in such a juncture; nay, he could easily foresee that the forward agents in that affair would themselves be despised by those they so officiously courted, at the expence of their friends, who had never deserted them in any critical exigence.

It was yet a greater trouble to him to find, that in the year 1704, the most strenuous applications which could be made could not prevail to prevent the imposing the sacramental test upon the dissenters in Ireland, who till that time had been free from it. It was inserted as a clause in a bill, with the specious pretence of securing the Protestants of Ireland from the great numbers and insolence of the Papists there; which surely, in all good sense, was a strong reason the other way. The clause was added clandestinely, though it would be no difficult matter to tell by whom it was done; for the matter was concealed till the blow was given; and there was not the least suspicion of it till it was too late to prevent it. The bill being read in Ireland after it was returned from England, they must either take or lose the whole. But even this turned to the honour of the dissenters in the issue; for such was the posture of affairs some time after, in the reign of King George, that the Irish House of Commons thought fit to resolve, *nemine contradicente*; "That such of his Majesty's protestant dissenting subjects of this kingdom, who had taken commissions in the militia, or acted by commission of array, have thereby done seasonable service to his majesty's person and government, and the protestant interest in this kingdom." And, "that any person who shall maintain a prosecution against a dissenter who has accepted, or shall accept

cept of a commission in the array or militia, is an enemy to King George and the Protestant interest, and a friend to the Pretender."

He was very much in his judgment for the Union with Scotland, in 1707, being convinced that it was the most effectual way to secure the protestant succession, and the continuance of their ecclesiastical establishment in North Britain, against the attempts of such who were bent to oppose it, or might be tempted to betray it. He recommended with great earnestness the forwarding of the Union to his friends in Scotland; and greatly rejoiced when it was settled and ratified, and hoped the good effects of it would be both considerable and lasting.

In the year 1709, he had a diploma sent him from the university of Edinburgh and Glasgow, at the same time with Dr. Oldfield, and Dr. Calamy. This was an honour he no way affected, or desired; but, as circumstances stood, he could not decently refuse it. He always shewed a great regard to the religious interests of that part of Great Britain, and, by his goodwill, would have had all who were designed for the ministry among the Dissenters in South Britain, to have a part of their education at least in one or other of their universities. He encouraged the drawing up a scheme for that purpose, which could not be brought to perfection for want of a general concurrence.

In the latter end of the Queen's reign, he had very dark apprehensions of the state of affairs, and great fears about the Protestant succession. He dealt freely about this matter with the great man who was then at the head of affairs\*, with whom he had been long acquainted; and warned him of his own danger, whether he was engaged in those designs, or had kept himself out of them: If he was really engaged, he pressed him to consider, how dishonourable a thing it would be to have a hand in the misery and slavery of his country, and which would not fail in the issue to be ruinous to himself and his family: If he was not engaged himself in such a design, but aimed at shewing his art and dexterity in keeping things in a pendulous posture, that he might have the honour at last of turning the scale; he begged him to consider what hazard he run, if things went a little farther, of their rising to such an height as would be out of his power to retrieve; and of being over-ruled and borne down by those with whom he was embarked. The freedom he took was not well relished; but

\* Earl of Oxford.

he satisfied himself with discharging his conscience, and with his own good intentions.

Some time after he was served a scurvy trick by one whom he had endeavoured to oblige, and whom a small degree of honour and gratitude would have kept from so base and inhuman an action. The case was this: the doctor was wrote to, with some earnestness, by his friends in Ireland, to communicate his thoughts to them, as to the posture of affairs at that time, and the designs and views of those at the helm. He drew up an answer with great frankness, and sent it into Ireland, by a safe hand, only keeping a copy of it. He had this copy in his pocket when he waited upon a certain gentleman of the long robe, and pulling it out with a number of other papers, at his lodgings, he happened to leave it behind him, though he brought away all his other papers. The gentleman finding it contained a great many free thoughts concerning public affairs, and some remarks on the great man before mentioned, thought he should merit his favour if he communicated the letter to him, and accordingly went and left it with him. He was incensed to that degree against the doctor that he would never forgive him. The action was the baser, because the gentleman was under particular obligations to him, who had advanced a sum of money by way of loan, at a moderate interest, when his credit was sunk so low, that he was utterly at a loss to raise it any other way.

No man in the nation more heartily rejoiced at the blowing over of the storm by the accession of King George to the British throne, and the taking place of the Protestant succession; which he hoped would be a spring of many lasting blessings, not only to this land, but to the whole Protestant interest. On September 28, 1714, he presented an Address to the king, at the head of the dissenting ministers of the several denominations in and about the city of London, congratulating his Majesty's peaceful accession to the throne, and his own and the prince's safe arrival, which he owned to be the merciful return of many ardent prayers, &c.

*(To be continued.)*

BISHOP

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

*Continued from page 233.*

LIFE OF THOMAS TOMKINS.

**T**HIS Thomas Tomkins was a weaver, and dwelt in Shoreditch, in the suburbs of London; a man of a pious and honest life and conversation. He was kept in prison by Bishop Bonner near a year and a half, sometimes at his house at Fulham, where he was often examined about his religion; and because he did not agree with the bishop in his opinion of the sacrament of the altar, nor would be persuaded to recant, the bishop was so much enraged against him, that he beat him severely, so that his face was much swelled therewith, and he plucked off the hair of his beard, which disfigured him, and then the bishop caused his beard to be shaved all off.

Another time there came to Dr. Bonner, Bishop of London, to Fulham, Mr. Hapsfield, Mr. Pendleton, Dr. Chedsey, and Mr. Willerton. Then Tomkins was brought before them, and after some discourse with him, the bishop finding Tomkins to continue as he was wont, stedfast in the defence of his faith, the bishop took Tomkins by the fingers, and held his hand directly over the flame of a wax-candle that was burning on the table, to try his courage.

Tomkins thinking that he must there presently die, began to recommend himself to God, saying, "O Lord, into thy hands I commend my spirit." In which burning he never shrunk, till the veins and sinews burst, and spurted water into Mr. Hapsfield's face; so that he was moved with pity, and desired the bishop to forbear, and said, that he had tried him enough.

Thomas Tomkins did afterwards declare unto one James Hulse, that whilst his hand was burning his spirit was so wrapt up that he felt no pain.

After this the said Thomas Tomkins was divers times brought before the Bishop of London, at his Consistory Court, at St. Paul's, London; where the dean and divers others sat in the court with the bishop, and examined the said Tomkins upon divers articles.

And on the 26th of September, 1554, the former articles were again repeated, and his confession added to them; and



and being drawn up in writing by the clerk, the said Thomas Tomkins signed them with his own hand, and they are as follow.

“ I Thomas Tomkins, of the parish of St. Leonard, Shoreditch, in the diocese of London, having confessed and declared openly heretofore to Edmund Bonner, Bishop of London, mine ordinary, that my belief hath been many years past, and is at this present, that the body of our Saviour Jesus Christ is not truly and in very deed in the sacrament of the altar, but only in heaven, and so in heaven, that it cannot now indeed be really and truly in the sacrament of the altar.

“ And moreover, having likewise confessed and declared to my said ordinary openly many times, that although the church called the Catholic Church hath allowed, and doth allow the mass and sacrifice made and done therein, as a wholesome, profitable, and godly thing; yet my belief hath been many years past, and is at this present, that the said mass is full of superstition, plain idolatry, and unprofitable for the soul, and so I have called it many times, and take it at this present.

“ Having also confessed and declared to my said ordinary, that the sacrament of baptism ought to be only in the vulgar tongue, and not otherwise ministered, and also without such ceremonies as customary used in the Latin Church, and otherwise not to be allowed.

“ Finally, being many and often times called before my said ordinary, and talked withal touching all my said confessions and declarations, both by my said ordinary, and divers other learned men, as well his chaplains as others, and counselled by them all to embrace the church, and to recant mine error, in the premises, which they told me was plain heresy, and manifest error; do testify and declare hereby, that I do and will continually stand to my said confession, declaration, and belief, in all the premises, and every part thereof; and in no wise recant, or go from any part of the same. In witness whereof, I have subscribed and passed this writing, this 26th of September, the year aforesaid.”

In February following, the said Thomas Tomkins was brought the last time before the Bishops of London, Bath, and St. David's, and others, where he was earnestly exhorted by the said Bishop of Bath to revoke and leave his opinions. To whom he answered, “ My lord, I was born and brought up in ignorance until of late years, but now I know the truth, and therein I will continue to the death.”

Then Bonner caused all his articles and confessions to be again

again openly read; and so in his accustomed manner, he again persuaded him to recant.

To whom Tomkins finally answered, "My lord, I cannot see but that you would have me forsake the truth, and fall into error and heresy. Then the bishop seeing he would by no means recant, gave sentence of condemnation against him, and delivered him to the Sheriff of London, who carried him to Newgate, where he remained joyful and constant until the 16th of March after, 1555; upon which day the sheriff conveyed him to Smithfield, and there he was burned; sealing his faith with his blood, and giving glory to God,

#### LIFE OF WILLIAM HUNTER.

THIS William Hunter was born of godly parents in Essex, and by them instructed in the true religion, and put apprentice to one Thomas Taylor, a weaver, in Coleman Street, in London. And in the first year of the reign of Queen Mary he was commanded by the priest of the parish to receive the communion at mass, the next Easter, he being then about nineteen years old; which he refused to do, and was therefore threatened to be brought before the bishop. Whereupon William's master desired him to go from him, lest he should be brought into trouble for keeping him in his house.

So William Hunter went down to Burntwood in Essex, to his father, and stayed there about six weeks. And one day, finding the chapel in the town open, he went in and read in the English bible, which was lying on the desk; whilst he was reading came in one Father Atwell, an officer of the Bishop's Court, and said to William, "Why meddlest thou with the bible? understandest thou what thou readest, canst thou expound scripture?"

William answered, "I take not upon me to expound scripture, but finding the bible here, I read in it to my comfort."

Father Atwell said, "It was never well since the bible came abroad in English."

"Say not so, Father Atwell," says William Hunter, "for God's sake: for it is God's book, from which every one that hath grace may learn to know both what things do please God, and also what will displease him."

But Father Atwell, not caring to discourse with William, went to one Thomas Wood, who was vicar of Southweild, who was in a house near, and brought him into the chapel, where William continued reading. When Mr. Wood came  
in,

in, he said, "Sirrah, who gave thee leave to read the bible and expound it?"

William answered, "I expound not the scriptures, Sir, but read them to my comfort."

"What meddlest thou with it at all," says the vicar; "it becometh thee not, nor none such, to meddle with the scriptures."

But William answered, "I will read the scriptures, God willing, while I live. And you ought, Mr. Vicar, not to discourage any man for that matter, but rather to exhort men diligently to read the scriptures, for the discharge of your duty, and their own."

The vicar answered, "It becometh not you to tell me what I ought to do. I see thou art an heretic by thy words."

William answered, "I am no heretic for speaking the truth."

The vicar said unto him, "What sayest thou to the sacrament of the altar? Believest thou not in it, and that the bread and wine is transubstantiated into the very body and blood of Christ? Thou mayest learn this plainly from the sixth of St. John."

William answered, "I learn no such thing in the sixth of St. John as you speak of. You understand Christ's words much like the carnal Capernaïtes, who thought that Christ would have given them his flesh to feed upon; which opinion our Saviour Christ corrected, when he said, The words that I speak unto you are spirit and life."

Then the vicar called William Hunter heretic, and said he believed not in the sacrament of the altar; and many more words passed between them till the vicar threatened to complain of him. And so they parted.

William Hunter went home, and took leave of his father, and so went away, for fear of the vicar's threatening.

Soon after, Mr. Wood, the vicar, went to one Mr. Brown, a justice of the peace, and told him what communication he had with William Hunter. Whereupon the justice sent for William's father, and for the constable; and when they were come, he asked old Hunter for his son William. He answered, he could not tell where he was. The justice, being angry, said, "If thou promise not to bring him to me, I will send thee to prison till I shall get him."

The old man replied, "Would you have me seek out my son to be burned?"

Mr. Brown answered, "If thou bring him to me, I will deal well enough for that matter, thou needest not care;

fetch him, and thou shalt see what I will do for him." And he asked him if he wanted any money, and bid Mr. Salmon the constable to give him a crown; but he would not take it.

After this, old Father Hunter rid two or three days abroad, to satisfy Justice Brown; and by the way he met his son William, who asked his father if he were looking for him. He said he was, and wept; and told him that Mr. Brown had charged him to seek for him, and bring him before him, or he would send him to prison: "But," says he, "I will go back, and tell the justice that I cannot find you."

But William said, "Father, I will go home with you, and save you harmless, whatever comes of it." And so they returned both together. And as soon as William came home he was taken by the constable, and put into the stocks till the next day, and then he was brought before the justice; who, as soon as he saw him, said, "Ah! firrah, are you come?" Then he called for a bible, and turned to the sixth of John, and said, "I hear you are a scripture man, and can expound as you please;" and laid to his charge the exposition he made to Mr. Wood the vicar. But William answered, "He urged me to say so much as I did."

"Well," says Mr. Brown, "because thou canst expound that place so well, how say you to another place?" and turned to the twenty-second of St. Luke: "Look here," says he, "how Christ saith that bread is his body."

William answered, "The text saith, that Christ took bread, but not that he changed it into another substance, but gave that which he took, and brake that which he gave, which was bread, as is evident by the text: for else he should have had two bodies, which to affirm I see no reason."

At which answer Mr. Brown was very angry; and said, "Thou naughty boy, wilt thou not take things as they are, but expound them as thou wilt? Doth not Christ call the bread his body plainly? And thou wilt not believe that the bread is his body after consecration: Thou goest about to make Christ a liar."

But William Hunter said, "I mean not so, Sir, but rather more earnestly to search what the mind of Christ is, in that holy institution, wherein he commendeth to us the remembrance of his death, passion, resurrection, and coming again: saying, *This do in remembrance of me.* And although Christ calls the bread his body, as he doth also say that he is a vine, a door, &c. yet is not his body turned into bread, no more than he is turned into a door or a vine. Wherefore Christ called the bread his body by a figure."

At this word Mr. Brown called him a villain; and said, "Wilt thou make Christ a liar still?" and fell into a great passion, and abused him.

Whereupon William desired him, either to hear him answer for himself with patience, or else to send him away.

Then Mr. Brown said he would send him to the Bishop of London to-morrow; and so he wrote a letter presently, and sent it by the constable, who carried William to London to the bishop.

When he came there, the bishop read the letter, and William was brought before him; to whom the bishop said, "I understand, by Mr. Brown's letter, that you have had a communication with the Vicar of Weild about the blessed sacrament of the altar, and how ye could not agree; whereupon Mr. Brown sent for thee to bring thee to the Catholic faith, from which he saith thou art gone; however, if thou wilt be ruled by me, thou shalt have no harm for any thing that thou hast said or done in this matter."

William answered, "I am not fallen from the Catholic faith of Christ, I am sure, but do believe it, and confess it with all my heart."

"Why," says the bishop, "how sayest thou to the blessed sacrament of the altar? Wilt thou not recant thy saying which thou confessedst before Mr. Brown, how that Christ's body is not in the sacrament of the altar, the same that was born of the Virgin Mary?"

To which William answered, "My lord, I understand that Mr. Brown hath certified you of the talk that he and I had together, and thereby you know what I said to him, the which I will not recant by God's help."

Then said the bishop, "I think thou art ashamed to bear a faggot, and recant openly: but if thou wilt recant thy sayings, I promise thee thou shalt not be put to open shame. But speak the word here now between me and thee, and I will promise thee it shall go no further, and thou shalt go home again without any hurt."

William said, "My lord, if you will let me alone, and leave me to my conscience, I will go to my father and dwell with him, or else with my master again; and if so be no body will disquiet or trouble my conscience, I will keep my conscience to myself."

The bishop answered, "I am content, so that thou wilt go to church, and receive and be confessed." "No," says William, "I will not do so for all the goods in the world."

Then said the bishop, "If you will not do so, I will make  
you

you fast enough." "Well" said William, "you can do no more than God will permit."

"And will you not recant indeed," says the bishop, "by no means?"

"No," says William, "never while I live, God willing." And so their discourse ended.

Then the bishop commanded his men to put William in the stocks in his gate-house, and there he sat two days and two nights, only with a crust of brown bread and a cup of water.

*(To be continued.)*

---



---

## SERMONS AND ESSAYS.

---

*To the Editor of the General Baptist's Magazine.*

SIR,

IT is the request of the church at Hugglescote, that the discourses delivered at the Ordination of the Rev. Mr. Thomas Orton to the pastoral office over them, may appear in the General Baptist Magazine.

In compliance with their wish I here send that which I delivered, as near as I can, and I trust brother Smith will do the same.

---

*To the Church of Christ of the General Baptist denomination at Hugglescote, in the County of Leicester:*

*Dear beloved Brethren,*

IT is impossible that I should exactly comply with your wish, in giving you the discourse in print which was delivered at the ordination of your dear pastor; as it was in part extempore; but as far as my notes and recollection will assist, I here present it to you; and may the God of all grace and mercy make it an abundant blessing to you and your minister. This is the fervent prayer of,

Dear Brethren,

Your's affectionately in the bonds of the gospel,  
BENJ. POLLARD.

## A CHARGE TO MR. THOMAS ORTON.

My dear, dear Brother,

THE work of this day is of vast importance indeed, to you and to this people. To be ordained to the office of pastor, to watch for their souls, and to watch, as they that must give account. Heb. xiii. 17. I do not know when I have felt more than I do at the work to which you have called me this day. But, as you have called me to it, and you, Sir, request me to be free, and keep back nothing that may be useful to you, I therefore beg your attention, while I press a few considerations from the words of the great apostle Paul. 1 Tim. iv. 16.

“Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.”

I. Take heed unto thyself.

II. Take heed unto thy doctrine, and continue in them.

III. The encouragements to this work.

I. Take heed unto *thyself*.

I. Take heed to thy own *conversion*. See that you enjoy a real work of grace in your own soul; this is necessary in every minister of the gospel; for, as the work of the ministry is to turn souls from darkness to light, and from the power of Satan to God, Acts xxvi. 18. how is it possible that we should advantageously teach what we do not enjoy? therefore take heed to thy own conversion.

But I need not farther press this on you, my brother. The good confession you have this day made before many witnesses, and the testimony which this people give of you, sufficiently evince that you enjoy the truths you are now set apart to teach.

II. Take heed to keep up the *life* of religion in thy own soul, or preaching will be a dull, heavy, and unprofitable work; therefore be very diligent in all the private means of grace, as reading, meditation, and particularly prayer; watch thereunto with perseverance and thanksgiving.

III. Take heed to thy walk and conversation; be particularly careful as to the following duties.

1. Be a pattern of honesty, fidelity, and integrity, worthy the imitation of your people, and an example to all observers,

2. Be

2. **Be industrious.** This is often necessary for General Baptist ministers; and is no discredit, but an honour to a minister when he is able to conduct himself properly.

3. **Family affection and parental tenderness.** Let it be seen by your brethren and neighbours, that you are a loving husband, a tender parent, and a good master; these are very necessary for you, and will be very honourable in you, while you temper the authority of the father and master with the gentleness of the Christian.

4. **Holiness.** This will require the greatest watchfulness of mind, as your situation and office will expose you to many temptations, which none but pastors know, and in which none but pastors can sympathize with you.

5. **Zeal.** This will be very necessary for the discharge of the many repeated and laborious offices to which you are called; and yet you will meet with many things from various and unforeseen quarters to damp and cool this sacred flame. I do not say these things to discourage, but to warn you of what you may expect, and to excite diligence and attention.

6. **Brotherly Kindness.** Here, my brother, you will have need of the greatest carefulness of mind, as you will have many difficulties in your way;—as they who should help, will often hinder in the good work of God:—they who ought to strive to blow up the divine flame of love in you and others, will rather fling water upon it by their perverse and unchristian conduct.

7. **Patience in Trouble.** As you will have much to try you from various quarters, and human nature is but human nature yet, therefore, take heed that “patience have it’s perfect work, that you may be (in this respect) perfect and intire, wanting nothing.”—Particularly in the troubles of your family. These you must expect to feel in conjunction with other Christians; for be your partner in life ever so discreet, she cannot bear all, but you must have a share of trouble; and these will often be increased by your absence about your Lord’s business; but try to bear it; it is for my Lord, for whom I can neither do nor suffer too much.—Troubles in trade; a minister has greater difficulties in this respect than other persons, as he cannot push into business like other men, without seeming more worldly than is consistent with his office.—The world will often despise a minister and refuse to employ him, and tauntingly say, “No, I will have nothing to do with him.”—They will frequently take advantages of a minister by neglect, or fraud; thinking his profession will prevent him seeking redress by the civil law as  
another



another person would.—This is hard indeed, that the kindness and meekness of a minister should be abused to his disadvantage; yet it sometimes will be the case; but it will be your honour to bear it with that patience and piety that Christianity teaches.—But what is yet harder,—when your *people*, your *brethren* (if it should be so, it may, it has been, and may again,) begin to slight you—detract from you by lessening whispers—Defame and abuse you on the most trifling occasions, and by the most mischievous insinuations; and some dispositions are prone to this if they can find the least real or imaginary flaw :—It is dreadful to observe the merciless conduct of some towards ministers.—But patience will be your honour.

Further, when the people begin to contend and angrily dispute among themselves, almost to biting and devouring one another; and neither your advice, prayers, nor tears, can stop them, then, Sir, for patience; patience here will shew the man, the Christian, and worthy pastor too.

IV. There is NEED for this care in your walk and conversation.—1. The eyes of the unbelieving world will be upon you; and your outward conduct will have a great influence on them.—2. The eyes of Christians of different denominations, but especially your own people, will be upon you; and much of your usefulness will depend on a good conversation.—3. And what is most of all, the eyes of your Redeemer and your God will be upon you; and there can be no “well done, good and faithful servant;” in the next world, without a good conversation arising from a genuine faith in Christ in this.—4. You, Sir, will often have disorderly members to admonish and even reprove. Then your own good conduct will give weight to all you say, when they observe your advice sanctioned by a corresponding conduct; and your reproofs coming from a man that is proof against such evils himself.—But without this, they will *think* if they do not *say*, “Physician, heal thyself,” and then alas! your good advice will be all in vain.—5. You will sometimes have occasion to interfere between contending brethren, this will require your greatest care and skill, and after all perhaps, you will be blamed, and heavily too, by both sides; and even some prejudice raised against you, after you have done the very best you can; this will seem hard, but it is the lot of pastors; therefore stand prepared to bear it. But accept a word of advice here; where you must take a part, guard against the influence of the first tale; this I heard our immortal *Grimley* say, not long before his death, “is a hard lesson to learn, and he had not learnt

learnt it well even then."—Be sure you hear all, on both sides, before you give an opinion on either, or form a judgment in your own mind; for a wrong judgment once formed is not easily removed.—But above all, never become one of a party, or be partial to one side; this can do no real good, but must do much harm.—6. Always try to have a competent number of wise, judicious, and experienced officers in your church; and leave the settling disputes, and particularly of a temporal nature to them; they will often be as well, or better able to manage these than you; and you will be much better out of them. And never meddle much with your church's purse. Your officers will generally be the fittest to manage these affairs, and you will have scope enough for your abilities, be they ever so large, in studying and preaching the word of truth;—in visiting the poor,—the tempted,—and the afflicted, and all in cases purely spiritual, without concerning yourself much with temporal matters.—7. But when temporal difficulties produce dispositions and a conduct opposite to the plain directions of Christianity, (and this will sometimes be the case) you may take up the evil then, without attending to the original ground of dispute, unless it be to shew how bad it is, to suffer these little things to be the occasion of practices subversive of the first principles of pure religion: and here you will go on safe ground, as I think it will be allowed wrong on all hands, to suffer any thing of a temporal nature to injure us in the great concerns of our souls and eternity.—But who is sufficient for these things? What men of wisdom, piety, patience, prudence, and zeal ought ministers of the gospel, and particularly pastors to be!—Thus much for thy care over thyself.

*(To be continued.)*

---



---

## CORRESPONDENCE.

---

ON INFIDEL WRITERS, AND INFIDELITY.

LETTER V.

---

*To the Editor of the General Baptist Magazine.*

SIR,

IT is incumbent on the enemies of Christianity either to give up their cause, or to account for this extraordinary phenomenon.

phenomenon, viz. *The establishment of Christianity by twelve such men as the first preachers were, at such a time when, and in such places and circumstances in which, they commenced and effectuated their purpose.* The rapid spread of the Christian religion, and the revolution it occasioned in every part of the Roman empire; in the civilized and polished, as well as in the uncultivated parts of it, are undeniable facts. *Voltaire* admits them. *Gibbon*, whose diligence of research into, and extent of acquaintance with, the historical events of those times, was necessitated to admit them also. Indeed, they cannot be denied without giving up all faith in history. But they are *effects* for which, doubtless, some adequate cause is to be found. They cannot be accounted for on any natural ground; no natural cause being adequate. The last mentioned writer, without denying the facts, has attempted to account for them, but, in my apprehension, very unsatisfactorily. He is guilty of such an egregious misnomer in this herculean attempt, as does little credit to his impartiality, or metaphysical accuracy. Those *causes* which he mentions and to which he attributes the rapid spread and general prevalence of Christianity, bear no proportion to such a stupendous effect; they are evidently themselves *effects*. They were chiefly, according to his account,—the zeal of the advocates of Christianity—the strictness of their discipline—and the doctrine of future rewards. But whence proceeded that zeal, that strictness of discipline, and doctrine of future rewards? Do they not suppose some previous cause on which they were bottomed, and from which they proceeded? Is not this, as *Dr. Priestley* very justly observes, like saying with the Indian, that the world is supported by an elephant, and the elephant by a tortoise, without telling us what supports the latter? Do these account for the fact of such prodigious numbers, in the space of a few years, and in defiance of their prejudices, embracing the Christian religion, with no possible view of earthly emolument and greatness, and joining themselves to so despised and persecuted a sect? I think every impartial reader will admit they do not. On the whole, the attempt of this elegant writer to account for the above fact is a lame and shuffling piece of business; and serves only to shew the inveteracy of his prejudice,—how difficult it is to relinquish a favourite hypothesis,—and into what inconsistencies an ineffectual attempt to defend what is in itself indefensible, will betray even a man of sound sense, and cultivated understanding.

Now the way in which the apostles account for this fact is easy and consistent; and the *cause* they assign fully adequate.

This

This was a *divine power* that accompanied them; the exhibition of *miraculous evidence*; the declaration of facts and doctrines authenticated by *supernatural effects*. See Rom. xv. 18. 19.—1 Cor. ii. 4. 5.—Heb. ii. 4. and other places. This fully and rationally accounts for their zeal, strictness of discipline, &c. on the one hand, and the ready relinquishment of those superstitious notions and practices in which the world had been nursed and trained, by their numerous converts, on the other; and on this ground *only* can the rapid spread of christianity be accounted for. The performance of miracles by Christ and his apostles, was never denied by the Jews in whose presence they were performed; (and they must be allowed to be the best judges,) neither could they be, their performance being so notorious. Their prejudices led them to another method of surmounting the difficulty, than denying their reality; viz. imputing them to demoniacal agency. Neither did those three powerful antagonists of the christians, *Celsus*, *Porphery*, and *Julian*, who appeared successively in the second, third, and fourth centuries, attempt to deny it. Why, therefore, modern unbelievers should so mightily object to miracles, in so important a cause, so worthy of God, and beneficial to mankind, can be accounted for only, on the ground of a determined and blind attachment to system. But this squeamishness fully betrays their own inconsistency. To believe, as they do, that such prodigious numbers embraced the doctrines of christianity, among civilized as well as uncivilized nations; by learned as well as unlearned men; without any prospect of worldly advantage; and by a dereliction of every thing before held sacred and venerable by them, without supernatural proof; is to admit a miracle greater than any they reject; and shews them to be the most credulous of mankind.

I cannot dismiss this subject without noticing another circumstance, well deserving of regard, and that is the *revival of christianity*, after the almost universal corruption that had overspread the christian world.

We may attribute the low state to which christianity was reduced, previous to the reformation, partly to *internal*, and partly to *external* causes. In the first may be included,—the dissensions that took place among christians;—the introduction of many opinions extraneous to christianity, by some who had studied in the schools of the different sects of philosophers, for whose opinions they retained a strong predilection, and absurdly attempted to incorporate them with it;—violent contests about orthodoxy of opinion, and neglect of the practical ten-

dency and design of the gospel;—the baneful practice of accommodatin christianity to the prejudices and tastes of the nations which they attempted to convert;\*—the unnatural alliance of religion and the state, which followed the *external* conversion of the emperor Constantine;—the inventing a gradation of rank among christian teachers, and annexing great emoluments and splendid ecclesiastical titles to some of them;—the contentions for prelatical pre-eminence, and the frequent bloody persecutions which attended those contests, as either party obtained the ascendancy, or as they were favoured by the reigning emperor; †—and lastly, the priestly domination which the bishop of Rome assumed and exercised in so unlimited and despotic a manner over the greatest part of the christian world. From these causes proceeded the denial of the rights of conscience; the insufficiency of divine revelation; the infallibility of popes and councils; the incompetency of the laity to judge of the meaning of scripture, and the

\* Early in the *fourth* century, when the Roman emperors became christians, or professed to be such, and the church enjoyed the smiles of the court; and peace and riches, and honours followed; then it's original simplicity and liberty soon vanished, and gave place to pride, ambition, unprofitable ceremonies, and vain pomp—in a word, to conformity to the world and pagan superstition. To facilitate the conversion of the heathen nations, and to make the new yoke, imposed by the emperors, sit as easy as imposition would allow, christianity was assimilated, as much as possible to their Pagan prejudices; and we have seen what a christianity they fabricated; and the bloody page of history informs us what sort of christians the nations have been. *Bichena.*

† When Appolinaris assumed the patriarchal throne of Alexandria, *two hundred thousand* christians are said to have fallen by the sword. Indeed, the contests for rich archbishoprics and patriarchates were frequently attended with the slaughter of thousands; and the *holy* hands of *christian* bishops could lay aside the crozier to grasp the sword, without contracting any defilement. This, courteous reader, was not ambition, it was *zeal*, in the vocabulary of those men and their fanatic partisans. The end, in their estimation, sanctified the means. Their *ostensible* objects were the support of orthodoxy and the prosperity of the church; no matter then by what means they were obtained. Those who opposed their godly designs, were abominable schismatics; and destruction by the sword in this world, and damnation in the next, was a suitable reward for men of such heretical pravity. How happy that we live in more enlightened times!

danger

danger of entrusting it in their hands; that intolerant spirit which is the offspring of blind zeal and bigotry; that inquisitorial tribunal which so long disgraced Europe, and which, though crippled, is not yet entirely destroyed; and abundance of religious nummeries, imposed as religious and decent practice, that debased christianity in the eyes of mankind, made it a state engine, and reduced it to that low state in which it was found anterior to the reformation. The reader of sensibility and discernment will observe and regret, the scandalous outrages that have been committed on the inalienable rights of men; on personal security, domestic peace, and public tranquillity, by departing from those obvious principles, written as with a sunbeam, the *sufficiency of divine revelation*; the *right of private judgment*; and *unrestrained liberty of conscience*: and he will be studious to render due homage to them in the persons of all those he may meet with exercising them, however widely they may depart from those religious opinions he holds most true.

The *external causes* were—the repeated invasions of the Roman empire by the northern barbarians; the Goths, the Vandals, the Huns, the Alans, the Suevi, the Heruli, &c. &c;—who poured down in swarms from Scandinavia and the north-western parts of Asia, and inundated the fertile countries of the south of Europe with ignorance and barbarism:—and afterwards, by the bloody wars of the violent and ferocious followers of Mahomet. These produced the most disastrous effects on the arts, on literature, on public manners, and on religion; so that the light of literature became extinct; religion was scarcely to be met with in its original simplicity and purity; and Europe in general exhibited the most gloomy aspect. In this state did the christian world continue for several centuries; during which period that haughty domineering hydra, the antichristian church of Rome, with the pope at her head, found means to establish her throne; to which the most powerful princes in Europe bowed with profound submission. After this long night of more than Cimmerian darkness, the dawn of a glorious day has succeeded, literature has revived\*, science has arisen from oblivion, and

2 R 2

is

\* Let a reasonable tribute of acknowledgment be here paid to *monastic institutions*. Though originating in mistaken views, and founded on false principles, and in various respects productive of many pernicious effects on society; the revival of  
lite-

is receiving daily improvement; and the bible is translated into the vernacular languages of the different European nations. The genuine spirit of christianity has again revisited the earth, and appears with her powerful charms in individuals and churches. The antichristian power of Rome is hurled from it's seat; other ecclesiastical establishments, participating it's spirit have shared it's fate, and the rest begin to totter on their foundations: and, if we do not at present see a complete restoration of religion to the simplicity and purity of apostolic times, we may fairly admit, that there is a progressive advance towards it. This is an event unparalleled in the records of time. No false religion has ever experienced such a declension and subsequent revival. And, it is worthy of consideration, that christianity has not revived in proportion as literature and science have become retrograde, but they have revived in close succession: and, as the one has approached toward maturity, the other has approximated toward perfection. How is this to be accounted for? Is there no interposition of Providence, no divine hand to be seen in this? What can an unbeliever say to it? Will he say, that, in proportion as the world becomes enlightened by science, it is rendered the dupe of superstitious credulity and religious imposture? Will he say, that no men eminent for scientific pursuits and discoveries have ever been believers in divine revelation? This would be to contradict the most glaring facts. What probability then is there, when, under the evident protection and authority of heaven, it has survived Mahometan violence,

literature, and the present enlightened state of Europe owe much to them. It was in the retired cloister of the Monk, that ancient learning found a peaceful and safe asylum, and was there cultivated when generally neglected by the world. There the Roman and Greek classics found a safe retreat; and to them we are indebted for the Roman laws, the Theodosian and Justinian codes, which have since been made the basis of that jurisprudence which has been adopted by the nations of modern Europe. When the Alexandrian and Athenian schools were destroyed, the learned conveyed their books and pursued their studies in these places of retirement. And the barbarian hords, who felt no remorse in laying their rude hands on the magnificent palace, and it's rich possessor, passed with respectful awe, and left unmolested, the venerable monastery and it's sacred inhabitants. It was from these receptacles, at the dawn of literature, that the ancient classics were brought forth, to facilitate and diffuse useful learning and refined taste over long-benighted Europe.

Gothic

Gothic and Vandalic barbarity, Christian animosity, Anti-christian superstition, and Gentile persecution, that *Voltaire's*, or any other infidel's single arm should destroy it? Could any fabric of human construction have survived all this? But christianity at this day stands unshaken. *Voltaire*, after the most indecent and disingenuous opposition to it, carried on with singular bitterness, malignity and spite, has laid aside his weapons, and is gone to his long home, to await the decision of the great Judge. But christianity survives. Others, like himself, may continue to attack it with their weapons of straw, but their blows will recoil, only on themselves. It is formed of invulnerable materials, and bids defiance alike to time and storms. It is "founded on a rock, and the gates of hell shall not prevail against it." The enlightened believer, after the experience of nearly eighteen hundred years, of what the enemies of his faith have done, will neither feel his faith weakened, nor his heart disheartened from any apprehension of what they may in future do, though a host of them should arise. Such an expectation, as that of destroying christianity can exist only in the bewildered imagination of the most sanguine infidel. We have seen then, that *twelve men* established christianity in the world;—that it has had to contend with the most powerful and virulent adversaries; and yet, notwithstanding the attempts of a *Celsus*, a *Porphyry*, and a *Julian* in ancient; and a *Voltaire*, a *Gibbon*, and a *Paine* in modern times to destroy it, it still exists as firm as ever.

To conclude, until these gentlemen change their mode of attack, and give us argument instead of invective; produce solid objections in the place of puerile cavils; urge them with more seriousness, and manifest more of the spirit of impartiality than they have yet done, christianity will not be destroyed, nor it's advocates silenced and confounded. For, whatever effect the method they have hitherto pursued, may have had on the minds of the superficial and unthinking, it will have but very little on the serious and reflecting. Neither do I at present see any probability of it's ever producing a dereliction of christianity in

June 4th, 1799.

Yours, &c.

SOPHRON.



LETTER OF MR. S. RUTHERFOORD TO LADY EARLS-  
TOUNE.

MISTRESS,

GRACE, mercy, and peace be to you; I long to hear how your soul prospereth. I exhort you to go on in your journey: your day is short, and your afternoon sun will soon go down: make an end of your accounts with your Lord; for death and judgment are tides that bide no man: salvation is supposed to be at the door, and Christianity is thought an easy task; but I find it hard, and the way strait and narrow, were it not that my guide is content to wait on me, and to care for a tired traveller. Hurt not your conscience with any known sin. Let your children be as so many flowers, borrowed from God: if the flowers die or wither, thank God for a summer's loan of them, and keep good neighbourhood, to borrow and lend with him. Set your heart upon heaven, and trouble not your spirit with this clay-idol of the world, which is but vanity, and hath but the lustre of the rainbow in the air, which cometh and goeth with a flying March-flower: clay is the idol of bastards, not the inheritance of the children. My Lord hath been pleased to make many unknown faces laugh upon me, and hath made me well content of a borrowed fire-side, and a borrowed bed: I am feasted with the joys of the Holy Ghost, and my royal King beareth my charges honourably. I love the smell of Christ's sweet breath better than the world's gold. I would I had help to praise him. The great Messenger of the Covenant, the Son of God, establish you on your rock, and keep you to the day of his coming.

*Aberdeen, March 7,*  
1637.

Yours,  
In the sweet Lord Jesus,  
S. R.

---

*To the Editor of the General Baptist Magazine.*

SIR,

YOUR ingenious correspondent, Philomath, has in my opinion, presented your readers with a LIST of BOOKS, on the whole valuable, and worthy the perusal of a general reader. He modestly requests, however, that any of your correspondents would "correct, or add to the same, as their knowledge of books may enable them."

It

It is no part of my intention, Sir, to make any corrections, though the books he has mentioned certainly differ in value. But, with all due deference to your judgment, the judgment of Philomath, and that of your readers in general, I shall take the freedom to hazard an opinion, that an addition may be made to them, to the advantage of most readers, and especially of most of those who may be reasonably supposed to read your valuable Miscellany. For, after the most laudable attempts to excite a desire of general knowledge, and a spirit for general reading, two facts strike me as indisputable. The first is, that men in general, neither can possibly read a large number of books on various literary subjects, nor ought they to attempt it; because it would necessarily divert them from duties, which are much more important to themselves, to their dependants, and to society at large. The second is, that practical Christianity has the most immediate and most powerful influence on our present and future felicity. The knowledge of it is, therefore, infinitely the best knowledge, and the books which best assist us in the acquisition of that knowledge, are infinitely the most valuable and important.

Impressed, as I apprehend, with the certainty of the two incontestible facts just stated, that great man of God, Dr. Doddridge, not only made it his business, in his younger years, and amidst his most ardent scientific pursuits, to read something daily on practical divinity, but he urged it with the greatest earnestness on the young gentlemen under his care, never to omit this, in their warmest pursuit of science and languages. Speaking of Mr. Steffe, an amiable and excellent minister who died in his youth, he says, "I believe that day seldom passed in which some of these writers (on practical divinity) were not in his hands, in whom he sought at once the improvement of the *Christian* and of the *Minister*; and I think it must argue a great defect of understanding, as well as of real piety, if any theological students are negligent of this." On the principles here stated, Dr. Doddridge contrived, that his students should have as much to read between each lecture, as might keep them well employed; allowing due time for necessary relaxations, and the reading of *practical writers*. He recommended it to them, and strongly insisted upon it, that they should converse with some of these daily, especially on the Lord's day, in order to subserve at once the improvement of the *Christian* and the *Minister*; and he frequently reminded them, that it argued a  
great

great defect of understanding as well as of real piety, if they were negligent herein \* ”.

If I could suppose that my opinion would have any influence on the minds of your readers, I should not scruple to say that, on this head, I am ready to subscribe Dr. Doddridge's sentiments both with hand and heart. I therefore recommend it to all your readers, that, how much so ever they wish to be general readers, they would not neglect the Bible, nor those practical discourses of various excellent writers, by whom the most interesting parts of the scriptures are, in the best manner, illustrated. The following books, among many others, may, on the whole, be recommended as worthy of a diligent and repeated perusal.

### I. On the Doctrines and Duties of the Christian Religion.

Watts's Sermons for Families	2 vols. 8vo. or 12mo.
Watts's World to Come	2 do. or 1 vol. 8vo.
Watts's Evangelical Discourses	1 vol. 8vo.
Evans's Christian Temper	2 do.
Harris on the Messiah -	1 do.
Watts on Prayer - -	1 vol. 12mo.
Watts's Humble Attempt -	1 vol. 12mo.
----- Scripture History	1 do.
How's Living Temple	2 vols. 8vo.
How on delighting in God	1 do.
How's Blessedness of the Righteous	1 do.
Venn's Complete Duty of Man	1 do.
Barker's Sermons - -	2 do.
Stennett's Personal Religion -	1 do.
Stennett on domestic Duties -	1 do.
Watts's Orthodoxy and Charity	
United - - -	1 do.
Henry on Prayer - - -	1 do. or 12mo.
Flavel on Providence - -	1 vol. 12mo.
Flavel's Saint Indeed - -	do.
Baxter's Saint's Everlasting Rest;	
abridged by Fawcet - -	1 do.
Baxter's Call to the Unconverted	1 do.
Alleine's Alarm to the Unconverted	1 do.
Doddridge's ten sermons on the Power	
and Grace of Christ - -	1 vol. 8vo. or 12mo.

\* See Dr. Doddridge's Life of Mr. Steffe, p. 19. and Mr. Orton's Life of Dr. Doddridge. p. 5, 16, 98. 8vo. edition.

Doddridge on Regeneration	1 vol. 8vo. or 12mo.
Doddridge's Rise and Progress of Religion in the Soul	1 do. do.
Wilberforce's Practical View of Christianity	1 do.
Berry Street Sermons	2 do.

Those who have money and time for extensive reading, will find their account in purchasing and perusing,

Henry's Comment on the Bible	5 or 6 vols. folio.
Dr. Watts's Works	6 vols. 4to.
Dr. Guyse on the New Testament	3 vols. 4to. or 6 vols. 8vo.
Baxter's Practical Works	4 vols. folio.
How's Works	2 do.
Patrick's, Lowth's and Whitby's Comments	6 do.

## 2. Sacred Biography.

Robinson's Scripture Characters	4 vols. 12mo. or 8vo.
Dr. Hunter's Sacred Biography	5 vols. 8vo.
Clarke's Lives	1 vol. folio.
Clarke's Martyrology	1 do.
Fox's Acts and Monuments, and Martyrology	3 do.
Gillies's Historical Collections	2 vols. 8vo.
Palmer's Nonconformist's Memorial	2 do.
Burham's Pious Memorials	1 do.
Middleton's Biographia Ecclesiastica	4 do.
Life of Dr. Doddridge	1 vol. 8vo. or 12mo.

## 3. Elegant Entertainment mixed with Devotion and practical Religion.

Mrs. Rowe's Miscellaneous Works	2 vols. 8vo.
Hervey's Theron and Aspasio	3 vols. 12mo. or 8vo.
Hervey's Meditations	2 do. do.
Dr. Watts's Miscellaneous Thoughts	1 vol. 12mo.
Dr. Watts's Lyric Poems	1 do.
Dr. Young's Night Thoughts	1 do.
Some of Miss Hannah More's pieces.	

That your readers may be made wise to salvation, and that the General Baptist Magazine may, by the blessing of God, be made eminently and extensively useful to immortal

souls, is the prayer of your constant reader, and obedient humble servant,

EPSILON.

P. S. It is not a supposable case that all the authors above recommended, will agree in sentiment on every subject, with your readers; as they do not always exactly agree with each other. But on the most important subjects, they instruct their readers to considerable advantage.

PHILOSOPHICAL EXTRACTS FROM NATURE DELINEATED, 3D EDIT. 7 VOLS. 12MO.

Vol. I. p. 20. ON INSECTS.

(Continued from page 173.)

*Count.* MY Lady's company, I find, is all withdrawn; let us seat ourselves in this arbour, and resume the subject of our yesterday's conversation.

*Prior.* The Chevalier, my Lord, has been reading to me an abstract of our yesterday's conference, with which I don't doubt but you will be extremely delighted. He therein proves, beyond all contradiction, that were corruption capable of forming an organized body, it would be possessed both of wisdom and power. He therein likewise assigns very solid and substantial reasons for the parents choice of particular places for the disposition of their eggs; but he has been more curious than ordinary in his detail of the various transformations which insects most commonly undergo.

*Count.* I think we must constitute the Chevalier our secretary in ordinary. I am very sensible that I shall find my account in that deputation. For when business prevents my attendance, I shall know by his memoirs, the full purport of all your future conversations.

*Prior.* As you have acquired, my dear Chevalier, a habit of thinking well, and of clothing the thoughts of others in the most proper dress, you are master of a very important point, and for that reason you are made from this time forward the *Fontenelle* of our academy.

*Count.* Where did we break off yesterday?

*Chev.*

*Chev.* Your Lordship was talking of such insects as change their form to that of a *Nymph*; from thence you proceeded, by a surprising sort of resurrection, to transform them into other living creatures. Now, my Lord, I would fain know, whether they actually die before this their metamorphosis?

*Prior.* \* Some naturalists, Sir, maintain that they do not. For worms, caterpillars, and other insects, are, according to them, no more than a kind of grave, wherein the fly, the papilio, or some other winged animal that is to rise from it, lies for a short time entombed. They tell us, moreover, that a caterpillar, if thrown into warm water, casts off its various skins with ease, and then the members of the butterfly inclosed, may be distinctly discovered. However, I very much question the truth of this observation, and am apt to believe his Lordship is of the contrary opinion.

*Count.* We may venture safely, I think, to assert, that an insect actually dies at the time of its transformation. It is a real living creature, furnished with every member suitable to its nature; and bears no manner of resemblance to the winged animal that is subsisted in its room. As it divests itself of its most essential parts, it must inevitably die. Take away the head and body of any other animal whatever and you absolutely destroy it. The deprivation of the parts implies the ruin of the whole. The lion, the horse, and all other beasts and fowl, when so severely treated, die directly. As for the worm, indeed, the caterpillar, and divers other little despicable creatures, their death is the commencement of a new being; their final period, the introduction to a new order of things. The worm, when dead, produces a fly; the caterpillar a papilio; and flying insects arise from such as creep. It is granted, indeed, that there is a living embryo in the preceding animal; the prevailing humour whereof contributes by degrees to the completion of its form. It is farther allowed, that the last animal may possibly be discerned under the skin of the preceding insect wherein it lies inclosed. The first, however, is a real animal, which actually dies to give place to the second.

*Prior.* It is observable, that this second animal is no stranger to its predecessor; that the latter looks upon the former as part of itself, or rather, its second self, in which it is hereafter to enjoy its new state of existence. The assiduous care and industry which are so conspicuous in its erecting a monument for the ruins of the old insect, is a plain indica-

\* History of Insects by Swamm.

cation, that it has a distant prospect of something better and more exalted. It is not startled in the least at it's approaching dissolution, as being a passage only to a more agreeable state; and so far is it from entertaining any dreadful apprehensions from the sight of it's winding sheet, that it seems overjoyed, and is assiduous in the preparation of it; nay, exhausts it's whole strength and substance to bring it to perfection.

*Count.* Nothing, in my opinion, can illustrate this point more fully than the thread, and the various operations of the caterpillars and silk-worms. — We shall begin with the former.

*Cher.* I have wished many times that somebody would give me an adequate idea of the matter which they spin, and the form of their distaffs.

*Count.* Hark! — There is somebody, surely, listening to our discourse.

*Cher.* It is nobody, my Lord, but the Countess behind the arbour. Let us invite her in, and make her one of our party.

*Countess.* As my company, Gentlemen, were all withdrawn, my curiosity led me to steal hither privately behind you. I overheard the opening of your conference, and, in short, the whole from beginning to the end; and, since thread and distaffs are the topics of your conversation, I imagine I have some right and title to a share of it, and shall make bold to take my seat accordingly. As to spinning, it is my peculiar province, and I shall be able, I fancy, to find your secretary employment for some time.

*Cher.* I shall transcribe with pleasure whatever your Ladyship shall think fit to dictate; and I doubt not but it will be agreeable to the company in general, as well as instructive to me in particular.

*Countess.* I thank you, Sir, for your favourable opinion of my abilities. — But, compliments apart, let us resume the subject from which we have digressed.

*Count.* Well then! we were discoursing about caterpillars, the various species whereof (already well known to the curious) amount at least to three hundred\*: naturalists, however, are daily making new discoveries. Although one species differs from another in form, colour, inclination and

\* See Godart's Gen. Hist. of Insects, and Aubrit's Collection,

dict! yet every thing is uniform in one and the same species. I shall take notice, in the first place, of what they have in common. All of them are composed, like silk-worms, of various ringlets; and by the dilatation and contraction of the parts between them, transfer themselves from one place to another as occasion requires. They have a certain number of feet both before and behind, which have several little joints that bend and play at pleasure, and nature has furnished them with claws, that they may fasten themselves more firmly to the bark of trees, especially whilst they are asleep. The generality of them have a thread, the substance whereof is a liquid gum which they extract from the leaves on which they subsist. If they find themselves in danger of falling a prey to some bird, or of being crushed to pieces by the agitation of the branches, they first shed a small drop of that glutinous matter upon the tree; then, throwing themselves headlong, spin it as they descend, through several little orifices of their body, from whence are formed as many different threads, which they collect with their claws, and twist together so artfully, that, having first moistened them with a natural glew, they form one single thread of sufficient strength to support their weight\*.

*Countess.* Methinks I see one of our rope-makers, who, when he has once fastened his work to the wheel, retreats backwards by slow degrees, and continues throwing out divers little parcels of hemp, which, mingled together, he twists with his fingers, and forms out of the whole but one single rope.

*Prior.* Your Ladyship's comparison is pretty just. There is some small difference, however, in the operation, which is thus. The circular motion, which is communicated without ceasing to the rope, by the wheel, is that which collects several threads into one under the workman's fingers; whereas, in the operation before us, it is a glutinous substance that unites the various threads, by the artful direction of the caterpillar's claws.

*Count.* What seems most surprising to me in this operation is, that a fluid, which, when the caterpillar is crushed to pieces, runs as freely as any other liquid, should be dry, tenacious, and, in a word, serve as a strong chain to support her when she launches herself out of impending danger; and should afterwards be of service as a ladder, to recover her former station.

\* Lceuwenhoeck's Arcan. Nat. Tom. 3.



This is not the only indulgence nature has shewn her, as a compensation for her weakness: she is for the most part plentifully provided with hair, which preserves her from the violence of any approaching waters, wherein she would otherwise be inevitably drowned, burst, or congealed. The same hair gives her timely warning to precipitate herself at a proper distance, before she is crushed to death by the branches in tempestuous weather; and when her thread, by being disconcerted or broken, happens to fail her, the hair with which she is covered over, breaks her fall, and prevents her being bruised.

The colour of these caterpillars (though the Chévalier perhaps may think I am in jest) is one of the best preservatives that many of them enjoy from the insults of the birds, who can find no provision more agreeable or proper for the sustenance of their young\*.

*Chev.* I presume your lordship means those little beautiful specks which sparkle on their backs.

*Count.* No; these glittering specks, on the contrary, very often discover them, especially when the enemy is near. The generality of them, however, are tinged with one principal colour, in all respects resembling either that of the leaves whereon they subsist, or the branches on which they fasten themselves, when they cast their skins. The caterpillar that subsists on the buckthorn, is, like the plant, all over green. That which feeds on the elder assumes the colour of the tree. There are multitudes of these animals to be found on dwarf-trees and apple-trees that are as brown as the wood of those plants. These last very carefully quit the leaves, and trail along the branches with the utmost precaution. By these means they are confounded with what they subsist on, are not so easily discerned, and escape the birds that are in pursuit after them during their state of inaction.

*Chev.* To what purpose then, my Lord, has nature bestowed on birds a bill to seize their prey, if that prey has a hundred ways to make it's escape?

*Countess.* The Prior, I presume, will find a contradiction in this.

*Prior.* A seeming contradiction, Madam, is very evident, and reigns, indeed, throughout all nature; but then, in fact, it is a result of a sagacity which is equally apparent. This imaginary contradiction is that which keeps all nature in exercise and motion. All animals are employed either in at-

\* Derham, Theol. Phys. l. iv. c. 14.

tacking their enemies, or standing up in their own defence, in case of an invasion; and nature has bestowed on each of them convenient arms, both offensive and defensive, for that purpose; and by this perpetual employment, they all find their daily subsistence, and yet there is a sufficient quantity of animals left to perpetuate the species. Though each class is supported, and every table daily furnished; yet still there are provisions in store for many days. Is there not a kind of contradiction in granting a licence to our fishermen to follow their employment, and, at the same time, laying them under a penal obligation, to make use of such nets as have large meshes, through which, not only whole shoals of small fish, but some of considerable bulk, shall be able to make their escape? This restriction, however, is very just, and the government thereby, with great wisdom and circumspection, provides at once, not only for our present supply, but our future demands. All animals are furnished with nets by nature, who permits them to fish, and live by their labours; but then she has wisely appointed the dimensions of their meshes. Though there are thousands of fish caught every day, yet more are preserved than what are destroyed, either by means of making their escape, or not meeting with any invasion.

*Countess.* You and I, Chevalier, are but weak managers of a contradiction. Suppose you start a hare, and she flies before your dog, is there any inconsistency in her conduct?

*Chev.* No, surely; nothing is more natural, or better designed. Could we catch hares with only flooping to take them up, our hounds would have no manner of employment.

*Count.* Your observation, with respect to the hare and dog, is equally just in regard to all other animals, and insects themselves. Nature, in bestowing on some creatures a power to seize their prey, has not left the others without defence. The most minute animal has its preservatives. The caterpillars, you see, notwithstanding their extreme imbecility, are not altogether helpless. They have their little artifices, and prudent precautions. You shall oftner find them, for instance, under the leaves which they eat, than upon them, as they are by that means less visible, and more secure from the birds. They frequently practise the same stratagem as the mouse does with the cat; that is, they lie as if they were dead, amuse their enemy, make him incurious and remiss, and then embrace the first favourable opportunity to make their

their escape. \* I have seen some of them stretched at their full length, lie motionless, and seemingly asleep, whilst a thousand little winged vermin have settled upon them as their certain prey. These caterpillars have suffered them to ride over their backs, and then, by a sudden and unexpected writhe of their necks, have fastened on their enemies and made a delicious meal of them.

*Chev.* How, my Lord! Are they such devourers of flesh?

*Count.* I have produced, you see, one instance. It must be granted, however, that this assertion is true, with respect only to some particular species. Their principal food is the leaf of some plant; nay, each distinct class of caterpillars is obliged to be contented with one particular plant; and most of them will die with hunger rather than transgress the bounds which nature has prescribed them. There are, however, some exceptions to this general rule; some caterpillars that are regardless of this allotment, and can feed upon any thing.

*Chev.* Is not this strict regulation, my Lord, attended, with apparent inconveniencies? Should a plant that is ordained for the sustenance of one species of caterpillars happen to fail, that species must of course fail with it. Why should they lie under such severe restrictions?

*Count.* You censure nature, my dear Chevalier, when you ought to thank her. Should our apple trees, which at present suffer but by one class of these insects, be over-run by two or three hundred, what would become of our deserts?

*Chev.* I am now convinced that nature has wisely ordered these insects not to plunder without controul. My complaint, I own, was groundless; since we reap the benefit of such restriction. I ought, indeed, rather to have asked, why some species frequently multiply to that degree, as to destroy all before them? Some few years ago, that class of them which delight in the apple-tree did not spare one single leaf. Those trees, though loaded with fruit, in a very short time withered away and died. Of what service can these insects be in general? For my part, I think we might do very well without them.

*Prior.* So far are they from being useless, that were you to destroy them, you must starve the birds. Those we eat, as well as those that charm us with their melodious notes, have no other food whilst they are young. It is in this their in-

\* Godart.

fancy that they address their cries to the Almighty, and he multiplies their food in proportion to their wants. In short, it is for their subsistence that worms and caterpillars are then so numerous.

*Count.* The infant birds, in effect, do not issue from their eggs till the fields are covered with these insects: however, as soon as the former are grown strong, have occasion for other provision, or at least can live content without their first food, the latter disappear. Before the month of April there are neither caterpillars nor young birds, and in July or August neither the one nor the other. The ground is then strewed with grain, and a variety of other provisions.

*Prior.* Till that time nature hath allotted caterpillars for the bird's subsistence; and it is highly reasonable that the former likewise should be supplied with proper food; for which reason the plants are assigned for their use. They have as just a right to the verdure of the earth as we. Their title is grounded on God Almighty's original grant, and their charter is as valid as ours, since it is the very same.

Although this indulgence shewn to insects in common with man, proves frequently injurious to him; yet that misfortune was both foreseen and wisely ordained. Man stands not only in want of daily subsistence, but of frequent admonition. His ingratitude is confounded, when such contemptible insects rob him of what the Almighty has, with such profusion, opened to his view. His pride is no less mortified, when the Lord commands his avenging armies to march abroad, and sets caterpillars, flies and locusts, in array against him, instead of lions, tygers, and other beasts of prey. The divine Wisdom sometimes makes use of such mean instruments as these, to humble the rich and mighty, and such as vainly think themselves independent, and accountable to no one. You see, my dear Chevalier, that the same Almighty Power that created the fly and the caterpillar, gave being likewise to the lion and the tyger. He has provided a suitable subsistence for them all; because he knows best for what wise purposes he created them. Every thing he made is good in it's season: and shall we, when our weak reason cannot account for the motives of his works, presume to make the least addition to, or diminution from them?—But, to decline preaching, and return to our history of caterpillars; I will beg the favour of the Count to entertain us with a view of these insects, as they are wholly employed in the erection of their tombs.

(*To be continued.*)

## RELIGIOUS INTELLIGENCE.

ON July 25, at 6 o'clock in the evening, began the business of the General Baptist's Annual Association, at Wimef-wold, Leicestershire. Brother D. Taylor, chairman; J. Farratt and S. Deacon, moderators; and brethren J. Bissil and R. Goodacre, scribes. Took a general view of business, and read the states and letters of the churches till 9 o'clock.

Wednesday morning, met again at 7 o'clock, Brother W. Taylor opened the meeting with prayer.—At 10, began public worship. Brother W. Felkin opened the worship, by giving out a hymn, and prayer; and Brother S. Deacon preached, in a temporary pulpit, standing near the door of the meeting-house, from 1 Cor. i. 23. "We preach Christ crucified."—At two in the afternoon Brother D. Taylor preached in the burying-ground, from Rom. xv. 19. "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."—Both these congregations were very large. At six in the evening, met again, for Association Business, Brother Smedley, senior, prayed. Continued business till nine.

Thursday, met again at 7 for business, Brother Briggs prayed; attended to business till 9, and Brother Wm. Shipston concluded with prayer.—At 10, met again, Brother J. Ewen prayed, attended to business till 1. Brother Briggs concluded with prayer.

At 2 met again, Brother Smedley junior, prayed. Attended to business till 5. Brother Goadby concluded with prayer. ---At 6 began public worship. Brother Wm. Taylor opened the service with singing and prayer; and Brother J. Pickering preached, from James i. 25. "Who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Met for business, on Friday morning at 7, continued business till 9.—Met again at 10, and continued business till 1. ---Met again at 2, and continued business till Brother D. Taylor concluded the whole business of the Association with prayer.

The next Annual Association to be at Spalding, in Lincolnshire, to be held on the last Tuesday, Wednesday, and Thursday in June, 1800. Business to begin at 6 o'clock on Tuesday evening.

Persons

Persons appointed to preach.

B. Pollard.	} In case of failure	{	S. Deacon.
D. Taylor.			J. Pickering.
R. Smith.			J. Deacon.

---

*To the Editor of the General Baptist Magazine.*

SIR,

WHEN fatigued with more severe studies, I sometimes find an agreeable relaxation in reading the letters of those who have been "valiant for the truth upon the earth," but now rest from their labours. Lately, in this way, the following letter affected my heart, as it did, when I read it many years ago. I venture to request a place for it in your useful Magazine, not doubting that your readers may profit by the perusal of it. Probably many of them may not have seen it. The author of it is known to be the late pious Mr. Hervey. He wrote it in the beginning of his ministry, when he had scarcely reached the twenty-third year of his age. At that time, his mind was deeply convinced, and his conscience seriously awakened. But his views were not, at that period of his life, very evangelical. The doctrine of Christ as the only and the complete Saviour of sinners, for which this author was afterwards, so able and zealous an advocate, would have appeared with peculiar advantage in this letter. It is hoped, however, that both young ministers and others may make those observations upon it, and derive those salutary instructions from it, which will abundantly compensate the little labour of your constant reader, and humble servant,

EPSILON.

---

LETTER FROM THE REVEREND MR. JAMES HERVEY  
TO RICHARD NASH, ESQ. AT BATH.

SIR,

NOV. 11th, 1736.

THIS comes from your sincere friend, and one who has your best interest deeply at heart; it comes on a design altogether important, and of no less consequence than your everlasting happiness, so that it may justly challenge your careful regard. It is not to upbraid or reproach, much less

to triumph and insult over, your misconduct: no, it is pure benevolence and disinterested good will prompts me to write, so that I hope I shall not raise your resentment. However, be the issue what it will, I cannot bear to see you walk in the paths that lead to death, without warning you of the danger, without sounding in your ears that awful admonition, "Return and live, for why will ye die?" I beg of you to consider whether you do not in some measure resemble those accursed children of Eli, whom, though they were famous in the congregation, and men of renown, yet vengeance suffered not to live. For my part, I may safely use the expostulation of the old priest, "Why do ye such things?" I hear of your evil dealings by all the people; nay, my brother, for it is no good report that I hear; you make the Lord's people to transgress. I have long observed and pitied you, and a most melancholy spectacle I lately beheld made me resolve to caution you, lest you also come into the same condemnation. A gentleman not long ago, one of the most robust of body, and of the gayest temper I ever knew, but when I visited him, oh! how was the glory departed from him! I found him no more that sprightly, sparkling and vivacious person he used to be, but languishing, pining away, and withering, under the chastising hand of God, his limbs feeble and trembling, his countenance forlorn and ghastly, hastening a-pace to the dust, to lodge in the silent grave, that land of darkness and desolation, his soul just going to God, who gave it, preparing itself to wing away to its long home, to enter upon an unchangeable and eternal state.—When I was come up into his chamber, and seated on his bed, he first cast a most wistly look upon me, and then began as well as he was able to speak. Oh! says he, that I had been more wise, that I had known this, that I had considered my latter end! Oh! Mr. — Death is knocking at my doors; in a few hours more I shall draw my last gasp, and then judgment, the most tremendous judgment, is the thing that I look for. How shall I appear, unprepared as I am, before the all-knowing and omnipotent God! How shall I endure the day of his coming! I asked him among other questions, what he thought of strict holiness, which he had formerly so much slighted? Oh! replied he with a hasty eagerness, how highly I value it! I would gladly part with all my estate, or a world, to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. Oh! what is there in the place whither I am going but God, or what is there to be desired on earth but religion? But what would you do, Sir, if God should restore  
you

you to health? Do! I call Heaven and Earth to witness, I would labour for holiness as I shall soon labour for life: as for riches and pleasures, and the applause of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor.

(*The remainder in our next.*)

---

## REVIEW

O F

### SELECT PUBLICATIONS.

---

*An Address to the Volunteer Corps of Great Britain.* By Robert Hardy, M. A. Curate of Westbourne; Vicar of Stoughton, and of East-Marden in Sussex; and Chaplain to his Royal Highness the Prince of Wales. 2s. Rivington. London.

MR. HARDY laments that breach of the Lord's Day which the volunteers have unnecessarily run into, particularly in exercising in service time, and assembling on that day for a general review; observing very justly that their minds are in danger of being imperceptibly drawn away from a proper regard to religious worship, and so into a train of iniquities, which must call down that judgment upon our land which they associate in order to avert, namely, foreign invasion. He next exhorts the volunteers to a careful and steady attendance on all the ordinances of religion; and, so far as the *form of religion* is concerned, it is a pretty address, in easy and agreeable periods. Real religion, however, is to be acquired, according to our author, by the mere dint of our own strength, and not by God's "working in us to will and to do of his own good pleasure;" at the same time too much stress is put on ordinances; and, to partake of the Lord's supper, is supposed essential to salvation. He particularly "guards" the volunteers against the *Methodists*. Now, as some of the volunteers are Methodists, he guards them against themselves, and the rest against them; so that the Methodists in the different corps are doubly guarded. It is, however, no friendly guard; he hates them. But why? Do they live "idle, dissolute and vicious lives," which he acknowledges some of the established clergy do; (p. 127). Nothing of this is laid to their charge: —but



—but their crime, forsooth is, they intrude upon the office of the priesthood! The reverend curate does not express any fear of their robbing him of his *pluralities*; but says, “their flagrant offence and dangerous sin is, they insinuate themselves into almost every town throughout the kingdom, and are indefatigably zealous in making profelytes.” We are not here informed whether they aim to make profelytes of the gate, or profelytes of righteousness. We learn from another quarter, that the latter is their object, as they preach every where, “that men should repent;” and probably the Methodists have reformed more wicked men within these last forty years than all the Curates in the kingdom have.

Our author is very anxious to incorporate the Jewish priesthood with the Christian church. Some may think he has a reason for this, viz. the security of the tithes to his vicarages; but he does not say this. The gospel teaches us, that every Christian is made a *priest* unto God, and he is made so by the Head of the Church himself, *Jesus Christ*, Rev. i. 5, 6.—and we have apostolic authority for saying, that Christians, collectively, are “a royal priesthood.” How is it then, that we are told (p. 122) “the Methodists have not even the appearance of apostolic authority?” Can the reverend divine put in a better claim? He shall speak for himself: — “The primitive churches, after the example of the apostles, were always careful to preserve an uninterrupted succession of church ministers. The catalogues also, which are found in early writers, of the bishops of several noted cities, in a continued succession from the apostles, prove indisputably, that such an uninterrupted succession was then thought to be of the utmost importance;” hence “we see that it is impious presumption in those, who venture to act as Christian priests, without having received a due and lawful appointment.”

If our author does not act in the priest's office till he proves an uninterrupted succession from the apostles to the bishop who ordained him, he must relinquish his four livings for ever. His argument may do for a Papist, who views the Pope, for the time being, as Peter's successor; but an English episcopalian stands on a rotten foundation here; for the succession was broken at the reformation from Popery, when Henry VIII. assumed the title of Supreme Head of the Church in the Pope's stead. The bishops after that event were never authorized by the “one catholic and apostolic church” to ordain heretics to the priests' office, and the ordination of these must have been then a “*novel*” thing, which could not be maintained on the principle of uninterrupted succession. If  
our

our author will still maintain that his "*regular legitimate* Christian Priest's Office, be derived from an unbroken chain; he must acknowledge he derived it from the Pope. Of these two he may chuse which he will; he has no other alternative.

However, as the Vicar is so fond of the Jewish priesthood, we will remind him of the disposition of the Jewish lawgiver;—when a young man informed Moses that Eldad and Medad were prophesying without the camp; Joshua said, "My lord, forbid them;" Moses replied, "would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." It is moreover predicted, that God will pour out his Spirit upon all flesh, and people shall teach every one his neighbour, saying, "know the Lord." Let this gentleman then imitate Moses, and, in so doing, he will imitate Christ, who said, "Forbid them not, for he that is not against us is for us."

While the Prince's Chaplain is a strenuous advocate for the "holiness and inviolable sanctity of the Christian priesthood," he stands forth as the apologist for the "idle, the dissolute and vicious, who, he says, are divinely placed in the priest's office! "However bad their *practice* may be, they seldom, if ever, fail to preach sound doctrine," and "at any rate, the immorality of their lives does not at all diminish the power and efficacy of their ministrations," (p. 127). This is wonderful! Socinians, Arians, Trinitarians, Arminians and Calvinists, being of the legitimate priesthood, "seldom if ever fail to preach *sound doctrine*, in sincerity and truth, with ability, with *disinterestedness* and with *zeal!!!*"

According to Mr. Hardy, a drunkard is as likely to reclaim a drunkard by his preaching, as is a minister of sobriety. A minister addicted to swearing, is as likely to convert those who take the name of God in vain, as he is who feareth an oath. Such may indeed recommend their hearers to "do as they say and not as they do;" but will not hearers reply,—"*Physician heal thyself?*"—"The *power and efficacy* of such ministrations" may be easily anticipated; "they will both fall into the ditch."

However compassionate he is towards the *idle, dissolute, and vicious*, provided they are of the *legitimate priesthood*, he has not so much compassion for the Methodists as the *priest* of old had for the man who fell among thieves, for he did not abuse him. The Methodists are compared to Korah, Dathan, and Abiram, whose sin, he says, they imitate; and he exhorts the volunteer corps, to "depart from the tents of these wicked men,

men, and touch nothing of theirs, lest ye be consumed in all their sins; for, as they invade the Christian priesthood, they must expect a punishment no less severe than the judgment which fell upon those invaders of the Jewish priesthood." He kindly adds, after all this, "I do not mean to express myself with *intolerance* toward this sect, or with *harshness* toward the friends and supporters of it." Did Jefferies or Laud ever own they were intolerant?

The church of England is, in his eye, all perfection. No wonder, he wears *four* of her jewels on his breast-plate continually. "Her sacraments are duly and rightly administered;" though administered sometimes by "idle, dissolute and vicious" men, it is all right! Though the Lord's supper is given to known drunkards, swearers, and sabbath-breakers, it is all right! Though, instead of "dipping the child in baptism," discreetly and warily, as the priest is commanded, he applies a few drops of water to the child's face; it is all right! What can with such people be wrong? except praying and expounding the scriptures in private houses. — "The *dangerous sins* which the Methodists are guilty of. Another clergyman has lately informed the world, that at Cambridge university, when he was there, "even drunkenness and whoredom were deemed less exceptionable practices in a candidate for the ministry, than visiting the sick and imprisoned, and expounding the scriptures in private houses."

If our volunteer champion, aided by all the volunteer corps in the kingdom, can but subdue the Methodists he will sit down in peace, for he says, "all other sects have of late years rapidly declined, and may, indeed, be said to have come to nought." Far from this, however, is the fact, for in a populous town, not more than twelve miles from West-bourne, there are, to speak within compass, ten times as many people in the dissenting meetings, every Lord's day, take the year together, (exclusive of a large congregation of Methodists) as is to be found in the parish church; it were a wonder if this were a solitary instance, and this too found so near the obscure little village where our author dwells.

The apostle's disposition we must recommend to this gentleman, as he thinks he acts from apostolic authority; "some, indeed, preach Christ even of envy and strife; and some also of goodwill; the one preach Christ of contention, not sincerely; but the other of love. What then? notwithstanding, every way, whether in pretence or in truth Christ is preached; and I therein do rejoice, yea, and will rejoice;" for the gospel teacheth to deny ungodliness and worldly lusts,  
and.

and to live *soberly, righteously,* and godly, in this present world," and in publishing this gospel, "God hath chosen things that are despised, and things that are not, to bring to nought things that are: that no flesh should glory in his presence."

---



---

## SACRED POETRY.

---

*To the Editor of the G. B. M.*

SIR,

IF you think the inclosed lines worthy of insertion in the G. B. M. they are at your service.

Your's in Jesus,

M. R.

TO THE MEMORY OF  
MISS HOLDHAM,

Who died of a Consumption, at Longford, near Coventry, the 6th of May, 1797, in the 28th year of her age.

**H**ARK! hark! a voice that calls  
my trembling soul,  
To follow penfive to the silent grave  
A friend most dear, who now has  
reach'd the goal  
Of life—and there reposes in her cave.

And while she languish'd on this mortal  
shore,  
With tranquil mind she bid the world  
adieu.

'Farewel, farewel,' she cried, 'twill  
soon be o'er;  
'Prepare to follow, and be happy too.'

No more the pleasing accents of her  
voice, [ear;  
In conversation, charm my list'ning  
No more her presence must my soul re-  
joice, [tear.  
I mourn her absence with a falling  
tear.

Snatch'd from the busy scenes of mor-  
tal life, [ruding care,  
Each anxious thought, and each cor-  
No more affliction's agonizing strife  
Her tender heart-strings shall with an-  
guish tear.

VOL. II.

How oft in Sorrow's chair she sat alone,  
Her head declining, rack'd with tor-  
t'ring pain;  
I, sympathetic, heard her plaintive  
groan,  
'That pierc'd my heart, and thrill'd  
through ev'ry vein.

Mournful to tell, how oft her longing  
eye [around,  
Beheld the food prepar'd for friends  
But could not craving nature's wants sup-  
ply, [wound.  
From the disorder'd, stern, forbidding

Tho' long a stranger was her pallid  
cheek  
To health's bright glow, nor would  
the rose assume,  
Yet on her soul sat heav'nly graces  
meek, [bloom.  
And shone around with a celestial

Her soul capacious, elegant, refin'd,  
Knew how to value time, and earth  
pursue;  
Whose transient beauties faded on her  
mind, [in view.  
While yonder glorious world she had

Her faith sublime, explor'd those brighter  
skies,  
Where happy spirits smile on bliss  
unknown.  
On Christ, th' great atoning sacrifice,  
Her hopes, her confidence were fix'd  
alone.

Farewel, kind soul, no longer now con-  
fin'd  
Within the sickly ruins of thy clay,  
On angels' wings, far swifter than the  
wind,  
She's fled to regions of eternal day.

U u

HYMN

## HYMN TO JESUS.

JESUS, my great Creator, King ;  
My all in earth and heav'n,  
Accept the humble praise I bring,  
For all thy blessings giv'n. /

Favours beyond the reach of thought  
My Jesus gives to me ;  
Eternal favours, dearly bought  
Upon Mount Calvary.

Praised for ever be that love  
Which brought him here to dwell,  
That I might live and rise above  
The pow'rs of death and hell,

Glory, dear Jesus, to thy name  
I would for ever pay ;  
Thy wond'rous love shall be my theme  
Through an eternal day.

TELEMACHUS.

*To a Friend,*

COMPLAINING OF THE EVILS OF LIFE.

IS man to trouble and misfortune born,  
And is he all his three score years to  
mourn,  
Because he's plac'd in an imperfect state,  
Is neither perfect good, nor perfect  
great ? (things,  
But knows, and fees, and feels a thousand  
Which, in their course, to him misfor-  
tune brings.

Is there no comfort we find here below ?  
Are there no pleasures that do sweetly  
flow ?

Is not our life upon the whole a gain ?  
Do not our pleasures much exceed our  
pain ? (come,

All this for present time ; but look to  
If we be Christians, heav'n's our certain  
home ;

And in the prospect of that blest abode,  
Where we shall see our Saviour and our  
God, (not,

The sufferings of this present life should  
With us, be counted worthy of a thought.

G. B.

*To the Editor of the G. B. M.*

DEAR SIR,

Happening a few days ago to look into  
Imison's School of Arts, I met with  
the following Poem on the UNI-  
VERSE, and as I presume it is not  
much known among your Readers,  
I trust it may fill a page in the Gene-  
ral Baptist Magazine to advantage.  
This will oblige,

Your's affectionately,  
B. P.

ON

THE UNIVERSE.

“ THIS wide machine, the Universe  
regard,  
With how much skill is each apartment  
rear'd !

The sun, a globe of fire, a glowing  
mass, (glass ;  
Hotter than melting flint, or fluid  
Of this our system holds the middle  
place.

Mercury, the nearest to the central sun,  
Does in an oval orbit circling run ;  
But rarely is the object of our sight,  
In solar glory sunk, and more prevail-  
ing light,

Venus the next, whose lovely beams  
adorn (morn,  
As well the dewy eve as op'ning  
Does in her orb in beauteous order  
turn.

The globe terrestrial next, with slant-  
ing poles, (rolls.  
And all it's pond'rous load unwearied  
Mars next in order, farther from the  
sun,

Does in a more extensive orbit run.  
Then we behold bright planetary Jove,  
Sublime in space thro' his wide province  
move ;

Four second planets his dominion own,  
And round him turn, as round the earth  
the moon.

Saturn revolving in a higher sphere,  
Is by five moons attended thro' his year.  
The vast dimension of his path is found  
Five thousand million English miles  
around.

Then

Then Georgium Sidus, farthest from  
the sun,  
In boundless space does round his orbit  
turn.

“ Yet is this mighty system, which  
contains  
So many worlds, such vast ætherial  
planes,  
But one of thousands which compose the  
whole ;  
Perhaps as glorious, and of worlds as full !  
The stars which grace the high ex-  
pansive bright,  
By their own beams and unprecarious  
light,  
Tho’ some near neighbour seem, and  
some display  
United lustre in the milky way,  
At a vast distance from each other lie,  
Sever’d by spacious voids of liquid sky,  
All these illustrious worlds, and many  
more,  
Which by the tube astronomers explore ;  
And millions which the glass can  
ne’er descry,  
Loft in the wilds of vast immensity,  
Are suns, are centers, whose superior  
sway  
Planets of various magnitudes obey.

“ If we, with one clear comprehensive  
sight,  
Saw all these systems, all these orbs of  
light ;  
If we their order and dependence knew,  
Had all their motions and their ends in  
view,  
With all the comets which in either  
stray,  
Yet constant to their time and to their  
way,  
Would not this view convincing marks  
impart  
Of perfect wisdom and stupendous art !

---

### CHRIST’S ASCENSION.

---

WHEN Jesus mounted up the skies,  
’Twas from a throng of wond’ring eyes:  
They watch’d with sorrow in their  
heart,  
To see their dearest Lord depart.  
  
A cloud receiv’d him from their sight  
Up to the realms of endless light,

Where all the shining hosts on high  
Proclaim his vict’ry through the sky.

There Jesus sits high in command,  
In glorious state, at God’s right-hand ;  
Yet he remembers flesh and blood,  
And pleads their cause before his God.

There from on high he’ll help afford  
To all that strive to keep his word ;  
And they’ll rejoice to see him come  
To take his faithful servants home.

To judge the world, how dreadful then,  
To all the guilty sons of men ;  
When Christ the Lamb of God shall  
prove  
Devouring fire to injur’d love.

G. B.

---

To the Editor of the G. B. M.

SIR,

As you have been so kind and indulgent  
as to favour two of my juvenile pieces  
of scribble with insertion, I herewith  
send you a third for admittance, if you  
think it worthy of a place in your  
Miscellany, and am, Sir,

Your’s, &c.

---

### On the Swiftness of Time.

ALAS ! how swift our fleeting days run  
on !  
How soon another rolling year is gone !  
Night unto night succeeds with rapid  
haste, (fly,  
And months to months revolve amazing  
(fist.  
In quick succession all the seasons come ;  
And, first, sweet Spring, array’d in ver-  
dant bloom :  
Then Summer glides along in beauteous  
dress ; (blefs.  
Her fragrant odours all the landscape  
Next Autumn smiles, with laughing  
plenty crown’d,  
And on her cheeks Profusion sits en-  
thron’d. (place ;  
But, ah ! to gripping Winter she gives  
Whose ruthless sway destroys her ev’ry  
grace. (fly,  
Before his face the sweeping whirlwinds  
And horrors black deform th’ ambient  
sky. (pear  
Disturbing scenes and dreary wastes ap-  
To close the swift and ever-hast’ning  
year. Seasons

Seasons on seasons bring the period nigh,  
 And years revolving tell us we must die.  
 We're swiftly borne on Time's resistless  
 tide ; (we ride ;  
 O'er hidden rocks, and treach'rous shoals  
 Cross boist'rous seas, with howling winds  
 adverse, (course,  
 And, fearless, shape a rough destructive  
 Toss'd to and fro', on foaming billows  
 rise, (ling skies.  
 To mountain heights, and scale the spark-  
 Or sink engulf'd beneath the yawning  
 wave,  
 And in a briny ocean find our grave.  
 O Lord ! when life's tempestuous  
 storms arise, (joys ;  
 And blast our hopes and dissipate our  
 When gloomy horrors on our prospects  
 frown,  
 And all our days with dire disasters  
 crown ;  
 O may thy strong Almighty arm defend  
 My wretched soul ! be thou my constant  
 friend.  
 Protect and guard when bitter foes unite,  
 And on my sorrows feast with rude de-  
 light. (decrease ;  
 Then days may fly, and months and years  
 I rest secure in arms of perfect peace.  
 Then tempests, big with death, may  
 bellow loud, (flood !  
 The sable clouds pour down a vengeful  
 Red sheers of lightning rend the atmo-  
 sphere, (sphere :  
 And peals of thunder shake this dusky  
 The skies the blackest hue of night af-  
 fume, (gloom ;  
 And Nature wear Oblivion's darkest  
 Stars rush with bolting fury on my  
 head, (which I tread ;  
 And earthquakes tear the ground on  
 The wrecks of shatter'd worlds in union  
 join,  
 And in one dreadful hurricane combine,  
 To shoot their rage unmingl'd on my  
 form,  
 And crush to atoms such a helpless  
 worm,  
 Yet 'midst conflicting worlds I'd raise  
 my eyes, (the skies :  
 And view my heav'nly Father 'bove

With conscious unconcern their fury  
 view, (could do.  
 Nor fear what all their mighty force  
 Revolving years should ne'er extort a  
 sigh,  
 Nor how the swiftly rolling ages fly :  
 But firmly fix'd on heav'n's eternal joys,  
 And pressing on to gain th' immortal  
 prize,  
 With pleasure would I death's embrace  
 meet,  
 And gladly bid him loose his pris'ner's  
 feet ;  
 Unbind his weary captive's heavy chains  
 And grant a passport to those blissful  
 plains, (wait,  
 Where happy fairs my blest arrival  
 With harps of gold at ev'ry crystal gate ;  
 To lead my happy soul to seas of bliss,  
 To everlasting crowns of righteousness.

---

*Lines said to be composed by a  
 Servant Maid nearly a Cen-  
 tury since.*

---

SAYS Faith, 'look yonder ; see the  
 crown,  
 'Laid up in heav'n above.'—  
 Says Hope, 'anon it shall be mine !'—  
 'I long to wear it,' says Love.  
 Desire faith, 'What, is there my crown ?  
 'Then to that place I'll flee ;  
 'I cannot bear a longer stay,  
 'My rest I fain would see.'—  
 'But stay,' says Patience, 'wait awhile ;  
 'The crown's for those that fight ;  
 'The prize for those that run the race,  
 'By faith and not by sight.'  
 Thus Faith doth take a pleasing view ;  
 Hope waits, Love fits and sings ;  
 Desire, she flutters to be gone,  
 But Patience clips her wings.



THE  
General Baptist Magazine

For AUGUST, 1799.

---

BIOGRAPHY.

LIFE OF THE REV. DANIEL WILLIAMS, D. D.

*Concluded from page 268.*

---

HE was blest by nature with an unusual genius: he had a penetrating judgment, a copious invention, a faithful memory, and vigorous affections; these were cultivated by much thought, and diligent reading. His mind was capable of the closest application. When he was engaged in a debate, or to resolve a case of conscience, he would immediately fasten upon the main hinge on which the thing turned, take the argument in it's full extent, represent it distinctly in all it's different views, and with a quickness and force that few men were ever able to do. To this make of mind was added a strong and vigorous constitution of body, which continued with him till the infirmities of age grew upon him in the last years of life: the distemper which his friends apprehended might be peculiarly dangerous, from his natural make, who was sanguine and corpulent, viz. the small-pox, he escaped to the last.

As to his pulpit performances, tho' he never affected much politeness, yet he had a depth of thought, and compass of mind, which few polite men are capable of; and they had a great aptitude to answer the ends of preaching, and were very instructing and affecting at once. His subjects were always practical and weighty; his thoughts were solid and copious; he went over the whole compass of a subject, and took in an uncommon variety of what was pertinent to it. His manner of managing it was plain and scriptural, with an intermixture of the doctrinal and applicatory parts, with great propriety and life. Light and heat were joined together in his discourses;



and he seldom cloied a sermon without a particular address to good and bad men; according to the tenor of the subject; or putting some close questions to them, which were peculiarly adapted to send them home in a serious frame. His success was remarkable as well as his labours, and he was owned of God to do abundance of good to the souls of men, to convert some from the error of their way, to improve and confirm others, and to direct and comfort many. He preached for many years every Christmas-day to a vast audience of younger people, from various quarters of the town, and was the instrument of awakening and impressing the minds of great numbers, upon those occasions. I have known many who have spoken with great affection and pleasure, of the advantage of those opportunities, in their younger years. The Vanity of Childhood and Youth, is a specimen of his judicious lively manner of preaching at those times, and his earnest pathetic pleading with men about the concerns of their souls. He was a constant preacher for about fifty years; and in a fit of sickness, seven years before his death, he said, That he had not been obliged wholly to omit preaching above five Lord's-days, from his first entrance into the ministry.

He was a great friend and encourager of young ministers: no man was a more candid hearer of their publick performances, or more glad of an opportunity to help them forward into usefulness; and yet no man was a more faithful friend by kind and necessary admonitions, when there was occasion for them. Nothing was more disagreeable and offensive to him, than conceit and rashness in younger persons; and he would often inculcate upon them the necessary disadvantage of inexperience.

He was remarkable for his courage and boldness in owning and defending the truth, which he thought of importance, whatsoever censure or opposition he might have reason to expect; and whatsoever he thought the present truth, or that branch of the Christian scheme, which was most struck at, in any particular juncture, in which he apprehended the honour of God, and the welfare of mens souls were concerned, he was always forward to appear in it's defence. He argued strongly for the truth, without unkind or injurious insinuations of other men: He detested so mean an artifice.

He was great in prudence, and had a head admirably turned for business, which was observed by many of the highest rank, and made him frequently consulted by many in matters of the greatest difficulty and importance. Sir Charles Wolesey, who was a wise and learned gentleman, and had been himself employed

ployed in public affairs, declared, upon a conversation he had with him, in his journey to Ireland, that he was surpris'd at the compass of his knowledge of the interests of Europe, and the state of the nation; and that he seem'd to him to talk like a privy counsellor. But he was always inflexibly honest, and abhorred any wisdom of the serpent, which could not consist with the innocence of the dove. He would never suffer himself to come into any court trick, or political doubling, nor could be affrighted or allured, into any measures contrary to the interest of his country: and quickly gave up an intimacy, or friendship with the greatest, when they ventured to make any such attempt upon him.

He govern'd himself steadily in all the stations he was called to, by the dictates of his conscience; and when he was determin'd in his own mind, he was immoveable by any temporal considerations. He pursued what he thought right with a blunt integrity, and unshaken resolution: it was a little thing with him to be judg'd of man's judgment. And what was his own beloved character, viz. simplicity, and godly sincerity, did above all things recommend others to his esteem, though it was found in the meanest people, and attended with very weak abilities, or discern'd in those of different sentiments from himself: he truly lov'd an honest man, in whom there was no guile, wherever he met him.

He had an unusual readines to forgive his worst enemies; and few men had ever greater occasion to exercise it. He rejoic'd in their welfare, sympathis'd with them in their afflictions; willingly did good offices for them afterward, and seldom or never cared to speak ill of them, or to hear others do it without important reason for it. The testimony of his conscience gave him sufficient satisfaction. However free some people made with his reputation, he was conscientiously tender of that of others, especially of ministers; as knowing how nice a thing a good name is, and of what consequence to mens service in the world.

It were well if such men would seriously consider how much guilt they contract, and what mischief they are doing, who take liberties with the characters of useful men, without any proper call, or perhaps any sufficient ground, whether it be from wantonness, envy or spite, to prejudice the minds of men against them, and weaken their influence and usefulness in the world.

Tho' he was a steady Nonconformist upon principle, yet he had a charitable temper towards the established church. This induced him at the revolution to be very desirous of a

comprehension, on condition of a free toleration to such dissenting Protestants as could not be included. And tho' the temper of the prevailing part of the clergy at that time, made him apprehend that little good was to be expected that way; yet he often expressed a firm persuasion, "That God would in time bring all sober and moderate Protestants nearer together, and find some way of separating them more entirely from the loose and the violent."

His estate was chiefly used in doing good. He exercised a frugality as to his own person, possibly to an excess; but it was with this design, that he might be more useful to others; so he expresses himself in his last will; "As for the estate which God hath blessed me, I have used it with moderation as to myself, that I might be the more useful to others, both in life, and after my death." And accordingly the blessing of many who were ready to perish came upon him. Besides, a number of ministers and students, who were in necessitous circumstances, received frequent and liberal exhibitions from him. Though he was naturally of a provident temper, and might not go so far as some others, upon a mere principle of generosity; yet where a sense of duty, or prospect of service, called him, he would distribute freely, and was ready to any good work. There were no small sums of money which he lent among some to whom he charitably lent them, for their support and assistance, upon the apprehension of their good character, or the hopes of promoting some useful design.

He had an extensive care for the interest of Christ in all parts, and was ready with his advice, and purse, and influence to give his assistance for its support in remote quarters. Not only England, but Scotland and Ireland, and the American colonies, had a large share in his concern; so that it might be applied to him as truly as to most ordinary ministers, that he had upon him the care of all the churches.

He continued in the exercise of his ministry to the end of his days, tho' his strength visibly declined the last two or three years of his life, and he gradually decayed by the growing infirmities of age, till he sunk under the weight of them. After a short confinement by an asthmatic disorder, with a firm and steadfast faith and hope, he committed himself to God, and fell asleep in Jesus, January 26, 1715-6, in the 73d year of his age. He was interred in a new vault of his own in the burying-ground near Bunhill-fields. His funeral sermon was preached by Dr. Evans, who had been eleven years his fellow-labourer, and afterwards his successor. The epitaph upon his tomb-stone was drawn up by a learned and skilful hand.

M. S.

M. S.  
DANIELIS WILLIAMS S. T. P.

wrexamiae in comitatu denbigenſi  
inter cambro-britannos nati

qui a primis annis

pietate aeqve ac bonis literis feliciter imbvtvs  
divini verbi praeconis mvnvs admodvm iuvenis  
in mvltis angliae partibvs non ſine laude peregit  
deinde apvd hibernos praecipve eblanae

vbi media aetate conſvmp̄ta magnvm ſvi deſiderivm  
inter omnes reformatae fidei cvltores reliqv̄t  
tandem pontificia tyrannide londonum ſe conferre coactvs  
magna ibi celebritate famae per mvltos annos  
ad mortem vſqve florvit

vir ampliffima mente

in qvo acvtiſſimvm ingenivm cvm iudicio ſvbatiffimo  
qvod paucis contigit conivnctvm videbatvr

in omnibvs theologiae

partibvs ſi qviſquam alijs verſatiſſimvs  
concionator vehemens idem et acer gravis et copioſvs  
aſſidvvs et felix ad docendvm probandvm permovendvm  
provt res poſtvlabat aeqve accommodatvs  
paſtor dvbivm peritior an vigilantior

ad chriſtianam fidem promovendam opera re gratia  
non in patria ſolv̄m ſed etiam apvd externos  
ſemper paratiſſimvs

ad conſilia ſive danda

ſive exeqvenda pariter inſtructiſſimvs

idemqve in ardv̄is atqve difficillimis rebvs tv̄m publicis  
tv̄m privatis peragendis non minori prvdentia  
et diligentia qvam integritate conſpicvvs

in omnes caritate

atqve candore animi ſingulari

ſibi in re ampliffima parcvs in alios vero pavperes  
praecipve ac rem publicam vt ſemper alias  
ita teſtamento mvnificentiſſimvs

denique omnis virtvtis

qvantvm mortalivm capit conditio  
dv̄m vixit ſtvdioſiſſimvs eorvm qvae illa non admittit  
annis iam et laude plenvs in coeleſti coetv  
particeps factus vii. kal. feb.

anno

aetatis ſvae lxxii. chriſti MDCCXVI.

TRANSLATED INTO ENGLISH, BY DR. GIBBONS.

Sacred to the memory  
 Of the Rev. DANIEL WILLIAMS, D. D.  
 Who was born at Wrexham,  
 In the county of Denbigh in Wales.  
 Having been from his childhood  
 Deeply tinged with piety,  
 And trained up in learning,  
 At a very early period of life  
 He became a Minister of the Gospel,  
 And preached with good acceptance  
 In many parts in England,  
 And afterwards in Ireland,  
 Particularly at Dublin,  
 Where having spent the meridian of his age  
 He left behind him among all true Protestants  
 A most honourable remembrance.  
 Being driven thence by Popish tyranny  
 He removed to London,  
 Where he flourished for many years  
 And to the very end of his days  
 In the highest reputation.  
 He was a man of the most amazing abilities,  
 For in him were united  
 (How rare the union !)  
 The most vivid rays of genius,  
 And the most profound sagacity.  
 He was well versed in all the parts of divinity.  
 He was a lively, pungent, grave, copious,  
 And indefatigable preacher.  
 He was so well qualified for his work  
 That with equal success,  
 As his subjects required,  
 He convinced the judgment,  
 And raised the affections.  
 It is hard to say  
 Whether he was the more skilful or vigilant pastor.  
 He was ever ready to promote the gospel,  
 Not only in his own but other countries  
 By his labours, his substance, and his influence.  
 He was wonderfully adapted  
 For forming and executing great designs,  
 And was not less conspicuous for his wisdom  
 Than his integrity

In con-

In conducting the most arduous and difficult affairs,  
 Both of a public and private nature,  
 He was eminent for his charity, and tender to all,  
 And in the midst of an ample fortune  
 He was sparing to himself,  
 But most munificent to the poor, and especially the public,  
 As, after a long series of striking proofs in his life,  
 His last will abundantly testified.  
 He spent his days  
 In the constant cultivation  
 Of every virtue within the sphere of mortality,  
 Till, full of years and honour,  
 He at length was made a partaker  
 With the society of the blest above  
 Of that consummate holiness  
 Which is only to be enjoyed in heaven.  
 January 26, 1716, aged 72.

As he had spent much of his life in benefactions, as God had prosper'd him, so it was plain he designed the same at his death. He consigned the body of his estate to the greatest variety of excellent charities, for the glory of God, and the good of mankind, which will be easily met with, in the designs of any one man. Besides the settlement to his wife, and legacies to his relations and friends, he left a donation to the society for Reformation of Manners; for the education of youth in Dublin, and for an itinerant preacher to the native Irish; to the poor in Woodstreet congregation, and in that in Hand-Ally, where he had been successively minister; to the French Refugees; to the poor of Shoreditch parish, where he dwelt; to several ministers widows; to St. Thomas's Hospital, and the London Workhouse; to the college of Glasgow; to the society of Scotland for propagating christian knowledge; to the society for New-England, to support two persons to preach to the Indians; to the maintaining of Charity-Schools in Wales, and the support of students. He ordered a public library to be purchased or erected, to which he left his own books, and Dr. Bates's curious collection, which he bought for that purpose. It is now erected in Redcross-street without Cripplegate; and has had considerable additions made to it since by several legacies, and gifts of money and books. He has ordered his sermons to be collected together, and that the following tracts, Gospel Truth, Man made Righteous, Answer to the Report, End to Discord, and Ministerial Office; should be turned into Latin for the use of foreigners: and that the

Vanity of Childhood and Youth, should be translated into Welsh for the use of the schools, and printed oftner for the benefit of the poor. He closes his will by this awful and solemn clause: "I beseech the blessed God, for Christ Jesus  
 " sake, the head of his church, whose I am, and whom I  
 " desire to serve, that this my will may, by his blessing and  
 " power, reach it's end, and may be faithfully executed: Ob-  
 " testing in the name of this great and righteous God, all  
 " who shall be concerned, that what I design for his glory,  
 " and the good of mankind, may be honestly, prudently, and  
 " diligently employed to those ends, as I have, to the best of  
 " my judgment, directed by this my last testament."\*

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
 THE ENGLISH MARTYRS.

*Continued from page 277.*

LIFE OF WILLIAM HUNTER.

**A**FTER two days the bishop came to him, and finding the crust of bread, and the cup of water, still lying by him upon the stocks, he bid his men take him out of the stocks, and bring him down to breakfast with them. Then they let him out of the stocks, but they would not suffer him to eat with them, but called him heretic. William told them, he was as loath to be in their company, as they were to be in his.

After breakfast the bishop sent for William, and asked, whether he would recant or no.

William said, he would never recant that which he had confessed before men, as concerning his faith in Christ.

Then the bishop said he was no Christian, but denied the faith in which he was baptized. He answered, I was baptized in the faith of the Holy Trinity, the which I will not go from, God assisting me with his grace.

Then the bishop sent him to the convict-prison, commanding the keeper to load him with irons. The bishop also asked him how old he was. He said he was nineteen years old. Well, said the bishop, you will be burned ere you be

\* A more particular account of his will may be found in Dr. Calamy's Continuation, &c. Vol. II, p. 983.

twenty years old, if you will not yield yourself better than you have done yet. William answered, God strengthen me with his truth. And so they parted.

And William Hunter went to prison, and the bishop allowed him but an halfpenny a day for his maintenance; and here he continued three quarters of a year. During which space, he was brought before the bishop five times, besides the last time, which was the 9th of February, in the consistory of St. Paul, the day on which he and five others were condemned.

On that day the bishop asked him again if he would recant; and read to him his examination and confession, as is before rehearsed: and afterwards he rehearsed how that William confessed, that he did believe that he received Christ's body spiritually, when he did receive the holy communion. Dost thou mean, says the bishop, that the bread is Christ's body spiritually?

William answered, 'I mean not so, but rather when I receive the holy communion rightly and worthily, I do feed on Christ spiritually through faith in my soul, and am partaker of all the benefits which Christ hath obtained for all true believers, by his precious death, passion, and resurrection: and not that the bread is his body, either spiritually or corporally.'

Then said the bishop to him again, Dost thou not think (holding up his cap) that for example here of my cap, thou mayst see the squareness and colour of it, and yet that not to be the substance, which thou judgest by the accidents?

William answered, 'If you can separate the accidents from the substance, and shew me the substance without the accidents, I could believe.'

Then said the bishop, Thou wilt not believe that God can do any thing above man's capacity.

'Yes,' said William, 'I must needs believe that; for daily experience teacheth all men that thing plainly: but our question is not what God can do, but what he would have us to learn in his holy supper.'

Then said the bishop, I always have found thee at this point, and see no hope to reclaim thee to the Catholic faith, but thou wilt continue a corrupt member.

And then he pronounced sentence upon him, to go back to Newgate for a time, and from thence to Burntwood, where, says he, thou shalt be burned.

Then the bishop called another; and when he had condemned them all, he called for William Hunter again, and



endeavoured to persuade him to recant. And he told him, if he would recant, he would prefer him.

But William said, 'I thank you for your great offers. Notwithstanding, my lord, if you cannot persuade my conscience with scripture, I cannot find in my heart to turn from God for the love of the world: for I count all worldly things but dung and dross for the love of Christ.' And so they parted.

And William Hunter returned to Newgate; and on Saturday the 24th of March, he was sent down to Burntwood in Essex, which is about fifteen miles from London; and was kept in the parlour at the Swan inn in the town until Tuesday following, which was the day appointed for his execution.

While he lay at the inn, many resorted to him, whom he exhorted to take heed of and forsake the popish superstition and idolatry.

On Tuesday morning, March the 27th, 1555, Mr. Brocket the sheriff prepared for the burning of William Hunter. Then came the sheriff's son to him in the inn, and embraced him, saying, William, be not afraid of these men that are here with bows, bills, and weapons, to bring you to the place where you must be burned. William answered him, I thank God, I am not afraid, for I have cast up my account, what it will cost me already. Then the sheriff's son could speak no more for weeping.

Then was William Hunter led from the inn between one of the sheriff's officers, and his brother Robert Hunter; and as they were going along, his father met him, being in tears, and said, God be with thee, son William.

And William answered, God be with you, father, and be of good comfort, for I hope we shall meet again when we shall rejoice. His father said, I hope so, William; and then departed.

When William came to the place where the stake stood, he took a broom-faggot, and kneeled thereon, saying the 51st psalm, till he came to these words, The sacrifice of God is a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Then Mr. William Tyrrell said, thou liest, and readest false, for the words are, an humble spirit. But William said the translation is, a contrite heart. Tyrrell said, the translation is false; ye translate books as ye list yourselves, like heretics. Then William said, there is no great difference in the words.

Then the sheriff said to William Hunter, here is a letter from

from the Queen, if thou wilt recant thou shalt live; if not, thou shalt be burned. No, said William, I will not recant, God willing. Then William arose, and went to the stake, and set his back to it, and one of the bailiffs fastened him to it with a chain. Then came Justice Brown, and said, here is not wood enough to burn a leg of him.

Then said William, 'Good people pray for me, and make speed and dispatch quickly; pray for me while you see me alive, and I will pray for you.'

Mr. Brown said, I will no more pray for thee, than I will pray for a dog. To whom William said, Mr. Brown, now you have that which you sought for, and I pray God it be not laid to your charge at the last day; but I forgive you. Mr. Brown said, I ask no forgiveness of thee. Well, said William, if God forgive you not, I shall require my blood at your hands.

Then said William, Son of God shine upon me. And immediately the sun shone upon him out of a dark cloud, so that he was forced to look another way; at which the people were surpris'd.

Then William took a faggot of broom, and embraced it in his arms. And a priest came to offer him a book; but he said, away thou false prophet; beware of him, good people, and come away from their abominations, lest ye be partakers of their plagues.

Then the priest said, look how thou burnest here, so shalt thou burn in hell. William said, thou liest, thou false prophet, away.

Then a certain gentleman said, I pray God have mercy on his soul: and the people answered, amen.

Immediately the fire was made, and William cast his psalter into his brother Robert's hand; who said, William, think on the holy passion of Christ, and be not afraid of death.

William answered, I am not afraid. Then lift he up his hands to heaven and said, Lord, Lord, Lord, receive my spirit! and casting down his head into the smothering smoke, he yielded up his life to God, sealing the truth with his blood.

THE LIVES OF WILLIAM PIGOT, STEPHEN KNIGHT, AND JOHN LAWRENCE, PRIEST, IN ESSEX.

THESE three men were brought to London before Bishop Bonner, where it was demanded of them, what was their opinion of the sacrament of the altar?

And they severally answered, and also subscribed, ' That  
' in the sacrament of the altar, (as it is called) undet the forms  
' of bread and wine, there is not the very substance of the  
' body and blood of our Saviour Jesus Christ, but a spiritual  
' partaking of the body and blood of Christ; the very body  
' and blood of Christ being only in heaven, and no where else.'

They were brought again before the bishop, February the  
9th, 1555, in his Consistory-court, and articles propounded to  
them to the like effect as those to Thomas Tomkins; to which  
they each subscribed these words, I do so believe.

Then the bishop called William Pigot and Stephen Knight  
to him, and persuaded them to recant, and deny their former  
profession. But they answered, they were not persuaded in  
their consciences to return, and abjure their opinions, where-  
unto they had subscribed. Then they were dismissed, and  
ordered to appear again in the afternoon.

Then the bishop discoursed with John Lawrence alone  
about his profession: who answered, that he was a priest, and  
was made so eighteen years past; and that he was some time  
a black friar professed, and was also assured to a maid whom  
he intended to have married.

Then this opinion of the sacrament was again demanded:  
he said, it was a remembrance of Christ's body; and, many  
have been deceived in believing the true body of Christ to be  
in the sacrament of the altar; and that all those that do not  
believe as he doth, do err: and then he was dismissed.

In the afternoon, they all three appeared before the bishop  
again, who exhorted them all (according to his accustomed  
manner) to recant, and revoke their doctrine, and receive the  
true faith. To which they all constantly answered, that they  
would not; but would stick to that faith which they had de-  
clared and subscribed unto; for that they did believe that it  
was no error, but that the contrary thereunto was very  
heresy.

But when the bishop perceived he could not prevail on them  
neither by threats nor promises, he then gave them severally  
their judgements.

And because John Lawrence was a priest, he was by the  
bishop solemnly degraded, according to the usual manner.

After this degradation, and the sentence of condemnation  
were ended, they were delivered into the custody of the sheriffs  
of London, who committed them to Newgate, where they  
remained joyfully together till they were carried into Essex.

And upon the 28th of March, 1555, William Pigot was  
burned

burned at Braintry, and Stephen Knight, at Malden; who at the stake, kneeling on the ground, made this godly prayer.

THE PRAYER OF STEPHEN KNIGHT.

“ O LORD JESU CHRIST, for whose love I leave willingly  
 “ this life, and desire rather the bitter death of thy cross, with  
 “ the loss of all earthly things, than to abide the blasphemy  
 “ of thy most holy name, or to obey men in breaking thy holy  
 “ commandment. Thou seest, O Lord! that where I might  
 “ live in worldly wealth to worship a false God, and honour  
 “ thine enemy, I chuse rather the torment of this body, and  
 “ the loss of this my life, and have counted all things but  
 “ vile dust and dung that I might win thee; which death is  
 “ dearer to me than thousands of gold and silver. Such  
 “ love, O Lord, hast thou laid up in my breast, that I hunger  
 “ for thee, as the deer that is wounded desireth the water-  
 “ brook. Send thy holy comforter, O Lord, to aid, comfort,  
 “ and strengthen this weak piece of earth, which is empty of  
 “ all strength of itself. Thou rememberest, O Lord, that I  
 “ am but dust, and able to do nothing that is good.

“ Therefore, O Lord, as of thy own accustomed goodness  
 “ and love, thou hast bidden me to this banquet, and counted  
 “ me worthy to drink of thine own cup, amongst thine elect;  
 “ even so give me strength, O Lord, against this thine element,  
 “ which to my sight is most irksome and terrible; that to my  
 “ mind it may, at thy commandment, (as an obedient servant)  
 “ be sweet and pleasant; that through the strength of thy holy  
 “ spirit, I may pass through the rage of this fire into thy bosom,  
 “ according to thy promise; and for this mortal receive im-  
 “ mortality, and for this corruption put on incorruption.

“ Accept this burnt-sacrifice and offering, O Lord, not for  
 “ the sacrifice sake, but for thy dear Son’s sake, my Saviour,  
 “ for whose testimony I offer this free-will offering, with all  
 “ my heart and with all my soul. O heavenly Father, forgive  
 “ me my sins, as I forgive all the world. O sweet Son of God,  
 “ my Saviour, spread thy wings over me. O blessed and  
 “ Holy Ghost, through whose merciful inspiration I am come  
 “ hither, conduct me to everlasting life. Lord into thy hands  
 “ I commend my spirit. Amen.

The next day, being the 29th of March, 1555, John Lawrence was brought to Colchester, and there being not able to go, (because his legs were worn with heavy irons, and his body weakened with evil keeping in prison) he was brought in a chair to the fire, and so sitting, was in his constant faith consumed with fire, to the glory of God. It

It is reported for a truth, that whilst this John Lawrence was sitting in the fire, divers young children came about him, and said, Lord strengthen thy servant, and keep thy promise. Which was a great surprize to the vast number of spectators that were present at his burning, and heard them.

## SERMONS AND ESSAYS.

*To the Editor of the General Baptist Magazine.*

This Night I shall be in Eternity.

SIR,

This peculiarly impressive motto, is applicable to an unfortunate blind man, by profession a Roman Catholic, who is left for execution this day, at this place, for the murder of his guide, a boy of the age of 9 years. If the following cursory remarks, made under an impression of his awful state, are deemed fit for your Magazine, they are at your service.

I am, your's, &c.

R. G.

Nottingham, July 15th, 1799.

**T**HIS Night I shall be in Eternity.—My immortal soul must take it's station in some part of the universe. Where will be it's place of abode? what will be it's state of existence? am I confident, and does my confidence spring from good evidence, that a confession of my sins, an absolution by my priest, the merits of the sacramental elements, and the efficacy of the prayers of the saints, will recommend me to the favour of God, gain me an invitation and a welcome reception into the abodes of bliss and pleasure? will God esteem these sufficient? shall I in consequence of them, have angels for my companions, heaven for my dwelling, and the eternal throne for my place of worship? will the "Lamb of God" for these "conduct me to fountains of living water," and will "God himself wipe away all tears from my eyes"? if he will, I meet my fate with compofure, I die satisfied, since my hopes  
are

are bright and full of immortality: but, if not, I fear to meet my fate, every moment darkens my prospect; I am without solid ground, or substantial hope; perhaps God may receive me, and perhaps he will not! a most awful peradventure! Well, while life remains I will use it, and I will improve it; I will examine the validity of my trust by the word of God, and, if on examination it appear deficient, I will seek instruction from the fountain head, and employ the short time allotted me to prepare to meet my God.

Reader, adopt a similar motto for thine own; This Night I may be in Eternity: and as this truth intimately concerns thee, permit thy friend to paint a few similarities which may exist between this unhappy person and thyself.

He is under condemnation for having broken the laws of society, by committing murder.

He is without the means of extricating himself from this dreadful state, and must therefore inevitably suffer.

He is placing all his hopes of acceptance on the infallibility of the Pope, the absolution of his sins by the priest, the merits of the sacramental elements, and the efficacy of the saints' prayers.

Finally reader, give the following questions a careful perusal, and endeavour to form proper, scriptural conclusions. Am I acquainted with my own abilities and inabilities of soul? do I contemplate to advantage the character of God as it is revealed in creation; and, more particularly, in the word of his grace? do I, whatever my other views may be, place my whole confidence on the merits and intercession of Jesus for my salvation? do I love God and Jesus, my friends, my enemies, and all mankind? do I desire to promote the interest

of

Thou art in thy carnal state condemned for a breach of the holy law of God, and for refusing his offered mercy.

Thou art without strength in thyself to help thyself, or to atone for one past offence, and the scripture assuring thee that "the wicked shall be turned into hell," except thou art renewed by the gospel, thou must likewise inevitably perish.

Perhaps, thou, as a professor of religion, art placing great confidence on the purity of thy religious sentiments, on the harmony which subsists between them and the scriptures; and on thy regular attendance on the means of grace and the ordinances of the gospel.

of Christ and virtue in the world? do I love all good men especially, though different in views to myself? and finally, do I love holiness and pursue after it with all my heart and soul? if I do, though this night I may be in eternity, I shall be in the company of my blessed Jesus, where rivers of immortal pleasure roll! but if not, O my soul! remember who hath said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven."

---

A CHARGE TO MR. THOMAS ORTON.

---

(Continued from page 279.)

---

II. "TAKE heed unto thy doctrine." This, Sir, is of very great importance, for if you do not believe the truth of God aright yourself, it is not likely you will preach it aright to your people; and it will be only by chance if you walk right.—And if you do not preach the sound truth of God, your people will not be likely to do well. And as you are this day taking upon you this important work, to "watch for their souls," take heed, in the name of God, my dear brother, take heed unto thy doctrine. I shall not here press any human creed upon you. No, Sir, I believe human creeds when imposed upon men, have, in many cases, injured, and even ruined the cause they have pretended to support. They have too often occasioned the neglect, rather than the use, of the word of God. Nay, the word of God has been most grievously twisted and tortured, to bring it into the narrow bounds of human creeds; and creeds, too, diametrically opposite to each other: they have caused confusion instead of conformity, and have made people the disciples of men, rather than of the Lord Jesus Christ; and, in a word, have filled the world with *persecution, fire, and blood!!*

All I shall say on this head is, that you make the word of God your guide; and though I press you to avail yourself of every human help in your power, (a privilege of which you are far better capable than I am) yet follow no man; farther than he follows the general strain of divine truth. An undue attachment to great names, has often led into great errors.

And as you have called me to this work, you will give me leave to press a few considerations respecting your doctrine,  
and

and that divine truth to which I urge your particular regard.

1st. As it respects your public ministrations, be plain and applicatory, that the mind of the sinner may be feelingly impressed with the affecting consideration of human depravity, of personal guilt, and if unrenewed, of an eternal hell, even everlasting punishment. Matt. xxv. 46. Do not mince these subjects, but declare them fully and plainly, as far as the word of truth will support you.

Declare plainly the impossibility of salvation by works of righteousness which we have done, or of justification by the works of the law. But never let your zeal lead you to call hard names, or reproach other parties at any time, and particularly in the pulpit; leave these; to their own Master they stand or fall; but do you go on preaching the truth.

2d. Be very clear and explicit on the gospel of our Lord Jesus Christ. Do not confuse faith and works together; but keep the ideas of salvation by faith in Christ, clear; shew that there is salvation in no other; and that without shedding of blood there is no remission. Do not speak of these things in a cool, easy, indolent way, but press, urge and enforce them; with all possible energy and power; let the people see that your very soul is enflamed with this great work.

3d. Be careful to shew the practical tendency of the gospel; but be very explicit in distinguishing between works done to save, and works done out of love, because I am by grace brought into a saved state.

4th. Guard against a legal way of preaching; it is easy to press works as a duty on Christians, and leave out the main spring and inducement to these. Therefore, endeavour to keep alive the love of God to sinners, as demonstrated in a bleeding Christ, who is the bread of God for believing souls: this will be as a main spring of holiness in the saints of God. This will make holiness the pleasure and delight of the heart, and easy and practicable in the life.

5th. Explain and enforce the relative duties of Christians; as the duties of husbands and wives, parents and children, masters and servants; so that the world may revere Christianity for the holiness of it's precepts; and be charmed into the enjoyment of it, that they may partake of it's divine sweets and advantages.

6th. But while you press relative duties publicly, never do it so as to attack any of the follies or vices of any of your hearers personally, from the pulpit; this will seldom do good, but will mostly offend.

7th. In your church meetings be very faithful and close in  
 2 Z exhort-



exhorting to duty, and pointing out and reprovng general errors, neglects, &c. This is your flock ; as their shepherd, lead and feed them. They are your family ; you are their head, under God. They have called you to watch for their souls ; you must be faithful, as the steward of God : and here you may be faithful, and they must bear you ; yet, be tender and affectionate even in reprovng, and they can hardly fail to love you.

8th. Often press and enlarge upon the privileges, hopes, and glory of the Christian ; this will animate and invigorate under many discouragements, and inspire to every duty to which Christianity calls.

9th. Continue in them. This, my brother, is not a thing to be taken or left, like the customs and fashions of this life ; but to be perseveringly continued in, because it is they only “ who endure to the end that shall be saved, and he that putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven.”

You, Sir, will often feel the need of this exhortation. The mind will sometimes seem flat and dull. The world will tease and perplex ; friends slight, oppose, and sometimes reproach too ; your labours sometimes seem useles ; weeks and months pass, and no seals added to your ministry by conversion ; many members appear sleepy and careless, and some quite turn back to the beggarly elements of the world again. Then, Sir, for a persevering faith. But amidst all these discouragements, remember it is God’s work in which you are engaged, and God will support you in it : and though there are times in which your success is not equal to your wishes and your prayers, yet do you continue in it on your part, and God will be glorified in you, and you in him.

Be not therefore “ weary in well doing, for in due time you shall reap, if you faint not.”

III. On your encouragements in this work.

1. “ Thou shalt save thyself.” Here is a firm and positive promise from thy God. “ Thou shalt save thyself !” This is certainly an important consideration to you, when the worth of your own soul, and the importance of an eternity are considered. This promise, with the consideration, that the work in which you are engaged is the great, the good work of God, will, and must support the mind under the many difficulties which lie before you ; therefore, keep these great things in view : for without a steady regard to your own conversation and conduct through life, this end cannot be obtained ; and without a tolerable faithful discharge of the trust  
reposed

reposed in you in this great work, to which you are this day set apart, you cannot do well. But where these are, the person is safe, not of merit, but as being within the terms of the covenant of grace, and bringing forth the fruits thereof: then the promise is firm, "thou shalt save thyself," or thou art proved by this faith, accompanied by these works, to be in a saved state. Let these things lie near thy heart, O thou servant of God! thou servant and leader of this people! and may thy soul feed on the gloriously animating consideration; my people shall shine as the brightness of the firmament, and myself as a star, for ever and ever.

2. *Thou shalt save thy people too.* Oh! what a work, what a work is this, my brother, and to be given to a mere man! yea, and for you to be one of those highly favoured of heaven, with whom this great work is intrusted; what a blessing! what a glory!! does not your soul rise above every difficulty, and spring into the work with fervour all divine? To save mankind! an instrument in the hand of God to save immortal souls! yea, and to save them from an eternal hell. Here, look round on this people; I may be an instrument in the hand of God to save these, and numbers more may be born to God by my ministry in this place. Further reflect, the souls of this people are committed to my care, awful thought! important work, to watch for souls! here, perhaps, the mind may sink beneath the mighty task. But remember, it is God's work! he will help, he will make you able, he will withhold no good thing. Keep, therefore, thy heart in it, and thou shalt succeed in spite of every foe. This is the work to which this people have called thee, and to which they are, this day, solemnly setting thee apart, in the name and fear of the Lord; and though earth and hell do oppose, yet while God supports your soul, and crowns your labours with success, you cannot sink. We are favoured with such directions, which, if we pay attention to, we shall conquer in spite of all opposition; that is, to live and die a faithful minister of the Lord Jesus Christ: then oh! then my dear brother, thou shalt not only save thyself, but all that regard thy doctrine too. To have been successful in saving souls, what a blessing! to appear in the great day not only a saint, but a minister, a faithful minister of the gospel of our blessed Redeemer, yea, and a successful minister too, what a glory!! here words are wanting, and the labouring thought cannot count the blessings o'er.

And to numbers then present, and even some of these who have been begotten unto God, made heirs of glory, and conducted there by your instrumentality; oh! Sir, it will require

an eternity to pour on your soul the joys, that grace Divine will bestow after services such as these. Oh! how happy, now, in the thought; how triumphant in the anticipation; but the enjoyment, the enjoyment my brother, what must that be?

You will not repent, then, that you have studied, prayed, preached, and laboured even to weariness of the flesh, in this great, this good work. No, could lamentation enter those star-paved mansions of glory it would be that you had done no more for such a God, and in such a cause. But sorrow never enters there.

How loved, then by faints, these faints, whom we may suppose looking with affections all divine;—there sits my minister, my leader, my pastor; who, by the grace of God, has brought us hither. While increasing affections answer, these, these are the fruits of my ministry, the souls that God gave unto me by the gospel of his Son.

How loved by angels, who rejoice at the conversion of every sinner; how must their harps sound anew when a minister who has converted numbers, ascends his throne of distinguished glory. How loved by our glorified Redeemer then, who shews such an attachment to ministers now! How loved by Jehovah himself, who shall make your eternal glories shine, while the Lamb shall lead you and your dear people to living fountains of water; and God shall wipe all tears from your eyes: to which state, may God raise you and your people. This is, dear Sir, our fervent prayer, for Christ the Redeemer's sake.

---

LETTER FROM THE REVEREND MR. JAMES HERVEY  
TO RICHARD NASH, ESQ. AT BATH.

---

(Concluded from page 301.)

IF the righteous Judge would try me, in what a spirit would I spend the remainder of my days! I would know no other business, aim at no other end, than to perfect myself in holiness: whatever contributed, every means of grace, every opportunity of spiritual improvement, should be dearer to me than thousands of gold and silver. But, alas! why do I amuse myself with fond imaginations? The best resolutions are now insignificant, because they are too late. The day in which I should have worked

is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness for ever. Heretofore, alas! when God called, I refused, when he invited, I was one of them who made excuse; now therefore I receive the reward of my deeds; fearfulness and trembling are come upon me; I smart, I am in sore anguish already, and yet this is but the beginning of sorrows. It doth not yet appear what I shall be; but sure I shall be ruined, undone, and destroyed with an everlasting destruction.

This scene I saw with my eyes, and heard with my ears, and quickly after attended the unhappy gentleman to his tomb. The poor skeleton spoke in such an accent, and with so much earnestness, that I could not easily forget him or his words: and as I was musing upon this sorrowful subject, I remembered Mr. Nash. No sooner did I remember you, Sir, but I discerned too near an agreement and correspondence between you and the deceased. They are alike said I, in their way, and what shall hinder them from being alike in their end? The course of their actions was equally full of sin and folly, and why should not the period of them be equally full of horror and dismay? I am grievously afraid for the survivor, lest, as he lives the life, so he should die the death of this wretched man, and his latter end should be like his: for this cause I take my pen in hand, and counsel you to bethink yourself; nay, I request of you to repent while you have opportunity, if happily you may find grace and forgiveness. Yet a moment and you may die, yet a little while and you must die, and why will you go down with infamy and despair to the grave, rather than depart in peace, with hopes full of immortality? But I must tell you, Sir, plainly, and with the utmost freedom, that your present behaviour is not the way to reconcile yourself to God; you are so far from making an atonement to offended Justice, that you are aggravating wrath. For what say the scriptures, those books which at the consummation of all things the Ancient of Days shall open, and judge you by every jot and tittle therein? What say those sacred volumes? Why they testify and declare to every soul of man, "That whoso liveth in pleasure is dead while he liveth." So that as long as you roll on in a continual course of sensual delights and vain entertainments, you are dead to all the purposes of piety and virtue; you are as odious to God as a corrupt rotten carcase, that lies putrefying in the church-yard: you are as far from doing your duty, or working out your salvation, and restoring yourself to the divine favour, as a heap of dry  
bones

bones nailed up in a coffin is from vigour and activity. Think, Sir, I conjure you, think upon this if you have an inclination to escape the fire which will never be quenched. Would you be delivered from weeping, wailing, and gnashing of teeth? Sure you would: but be certain this will never be done by amusements, which at the best are trifling and impertinent, and for that, if for no other reason, foolish and sinful. It is by seriousness, it is by retirement, and mourning, you must accomplish this great and desirable deliverance; you must not appear at the head of every silly diversion, but enter into your closet, and shut your door, commune with your own heart, and search out your spirit: the pride of life and all superfluity of naughtiness must be put away, and you must make haste and delay not, for the time to come, to keep all God's holy commandments, always remembering that mighty sinners must be mightily penitent, or else be mightily tormented. Your example and your projects have been extremely prejudicial, I wish I could not say fatal and destructive, to many: for this there is no amends, but an alteration of manners, as signal and remarkable as your person and name. If you do not by this method remedy in some degree the evils that you have sent abroad, and prevent the mischievous consequences that may ensue, wretched will you be, yea wretched above measure to all eternity: the blood of souls will be laid to your charge, and God's jealousy, like a consuming fire, will smoke against you: and you yourself will see it in that day, when the mountains shall quake and the hills melt, and the earth be burnt up at his presence. Once more then I exhort you as a friend—I beseech you as a brother—I charge you, as a messenger from the great God, in his own most solemn words, “To cast away from you your transgressions, make you a new heart, and a new spirit, so iniquity shall not be your ruin.” Now, Sir, my mind is eased, I have discharged the divine commission, in that I have spoken to you his words. Whether you will hear, or whether you will forbear, henceforward I am clear; I shall in no wise be accessory to your misery; if you perish, your blood will be on your own head. Perhaps you may be disposed to contemn this and it's serious purport; or to recommend it to your companions as a fit subject for railing: but let me tell you before-hand, that for this, as well as for other things, God will bring you into judgement. He sees me now, I write; he will observe you while you read. He notes down my words in his book, and he will note down your consequent procedure, so that not upon

me but upon your own self will your neglecting or despising my sayings turn. If you be wise, you shall be wise for yourself. If thou scornest, thou alone shalt bear it. Be not concerned, Sir, to know my name, it is enough that you will know this hereafter. Tarry but a little, till the Lord, even the most mighty God, shall call the heaven from above, and the earth, that he may judge his people; and then you will see me face to face; there shall I be ready at the dreadful tribunal, to joy and rejoice with you, if you regard my admonitions and live, or to be a swift witness against you, if you harden your heart, and will mind none of my counsels.

---

## CORRESPONDENCE.

REMARKS ON INFIDEL WRITERS, AND INFIDELITY.

LETTER VI.

SIR,

IN the supplement to the Monthly Magazine, vol. 6, are contained some observations on the *legation of Moses*, by F. Schiller, professor of history in the university of Jenna: in which an attempt is made to account for the use of the Jewish religion; denying it's claim to a divine origin.

This writer seems to admit the truth of the facts concerning the bondage of the Israelites in Egypt, and their deliverance and subsequent establishment in Canaan; but accounts for that deliverance in a manner very different from that of Moses.—He says—The violent antipathy which the Egyptians shewed to the descendants of Jacob, originated from the circumstance of many of the latter being *leprous*—that Moses was instigated to the project of liberating his countrymen by *ambition*, and a *bloody-hate* to their oppressors—that the mighty hand of Providence, had a hand in their deliverance; but not that Providence which, by the *violent weapon of miracles*, intercepts the economy of nature—that Moses learned the notion of the divine unity from the priests of Egypt, by being initiated in the *mysteries of Isis and Serapis*, which, he says, were the models, whence, afterwards, the mysteries of *Sa-mothrace* and *Eleusis*, and in later times, the orders of *freemasonry*

masonry have been shapen—that Moses drew his plan of the *ark of the testimony* from a sacred box, called the ark of Serapis, which might originally have been an emblem of hidden wisdom—that it is probable the education of Moses coincided with the latter times of this Egyptian institution, or with the beginning of it's declension, to judge from some *foolish mummeries* which the Hebrew lawgiver borrowed, and from some *exceptionable tricks* which he transferred—that there he became acquainted with the powers of nature, and shewed himself a skilful pupil, and that he had attained the highest grade of initiation, being enabled to *rival* and *excel* the magicians of Pharoah in his *juggleries*—that he made the confidence of the Israelites in super-terrestrial protection, and a belief in supernatural powers, aided by the skill he had acquired in *priestcraft* and *statecraft*, the instruments to effect his purpose—that he accommodated his ideas of the deity, his Jao, to the local circumstances, and prejudices of his people, and thus arises his *Jehovah*—that he flattered their vanity by making him their national God; and the only true God, and the childish vanity of being exclusive favourites of the deity, was now to operate in behalf of truth, and to become a vehicle for the doctrine of an only God—the appearance to Moses in the bush, he calls an *apparition*; and observes that Moses as a priest and statesman, knew that religion is the strongest and most indispensable prop of every constitution; he was therefore the God their deliverer also, in his subsequent legislation, and announces him with those attributes, which suited his new destination—in a word, that he became, for the benefit of the world, a *betrayed of the mysteries*, and distributed over a whole community, what had hitherto been a property of the select.

While, for the above observations, we allow the author the praise of ingenuity; we must hesitate in admitting that he has chosen a proper subject on which to display it. A fruitful invention and lively fancy may suppose and conjecture a variety of things; but still, suppositions and conjectures, are very different from facts, and the discerning reader will not fail to make the distinction. The above wild vagaries might afford some amusement to the writer, but I see no reason to believe the public will be either amused or edified by them. They appear to me the most extravagantly fanciful and improbable, the most outrageous of historic verity, of any thing I ever met with. Such extravagancies, surely can never obtain credit in any but those minds that possess a determined bias to infidelity, and an invincible prejudice against all revelation.

What

What monstrous absurdities will some men (men of learning not excepted) receive and propagate from a sceptical disposition, a love of singularity, a fondness for novelty, a violent prejudice against revealed truth, and for the purpose of supporting a favorite hypothesis! If such glaring improbabilities can afford satisfaction to men glorying in their emancipation from ancient prejudices, and the manacles of superstition and fascination; much good may it do them. They shall enjoy it alone for me, they are far from being the objects of my envy, as they ever will be, I trust, of my emulation. It is to be hoped, that not even the celebrity of this writer's name, will have the slightest influence on the impartial inquirer, in inducing him to imbibe such crudities.

Here a few questions arise, a solution of which will be expected before the preceding dogmas are admitted. By what historical documents is the opinion supported, of the cause of the Egyptian hatred of the Israelites?—Moses's learning the doctrine of the divine unity from Egyptian priests, and his borrowing this plan of the ark of the testimony from the sacred box in the temple of Isis and Serapis? Are we, in this case, to be satisfied with the author's *ipse dixit*? How can the charge of *ambition* be fastened on the man whose disposition was evidently so meek, and whose administration was so forbearing, so benevolent; so disinterested? Would not an ambitious man have attempted to raise his own family, and to transmit the ruling power into their hands at his decease? What treasures did he amass? With what colourable pretext can it be said, that the man shewed a *bloody hate* to the Egyptians, who expressly forbid all hatred of them? How could Moses by mere *juggleries* have induced the incredulous Israelites, who were so prone to mutiny and rebellion, to obey him as they did; and to receive as *divine institutions*, what he is pleased to denominate *foolish mummeries*? They may appear such to this writer, but it is in consequence of the false medium through which he views them. How could Moses persuade that numerous people to believe, contrary to the evidence of their senses, that they saw what they never did see, or that they heard what they never did hear?—that the Red Sea divided to afford them a passage, if it did not divide—that a miraculous cloud accompanied and led them, if no such circumstance existed—that the earth opened to destroy the mutinous, if it never did open? How could he make them believe that they were constantly supplied with meat and drink, and their raiment remained undecayed for such a length of time, in a miraculous way, if they were never so supplied and preserved? There is



no proof, that I ever met with, that these circumstances were ever disbelieved by the contemporary Israelites or their descendants down to the present day. How could Moses have persuaded them to leave their families defenceless three times a year, while they went up to Jerusalem to worship; and when surrounded by jealous and hostile nations,—or to induce them to leave their lands untilled every seventh year; if they had not believed such injunctions given on divine authority? How came Moses to teach the Israelites, not only the unity of God, but a morality more pure, more sublime, and more comprehensive, than what existed in Egypt, or in any other part of the world, in that, or in many subsequent ages? Neither skill in *priest-craft* nor *state-craft* seems to be sufficient for these purposes. If Moses were a mere juggler, it is a wonder if not a miracle, that he was not detected by any among a people who cannot be said to have wanted the disposition or opportunity to detect and impeach him for any unfair dealings. Now all this is easy if we admit that Moses performed miracles and received his laws from God. This is a cause commensurate to the securing of his authority, and their acquiescence and submission. Indeed, I do not see how the escape of such an unarmed multitude from Egypt, their support in a wilderness for forty years; the authority of Moses over them; the excellence of their theological, political, and moral institutions; and their ready acceptance of them as coming from God; can be accounted for on any other ground.

If Moses had no other assistance than what Egyptian learning afforded him, it is very extraordinary that he should be able to give the Israelites a code of laws, political as well as moral, so vastly superior to what had ever existed in Egypt; and which were never equalled by any of the institutions of *Minos*, *Lycurgus*, *Solon*, *Zelucus*, *Corandus*, or *Numa*, in succeeding periods. His system contained *no secrets*, like those of the Egyptian or Elusian priests, but courted the greatest publicity. Nothing can more strongly favour of priest craft than the affectation of *mystery*; and yet though the system of Moses is so void of every degree, both of *priest-craft* and *state-craft*, and while this writer attributes to him great skill in both, he attempts to exculpate the Egyptian priests with the filly pretext of expediency, the never-failing plea of knaves. What inconsistency! It is greatly to be questioned whether he would have thought this plea valid in the case of Moses, had there been any need of it. The privileges of the Mosaic economy (the kingly and priestly offices excepted) were open to all nations. It was excellently calculated to prevent aris-

tocratical

tocratical predominance—oppression from individuals—and the seduction of females; a practice very common in this “age of reason,” and against which, I have not yet heard, that gentlemen of this writer’s sentiments have vociferated their indignation. It was not intended to enrich the priesthood; and yet, if my memory does not fail me, in Egypt one third of the lands was devoted to their maintenance. It breathes a spirit of mercy—forbids hatred of mankind, even of the Egyptians who had been their cruel oppressors;—and enjoins universal love. Was it likely that the man who had a “bloody hate” of the Egyptians would have given such moral injunctions? The barbarous punishments of modern ages, the institutions of what has been considered a more enlightened policy, found no place in his code, no brutalizing the feelings of his countrymen, by breakings on the wheel—no “Luke’s iron crown, and Damians’s bed of steel;”—no torturing boat or screw, or gibbeting on the highways—nor even the imprisoning an unfortunate man, neighbour or stranger, for debt; leaving him to brood over his misery and his beggared family’s wretchedness, at the suit, and during the pleasure of a merciless and unrelenting creditor; are to be found in the list of punishments instituted by Moses. These were left to *grace* the judicial codes of more civilized nations and times. Neither do we find him confounding the degrees of guilt, by consigning the murderer and he who robs his neighbour from mere distress, to the same punishment. Here the talents of this learned gentleman might find full scope, and it would be doing himself more honour, and his fellow creatures more advantage, than by malignantly abusing Moses. But the case is this; he is out of humour with the claim of Moses to divine illumination. These laws were really given to the Israelites as written by “the finger of God,” and attested by miracles; by a man whose integrity no subtilty of malice can impeach; and *received as such* by an incredulous, intractable, discontented people. I do not know, how either the conduct of Moses in giving, or the Israelites in receiving them *as such*, or the excellence of the institutions themselves, can be rationally accounted for, but on the ground of both having the clearest evidence and fullest conviction that they were *from God*, attested by miraculous proof. \*

And

\* “With relation to the writings of the *Jews*, it is altogether undeniable, and is a truth of the utmost weight and magnitude, that our accumulated discoveries in science and philosophy, and

And why should *miracles* be objected to? Why call them "violent weapons interrupting the economy of God?" Will any one say, that they are impossible and beyond the power of an Almighty Being, or that any law of nature was violated by them? Is there any thing in them inconsistent and unworthy of this character? Are not the supporting the moral government of God—making his great name known—advancing his own glory, and the happiness of his rational creatures, by awakening their attention to those things which are of the greatest consequence to their virtue and felicity; and not performed merely to excite wonder, or gratify curiosity.—Are not these ends, I ask, worthy of God, and consistent with the generally received notions of him, as an all-wise, all-powerful, and infinitely benevolent Being? The *laws* of nature were not *violated*, but went on as regularly as if no supernatural effect had been produced. Writers on miracles have been too incorrect in defining a miracle, a *violation* or *contradiction* of the laws of nature; for in the performance of them, what violation or contradiction is offered to those laws? "A miracle is an extraordinary or supernatural effect of divine power, intended to answer some extraordinary end in the moral government of God; or an appeal which the deity is pleased to make to the common sense and reason of mankind, in favour of some very interesting and important truth."

It would have been better if the writers on miracles had expressed themselves more accurately on this subject, and not incautiously have weakened the cause they attempted to defend; by defining a miracle, "a violation or contradiction

all our progress in other parts of knowledge, have not enabled the wisest of the moderns to excel the noble sentiments conveyed in the didactics and devotional compositions of the *Old Testament*; compositions, many of which existed, without dispute, before the earliest writings of heathen antiquity, and at a period, when those illustrious instructors of mankind the *Greeks* and *Romans*, were barbarous and unknown. It would gratify me much, I confess, to be informed in what manner the contemners of the *Jews*, and of the *Mosaic System* account for this singular phenomenon." *Wakefield*. We have seen that the above writer, supposes they had their origin in Egypt, where it is well known, nothing existed that could in any degree be compared with the *Mosaic System*. Had the contrary been the case, the civilizers of Greece, such as *Cecrops*, *Danaus*, *Eretheus* and *Cadmus*, would have planted them there, for they went originally from Egypt.

of the laws of nature." This is the *fort* of infidelity. Thus *Voltaire* says, "Miracles would argue two opposite principles, the one undoing what the other did;" that is, the power of miracles undoing the power of nature. Here also, *Hume* takes his ground. Even *Farmer*, in his very valuable treatise on the subject of miracles, has fallen into the same mistake.† This seems to have arisen from their not observing the important distinction between the *laws* and the *course* of nature.‡ "The *laws* of nature are properly the rules by which the *course* of nature is directed; the principles from whence it flows. The *course* of nature, therefore, may in some instances, and for a while be stopt, or altered, and yet the laws of nature remain the same, and every way inviolate." May we not with the highest reason suppose, "That it is no way inconsistent with the divine appointments, and *immutability of the laws of nature*, that the deity should reserve to himself a power, on extraordinary occasions, and for important purposes, of acting independently of that establishment, though not contradictory to it? However, it is certain created *nature* is not infinite, and the Deity may, whenever he pleases, add to it such *phenomena* as not to depend upon, nor rise out of it's present principles in the usual course of their operations, and which we call miracles."

I am your's, &c. SOPHRON.

August 6th, 1799.

† *Dr. Price*, in his discourse on Providence, and *Butler*, in his Analogy, have indeed avoided it. But, I would particularly refer the reader to some excellent observations in *Turner's* Essays, from which the above quotations are taken.

‡ "To say that a miracle is an effect above the power of nature, is one thing, and to say it is a violation of her laws, is another. The Almighty may produce effects above the power of nature, or very different from her usual course or manner of operation, without doing any violence to her laws, or even turning aside her course from the point to which he at first directed it. He can, if he please, create new worlds without disturbing the order of the old. If God produce effects that nature cannot, nature is still what she was, and her laws the same. A power may be exceeded, and superseded, and yet not destroyed, nor even contradicted. God is Lord of nature, and of all her powers; (of which we know but very little comparatively) they are all his servants; they move at his will, or stand still at his command, to make way for the extraordinary displays of his wisdom and power." *Turner*, as above.

*To the Editor of the General Baptist Magazine.*

SIR,

YOU will, I hope, excuse my intrusion on your attention at this time; sensible I am, that you will find the following lines very imperfect, and perhaps entirely unworthy your notice; but when you consider that they come from one of the weakest of her sex, you will know how to pardon. The subject with which I trouble you is, the manner of Singing among the General Baptists, among whom I have been a considerable time, and which has caused some anxiety in my mind. It would perhaps be in your power (if you do not think it unworthy your notice), to give me some relief. I have observed in the singing, much of the manner used in country churches. There is a select party fixed either in a corner of the meeting, or in a gallery, and these are almost the only singers. Now, it appears to me, that the hymns concern all, and I think all that can, should join: but whether the people think they should not, or whether the frequent new tunes, and these, perhaps, are so full of fine airs, and different parts sung solo by treble, &c. and there being treble sung to almost all the tunes, which is apt to put those out who are, like me, no great singers: whether these are any of the reasons why the bulk of the congregation sit mute, I cannot tell. But this I think, that singing is a solemn, glorious part of worship, in which all that have tasted of the love of Jesus, ought to engage with the deepest reverence and the greatest composure; instead of which, it is too often the case that the eyes of the people in general, are directed to that part where the singers are placed, as soon as the singing begins; and I am fearful lest there should be more thought on the manner of singing, than the subject of the hymn; and I am apt to think, that learning to sing so much, will render the minds of the singers light and trifling, if not proud; the latter I have in general observed to be an attendant on singers. It will perhaps be thought, that I write this because I do not like singing. But this is not the case; for though I have not what you may call a fine ear for either singing or music, yet I like to hear both. But it strikes me, that the time of public worship is not the time to please the ear; but for all to join in an humble manner to praise that God, from whom we so continually derive the comforts of this life, and our hopes for a future. I would not have it thought that I would have the singing all confusion. By no means. I would have all things "done decently and in order." If you, Mr. Editor, or any of your correspondents, think it  
worthy

worthy your notice, so far as to make a few remarks on this subject, it would perhaps be useful to many, but especially to me; and if you should think it unworthy your attention, I hope you will pardon me for troubling you.

May all who profess to know Jesus and him crucified, be looking forwards to that glorious state where we shall join the blest assembly above, and praise our God in more exalted strains!

N. B.

---

*To the Editor of the General Baptist Magazines.*

---

DEAR SIR,

AT page 213, volume II. of your edifying Magazine, one of your readers wishes for a plain and comprehensive account of justification according to the scripture, that an honest enquirer may be well satisfied when he is justified in the sight of God. The following pages contain an attempt, by the divine blessing, to give the honest enquirer satisfaction; which, if it appear to you, Sir, to be tolerably suited for what it is designed, you are at liberty to insert it, as soon as convenient, in your monthly miscellany; and, by inserting it you will honour yours, &c.

J. T.

1. Take some notice of the meaning of the word justify, with proof and illustration of the sense of the word, and the meaning of justification, &c.

To justify, is to acquit a person from a charge on accusation. This is the certain meaning of the term justify, from both our best etymologists, the holy scriptures, and the allowed sense of the word in conversation; and it is the *full* meaning, except, which is nearly the same, and evidently included in acquitting from some charge, the asserting or declaring the person righteous. If a person be acquitted from any charge by accusation, he is, by that acquittance, declared to be righteous, at least, in respect to that action, which was the occasion or pretended occasion of the charge brought against him; consequently when a person is justified from *all* things, then he is esteemed and declared completely righteous.

The gospel mentions many glorious and precious blessings, all which are enjoyed by every believer in Jesus: some among the principal of these, are pardon, redemption, reconciliation, peace with God, sanctification, purification, and  
*justification.*

*justification.* It would be well if these were rightly understood by all Christians, and especially by all preachers; but they are often confounded, and so the distinct scripture signification is not retained as distinctly as might be. The common, and almost necessary effect of this confusion, is often very evident in preaching and experience; but to speak particularly of this confusion and the effects of it, is not our business now.

Pardon does not in any sense qualify for heaven. A pardoned sinner cannot go to hell; because, his sins being pardoned, there is nothing for which he can be condemned. Redemption is *deliverance*, when distinguished from pardon; and in it's fullest sense it is deliverance from all sin, and from all the effects of it for ever. Reconciliation is the receiving a person into favour, and peace with God seems to be nearly the same as reconciliation; but perhaps, strictly speaking, it is reconciliation *perpetuated*. Sanctification signifies setting apart, and gospel sanctification, is the disposing of the mind to holiness and God. Purification supposes defilement, and means the cleansing of the soul from that defilement. By the two last blessings believers are fitted and disposed for heaven, as to their *state*: but, by justification, the believer is fitted for heaven, as to his *character*. He is righteous, his justification declares he is. Heaven is prepared for the righteous, before the foundation of the world. The justified person has a proper title to heaven, as he is righteous.

Several passages of scripture will demand our attention, in order, a little more fully to illustrate justification. To justify, is to acquit from a charge, whether the charge be just or unjust, with or without a foundation. The Lord Jesus Christ was *unjustly* charged by his blood-thirsty enemies, while alive, with being an impostor, a deceiver, a partner with Beelzebub, an enemy to God, a seditious member of society, and many more abominable slanders. But the apostle says, "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." and, "justified in the spirit." The evident meaning of justified, here is, Christ was, when raised from the dead, acquitted from every vile accusation, and proved to be the Messiah of God. Another circumstance, in the history of John the Baptist's mission and ministrations, by which our former remarks, and our subject will be further illustrated, we have Luke vii. 29, 30.—"The publicans *justified* God, being baptised with the baptism of John." This is contrasted with the disposition and conduct of the pharisees and lawyers, who rejected the counsel of God against

against themselves, being not baptised of John. These latter tacitly accused the Divine Being who had sent the Baptist, and in their hearts disapproved of the divine scheme, divulged by John; but those vindicated and acquitted the blessed God in their approbation of his divine will, and voluntary regard to his divine appointment.

From the passages just named, with several more which might be added, we remark,

1st. We said, that to justify, is to acquit, whether a person were justly or unjustly charged; so in these instances, none will imagine that the blessed Jesus was charged *justly* with being a deceiver and an impostor: these charges were false and wicked; but if Christ had not been raised from the dead, and raised on the third day too, the charges would have been proved true; he would have been an impostor; yet, being raised, he was by that acquitted, and pronounced righteous, "declared to be the Son of God by the resurrection from the dead."

2d. Hence the very great impropriety of confounding justification with pardon, as if the terms were synonymous. If to justify be to pardon, then the publicans pardoned the blessed God, because they justified him; but can any thing be more extraordinary than this? not to say any thing, how impious it is, and how near it approaches towards blasphemy! The same will apply to Christ. But, sure none will say that, when Christ was raised from the dead by the glory of the Father, his sins were pardoned!

The perfectly Holy Jesus could not need forgiveness of sin, for in him there was no sin; but he did need justification from the false accusations and slanders of the Jews. "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again.—Say ye, his disciples came by night, and stole him away while we slept. And, if this come to the governor's ears, we will persuade him, and secure you. So they took the money and did as they were taught: and this saying is commonly reported among the Jews until this day." Matt. xxvii. 63. xxviii. 13, 14, 15. Every body sees, that, if Jesus had not risen from the dead, he must, perpetually, have borne the scandal attached to the opprobrious appellation, "*that deceiver*." But, eternal glory is his due, he is justified from it!

We proceed to speak directly of the justification of a *believer in Jesus*. Nothing is more certain, nothing more evident than that, "all have sinned and come short of the glory of God." As sinners all are condemned! "curled is



every one that continueth not in all things that are written in the book of the law to do them," settles the point beyond dispute.

To justify a believer is to acquit him from this dreadful curse, or to declare him righteous and not under the curse. To be justified, and to be not condemned; to be delivered from condemnation, and to be redeemed from the curse of the law, are nearly synonymous in the phraseology of the New Testament. Compare Acts xiii. 39. Rom. viii. 33; 34. John v. 24. Rom. viii. 1. with many more. To justify, is not, strictly speaking, to *make* righteous; but is rather the consequence of being made righteous; or, in plainer words, the consequence of *being* righteous. It would be very strange indeed, if we were to say the publicans made God righteous. He was righteous before they justified him, and they vindicated the righteousness of God in what they did. So are believers in Jesus righteous, prior to their justification. They are made righteous by the obedience of *one*, viz. Christ, the *Lord* our righteousness. Jér. xxiii. 6. Rom. v. 19. iii. 22. Isa. xlv. 24. And their justification is, strictly speaking, the declaration of this: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth." "Deliver him from going down into the pit: I have found a ransom." Rom. viii. 33. 34. Job. xxxiii. 24. If to justify, be to declare righteous, or to vindicate the righteousness of a person, that person must necessarily be righteous before I can acquit him. Thus much of the nature of gospel justification in the sight of God, and of the state of the person who enjoys it. He is a believer in Christ accepted and complete in Christ: the righteousness of God which is by faith in Christ Jesus, is given to him, gratis, of the divine bounty; and put upon him as a robe, or garment; and though of himself he is a sinner, and all his righteousness but as filthy rags; yet, the righteousness which he has received is a perfect righteousness; and therefore it is no more, in this view, than justice to justify him.

It will, perhaps, be agreeable and of some benefit to an honest enquirer, to add a few words on the grace of God, manifested in justification. On this, we need only attend to a few texts of scripture which are quite plain and easy, giving infinite encouragement to sinful men, and directly redounding to the glory of the God of all grace.

This justification to the believer, is *free*. In his own person he is unworthy of it. Divine grace is at the bottom of every part of our happiness; divine grace bestows and imparts

parts every distinct part of salvation. Justification is one principal part of it, and, like all the rest, is of grace.—“Being justified freely by his grace.—Being justified by his grace, &c.” Rom. iii. 24. Tit. iii. 7. In other passages, the holy writers say, we are justified by *Christ*. “And by *him* all that believe are justified from all things; and, my righteous servant shall justify many; for he shall bear their iniquities.” Acts xiii. 39. Isa. liii. 11. The Lord Jesus, it is evident, is set forth as the mediator between God and man, and that *he* justifies as he opens the way for justification, by paying the redemption-price.

This is evident from two passages to which we have just referred. “He shall justify many, for *he* shall bear their iniquities. Being justified freely by his grace, through the redemption that is in *Christ Jesus*.” Hence let every justified believer remember that he is indebted to *Christ* entirely for his justification; because there is no possible way with which we are acquainted, by which justification could be enjoyed by us, if *Christ* had not laid down his life and given himself a ransom for us. “Therefore,” says the apostle, “much more then being justified by *his blood*, we shall be saved from wrath through him.” Rom. v. 9. Once more, it is very common with the sacred writers to assert, that we are justified by *faith*, and through faith, &c. Rom. iii. 25, 26, 28, 30, v. 1. with many more. Here faith is not opposed to grace, but it is opposed to works, expressly; and very rightly, because grace has immediately to do in our justification before God, but works have not to do in *this* justification. Faith in *Christ* is the way by which justification is received; and by faith it is received, and becomes the inestimable privilege of the believer. Finally, on this head, “It is God,” says the apostle, “that justifies.” Rom. viii. 33. When the holy writer says this, he does the blessed God the greatest honour, and gloriously encourages the believer. God, in his infinite wisdom and love, laid the plan for our justification, a plan every way becoming infinite wisdom, and perfectly consistent with all the attributes of the Deity; but when the apostle says, “it is God that justifieth,” it seems more natural to apply this to the *passing of the sentence* of justification than the continuance of the plan. When a sinner turns from his sins to God, and believes in the Lord Jesus as the gospel encourages, then his sins are pardoned, he is freed from condemnation. The gracious God declares him to be a just, a righteous man.”

\* To declare, I say, at this time his righteousness, that he might

be just, and the justifier of him that believeth in Jesus." Rom. iii. 26. Justification originates, terminates, and is completed in God. He contrived the scheme and he passes the sentence. The divine sentence is found often in the divine book, in such language as this. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit: for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. He that believeth on him is not condemned." Rom. viii. 1, 2. John iii. 18. The honest enquirer, then, if he be a believer in Jesus, must advert to the sacred book for evidence of his justification. God hath said it, and so it is; every believer is justified. Which naturally leads to our next general remark, viz.

The evidence which we have from the plain and positive assertions of scripture that believers are thus justified. As this is a point of such great importance, it is natural to expect the greatest punctuality concerning it, in the holy writings. This will be found in the following passages, I hope to our complete satisfaction.

1. This is most positively asserted concerning *all* believers in general, in the most unexceptionable manner. "All that believe *are* justified from all things," Rom. xiii. 39.

2. When the apostle is enumerating and describing the privileges and the blessed state of believers in Jesus, including himself, he, with the greatest propriety, places this the first, and speaks in the most decided manner, as taken for granted by all, and disputed by none. "Therefore *being* justified by faith"—"*being now* justified" Rom. v. 1. 9. Being *now* justified is very emphatical, and not only determines the fact, but the *time* when the fact took place. It takes place upon believing; not before. He that believeth is not condemned; but, he that believeth not, is condemned already. Being now justified teaches us further, that the glorious circumstance is not to be enjoyed at some future time; when we have been believers many years; a little before we die; at the point of death; or at the day of judgment. Our justification is not to commence *then*; but we are *now* justified.

3. This inutterably precious doctrine is asserted in the plainest words, and addressed and applied to a particular church, the church at Corinth. 1 Ep. vi. 11.—"Ye are justified." He addresses it to all; he applies it to all, and to every one of the church at Corinth. Could the apostle have done thus, if all were not in the same state? if all were not justified?

As

As believers in Christ all were so, whether they had been believers ten years or ten days; because *all* that believe are justified.

4. The same blessed truth is declared, and applied to the state of an *individual*. Luke xviii. 14. "I tell you, this man went down to his house justified." This is the solemn, gracious and plain assertion of the blessed Jesus, concerning the poor publican, who, sensible of his own meanness and sinfulness, stood at a distance, smote upon his breast, would not lift up his eyes unto heaven; but, prayed for mercy, and prayed in faith. A most substantial proof that every believing penitent is justified.

Finally, "That an honest enquirer may be well satisfied when he is justified in the sight of God," let him sincerely regard the following hints.

1. Let the honest enquirer recollect and have his mind duly affected with the truth stated and illustrated above; the meaning of justification; the nature of it; the state of them who are justified; the reality of the thing, that it is a real fact. Let him diligently examine the divine book, like the *Noble Bereans*, whether things be so or not.

2. The honest enquirer must be a believer in Jesus for himself; otherwise it is *impossible* for him to gain satisfaction that he is justified; because none but believers are justified: unbelievers are condemned.

3. The way by which a believer must have evidence of his justification, is to *believe* that he is justified, on the divine testimony which declares and asserts that he is so. "*All that believe are justified from all things.*" The rational evidence of this blessed state is from the divine declaration only. Spiritual and experimental evidence follows, not goes before, this rational evidence. Spiritual and experimental evidence, is peace with God, access to the divine favour, joy in hope of the glory of God, and such like. Rom. v. 1—11.

4. The enquirer must believe that he is justified; but he must not mistake this for believing in Christ. The order is thus. He must believe in Christ before he can be justified; and then, when he is a believer in Christ, he will be justified; he *is* justified, whether his own evidence of his justification be dark or bright, weak or strong; and his satisfaction will be proportioned by the knowledge he has of the gospel, and his confidence in that declaration which asserts that all believers are justified. His justification is before his believing that he is justified, and intirely independent on it; but the *satisfaction* depends on his believing that he is justified. His  
justification

justification is solely the work of God, upon his believing in Christ; but his satisfaction of mind, with regard to his justification, will vary as his views of divine truth vary, and as his confidence varies. "Thou wilt keep him in perfect peace, whose mind is *stayed* on thee; because he trusteth in thee." Isa. xxvi. 3.

Once more, and we conclude. Let the honest enquirer note well, the scripture does not speak of the justification of such and such persons, as *persons*; nor of this nation, nor of that family, nor of such circumstances in life, nor of such names; whether the name of my family or my religion; but of *believers*, of all believers. Hence, let no reader of these pages, think that he is justified in the sight of God, on any account, for any reason whatever, if he be not a believer in Jesus Christ; but let every believer in Jesus rest perfectly satisfied that he is justified before God; for "all that believe are justified from all things." If the honest enquirer be a believer, *he* is justified; for all believers are so; and nothing can prevent his satisfaction that he is, but his not believing it. God bless him! Amen.

August 1st, 1799.

---

TO THE INHABITANTS OF ROCHESTER, CHATHAM,  
STROOD, AND THE NEIGHBOURHOOD.

---

The ADDRESS of the SOCIETY, formed to promote the more general Knowledge and Practice of real Christianity, by establishing Sunday Schools, &c.

A WELL meant attempt to promote the religion of Jesus Christ, evidently claims your friendly regard and assistance. Your profession of his blessed name, involves an obligation to avow your decided attachment to the interests of his kingdom. This obligation seems peculiarly heightened in the present day of overspreading blasphemy and infidelity. The operations of Providence around us, are singularly striking and awful. We see the heavens and the earth shaken; war extending it's horrid ravages; and infidelity with vice and misery in her train, diffusing her malignant influence among the nations; yet dark as this prospect is, there are some beams of light appearing in our horizon, to which the Christian turns with pleasure. It is the dawn we trust of "a morning without

without clouds." With admiration and gratitude we have beheld the uncommon spirit of zeal, with which Christians of all denominations have cordially united their exertions, to spread the knowledge of their Lord and Saviour through every quarter of the globe. Within the last three years much has been done, and much more may be rationally expected; since, instead of striving about words and forms, in which much of their zeal formerly evaporated, they are now of one determined mind to oppose the common enemy of their once crucified Lord. May he cherish that sacred flame already kindled, and may the everlasting gospel ere long reach the ears of every creature under heaven. To accomplish this very desirable end, we now call upon you, our fellow Christians, of every denomination, both in the establishment and out of it, to lend us every aid and assistance in your power, in forming and carrying on the present very important institution; which has for it's principal object the inculcating and instilling into the minds of the youth of both sexes, in these towns, the knowledge of the religion of Jesus Christ; by adopting the following plan, rules, regulations, &c. respecting the establishment of Sunday schools, distributing religious tracts, and visiting the sick poor.

---

## RELIGIOUS INTELLIGENCE.

---

ON Wednesday the 24th of July, the Rev. Stephen Gurteen was ordained at Canterbury, pastor of the independent church, with which the Rev. and truly respectable Mr. Sheldon has been connected about half a century. The service was conducted by the following ministers; Mr. Ralph of Maidstone began with prayer and reading the scriptures; Mr. Slateree of Chatham delivered an introductory discourse, and received the confession of faith; Mr. George Townsend of Ramsgate prayed the ordination prayer; Mr. William Humphreys of Hammersmith gave the charge from 1. Tim. iv, 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." Mr. John Humphreys of Union-street, Southwark, preached to the people from 1. Thess. iii. 8. "For now we live, if ye stand fast in the Lord." And Dr. Lake of Kensington concluded with

with prayer. In the evening, Mr. William Humphreys preached from Philip. i. 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;" and Mr. Laxon of Feverham began, and Mr. Priestly of Deal concluded the service with prayer. The day was solemn and delightful. One circumstance, however, of an unpleasant nature attended it, viz. that an unhappy woman was executed in the city, during the time of service, for the murder of her husband.

On Thursday, August 1st. the Rev. John Kingsford was ordained at Deal, pastor of the General Baptist Church, late under the pastoral care of Mr. James Fenn, who, about four years ago, went to America. Mr. John Kingsford of Portsmouth began the service by prayer, and reading the thirty-third chapter of Ezekiel, and the third chapter of the former epistle to Timothy. Mr. Joseph Hobbs, prayed the general prayer. Mr. William Martin of Dover delivered an introductory discourse on the nature of a gospel church. Mr. Hobbs then proposed the questions to the minister and people. Mr. Sampson Kingsford prayed the ordination prayer, and, with the other ministers, laid hands on Mr. Kingsford. Mr. Dan Taylor delivered the charge, from 1. Pet. v. 2, 3, 4. "Feed the flock of God which are among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre; but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Mr. Sampson Kingsford delivered the discourse to the people, from Phil. ii. 2. former part. "Fulfil ye my joy." Mr. D. Taylor concluded the service with prayer. Mr. Kingsford of Portsmouth read out the psalms and hymns, at proper intervals, through the service. He also preached in the evening, to the unconverted, from Heb. ii. 3. "How shall we escape if we neglect so great salvation?" It was a day of pleasing solemnity, and we trust of real advantage to many who attended.

On Wednesday the 14th of the present month, August, Mr. George Hardstaffe was ordained at Kirkby-woodhouse, near Mansfield, Nottinghamshire, to the pastoral office among the General Baptists in that place and neighbourhood. The service was begun by Mr. J. Deacon of Leicester, with reading suitable portions of scripture and prayer. Mr. Deacon also gave out the hymns, through the whole of the service. Mr. Robert Smith of Nottingham, delivered an introductory discourse on dissenting from national religious establishments;

establishments; he also proposed the questions to the church and the minister. Mr. Samuel Deacon of Barton offered up the ordination prayer, with imposition of hands. Mr. Benjamin Pollard of Quorndon delivered the charge to the ordained minister, from Tit. ii. 7, 8. "In all things shewing thyself a pattern of good works: in doctrine, *shewing* uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Mr. S. Deacon delivered a discourse to the church, from Jer. iii. 15. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Mr. Charles Briggs of Gosberton, concluded the solemn service with prayer.

---

## REVIEW

OF

### SELECT PUBLICATIONS.

*Anecdotes, Religious, Moral, and Entertaining; Alphabetically arranged, and interspersed with a variety of useful Observations. Selected by Charles Buck.—285 pages, 12mo. 3s. 6d. in boards.*

THESE anecdotes are selected from various authors, on various subjects, alphabetically arranged; and are accompanied with pertinent observations; they supply much matter for agreeable conversation; and many of them are adapted to make the best impressions on the hearts of those who read them. They are worthy of being recommended to young people especially; and may be read to advantage by all.

---

*An Apology for the Doctrine of the Trinity, being a Chronological View of what is recorded concerning the Person of Christ, the Holy Spirit, and the Blessed Trinity; whether in the Sacred Writings, or in Jewish, Heathen, and Christian Authors. By the Rev. David Simpson, M. A. 659 pages, 8vo.*

After a long introduction, this pious author (for such he seems to have been) divides his design into seven parts; and subdivides these parts into a great number of sections. Two considerable advantages may be derived from the work by



serious attentive readers, who have different views of the subject discussed in it. In the first place, they have, perhaps, all that can be found in scripture, collected in one volume, which either directly or indirectly respects, or is thought to respect the doctrine of the Trinity. They have, secondly, a very great number of extracts from a multitude of ancient and modern authors; and many of these are very valuable, on several accounts. Mr. S. appears to state the arguments on both sides of the question with impartiality; and if he be not allowed to be a very acute logician, it cannot be denied that he appears to have read much upon the doctrine of the Trinity, and with a considerable degree of attention,

---

CHEAP RELIGIOUS TRACTS,

---

No. I. An Address to Christians, recommending the distribution of cheap religious Tracts, 12mo. 16 pp. price 1d. or 5s. 6d. per 100. (Williams, Stationers' Court.)

No. II. Vivian's Dialogues, on the Principles of Religion, 24 pp. price 1½d. or 7s. 6d. per 100.

No. III. Subjects for Consideration, 8 pp. price one halfpenny, or 3s. per 100.

No. IV. The End of Time, from Dr. Watts, 16 pp. price 1d. &c.

No. V. Watts's Songs for Children, 24 pp. price 1½d. &c.

No. VI. Conversation and Death of Lord Rochester, 8pp. price one halfpenny, &c.

No. VII. On the Fourth Commandment, 4 pp. price one farthing, or 1s. 6d. per 100.

No. VIII. Address to a Youth, 8 pp. price one halfpenny, &c.

The above Tracts are published by the *Religious Tract Society*. The following are also uniform with them, and at the same prices.

The Assembly's Catechism, with the proofs at length, 24 pp. price 1½d. or 7s. 6d. per 100.

Watts's First Catechism, 8 pp. price one halfpenny.

Do. Prayers for Children, Alphabet of Prudence, &c. 44 pp.

We intend, God willing, to insert the "Address to Christians" at large in our next number; and hope it will produce some good effects in the minds of many of our readers.

Account



## OBITUARY.

ON Thursday, July 11th, died at Trowbridge in Wilts; the Rev. Thomas Twining, minister of the General Baptist Congregation at that place. He had been in the country with some friends, with whom he had parted, and was walking to his house; when he was suddenly seized in the street, and immediately expired. He was a native of Wales: and received his academical education in Mr. Coward's seminary, at London. He began his course under Dr. Jennings, in 1761, and finished it under Dr. Savage, and his learned colleagues. He was first settled at Exeter, with a society that had seceded from the Particular Baptist church in that city; but which dissolved itself in 1773. From Exeter he removed to Downton in Wilts; continued there a few years; and then removed to Trowbridge. As a preacher, he was not popular; but so far as we can learn, he has always been esteemed a sensible, serious, upright man. We are in hopes, however, of being able to give our readers a more circumstantial account of him in a subsequent number. On Wednesday, May 15th, he preached the sermon to the General Assembly at Worship-street meeting, from Col. ii. 10. "And ye are complete in him."

On Wednesday, July 17th, died at Liverpool, the Rev. Samuel Medley, Baptist minister in that town. He was bred to the sea, and was an officer on board a man of war, till he was disabled by a wound, which he has informed his friends that he did not perceive till he fainted through loss of blood. This wound is thought to have been ultimately, the occasion of his death. He commenced preacher in 1766, and settled as pastor of the Baptist Church at Watford in Herts; but there he was not popular. He removed to Liverpool in 1772, for which, being a sea-port town, he seemed better suited, in consequence of his former habits of life and acquaintance with maritime phrases, which he often adopted in preaching. His congregation here was soon crowded, the meeting-house was enlarged; and, afterward, in 1790 a larger one was erected. He was accounted a man of some learning. He had a turn for poetry, and not unfrequently composed verses to be sung after his own sermons. He was very popular at the Tabernacle, and at Tottenham-court Chapel. He has left a widow and a numerous family, grown up. Two of his daughters keep a respectable boarding school, at Holloway-house, in the vicinity of London; and his son, who bears his name, is an eminent portrait painter.

THE  
General Baptist Magazine

For SEPTEMBER, 1799.

---

BIOGRAPHY.

LIFE OF SIR THOMAS ABNEY, KNT. AND ALDER-  
MAN OF LONDON ;

*Who died Feb. 6th, 1721-2.—See his Funeral Sermon, by  
Mr. Jeremiah Smith.*

---

SIR Thomas Abney was one of the younger sons of James Abney, of Wilsley, in the county of Derby, Esq. whose ancestors have enjoyed that seat, and a fair estate in the neighbourhood above five hundred years. He was born in the month of January, in the year 1639, and was the religious son of worthy and pious parents. His mother dying when he was young, and in the times of confusion, whereby the family were no small sufferers, his father placed him to school at Loughborough, in the county of Leicester, that he might be under the eye and care of his aunt, the honourable and virtuous Lady Bromley, relict of Sir Edward Bromley, Knt. one of the barons of the exchequer, in the reigns of Q. Elizabeth and of K. James I. whose pious instructions, it is believed, made early impressions on him, and were the happy means of a serious and religious turn of mind, which continued through his whole life. By this (divine grace assisting) he was fortified against temptations in his apprenticeship, a season and circumstance wherein young persons are often too much exposed. An heart then pre-engaged and firmly resolved on the side of virtue and religion, could not but be of great advantage for his security. He took all opportunities of attending the most judicious and practical preachers, whereby he became the more established in those good principles, which the pious lady before-mentioned had instilled into him.

His personal character was in all respects highly commend-  
VOL. II. 3D able;

able; not only free from the vices of the age, but very exemplary and distinguished.

His piety and serious regard to religion were conspicuous; he feared God from his youth, and shewed the truth and power of that divine principle through his whole course, that guided, and animated, and influenced him in all he did. The duties of the second table, in which he was careful and exact, were all performed in virtue and pursuance of those of the first; the love and fear of God, and desire of pleasing and honouring him, were the spring, and very life and soul of every action, consecrating as it were his whole life, and in a sense making all his works to be worship. That motto well agreed to him: *Non magna loquimur, sed vivimus*, We don't talk great, but live so. Prayer, conversing with God's word, and attendance on other holy duties and ordinances, those means and instruments, as well as expressions and exercises of religion, were much his business and delight. Secret prayer particularly he made conscience of betime, and practised that necessary part of godliness, and means of spiritual improvement to his life's end, and was true and constant to his seasons of retirement for that purpose, as also for meditation and the study of his Bible, as appears by many collections taken thence by him for his own use, in a character designed for himself only. The general heads marked in his papers being in long hand, shew that he read with observation, and his aim was practice, that both his comforts and hopes might be built on the surest foundation.

To his piety must be joined his honesty and justice. "The fruit of the Spirit is in all goodness, righteousness, and truth." Vain are pretensions to religion, where these are not found conjunct. They were so in him; he was pious toward God, and righteous in his dealings with men, he was sincere in his words and promises, and faithful in his engagements and trusts; never giving into any ways of fraud, deceit, or collusion. He sought no gain, but with a good conscience, nor made haste to be rich, yet did God own and bless his fair and righteous methods with considerable increase.

He was of a meek and quiet spirit, not uneasy in himself, or to others; far from fury or rash anger, but calm and sedate, scarce known to resent private injuries, but ready to forgive and forget them; all about him were witnesses of this part of his character, which adorned him above most living.

He

He was affable and courteous, of a most sweet, obliging temper and behaviour, condescending to the meanest, and ready to perform any good offices toward them, as there might be need, and it was in his power. He loved not that any should go sad from his presence, if he could help or succour them in any of their distresses. This benignity and goodness of his disposition and carriage, made him greatly and universally respected and beloved.

He was very temperate in meats and drinks, and the pleasures of life. Never indulged to luxury or sensual delights, with the means for which, had he been so inclined, his plentiful circumstances could sufficiently have furnished him. He eat and drank for health and serviceableness chiefly, not for the mean gratifications of sense and inordinate appetite. He would not pamper the flesh, nor make provision to fulfil the lusts thereof. Hereby he the better secured the peace of his mind and health of his body to a good old age, and was easy and fit for the duties and services of his place, and active and lively to the utmost period of his days.

He was very charitable both in judging and speaking of others, and in ministering to the necessities of the saints, which he often did in so private a manner, as shewed his desire and aim was more at being and doing good, than receiving the praises of it. He was of a catholic spirit, extending his christian love and regards to persons of all parties bearing that sacred name, however differing in lesser matters; nor was he without good will to any of his fellow creatures, but "as he had opportunity was ready to do good to all, though especially to them who are of the household of faith." Ephes. vi. 10. He greatly disliked the too common vice of speaking evil of others; where he could not speak good, he would rather say nothing. So that offences of the tongue seemed the fewest in him of any. Only open enemies of virtue and piety would raise warmth in him, who had always a just zeal for God, and the good of mankind, against all corrupters of morality and true religion.

He was compassionate and tender-hearted, readily sympathizing with his friends in their sorrows, and pitiful towards any in misery; even where their sins had brought on them sufferings, he would never insult, but wish amendment and deliverance: rougher means he knew were sometimes necessary, and if blessed by God to reformation, and restoring comfort, he would rejoice in it.

He was patient and self-denying, not set upon his own will or way, where receding might be to better purpose:

not humorous or morose, fretful or peevish, but as free from such infirmities of mind as he was from those of the body, which are usually attendant on such an advanced age as he attained to. And to conclude this part of his character:

He was of a public spirit, had the interest of his country, and especially of the church of God in it, much at heart; was greatly affected with it's dangers, and heartily concerned for it's welfare. A glorious proof whereof, and such as should never be forgotten, was in the year of his mayoralty, 1701, when his hearty zeal for the Protestant interest exerted itself in an uncommon degree. He had the courage and resolution at that time to propose an address from the common council to the king, though much opposed therein by the majority of his brethren of the bench. The design and purport of the address was, to signify their resolution and readiness to stand by his majesty, in opposition to France and the Pretender, whom the French monarch had lately caused to be proclaimed king of Great Britain. By his great pains and prudence he surmounted all the embarrassments that the adversaries of this affair threw in his way, and carried his point with remarkable success. This address was transmitted to King William, then beyond the seas, forming and guiding and uniting the counsels of the Protestant world, and by his power and interest rescuing and sustaining the liberties of Europe. When this noble resolution of the city of London was publicly known, it animated the affairs of the king, and gave new life to his interest both abroad and at home. A considerable person, then living, complimented Sir Thomas Abney on this occasion, assuring him he had done more service to the king than if he had given him ten thousand pounds, or raised him a million of money.

This leading example of London, under the conduct of their chief magistrate, greatly spirited the whole nation, and was followed by addresses of like tendency from most of the corporations in it. Whereupon the king soon dissolved the parliament, and resolved to have the sense of his people upon the present juncture of affairs expressed in their choice of a new one, as he told them, in that admirable last speech of his, Dec. 31, 1701. This parliament happily attained the ends which this excellent monarch designed; for they quickly formed an act for the abjuration of the Pretender, and the further establishment of the Protestant succession to the throne. This law had the royal assent but the day before the king died, and he left it as his best legacy to the nation. By this means was the crown secured to that illustrious family

mily which now so gloriously wears it. For though it was declared by the foregoing parliament, to belong to the house of Brunswick, yet, in the apprehension of wise and thoughtful men, it stood upon too feeble and hazardous a foot, till it was guarded and secured by a subsequent law against all opposers. And may it ever continue and flourish in that august and royal house, for the security of the religion and liberties of the posterity of those, who had so honourable an hand in placing and establishing it there. It hath been thought proper this matter should be related at large, not only as a signal service done by Sir Thomas to the Protestant cause and interest, wherein himself took great and special satisfaction; but to observe to the world, how far our present happy circumstances are owing to the conduct and zeal of a Protestant Dissenter, and how little serviceable a law would be, that should utterly exclude such from all places of power and trust; as in a dangerous part of the next reign came pretty near to be the case. Which leads to another instance of Sir Thomas's conduct, of no small advantage for securing the protestant succession.

The affairs of the nation had but a gloomy aspect, when every person that was found worshipping in any other congregation, than those of the established church, was utterly excluded from all places of trust or profit.

It was one of the greatest trials of Sir Thomas's life, how he should behave himself upon the passing of that law; whether he should quit all his stations of public usefulness, for holding communion with protestant dissenters in their church assemblies, as hitherto he had done; or continue in those burdensome offices, by confining himself to that private family worship, which even that severe law allowed. He made frequent and serious addresses to God for direction in so important an affair, and advised with his nearest and best relatives and friends; and at last, partly by the pressing instances of several persons of distinction of our own nation, but chiefly by the repeated applications of the Resident of Brunswick, who vigorously represented to him, how far the interest of his master might depend upon his continuance in his post (not without strong assurances at the same time of endeavours for relief, whenever the protestant succession in his master's house should take place) he was prevailed on to continue in his office, and content himself for a time with that restrained way of worship, which the law allowed.

He endured this restraint (though not without a pious grief) for seven years; that he might be capable of serving his  
country,



country, and securing the interest of his present Majesty King George. During this time he made several remonstrances to some of the ministers of state, upon the head of this heavy burden; but was still importuned and encouraged, by assurances of help in time, to hold on waiting, till a proper season of relief should come. In this hope he prevailed on himself to continue his self-denial, till it should please God to restore him to his former liberty of worship in the way which he chose, and which such services had well deserved of the public. Nor was the King himself insensible of his merit: yet he never sought any reward of wealth or honour. It was the support and joy of his soul, that his conscience bare him witness, that he sincerely designed in all his public managements the service of God, and of his country. And blessed be God, he happily lived to see those fetters broken, I mean, that penal law repealed. It was great joy to him to see the protestant dissenters freed from this and other bonds at once; and with pleasure and thankfulness he enjoyed, and used his former freedom of worship, some years before his death.

It may not be improper on this occasion to do just honour to Sir John Fryar, bart. whose place in the court of aldermen, and whose principles in religion, joined him almost in the same circumstances with Sir Thomas Abney. He was influenced by the same motives to continue in his place; and since that restraint was removed, he hath honourably passed through the supreme office in the city, wherein he has established his character of a wise and vigilant magistrate, and given fresh reputation to the dissenting interest.

In his domestic relation much might be said to his honour. His entrance into it, and managements in it, were all pious, prudent, and regular. When he was some years above thirty, he thought proper to enter into the marriage state; and proposed himself for that purpose to a younger daughter of the reverend Mr. Joseph Caryl, a person of a virtuous and genteel education, and of serious piety, and real worth. Indeed in this important affair, as there is reason to believe, religion chiefly governed his choice; for he well knew that must be the great foundation of true comfort, and of every blessing. Though he was of years sufficient for choice, yet in a matter of such a nature and moment, he would not proceed without the advice and approbation of his father. He wrote to him therefore hereupon in the most dutiful manner that could be, and obtained his hearty consent. With her he lived a very happy and comfortable life above twenty years, and had by her seven children. The last that survived was  
a son,

a son, who grew up to manhood, and was a gentleman of very promising hopes; but it pleased God to call him away by death, as he had done all the others. The mother and children lie all buried in the parish church of St. Peter's, Cornhill.

In the year 1700, he married his second wife, Mrs. Mary Gunston, eldest daughter of that worthy citizen, Mr. John Gunston, of Stoke-Newington, of equal virtues with his former; so that under much disparity of years, a most happy unanimity and entire affection, rather with increase than any abatement, was on both hands maintained to the last; which might justly render them most imitable patterns in a social state, as they had been in single life.

This second marriage was blest with one son, and three daughters; the son was a child of a very uncommon measure of understanding, and through the care of his instructors had attained such an acquaintance with the scriptures, and manifested such a pious turn of mind, as was much beyond his years. But God saw fit to remove him, to the great grief of his dear relatives, when he was little more than six years old.

The daughters are all yet living, and give a hopeful prospect of being great comforts to their surviving parent, and blessings to the world.

If we consider the deceased as a father, he was ever careful and tender of his children, carrying no such distance as to discourage them, and yet sufficiently guarding parental honour and authority from contempt. His chief concern was for the cultivation of their minds, not neglecting to furnish them with the means of any other accomplishments that are truly ornamental, and fit for their age and circumstances. It was no small pleasure to him to observe, that they did not affect improper liberties, nor hanker after the vanities and excesses, to which the present age gives too much indulgence; and on this account he was encouraged to gratify them the more, in every thing that might tend to their real improvement and innocent delight.

Towards his servants he was just and equal; not only requiring work, but affording them all fit encouragements and help; remembering himself also had a master in heaven. Col. iv. 1. Like holy David: his eye was upon the good, that they should serve him: and such had his special favour. If any were otherwise, they must mend, or leave his service: The deceitful and wicked should not tarry in his sight, but the faithful should dwell with him. Psalm ci. 6, 7. It is the just and pertinent observation of a grave and pious person, who

who lived some years in the family, that the good resolutions of holy David in that psalm were as fully exemplified in the conduct of Sir Thomas Abney, as in any one he ever knew.

For holy order and government, and exercises of religion, his house was a church. Here were every day the morning and evening sacrifices of prayer and praise, and reading the holy scriptures, with some proper help many times to understand and profit by them.

The Lord's-day he strictly observed and sanctified. God was here solemnly sought, and worshipped, both before and after the family's attendance on public ordinances. Repeating sermons, or reading good books, instructing the household, and singing the praises of God together, were much of the sacred employment of this holy day; variety and brevity making all not burdensome, but pleasant, and leaving room for closet devotion, as well as for intervening works of necessity and mercy. Any coming here with a serious tincture of mind would be ready to say: Surely this is the house of God, this is the gate of heaven. Gen. xxviii. 17.

And beside the ordinary and stated services of religion, occasional calls and seasons for worship were here also much regarded. In signal family mercies, and afflictions, in going journeys, undertaking or accomplishing any matters of greater moment, God was especially owned by prayer and praise; the help of ministers being often called in upon such occasions.

Through the whole course of his life he was priest in his own family, excepting when a minister happened to be present, or any such sojourned with him. His constant practice was to lead the household in the acts of worship, and to offer their addresses to God; which he did with great seriousness of thought, and warmth of affection.

The word of God being constantly read before prayer in the family, he chose to do that also himself, unless for a few of the last years of his life, wherein he thought fit to put that part upon his children. But as to the sermons that were read in the evening of the Lord's-day, he took that upon himself, and held that course to the time of his last sickness and death. And those who resided in his house know with what affection he performed that work, how often he hath been melted into tears, so that he could scarce proceed without a pause.

In his addresses to God in the family it is justly believed he had much of divine assistance, being observed to be more ready and fluent of speech in those duties, than on other occasions

sions of life. It hath also been remarked, that when he had just come from the necessary business and affairs of his station, it was still with such composure of spirit, that he was ever in a frame for the exercises of religion, and gave reason from thence to conclude, that he walked with God all the day long.

*To be continued.*

---

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

*Continued from page 321.*

LIFE OF DR. ROBERT FARRAR, BISHOP OF  
ST. DAVID'S.

UPON the 4th of February, 1555, Bishop Farrar was brought (among others) before Dr. Gardiner, Bishop of Winchester, and Lord Chancellor, and divers other commissioners, appointed to examine him.

And after some questions, the Bishop of Winchester told him, that the Queen and the parliament had restored religion to the same state it was in at the beginning of the reign of King Henry the Eighth; and you are in the Queen's debt, (says he) and her Majesty will be good to you, if you will return to the catholic church.

To which Farrar answered, in what state I am concerning my debts to the Queen's majesty, in the court of exchequer, my Lord Treasurer knoweth; and the last time I was before your honour, and the first time also, I shewed that I had made an oath never to consent or agree, that the Bishop of Rome should have any power or jurisdiction within this realm; and further I need not rehearse to your Lordship, you know it well enough.

After many questions and answers that passed, the Bishop of Winton demanded, whether he would be reformed? to whom Dr. Farrar replied again, I have made an oath to God, and to King Henry the Eighth, and to King Edward the Sixth, and in that to the Queen's majesty, the which I can never break while I live, but will rather die for it.

After some other talk, the Bishop of Winchester called

Farrar a froward knave, and said he would be short with him, and that he should know in a week's time.

Farrar said to the bishop, I am at your call; but cannot break my oath, which your Lordship yourself took before me, and gave me an example to do the like; which confirmed my conscience, so that I can never break that oath whilst I live, though I die for it.

After this he was sent back to prison, where he continued till the 14th of February, and was then sent down into Wales, there to receive his sentence of condemnation.

And upon the 26th of February, Dr. Farrar was brought into Carmarthen-church, by Griffith Leyton, Esq. sheriff for the county of Carmarthen, and there personally presented before Henry Morgan, bishop of St. David's, and Constantine the publick notary; and the said bishop did there discharge the sheriff of his prisoner Dr. Farrar, and committed him to the keeping of one Owen Jones.

Then bishop Morgan declared to Dr. Farrar, the great mercy and clemency that the King and Queen's Highnesses were pleased to offer unto him, which he did then offer to the said Dr. Farrar; that is to say, that if he would submit himself to the laws of this realm, and conform himself to the unity of the universal catholic church, he should be received and pardoned. But Dr. Farrar giving no answer to the premises, the bishop proceeded to administer unto him these articles following:

1. Whether he believed the marriage of priests to be lawful by the laws of God or holy church or no.

2. Whether he believed, that in the blessed sacrament of the altar, after the words of consecration duly pronounced by the priest, the very body and blood of Christ is really and substantially contained, without the substance of bread and wine.

Unto which articles the bishop required the said Farrar to answer upon his allegiance.

Unto which Farrar said, he would answer when he saw a lawful commission. So Farrar was committed to prison for that time.

Dr. Farrar was three times besides this brought before the bishop; and the last time was Wednesday the 13th of March, where he appealed from the bishop as an incompetent judge, to Cardinal Poof.

But notwithstanding his appeal, the bishop pronounced sentence against him as an heretic excommunicate, and to be given up forthwith unto the secular power, namely, to Mr. Leyton, sheriff of Carmarthen. He was also degraded, by  
having

having the priestly garments put on him, and then taken off by bishop Morgan.

Thus was good bishop Farrar condemned and degraded, and delivered unto the secular power, who upon Saturday the 30th of March, 1555, being the eve of Passion Sunday, brought him into the market-place of the town of Carmarthen, being market-day; and on the south side of the market-cross he was executed, and most courageously endured the torments of the fire, and was therein consumed.

As concerning his constancy and courage at his death, this is to be added: that one Richard Jones, a knight's son, coming to Dr. Farrar a little before his execution, lamented the painfulness of the death he was to suffer. To whom Dr. Farrar spake to this effect, that if he saw him once stir in the pains of his burning, he should then give no credit to his doctrine. And as he said, so he performed, for he stood so patiently that he never moved, but held up both his hands till they were burnt to the stumps, and so still continued, till one Richard Gravell with a staff dashed him on the head, and so struck him down.

#### THE LIFE OF RAWLINS WHITE.

THIS Rawlins White was a fisherman in the town of Cardiff in Glamorganshire in Wales, where he lived for twenty years in good repute among his neighbours.

And in the reign of King Edward the Sixth, when the gospel began to be plainly preached, this Rawlins gave great attention to it, and came to understand the superstition and idolatry of the Popish religion, in which he had been bred from his youth; so that he forsook it, and was diligent in frequenting the publick worship of God, according to the English common-prayer book then set forth. He being an ignorant and illiterate man, knew not how to come to the knowledge of the holy scriptures, which he much desired for his further instruction.

And having a young son, he sent him to school to learn to read English; and when he could read indifferently well, he caused him to read to him every evening some part of the holy scripture, or some other good book; and having a good memory, he in a little time became well versed in the holy scriptures, and was grounded in the principles of true religion contained in the gospel.

And he took great delight in studying the holy scriptures, and went among his neighbours, informing and instructing  
such

such of them as he found well inclined in the knowledge of the truth.

And in this exercise he continued about five years, until King Edward died: and then the Popish religion was again set up, and true religion and the knowledge of the gospel was discouraged and restrained; so that Rawlins and his friends met together in private to pray, and read, and discourse of the word of God, as he was wont to do till he was apprehended by the officers of the town, as one suspected of heresy; who brought him before Anthony Kechin, then bishop of Landaff, at his house near Chestow in Monmouthshire; there he was committed to prison, and he was several times brought before the bishop, and examined by him and his chaplains without any effect.

Then the bishop went to Cardiff, and removed Rawlins thither, where he was kept in prison for a whole year. While he was in prison, divers persons sent him money privately, and many came to visit him, to whom he gave good advice, and exhorted them to beware of false prophets that came in sheep's cloathing.

Then the bishop returned to his house by Chestow, and caused Rawlins to be brought thither to him; where the bishop by promises and threats strove to bring the said Rawlins to some conformity; but not prevailing, the bishop at last told him, that he must come to a final resolution with himself, either to recant, or to abide the rigour of the law; and he gave him time to consider of it.

When the day was come, the bishop and his chaplains, and many of the neighbours, went into the bishop's chapel, and Rawlins was brought before him. Then the bishop began to declare to the people, that this Rawlins was well known to hold heretical opinions, and by his instruction many were led into error. And then he said to Rawlins, you have oftentimes since your first trouble, both here and in my house, and elsewhere, been discoursed withal about your opinions, and still you remain obstinate and wilful.

Now we have thought good to send for you to see if there were any conformity in you; so that if you are penitent for what you have done against God, and the Prince's law, we are ready to shew favour to you; but if you can by no means be prevailed with for reformation, we are resolved to minister the law to you: and therefore advise with yourself what you will do.

Then Rawlins answered, I thank God I am a christian man, and hold no opinions contrary to the word of God: and if I  
do,

do, I desire to be informed out of the word of God, as a christian man ought to be. Then, after a great deal of other discourse, the bishop told him, if he would not recant, he must condemn him as an heretic. Rawlins said, proceed in your law, in God's name; but for an heretic you shall never condemn me while the world standeth.

Then said the bishop before we proceed any further, let us pray to God to send some spark of grace upon him; it may chance that through our prayer, God may turn and convert his heart.

Then Rawlins said, now my Lord, you do like a godly bishop; and I thank you heartily for your great charity and gentleness. Christ saith, Where two or three are gathered together in my name, I will be in the midst of them: and there are more than two or three of you. Now if your request be godly and lawful, and you pray as you ought, no doubt but God will hear you. And therefore, my Lord, do you pray to your God, and I will pray to my God: I know that my God will hear my prayer, and perform my desire.

So they all went to their private prayers; and Rawlins kneeled in a pew near them, covering his face with his hands. And when they had prayed a while, the bishop and all his company rose up; and so did Rawlins, and came before the bishop.

Then said the bishop, now Rawlins, how is it with thee? wilt thou revoke thine opinions, or no? surely, (said Rawlins) my Lord, Rawlins you left me, and Rawlins you find me, and, by God's grace, Rawlins I will continue. Certainly if your petitions had been just and lawful, God would have heard them. But you honour a false God, and pray not as ye should pray; and therefore God hath not granted your desire. But I am only one poor simple man, as you see, and God hath heard my complaint, and I trust he will strengthen me in his own cause.

Then the bishop reproved him sharply, and was ready to have read the sentence; but his chaplains first advised him to have mass, and so they had. And Rawlins standing at the choir-door, said, bear witness that I bow not to this idol, (meaning the host which the priest held over his head.)

Mass being ended, Rawlins was called again: to whom the bishop used many persuasions, but all in vain. Then he read the definitive sentence against him; and then Rawlins was dismissed, and carried to Cardiff, and laid in the prison called Cockmarel, a vile and dark place. And he passed his time in singing psalms, as he had formerly done in Cardiff-castle, where



where he was prisoner before. He continued several weeks in this prison, until the writ for his burning came from London.

Then he was brought from the prison clothed in a long white shirt, which he had made for that purpose, and an old russet coat, and leather buskins on his legs. By the way he met with his poor wife and children, who stood to see him, and made great lamentation for him. This sudden sight drew tears from his eyes; but he presently checked himself, and striking his breast with his hand, said, ah flesh! stayest thou me so, wouldest thou vain prevail? well, I tell thee, do what thou canst, by God's grace thou shalt not get the victory. So he went to the place of execution, where the stake was set up, and the wood ready; then he fell down on his knees and kissed the ground, and rising up, and finding some earth stick to his nose, he said, earth to earth, and dust to dust; thou art my mother, to thee I must return.

Then the smith came with a chain, and fastened his body with it to the stake; and the officers put the straw and reeds and wood about him. Then a priest went up on a standing erected for that purpose, and began to preach to the people, who were many, for it was market-day.

Mr. Rawlins gave good attention to the priest's sermon; and when the priest began to speak of the sacrament of the altar, he inveighed against Rawlins's opinion, and quoted some texts of scripture. Then Rawlins stood upright, and said, come hither good people, and hear not that false prophet preaching. And he said to the preacher, ah thou naughty hypocrite, dost thou presume to prove thy false doctrine by scripture? look in the text what follows; doth not Christ say, Do this in remembrance of me? and so the priest made an end of his sermon.

Then some that stood by said, set to the fire; and the fire being put to, the straw and reed cast up a great flame, in which this good old man bathed his hands so long, 'till the sinews shrunk, and the fat dropt away. All this while (which was somewhat long) he cried with a loud voice, O Lord receive my soul, O Lord receive my spirit! until he could not open his mouth.

At last the extremity of the fire was so vehement against his legs, that they were almost consumed before the rest of his body was burned, which made his whole body fall over the chain into the fire sooner than otherwise it would have done. And thus this godly old man yielded himself to death for the testimony of God's truth, with great courage and patience.

It

It is remarkable that this Rawlins White looked more cheerfully, and walked more strong and upright at the time of his death, than he had done for a great while before. He was about sixty years old, and his hair almost white; and he suffered about the 30th of March, 1555. The chief cause of his trouble was his opinion about the sacrament.

---

## SERMONS AND ESSAYS.

---

### AN ADDRESS TO CHRISTIANS,

Recommending the Distribution of Cheap Religious Tracts.

**W**HEN Jesus was on earth, he went about doing good. Can he claim the name of a disciple who does not imitate the example of the master? Are we not in this respect peculiarly called on to have the same mind in us, which was also in Christ Jesus? A spirit of active benevolence is one of the distinguishing features of christianity. "Thou shalt love thy neighbour as thyself," is a precept enjoined by the authority and illustrated and enforced by the example of the Redeemer, with an energy which nothing but the blindness and obduracy of human depravity could resist. Where the gospel has it's full influence, it calls forth into exertion all the powers of the soul; and produces the most tender concern for the happiness of mankind. This concern does not evaporate in unavailing pity; but rouses to action; and girding itself for service, inquires, 'What can be done toward banishing human misery, and making man happy?' While the temporal necessities of the poor and the afflicted are affectionately enquired into and relieved; the christian enlightened from above to view the state of man, as an immortal being, is most concerned for the salvation of the soul; and his eternal blessedness. This is the grand object he is called to pursue with seven-fold ardour; and it is an object so vast, that if we saw all it's excellence and all it's importance, it would cover us with shame and confusion for our past negligence, and pierce us to the heart to recollect so many precious opportunities of usefulness, which now alas! are irrecoverably lost.—We have all need to go again, and sit down at the feet of Jesus, and hear him discourse of the one thing needful. We have all need to go and stand at the foot  
of

of the cross, and look up, and see in the death of Jesus the value of immortal souls; and learn thence the proper employment of beings destined for eternity. If Jesus condescend to teach us, and open our eyes to see the state and worth of souls, we shall, with eager desire to become instruments of their salvation, cry out in tender pity, "Lord, what wilt thou have me to do!"

This is the age of ingenuity. How many discoveries useful to individuals and to society have been made since we first trod the stage of life, and took our part in the *drama* of human affairs. But is there an object in which the ingenuity of the mind should be so ardently employed as in searching for the best way, and the various means of doing good to the souls of men? Would it not be to the most humiliating disgrace of christians, if the mechanic, the manufacturer, the artist, and the philosopher were all actively employed with the utmost stretch of thought to find out what may be useful in their peculiar art or science, while the professed disciples of Jesus employ no energies, nor exert the vigour of their souls in their proper department—the cause of their blessed master? Let us not be excelled by any; and if possible let the maxim, "That the children of this world are wiser in their generation than the children of light," become inapplicable to us. Whatever may be said as to past negligence let it now appear that we are busied in discovering every way of access for divine truth into the human heart; and that we are resolved to employ every means we can think of as conducive to that end.

Among many others, none of which should be neglected, there is one which merits peculiar notice, and which we would earnestly recommend to the serious attention of the disciples of Jesus, as calculated to be of eminent and extensive benefit: namely,

#### THE DISTRIBUTION OF RELIGIOUS TRACTS.

To this subject many zealous followers of the Redeemer, who are a blessing to the generation in which they live, have never turned their thoughts; and at first sight may not perceive its great utility: but when they have examined it maturely, they will rejoice to find that there remains one method of doing good, which they never used, and which they will now have the pleasure to employ.

The advantages which may be expected to result from the distribution of religious tracts are indeed so many and so great; that, where duly weighed, it is to be hoped, they will have a powerful influence on the mind of every lover of Jesus and  
of

of souls. The following will be readily allowed, and carry with them their own recommendation.

It is a method *which is likely to do good*. Is not divine truth the grand instrument, of which God makes use for the conversion of sinners, and for the edification and comfort of saints; till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ? All the wonders of faith, holiness and patience which christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the gospel known, there are assuredly some peculiar advantages. But in doing it by writing, there are advantages also: and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men from day to day in every land, where the revelation of his will is known. Are there not thousands and tens of thousands now in glory, whose first impressions of religion, as well as their future improvement, have been made by reading: and is it not calculated to be as useful now as ever? — What is a religious tract but a select portion of divine truth designed and adapted to make the reader wise unto salvation?

It is an *easy way of doing good*. Every one has not the talent of talking to those he meets with, especially to strangers, on subjects of religion. They who possess it, cannot see what should hinder any body from conversing about eternal things, as readily as they do. But there are many pious people who find it extremely difficult to speak for God, and for the salvation of their fellow creatures. Some have a diffidence which they cannot overcome. They know they ought to warn sinners of their danger; but how to do it they cannot tell. Here is a method by which it may be done with ease. Choose from your collection of tracts what you think is suited to the person to whom you wish to speak. It is not hard to say, 'My friend, read that, and tell me what you think of it.' You have given him a wise, faithful and serious counsel, which, accompanied with your prayers, (and these should never be omitted when you give a tract) may, by the blessing of heaven, be made useful to his soul. You may, in consequence of this, afterwards have an opportunity of conversing with him on the subject. At any rate, you have conveyed divine truth to the door of his mind.

It is a *cheap way* of diffusing the knowledge of religion. The tracts are in general small. They may be had at a very

reasonable rate: and the person who will devote a small sum annually for this purpose may convey to many hundred people in the course of a year, the knowledge of the way of salvation by a crucified Redeemer. A farthing, a halfpenny, or perhaps a penny, which would furnish but a scanty relief to the bodily wants of the poor and the destitute, will purchase a religious tract, plainly and affectionately directing the sinner to the Lamb of God, which taketh away the sins of the world. None will grudge the pittance, or complain that this is a dear way of doing good to the souls of men. It will be indeed difficult to say, in what other way there is a probability of so much good being done with so small a sum.

It is *not so likely to give offence* as some other methods of doing good. When we speak to a neighbour or a stranger on divine things, he is apt to consider us as assuming the place of a master, and setting up for his superior in knowledge and goodness. Pride instantly takes the alarm. He scorns to be dictated to, as he conceives it. His heart is steeled against counsel, and a tart answer, expressive of disdain, is all the fruit of our labour. But when a little tract is put into his hands, the teacher is not the giver of the book; but a third person, an absent *lettered sage*. It is read apart from him who gave it. The idea of inferiority, which was so mortifying, is removed. There is not that enmity against the paper and print, which was raised by the presence and living voice of the instructor; and he listens with greater candour and patience. This method has more the appearance of a person's teaching himself, than when he is spoken to by another, and is on that account more agreeable to his feelings, and the truth is more readily received. Some are accessible in no other way.

It is *more extensive in its use* than any other method of conveying religious knowledge which a private christian can employ. Personal instruction must, from the time it requires, be limited to few comparatively. A religious tract contains a plain, serious and striking lecture on the salvation of the soul. It would require half an hour to deliver its contents; and they might slip out of the memory, and could not afterwards be recalled. But it is given away in an instant: it may be perused and re-perused at pleasure; and the truth may thus flow through a great variety of channels. An intimate and respected friend has for some time endeavoured to do good in this way: and what can be done, may be learnt from his practice. He always keeps by him a store of tracts of different kinds, and suited to different characters; and he pays particular attention to character in the distribution. He gives them to his  
poor

poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a necessary part of his baggage. If he see a person walking along the road, who is likely to listen to instruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wishes him God's blessing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a tract given by a friend recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and that each of these tracts may be read not only by the person who receives it, but by four or five more who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth is disseminated by his means. What one person does, others may do; and if every christian, according to his abilities and opportunities, were to exert himself in this manner, how many in the course of a year might learn the method of salvation by Christ, and be excited to seek after it under the preaching of the gospel, who in all probability would not have heard of it in any other way!

Nor in the enumeration of advantages, should it be omitted, that the distribution of religious tracts *forms an excellent accompaniment to other means of doing good.* If in the intercourse of life you meet with a person who appears teachable and desirous of instruction, what can be more proper, after you have discoursed with him, than to say, 'Here is a little book which will give you distinct information on the subject: read it again and again, and pray to God for his blessing.' When by conversation you have impressed a person with a sense of the importance of divine things, would it not conduce greatly to rivet the impression, if, at parting, when you observe him loth to leave you, a tract be put into his hands with these words, 'My friend, this will more fully explain what we have been talking of; it contains the truths of God.' Should there fall in your

way, a man distressed in mind, and enquiring with tears, 'What must I do to be saved?' can your pious counsels be better followed up than with a tract to read at home, directing the wounded soul to the blood of Jesus which cleanseth from all sin? Has a person been awakened under the ministry of the word, and afterwards brings his complaints to the preacher, who with the tongue of the learned knows how to speak a word in season to him that is weary; would it not be a very proper method of dismissing the enquirer, to give him a tract which will, when he is at a distance from ordinances or pious friends, refresh his heart with the same precious truths which he felt so much adapted to his case? How beneficial the practice here recommended would be in all these, and many other instances which might be adduced, must be obvious to every one concerned for the welfare of immortal souls.

In addition to these advantages and as a practical confirmation of them, *the happiest effects have resulted* from the practice recommended. Nothing has the weight of facts: to fair reasoning, therefore, it is of use to subjoin examples. If any should say, 'I am not convinced by your arguments:' they cannot controvert matters of fact. Two instances came within the knowledge of an individual who is a warm advocate for the distribution of religious tracts, which he had from the lips of the persons themselves, and which he will briefly relate. The one is a young gentleman who had been in a situation peculiarly unfavourable to religion and humanity, who was living in profaneness and vice, and who discovered a peculiar enmity to real godliness, and could not bear, without testifying bitter indignation, the counsels and letters of pious friends. A relation of his being on a visit at the house where he lived, one evening put into his hands a religious tract, and begged the favour of him to read it. He took it up with him to his apartment; and before he went to rest, looked over the first page. It struck him there was something there he had never seen nor thought of before. He next day read the whole; and the happy consequence was a deep concern for the salvation of his soul, a discovery of the way of obtaining mercy, and an immediate application to Jesus for pardon, grace, and peace. He is now an eminently zealous christian, and is vigorously exerting himself to promote the knowledge of Christ in the neighbourhood where he resides. The tract which proved so useful, is peculiarly excellent, and merits a place in every collection. It is *Vivian's three dialogues between a minister and one of his parishioners*. The other person had been a seaman in the navy. He was a sabbath-breaker, a drunkard, and a swearer; in short,

a notorious sinner. His wife brought home, from the county hospital, a religious tract, which is given to those who go out recovered. He read it, and was convinced of his sinful ways. It led him immediately to attend on the preaching of the gospel, where he could hear the way pointed out by which a sinner can be saved: and there is every reason to conclude, from several years observation, that he is a true disciple of Jesus Christ. Let the worth of the soul be duly considered; and what a reward is here for the labours of thousands! If two examples fall within the personal acquaintance of one man, how many, may we not hope, will have reason to bless God through all eternity for this method of conveying religious knowledge; especially when we take into the account, that numbers of persons have not the courage, nor the opportunity of making known in this life the benefit they have received. Heaven will present a thousand glorious instances of this nature to the astonishment and joy of faithful ministers, and of zealous christians, who have laboured to shed abroad the sweet favor of the Redeemer's name.

From the serious consideration of these things, accompanied with the divine blessing, which is earnestly implored to descend on every reader, may it not be hoped that there will not be one disciple of Jesus who follows the Lord fully, and who is desirous to be always abounding in the work of the Lord, but will be disposed henceforth to add this method of doing good, to those he has formerly employed?

But perhaps he may enquire, 'What tracts are most proper to be given away, and calculated to do most good, that I may procure them.' This is a question of no small importance. For as it is with religious books, some are highly valuable, some are comparatively useless, and some are exceedingly hurtful; so it is as to small tracts. Too much care cannot be taken, that they should all be excellent in their kind. Those who compose them should exert their talents to the utmost; and those who give them away should carefully examine what are best worth their distribution. The following qualities should be sought for, and are united in a good tract.

*Pure truth.* This flowing from the sacred fountain of the New Testament should run from beginning to end, uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them: but pure good-natured christianity, in which all the follow-



followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure as in one great common cause. Nor should any worldly scheme be interwoven with the truth; nor attempted to be concealed under it's folds. Here should not be seen the slightest vestige of any carnal end, in any form, or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe.

There should be *some account of the way of a sinner's salvation* in every tract. That they should be on different subjects is highly proper, and greatly conducive to their utility. But in all there should be interwoven the method of a sinner's recovery from guilt and misery by the atonement and grace of the Redeemer. So that if a person were to see but one, and never have an opportunity of meeting with another book, he might plainly perceive, that, in order to his salvation, he must be born again of the Spirit, and justified by faith in the obedience of Jesus unto death. A tract without this is very defective indeed.

It *should be plain*. Perspicuity here is, next to truth, the first quality of a good tract. If the rhetorician's rule, 'That the meaning should be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood,' call for the writer's observance in one instance more than another, it is here, where the mass of the readers is but little acquainted with divine things, and their minds unaccustomed to application; and who, therefore, need to have truth made clear as the light of day. The want of this quality is more than sufficient to exclude a tract from circulation.

It *should be striking*. The design is to engage the attention of those who have but little relish for divine things: and how difficult a matter that is when religion is the subject, those who are accustomed to address mankind on their most important interests, can fully testify. However good a tract may be, as to purity of doctrine, and perspicuity of style, if it be not so composed as to interest the reader in a more than ordinary degree, it is in danger of being thrown aside without a perusal. There is a way of representing divine truth which renders it striking, and makes it penetrate the mind, and arrest the attention. With this view, strong, pithy expressions, lively representations of truth and pathetic addresses, are here quite in point. For this quality should the liberal distributor of tracts diligently search.

It *should be entertaining*. A plain didactic essay on a religious

gious subject may be read by a christian with much pleasure; but the persons for whom these tracts are chiefly designed, will fall asleep over it. This will not do: it is throwing money and labour away. There must be something to allure the listless to read, and this can only be done by blending entertainment with instruction. Where *narrative* can be made the medium of conveying truth, it is eagerly to be embraced, as it not only engages the attention, but also assists the memory, and makes a deeper impression on the heart. *Dialogue* is another way of rendering a tract entertaining. The conversation draws the reader insensibly along. He is generally one of the speakers introduced: he finds his own sentiments and reasonings attacked and defended: he feels every argument that is adduced; and the subject fixes itself strongly and deeply in his mind. Where neither of these methods can be used, ingenuity will have recourse to various other ways of giving an agreeable relish to truth, and of seasoning it so as to whet the appetite of the reader.

*It should be full of ideas.* There are but few instances in which this quality can be dispensed with. It is but a small present, and therefore should be made as valuable as possible. Its value will rise in proportion to the number of precious truths which it contains. To ring a change upon two or three ideas is likely to be of little service: it is but a mere taste of food. But when every sentence contains something useful and something new, there is in a little tract an abundant meal of the bread of life. For this purpose, truth should be compressed. The motto of every tract should be, *Multum in parvo*: and if the foregoing qualities be attended to, there is no danger of compressing too much. In preaching it may be necessary to dilate more, and to spread out truth to a larger extent; but in a printed tract, that is not necessary: for it is one of the advantages of reading above hearing, that a person may go over any part of the subject again and again, till he fully comprehends it, and lays it up in his mind. One of the excellencies of sacred scripture is its fulness of truth, and yet what book is so plain? The more a tract imitates it in this respect, the more valuable, and the more useful, through the divine blessing, it is likely to prove.

What has been just hinted at before requires to be enlarged on, namely: that in a collection of tracts, besides those which are of common concern, there should be some adapted to *various situations and conditions*. General exhortations, men are too apt to consider as things with which they have no immediate concern. When an address is particular and directed to a spe-

a specified situation, it comes home to the man's bosom, who feels himself described: and it has a more powerful effect on his mind. In tracts, as in preaching therefore, the more particularly a subject can be brought close to an individual's case and feelings, the more useful it is likely to be. Hence the propriety and necessity of tracts for the young and for the aged, for the children of prosperity and of affliction, for careless and for awakened sinners, and for entering into the reasonings, excuses, temptations, duties, &c. &c. of each, and pointing out to them the way of the Lord. Hereby is presented to the judicious christian an opportunity of giving to every one his portion of spiritual food in due season.

That small religious tracts possessing these qualities must be highly valuable, and well suited to the important purpose of conveying divine instruction, will be readily acknowledged: but the difficulty is to find them.

To remove this difficulty and to provide an abundant supply of such as have been described that shall be always ready when called for, a SOCIETY has lately been instituted; and its object is to collect, compose, print and distribute small religious tracts, and to dispose of them to subscribers and purchasers on the lowest terms.

Here then is a favourable opportunity presented to every man, of doing good to the human race: and should it not be eagerly embraced? How loudly do the necessities of the world call for help and relief! There are millions in this highly favoured country as grossly ignorant of the way in which a sinner can be saved, as the idolaters of China: and how widely vice, wickedness, profaneness, irreligion and practical atheism prevail in every town and village, a person has but to open his eyes to see, and converse with men to hear. Viewing men in the light of immortal creatures, their case is truly deplorable. If the wicked 'shall be turned into hell; and they that know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' surely those who believe the scriptures should deeply feel for the misery of so many wicked creatures as we see every day around us; and be anxiously concerned by this means, as well as others, if possible, to pluck these brands out of the everlasting burnings.

Perhaps some may say, 'I am endeavouring to be useful to my fellow creatures in many ways, I cannot in all.' Many who read this address, are, without doubt, laying themselves out to do good to mankind; and every pious heart must rejoice in their benevolence. But would it not be well, O disciple  
of

of Jesus, to add this to the other means which you employ, and to enlarge your sphere of usefulness? Few things require less trouble, less expence, or less time. Rich christians may very extensively disseminate the knowledge of Christ in this way, both by their own distribution and by the assistance of others: and persons who have not a large portion of this world's goods, may be able to devote a small sum for this purpose, which, by the divine blessing, may turn to good account.

Will it be objected by some reader: 'I do not think the distribution of religious tracts will do any good?' Consider, friend, here is an evident tendency to do good. That you must allow: and where there is a tendency, we ought to employ the means, applying to, and depending upon God for his blessing. But even granting that no good should be done, your labour is not lost. God is honoured by your pious endeavours to promote his glory. You enjoy likewise the pleasing consciousness of having aimed at the salvation of immortal souls: and if a cup of cold water given to a disciple of Christ in the name of a disciple shall in no wise lose it's reward, an attempt to advance the kingdom of the Redeemer will not be forgotten by him, nor overlooked in that day when he maketh up his jewels.

But your labour cannot be altogether in vain: there are effects which though they fall short of the sinner's salvation, are far from being unimportant to him, or to the world. Though the truth do not convert his soul, it withholds him both from vices and from crimes. He is not rendered truly virtuous; but he is much less vicious than he would otherwise be. In the present state of society, when wickedness stalks abroad in every form with a brazen front; to take away from the mass of vice, though but a small portion, and to add to the sum of virtue but a single grain, will, by the philosopher and the moralist, be neither overlooked nor despised.

But there is reason to hope that still higher and nobler ends may be attained; and that many may be hereby led to the saving knowledge of the truth as it is in Jesus. Survey for a moment, in the case of an individual, the blessings you have conveyed. The man is by reading your tract made wiser than if you had taught him all science, and richer and happier than if you had given him a world. He follows Jesus, and shines as a light on the earth. His children are trained up in the fear of God; and his family is the abode of sanctity and love. He is a blessing to all around: and endeavours, both by his example and his instruction, to bring his neighbours and his

friends to an acquaintance with the Saviour. Those who are yet unborn will have reason to call him blessed, and to thank the christian who put the chosen tract into his hand.

The pleasures of success will unſpeakably ſurpaſs what the world's Epicures find in the ſweeteſt draughts from the moſt delicious fountains of ſenſual delight. Should heaven by it's divine influences render the portion of ſacred truth contained in a tract you handed to an humble traveller as you paſſed along the road, the power of God to his ſalvation: and ſhould you afterwards meet him and hear with aſtoniſhment the forgotten ſtranger ſay, 'I ſhall have reaſon eternally to bleſs you, Sir, for your preſent: It has ſaved my ſoul.' Princes might envy your feelings, and beg a ſhare of your joys. Should you not hear of it on earth, if when you are in heaven, one of it's glorious inhabitants ſhould approach you with looks of gratitude, and ſay, 'To you, my dear friend, under God, I owe this bright, eternal crown: That memorable day when you put the little book into my hand, though forgotten by you, will never be e-raſed from my mind. Through the grace of Jeſus, it made me wiſe unto ſalvation.' Who ſhall attempt to expreſs, in the language of mortal men, the raptures of your ſoul! Such words muſt be ſweeter than the muſic of heaven to the ear. Let not theſe be conſidered as improbable ſuppoſitions: they may be realized to many of the members of the *Religious Tract Society*. With what ardour ſhould the thought inſpire the diſciples of Jeſus! The very poſſibility ſhould make every one afraid of neglecting to *enrol his name among the friends of this inſtitution*, and to become a ſower of the precious ſeed of heavenly truth.

---

*To the Editor of the General Baptiſt Magazine.*

DEAR SIR,

ONE of your Correſpondents, the modeſt and pious *Kezia*, at p. 116, vol. ii. of your entertaining Magazine, wiſhes for a little to be ſaid on the Diſpoſition and Character of David, compared with ſome Moral Injunctions of the New Teſtament, &c. If you think the following Obſervations in a good degree proper, and likely to give good *Kezia* ſatiſfaction, they are at your ſervice.

Your's, very affectionately,

J. T.

I. IT ſeldom happens that any propoſition is more certain and evident than that, David was a good man. It is generally granted

granted on all hands, and but few have ever denied it; and those few have, by denying it, exposed themselves to the infamy attached to the character of the unjust judge, who neither feared God nor regarded man. This is certain; such men do not pay a sufficient regard to the bible as an inspired book; because, in that book so much is said to the honor, yea, to the everlasting honor of David. His love to God; his zeal for the glory of God; his design and preparation for building an house for divine worship; his regular care to please God in the general course of his life, which will all evidently appear in his history and writings; all leave the proposition, one would imagine, without doubt.

2. As all good men are, while in this world, imperfect and exposed to temptation and sin, so was David; and, as many other good men have done, he yielded to temptation, and fell into very abominable, aggravated, and accumulated sin and guilt. But the sacred writer of his life hath given a fair, faithful account of his great sins; and he, himself, hath confessed them frankly and fully, and before the whole world as well as to the prophet commissioned from God to reprove him. But such an ingenuous and public confession, is much in his favor, and not the contrary. The sins which chequered and tainted his character were those, *too well known*, in the case of Uriah and Bathsheba. The holy historian long after David died gives this account of him.—“David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite.” 1 Kings, xv. 5. He was, in the general, the man after God’s own heart, and he was so particularly, in that he was so well qualified for a King and Governor, which seems to be the circumstance to which that grand remark is applied,

3. As for that scruple of Kezia, his (David’s) so often, and especially in Psalm 109th, execrating his enemies, and the enemies of God, perhaps the following may not be quite unuseful nor unacceptable.

1. If David were wrong at all in thus cursing wicked men, then he must be *very* wrong. If it were sinful, it must be peculiarly aggravated. This surely will not be denied by any; consequently, to enlarge on proof is unnecessary.

2. But, if it were so much, so aggravatedly wicked, is it not natural to expect to find David severely reprov’d for it, by some of the faithful holy writers, either of his coteremporaries or of their successors? Were they not very faithful in reprov’ing him for his great sins? Have they not largely described how

much God was offended with his great sins? If his cursing wicked men had been so peculiarly abominable, would not the holy writers have known this? And, if they had known it, would they have been silent? Yet every one knows that David is never reprov'd, nor blamed by any sacred writer, for *this*. Not one has said of *this*, "The thing that David had done displeas'd the Lord."

3. Was not David himself, a man of a remarkably tender conscience? Is it easy, is it possible to find another saint of God, in the whole Old Testament History, like David in *this*? Is there one, so highly favoured in Divine Providence, exalted from the sheep-cote to a throne of such dignity and glory, beloved and caressed by the generality of his own people, and loved or feared by all the neighbouring nations, so unwilling to do wrong, as David was? If therefore, David's cursing wicked men had been such a sin, as is supposed, would not he have acknowledged it with sincerity and deep repentance? But is there any evidence that he ever does thus acknowledge it?

4. Is not David remarkable, especially, for his sincere and inviolable affections to his friends, and his meekness, moderation and mercy to his *personal* enemies? Where do we find a good man, in such a high station, in four thousand years, like David for this honorable state of temper? It will be sufficient to see what he does, and hear what he says, for the illustration of this remark. 1. What he does. It is well known that Saul, the predecessor of David in the kingdom of Israel, hated David, without a cause. That Divine Providence several times gave Saul into the hands and power of his exiled, fugitive servant. 1 Sam. xxiv. ult. xxvi. ult. &c. Did David kill him? Did he suffer his servants to do it? Who, but *David*, would have spared the life of such an unjustly malicious and implacable enemy? In what history of mankind have such instances, such repeated instances, in such circumstances occurred, except in David's Son and David's Lord, of moderation, and love to enemies? Did David render evil for evil? Let his *enemy* speak for him. "And he," Saul, said to David, "thou hast rewarded me good, whereas I have rewarded thee evil." Was it natural or common with David to render evil for evil, when it was *personal* evil? Does not the general state of his mind, and his conduct in general, prove the very reverse? Witness his behaviour to Joab and his brother Abishai, to Abiathar, to Shimei, and to his desperately inhuman son Absalom. Their history is too well known, to need any particular remarks. The plain truth is, David, in mercy and compassion to his *personal* enemies, exceeded *all men*, of whom we have any account  
in

in the Old Testament, in similar circumstances. His fidelity and constant love to his friends are very conspicuous, in his state of exile; in his exalted state; to Kings his equals, in this respect, as Hiram King of Tyre, and others; to many noblemen, officers and soldiers in his army; but, especially to *Jonathan* and his family. 2. Hear what he says. We transcribe one passage out of many. "False witnesses did rise up against me; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But, as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily as one that mourneth for his mother," &c. &c. Psa. xxxv. 11—15. This account from a man, whose veracity we cannot doubt, with many more, much like it, is almost calculated to induce one to say, The man is surely a christian rather than an old testament saint! What could have been expected more from him, as to this disposition, if he had been in the congregation, when the Lord Jesus preached his sermon on the mount, and taught morality in it's perfection? Is not this directly, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you?" Mat. v. 44. Is not this "Be not overcome of evil: but overcome evil with good," and such like new testament moral directions?

5. Once more, it is urged still that David does, sometimes, utter the language of execration against his fellow creatures. It is granted: and a few words more may be, perhaps, useful directly on that.

1. There is no necessity to *signalize* David in this practice; other very eminent saints of God, besides David, have done the same; as, Noah, Moses, Elijah and Elisha of old-testament date; not to mention some instances of *apostolic*, awful authority, which are perhaps very similar to the execrations of David and other old-testament prophets.

2. Is it not most natural and easy to say that David, and the rest, above, uttered these execrations, as *prophets* and by divine inspiration? Is it not certain that some invisible agent effected their curses, and brought down the punishment on the guilty? Will any one chuse to ascribe this to Beelzebub, and say that these good men were partners with the prince of devils? It were very easy to prove this impossible; but our paper will not suffer us to do this, in a formal way. That the punishments were inflicted according to the meaning and

Boundary



boundary of the execrations is too plain to be doubted, without doubting the truth of bible history. The posterity of Ham are, to this day, servants and slaves to the posterity of Shem and Japheth, according to the curse of Noah. The curse of Joshua was exactly fulfilled on the family of the builder of Jericho. 1 Kings, xvi. 34. Two she-bears did come and destroy the children of the Bethelites, in consequence of the curse of Elisha. Gehazi went out a leper, white as snow, after the prophet had said, The leprosy of Naaman should come upon him; not to instance more, nor, is there any reason to doubt of the accomplishment and infliction of the execrations of *David*, according to their dreadful meaning.

3. As for Psa. cix. in which are the most pointed, and some of the most terrible execrations uttered or written by David, it will deserve particular attention. 1. This psalm affords us more evidence of the general reigning disposition of this great saint of God; that, as above, in personal offences, and to his personal enemies, he was astonishingly moderate, meek and long-suffering: that he rendered good for evil. "They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love." Psa. cix. 3, 4, 5. 2. These wicked men are primarily the identical enemies of David; as Saul, Shimei, Cush, Ahitophel, Absalom, &c. or ultimately the enemies of the Lord Jesus Christ; who are, by the spirit of prophecy, here antedated, and, among these, *Judas the Traitor* especially. David speaks of his enemies in the plural, sometimes; but, from ver. 6th to ver 20, he generally speaks of *one* remarkably wicked man. Besides, Peter, Acts i. seems to refer to this very psalm, as applicable to Judas, and fulfilled by Judas, and in him; by his sin, and in his punishment, and awful and tragical end!—"This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas—Let his habitation be desolate, and let no man dwell therein; and his bishopric, let another take." Acts i. 17. 20. 3. It is very remarkable what similarity there was between some of David's enemies, and the enemies of Christ, especially Judas, in both their sin and punishment. Judas was the completest hypocrite, generally found in human shape; and were not Saul, and Ahitophel and Absalom remarkably so too? Judas was possessed by the Devil, and was not Saul often the same? Judas hanged himself, and so did Ahitophel; and Absalom was hanged. Judas's bowels gushed out, and was not the case the same with Saul?

Judas's

Judas's office was given to another ; and was not the case the same with Saul, Ahitophel and Abiathar ? In short, Judas was a dreadful monument of divine vengeance, and so were Saul and Ahitophel and Absalom. Did they not all prove that " the bloody and deceitful man shall not live out half his days ? "

4. Besides that, as Peter says above, The Holy Ghost spake by the mouth of David ; so another passage says, concerning another old-testament prophet :—" He cursed them *in the name of the Lord.*" 2 Kings, ii. 24. Do not these two passages sufficiently expound our whole business ? Is there any good reason to believe that Elisha cursed the children of Bethel in the name of the Lord, any more than he did *Gehazi* ? Or, that he did not curse Gehazi in the name of the Lord, the same as he did these ? Is there any reason to suppose that David uttered the imprecations in the 109th psalm, any more by the Holy Ghost than he did in execrating Joab and his family ? The curse on Joab is terrible indeed ! " Let it rest on the head of Joab, and on all his father's house : and let there not fail from the house of Joab, one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread." The easiest and safest way of solving the difficulty, is, that David spake by the Holy Ghost, or, " the Holy Ghost spake by the mouth of David."

5. These remarks have two ends to answer. 1. To justify David ; and, 2, to satisfy good Kezia. 1. In justifying David therefore, I say, there is no evidence that when he vented his dreadful imprecations against wicked men, he did this, not out of personal hatred ; from impatience and imitation of his own spirit, from malice already indulged : but from the influence of the divine spirit. Had it been from the former, it would have been unjustifiable, abominable and devilish, and all men would execrate David's disposition : but, he being taught of God to say what he did, this not only justifies him from every envious charge, but demands our reverence to himself and to his awful words. 2. To satisfy Kezia ; let what we have said be well weighed. David was sometimes too much irritated and elated in the state of his mind, and passions ; so he was when he numbered the people, a little before his death, and so he seems to be *sadly* in the case of Nabal of Jezreel. But he did not denounce the divine vengeance against Nabal ; he proceeded on a principle of human revenge, and, if divine mercy had not interposed, the consequences would, probably, have been fatal, and David's character would have sustained an indelible blot. His disposition and design, in that  
affair,

affair, seems quite unjustifiable; but a gracious providence prevented the execution: for which, all who love God, should be thankful! The case seems to be thus with the best of men, even of the holy writers themselves. They were frail men, imperfect at their best state; and not free from a possibility of sinning, nor from the danger of it. But when they spoke by divine inspiration, and for God, in this they were safe. This seems to be the case with them always, when they denounced or imprecated divine vengeance on their fellow-creatures for their *sins*.

I do not know whether it be necessary or not, but perhaps, it may be useful for Kezia, to add a word more. It is remarked above, that when the holy writers imprecate divine vengeance on men for *sin*, by divine inspiration, then they are safe from error, &c. But some old-testament saints, have made free with their terrible execrations of men and things when they were, by no means, justifiable. So did Job and Jeremiah. The former of whom is soundly reprov'd, for his unguarded expressions, by his friends, and by his Maker; and he repents in dust and ashes. The case of the latter may, perhaps, be more doubtful. Perhaps he may personate the Jews, in their desperate miseries, which were coming fast on them. However, I see no evidence of the propriety of this remark. The case with both of them is peculiarly deplorable. They feel and prove "that oppression makes a wise man mad."

Their external and bodily misery is remarkably terrible, and their minds are sunk very low. Impatience has got the dominion over both their faith and hope, and they utter things, which, at that time, they understood not sufficiently. Perhaps all that needs to be said, and all that can be said with safety, is this. Their minds were much confused, and their words seem to be confused too: but the creatures and things they curse cannot be supposed to be guilty, having done nothing wrong. The day and night in which they were born, and the man who carried tidings of their birth were all *innocent*, of any offence to them. The righteous Judge of all things, and absolute Governor of the world, would not hear their imprecations against innocent creatures; how much soever his mercy might extenuate the crime, or excuse the unhappy men.

Conclusion. Let Kezia, and every other who wishes to please God, and to be found of him at last in peace, remember that old-testament saints are not our complete examples. David and many others, then, understood moral duty well for the dispensation under which they lived; but the law of God was not

not then laid open in the fullest manner. The honor of that was reserved for the New Testament, and for the Lord of Glory. His example was a perfect rule for every christian. He did not come to destroy men's lives, but to save them. Let not any of his followers even wish evil to any of our fellow-creatures; but wish every one well, and pray for all. If we feel any thing of spite, ill-will, prejudice or malice, reign in our hearts, so that we cannot pray for the worst of mankind, even for our enemies; it is to be feared that we are not converted to God. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

*August 7, 1799.*

## CORRESPONDENCE.

### LETTER FROM A FRIEND TO THE EDITOR.

Dear Brother,

**I**N my last I had scarcely any room left, properly to inform you of the state of my health. When you saw me, both doctors and friends appeared to view my case as quite hopeless, as many have acknowledged since. But that which appears so likely to men to take place, the Lord can, when he pleases, entirely change the appearance of; for it is he that bringeth down to the grave and raiseth up again.

In about a week or rather more after you left M. I began slowly to amend; and got so much strength that I could ride 3 or 4 miles at a time; but about three weeks ago I had a very great relapse: my medicine disagreed with me, and brought on an almost constant sickness, which at last was accompanied with a violent lax, which wasted my flesh and reduced my strength more than ever; but the Lord, who is rich in mercy, spared me at that time also, and since which I hope I have been gaining a little strength, though it is very slowly, and I am still very weak and not likely to be soon able to preach; though I have not engaged in that work since the 14th of

June. But Oh! how shall I be sufficiently thankful to my gracious God, who hath dealt so tenderly with me! For though my affliction has been long, and I am brought very low, yet but a small part of the time has been heavy, and God hath graciously afforded me his presence to cheer my heaviest hours. I have found this affliction a school of wisdom to my soul. I have learned to live more upon the dear Saviour, and the promises of an unchangeable God. I trust I feel at this time the love of Christ constraining me; because he hath died for me and risen again. It is my desire through the aid and influence of the spirit of God, henceforth not to live unto myself, but unto Him who hath manifested such unspeakable love to me and to all mankind.

My mind is often very deeply affected, even to tears, that I have had the prayers of so many of God's dear people, both at home and in other places. Surely my God hath heard them, and delivered, at present, my soul from death. Oh that my life may praise him. May my death also praise him. All my desire is, that God may be glorified in me whether it be by life or by death. Dear brother, still pray for me, and if you can spare a few minutes, let me have a letter by the next magazine. I stand in much need of encouragement. Since I began to amend, my cough has increased, especially of late, and is troublesome at present, which makes me sometimes doubtful whether I shall fully recover. May God help me always to say, thy will be done.

With great esteem, I am, &c.

---

*To the Editor of the General Baptist Magazine.*

SIR,

As you gave the Poem on the UNIVERSE a place in your last, I here send you another piece (as I then intimated) from the same author, which will, I hope, be instructive to many of our readers; for the WORKS, as well as the WORD of God, shew forth his glory.

---

*"The Copernican, or Solar System of Astronomy.—A brief Description of the Solar System."*

THE sun, with the planets and comets which move round him as their centre, constitute the Solar System. Those planets which

which are near the sun, not only finish their circuits sooner, but likewise move faster in their respective orbits, than those which are more remote from him. Their motions are all performed from West to East, in orbits nearly circular. Their names, distances, bulks, and periodical revolutions, are as follow.

The sun, an immense globe of fire, is placed near the common centre of all the planets, and turns round his axis in 25 days 6 hours, as is evident by the motion of spots seen on his surface; which have often been remarked to keep this time before they disappeared. His diameter is computed to be 763,000 miles: all planets seen from him move the same way, and according to the order of the signs in the gradual circle, Aries, Taurus, Gemini, Cancer, &c. which represent the great ecliptic in the heavens; but as seen from any one planet, the rest appear sometimes to go backward, and sometimes forward, and sometimes to stand still; not in circles or ellipses, but in looped curves, which never return into themselves.

*To be continued.*

---

*To the Editor of the General Baptist Magazine.*

SIR,

BEING deeply sensible of, and affected with, my own want of pulpit furniture; and observing a similar want in some others: and, what is yet worse, a prejudice against it in many of our hearers: I shall esteem it a favour if you will give us a few pages successively in the future numbers of your useful miscellany, of the Discourses of James Fordyce, on the Eloquence and Action of the Pulpit; (page 153 to 208, and 225 to 298, London edition, printed for Doddsley, 1755.) Which I trust may be instructive to some who have need of it, and moderate those whose minds are biased against it.

A compliance with the above request will, Sir, much oblige your humble servant, and constant reader,

DEFECTIVE.

August 27, 1799.

## RELIGIOUS INTELLIGENCE.

---

**O**N Wednesday, Sept. 11, 1799, pursuant to a former agreement, a meeting was held at Chatham, in Kent, present, brethren Dan Taylor, John Shenston, and Thomas Bore-of London; Robert Smith, of Nottingham; and Joseph Hobbs, of Chatham. Brother Edward Sexton, of Chesham, had engaged to meet with them, but was prevented by the illness of many of his friends.

Brother Taylor having opened the meeting by prayer, it was resolved,

1. That brethren D. Taylor, E. Sexton, J. Shenston, and J. Hobbs, intend to meet together twice in the year, for the purpose of consulting on the most proper methods of promoting the interest of the Lord Jesus Christ.

2. That it be recommended to the brethren in our respective churches, and to our General Baptist brethren at large, so far as they can make it convenient, to unite with us in this design, and to meet with us on these occasions.

3. That at every such meeting, two sermons be preached in the evening.

4. That at every such meeting, every minister be requested, as far as he may think prudent, to mention the state of the church over which he presides, and the state of religion in the congregation and neighbourhood.

5. That on all these occasions, it be enquired "What steps can we take, more effectually to promote the religion of Jesus?" and that every one present give his opinion on that subject.

Brother R. Smith concluded the conference with prayer.

After the conference two sermons were preached to a full congregation.—The former by brother R. Smith, from 1 Cor. ix. 16. "Woe is unto me if I preach not the gospel."—The latter by brother D. Taylor, from Phil. iv. 3. "I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life."

Brother J. Shenston began the public service, and brother D. Taylor concluded it, with prayer. Brother T. Bore gave out the hymns, during the whole service.

Resolved,—That the next meeting be held at the Meeting-house in Church-lane, White-chapel, on the second Wednesday in April, 1800. To begin precisely at 12 o'clock; and that brother

brother Sexton and brother Hobbs shall preach the two sermons in the evening.

When the public service was concluded, brother D. Taylor was unanimously requested to write and publish a small cheap Tract, on the "Nature and tendency of the gospel," to be circulated among the General Baptist Churches, and all others, who may chuse to read it. A thousand of these tracts were immediately subscribed for, by the brethren who were present.

---

## REVIEW

OF

### SELECT PUBLICATIONS.

*A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev. J. Belham: occasioned by his "Review of Mr. Wilberforce's Treatise." With an Appendix, addressed to the Author of "Letters on Hereditary Depravity," by T. Williams, Author of the Age of Infidelity, &c. 255 pages, 8vo. 4s. in Boards. Chapman, Matthews, Button, &c.*

**T**HERE is a singularity in the title of these Letters. The doctrines are called *Calvinistic* doctrines; though it is well known that they are steadily and zealously maintained by Baxterians, Lutherans, Arminians, and many Arians, as well as by Calvinists. Of this the ingenious author seems aware; and therefore, in his dedication to Mr. Wilberforce, he says, "Averse as I am to party language, I have not been able wholly to avoid it. The term *Calvinist*, in particular, has, by various arts been rendered odious; yet, under this term, Unitarian writers generally comprehend the doctrines of Human Depravity, the Atonement of Christ, and the Influences of the Holy Spirit; a circumstance which has obliged me to adopt it; though I am sensible, that these truths are no less dear to thousands who do not pass under the denomination of Calvinists."

How far Mr. W's readers may think this a sufficient reason for so singular a title, we cannot pretend to determine. But every honest man's reasons for his own conduct are sacred to himself; and in this view the candid reader will probably justify the author, though he himself may not be fully satisfied.

The Letters, including those on the Appendix, are twenty.

The



The subjects are important.—“ On the Test of Truth ; Scripture Doctrine of the Depravity of Human Nature ; Mr. B's View of the present State of Human Nature ; Origin of Human Depravity ; The Quantum of Moral Evil ; Of Satan, and a future Punishment ; Unitarian Notions of Atonement ; Origin and Design of Sacrifices ; the Scripture Doctrine of Atonement ; the Intercession of Christ ; Terms of Acceptance with God ; of Divine Influences, and Experimental Religion, Effects and consequences of the Calvinistic System.

*Appendix.* Additional Remarks on the Authority of Scripture in this controversy ; Man's Original State and Fall ; Scriptural Proofs of Natural Depravity vindicated ; It's consistency with other doctrines ; the Possibility of Hereditary Depravity ; Recapitulation of Evidence.—Conclusion.”

Though we wish that the author had substituted Evangelical, Scriptural, or some other epithet instead of Calvinistic, yet we think it our duty to observe that, except a few expressions, these Letters may be read with satisfaction, by real christians of all denominations. There are indeed, in them some keen sarcasms ; and here and there, a few strokes of pleasantry ; but on the whole, we rejoice to read so many pertinent observations made upon a book which, in our opinion, is adapted, (however designed) to subvert the most important parts of christianity, both in faith and practice. Such, we are persuaded, is the tendency of Mr. Belsham's “ Review,” which gave birth to this publication.

---

*Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author: including, Reflections on Itinerant and Lay Preaching. By John Jamieson, D. D. Minister of the Gospel. Edinburgh, Second Edition, 88 pages. Ogle, 1s.*

MR. Hill, having made “ a Tour through the North of England and part of Scotland,” thought it proper to publish a Journal of this Tour, “ with Remarks on the present State of the Church of Scotland, and of the different secessions therefrom,” &c.

Dr. Jamieson, a minister of great repute, and great ability among the Seceders, has found it necessary to make these remarks on Mr. Hill's Journal, to prevent the injury which it might occasion to that body of christians to which he is attached. Mr. H. appears, through inattention, or for want of better information, (for his antagonist acquits him from the charge of wilful misrepresentation) to have been guilty of many gross

gross mistakes in the statements he has laid before the eye of the public. On these mistakes, Dr. J. has animadverted with a becoming freedom, but with great candour, considering how important the charges are which are exhibited by Mr. H. against his party; and how unreasonable (not to say unjust) it must appear to every christian that such charges should be published without the clearest evidence of their truth, and the most accurate information that could be obtained. We sincerely wish that Dr. J.'s observations and reasonings may have their proper effect on the understandings and on the consciences of all who read them; and that his letter to Mr. H. may be very extensively circulated, and carefully perused.

---

## OBITUARY.

---

SOME ACCOUNT OF RICHARD THOMPSON, A  
DEACON IN THAT BRANCH OF THE BAPTIST  
CHURCH AT MELBOURN MEETING AT PACK-  
INGTON.

**R**ICHARD THOMPSON was born at Markfield, in Leicestershire, and had the misfortune to lose his father when he was about sixteen or seventeen years of age.

After the death of his father, he removed to his grandfather at Packington, who was a member of the Baptist Church, and by profession a gardener and dealer in mustard: and after the death of the old man, the above occupations were carried forward by his grandson to the end of his life.

His coming to Packington to reside with his grandfather, brought him under the sound of the glorious gospel of Jesus Christ, by the ministry of the General Baptists, which from this time he regularly attended.

When he was about the age of twenty-one, he became concerned for the state of his immortal soul in good earnest. He was convinced of his natural depravity, and saw clearly that he was a rebel against his God, that he had broken the divine law, and was under it's dreadful curse: in a situation every way helpless and undone.

In this state, I am informed, by one who was intimately acquaint-

acquainted with him, he continued a long time, before he could find any peace for his guilty conscience : nor was he able to say at what particular time, or by what particular circumstance, his conversion was effected : but that it was a gradual work, wrought in his soul by the spirit of God, and the power of the gospel.

The change now produced in him was productive of, and accompanied with, such a love to the Lord Jesus, his ordinances and people, that he proposed himself a candidate for baptism and fellowship; and being approved, he was baptized at Melbourne, and received as a member of the church, according to the best information I can obtain, in the summer of 1770, and in the esteem of those who have known him all the time, he continued to walk worthy of the gospel to the end of his life.

In a year or two after he had joined the church, he entered into the marriage state with Elizabeth, the daughter of John Salebury, of Packington : she was a partaker of the grace of God, and a member of the same community. By her he had one daughter, who died when she was about 16 or 17 years of age.

About seven or eight years ago, as near as I can gain information, it pleased the Lord to "take away the desire of his eyes with a stroke." He was now left alone, and continued a widower to the end of his days; living by himself (except about a year at the last) performing every office which he stood in need of, save that of washing his linen.

In the year 1784, the church saw it needful to look out some person to assist brother Mee, of Ashby-de-la-Zouch, in the office of a deacon. Their eyes were directed to brother Thompson, and he was chosen by them to act in that capacity; which he continued to discharge with much faithfulness, till within a few weeks of his death, when, perceiving his dissolution speedily approaching, he became anxious to resign his office and accounts into some other hand.

For these last five years I have been intimately acquainted with him. His house has long been the place of entertainment and lodging for ministers; and we have had preaching there once a fortnight on week days, besides frequently on Lord's days. This gave me great opportunity of conversing freely with brother Thompson, and he delighted in that which was good to the use of edifying. The books he read were chiefly the Bible, Dr. Watts's Sermons, his Miscellaneous Thoughts, and Lyric Poems; Dr. Young's Night Thoughts, and Mrs. Rowe's Devout Exercises of the Heart. With these

these works he was so familiar, that he would quote many parts of them in a striking and improving manner to suit the subject of conversation.

It was his constant practice to rise early, especially in summer; and the first thing with brother Thompson after dressing was to retire to an adjoining room, where I could hear him through the partition, which was but thin, address the divine Majesty confessing his great unworthiness, lamenting his many imperfections, complaining of the corruptions of his depraved nature, imploring forgiveness through the blood of the Lamb, and earnestly craving the influences of God's holy spirit through the day.

Nor did he forget Zion. He prayed fervently for the peace of Jerusalem, and for success upon the labours of all God's ministering servants.

From his prayers I doubt not I reaped much advantage; and though I heard him but imperfectly, I found my mind quickened and excited to greater diligence in drawing near to God, for mercy and grace to help in time of need.

And during all my intimacy with him I ever found him to be uniform, not without his failings, but always humble on account of them; a man whom I believed to be a grave, faithful, sincere, and devout christian.

He had long laboured under a feeble and infirm constitution; but this last spring he began to be much worse, his old infirmities and weakness increased, accompanied with a violent cough, which threatened speedily to dissolve the tabernacle of clay.

In this illness a despondency of mind took place, with regard to his spiritual state. He thought his past life fell so far short of that holiness and purity the gospel teaches, and inspires, that he should be rejected before the Judge at last.

In this situation I have endeavoured to comfort him from the consideration of the great mercy and love of God, the tender pity he bears to all his children, the infinite dying love and compassion of the dear Redeemer, who was in all points tempted like as we are, yet without sin; and who is able to succour them that are tempted; and will cast out none who come to God by him: intreating him still to trust in the blood of Christ, with all his heart, and not to cast away his confidence, which would have great recompence of reward.

At sometimes he would appear to gather comfort and encouragement; and at other times he would bitterly lament, with tears, his great imperfections and deep depravity, saying

my corruptions are not common corruptions: and after all my sin must fet in darkness.

To see him in this state deeply affected my mind; but I saw nothing that I could do besides applying similar advice to that before-mentioned: and when joining in prayer with him, intreat the Father of mercies to cause the darkness to remove, and the light of the Redeemer's countenance to shine upon him.

He had frequently requested me to attend his funeral, and deliver a discourse to the people on the occasion; but not to chuse any text that would appear to have any relation to him. This I promised to do, God willing; but my Heavenly Father saw good to order it otherwise, by laying a heavy affliction upon me, which has kept me from public preaching more than two months already: so that I had not an opportunity of seeing Brother Thompson for the last three weeks of his life.

He has acknowledged to me in our conversation that his fears did not arise from any doubt he had of the infinite mercy and love of God, or of the ability of Christ to save them that come to God by him, or of the suitableness of the gospel to man's fallen state. They all arose from the view he had of the small progress he had made in the way of holiness, that holiness without which, no man shall see the Lord.

Brother Goadby informs me that he was with him a little before he died; and in the course of what he saw good to say to him, he observed, that it was hard work to struggle with death. He replied, in words to this effect, Let the tyrant do his worst; Christ is able to save to the uttermost.

Shortly after he resigned his breath into his hands who gave it; July 7th, 1799, aged 51 years.

Brother Goadby delivered a discourse on the Wednesday evening following, at his funeral, to a numerous audience. from Heb. ix. 27. "And as it is appointed for men once to die, but after this the judgment."

That every reader of these lines may make it his chief concern to meet death and judgment with joy, and not with grief, is the sincere prayer of the writer,

E. W.

*Melbourn, August 16th, 1799.*

## DEATH OF RICHARD ASTLEY, OF MELBOURN.

ON Lord's day, May 19, he attended public worship at the Baptist chapel, three times. In the morning we had a baptism, in the afternoon the ordinance of the Lord's supper, and in the evening the funeral of one of our members. He went to bed well that night, to the best of his parents' knowledge, and the next morning was very poorly when he got up, but drank two or three cups of tea at breakfast. He spoke but little, and appeared to get worse; so he took to his bed again, and in a few hours afterwards he became quite speechless. In this pitiable condition he languished till Thursday about noon, when his immortal spirit left its tabernacle of clay, to return to God who gave it, May 23d, 1799. His being speechless prevented us from obtaining any knowledge of his dying experience, yet no one, it is apprehended, entertained a doubt of his happiness.

He had been a member of the Baptist church a good number of years, and had always conducted himself with such seriousness, sobriety, and uprightness, as to obtain a good character, both in the church and the world. Oh that such strokes as this may excite us all to greater watchfulness and constancy in prayer! lest the Son of Man, coming suddenly, he should find us sleeping.

On the evening of May 26th, he was followed to his long home by a numerous friendly society, to which he belonged, with a large mourning flag. On one side is a representation of the pale horse and his rider, death, mentioned Rev. vi. 8. Beneath the feet of this mighty conqueror lies a poor man, and another seemingly clothed in fine linen, with those striking words of Mr. Blair,

Death's shafts fly thick: here falls the village swain,  
And there it's pamper'd lord.

On the other side the morning of the resurrection is represented. The archangel is descending with the trump of God. The dead are rising out of their graves and looking up for the approaching Judge, who will pronounce the decisive sentence of "Come, ye blessed"—or "Depart, ye cursed," upon all the sons and daughters of Adam. Solemn words indeed! Oh tremendous day! What heart trembles not at the thought thereof? That every member of this numerous society who exhibit those striking scenes on the death of every brother,

brother, may lay them seriously to heart, and be fully prepared to meet the pale horse without fear and judgment without confusion, is the prayer of

Melbourn, Aug. 21st, 1799.

E. WHITAKER.

ON Thursday morning, Aug. 29th, 1799, died Mr. Joseph Burroughs, at his lodgings, Kingsland, in the 86th year of his age. He was the son of the reverend and learned Joseph Burroughs formerly a minister of considerable eminence amongst the General Baptists. Of his gradual decline and approaching dissolution he spoke with a dignity and composure which the gospel of Jesus Christ can alone inspire. With *him* religion was a serious thing. He had been in the constant habit of referring every thing to the agency of the Supreme Being—was greatly attached to public worship, sincerely regretting that his infirmities of late years prevented his attendance upon it, and delighted in the exercise of prayer, by which his hopes were enlivened and his faith established in the prospect of a blessed futurity. His last illness was a decay of nature, and though at times attended with acute pains, yet when the awful moment arrived he almost without a sigh or a groan quietly resigned his soul into the hands of his Maker. Of him it may be justly remarked:

Of no distemper—of no blast he died;  
But fell like autumn fruit that mellow'd long,  
Ev'n wondered at because he dropp'd no sooner.  
Heav'n seem'd to wind him up for fourscore years,  
Yet freely ran he on a few years more,  
Till like a clock worn out with eating time,  
The wheels of weary life at last stood still!

Mr. Burroughs was upwards of half a century member of the General Baptist church now under the pastoral care of Mr. J. Evans, Worship-street, who interred him in Bunhill-fields—preached his funeral sermon on the 8th of September, from Psal. xc. 10. and feels himself happy in paying this last tribute of respect to his memory.

---

*An EPIGRAM.*

Xantip' demands, 'I sacrifice  
Religion to Xantippe's Eyes.'  
'Quit which you please, you take your choice,  
'Collect your mind, and give your voice.'  
I, gall'd, rep'y'd, I'm not entic'd  
For you, my Love, to sell my Christ.

THE  
General Baptist Magazine

For OCTOBER, 1799.

---

BIOGRAPHY.

LIFE OF SIR THOMAS ABNEY, KNT.

(Concluded from page 361.)

---

IN his civil capacities, and carriage abroad, all was with much decency and acceptance. His good temper and great integrity rendered him much valued and respected in the city. In the year 1693, he was elected Sheriff of London and Middlesex; which trust he executed so honourably and faithfully, that before his year expired he was chosen Alderman of Vintry ward, and received also the honour of Knighthood, from his majesty King William; and in the year 1700 he was chosen Lord Mayor, some years before his turn. In all these posts his conduct was so just and prudent, and generally approved, that the next year the citizens chose him one of their representatives in parliament, as the greatest mark of their confidence and esteem they could give him. This was the parliament, to the calling whereof, it is supposed, his conduct in his mayoralty had so much influence: in which he had afterward the honour to represent the capital city.

In his private station, and way of life, he never affected pomp or gaiety, or numerous attendants, nor would he use them; but yet in public posts, where the honour of magistracy required it, none was more generous, or magnificent.

In the commission of the peace, as in all his other public trusts, he plainly discovered, that he was not governed by gain, nor any sinister or selfish views; but that usefulness, and doing good in the world was his aim.



He was always very zealous for the cause of liberty, in opposition to illegal and arbitrary power; and of justice, against oppression and all manner of persecution.

He would never bear hard upon any; but was always ready to succour and help the injured, and such as were born upon by others.

He was very patient in hearing the numerous causes which were brought before him; and just in his determinations concerning them, so far as came within his sphere.

He encouraged and countenanced all regular endeavours for the reformation of manners, and would neither deny nor delay bringing obstinate offenders in that kind to justice; yet, in petty contentions, wherein the peace and welfare of the public were little or nothing concerned, he would persuade the parties, and many times with good success, to make up their differences among themselves.

He was very faithful and diligent in attending to, and filling up the duties of every post, into which he was chosen, and which he had accepted, even to the injury of his health many times, and divers other inconveniences in reference to his own private affairs.

His probity, justice, and goodness were in so high account among his fellow citizens, that they gave him various marks of their esteem, besides those which have been mentioned.

As he had been always zealous to promote the nation's best interest, and to uphold public credit; so he was an early promoter of the Bank of England, that constant fund and support of national credit; and for many years before he died, was of the number of those, who had the direction and management of it.

He was likewise chosen president of St. Thomas's hospital in Southwark, built and endowed for the relief of the sick, whose poverty made them objects of charity: and he continued in that presidency all the latter years of his life.

He survived all his senior brethren in the court of aldermen, and attained the venerable title of Father of the City, and as such was honoured by the citizens. Nor have there wanted instances of that honourable bench, who, although perhaps of different principles, in some matters relating both to civil and religious liberty, yet paid so high regard to Sir Thomas Abney's conduct and real worth, that they professed to make him their pattern, when they were chosen to the mayoralty, which he had passed through with so general applause.

He

He never acted with violence or intemperate zeal; but shewed great humanity and good will to all persons, even where he could not befriend their cause, but discountenance and oppose that to the uttermost.

Never did a magistrate more justly obtain universal esteem. Many of those who scarcely agreed in any thing else, yet agreed in this: to pay great honour to Sir Thomas's known virtue and unspotted character.

When he came to maturity of judgment, he well considered the obligation to recognize his baptismal covenant, and enter into full communion with the church, for the use and enjoyment of all Christ's appointments.

He was of a catholic spirit, and loved all true christians rightly "holding Christ the head." Col. ii. 19. Yet, among particular churches, he took some to be more conformed to scripture rule than others, and more fitted thereby for spiritual edification; such he believed those of the protestant dissenters generally to be, and therefore joined himself with one of them, for ordinary and stated worship, viz. that which was then under the pastoral care of the reverend Dr. Jacomb; and after his decease, of that excellent person, and great divine, Mr. John Howe. Of this religious society he continued a most valued member and ornament, till called by God to that infinitely more happy and perfect one above.

He was a most serious and constant attender on the sacred ordinances, taking notes of the sermons which he heard, for the use of himself and his family. Some of these taken long ago in short-hand, from the mouth of those his much valued pastors before mentioned, and of others, he would often review; and many of his hours of retirement were employed this way, especially in those latter years of restraint from public worship, by the penal law before spoken of.

This practice indeed of following the preacher with the pen is now left off by many, on pretence of disadvantage to the memory, and affections; but whether the disuse arise not from other causes, and be not more prejudicial, may not be unfit for an impartial enquiry.

Though the ordinary and stated communion of the deceased was, as hath been signified, in the way of the protestant dissenters, yet he was far from censuring others, whose liberty of judging for themselves he would no more have infringed, than he would his own.

Occasional communion also with the established church he accounted lawful, and all along practised it, when expressing his charity or holding a capacity for any considerable service

made it necessary. And those of that communion, whether clergy or laity, whom he saw to be sober and pious, he as truly respected, as he did those of his own. He was indeed an hearty lover of all ministers, of whatsoever denomination, whom he saw, or heard, to be serious and diligent in pursuing the great business of their function, and who carried it becoming their character. They were welcome to his house and table, and entertained with sincere regards. His principle in the point of occasional conformity was much the same, with that described and defended in the book mentioned here below\*.

All the ministrations of the gospel were his delight, he lived daily on the great truths, and in the practice of the duties of it, to his comfort here, and his salvation in the other world, in which he is now happy.

The fever which seized him, did not at all amaze or terrify him; he had learned to die, before he was called to it. When his disease grew somewhat threatening, and a christian friend enquired about his hope, as to a better world: he expressed his trust in the mercy of God through Christ, and said, he had comfortable hope in his love; telling him also, that he had sometimes enjoyed such views of the heavenly glory through faith, as made him even wish to die, that he might be possessed of it.

When the said friend said to him: Sir, we hope you have no temptation, or darkness upon your spirit: he answered, he thanked God he had not; but added, how it might be with him in the dying hour, he could not tell, yet hoped that God would be with him therein also.

When some ministers were met to seek God on his account, being asked, what his special desires were? he said: that God would give him patience and submission to his will, and pre-

\* Dr. Calamy's abridgment of Mr. Baxter's life. Vol I. p. 285—293; and Mr. How's letter there, p. 579.

Good men have differed on the subject of occasional conformity. We are ready to declare, that we do not see how it can be clearly vindicated. But if our readers will peruse the passage here referred to in Calamy's Abridgment, and the Letter of Mr. Howe, it may tend to preserve them from unbecoming asperity in their reflections upon those who think otherwise. If this was a weakness or a mistake in Sir Thomas Abney, we hope that the other parts of his exemplary conduct will be considered as highly worthy our imitation.

paredness

paredness for it, whether it should be life or death. Which desires seemed clearly to be answered, in that resignation to the divine pleasure, which he shewed to the last.

When afterwards he was told, they had been praying for his life, and that they hoped God would answer their request: he said, he hoped God would answer prayer: but, lest he should be thought desirous of life, he added: but God does not always answer prayer in the way which we may think will be best; but that he hoped God would answer it, as himself should know would be best for him.

He appeared often in his sickness to be lifting up his heart to God; and with a most calm and composed spirit went on toward death, as he had done through all the stages of life. Serenity and peace, humility and undissembled religion ran as a golden thread through his whole course.

On enquiries concerning his soul, he still expressed good hope through grace of an happy eternity.

On the Lord's-day morning before his death, he prayed for himself, like one departing out of this life; and for his family, like one that was leaving it.

In the afternoon, his fever rising high, his thoughts were less connected; yet something devout and heavenly appeared still in them. He often mentioned Christ, calling on him: Blessed Redeemer! glorious Redeemer! with other the like expressions. The labour of his thoughts and tongue was continually about divine things, as though he was praying in his family, or reading a sermon to them, according to his constant practice in the evening of every Lord's day. So far did the power of divine grace, and the inward springs of habitual piety work in his soul, and break through all the disorders of animal life.

On Tuesday morning, February 6, when his beloved and faithful friend, who often ministered in his family in holy things, had commended his soul to God in his last moments; he signified, that he had both attended to, and understood what had been spoken.

At noon that day the fever rose with fatal violence, and at a little after nine at night prevailed over nature; yet without agonies, or vehement emotions, he quietly fell asleep in the Lord. And those which sleep in Jesus, we know for our comfort, God will bring with him. 1 Cor. xv. 18. 1 Thess. iii. 14.

Thus died this excellent person, to whom may well be applied that of the psalmist: Mark the perfect man, and behold the upright, for the end of that man is peace. Ps. xxxvii. 37.

To

To conclude: should his character be summed up, I know not how it can be more justly done, than one long and thoroughly acquainted with him thus gives it.

“ As a christian, he was one that made the holy scriptures  
“ the only rule of his faith, and life; and kept as near to them  
“ in both, as most good men have done.

“ As a magistrate, he was one that feared God, and hated  
“ covetousness; who punished the guilty for the safety of the  
“ innocent, and with desire and wish of the amendment of the  
“ criminal.

“ As a husband, he was tender and affectionate:

“ As a father, loving and kind:

“ As a master, not peevish or fretful, but easy to be appeased;  
“ readier to overlook faults, than quick to espay them

“ As a friend, ready and sincere.

“ And, in a word, he hath left scarce any better, and but few equals.

#### BISHOP BURNET'S LIVES AND SUFFERINGS OF THE ENGLISH MARTYRS.

#### THE LIFE OF GEORGE MARSH, MINISTER AND MARTYR.

**T**HIS George Marsh was born in the parish of Dean in the county of Lancaster, and was well educated by his parents, and brought up to an honest way of living. And at twenty-five years of age he married one of that county, by whom he had several children, and maintained himself and family by husbandry, keeping a farm; but his wife dying, he had a great inclination to study: so settling his children with his father, he went to Cambridge, where he improved so well in learning, that he received orders from the bishops of London and Lincoln; and was a while curate to Lawrence Sanders, and afterwards he served the parish of Dean, and other places in the county of Lancaster, and taught a school, and was an earnest setter-forth of God's true religion, and vigorously opposed the errors and false doctrines of the church of Rome, and thus he continued diligently serving his cure during the reign of King Edward the Sixth.

But

But when Queen Mary came to the crown, and the Romish religion was restored, this George Marsh was sought for, as one that sowed sedition and false doctrine among the people, (for so the preaching of the gospel was then called) but George Marsh withdrew himself, and absconded for a time.

And several persons came to Bolton to his mother's to search for him, and bring him before the Earl of Derby to be examined in matters of religion; which George Marsh hearing of, was in great dispute with himself, whether he should fly abroad to save his life, or surrender himself to save his mother and brother Robert Marsh harmless, who were threatened to be troubled on his account, if they did not produce him. While he was thus in doubt in this matter, he advised with his friends, and he prayed often and earnestly unto God to direct and guide him in this great affair; at last he thought that by flying he should shew too much cowardice, as if he feared to stand to the open profession of the true religion, which he had formerly taught; so he resolved to surrender himself: and accordingly he came to the Earl of Derby's house at Latham, in the county of Lancaster; then he was brought into the Earl's presence, who had company with him.

And the Earl asked him many questions, and charged him with sowing evil seed and dissention among the people; which he denied. The parson of Grapnall asked, What was his belief? He said, he believed in God the Father, Son, and Holy Ghost, according as the four creeds, viz. the Apostles, Nicene, Athanasius, and St. Austin and St. Ambrose do teach.

Then they asked him his belief concerning the Sacrament of the Altar. He answered, I believe, that whosoever, according to Christ's institution did receive the holy sacrament of Christ's body and blood, did eat and drink Christ's body and blood with all the benefits of his death and resurrection, to their eternal salvation: for Christ is ever present with his sacrament.

Then they asked him, Whether the bread and wine, by virtue of the words pronounced by the priest, were changed into the flesh and blood of Christ; and that the sacrament, whether it was received or reserved, was the very body of Christ?

Mr. Marsh answered, he knew no farther than he had already shewed; and desired them not to ask him such hard and unprofitable questions, to bring him in danger of death, and to suck his blood. Whereat they were offended, saying, they were

were no blood-suckers; and intended nothing but to make him a good christian.

Then the Earl gave him pen and ink, and bid him write down his answers to the sacrament. And he wrote as he had answered before. Then the Earl was much offended, and bid him write a more direct answer. And he took the pen and wrote, And further I know not.

So he was committed to prison for that time, and none suffered to come to him but the keeper, who came twice a day to bring him meat and drink.

While George Marsh continued prisoner with the Earl of Derby at Latham, he was often brought out, and examined by several persons, especially by the vicar of Prescot, and the parson of Grapnall, and one Mr. Moor; and they brought him four articles, which unless he would subscribe to, the Earl would send him to Lancaster prison: the articles were these, viz.

First, Whether the mass now used in the church of England, was according to Christ's institution, and with faith, reverence, and devotion to be heard and seen.

Secondly, Whether Almighty God, by the words pronounced by the priest, did change the bread and wine after the words of consecration, into the body and blood of Christ, whether it were received or reserved.

Thirdly, Whether the lay-people ought to receive but under the form of bread only, and that the one kind was sufficient for them.

Fourthly, Whether confession to the priest now used in England, were godly and necessary.

These four questions were delivered to George Marsh in writing, and they bid him go into his chamber, and subscribe his answers with his own hand and come again.

Then in half an hour he returned, and delivered the questions with his answers.

The first article he denied.

To the second he returned answer as he had done before, and is here afore written.

To the third he said, that lay-people after Christ's institution ought to receive under both kinds; and that to receive under one kind only is not sufficient.

To the fourth article he said, That though auricular confession were a good means to instruct rude people, yet it was not necessary, nor commanded of God.

Then they exhorted him to leave his opinions, and said he misunderstood the scriptures, and wished him to follow the Catholick Church and do as others did.

But

But George Marsh answered, That his faith in Christ, conceived by his holy word, he neither could, nor would deny, alter, nor change, for any living creature whatsoever. And he desired them to speak to the Earl of Derby, that during his life and imprisonment his friends might be suffered to come to him and relieve him. And so they parted. And George Marsh went to the porter's lodge, where he continued prisoner till the Sunday after Easter, and then he was sent to Lancaster Gaol.

Whilst George Marsh was at Lancaster, he was laid in irons, and three several times made to hold up his hands at the bar, before the judges, with the felons.

And the fourth time in their chamber, they laid to his charge that he had said, That he knew divers gentlemen in that county that were of his opinion; and they charged him upon his allegiance to the Queen, to discover who they were. But he answered, that he never said so. Then they rebuked and threatened him, for preaching to the people out of the prison, (as they called it.)

Because he used every morning and evening to read morning and evening prayer, and the litany, in English, and to read the holy scriptures; and this he did with a loud voice, so that many people resorted under the prison-window, to hear him: and with this many were offended.

After this Dr. Cotes bishop of Chester came to Lancaster, and was there told of George Marsh; and he was desired to send for him and examine him, but would not; saying, He would not meddle with heretics so hastily. But he sent for the gaoler and reprov'd him because he suffered George Marsh to fare so well, and charged him to be more straitly kept and dieted.

And in a short time after, George Marsh was removed from Lancaster to Chester, and kept prisoner in the bishop's liberty.

The first time that the bishop sent for him into his hall, the bishop and he was alone; and the bishop asked him many questions about transubstantiation, the mass, and the receiving in one kind, in all which he could not agree with the bishop. Then the bishop exhorted him to submit himself to the universal catholic church; and when he could not prevail with him so to do, he sent him to prison again.

The second time the bishop caused George Marsh to be brought before him into St. Mary's chapel in the cathedral church of Chester, at two o'clock in the afternoon; where were also with the bishop Foulk Dutton, mayor of the city,



Dr. Wall, and other priests, with George Wenflow chancellor and John Chetham, register.

Then they caused the said George Marsh to take an oath upon a book, to answer truly to such articles as should be objected against him.

After he was sworn, the chancellor laid to his charge, that he had preached and openly published, most heretically and blasphemously, within the parishes of Dean, Eccles, Bolrom, Berry, and many other parishes within the bishop's diocese, in the months of January, February, and some other times of the year last preceding, directly against the Pope's authority, and catholic church of Rome, the blessed mass, the sacrament at the altar, and many other articles.

Unto all which the said George Marsh in sum answered, that he neither heretically nor blasphemously preached or spake against any of the said articles, but simply and truly, as occasion served, (and as it were thereunto forced in conscience) maintained the truth touching the said articles; as (said he) all you now present did acknowledge the same, in the time of King Edward the Sixth.

After this they examined him severally to every particular article: to which he modestly answered, according to the doctrine publicly taught in King Edward's days. And the register entered his answer; and so the court arose, and George Marsh was returned back to prison.

About three weeks after, George Marsh was brought again into the aforesaid chapel, before the bishop and others. Then the chancellor made a long speech concerning the bishop's care of his flock, to keep it from being infected with a scabbed sheep, and the like: which ended, then he read his former answers at his last examination; and at every one he asked him, whether he would stand to the same, or no?

To which George Marsh answered, yea, yea.

How say you then to this, says the chancellor? In your last examination, among many other damnable and schismatical heresies, you said, that the church, and doctrine, taught and set forth in King Edward's time, was the true church, and the doctrine of the true church; and that the church of Rome is not the true catholic church? I said so indeed (said Marsh) and I believe it to be true.

Here others took occasion to ask him, (since he denied the bishop of Rome's authority in England) whether Linus, Anacletus, and Clement, that were bishops of Rome, were not good men? He answered, yes; but (said he) they claimed no

more

more authority in England, than the archbishop of Canterbury doth at Rome.

Thou art an arrogant fellow indeed, (said the bishop.) In what article is the doctrine of the church of Rome repugnant to the doctrine of Christ?

I pray my Lord, (said Marth) do not judge me arrogant, for I stand upon my life and death. As concerning the disagreement of doctrine, the church of Rome erreth in the sacrament: for where Christ in the institution thereof did as well deliver the cup as the bread, saying, Drink ye all of this; and St. Mark reporteth they did all drink of it: in like manner St. Paul delivered it to the Corinthians; and in the same manner it was used in the primitive church for many hundred years. Now the church of Rome doth take away one part of the sacrament from the laity: wherefore, if I could be persuaded in my conscience by God's word, that it were well done, I could gladly yield in this point.

Then said the bishop, *Non disputandum est cum hæretico,* (that is, There is no disputing with an heretic.)

Then were all his answers read, and he asked, if he would stand to the same, being all full of heresy; or else forsake them and come unto the catholic church?

He said, That he held no heretical opinion, but utterly abhorred all kind of heresy; and desired the people to bear witness, that in all articles of religion he held no other opinion than what was by law most godly established, and publicly taught in England at the death of King Edward the Sixth. And in the same pure religion, and doctrine, he would (by God's grace) stand, live, and die.

Then the bishop began to read the sentence of condemnation; and when he had read about half way, the chancellor called to him, Good my Lord, stay; for if you proceed any further, it will be too late: and so the bishop stayed. Then several priests and ignorant people called upon Marth very earnestly to recant. And one Pulley, a shoemaker, said to him, For shame, man, remember thyself, and recant. And they bad him kneel down and pray, and they would all pray for him: so they kneeled, and he desired them to pray for him, and he would pray for them.

Then the bishop asked him again, Whether he would not have the Queen's mercy in time? And he answered, he did gladly desire the same, and did love her grace as faithfully as any of them; but yet he durst not deny his Saviour Christ, for fear of losing his everlasting mercy, and incurring everlasting death.

Then the bishop put on his spectacles, and began to read forward his sentence above five or six lines; and then the chancellor with a sneering smile, called upon the bishop again to forbear, for if you read one word more, all is past, and no relenting will serve.

Then he did forbear; and said again to Marsh, How sayest thou, wilt thou recant? And many of the priests and ignorant people called upon him to do so, and to call to God for grace; and one pulled him by the sleeve, and bid him recant and save his life.

To whom he answered, I would as fain live as you, if in so doing I should not deny my master Christ, and then he would deny me before his Father in heaven.

Then the bishop read the sentence to the end: and said to Marsh, Now I will no more pray for thee than I will for a dog. But Marsh answered, he would pray for his Lordship.

Then he was delivered to the sheriffs of the city, who carried him to the Northgate prison, where he continued in the dungeon unto the day of his death.

Upon the 4th of April, 1555, George Marsh came out of prison with a book in his hand, and a lock on his leg, and was led to the place of execution near Spittle-boughton. And the deputy chamberlain of the city of Chester shewed him a writing with a great seal to it, and told him it was the Queen's pardon for him, if he would recant.

Mr. Marsh answered, That he would gladly accept the same (for he loved the Queen) but so far as it tended to pluck him from God, he could not receive it on that condition.

After that George Marsh began to speak to the people, shewing the cause of his death, and exhorted them to stick to Christ: but one of the sheriffs said to him, George Marsh, we must have no sermoneing now. To whom he said, Master, I cry you mercy. And so kneeling down, he made his prayers; and stripped himself to his shirt, and was chained to the post, having a number of faggots under him, and a cask like a firkin, with pitch and tar in it, hanging over his head.

And because the fire was unskilfully made, and the wind drove the flame to and fro, he suffered great extremity in his death; which notwithstanding he endured very patiently.

And when he had been a long time tormented in the fire without moving, having his flesh so broyled and puffed up, that they that stood before him could not see the chain where-  
with

with he was fastened, and therefore supposed he was dead, he suddenly spread abroad his arms, saying, Father of heaven, have mercy upon me. And so yielded up his spirit into the hands of the Lord.

Whereupon many of the people that were present said, He was a martyr, and died wonderfully patient and godly.

---

## CORRESPONDENCE.

---

### A LETTER TO A FRIEND.

---

Dear Friend,

AS I have just finished the labours of the day, I feel myself disposed to take a retired walk. I know you are a lover of solitude, therefore I shall flatter myself with the pleasing thought of having your company. Let us then step aside from the occupations of animal life: and let a more exalted set of employments engage our attention. Let us withdraw from human society, that we may find ourselves under the more immediate regards of our Maker.

I trust, my friend, if for a few moments we resign the satisfactions of social intercourse, it is to cultivate a correspondence with the condescending Deity, and taste the pleasures of divine friendship.—What is such a state, but the very suburbs of heaven? What is such a conduct, but an antepast of eternal blessedness?—We will now, my friend, suppose ourselves retiring from the shop, and walking up a small verdant croft, on the right hand is a row of stately elms, on the left a row of thriving firs; at the top of the close, where we will suppose we are now arrived, grows a small hedge, with a little plantation on the left, edged round with box, and within, are different sorts of trees, dressed in their leafy robes, and gemmed with blossoms; which make it very pleasing to the curious and gazing eye. Also the bank is decorated with flowers of various hues. On the right there is a border edged with box, and ornamented with trees and flowers, most splendid and delightful.

delightful. But methinks the gravel-walk invites our feet, and the beautiful scene allures our eyes; so my friend we will pass on: please to turn to the right you will see a nice fish-pond; we will suppose ourselves standing on the brink; observe how the banks of the pond are decked and adorned with variegated flowers. See how they shine in the water, how beautiful they appear: and at each corner a small plantation thick set with bushes, trees, and beautified with painted flowers of dissimilar colours. Now my friend, if you please, we will proceed on the gravel-walk which leads up to an alcove; on each side the walk, is a parterre, whose flowers yield an odoriferous perfume, which makes it very agreeable indeed. Here we will seat ourselves in this fair alcove, because it is a pleasant place and stands on an eminence, and affords a delightful prospect through the whole enchanting scene. But we will dismiss this subject. Yet, I think we cannot with propriety, without offering a song of praise to our kind Creator, for his goodness towards us. If it be agreeable to you, we will join in singing the following lines.—

“ With willing heart and active hands,  
 “ Lord I would practise thy commands,  
 “ Improve the moments as they fly,  
 “ And live as I would wish to die.”

Now, my friend, we are in a secret place, retired from the noisy and busy scenes of the world, where all is calmness and serenity. What shall we fix on for the subject of our present meditation? Methinks, I hear you say, “The joys and pleasures of a religious life:” yes, replies my soul; for what can be more advantageous to us while in a world of trouble like this, than to meditate on the joys and pleasures which the religion of Jesus Christ communicates to every one that is interested in the blessings contained in the glorious gospel of the blessed God. I rejoice that you have chose so delightful a theme. I perfectly agree with you, for I know

“ ’Tis religion that must give  
 “ Sweetest pleasure while we live,  
 “ ’Tis religion must supply  
 “ Solid comfort when we die;  
 “ After death it’s joys shall be  
 “ Lasting as eternity.”

I have formerly with the world accounted the life of a christian a melancholy life, and the ways of holiness only unpleasant

unpleasant paths. But now I see they have hidden manna which the world knows not of, glorious joys which strangers to religion do not meddle with, and the closer and exacter we walk, the fuller and sweeter are our joys. Yes, my friend, I dare say you have experienced the truth of this as well as your friend; when religion is lively in our own souls, then are we the most joyous and happy. And also, when we feel those lively sensations of God's love shed abroad in our hearts; we can converse with him under the endearing character of Our Father. What an honour to be children of God! O my friend, well might the holy apostle break forth in rapture, and cry, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and it doth not yet appear what we shall be: but we know that when Christ, who is our life, shall appear we shall be like him, for we shall see him as he is." Arrayed in all his beauty, whom our eyes shall see for ourselves and not another. Yea, we may now behold him by faith, at the right hand of the Majesty on high as our representative, pleading our cause, exercising his mediatorial office in our behalf. Methinks, like expiring Stephen, I see Him standing ready to receive our petitions and to intercede for us.

"He ever lives to intercede  
 "Before his Father's face;  
 "Give him, my soul, thy cause to plead,  
 "Nor doubt the Father's grace."

What a source of joy is this! how pleasing to reflect that we have not an High-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin; therefore he knows how to feel for us, and is able to succour us when we are tempted. Yes, my friend, I have experienced this, to my own soul's satisfaction and comfort: yea, when storms of adversity and trouble have rose, this has been my only refuge; to cast my burden upon the Lord and he has sustained me. He has heard my prayers, answered my requests far above and beyond what I could ask or think;—as the poet observes

"Beyond thine utmost wants,  
 "His love and power can bless;  
 "To praying souls he always grants  
 "More than they can express."

What

What a privilege, that such unworthy creatures as we, are admitted to a throne of grace. Yet how backward we often are in approaching the mercy seat, though we know they are often the sweetest moments we enjoy. 'Tis here our heavenly Father gives us some special intimations of his love and favour, which far exceed all the joys the earth can afford. We can now say with Augustine, that eminent saint of God, "Oh! how sweet it is to want our former sweetness!" It is now our rejoicing to be without our former joys, for now we can see there is a heaven (as it were) in the way to heaven; and that one look of faith, one smile of Christ, one glance of heaven, one grape of Canaan, one glimpse of our crown of glory, yield more sweetness, comfort, and content, than all the pleasures and delights the world has in it.—Yea, the very gleaning of spiritual joy, is better than the vintage of carnal delight, especially when we consider the noble prospects it presents to our view. When we recollect what mansions of rest, what seats of bliss, what thrones of honour, what crowns of glory await us: and above all, what blessed society we shall then have. Oh! how ravishing the thought! for if the Lord gives us so choice a mercy for our earnest, how rich a blessing shall we have for our inheritance.—Truly we may say with the apostle; eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what good things the Lord hath laid up for them that love him. Let these glorious considerations, and these delightful prospects, my friend, excite us to press forward, amidst the troubles and difficulties we may meet with here below. It will be but a little while and we shall go whence we shall not return: a few more struggles, a few more journeys will land us safe on the celestial shore. Then, as once observed by a pious christian, "God will wipe away all tears, "turn every holy desire into an embracement, every prayer "into a song of praise, every sigh into an hallelujah, every "tear into a pearl, every stone of reproach into a diamond, "in our glittering crown, reflection into possession, faith into "vision, hope into fruition, the glass into face." Then, my dear friend, we shall enjoy a more intimate and improving fellowship with our blessed Jesus, whom now, unseen, we love. And also fully experience the truth of what the wise man asserts; "all her ways are ways of pleasantness, and all "her paths are peace."

From your cordial friend, and lover of peace and truth,

S. T.

H—e, June 2, 1799.

76

*To the Editor of the General Baptist Magazine.*

SIR,

IF any of your learned correspondents will be so obliging as to reconcile the following seeming oppositions in scripture, viz. Hebrews, chap. 1. ver. 8. where the Father is represented as addressing the Son, in the following manner; "Thy throne, O God, is for ever and ever." But St. Paul in his first epistle to the Corinthians, chap. xv. ver. 24, speaking of Christ, says, "When he shall have delivered up the kingdom to God:" and again, ver. 28. "Then shall the Son also himself be subject unto him that put all things under him; that God may be all in all." And also the following words of David to our present times, viz. Psalm xxxvii. ver. 25. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread;" but in our days it is said there are many instances of the children of righteous men not only begging their bread, but are in want of clothing. It will gratify their friend, and oblige

Your humble servant,

T. J.

*To the Editor of the General Baptist Magazine.*

SIR,

A SOLUTION of Amos iii. 6. from any of your able correspondents, will be kindly received

By your's, &amp;c.

T. J.

*To the Editor of the General Baptist Magazine.*

SIR,

IF you think the following lines, which were written chiefly for my own improvement, will be useful in your valuable miscellany, they are at your service. May the ideas concerning Time and Eternity, which these lines express, be impressed on the mind of every reader!

MINIMUS.



THOUGHTS ON THE DEATH AND FUNERAL OF  
MAGNUS.

————— the man  
Is yet unborn who duly weighs an hour.      YOUNG.

=====

MAGNUS was a man born of wealthy parents, at whose decease he became possessed of a considerable estate. His station in life naturally led him to be more immediately acquainted with people of equal rank with himself; and too much restrained him from those in the humble walks of life. His ancestors were Dissenters, who enjoyed salvation through Christ; and who bequeathed that, for the support of their Redeemer's interest, which will immortalize their name. But Magnus, to choose a more fashionable religion, forsook the good old way of his forefathers, and walked all his days with religion in silver slippers. Since these Gentlemen Cavalry have been raised, he has been a commanding officer. He was remarkably fond of martial manœuvres. But his chief delight was, that indulgence to which the apostle so evidently alludes, and which he so severely condemns. 1 Cor. xv. 32. Phil. iii. 18, 19. By this, he became uncommonly corpulent, and was attacked with the symptoms of that disorder which terminated in his dissolution.

He now lies a lifeless corpse, numbered with the dead; and the place which knew him on earth will know him no more.—His riches are left to another. His easy chair remains empty. His goblet rests on the shelf. And his departed spirit, driven from its corpulent seat, has entered into a boundless eternity; and, as a prisoner at the bar, it must appear before the Judge of all the world, to receive for the deeds done in the body. Important thought!

How shocking must thy summons be, O death!  
To him that is at ease in his possessions;  
Who counting on long years of pleasure here,  
Is quite unfurnished for that world to come!  
In that dread moment!

But, stay—who made me a judge?—I forbear, and turn my thoughts towards another.

From this alarming providence let me address myself. I have a soul immortal, to be saved or lost for ever! First, by  
this

this visit of death, I am taught the vanity of all human greatness!—How applicable to this world, and the empty pursuits of men, is the declaration of the wise king of Jerusalem: “Vanity of vanities, saith the preacher, vanity of vanities, all his vanity.” And yet, man, vain man, thinks himself wise, thinks himself great. But, as surely as foolishness is bound up in the heart of a child, so also is vanity in the heart of man. His desire is continually after vain things: a lover of pleasure more than a lover of God. In all his self-pleasing concerns and engagements, in all his possessions and attainments, he feasteth on vanity: he soweth the wind, and reapeth the whirlwind. Hosea, viii. 7.

How frequently does the vain-imagination of man’s heart discover itself: in every situation in life, and amongst all orders of men! The strolling beggar has a something which is his boast. The meanest peasant of the village, admires his athletic, well-proportioned body, and glories in his strength. The man of letters, too often glories in his learning: he looks, from the imaginary summit of his knowledge, with disdain upon his illiterate fellow-creatures, and is puffed up. And, how frequently does he, whom Providence has favoured with a large share of worldly possessions, indulge his proud heart to boast it’s greatness, and think himself something more than man: as he walks, he feels himself aggrieved, if every one who passes by does not bow to him; nor will he ever be satisfied, so long as he can see a Mordecai sit in the gate.

Besides these, how many thousands are there, who rejoice in iniquity; who dare one another to the greatest lengths in sin, and openly bid defiance to Jehovah. Some in blasphemies, others in gluttony, drunkenness, extravagance, debauchery, &c. &c. and he who goes farthest into iniquity, is carested as a lad of heart, and has the loudest applause.† Such is the vanity, and such the depravity, of the heart of man. And, they, who are not so flagitious in their crimes, nor extravagant in their desires, are possessed of vanity. These have depraved minds. These glory in self; though to appearance, in a less degree: “Every one of them is gone back; they are altogether

† I once was eye and ear witness to this awful truth. Two men who were valiant in iniquity, sat drinking at a public house, and occupied above half an hour, before a wondering company, to know which of them could swear the most and greatest oaths!!!

become filthy: there is none that doeth good, no not one.' The heart of the natural man is filled with every species of abomination. Mat. xv. 19.

And how extensive is the boundary of these corrupt desires! It reaches to the end of life! Except grace take possession of the heart, man will aspire after vanity until he fall into nothing. And when death has laid him breathless on his couch, his survivors, unmoved at the relentless hand of the ghastly foe, and still possessed of a principle of pride, determine to make another show of greatness; and to let new honours accompany him to his tomb.—But here the pride of man is stayed. This is his utmost bound—this is the end of human greatness. His glory is changed into corruption: his grandeur, his honours, his attainments, his possessions, his every thing leave him, and he becomes a putrid mass.—If this be all, how vain and thoughtless are the sons of men! They spend their money for that which is not bread, and their labour for that which cannot satisfy the soul! May I learn, by the folly and weakness of others, to set a proper estimate on the things of time; to “use this world as not abusing it;” to remember in all my concerns that, “the fashion of this world passeth away.”

Secondly, by this visit of death I am taught, the necessity of being prepared for an eternal state.

How seldom do mankind think upon this subject! What thoughtless wretches we are! We indulge our imagination to feast itself on the promises of happiness in years to come, regardless of death and eternity. Little do we think of the hasty strides of death; that restless foe; that implacable enemy to human peace. How certain is his visit! Well may it be said, “as sure as death:” his dart will strike through all our vitals. Are these things so? and are we thoughtless, unprepared? Perhaps, we may be roused from supineness, by an unexpected stroke of death on some near friend; and then we think to watch his motions, and stand prepared; but if we do not perceive his approach to us, like the spendthrift in the fable, we form a false conclusion and deceive ourselves. Deluded creatures!—How often have I gazed upon a sundial, and upon the face of a clock, to discern the flight of time; but, my sight, weaker than my resolution, has become jaded and relaxed; and I have been obliged to desist without perceiving the advance of day. Shall I therefore conclude that time is at a stand? How extremely absurd. Then, let me remember, neither is death. Every pulse brings him one

nearer to me. His motion, like that of a ship to passengers who are unaccustomed to the ocean, when sailing on a smooth sea, is almost imperceptible. But, soon he arrives, invades the heart, and lays the vanquished lifeless! An awful instance this which excites my thoughts. He was a man possessed of wealth; his countenance promised health and longevity; and his time, to the age of man, had years and years in store. But death arrived, touched him with his poisonous dart, and now, where is he? What an important lesson is this! Soon he will arrive to me, to thee, to all. And then, farewell vain world, and all ye joys of sense. Hail, thou vast and boundless abyss, eternity. Here must our souls reside for ever, and know no change: happiness or misery, extreme and endless, must inevitably be the lot of all mankind. If this be the case, if there be an eternity of happiness and misery, shall I be diverted with the baubles of a day? Shall I, who am bound for eternity, pursue pleasure, pride, or perishing riches? Shall I live in thoughtless ease, unconcerned about my future state? God forbid. From this time, may it be my first concern to secure the happiness of my immortal part; lest the Son of Man come in a day when I look not for him, and cut me asunder, and appoint me my portion with hypocrites and unbelievers. Let me now be more conversant with death; and more firmly persuaded of the vanity of all earthly things. But above all, let me be more intimately acquainted with my own heart, that I may know the truth concerning my state.—Here I discover depravity and guilt: I am carnal, sold under sin—by nature I am a child of wrath; alienated from, and an enemy to God by wicked works. As a sinner I am condemned for my offences, excluded the kingdom of heaven, and exposed to everlasting misery. Nor is this my state only. It is the state of all mankind: the same unerring word declares, *the whole world lieth in wickedness*. 1 John, v. 19. O wretched state! O vain and helpless man! Whither shall we go for safety, or from whence shall we obtain deliverance? All our efforts are fruitless! We are all undone.—But Oh! I hear of a Saviour whose sympathising breast felt all our woes. A Saviour who died for sinners; who bore our sins in his own body on the tree; who *died for all*. Charming doctrine. This is a cordial to my sinking soul: it raises from a state of nature, and proleptically my heart. I cannot doubt its truth: it is the unerring word of God, corroborated by the friends and foes of eighteen hundred years. It is plain and copious, freed from dark  
ellipses

ellipses and Grecian syncopes, every sentence and every letter are full. † Christ died for all. Then, upon this I will rest; he died for me. This arms me against the fear of death: this takes away all that is terrible in dying. This opens to my view the glories of immortality, and whispers in my ears, they shall all be thine.

Sept. 24, 1799.

A LETTER TO MR. J. S. FROM A JUNIOR BROTHER IN THE MINISTRY.

My dear brother,

MUCH has been said from the pulpit, as well as published from the press, about the high importance of the Christian Ministry: but when it's vast and solemn importance is really felt; when a minister in good earnest sets about watching for souls, as one that must give an account unto an heart searching God, and has strong desires to do it with joy and not with grief: he finds it to exceed whatever the most eloquent tongue can express, or the most learned pen describe.

There are two circumstances which are continual sources of pain and grief to my mind, and which I should be very thankful to have your free and candid thoughts upon; as you are much older, and more experienced in the ministry than myself.

One circumstance to which I now refer, is the frequent turning away of some, who, to use the apostle's expression, did once "run well." They had escaped the pollution that is in the world through lust; their faces were set Zion-wards, and Jesus and salvation were the joy of their hearts all the day long. But alas! in a little time, I begin to see them weary of running the christian race; the filth and pollution of a wicked world begins to stain their garments; their faces are turned again towards Egypt, and perhaps the song of the drunkard is become their delight.

† Here the writer alludes to those parts of it, which express the certainty and extent of the death of Christ.

The

The other circumstance is the backwardness of great numbers who sit under the preaching of the gospel, to embrace by faith, the Almighty Saviour therein exhibited. Year after year elapses with many, and they are in the kingdom of darkness still. The god of this world finds one means or another to blind their eyes, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." These circumstances, my dear brother, are very affecting to every observer who has "tasted that the Lord is gracious;" but oh how much more affecting must they be to one who has received a charge from God, to "preach Jesus Christ; warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Such queries as these frequently arise in my mind on the above occasions. Is not the cause of all too much within myself? Have I not failed in setting before the former, suitable motives to keep their souls alive to God? Have I given them sufficient warning of the various dangers to which they stood exposed? Have I followed them when declining from God, saying unto them in his name, "Return unto me, and I will return unto you, saith the Lord?"

Again, have I sufficiently laid before the latter, the dreadful nature and tendency of sin; and opened to their awakened eyes the horrid gulph of destruction into which they are going to plunge themselves? Have I faithfully set before them the amazing love of God, in giving his Son to die for sinners; that believing sinners might live eternally; and, as an ambassador for Christ, prayed and "besought them in Christ's stead, to be reconciled to God?"

Such queries as these, my dear brother, with many others connected with them, are weighty and serious; and though I trust I can humbly say in the presence of God, I have been endeavouring to "save myself and them that hear me;" yet when I look at the little effects which are produced, fears arise, lest I should fail of discharging my duty and delivering my own soul; and I cry out under a deep sense of the infinite importance of the work in which I am engaged, "Who is sufficient for these things?"

That you, and I, and all the dear ministers of Jesus Christ, may constantly feel our sufficiency to be of God, is the fervent prayer of

Your affectionate brother in the bonds of the gospel,

E\_\_\_\_\_

Oct. 24, 1799.

## LETTER FROM MISS J. K. TO A FRIEND.

Dear Friend,

I AM not forgetful of my promise to write to you, and might have embraced an opportunity sooner if indisposition had not prevented. I truly sympathize with you in the trial you sustain in your dear husband's precarious state of health; I make no doubt but it is a close exercise to your mind. Look to the book, my friend, that is able to save. To get our own will wholly subject to the divine will, is what we want; and to meet trying dispensations in a right disposition of mind, divested of hurtful reasonings, is what I want to learn more fully. The Lord cannot err; and if the nearest friend or relative is taken away, it may be just at the time when best prepared for his great change. I know we shall feel at these things, neither is it inconsistent with a real devoted christian, provided the will of God takes place. I shall be happy to hear from you, tell me your mind, and how your husband's health is. It is well, my friend, to get equipped with the whole armour of God, to meet every conflict in the strength of omnipotence. I have myself been much exercised of late, which has caused heaviness for a season; nor has the enemy been wanting in this hour of trial, to assault me with wanderings and unprofitable reasonings, which have a tendency to distract the mind, and lead into perplexity. The way to the kingdom of heaven is a narrow way; but not so strait, but we may get into it, and keep it too, through the exercise of faith, watchfulness, and prayer. It is true the christian meets with many oppositions, and self often proves the greatest enemy. Courage is necessary, to press through a crowd of difficulties that may beset us in the warfare. May the Lord bless you, shine upon your soul, and enable you, as well as me, to cast our burden upon him who is able to sustain us. With kind love to your dear partner, who, if the Lord is about to take him, I have not a doubt will, with many others, leave a joyful testimony behind him of the uttermost salvation,

I am your affectionate friend,

J. K.

*To the Editor of the General Baptist Magazine.*

SIR,

DID the apostles of our Lord Jesus Christ observe the first day of the week as a day of rest, and sacred to the worship of Almighty God, and the holy ordinances of the gospel; or was it appointed to be observed instead of the Jewish sabbath in after ages, when Christianity itself became established by the princes of this world? If you, Sir, or some of your learned Correspondents, would be kind enough to give us some information upon this subject through the channel of your useful miscellany, I hope it would be acceptable to your readers in general, and peculiarly oblige

Your constant reader,

W.

Oct. 8th, 1799.

*For the General Baptist Magazine.*

SIR,

The following is the substance of a letter sent to a friend, who is very aged and very disconsolate, who has long been a mother in Israel. If you think it admissible, shall be glad to see it in the Magazine.

Dear Sister A.

I SIT down to write, but what shall I write? All flesh is as grass, and all the goodliness thereof as the flower of the field.—The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Doth not that word tell us, that “in the world ye shall have tribulation.” Then, so far, we prove it true.

I have lately thought much on the words of Jesus, Luke xxi. 16. 19. Ye shall be betrayed by parents, and brethren, and kinsfolks, and friends, &c. Not one enemy, but all friends. This must be trying indeed! But among all your griefs, I hope this is not yet the case with you. However, if it be, there is one friend, two friends, yea, three friends, who will not forsake you. The Father, the Son, and the Holy Ghost. This is a strong three-fold cord. This is as strong as a cable rope. If this fail—“The pillared firmament is rottenness,



and earth's base built on stubble." O! sister A. let us keep fast hold on this cord, and all the devils in hell can never hurt us. But if we let this go, what can we lay hold on, which will save us? I hope you do keep hold on this; but you think it tedious to be so long in this sea of troubles, and want sadly to be on shore. You are now and then enabled to lift your head above the waters, and to see the promised land, and to see it at no great distance, and have a strong desire to be in it; but down you sink again into this ocean of troubles, and your hopes are ready to give up the ghost, while all his billows roll over you. Well, sister A. there is a promised land; and your great Pilot will conduct you to it. None of the crew in the ship in which Jesus slept, perished in the waters, though they were all terribly afraid of it. He could say, "Peace, be still." And immediately there was a great calm, and soon he brought them to the desired shore. So in a little time it will be with us. Let us then

Take his advice; on him rely;  
And we shall never, never die.

Barton Hymns cxcij.

God doth not deal with us as he did with Moses. Deut. iii. 21.—He besought the Lord that he might go over and see the good land which was beyond Jordan. But the Lord was wroth with him, and would not hear him; and bade him speak no more to him on that subject; and flatly told him, that he should not go over that Jordan. But we have no such denial. We are encouraged to press forward. We are exhorted "fear not, little flock, for it is your Father's good pleasure to give us the kingdom." The Captain of our salvation is gone to prepare a place for us, and has assured us that he will come again to receive us to himself; that where he is, there we may be also. Then be not faithless but believing; for he hath said, "I will not leave thee, nor forsake thee."

I have not time to enlarge, nor is it prudent to say much about myself. But I sometimes fancy my troubles to be such as few undergo. I am almost in the situation of David, when he complains, False witnesses did rise up, and laid to my charge things which I knew not; they rewarded me evil for good, to the spoiling of my soul. Psa. xxxv. 11, 12. But what need I fear, if my own conscience be quiet? If that bear testimony to the integrity of our intentions and conduct, all the false witnesses in the world will soon be ashamed and confounded. Their evidence may trouble us, but it will not  
condemn

condemn us. But, have not I already said, ye shall be betrayed, &c.?—But there shall not a hair of your head perish, in your patience possess ye your souls. Are your poor grey hairs all numbered, sister A? And will not he who numbers your hairs take care of your soul? He who clothes the grass, will he not feed his children? He that spared not his own Son for our sakes, will he not bring us to glory?—But, all things work together for good to them that love God. And if you had not loved him, you would never have done so much, and suffered so much, and so many years for his name.—Then these troubles are to work for our good. However bitter to the taste, and painful in the operation; let us take them as medicines from the hand of the great Physician, and humbly say, “The cup which my Father hath given me, shall I not drink it?” yes! and drink it up, dregs and all! Not take the top and leave the bottom; not drink the sweet and leave the bitter. The bitter is the best stomachic, and will probably do us the most good.

The cup my Saviour drank for me,  
Was bitter to the last degree.—  
And shall I murmur and repine,  
Because he doth not give me wine?

Wine and a wilderness hardly agree. Pretty well if we can get water: let us be thankful for that. Heaven is the place for rest and delicacies. There we shall hunger no more, nor thirst any more. There the inhabitant shall never say I am sick, or faint, or weary, or dull, or dark, or troubled, or tempted. The people who dwell there shall be forgiven their iniquity, and God shall wipe away all tears from their eyes. O sister A. hope a little longer, wait a little longer, pray a little longer, have patience a little longer,—and all shall be well, for ever.

Till then, sister A. fare thou well!—My friend in time, and friend to eternity!—Through endless ages—fare thou well.

Z.

July 19, 1799.

---

*To the Editor of the General Baptist Magazine.*

SIR,

I beg that you will insert the following correction and explanation as soon as possible.

3 N 2

IN

IN No XVI. for April 1799, page 154, it is said, "In 1797, a new meeting-house was erected at Hugglescoat: towards this, the church subscribed about 250l." This is not accurate: it should have been, "Towards this the church, with the assistance of a few friends and neighbours, subscribed about 260l."

In a running history I expressed what I understood to be the truth, in general; without thinking it necessary to descend to minute particulars: nor was I then sufficiently informed to be accurate: I therefore said "about." I do not now know what the friends and neighbours subscribed; nor does any body else. There was upwards of 25l. collected at the opening of the meeting. But who gave, and what; it is impossible for me to say. I am however informed, that the whole which was collected, was, 234l. odd. I laid the carriages at about 25l. But I am informed that Hugglescoat people lay them at about 30l. Then the whole subscription must be about 264l.

This was done for the whole church of Barton and Hugglescoat, and not for Hugglescoat alone; though the money, &c. was all laid out on Hugglescoat side.

S. D.

N. B. The man who works for nothing and finds himself, need never want employment; for when he has done a job to the best of his ability, if it don't just please every body; he must do it over again at the same price: and he may think himself extremely happy, if they do not at last turn him off with a bad character.

---

*To the Editor of the General Baptist Magazine.*

SIR,

If the following hints promise any utility, when communicated to the public through the medium of the General Baptist Magazine, they are at your service.

BUT little can be expected from the writer of the following observations, as he has but little learning, and very little leisure: but when I find a scanty space which is not swallowed up in the vortex of avocation and care, I sometimes employ it in looking about in the religious world, at some of the various systems which have gained credit amongst men. I must ingenuously confess, that upon investigating the

the worth of different systems as well as I am able, I am decidedly in favour of the General Baptist cause, especially in the new connection. When I view their scheme of doctrine, the organization and government of their churches, &c. I imagine myself transported back seventeen hundred years, and fixed amongst the first planters of Christianity. But I am not so tenacious and partial, as to suppose every thing amongst them is guided by infallibility, and written with sun beams. Errors and defects will incorporate with every system formed by men uninspired; even when they have concentrated the accurate thinking, the deep penetration, and the progressive improvement of ages. Amongst other defects I have long observed one, which is now generally seen by the people with whom you are connected, and that is, that little or no attention has been paid to the cultivation and improvement of men, whose piety and genius promised utility in the sacred work of the ministry. I am persuaded the best cause in the world has suffered much injury on account of this omission, and if it be continued, will suffer more, in proportion as society advances in intelligence and taste.

It is granted, that success has attended the labours of some who were without learning; but the piety of their lives, their indefatigable industry, and the glorious truths they delivered, under the smiles of heaven, account for their conquests over the hearts and lives of men: but, if truth delivered in a very imperfect manner, triumphed over opposition; what may be expected when it is presented with that perspicuity, order and pathos, which cultivation will supply. I think it is no argument against the necessity of learning, that some, forty years ago, succeeded in converting souls without the advantages of it; the present time is very different from what it was forty years ago, and requires more dexterity of address to gain attention, and consequently to inform the judgment, and interest the feelings of men. God forbid that any of your ministers should sacrifice truth to popularity, and advance pliant doctrines to avoid the frowns and gain the smiles of their hearers. God forbid that their learning should puff them up with pride, and lead them into the pulpit to talk sublime nonsense, to use great swelling words of vanity, and conceal truth in clouds of darkness: these are errors, more pernicious than the absurdities, the vulgarisms, and incoherencies of an uncultivated ministry. Truth must be delivered with plainness, whether men smile or frown. But it is certain, that unless we keep pace in some measure, with the pro-

progressive refinement of the age, we shall be mortified with deserted sanctuaries, and a dying cause.

I rejoice with you, and many others, that the General Baptists are at length awaking from their long slumbers, and begin to see the necessity of giving promising young men some assistance, to qualify them for the important work of the ministry. If the institution recently formed, be established upon a permanent foundation, I trust it will in time, raise their interest to a degree of respectability unknown before.

I understand the undertaking has met with opposition; at this I grieve, but do not wonder: I grieve, because the opposers speak evil of the things they know not: I do not wonder, because institutions of this kind have been, and are, grossly abused; till they are become seminaries in which the pupils learn, Latin—Greek———*vice*; and turn out many, who, so far from adorning the pulpit, are a disgrace to any thing that wears the shape of a man.

If, Sir, your academy were ever likely to resemble these, it should have my hearty opposition; if your's promiscuously admit the professor and the profane, and pay no more attention to Christian experience and genuine morality, than is paid to these in some theological schools, your institution will be a curse to mankind; and the sooner it sinks into oblivion the better. I am happy to think, the precautions and regulations you have adopted, will operate to prevent corruption and abuse; and I believe, if these regulations were known by your people in general, their fears and prejudices would vanish away; and they would rejoice in the advantageous situation, in which some of your young ministers are placed.

Will it however be amiss to drop a caution here, lest some should expect too much from this institution? I suppose some will raise their expectations unreasonably high, and because these expectations are not fully gratified, they will doubt, or deny the utility of the undertaking; or in other words, because every thing is not done, they will suppose nothing is done, and decide like the men of the world, who, observing the defects of pious men, condemn them as wicked, because they are not perfect as angels.

Every competent judge knows, that no great things can be reasonably expected, in the short space of twelve or eighteen months: an acquaintance with the first rudiments of sacred learning is all that can be gained in so short a period; it may be expected that they should return with these fundamental acquisitions, and with ability to raise a structure upon the found-

foundation which has been laid. We may view them as trees brought through the rugged winter, now produce the buds, which must be matured to bloom, and fruit by time. Your people then must not expect, that when the young minister returns to his friends he knows every thing. Is it likely, that a young man who goes to the academy at the age of twenty-two, and continues there twelve months only, should be forty years old upon his return? Much indeed depends upon his conduct in the future part of his life; piety and industry should mark his character, if he wish to extend the sphere of his usefulness to an honourable degree: and, with submission I add, that much is depending upon the conduct of the people towards him, and towards all other ministers who have not the advantages of academical assistance.

If a person be ever so much attached to books and study, and have no time for either, we may expect as much improvement, as when we furnish a friend with a garden and skill to cultivate; but, alas! we allow him no time for cultivation. This I fear has been too much the case with some of your churches; and I do earnestly recommend it to them, to consider what can be done with propriety, to loosen their ministers a little more from the cares of this distracting world, that they may have a little more leisure for study and visits.

*(To be continued.)*

---

*To the Editor of the General Baptist Magazine.*

SIR,

WE have now a very intelligent young man, a candidate for baptism, and church fellowship, who professes to be freed from the embarrassments of infidelity, by reading the letters on infidel writers, contained in the magazine under your management: it is to be wished, therefore, that the author of those letters would continue his services to the public, in that, or some other form. Which will be highly acceptable to many, and particularly to your humble servant,

A LOVER OF REVELATION.

*To the Editor of the General Baptist Magazine.*

REV. SIR,

In my opinion the following anecdote ought to be recorded, as an instance of God's truth and providence; if you think so, the giving it a place in your publication, will oblige

Yours in the gospel,

A. C. T.

Chatham, Oct. 12, 1799.

---

SOME few years ago there lived at Rochester, a pious man, who at one certain period was much reduced in his circumstances: it was then he had received a lawyer's letter for a small sum that he owed, but was incapable, *immediately*, of paying. A Christian acquaintance with whom he was in a strict habit of intimacy, happened at this time unexpectedly to call on him, whom he no sooner saw, but addressing him by name, and in a plaintive tone said, "I am glad to see you." He enquired the cause, or what was the matter? "Oh" says he, "I am in great trouble;" and then began to explain particulars. "Have you no one," said the other, "you can make free with for assistance?" "I had a friend," added he, "Mr. R—l; but I have tried him so often, that I cannot attempt it any more, and am something indebted to him now." His kind visitant wished to make his present distress matter of prayer to God, and they went into a private room for that purpose. After rising from their knees, "Now," says he, "go with me to Mr. R—l." He refused: but at length, through much intreaty, reluctantly went. When they came to the house in which Mr. R—l resided, (about half a mile distant), after the usual ceremonies of "How do you do?" the poor man's case was represented: on which, no sooner did he obtain information, than he replied, "Why did he not let me know before? He might have had what he wanted." Bidding him go home, with an assurance he should hear no more of it, for he would pay the debt. He returned, joyful and glad in heart. Now what think you of prayer? said his companion. When they came home, they returned thanks to the Lord, for giving this proof of his being not only a God that hears, but that also answers the petitions of his people.

*To the Editor of the General Baptist Magazine.*

MR. EDITOR,

It has been thought necessary by men whose genius and learning entitle them to much esteem, that in order to make Truth appear more amiable in the eyes of mankind, Fiction should be called in to give her assistance; by portraying before our sight, striking delineations of ideal characters. Of their utility, I leave you and your readers to judge, hoping that the sentence you pronounce will be just and impartial; and while I attempt, within the contracted bounds of my little sphere, to depict my subjects in an allegorical or more sober dress, you will, at the same time, be kind enough to correct or look over the slight inaccuracies you discover: or, if there should be some so open and glaring as render the piece unfit for insertion, you will peaceably deposit it's mangled remains among the sleeping dust of debilitated invalids, who have died beneath the frowns of criticism and are now mouldering away in silent neglect. How far the following piece may deserve that fate, I know not; but if it should stand the burning heat of the crucible, and be found worthy a place in your miscellany, I shall consider it as an encouragement to prosecute my designs; the fruit of which I shall send you as opportunity permits: and am with much concern about the reception of my labours,

Your's, &c.

R.

---

HAPPINESS.—A DREAM.

---

WEARIED with the fatigues of the day, and overpowered with a constant succession of painful inquietudes, I retired from the hurry of business and the reiterated noise of busy mortals, to a place solemn and sequestered, far from the haunts of the gay and thoughtless. Embowered in a deep recess, impervious to the rays of the all-invigorating sun, I reclined on the earth's rich carpet of green velvet, and began to meditate upon the chequered scenes of this life, the numerous and complicated woes to which man is exposed, and how often and fatally he finds concealed under the specious and pleasing garb of happiness, the sad fruits of disappointment and misery. Absorbed in thought, with the retrospective view of life, and trembling with fear at the future part unknown, sleep over-



came my senses, and lulled my body to repose ; while imagination, ever active, transported me into a wide and spacious plain filled with an innumerable company of people, all intent upon gaining some important object. I earnestly enquired of those passing by me, what was the cause of their haste and end of their pursuit. Some spurned my request ; and all were too busy to give me a particular account. From these I wished to turn away my feet and get out of the throng, which with much difficulty, I effected, and travelled on to a more reclusive part of the plain, where I discovered very few besides the aged, and those whose understandings had been matured by the many revolving years through which they had passed. Anxious to know what the concourse I had quitted were engaged in, I looked round for an instructor, and found at a little distance a venerable old man, on whom the snow of wintry age had fallen. The hair of his head was as white as the pure hoar frost, scattered over the leafless hedges of the desert plain ; and from his eyes darted the mingled and effulgent beams of inward peace and sweet serenity. To him I drew near, and happily found that his lovely countenance was but the faint index of a nobler mind, attuned to all the finest feelings of benevolence. His aged breast was expanded and beat high with the pulse of humanity, while his generous soul anticipated the emotions which swelled my perturbed bosom. Of him I obtained that intelligence which amply satisfied the enquiries of my mind. " My son," he said, " this place is called the Plain of Happiness ; and the croud you have left are part of her votaries, consisting of the gay and florid young. Your features indicate blooming health and youthful ardour, and it is here you will find others endowed with the same invaluable blessings, eagerly searching after an earthly good which they have, or once had, in their own possession ; but now are extravagantly squandering away, in pursuit of what lies in their own bosoms, did they but justly estimate it's precious value and inestimable worth. Virtue and peace are the constant attendants of happiness, companions indissolubly united to each other ; nor can you keep one without the other. When virtue is removed from your heart, and vice is allowed to assume her seat ; when revelry and riot, contumely and obscenity debauch your leisure hours, and licentious thoughts find an entrance, even in retired moments ; when your life is spent in drinking down the nauseous draughts of wickedness, and greedily devouring the lamentable fruits of impiety : even then, while rolling in dissoluteness, thoughts the most stinging, pains the most severe will be bitterly felt, and fatally known

to wring the soul with secret horror, and torment the mind with fears most dreadful: then happiness spreads her wings for flight, and peace attends her through the sky. O my son, keep thy feet from the paths of immorality, nor give thy passions liberty to rove in wild excursions over the painted scenes of vice." Saying this, he led me to an eminence, and bid me look through a glass that he put in my hand, which enabled me to descry the supreme good which every person in the multitude were pursuing. This, I found to be happiness: and though their opinions were widely different, and their paths endless, diversified and opposite, yet on every cheek was the flush of assurance, and the smile of immediate fruition. While I beheld the unabated avidity displayed in the searches of the young and gay, but indiscriminating part of the company, a tear of commiseration stole down my cheek to see them so careless of their reputation, and how fully bent they were upon the gratification of their vitiated tastes; believing that happiness was to be found in the destructive ways of sin and folly. Ease and dissipation were the summit of their wishes; for there they concluded the heavenly goddess must reside. But when they had reposed their bodies on the flowery banks of indolence, and slept for a time on the downy sofas of pleasure, rapacious disease struck her talons in their vitals, and waste laid hold on their property; then were they drove to the uncomfortable retreats of ignominy and shame, where remorse lifted up the iron rod of reflection. Disappointment sat scowling on their countenances, and wretchedness took possession of their hearts. At this affecting sight the tears rose in my eyes, and I could not help exclaiming, 'Oh! ill-fated and miserable mortals, how awfully deplorable is your situation, and how fatal are the effects of giving heed to the false insinuations of that delusive syren pleasure, whose paths lead to the chambers of woe, whose steps take hold on despair.' My guide had been anticipating my thoughts, and seeing the perturbation of my mind, he said, "My dear young friend, may the prospect you have had of the futility of expecting, or seeking for real happiness in sensual objects, afford you a striking and alarming lesson, and ever deter you from entering those direful haunts of vice and vanity, where the deleterious effects they produce are deadly and dangerous. Let their exemplary fate warn you from listening to the deceitful artifices of youthful folly, which, however enchanting and pleasant, unavoidably lead to the rugged precipices of anguish. Though invitations the most alluring, and promises the most grateful, are poured into your ears;

though you are called to walk in the variegated paths of pleasure, beautifully adorned with roses and surrounded with the blooming beauties of the spring: yet hearken not to her devices, nor pay attention to her calls; for her ways lead to sorrow, and her footsteps are pregnant of woe. But attend to the voice of virtue, and follow the admonitions of religion; which though they direct you to tread in a rough and uneven road, it eventually leads to the fields of undisturbed Peace, and the gardens of her companion, Happiness."— Saying this, my guide and instructor left me, when as I essayed to follow him and offer the grateful emotions of a thankful heart, I struck my hand against a tree by which I sat, and the pain occasioned by the blow being severe, it awoke me before I could offer the sacrifice of gratitude which I was going to present.

---

Our ingenuous correspondent will permit us to add, that Jesus Christ as dying for our sins, and able to save to the uttermost, is the grand, inexhaustible source of joy; that true, evangelical virtue, such as will produce real happiness in life and death, is "faith which worketh by love;" and that all genuine purity is produced and maintained by the power of the holy spirit. 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."

E.

---

## RELIGIOUS INTELLIGENCE.

---

ON Wednesday, October 2nd, a meeting of ministers of the three denominations of Dissenters, in the county of Leicester, was held at Sutton-in-the-Elms.

The Rev. Mr. Ward, of Uppingham, opened the meeting with prayer. The Rev. B. Pollard, of Quorndon, preached the first sermon, from 2 Cor. xii. 9. "My grace is sufficient for thee." The Rev. R. Jacomb, of Leicester, preached from 2 Cor. xiii. 11. "Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." The service was concluded by the Rev. Mr. Biundel, of Arnsby. The whole of the public service seemed to diffuse pleasure through the whole assembly,

assembly, which, considering the state of the weather and other circumstances, was more numerous than could well be expected. After dinner, the usual questions relative to the state of religion, and the means of promoting it were proposed, and attended to: and a letter, drawn up by the Rev. Mr. Paterfon, at the request of the last meeting, on the principles of a dissent from the church of England, was read, and unanimously approved: the same was ordered to be printed, and sold at about 2d. each, for the benefit of those readers whose leisure and other circumstances, will not allow them to peruse larger works on that subject; and it is presumed this little tract will be an useful compendium of the leading arguments urged by temperate and candid dissenters, of all denominations.

The next half-yearly meeting to be held at Hinckley, on the first Wednesday in May, 1800.

On the 8th of the present month, was opened a new meeting house, built by the General Baptists, at March, in the Isle of Ely, Cambridgeshire. The service began about 3 o'clock. Mr. William Burgess, of Fleet, in Lincolnshire, opened the worship by prayer, and reading the 84th and 132d psalms. Mr. D. Taylor of London preached, from Exod. xx. 24. the latter part. "In all places where I record my name, I will come unto thee, and will bless thee;" and concluded the meeting with prayer. Service opened again at seven o'clock in the evening. Mr. Hall of Cambridge was expected to have preached; but he not being there, Mr. Briggs of Gofberton preached, from Matt. xvi. 26. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" At this second meeting, Mr. William Taylor of Boston prayed: and Mr. Thomas Ewen, of March, read the hymns which were sung in both the services. It was a day of pleasing solemnity. The congregation was large; and we hope that the God of love will graciously answer the prayers which were presented before him, and mercifully accomplish the promises which were mentioned in the course of the two services.

On Sunday, July 21st, 1799, a sermon was preached at the General Baptist Meeting-house, in Friar-lane, Leicester, by the Rev. Mr. Evans, of Sutton-in-the-Elms, for the Sunday School kept in that place. Besides several parts of Dr. Watts's psalms, suitable to the occasion, the following hymn, written for the purpose, by Mr. J. Deacon, was sung,

in the Easter hymn tune, by the congregation: and the hymn which accompanies the original tune, given in this Number, was sung by the children.

N. B. The hymn sung by the children, was also composed and set to music, by Mr. J. Deacon, of Leicester.

*Hymn by the Congregation,—Written for the Occasion by J. D.*  
(Sung in the Easter-Hymn Tune.)

CONGREGATION.

Children come with joyful haste,  
Come, and heav'nly wisdom taste:  
Learn to read the sacred word,  
Learn to love and serve the Lord.

Hear your gracious Father call,  
See his arms embrace you all;  
Now the blessed Saviour hear,  
Come ye little ones, draw near.

Jesus once for you was slain,  
And for you he rose again;  
He for you ascended high  
To eternal worlds of joy.

Soon again to earth he'll come,  
To convey his children home,  
Then with transport they shall rise  
With their Saviour through the skies.

CHORUS.

Hallelujah then we'll sing,  
And adore th' eternal King;  
While immortal pow'rs on high  
Holy! holy! holy! cry.

CHILDREN.

Mighty angels round the throne,  
Why should you rejoice alone?  
Stay your harps,—while humbler songs  
Warble forth from infant tongues.—

CHORUS.

All on earth, and all above,  
Join to sing almighty love:  
Infants, Men, and Angels raise  
One eternal song of praise.

*Anthem, taken from the 34th, and 134th Psalms.*

Behold, now, praise ye the Lord, all ye servants of the Lord, ye that stand in the house of the Lord, praise him, praise his holy name. Lift up your hands in his sanctuary, and praise the Lord, for it is a good and pleasant thing to sing praises to our God. O praise the Lord with me, and let us magnify his name together. For praise is comely, and becometh thy servants, O Lord: therefore will I praise my God. Hallelujah.

Public collection on the above occasion 18l. os. od.

## REVIEW

OF

### SELECT PUBLICATIONS.

*An Address from the Assembly of the General Baptists, held at Worship-street, London, Wednesday, 15th of May, 1799, to the Churches which they represent, on "the respective Duties of Ministers and People." By Sampson Kingsford. 2d. D. Taylor.*

THIS is one of those valuable small Tracts, which require very little labour of reading or study; but which will abundantly reward our *practical* attention, and self-application. Short and plain as it is, we do not hesitate in saying, that, if all ministers and all professors of religion would read it with care, and conscientiously reduce it to practice, the interest of our adorable Redeemer, under the divine blessing, would soon wear a pleasing aspect, to the glory of it's great Author.

## OBITUARY.

ON Saturday, August 17th died at Difeworth, Leicestershire, Mr. Joseph Sheffield, sen. His death was rather sudden and singular. Until a few days before his decease, he enjoyed his usual state of health, when the point of a thorn or thistle fastened into his thumb; this was extricated the same night by one of the family; but by the next morning his hand was very painful, and in some degree swelled: the next day after, surgical

cal assistance was deemed necessary, but alas! it was in vain. The disorder baffled all the skill of man, and power of medicine. How pertinent our Lord's advice, "Therefore be ye also ready, for at such an hour as ye think not, the Son of Man cometh." How necessary for the professors of christianity, to keep their lamps burning, and their lights shining; that when the midnight cry is made, "Behold the bridegroom cometh, go ye out to meet him," they may meet him with joy, and not with fear.

The deceased was about seventy-seven years of age, had for many years attended upon the General Baptist preaching. His body was interred on the Monday evening following, in the Baptists' burying ground at the above place, when a funeral discourse was preached upon the occasion, by the Rev. Mr. Briggs.

Died at Difeworth, September 6th, in the 35th year of his age, James Hayes, jun. after a few days sore affliction, which he bore with great christian fortitude, becoming his profession. He had been several years a very respectable member of the General Baptist church at Kegworth; having had a lively faith in the gospel of Jesus Christ, and ornamented his profession by a godly conversation. His body was interred in the parish church-yard of Difeworth, on the 9th, and on the 10th a funeral discourse was preached at the Baptists' meeting-house, by the Rev. Mr. Pickering, from Heb. ix. 27, 28. to a very respectable audience.

The above is a very alarming instance of Divine Providence, as he was in the bloom of life. May it have a proper effect upon sinners and saints, young and old. May we all attend to the important affairs of religion, knowing there is "no work nor device, nor knowledge, nor wisdom, in the grave whither we are going."

Lately died at Wadsworth, near Halifax, Yorkshire, Mr. John Sutcliffe, we apprehend about the 50th year of his age. He had been many years a valuable member, and more than sixteen years, an useful minister in the General Baptist church at Wadsworth. His abilities were not very superior: but he delighted in the doctrines of free grace, through Christ, and possessed the good qualities of piety, meekness, and a compassionate regard for the souls of men, in a high degree. He had been, for some years, subject to a peculiar kind of fits, which not unfrequently seized him even in preaching; but as they were common, and of short continuance, he went on  
with

with his discourse, after a few minutes' interruption. After an attack of a fever which continued about a week, and which appeared to be greatly abated, he was unexpectedly seized with a fit that held him a considerable time, and after that with a second, in which he expired. Mrs. Sutcliffe died about fifteen months before her husband. They\* have left a numerous family of children; but we have abundant reason to rejoice in the evidence which is derived from their spirit and character, that they now enjoy the "rest which remains to the people of God." May their children be happy in the same Saviour in whom their parents trusted; and, walking in the steps in which their parents walked, may they, in due time, be advanced to the same uninterrupted and everlasting felicity! and may that God, with whom is "the residue of the spirit," speedily supply the destitute church with a pastor after his own heart, who will feed them with knowledge and understanding!

July 6th died, aged 82, Mr. William Evershed, pastor of the church at Horsham, in Sussex, and a Messenger of great respectability among the General Baptists. The following account of this truly venerable man, is given by his son, and by the minister who was his assistant, and is now his successor at Horsham, and in the neighbouring towns and villages.

The late Mr. William Evershed, Messenger of the Baptist Churches, was born in the parish of Barkam, near Lewes, in Sussex, A. D. 1717. He went young into a farmer's service, and never had the advantage of one day's schooling. He was of a strong hale constitution, and had a great thirst after biblical knowledge. After the usual labours of the day, he frequently studied a great part of the night: (I had something of this from his own mouth). By this diligent application, he obtained a good knowledge of theology, ecclesiastical, natural, and civil history. He preached his first sermon in the neighbourhood of Brighton in Sussex, in the year 1736. He was ordained Elder of the General Baptist church at Horsham, on the 5th of May, 1755, by Mr. Matthias Copper, and Mr. Thomas Harrison, Messengers. Pursuant to the choice of the associated churches in Kent, Sussex, and Surry, with the approbation of the General Assembly at London, he was ordained Messenger, at Horsham, by fasting, prayer, and imposition of hands, on the 28th of July, 1761, by Mr. Samuel Fry, Mr. John Geere, and Mr. Thomas Harrison, Messengers, in the presence of several other London and country ministers.



By virtue of his office as messenger, he several times visited the churches in Kent, Suffex, Surry, Hampshire, Hertfordshire, and Buckinghamshire. He continued to the last, to visit the churches, at Horsham, Ditcherling, Lewes, and Cuckfield; (these are three branches of one church) Chichester, Farnham, Godalmin, Horley, and Portsmouth.

On the 29th of last June, he set out on a journey to Lewes, preached twice, and administered the Lord's supper on the Lord's day. On his return, on the Monday, July 1st, he was taken ill of a fever, at Mrs. Browne's, Ditcherling. On Friday the 5th he had a pleuritic pain in his side; and on Saturday the 6th, this good man, whose praise is in many of the churches, went to receive his reward. He was sensible to the last. It may be said, without exaggeration, that he was a faithful and diligent preacher, and an eminent example of what he taught; keeping back nothing that was profitable to the flock; but teaching publicly and from house to house: through the whole of a long-continued ministry, he preached with fidelity and zeal among different churches, and, confirmed what he taught by a life of faith and obedience. But he now rests from his labours, and his works will follow him.

He was buried in the Dissenters' burying-ground, at Bilinghurst, in Suffex, July 11th, 1799, amidst a crowd of spectators. His funeral sermon was preached by Mr. John Dendy, the present minister of the General Baptist church at Horsham, from Heb. xiii. 7. "Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation."

Mr. Evershed left a widow and four children, three sons and one daughter. Mrs. Evershed, his widow, is since dead; and was buried in the same ground with her husband, September 8th, aged 80.

Mr. E. published three pamphlets.—A Summary View of the Evidences of Christianity, price 1s.—The Messenger's Mission: a Sermon delivered at Canterbury, July 29th, 1783,—6d. and a Funeral Sermon, for Mr. James Walker. The first of these met with considerable acceptance. A favourable account was given of it in the Monthly and Critical Reviews. We believe it may, on the whole, be said without hesitation, that few men, with no greater advantages, have risen to a higher degree of respectability in the churches of Christ, than Mr. Evershed,

SACRED

## SACRED POETRY.

### *A Hymn to the Name of Jesus.*

**J**ESUS! thou source of life, and love,  
In earth below, in realms above;  
Inspire my soul, my breast inflame  
To speak thy praise, extol thy name.

Awake, my muse, arise and sing,  
And all thy sacred ardour bring;  
In all the heights of pure desire,  
With holy love, and heavenly fire

Exalt thy theme, exalt thy lays,  
Assist ye sons of light, to praise  
Jesus the God! you 'lone can tell  
What treasures in that title dwell!

Let all that nature graceful owns  
Assist, and swell their sweetest tones;  
And in the noblest concert meet,  
That Name, that glorious Name to greet.

Great source of day, His praises shine,  
And tell to every distant clime;  
A testimony write to Him  
With every ray and lucid beam.

Shine clear ye skies, look gay thou earth,  
And brighter stars attest His birth;  
Let every creature wear a smile,  
In lands' unknown; in Albion's isle.

Let lofty cedars wave to thee,  
Who meekly bow'd, on Calv'ry's tree;  
Ye show'rs distil and testify,  
His grace descending from the sky.

Let every gale and gentle breeze,  
Breathe soft His Name among the trees;  
Each zephyr tell, it was for me  
That Jesus hung upon the tree.

Ye purling streams, and falling floods,  
Ye sighing winds, and whispering woods,  
And every bird of tuneful throat,  
Join his own free un govern'd note.

While hills and valleys catch the strain,  
And sweetly echo Jesus' Name;  
His Name shall fill the spacious song,  
His Name the endless theme prolong.

To the grand hymn all nature spake,  
And shall not man be all awake?  
For man He bled, for man He died!  
Jesus for man was crucify'd!

Kings from your thrones of state  
descend,  
At Jesus' feet submissive bend;  
He left His Father and His Throne,  
That you might reign in worlds un-  
known.

Who deep into his counsels ken,  
But most of all ye chosen-men,  
Ye heralds of the great I am,  
Proclaim the Saviour's name around  
Till the world echo's with the sound.

O for this love let Angels sing,  
In strains immortal to their King;  
With harps of gold surround his throne,  
And waken raptures yet unknown.

When shall I praise before his face,  
In hymns sublime, His matchless grace:  
Ye moments haste, O fly away,  
And bring the happy, happy day.

T. J.

### *Encouragement to Widows.*

JER. xlix. 11.

**COME** all ye Widows now draw nigh,  
Whose bosoms heave the deepest sigh;  
Let hope once more inspire your mind;  
The Lord's a husband just and kind.

When fears of want beset you round,  
And cruel threats from mortal's sound,  
Trust in the Lord, amidst your toil;  
He multiply'd the Widow's oil.

When hungry Orphans round you cry,  
And from you crave a fresh supply,  
Rely upon that God, who is  
A Father to the fatherless.

When great afflictions are your lot,  
And kindred have your case forgot;  
Let God your husband be your stay,  
Unchanging love shall ne'er decay.

Sometime ago I was solicited to preach the Funeral Sermon of a man who died of a short warning, and left a widow and seven children, many of them small, to deplore his loss. I preached from the text mentioned at the head of these lines, and when I had concluded gave them

them out. At supper, the widow and her friends enquired after the hymn, and desired a copy, which they appeared greatly to approve.

I do not suppose that it possesses any poetic merit; but if it would comfort any poor widow, and not disgrace your useful miscellany, I should be glad to see it occupy an humble corner. But this I leave to your superior judgment.

E. W.

=====  
To the Editor of the G. B. M.

SIR,

In the following lines is faintly delineated something of the Union and love that subsists between every true saint of God and his beloved Lord and Saviour; from v. Cant. viii. "I charge you, O ye daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love." If you think them worthy a place in your sacred repository, it will oblige your friend

T. G.

=====  
O haste my love, my joy, my rest,  
'Tis thee I seek, my Jesus blest;  
My soul doth long her Lord to greet,  
And with him have communion sweet.

Oh come I cry, thou whom I love,  
Descend, descend, celestial dove,  
With some kind token of his smile,  
Which shall the tedious hours beguile.

Whom have I, Lord, in heav'n but thee?

There's none on earth can comfort me;  
'Tis Jesus' love my soul has won,  
O come, my well-beloved, come.

Thy beauty has ensnar'd my heart,  
Nor can I ever with thee part;  
Each rival else, I will deny,  
For thou, O thou! art art all my joy.

I call to thee, my Lord, by night,  
O speak, my love, my soul's delight;  
With deep attention, lo! I stand,  
Thy voice immortal joys command.

Ye virgins pure of Zion fair,  
If you have found him tell me where;  
And tell my fair one of my grief,  
That he may hate to my relief.

O tell him that my heart is sick,  
His absence wounds me to the quick;  
His presence only can revive,  
A dying lover make alive.

"Who is thy well-belov'd, and why  
"Dost thou thus languish, faint, and  
"die?"

'Tis no mean beauty of the ground,  
I faint beneath a noble wound.

Direct a mournful wand'rer where  
The God he loves and Jesus are;  
O lead me to the sacred place,  
That I may rest in their embrace:

On my propitious Saviour's breast,  
I'll lean my weary head to rest;  
O'erwhelm'd with bliss, and fill'd with  
God,  
Shall drink His unfeal'd source of love.

=====  
For the G. B. M.

Thanksgiving for the Harvest,  
1795.

=====  
LIFT up your heart, lift up your voice,  
Ye favourites of heaven;  
Rejoice! again I say rejoice  
In all your God hath given.

Great is the Lord! his glory shines  
In ev'ry cheering ray;  
Nature in all her fulness joins,  
His glory to display.

O! let his goodness be proclaim'd  
In strains the most divine;  
Let every mortal be ashamed  
Who cannot, will not, join.

Though ev'ry season of the year  
We see his faithfulness;  
But in the summer months appear  
His goodness and His grace.

[What apprehension, what distress?  
What complicated woe!  
Appear'd in almost ev'ry face,  
A little time ago.]

But now the Lord, with bounteous hand  
Hath given rich supplies;  
A plenteous harvest through the land  
Salutes our joyful eyes.

O! let us thank Him for His grace,  
For all His tender care;  
Surely a sacrifice like this,  
The very poor may spare.

Gracious Jehoyah, condescend  
To make us all rejoice;  
Then shall our gratitude ascend  
From heart as well as voice.

Z.

THE  
General Baptist Magazine

For NOVEMBER, 1799

---

BIOGRAPHY.

---

LIFE OF SAMUEL ROSEWELL, M. A.

See his Funeral Sermon, by Mr. Jeremiah Hunt. Text, 2 Cor. iv. 7.—“*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*”

DIVERS of these precious vessels of the sanctuary have you seen broken in pieces, and laid in the dust; I need not recall them to your memory; which, I doubt not, helps you to make sad and sorrowful reflections on them, and the melancholy circumstance in this present instance, his being taken from us in the midst of his days, heightens the affliction. He was a bright and shining light, in his teaching and life, and we rejoiced in this light: but alas! how soon hath God been pleased to take it from us! and made our sun to set at noon! this may, this should, be for a lamentation to us. As to himself, it is true, the Providence hath another aspect; he did much in a little time, and God took him the sooner to his reward: but upon us, a black and gloomy Providence it is, the removal of one so suitable, and I may say, successful too, in turning many to righteousness, and in comforting, and strengthening, and building up others; and from whom, as in the hand, and by the favour of God, still more help, and much longer continuance in his usefulness, in respect of his age, might have been hoped for: but the will of God is not to be disputed against, or quarrelled with, but submitted to.

As to setting before you his character, your own knowledge and experience of his worth, will give you the best idea of him, and fix it deep in your minds.

He was the first-born son of the Reverend Mr. Thomas Rosewell; one well known for his piety, and labours, and

sufferings, and whose name and memory is deservedly precious in all the churches. This son of his, by his second marriage, obtained of God by prayer, and thence having his name Samuel given him, was dedicated and devoted to God by his father, with desire that he might serve him in the work of the ministry; to which himself also shewed very early disposition and inclination; and with that view, pursued his studies diligently, and profited therein above many. He was, indeed, the pleasure and the pride of his very learned tutor, who often spake of him with particular affection and esteem.

He was, when very young in years, but above his age in respect of improvement, called to the work of the ministry; in which, with great acceptance, he exercised himself a-while as a candidate, and at length was ordained in, and with a special eye to the service of this congregation; and that by the invitation, and with the liking of the then most judicious, and every way great and excellent pastor of it, the Reverend Mr. John Howe. I mention this as a particular honour to the deceased, that he stood so early approved and loved by so good a judge of men and things. Nor was the judgement made of him disappointed; his diligence and faithfulness in his work, both then and after, in the capacity of a joint pastor here, with another most learned and judicious divine, the Reverend Mr. John Spademan, abundantly justified the opinion conceived of him. He had a clear head, and a sound heart; his performances were accurate, judicious, and lively; fitted to inform and instruct the mind, and withal to move and engage the affections, and, in a word, to beget and promote true serious godliness, and practical religion. Much good God did by him, both here, and in a lecture which he preached a considerable time to young persons and some others; to all whom, I doubt not, his memory will be ever precious. Divers of his discourses, delivered on special occasions, he was prevailed on to publish; a review of which might be of great use to such as heard them, as the reading of them might also be to others. A short and plain Account of the Method a Sinner ought to take, in order to his Conversion and Salvation.—Seasonable Instructions for the Afflicted.—A faithful Warning to Young Men.—A Discourse of Temptation, and the Means to prevent it's prevalence, and several others; in perusal whereof, much of his own spirit, and the scope of his endeavours for God's honour, and the good of souls will be seen.

scen. By those, as well as by the example he left, he being dead, yet speaketh.

Should we follow him into every other relation, beside that of minister and pastor, all will be found agreeable to his character and profession.

He was a most obedient and dutiful son; a most tender and affectionate husband, a loving and careful father, a kind brother, just master, sincere and faithful friend, and good neighbour. At the death of his father, when he was a child, he shewed sense, and concern at the affliction; and endeavoured to comfort his sorrowful mother under it, telling her, he hoped he might live to be some help to her: a passage she could not but take notice of then, as she has often reflected on it since, with thankfulness to God, who inclined and enabled him to make it good to her in so great a measure. As she on her part, through divine grace, performed towards him the office of a tender and careful mother; so did he toward her, that of a pious and dutiful son; cherishing and comforting her, and shewing her all filial regards to his last. His love to his sisters, besides other ways of expressing it, he would shew by praying with them, and for them; an holy duty and exercise which he very early shewed conscience of, and delight in, as he did also through his whole life. He was much with God in secret, and family-worship, and very serious and particular in minding the cases of all therein. He walked within his house with a perfect heart, yet not forgetting the concerns of the church, and the members thereof, which he stood specially related to: the incapacity of ministring unto them, as he had done, was to him the most grievous part of the affliction; though he considered it as God's will, which silenced and quieted him at all times. He would now and then, through his great desire of service, and delight in his work, be putting himself upon it, when his feeble body and spirits were very unable for it: witness, beside divers other seasons, that, when he last administered the ordinance of the Lord's supper, he was ready to say indeed, with desire have I desired to eat this supper with you before I die, but his strength and aspect were more like one dying in it: he summoned all his spirits to the work, and was most spiritual and heavenly in it; he began, I well remember, with words to this purpose: "My friends, " we are met here once again to see Jesus, to see him set forth " as crucified before our eyes; him, who loved us, and gave " himself for us, that he might wash us from our sins in his " own blood." In this last public performance of his, the

affections of those present were much moved, as is known and not without tears from many of his people's eyes, as well as his own, while, as was said, the poor frail vessel was ready to sink and fail under it. After this he could no more make any such attempt, but gradually became confined to his house, then to his chamber, and at last to his bed; being told, a little before this, of the death of some other ministers, as also of our unspeakable loss, in the decease of the excellent Sir Thomas Abney: "Well, said he, I shall soon go after. And "at another time comforted himself that he should in a little "while see him, and his other godly friends, in a more "happy and glorious society than any here below." And now the nearer he came to his end, the faster did he move heaven-ward. O how illustriously did grace shine in him in his last hours! I may say, indeed, all along in his painful and lingering illness, while God was pleased to hold him hovering, as himself used to express it, between two worlds; towards which he stood affected much as the blessed apostle St. Paul was: for any service God might have farther for him to do, he was content to live; but otherwise desirous to depart, and to be with Christ, esteeming that best of all. How, not only composed, but even cheerful, was he, under his great and long and painful bodily exercises! never murmuring, or repining, but justifying God, and rejoicing and hoping in his mercy through the Redeemer; that precious name which he loved to hear and speak of. Two scriptures he mentioned with special delight, as the grounds of his hope, viz. John iii. 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He trusted that he had believed in Christ, he was precious to him, he rested upon him alone for salvation. And the other was, Matt. v. 6. "Blessed are they which hunger and thirst after righteousness, for they shall be filled." If he knew his own heart, he said, he felt this spiritual hunger and thirst. He would be more holy, more conformed to God; he hated sin, and longed for heaven as a place and state where all sin shall be done away, and the image of God perfected in him. And surely these were the breathings of one entitled to that glorious inheritance, and in whom much of heaven was now, while yet he was on this side of it; and who we may with great confidence believe hath happily reached the possession of those mansions above. Let me add a word in reference to ourselves of this congregation and so conclude.

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

---

THE LIFE OF JOHN CARDMAKER, ALIAS TAYLOR,  
PRIEST; AND JOHN WARNE, UPHOLDER.

**J**OHAN CARDMAKER, alias Taylor, was in the days of King Henry the Eighth, an observant friar of the order of St. Francis, till the dissolution of abbeys; afterwards he married, and in the days of King Edward the Sixth, he became a minister and reader at St. Paul's in London, and a prebendary in the cathedral of Wells, under Dr. Barlow, bishop of Bath and Wells.

In the beginning of Queen Mary's reign, the said Cardmaker, with the bishop, were apprehended, and sent prisoners to London, and committed to the Fleet, the laws of King Edward being yet in force.

But when the Pope's authority and religion were again restored in England, and bishops had authority *ex officio* to proceed against disaffected persons, Cardmaker was removed from the Fleet to the Compter in Bread-street, where he met with Lawrence Saunders, by whose conversation he was much strengthened and encouraged to continue stedfast in his faith and profession. Here he continued some time after Mr. Saunders was sent to Coventry to be burned.

And upon the 24th of May, 1555, Cardmaker was brought before Bonner bishop of London, and had several articles administered to him, viz.

1. That after his profession of religion, and taking holy orders, he took a wife, and had by her a female child, thereby breaking his vow, and the order and ordinance of the church.

To the first part of this article he answered, that it was true; but to the second he said, that by his marriage he broke no vow, because he was set at liberty to marry both by the laws of this realm, and also by the laws and ordinances of the church of the same.

2. It was objected to him, that he had believed and taught, and so did still believe, that in the sacrament of the altar under the visible signs, that is to say, under the form of bread and  
wine,



wine, there is really and truly the true and very natural body and blood of our Saviour Jesus Christ.

To which he answered, that he had believed and taught as it is contained in this article, but he doth not now so believe nor teach.

3. That the belief of the catholic church is, that having the body and blood of Christ really and truly contained in the sacrament of the altar, is to have (by the omnipotent power of Almighty God) the body and blood of Christ there invisible and really present, under the said sacrament, and not to make thereby a new God, or a new Christ, or a new body of Christ.

To this he answered, that he doth not believe the same to be true in any part thereof.

4. That it may well stand together, and so is the faith of the catholic church, that the body of Christ is visibly and truly ascended into heaven, and there is in the visible form of his humanity; and yet the same body in substance is invisibly and truly contained in the said sacrament of the altar.

To this he answered, he doth not believe the said article to be true.

5. It was objected to him, that Christ at his last supper, taking bread into his hands, breaking it and giving it to his apostles, saying, Take, eat, this is my body, did institute a sacrament there, willing that his body really and truly should be contained in the said sacrament; no substance of bread and wine there remaining, but only the accidents thereof.

To this he answered, that the first part of the said article he doth believe to be true; but the latter part he doth not believe to be true.

And the next day he made a further addition to his answer to the last article, viz. That whereas in his answer he denied the presence of Christ in the sacrament, I mean not (says he) his sacramental presence, for that I confess; but my denial is of his carnal presence in the same.

But yet further, because this word is oft-times taken of the holy fathers, not only for the bread and wine, but also for the whole administration of the same, according to Christ's institution; so I say, that Christ is present spiritually to and in all them that worthily receive the holy sacrament; so that my denial is still of the real, carnal, and corporal presence in the sacrament, and not of the sacramental or spiritual presence. And then his answers as above being written, he subscribed them,

By me John Cardmaker.

And

And for his adhering to these his answers abovementioned, he was condemned May the 25th, and sent to Newgate. And while he continued there, one Beard came to him two or three days before his execution, and said, I am sent to you from the council, to know, whether you will recant, or no.

Cardmaker said, From the council are you come? I think you are neither come nor sent from the Queen's council, but from the commissioners to whom you belong. And whereas you would know whether I will recant or no, pray report of me to those that sent you, in this manner: I know you are a taylor, and by your skill in that occupation, endeavour to get your living: so I have been a preacher these twenty years; and ever since God of his mercy hath opened mine eyes to see his eternal truth, I have called upon his name to give me his grace, to understand his word, and I have discharged my conscience in setting forth the same, according to my power.

But Sir (said Beard) and mark it well, that Christ the night before his passion ordained the holy communion, and commanded that it should be taken in remembrance that his body was broken, and his blood shed for the remission of our sins, and to as many as believe and trust in him.

Then he asked Beard, Whether the sacrament had a beginning; and Beard answered, Yes. Then said Cardmaker, Since the sacrament had a beginning and ending, it cannot be God, for God is without beginning or ending. And so Beard departed.

Mr. John Warne was an upholsterer in the parish of St. John in Walbrook, of the age of twenty-nine years. He was suspected of heresy, and brought before Bonner bishop of London, and had the following articles administered unto him.

1. That he believed, and doth firmly and stedfastly believe, that in the sacrament, called the sacrament of the altar, there is not the very true and natural body of our Saviour Christ, in substance, under the forms of bread and wine.

2. That he believed, and doth believe, that after the words of consecration spoken by the priest, there is not (as the church of England doth believe and teach) the body of Christ; but that there doth only remain the substance of material bread as it is before the consecration, or speaking of the words of consecration, and that the said bread is in no wise altered and changed.

3. That

3. That he the said John Warne doth believe, that if the catholic church do believe and teach, that there is in the mass (now used in England, and in other places of Christendom) a sacrifice wherein there is a sacrament concerning the body and blood of Christ really and truly; then that belief and faith of the church is naught, and against God's truth, and scripture.

4. That he said about twelve months ago, or more, whereas a rough spaniel of his was shorn on the head, and had a crown like a priest made in the same, he did laugh at it, and liked it, though he did it not himself, nor knew who did it.

5. That neither in Lent past, nor any time since the queen's reign, he had been at church, nor heard mass, nor had been confessed, or received the sacrament of the altar; and said that he was not sorry he had done so, but rather glad, for so his conscience was not defiled, which otherwise it would have been.

Upon these articles John Warne was divers times examined before divers witnesses, May the 23d, 1555, and did confess and believe the same to be true, and subscribed his name to them: by me John Warne.

And being several times afterwards before the bishop of London, and by him moved to recant; he said, He could see no cause why he should repent or recant, for all filthiness and idolatry is in the church of Rome. So the bishop pronounced the definitive sentence against him, and delivered him to the sheriffs of London, and he was sent to Newgate.

And upon the 30th of May, 1555, both John Cardmaker and John Warne were by the sheriffs of London brought into Smithfield, to their execution.

Where John Warne, having made his prayers, was chained to the stake, and had the reeds and the wood set about him: while John Cardmaker was all that time talking with the sheriffs, so that the people feared he would recant. But at length he departed from the sheriffs, and kneeling down he made a long prayer to himself in silence, with his clothes on: when he had done, he rose up and stripped himself to his shirt, and with courage went to the stake and kissed it, and took John Warne by the hand, and comforted him heartily; and so gladly gave himself to be bound to the stake. And then the people made a great shout, saying, God strengthen thee, Cardmaker, the Lord Jesus receive thy spirit. And then the executioner put fire to them, and so they both quietly passed through the fire into the blessed rest of God: to whom be glory for evermore. *Amen.*

## SERMONS AND ESSAYS.

---

A SERMON ADDRESSED TO THE GENERAL BAPTIST CHURCH AT KIRKBY-WOODHOUSE, NOTTINGHAMSHIRE; AT THE ORDINATION OF MR. GEORGE HARDSTAFF TO THE PASTORAL OFFICE.†—*See an account of this ordination, in No. 20, p. 348.*

---

TO THE CHURCH OF CHRIST AT KIRKBY-WOODHOUSE.

Beloved Brethren,

In answer to your request I venture to send the following as an epitome of the discourse which was delivered on August 14, 1799, at the ordination of your worthy and beloved pastor, Mr. George Hardstaff. As my notes were very brief, and a month has elapsed since the delivery, you cannot expect it to be accurate, yet the alterations I think are not very material. That the God of all grace may make it useful to many souls, and to the General Baptist churches in general, and to that of Kirkby-Woodhouse in particular, is the desire and prayer of,

Beloved Brethren,

Yours, for Christ's sake,

S. DEACON.

*Barton, Sept. 23, 1799.*

---

AS you, my beloved, have called me, with other of my brethren in the ministry, to assist in the labours, and to partake in the pleasures of this day's exercises; and as you have just now manifested your hearty acquiescence in Mr. Hardstaff as your pastor; and as you have also heard a close and a solemn

† Notwithstanding the peculiarity of Mr. Deacon's diction, we trust his sermon will be read with attention, and with advantage, both by ministers and their people.

charge delivered to him by my worthy brother Pollard, I hope I need not make any apology for taking the most friendly freedom in addressing you on the duty incumbent on you towards your minister. Especially when it is considered that there never can be a more proper time, perhaps there never will be so proper a time, for a discourse on this subject as the present.

The words which I choose rather as a motto than a text, on this occasion, are in Jer. iii. 15. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

This was a gracious promise of a gracious God to backsliding Israel; a promise to be fulfilled to them on their returning to the Lord. This promise may be accommodated to those who return to the Lord now. I trust it may be accommodated to you; yea, I trust it is accomplished to you this day in the man of your choice. Taking this for granted, I shall immediately proceed to improve the subject in the following manner.

I. Shew something of a pastor's work, and point out your duty to him by way of inference.

II, Excite you to a cheerful obedience, by a few motives.

III. Conclude with some particular directions and observations.

I. Shew something of a pastor's work, &c. This I shall do in four particulars:

1. It is his duty to feed you with knowledge and understanding; then, 1. You should esteem him very highly in love for his work's sake. 1 Thess. v. 13. "The ox knoweth it's owner, and the ass it's master's crib." The brute creation, in almost every part thereof, may serve to enforce and to illustrate this part of your duty to your pastor. Have not you seen the poor sheep in the late long cold winter, when almost perished, shew a sense of pleasure at the sight of their shepherd when he has appeared laden with fodder? And shall not the sheep of Christ set a high value on the man whom God appoints, and they adopt, to be their shepherd, their spiritual feeder, their pastor, to break the bread of life to their souls? Surely this is their bounden duty. But this we shall consider further under the second head of discourse.

2. If he be your feeder, it is your duty to give him opportunity to provide food for you; to release him from secular concerns, and to give him assistance in other respects. You like to have your meat in due season, in a proper state of preparation,

paration, neither too new nor too old, too hot nor too cold, and garnished in the most agreeable manner. But how can you expect this if he be obliged to attend so closely all the day, and all the week, to some secular employment, that he has scarcely an hour to spare for the improvement of his own mind? If he must go strait from the shop to the pulpit, how can he rightly divide the word? How can he be expected to give to each their proper portion of meat in due season? Must not his own soul be barren, his animal spirits depressed, and his whole frame quite out of order? It must, brethren, we know it must, by painful experience! We often groan within ourselves on this account. I believe it is a real loss to our cause, and I fear it will be a curse on it, if there be not more attention paid to the comfortable support of ministers in future, than there has been in time past.

The difficulty of the present times makes it the more necessary to insist a little on this part of your duty. And as it cannot be supposed that I have any personal interest in view, it would be culpable in me too lightly to pass it over. I therefore observe, that your pastor will be at expences which members in common do not experience, and which they will not be likely to calculate.

You undoubtedly wish your pastor to be at least decent in his appearance, in person—family—furniture. This must take a considerable quantity of property to support it. This must come from somewhere, or he will be involved in difficulties. At first sight people may blame him on this account; but thinking people will pity him and censure you. But suppose you escape the censure, would you wish your minister, your pastor, to be an object of pity? If he be so through your neglect, it must greatly weaken his attachment to you. He will have many painful reflections, many bitter moments, many anxious thoughts and fears, which will harass his mind in his studies, prayers, visits, &c. whether by night or by day; and how must this discourage him and make him languish! It will make him that he can neither think with comfort, nor act with proper prudence. This will also have a tendency to make you think more lightly of him; and perhaps lead you after some time to despise the man whom you make miserable. This will be shocking! this will be cruel indeed! God Almighty grant that this may never be the case!

Ministers are also exposed to a number of incidental expences, which others know little of. Perhaps I shall come again to this village; to whose house shall I go but to your minister's? He can do no less than to receive me kindly, and

to entertain me courteously, or I shall think it strange. A single visit of this sort is of little consequence, but they may be frequent, if not from me, yet from others, and it may be a serious matter to him if you keep him on a bare subsistence. He will be expected to visit the sick, the poor, the wretched of every description; and what a heart-breaking it must be to him if he be unable to relieve them in their distress! He will feel it his duty to distribute to the necessity of the saints, to be "given to hospitality." But how can he do this if his family be full of wants at home?—He will be called to travel to preach to distant churches, perhaps frequently. And he must either go or give some reason. Would you wish him to inform them that he cannot bear the charges and the loss of his time? What must he say? He must say something. If you in this particular sow sparingly, you may expect to reap sparingly. 2 Cor. ix. 6. Let him that is taught in the word, communicate to him that teacheth, in all good things. Be, not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7. How blameable must that church be which starves the man who finds them food, the man who is their guide to glory. I grant that this may be carried to excess, but it is not much to be feared at present with us.

3. If he be your feeder, it is necessary that you attend your meals, the ordinances of God. Have not you seen how the sheep stand round the crib looking with anxiety for the approach of the shepherd? They do not want a bell to give them notice of the time: the monitor within, the sensation of hunger, urges them to be ready. How many of the sheep of Christ are faulty in this particular! How many are glad of an excuse to be absent from meeting! If it rain, or snow, or be a little dirty, or dark, they have reason enough to stop at home; especially if they were there last Sunday.

How is he to feed you when you are out of the way at meal-time? One would think that experience would teach all true christians what injury they sustain by a conduct of this sort. Yet I fear it is a common and a growing evil, and many are not aware of its pernicious effects. But it is not only an injury to yourselves; your absence may have a very unhappy influence on others. Will your children, servants, and neighbours, be anxious to go, when they see you indifferent about it? It is not likely that they will, however if they are, it is not in virtue of your example.

You do not know the good or the evil depending on a proper or an improper conduct in this particular. Your brethren

thren are discouraged and grieved when they see your seats empty. They wonder what is the matter, or fear something is amiss. But how must your minister, your pastor feel? He has temptations peculiar to ministers. He has been reading, and studying, and praying, and searching the scriptures, to provide something for your edification and comfort, and he cannot see you there. He looks round and sees one seat empty, two, three, perhaps many seats empty.—How he feels!—O my brethren!—How he feels! He has got his earthen vessel filled with heavenly treasure; he is loaded, as it were, with fodder, and his sheep are not there to receive it. He begins to fear, ah! they are tired of my preaching, or they would not so frequently be absent. My labour is in vain, I study to little purpose. O let me urge you to attend with regularity to all the ordinances of the Lord, for your own sakes, your minister's sake, and for the sake of your God. Remember, it is as necessary for you to go to be fed, as it is for him to come to feed you. It is as much your duty to hear the word, as it is his to preach it. You are as much interested in the glory of God, and the salvation of souls, as he is. You desire a "Well done" at the last; then it is incumbent on you to improve your talent, that the Saviour may pronounce it. Can you with your minister to have all the work and you all the wages? You are servants of Christ, and have something to do as well as he.

Permit me here to drop one caution. Be not over nice in your diet. If he doth not always feed you with white bread, be content with brown. Be thankful that you have bread, the bread of God, at all. Consider how many are without it, and how unworthy you are of it. It is a bad sign when the people are so very nice and extremely delicate, that in a long gospel sermon they can hardly pick a bit which suits their appetite, which will sit on their stomach. "The full soul loatheth the honey-comb; but to the hungry soul every bitter thing is sweet." Prov. xxvii. 7. Be watchful that your hearts are not overcharged with surfeiting and drunkenness, and cares of this life; so that you have no room for the word of God, no relish for divine things, no appetite for spiritual food. Better starve the body than the soul; but if you pamper the flesh the spirit must grow lean.

Remember here. If you do not receive his instructions, he doth not feed you, for it is by the means of instruction alone that you are fed with knowledge and understanding. He has no other way of communication.



II. A second part of a shepherd's work is, to watch, to warn and to defend his sheep.

1. Then keep under his eye, let him often see you at both public and private opportunities. If you run astray he cannot watch you, because you get out of his sight. Then you run great risks, or perhaps suffer great inconveniences for want of assistance, and all through your own folly; and your pastor may be grieved and by some blamed for the neglect of his duty, when the fault is all your own.

2. Let him know the state of your souls, the nature of your dispositions and temptations, that he may caution and warn you against the sin which is most likely to beset you. How should he know in his visits, &c. how to exhort and admonish you, if he be a stranger to the state of your souls? And who can inform him of this but yourselves? 'Tis merely accidental, however providential, if he give you proper counsel, except you attend to this advice. In doing this, prudence is necessary, but be sure to do it. Do not be so prudent, or fearful or shy as to neglect it. He cannot do his part if you do not do your's.

3. Follow his directions so far as they accord with scripture. Advice is of little use unless it be taken. He must warn you when danger appears, in order to deliver his own soul. Ez. iii. 17—22. But you must take the alarm, the warning, in order to deliver your souls.

If you wish to be kept safe from the destroyer, out of the teeth of ravenous creatures, take heed that you do not creep through or leap over the hedges, the bounds which the great Shepherd has set up as a fence to his flock, and which your new pastor will inform you of. However bare your pasture may be, and however green it may seem on the other side the inclosure, take it for granted, that the fence is set up for your advantage, and that you cannot break it without hurt to yourselves. Every precept of the Lord was dictated by infinite goodness as well as by infinite wisdom; and whoever sinneth against the least of his directions, wrongeth his own soul. Prov. viii. 35.

*(To be continued.)*

## MEDITATIONS ON SELECT PASSAGES OF SCRIPTURE.

Phil. iii. 14.—“*I press forward toward the mark, for the prize of the high calling of God in Christ Jesus.*”

THIS was the resolution, this the labour of blessed Paul. These were his views and ends; and his whole conduct shewed how much this resolution came from his heart. This is the effect of being alive, and lively towards God. Heaven, nothing but heaven will satisfy. Lord quicken all thy ministers, and all thy people; especially my sluggish soul, to follow the same amiable example!

There is a prize to run for; a glorious prize; nothing less than the eternal enjoyment of God, of Christ, of angels, and the blessed spirits of the just made perfect; with whatever is contained in that wonderful clause, an exceeding and eternal weight of glory. 2 Cor. iv. 11. This is worth running for indeed. Lord quicken my spirits! It is “the prize of the high calling.” It is a high calling indeed! I am called to be a child of God, the God of heaven and earth; to have this God standing in every endearing relation to me, even to me, unworthy as I am. I am called to walk with God, to live for God, to enjoy communion with God, and to dwell near to him for ever. Lord help me to admire thy grace, and to live up to my privileges! It is a high calling “of God;” the prize is given by the blessed Jehovah; and it is he who calls me to run for it, otherwise I had still been grovelling in pursuit of sin and vanity. Glory be to rich grace! It is in and through Christ Jesus.—Jesus died to open to me the everlasting doors, and admit me into heaven, when for my iniquity I deserved to have been eternally shut up in hell. Dear Jesus! May thy love animate my soul to press forward! Difficulties and enemies, world, flesh, and devil, will, and do oppose. Through all I must press, and, Lord, through all I desire to press, to come to dwell with thee eternally. O impart thy grace; to help me on in the way of holiness.

Impart thy grace, my soul revive,  
And let me to thy glory live:  
I to my God devote my days,  
And hope in heaven, to see his face.

Luke xxiv. 44.—“*All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.*”

WHAT

WHAT an unspeakable blessing is the word of God ! What a mercy that the Lord has caused it to be written for our instruction ! How strange that my heart is no more affected with a sense of divine goodness ! What a dreadful thing that this book of God should be so much neglected ! What reason have I to be humbled that I have regarded it no more ! Lord, I would begin to attend more diligently to it. O help me by thy grace ! and open my understanding, that I may behold wonderful things out of thy law ! The Old Testament pointed to the blessings exhibited in the new ; and the New Testament is a confirmation and fulfilment of the Old, and the one assists in reading and understanding the other. I desire to read and understand both. Lord help me ! Christ Jesus is the grand object to be beheld in the scripture. In the law, the prophets, and the psalms, Christ is exhibited as the Lamb slain from the foundation of the world in the counsels and designs of God ; and actually slain, when he appeared to put away sin by the sacrifice of himself. In this capacity, and as undertaking, and accomplishing this glorious work, do the law, the prophets, and the psalms, testify of him. In this manner the Jews divided the Old Testament. The writings of Moses, or the Pentateuch, they called the law ; the devotional and moral writings of David and Solomon, they called the psalms ; and the rest they called the prophets. In all these we find emblems and prophecies of the blessed Jesus. And the New Testament is the history of the same blessed Jesus. This records, and by recording confirms, what those foretell. ¶ The New Testament be proved (as it easily may) to be of divine inspiration, how glorious a sanction does this give to the Old ! and consequently, what divine weight and importance is in both ! They are the bread of life to support the weak ; the light of life to direct the ignorant ; the waters of life to refresh the thirsty. They are the grand foundation of my faith on earth, and the grand, unailing directory in my way to heaven !

In heaven I hope to dwell with my Emmanuel !  
Till then I'll read thy word, and sing of Christ my Lord.

O let me never from thy word depart ;  
O bless me with an understanding heart !  
In this clear glass on earth, I view thy face,  
And learn to live upon, and sing thy grace.

1 Cor. xv. 58.—“ Therefore my beloved brethren, be ye steadfast, immovable, always abiding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

O what

O what a reviving inference is this, drawn from the reviving truth which the apostle has been asserting, that of the resurrection of the dead! This may well make the saints rejoice and greatly exult. He has also shewn that the saints hereafter shall shine in glory, and that their passage to it shall be easy both for body and soul: God having graciously given them victory over sin, death, and the grave, through Jesus Christ. Blessed victory, and blessed condition indeed! These truths he applies to their practical purposes in the text before us. For all truths are useless, any further than they promote some noble end, for the glory of God, and the holiness or happiness of men! Lord teach all thy people, especially all thy ministers, to observe this! Teach, O Lord, thy poor worm now meditating, to keep it in view in all his ministerial labours! O that my heart may always be deeply sensible of it! And what can more abundantly answer these noble purposes than the truths above-mentioned? Surely they fill the saint's breast with spiritual vigour, and will raise his heart to heavenly joy and heavenly labours! Grant, O God, through Jesus, thy dear Son, that they may always have this effect upon my heart! O what a senseless unfeeling heart is mine! Soften it by thy grace, and quicken it by thy power, that I may be steadfast in all duty, especially in all my ministerial services, amidst all the difficulties under which thou knowest I have to labour. May my mind be kept steady in thy work, and never indulge a wandering, loose disposition! And may I not only be steady in myself, but "immovable," whatever besets, whatever opposes! Enemies I may expect from earth and hell, from professors and profane; opposition from the world, and from my own heart; but through thy grace, I will not be moved from the path of duty.—Nor is it my duty only to be steadfast and immovable, but to "*abound, yea, always to abound in the work of the Lord,*" that good, that delightful, that honourable work, to which thou hast called me as a christian and a minister; and in every station, and relation of life! Lord enable me to keep this glorious passage of thy word in view, till I leave this sinful world. Then shall I prove, what I now believe, that none of my labours for thee, in thy fear, by this thy word, through thy spirit, and to thy glory, shall be in vain in the Lord. Amen, even so, Lord Jesus!

By thee I live, to thee I give  
My life, my soul, my strength, my all!

## LORD'S-DAY MORNING:

Jam. i. 22.—“*But be ye doers of the word, and not hearers only.*”

O my God, the source of all my strength, and of all my wisdom; what a high and honourable office it is to be a minister of thy word! Not kings are honoured like those whom thou callest to this great work, and whom thou enablest to be faithful in it. But how awful also is this work! to stand between the living God and immortal souls! Make me, Lord, faithful in it! Enable me to remember the account I am to give of my stewardship; and, Lord help me to be more faithful, serious, earnest and humble in it than I ever yet have been! How ready is my foolish mind to trifle in a work so sacred and solemn! May all my conversation and conduct give sanction to my ministerial labours! and prove that I am really in earnest! and that I heartily believe the truth and importance of what I preach!

The word is preached that it may be received and observed and practised! O that it may be according to thy oracles, and attended with thy blessed influences to this end! Lord help me to use suitable arguments with my people to be doers of thy word! and do thou accompany those arguments with thy power and energy! *This day* be with me, I beseech thee, while I am attempting this great work! In thy name and strength I would apply to my people's consciences, and as in thy sight, would enquire of them, concerning most of the chief and more important parts of practical religion, are ye doers of the word or only hearers? This I would do, after I have explained to them what it is to be a mere hearer of the word, and what to be a doer of it. I would set before them the arguments which I think may most effectually, under thy blessing, move them to it.—I would tell them of the authority and glory of that God whose word it is—how they are favoured and honoured by having the opportunity of hearing it—the account they are to give to God, of so great a privilege and honour;—that they shall be judged by the word;—the wretched condition of such as hear it and do it not; worse than that of Sodom and Gomorrah.—The happiness of those that hear the word; our Lord says, “blessed are they!” blessed in their souls here, and in glory hereafter. I would give them directions herein; to watch, to pray; to consider when they come to hear, that they are coming to hear what they must be judged by and for at the last day!—that they beware of the world and of carnal professors,—that they pray for power, &c. Lord give me wisdom, courage and success!

CORRES-

## CORRESPONDENCE.

*To the Editor of the General Baptist Magazine.*

SIR,

The following is extracted from Newton's Dissertations on the Prophecies; and founded on Deut. xviii. 15, 18, 19. If you, Sir, shall think proper to give it a place in the General Baptist Magazine, I shall be thankful, and more especially as I hope it may be a means of fixing some poor wavering soul more firmly on Christ, the rock of ages.

J. S.

AFTER the learned bishop has opened his way to his main work, by shewing that neither Joshua, who immediately succeeded Moses, nor any of the ancient prophets, could be "the prophet like unto Moses," specified in the text, but that it must be the Lord Jesus Christ and no other, he then proceeds thus.

We shall be more and more confirmed in this opinion, when we consider the great and striking likenesses between Moses and Jesus Christ, and that the latter resembled the former in more respects than any other person ever did. Notice hath been taken already of some instances, wherein they resemble each other, of God speaking to both face to face, of both performing signs and wonders, of both being law-givers: and in these respects none of the ancient prophets were like unto Moses. None of them were law-givers; they only interpreted and enforced the law of Moses. None of them performed so many and so great wonders. None of them had such clear communications with God; they all saw visions, and dreamed dreams. Moses and Jesus Christ are the only two, who perfectly resemble each other in these respects. But a more exact and particular comparison may be drawn between them, and hath been drawn by two eminent hands, by one of the best and ablest of the ancient fathers, and by one of the most learned and ingenious of modern divines: and as we cannot pretend to add any thing to them, we must be content to copy from them.

Eusebius, treating of the prophecies concerning Christ, produceth, first, this of Moses; and then asketh, which of the prophets after Moses, Isaiah for instance, or Jeremiah,

Ezekiel, or Daniel, or any other of the twelve, was a law-giver, and performed things like unto Moses? Moses first rescued the Jewish nation from Egyptian superstition and idolatry, and taught them the true theology; Jesus Christ in like manner was the first teacher of true religion and virtue to the Gentiles. Moses confirmed his religion by miracles; and so likewise did Christ. Moses delivered the Jewish nation from Egyptian servitude; and Jesus Christ all mankind from the power of evil demons. Moses promised a holy land, and therein a happy life to those who kept the law; and Jesus Christ a better country, that is a heavenly, to all righteous souls. Moses fasted forty days; and so likewise did Christ. Moses supplied the people with bread in the wilderness; and our Saviour fed five thousand at one time, and four thousand at another, with a few loaves. Moses went himself, and led the people through the midst of the sea; and Jesus Christ walked on the sea, and enabled Peter to walk likewise. Moses stretched out his hand over the sea, and the Lord caused the sea to go backward; and our Saviour rebuked the wind and the sea, and there was a great calm. Moses's face shone, when he descended from the mount; and our Saviour's did shine as the sun in his transfiguration. Moses, by his prayers, cured Miriam of her leprosy; and Christ with greater power by a word healed several lepers. Moses performed wonders by the finger of God; and Jesus Christ by the finger of God did cast out devils. Moses changed Orhea's name to Joshua; and our Saviour did Simon's to Peter. Moses constituted seventy rulers over the people; and our Saviour appointed seventy disciples. Moses sent forth twelve men to spy out the land; and our Saviour twelve apostles to visit all nations. Moses gave several excellent moral precepts; and our Saviour carried them to the highest perfection.

Dr. Jortin hath enlarged upon these hints of Eusebius, and made several improvements, and additions to them. Moses in his infancy was wonderfully preserved from the destruction of all the male children; so was Christ. Moses fled from his country to escape the hands of the king; so did Christ, when his parents carried him into Egypt. Afterwards the Lord said to Moses in Midian, Go, return into Egypt, for all the men are dead which sought thy life. Exod. iv. 19. So the angel of the Lord said to Joseph in almost the same words,—Arise, and take the young child, and go into the land of Israel; for they are dead which sought the young child's life. Matt. ii. 20; pointing him out as it were for that prophet,

prophet who should arise like unto Moses. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction. Christ refused to be made king, choosing rather to suffer affliction. Moses, says St. Stephen, was learned in all the wisdom of the Egyptians, and Josephus says that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years; St. Luke observes of Christ, that he increased betimes in wisdom and stature, and in favour with God and man, and his discourses in the temple with the doctors, when he was twelve years old, were a proof of it. Moses contended with the magicians, who were forced to acknowledge the divine power by which he was assisted; Christ ejected evil spirits, and received the same acknowledgments from them. Moses was not only a law-giver, a prophet, and a worker of miracles, but a king and a priest. In all these offices the resemblance between Moses and Christ was singular. Moses brought darkness over the land; the sun withdrew his light at Christ's crucifixion: and as the darkness which was spread over Egypt was followed by the destruction of their first-born, and of Pharaoh and his host; so the darkness at Christ's death was the forerunner of the destruction of the Jews. Moses foretold the calamities which would befall the nation for their disobedience, so did Christ. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred miraculous powers upon his seventy disciples. Moses was victorious over powerful kings and great nations; so was Christ by the effects of his religion, and by the fall of those that persecuted his church. Moses conquered Amalec, by holding up both his hands; Christ overcame both his and our enemies when his hands were fastened to the cross. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God; so did Christ. Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with his own blood. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; Christ did more, he died for sinners. Moses instituted the passover when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction; Christ was that paschal Lamb. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds; Christ was that serpent.

All



All Moses's affection towards the people, all his cares and toils on their account were repaid by them with ingratitude, murmuring, and rebellion; the same returns the Jews made to Christ for all his benefits. Moses was ill used by his own family, his brother and sister rebelled against him; there was a time when Christ's own brethren believed not in him. Moses had a very wicked and perverse generation committed to his care and conduct, and to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavour to make the people obedient to God, and to save them from ruin, but in vain; in the space of forty years they all fell in the wilderness, except two: Christ also was given to a generation not less wicked and perverse, his instructions and his miracles were lost upon them, and in about the same space of time after they had rejected him, they were destroyed. Moses was very meek above all men that were on the face of the earth; so was Christ. The people could not enter into the land of promise till Moses was dead; by the death of Christ the kingdom of heaven was open to believers. In the death of Moses and Christ there is also a resemblance of some circumstances: Moses died in one sense for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him. Moses went up in the sight of the people, to the top of Mount Nebo, and there he died, when he was in perfect vigour, when his eye was not dim, nor his natural force abated: Christ suffered for the sins of men, and was led up, in the presence of the people to Mount Calvary, where he died in the flower of his age, when he was in his full natural strength.

Neither Moses nor Christ, as far as we may collect from sacred history, were ever sick, or felt any bodily decay or infirmity, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind. Moses was buried, and no man knew where his body lay; nor could the Jews find the body of Christ. Lastly, as Moses a little before his death promised another prophet, so Christ another comforter.

The great similitude consists in their both being law-givers, which no prophet ever was but Moses and Christ. They may resemble each other in several other features, and a fruitful imagination may find out a likeness where there is none. But, as the same excellent writer concludes, "Is this similitude and correspondence in so many things between Moses and Christ the effect of mere chance? Let us search  
" all

“ all the records of universal history, and see if we can find  
 “ a man who was so like to Moses as Christ was, and so like to  
 “ Christ as Moses was. If we cannot find such a one, then  
 “ have we found him of whom Moses in the law and the pro-  
 “ phets did write, Jesus of Nazareth, the Son of God.”

---

 HEAVENLY PATHS.

*From an anonymous Author in 1664.*

---

 THE PRINCIPLES REQUISITE FOR SECURING  
 ETERNAL SALVATION.

1. BE firmly persuaded that there is a great and glorious God ; and that Jesus Christ is the only begotten Son of God, and the alone Saviour of sinful men ; that the Bible is the true word of God ; that there is a heaven and a hell ; and that you have within you a precious and immortal soul, which must be fixed by the judgment of God either in one or the other, there to abide through all eternity.

2. Assure yourself that the last sentence will be pass upon you, according as your works have been good or bad in this life ; that it is very difficult to get to heaven ; but that the way to hell is broad and easy. Ever remember that you have a deceitful heart within you, a wicked devil nigh you, and a thousand snares and hindrances, which beset you on every side. Therefore say, “ My time is short, my work is great, and my strength is small.”

3. Consider that the glories of heaven are worth all your care and pains ; that hell is so dreadful, as makes it most reasonable to fly from it with all diligence, earnestness, and speed ; and that you had better never have been born, than die in your sins, and perish eternally. Think what a direful shriek your soul will give, if it goes out of your body into inextinguishable burning ; and that all the troubles of this world cannot make a man miserable, who is going to heaven in ways of righteousness. How sweet will it be, to enter into a glorious palace, out of a despicable cottage ! Out of a sea of dangers and sorrows, into a haven of peace, rest, and plenty ! All the riches, honours, and pleasures here, cannot make a man happy that is going to hell. How terrible

rible will hell be to them that have spent their days in pleasure! Not merely to change a palace for a dark, silent grave, or delicate ornaments for worms and rottenness! But have sweet singing turned into bitter howlings! Stately rooms, pleasant walks, rich attire, and delicious fare, into chains of darkness, and burning lakes of fire and brimstone.

4. Seriously think with thyself, "I may yet reach heaven, and avoid the fearful plagues and torments of hell. If I get to glory, what a God shall I enjoy for ever and ever! If I should go to hell at last, can I bear up under the weight of divine vengeance? Well,—there is yet hope. The heart of God, the door of grace, and the gate of heaven, are yet open. How would the damned in hell give thousands of worlds, if they had them to give, for my opportunity! Heaven, grace, and Christ are offered, and dare I refuse all? Can I venture the everlasting destruction of soul and body? If I should miss of glory, my damnation will lie at my own door. God can clear himself of my blood. His offers of grace are free and frequent, sincere and earnest. And shall I murder my own soul? If so, it may be written over my grave,—“Here lies one that destroyed himself; that would go to hell, even in the midst of mercies, judgments, and warnings.”

5. Solemnly debate the matter with thyself, and say, “What is there in sin, that I am so fond of it? Can I dig the pearl of happiness out of this dunghill-world? Can I procure the houses, lands, honours, or friends I aim at? And if I should get them, what are they?—Is it not my greatest wisdom, to be wise unto salvation? And my best work, to work out my salvation with fear and trembling?”

6. Search and try your heart, whether you are in the faith; and carefully examine, “Have I the love that is sincere? The faith that is soul-saving, sin-killing, and life-reforming? Are my heart and face really set toward the heavenly Zion? Have I, in the glass of the divine law, seen my sins odious, defiling, and damning; and in the blood of Christ, exceeding sinful beyond expression? Do I see in Jesus Christ a beauty and excellency, a fulness and all-sufficiency? Is he the chief among ten thousand; yea, altogether lovely in my esteem? Would I willingly give thousands of gold, if it were in my power, for an interest in Christ’s blood; that cleansing, healing, peace-speaking blood? Are all things to me but dung, that I may win Christ, and be found in him?”

7. Be

7. Be persuaded that there is no other name under heaven given among men, whereby you must be saved, but Jesus Christ; and that all grace and mercy for this life, and that to come, must flow to you in the channel of his blood. Acknowledge—"By sin I have almost shut heaven's gate, and hardened God's heart against me. I have exposed myself to all the wrath of God, to all the curses in the bible, and to all the torments of hell. Could I bring, not only my own, but the importunities of all my friends, and with them, all the strength of angels, and all the riches of the world, it would be as nothing to make up this awful breach. Christ alone can do it. He came to seek and to save that which was lost. He is not only able, but willing and ready to save them to the uttermost, that come unto God by him. What made him leave his Father's bosom, and put off his majestic robes of glory, but love to perishing souls? What made him drink the bitter cup of his Father's wrath, but this love? Was not this the design of his loud calls, his rich offers? Did he not for this wait and send; even wait when rejected, stand and knock, and wait long? love to souls made him give his body to be broken, and submit it to the greatest torture."

THE TEMPER REQUISITE FOR SECURING  
ETERNAL SALVATION.

1. Come, as lost and undone, hopeless and helpless, to an all-sufficient and merciful Saviour. Cry out, as one sinking amidst waves and tempests, "Lord, save me, or I perish." View his hands and feet, and side, and say as Thomas, "My Lord, and my God; my Christ and my Saviour!" And with Peter plead, "Lord, to whom shall I go? Thou hast the words of eternal life." Thou canst help me out of the deep mire of my sins, and over the fiery gulph of divine wrath, and canst bring me into the blessed presence, and kindest embraces of the God of glory. I stretch out the weak arm of my faith to thee; O stretch out the strong arm of thy power and mercy, and come and save me!"

2. Come, as an humble and penitent sinner, to an offended Majesty. Come trembling, with tears in your eyes, and deep sorrow in your heart. Come, as one vile in the sight of God, of angels and saints, and especially in your own sight. Like the publican, not willing to lift up so much as

your eyes to heaven, smite upon your breast, saying, "God be merciful to me a sinner!" As the centurion, "Lord, I am not worthy thou shouldst come under my roof." Or as the prodigal, "I have sinned against heaven, and am not worthy to be thy servant. Yet there is mercy enough in thy Father's heart, and in thy merits. By sin I have, as it were, often fetched blood afresh from thy wounds, though it ran from thence so freely for my sake; but now a sight of thee breaks my heart, and fills me with godly sorrow."

3. Come, as a polluted creature, to a cleansing fountain of grace. Humbly confess, "Not Lazarus with his sores, nor Job with his boils, sitting in the ashes, were so filthy and abominable in the eye of man, as I am, through the plagues of my heart and life, in the sight of a pure and holy God. This filthiness of sin attends me wherever I go. How does it cleave to every duty, and every enjoyment! Unclean! unclean! Lord, cleanse and purify me in thy blood."

4. Come, as an enslaved creature, to a mighty Redeemer. Complain of the cruel tyranny of sin and Satan; and say, "Lord, thou hast paid a sufficient price. Thou hast redeemed me by thy blood, more precious than ten thousand worlds. Knock off these iron fetters. Rescue me out of this hellish dungeon of sin. I have no command of head, or heart, or tongue. How do lusts prevail! How am I fastened to the earth by a carnal heart! If thou, Lord, wilt make me free, I shall be free indeed."

5. Come, as a diseased soul, to Christ the Physician of value. Cry out, "O the plague of a hard heart! O the agonies of a wounded conscience! Lord, here I am, fainting and perishing. O for a drop of thy blood! That reviving cordial! That sovereign balm! These many years, yea all my life, have I had the bloody issue of sin: If I may but touch the hem of thy garment, I shall be made whole."

6. Come, weary and heavy laden under the burthen of your sins, that Christ may give rest to your soul. Does not Paul, after complaining under the pressures of sin, triumph in Christ? So may you also, if those sins which were once dear to you, are now intolerably odious.

7. Come to Christ, as the poor come to the rich, for alms. Come stript of your self-esteem, not trusting in your own righteousness, but confessing your spiritual poverty. Tell the Lord, "Never did a poorer wretch come to thee for mercy, and grace. Lord, if I perish, it shall be at thy feet. I will not be thrust away from thy door. I want faith, patience,

patience, love. O let thy Spirit open thy promises, and pour their heavenly treasure into my bosom!"

8. Come to Christ, hungering and thirsting for spiritual refreshments. Cry to him, "Bread, bread; Lord, give me heavenly food! Let me feed of the crumbs that fall from thy table! Let me drink of the water of life which thou hast to give! A crumb, a drop will be a refreshing cordial, a feast of fat things, of wine on the lees well refined."

9. Come, sensible of your ignorance, to Christ for divine teaching. Say, "Lord, thou must teach me, or I shall never learn. I am dull of understanding, but thou teachest thy people to profit. Lord, that I may receive my spiritual fight! I am come to be thy disciple, to sit at thy feet. O give me the teachings of thy word and spirit!"

10. Come, weak and insufficient, to Christ as the Captain of our salvation. Plead with him, "Lord, thou must teach my hands to war, and my fingers to fight, and fight my battles for me, or I shall fall before my spiritual enemies. As David against the lion, the bear, and the Philistine, so in thy strength will I go forth against corruptions, and temptations, against principalities, and powers."

11. Come to Christ your advocate, as a condemned criminal. Your crimes are aggravated. Your accusers are many and politic, active and cruel. The law pronounces you accursed. Your sovereign Judge is highly incensed. But Jesus has undertook for such as you. Intreat him, "Lord, stand between the justice of God, and my perishing soul."

12. Come to your Lord and Master Christ Jesus, as a loyal subject and willing servant. Come, and obey, honour and love him, even to death. Tell him, "Lord, here is my head to know thee, my heart to love thee, my tongue to praise thee, my ears to hear thy voice, my hands and feet to execute thy will. What wilt thou have me to do? Other lords besides thee have had dominion over me, but thou only art my Prince and Saviour. I dislike none of thy commands: but I grieve that I do not more fervently love thee, more cheerfully obey thee."

13. Come, as a worthless bride, to Christ your honourable and glorious head and husband. Come to him, both for your wedding-garment, and matchless portion. Say to him, "Lord, I am vilely descended; by sin a child of Satan, but thou art the Lord from heaven. O ennoble me by thy grace! Filthy and deformed as sin hath made me, O cover me with thy spotless robes, that my shame may not appear!"

*To be continued.*

PHILOSOPHICAL EXTRACTS FROM NATURE DE-  
LINEATED, 3D EDIT. 7 VOLS. 12MO.

Vol. I. p. 103. ON BEES.

(Continued from page 173.)

*Count.* REMEMBER, gentlemen, we are now to take a survey of the two great manufactures of wax and honey.

*Chev.* As you have viewed them both, Doctor, pray inform me, in the first place, what this wax is.

*Prior.* The bees have two sorts; one coarse, and the other fine. The \* first is of a blackish cast, and more like glew, or thick pitch, than any thing else: the other is a kind of fine rosin, of an odoriferous smell. This last they find about the numberless little grains which we see on the chives that arise from the bottom of flowers. As to their glew, it is without dispute the gum of some plants; but where it is they find it, I cannot absolutely determine.

*Chev.* To what use do they employ this glew?

*Prior.* When they have found a hive, or some other commodious retreat, their first care and concern is to stop up, with this glew, all the cracks and crannies, wherever they find them; and to amend such places as want the least reparations, in order to exclude the winds, and all insects that might otherwise incommode them.

*Count.* I will give you an instance of this, within my own observation. Some few days ago, a snail made bold to steal into my glass-hive. There was no private door for him to creep in at: however, he ventures to go in. The porters at the lodge gave him but a very scurvy reception: their first salutations with their stings made him begin to mend his pace; but the senseless creature, instead of making a retreat, marched forwards into the very middle of the hive: whereupon a whole band of them set upon him at once, and killed him upon the spot. Their greatest concern was, afterwards, how to get rid of the carcase. A council was immediately convened upon that occasion.

*Chev.* And I do not question but your lordship understood all their debates.

*Count.* From first to last, Sir. The shrewd politicians amongst them argued thus: should we propose to remove the  
carcase

\* Mr. Maraldi.

carcase by dint of strength, the attempt would be vain and fruitless: the mass is too cumberous a load: besides, the body is fixed to the floor of the hive by its own glutinous matter. On the other hand, to leave it where it is would be very incommodious, because it would be apt to putrify, and prove a delicious morsel for the worms; and these worms, after they have regaled upon the snail, will most assuredly crawl up to the comb, and make havoc of our young bees. The inconvenience they laboured under was apparent; and some expedient must immediately be found out to prevent it. You can hardly guess what stratagems they made use of to accomplish their designs. Pray, my dear Chevalier, give me your opinion on their dexterity and address. What measures, think you, were to be taken on this important occasion?

*Chev.* Your lordship bears too hard upon me, in starting so unexpected a question. By the sequel of the story, it will appear, perhaps, that the bees had more presence of mind than myself. But pray, my Lord, how did they conduct themselves?

*Count.* They covered the snail all over with this glew, and plaistered it so thick, that no air could touch it. By this device no insect could possibly lay her eggs in it, nor could any disagreeable steams perspire through the incrustation, whenever the carcase should turn to putrefaction.

*Chev.* Will your lordship oblige me with a sight of the snail's tomb?

*Count.* Whenever you will. It wants nothing but an epitaph.

*Chev.* When the inside of the hive is well pitched, and the bees sufficiently sheltered, how do they range their little apartments?

*Prior.* The foundation of the fabric is laid on the top of the hive; there they make a bed of glew, to which they fasten the first chambers of their combs, which they carry on by proceeding downwards, and enlarging them, till they find there is no room left. The honey-combs are divided into three cantons, or districts; one, where they bring up their young; another, where they deposit their wax for their future use, as occasion shall require; and the third, where they treasure up their winter-stores.

As to the rearing of their young, I have nothing particular to observe on that topic, since they pursue much the same method as the wasps do. When the worm has burst its shell, the dam supplies it from time to time with honey. At the expiration of about ten or twelve days, when it is satiated,

an



an old bee comes and closes up it's lodge with wax. The worm, in this retreat, is transformed to a nymph, and the nymph to a bee. After about fifteen days repose, the young bee breaks down her waxen enclosure; and after she has dried her wings, takes her flight into the fields, robs every flower of it's hoarded sweets, and knows, without instruction, every circumstance of her future deportment.

As to the structure of the wax, I shall refer you to his lordship, who has been more curious in his observations there-upon than ever I was.

*Count.* This particular, I confess, has been one of my favourite amusements. The wax, in one sense, is as necessary a provision for them as the honey itself. With this they build their cells, and not only close the apartments of their nymphs with it, but those too wherein their honey is treasured up. When any casualties happen, any reparations are to be made, or the species multiply too fast, they have immediate recourse to their wax; and for that purpose, they take care to have a considerable stock of it always in reserve. They search for it upon all kinds of trees and plants, but particularly the rocket, the single poppy, and, in short, on all sorts of flowers in general. They collect it in their hair, with which their whole bodies are plentifully covered over. It is something very agreeable to see them roll in the yellow dust that falls from the chives to the bottom of the flowers, and then return invested with those very grains. Their best method, however, of collecting this wax, especially when there is no great quantity of it to be found, is to carry away all the little particles of it with their jaws and fore-feet; to press them hard, and form them into little balls, and then slide them one after another, with their middle feet, into a cavity or bottom in their hind feet. This cavity, like a spoon, receives the wax; and the hair with which their feet are covered serves to keep their burden steady, and secure it till they get home. They are sometimes incommoded in this work by the agitation of the air, the delicate contexture of the flowers, which bend under them, and hinder them from packing up this booty. In this case, they alight on some solid body, where they squeeze the wax into a mass, and wind it round their feet, return to the flowers time after time for fresh supplies, and when they have furnished themselves with a sufficient load, make all the haste they can to their respective apartments. Though two men could not collect so much as two little balls of wax in a whole day, yet a bee will amass that quantity, and carry it home in one journey. Such as gather  
the

the wax from flowers have proper assistance ; for there are attendants ready at the hive-door, on purpose to ease them of their loads, as soon as they arrive ; to brush their feet, and shake the balls out of them. Whereupon the former repair to the field again, in order to collect new stores ; whilst those who helped them to unload, convey their charge into the general magazine. I have observed, however, that some bees, upon bringing their burden home, have conveyed it to one of their apartments, and there unloaded it themselves, laying hold of it with their hind-feet, and with their middle-feet sliding it out of the cavity wherein it was contained. This, indeed, was apparently a work of supererogation, and what not one of them is under any obligation to perform. These little balls lie some few moments in the cell, till some new-commissioned officers come in to knead this wax, and spread it out with their feet, into different lays, heaped one upon another. This is the unpolished wax, which we may easily perceive to be the produce of divers flowers, by the variety of colours that are visible in every lay. Afterwards, when they come to manufacture it, they knead it over again, purify and blanch it, and make it all of a colour. They are very frugal in the use of this wax. One may easily observe, that the whole clan is inspired with uncommon prudence, and that each member is under the strictest regulation. They are allowed every thing that is necessary, but nothing that is superfluous ; not the least grain of wax is thrown aside or neglected. If they happen to make any waste, they are frequently employed in searching out for more, even when they want to lay up their provision of honey. For instance, when they open these cells where their honey is deposited, they take the wax with which those holes were stopt up, and carry it into the magazine. I will give you one instance more of their good œconomy : when a young bee has disengaged itself from its confinement, by breaking down the waxen partition which enclosed it, two old bees immediately come to the place, carry away all the remains, repair the lodge of the cell in a substantial manner, and convey into their reservoir all the little particles of wax that lie scattered round about it. Thus, you see, Sir, there is nothing lost.

*Countess.* This œconomy of their's is much of a piece, I presume, with your lordship's account of the debates concerning the snail. All the ingenuity that I so much admire in their proceeding, flows only, I fancy, from yourself.

*Count.*

*Count.* I have often, when I have been in the humour, supplied them with such a train of reasoning: the same Divine Wisdom that gave these animals their existence, has in reality enabled them to act with as much consistence for their welfare and preservation, as if they were rational beings. And as to their good conduct and œconomy, you yourself, Sir, may be an eye-witness of it, whenever you think convenient.

*Chev.* Now, my Lord, as to the honey. Will you be so good as to tell me what it is, and in what manner it is collected?

*Count.* The antients were of opinion, that honey was an efflux of air, a dew that fell upon the flowers, as if by appointment of Providence it was to descend upon nothing else. However, the moderns have discovered, that dews and rains are of a quite different nature; that they wash the honey away, and hinder the bees from finding it. Honey is rather a perspiration of the finest particles of the sap in plants, which evaporate through the pores, and afterwards condense on the flowers; and as these pores are more open when the sun shines warm, than at other times, so the flowers are never more replenished with a viscous and vermilion juice, neither are the bees ever more gay and sprightly, than when the sun shines in it's meridian lustre. Moreover, I conclude that the season has proved propitious; because violent rains either carry away the best salts from the soil, or dilute it's purest juices; as, on the other hand, a long tedious dry season hinders those juices from flowing into the plant.

*Chev.* Since we know what honey is, methinks we might collect it from the flowers ourselves.

*Count.* Doubtless the thing is practicable enough, if you have but a trunk, or instrument proper for the purpose. Try and make one; you know I shewed you a couple yesterday.

*Chev.* I am convinced of the folly of my reflection, and justly deserve to be rallied for it. Every one should act in their own sphere. It is my province, for instance, to eat the honey, and that of the bees to make it. But pray, Sir, do they actually make the honey, or do they only extract it from the flowers, and so convey it home?

*Prior.* Your question is very pertinent, and deserves an answer. For my part, I am of opinion, that the bees make no manner of alteration in the honey, but collect this delicious syrup just as nature has produced it; first fill their bags, and then discharge it into the magazine

♦  
*Count.*

*Count.* I agree with you in that particular, and never observed that they were able, notwithstanding Virgil maintains the contrary, to give that honey which is too liquid a consistence. It may possibly be true; but all that I could ever learn with respect to honey, amounts to no more than this, that the bee extracts it with it's trunk, and discharges it when he arrives at that part of the comb, which is reserved for that particular purpose: and when all the cells are full, and some of them are closed up with wax, as a reserve for winter, and the others are left open, that each member of the community may resort thither at pleasure, and take a modest refreshment.

*Chev.* The bees, to our shame be it spoken, are much more temperate and regular than we are.

*Prior.* A hive is a school, to which many of the human species ought to be sent. Prudence, industry, love of our neighbour, zeal for the public good, œconomy, neatness, temperance, and, in short, all the virtues are conspicuous in the bees; or, to speak more properly, they read us lectures on those moral subjects.

*Count.* What charms me most is, to see these little animals influenced by that social spirit which forms them into a body politic, strictly united, and perfectly happy. They all toil for the public good. They are all obedient and submissive to the laws and orders of the community. They have no sinister views, no distinctions, but those which nature, or the emergencies of their little state, have introduced amongst them: we never find them restless and uneasy; inclinable to abandon their hives, to take distaste at being slaves, and in a necessitous condition. They imagine themselves in a state of perfect freedom, possessed of all the enjoyments of life; and in reality they are so. They are free, because they have no dependence but on their laws. They are happy, because the concurrence of their joint endeavours produces an affluence, which constitutes the riches of each individual. If we compare human societies with this, we shall find them all appear entirely monstrous. Necessity, reason, and philosophy, have formed them under the laudable pretence of doing mutual good offices. But a spirit of self-interest destroys all; and one half of mankind leave the other indigent and naked, that they may indulge themselves in all sensual enjoyments.

*Prior.* As long as men are not influenced by the spirit of God, they are doubtless of all animals the most degenerate and corrupt.

*Count.* I cannot tell how to express my concern and resentment, when I see how shamefully our species degrade themselves by that inordinate ambition, in particular, of aggrandizing themselves, and living in affluence and ease, without shewing the least compassionate regard for the necessities of their fellow-creatures. Here let us close this shocking scene; and though we find an absolute condemnation of our manners by the conduct of these little animals, who live in such uninterrupted peace and unity, yet let us proceed in our enquiries after them.

*To be continued.*

---

## RELIGIOUS INTELLIGENCE.

---

*To the Editor of the General Baptist Magazine.*

*Nottingham, Nov. 12, 1799.*

Dear Sir,

If you judge the subsequent account admissible, as an article of Religious Intelligence for your monthly traveller, it is at your service.

IN the course of the present summer the church of General Baptists in Nottingham have erected a plain neat meeting-house; the size of which is fifteen yards square within, with a gallery six seats deep in front, and five seats deep on each side. This building, with the ground on which it is erected, will be an expence, we suppose, of not less than 1300l.—Several hundred pounds have been already raised by the congregation towards defraying the above expence, and we have received from some of our brethren connected with us extraordinary proofs of their generous liberality. May God reward them an hundred fold in this world, and in the world to come may life everlasting be their portion! Last Lord's-day it was first opened for the worship of Almighty God, and was crowded with hearers the three opportunities. Brother Pollard, pastor of the Baptist church at Loughborough, &c. preached at half past ten in the morning from 1 Kings ix. 3. "And the Lord said unto him,

him, I have heard thy prayer and thy supplication, that thou hast made before me : I have hallowed this house, which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually." And in the afternoon from Haggai ii. 7. latter part. " And I will fill this house with glory, saith the Lord of hosts."

Brother Felkin, minister of the Baptist church at Ilkistone, &c. preached in the evening, from Psalm lxxxix. 15, 16. " Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

When I inform you, Sir, that they were all excellent discourses you will not be surprised, from the knowledge you have of our brethren engaged. And the pleasing occasion inspiring all our hearts with love, and joy, and gratitude to God for his almost unparalleled goodness towards us. To give you even a general view of the sermons, would swell this article to a size beyond it's intended limits. I cannot forbear, however, mentioning a circumstance related by brother Pollard in his sermon, viz. " That not more than twenty years back, he came occasionally to preach at Nottingham, (they having then no regular stated minister of their own) at which time the whole congregation were *less than twenty persons*. But the present meeting presented a very different scene: It was the Lord's doing, and marvellous in our eyes." I suppose the number of persons present were about a thousand: and a serious joy seemed depicted upon almost every countenance. It was to very many a delightful season; and we proved, " that a day in the courts of the Lord, is better than a thousand spent in the carnal delights of sin."

The collection made on the occasion amounted to 76l. 2s. 6d.

May the Lord give many seals to the ministering of his word in this house; and his name be abundantly glorified by it's erection.

Your's in gospel love,  
ROBERT SMITH.

*To the Editor of the General Baptist Magazine.*

SIR,

FROM the title your Magazine bears, I suppose it to be open to admit any thing which respects the prosperity of

that body of professing Christians, for whose immediate interest it appears peculiarly devoted. This consideration has encouraged me to send you the following lines for insertion, provided the subject of them appears to you of sufficient importance, and not inimical to the design of your miscellany.

I have, Sir, been acquainted with this body of people from my youth, and nearly twenty years a member of one of their churches; and, so far as I know my own heart, I believe I should rejoice in the increase and purity (perfection I expect not on earth) of this part of our blessed Redeemer's kingdom. Sometimes I have thought, what can I, as an individual, do to promote this interest? And, at other times, what could be done by the united efforts of the whole denomination? Two things have generally presented themselves to my view, that I most sincerely wish could be impressed upon the minds of all who wish well to the General Baptist cause. The first of these is, giving proper education to their ministers; the other is, putting them in a capacity to use that education to the greatest advantage, by liberating them from their now necessary daily labour.

Sometimes I have mentioned these subjects in conversation with a friend or a few friends in private, and have received from them a reply to the following effect—that, the objects are desirable, but the means are not in our power. As I shall not in this short statement enter into any formal answer to this objection now, I omit what might be said in this view, with only observing that, I trust we see by what has been done with respect to educating young men for the ministry, that we are capable of supporting our present academical institution without the least difficulty. And in this I rejoice.

With respect to the other object, I am of opinion that it might be accomplished without any additional expence to the people. But, Sir, as the plan I propose is, I believe, singular, not having been adopted by any body of christians, I could wish to know the thoughts of others upon it, when plainly laid before them.

It is well known that Great Britain is the country above all others favourable to trade, and that two or three persons, nay, even one individual, frequently conducts a business, the profits of which exceed two or three thousand pounds per annum. Could a trading concern be established, the profits of which would amount to the sum mentioned above, what might not be done? As an individual I have no doubts of the practicability of it. It would probably be expedient to begin  
upon

upon a smaller scale, and as opportunity should present, and resources increase, extend it. But that it might ultimately be brought to raise a profit, as above, little doubt need be entertained.

I have now given a general hint upon the subject I had in view; I wish a serious attention may be paid to it; and should it appear necessary in a future period to enlarge, explain, or to produce a general plan; or more largely shew the practicability of a trading concern being conducted so as to answer very important purposes in the support of religion, I shall not be backward to undertake the task, and am, Sir,

Yours very affectionately,

Nov. 16, 1799.

URBANE.

---

## OBITUARY.

**DIED**, at Packington, in the county of Leicester, on Saturday, September 28, Ruth Hood, aged thirty-three years. She was daughter of William Hood, of Packington, deceased, who was many years a worthy member of the General Baptist church at Melbourn, and at whose funeral brother F. Smith preached a very suitable discourse, from Luke xvi. 22. "And it came to pass that the beggar died."

His daughter Ruth, previous to her indisposition, did not walk in the footsteps of her father, but, like too many of the youth of our day, lived thoughtless of her latter end. But it pleased the wise Governor of the world to bring upon her a singular and lingering affliction, which began some time in December last.

In her affliction she thought she was approaching near to the invisible world, and began to be concerned for the welfare of her soul. Our Baptist brethren in these parts paid her repeated visits; and, through the blessing of God, their visits had the desired effect. She began to see the exceeding sinfulness of sin, and herself in a carnal state. And soon, to her unspeakable comfort, she experienced the love of God shed abroad in her heart. She clearly saw Christ to be the heavy laden sinner's friend, and, with the assiduity and simplicity of a serious mind, she resigned her soul into his hands, to be saved by grace alone.

During her illness I had the happiness to visit her several times. She appeared entirely resigned to the will of God. She panted after God as a hart panteth after the water-brooks,



brooks, and would frequently say to me, "All that I want is to love my Lord more. I do love him. I can say I do love him; but I think I love him so little." At other times, after conversing with her concerning her recovery, she would say, "If it please the Lord to restore me to health again, I hope I shall be a different woman to what I have been; but I don't think that will be." She would frequently express her thankfulness to God for bringing the affliction upon her: acknowledging it one of his greatest favours.

Towards the end of her affliction, she expressed a desire to be buried in the burying ground belonging to the Baptist meeting at Packington; "for," said she, "among those people I found my comfort." She chose the text for her funeral, and the hymns to be sung during the opportunity. The two latter of them are in the Barton hymn book; one of which is so expressive of her dying language, that I hope I shall be excused if I insert it.

Now the happy time is come,  
I shall quickly be at home:  
Pains and sickness, doubts and fears,  
Vanish as the hour appears.

I shall soon be carried o'er  
Life's tempestuous sea and shore;  
Gain the happy land on high;  
Triumph in eternal joy.

O! with what divine delight  
I can bid adieu to night;  
Realms of day attract me now;  
Christ and glory are in view.

There no soul-distressing fears,  
Heavy woes, or anxious cares;  
There no world, nor flesh, nor fiend,  
To corrupt, or tease the mind.

Come, Lord Jesus! come away,  
Take me to the realms of day;  
Then my love and joy shall be  
Full to all eternity.

Her body now began to decline apace; and every day became an harbinger of her speedy change. Thus she continued, gradually becoming weaker and weaker, until her body was deprived of all its strength; and about twelve o'clock in the day she breathed her soul into the hands of her glorious

Redeemer, and experienced that change which was the desire of her heart.

On the Tuesday evening following a discourse was delivered at her funeral, from the words which she chose, 1 Pet. i. 24, 25. "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

That every reader may have his mind deeply impressed with these humbling, enlivening truths, and obtain the salvation which this blessed gospel holds forth, is the ardent desire of

*Asbby-de-la-Zouch,*  
Oct. 16, 1799.

Yours, &c.

J. G.

On Lord's day, the 10th of November, died Mrs. Symonds, late wife of Mr. Symonds, staymaker, in Nottingham. She was baptized and first became a member of the General Baptist church at Leake, Nottinghamshire, but afterwards removing her abode to Nottingham, she became a member of the church there, and continued a member till her death. She had been afflicted a considerable time, till the slow but steady progress of a wasting consumption numbered her with the dead. Under her long and painful affliction she always experienced a comfortable hope of glory, through the mediation of the only Saviour Jesus Christ; and exulted, in the words of David, Psal. xxiii. 4. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." Which words she requested might be spoken from at the time of her interment. It was thought a little singular that the last time she attended the public worship of God was the evening opportunity of the last day that public worship was attended to in our old meeting-house, and died about the close of the evening opportunity of the first day's worship in the new one.

Mrs. Symonds died in the prime of her days, and has left an affectionate husband and one child, besides an aged mother, who is also a mother in Israel, and a brother and several sisters, as well as the church, to lament her loss. May we all be stirred up by such awakening calls to consider our latter end, and prepare for it!

In hopes of meeting you, and millions of believing souls, where death shall never come, I remain your affectionate  
brother,

R. S.

## SACRED POETRY.

## A PRAYER.

**O** THOU eternal, thou Almighty King!  
 Parent supreme!—and life's immortal spring,  
 Fountain of all existence, whence the world  
 First sprung, by thee was into being hurl'd,  
 Th' ethereal orbs that fill the vast expanse,  
 Thou bid'st in rapid circumvol'tion dance.  
 Light inaccessible is thine abode,  
 Glorious in holiness,—art thou O God!  
 With lowest rev'rence I would thee adore,  
 And at thy throne my soul would humbly pour.  
 Assist me, Lord, while trembling I draw nigh,  
 And bow myself before the God Most High!  
 Lord, I'm unworthy of the smallest claim  
 To utter forth thy most tremendous name!  
 Or once to lift my eyes to thee above,  
 Because I've injur'd thy forbearing love;  
 I've forfeited the mercy I implore,  
 And light esteem'd the sufferings Jesus bore.  
 Alas! that gracious covenant I've undone,  
 Seal'd by the blood of thy eternal Son.  
 Lord, I have sinn'd against the clearest light,  
 This aggravates my guilt to greater height.  
 But to thy goodness bounds I dare not place,  
 Thy love, thy patience, Lord, Oh! who can trace?  
 They're all divine, thy open arms say "Come,  
 Return, return, ye wand'ring children home."  
 Pardon'd, restor'd, and to thy favour brought,  
 Too oft my soul for a despairing thought;  
 My prayers, tho' faint and doubting, have not been  
 Rejected or unanswer'd, Lord, I've seen:  
 I've always found the heaven's open flood,  
 Thy throne accessible, my gracious God;  
 Through Jesus my Redeemer's precious blood. }  
 I plead his agony and bloody sweat,  
 His cross, his passion, and his painful death;  
 His glorious resurrection from the grave,  
 A full atonement has my Jesus made.  
 No more demand justice divine requires;  
 No further satisfaction God desires.  
 O blessed Jesus! thou the sinner's friend,  
 Salvation thou! to earth's remotest end;  
 The great Messiah, and the promis'd seed,  
 Who did on Calv'ry for transgression bleed,  
 O Son of God! to thee alone I cry;  
 Thy suppliant own, and in thy love draw nigh;  
 Thy blest eternal spirit from above,  
 On me let fall, my Saviour and my God,  
 It's sacred consolations o'er my soul,  
 Oh! let in sweetest emanations roll.

O chafe away this melancholy night,  
 With the bright beams of thy reviving light,  
 This heart obdurate melt, each fear controul,  
 Dispel the darkness that beclouds my soul :  
 Kindle within the sparks of holy love,  
 Breathe on my soul till flames ascend above.  
 Give me to grow more humble and more wise,  
 In piety and love, still higher rise.  
 O let me daily in thy fear be kept,  
 Nor of thy favour be my soul bereft.  
 Give not my portion with the rich and great,  
 In fading honours, or the pomp of state,  
 In ample domes, but in the peaceful cot,  
 With thy dear children have my humble lot ;  
 Let me with them suffer reproach and shame,  
 Scorn and derision bear, for Jesus' Name.  
 Only root out this cursed unbelief,  
 Distrusts thy love, o'erwhelms my soul with grief.  
 To disbelieve ! Oh ! what amazing guilt !  
 To disbelieve for what thy blood was spilt !  
 O ! let me still assert, and still record  
 Thy faithfulness and truth, my gracious Lord ;  
 Ne'er let me wander or e'er run astray,  
 Tho' snares and death do oft obstruct my way ;  
 Of grace oh give me hourly new supplies,  
 By which alone I shall victorious rise.  
 For daily mercies which thou dost impart,  
 O give, my God, give me a thankful heart :  
 Above the rest, let gratitude abound,  
 That I was born beneath a Saviour's fount ;  
 That the good news has reach'd my native ground. }  
 To be made holy I invoke thy aid,  
 O cure the wild disorders sin has made ;  
 Restore my soul, renew thy image there,  
 Thy likeness ever let my spirit bear.  
 Oh ! God of ages, holy is thy name !  
 From everlasting thou art still the same :  
 Thou art unchang'd while rolling ages pass,  
 But I'm decaying like the wither'd grass.  
 This tongue that's now invoking thee to save,  
 Must shortly lie all silent in the grave !  
 These hands uplifted, now, for mercy, must  
 Be moulder'd soon to their origin, dust !  
 These eyes, now looking t'wards thy throne, e'er long  
 Be clos'd in death, and dark oblivion !  
 The very breath this moment I respire,  
 Bears to the tomb and brings my exit nigher.  
 How short my days ! yet praise to God be given,  
 For time allotted to prepare for heaven.  
 Into the holiest, nearest union bring,  
 My soul to thee, my Saviour and my King.  
 While here it dwells, O let me here commence  
 That blest delightful and sweet residence,  
 And converse with my God, which pain nor joy,  
 Nor life, nor death, nor judgment shall destroy.  
 No: through a long eternity decay,  
 But still increase through an immortal day.

T. J.

To the Editor of the G. B. M.

DEAR SIR,

The following lines were written by a youth at the age of seventeen, and sent to the Rev. Sampson Kingsford, after hearing him preach a sermon on baptism: should they be admissible in the G. B. M. they are at your service.

Yours with esteem,

J. K.

Hoping a blessing from the Lord,  
I went to hear you preach his word;  
My soul seem'd willing to pursue,  
The path you prov'd divine and true.  
Long have I known it was the way,  
Yet have neglected to obey.  
My conscience greatly me accus'd  
That I so long should have refus'd:  
I thought you aim'd to let me know,  
The duty that to God I owe.  
I hope the Lord will me forgive,  
And I no longer thus will live.  
My heart's desire is to obey,  
And come in Christ's appointed way;  
To Jordan's stream I'll now repair,  
To be immersed, in water there:  
As Christ my pattern led the way,  
No longer will I disobey;  
With your consent, I now demand,  
To be baptized by your hand,  
And now advance my humble claim  
To be baptiz'd in Jesus name;  
That I a Christian church may join,  
Where Christ and all his graces shine.  
With His, to live in truth and love,  
And with them dwell in heaven above.  
O that the Lord may bless you still,  
Your soul with his own Spirit fill.  
Your labours crown with great success,  
And bless you with peculiar grace,  
Till with the highest ranks above,  
You join to shout Emmanuel's love.

Thoughts occasioned by the sudden death of Mr. Henry Tilby;—who dropped down in an apoplectic fit, and expired.

ALAS! he's gone, where he ne'er was  
before,  
Known was he once, henceforth he's  
known no more;  
In haste God called him from this world  
below, [blow,  
And death, that tyrant, struck the fat:

His victim fell to rise, alas! no more  
Till death and his achievements all are  
o'er.

Then the archangel with the trump of  
[heaven,  
Shall call the world to hear their sen-  
tence given:

An awful sentence to the Christless race,  
Who spurn the offers of redeeming  
grace:

“Depart ye cursed, to everlasting pains,  
“Where fiery billows roll, and horror  
ceaseless reigns;

“Where mercy never looks, which  
look'd, in vain before,

“But wave on wave, of pain, roll on  
for evermore.”

With burnings such as these, who can  
for ever dwell?

Tremble my soul, and pause, and  
weigh the question well:

Thy summons soon will come to drop thy  
mortal clay,

My spirit then to God, must wing it's  
unknown way.

To dwell in heavenly bliss, where saints  
and angels dwell,

Or sink in guilt and woe, to lowest  
depths in hell.

This doom is my desert; but Christ  
the Lamb of God,

To save my soul from hell, has shed his  
precious blood;

It's voice ascends on high, for grace  
and peace it cries,

(Not Abel's blood so loud, for vengeance  
pierced the skies.)

Look then my guilty soul, to Jesus  
Christ the Lord,

Roll all thy load on him, and trust  
his faithful word.

“The man that comes to me,

“By humble faith and prayer,

“Shall not rejected be,

“But have my kindest care!

“I'll pardon all his sins,

“His soul I'll sanctify,

“And conquer all his foes,

“And raise him to the sky!

“The riches of my grace,

“He ever shall behold;

“And stand before my face,

“Arrayed in purest gold!

“His Saviour's dying love,

“Shall dwell upon his tongue,

“While all the hosts above,

“Approve and join the song.”

Dear Jesus! take my soul,

And form it for thy praise,

Make me for ever whole,

To sing redeeming grace.

114

I'll join the heavenly host,  
When I have lost my breath,  
And, yielding up the ghost,  
I'll triumph over death.

J. K.

*Christ's Commission.*

SEE Jesus Prince of Light,  
Midst his disciples stand;  
Vest'd with power, and girt with  
might,  
Giving his last command.

Go preach, saith Christ the Lord,  
And in my name baptize;  
He that believes, and keeps my  
word,  
Shall win the heavenly prize.

He said, and through the air  
In brightest triumph rode:  
They through the nations far and near  
Preach'd their ascended God.

Send me, my Lord, send me,  
Thy gospel to proclaim;  
Gladly I'll spend my all for thee  
To spread thy glorious name.

Assist me as thy own,  
Thy truth and love to see;  
I long to make thy mercies known,  
And win some souls to thee.

What are these strong desires  
Which struggle in my breast?  
Sure they're the spirit's kindling  
fires,

And must not be suppress'd.

Now Jesus from the skies  
Looks down with smiling face;  
'Go teach the world my ways,' he  
cries,  
Let sinners know my grace.

Swift to obey thy call,  
On wings of love I'll fly;  
Freely I'll preach thy word to all,  
And shew salvation nigh.

Sinners awake: be wise:  
Ye under bondage groan.  
Repent—believe—and be baptiz'd  
So heaven shall be your own.

Amen.—B. O.

*To the Editor of the G. B. M.*

Rev. and Dear Sir,

If the following deserve a place in  
your useful Miscellany, they are  
at your service.

Yours, &c.

*Elegiac Lines on the Death of  
an Infant, interred in the  
Dissenters' Burying-ground in  
Boston, June 29th, 1799.*

'TWAS lately mine, (ah melancholy  
turn,)

To wrap in funeral weeds my \*Mel-  
sham's urn!

Now call'd, alas! before one fleeting  
year,

To drop a soft paternal funeral tear.  
No 'scutcheon'd pomp attend the  
fable hearse,

Mo mimic grief to dignify my verse,  
No splendid forms the rural muses  
know,

The tragic inmates of my heart is  
woe!

'Tis your's my friends, whose ten-  
terest moments prove,

The soft endearments of connubial  
love:

To whom kind heaven has given a  
numerous race,

Who round you cling to share the  
fond embrace.

'Tis your's alone to sympathize and  
grieve,

At feelings which no language can  
express!

And only yours to judge what pon-  
derous fighs

Do in bereaved parents' bosoms rise!  
Farewell dear babe!

the mournful

scene I fly,  
While trickling sorrows gush from  
either eye;

Events too painful o'er my bosom  
rove,

To be sustain'd by fond paternal love.

\* Page 42 of this vol.

Why

Why that dear babe condemned to  
 sigh and groan,  
 Beneath a load of anguish not it's  
 own?  
 My guilt, O heaven, thy patience  
 might provoke,  
 But why this lamb sustain the painful  
 stroke? †  
 Hush, my complaining harp, retune  
 thy song,  
 The Judge of all the earth can ne'er  
 do wrong, †  
 A tender Father hath but call'd him  
 home;  
 He's guarantee'd from numerous ills||  
 to come.  
 Oft hath thy sire exclaimed in ad-  
 verse care,  
 "Why died I not, when first I  
 breathed in air!" §  
 Hath oft implored, o'erwhelmed in  
 floods of strife,  
 "Let death!—let strangling shut the  
 scene of life!" ¶  
 And thou, dear babe, by kindred  
 feelings led,  
 Didst sip life's cup, and turned away  
 thine head." \*  
 How soon thy transient pilgrimage  
 is o'er!  
 Soon thy dear bark hath reached  
 the heavenly shore!  
 Thy conflict's past! thy painful race  
 is run!  
 Scarce sooner is thy toil commenced  
 than done.  
 One short-lived moon exceeds thy  
 tender age,  
 So quickly called to leave the thorny  
 stage.  
 My foolish heart, suppress thy frail  
 alarms,

Thy tender Shepherd in his gracious  
 arms  
 Enfolds the weak; his bosom bears  
 the lambs, †  
 He knows his sheep, he calls them  
 all by names. ||  
 When we his sacred oracles approach,  
 We're told his kingdom is composed  
 of such. §  
 Retired in my contemplative abode,  
 I'll tell the numerous mercies of my  
 God:  
 And, retrospective, view my aged  
 fire,  
 Long tread the well-known WAY,  
 and calm retire:  
 Likewise have safely reach'd the  
 heavenly goal,  
 My dear connections! one in blood  
 and soul!  
 And thither we (enflamed with hea-  
 venly fire)  
 Who yet survive, do ardently aspire.  
 And now I supplicate Almighty grace,  
 Pour thy rich blessings on my nume-  
 rous race;  
 My dear surviving offspring deign  
 to bless,  
 With what's essential to their future  
 peace:  
 May they the knowledge of the  
 Saviour prove,  
 Patience to bear, and faith which  
 works by love;  
 And when to each, thy great salva-  
 tion's known,  
 The effusions of thy grace with glory  
 crown.

GILES.

† 2 Sam. xxiv. 17.—† Gen. xviii. 25.—|| Isai. lvii. 1.—§ Job iii. 2.—  
 ¶ Job vii. 15.—\* Hervey, Med. among the Tombs.—† Isai. xl. 12.—|| John  
 x. 3. 14.—§ Mark x. 14.

THE  
General Baptist Magazine

For DECEMBER, 1799.

---

BIOGRAPHY

---

SHORT ACCOUNT OF MRS. TRISTRAM, WHO DIED  
OCT. 4, 1757, IN THE 70<sup>TH</sup> YEAR OF HER AGE.

(See her Funeral Sermon, preached by the Rev. Richard Pearfall, at Fullwood, in Somersetshire. Text P<sup>sa</sup>l. xvii. 15. latter part.

“ I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS.”

---

LET this doctrine support us under the removal of pious friends and relatives—we bedew their graves and memories with tears of sorrow, and may sorrow to think that we shall see their faces no more. But while we mourn for ourselves, we may rejoice much more on their account. The work which was begun here is completed above. The warfare which they were engaged in with their base, rebellious corruptions, is over, in their obtaining a complete victory, and exerting a most glorious, joyful and everlasting triumph. Those tears are wiped away which sprang from the weakness of their graces, and the risings up of their malignant lusts; nay, they are turned into transports, on their feeling within them a divine likeness perfected, and in consequence hereof the divine love. To glorify their God and Redeemer is their constant business, and their constant delight. Not the least mixture of sin with their holiness. Not the least matter for complaint from any quarter. Who can describe their attainments? These things may be matter of sweet consolation to the surviving relations and friends of the late Mrs. Tristram.

What her walk was, how holy, just and unblamable, I leave to those to speak of, who knew her much longer, and con-



versed with her more frequently than I did. But I am well persuaded that as they lament her removal from a world, where there are so few of her religious and charitable disposition, so the remembrance of her must be a pious perfume in their nostrils.

I am not in funeral discourses forward to speak of the dead, as the custom has been so often and shamefully abused. But, as it may be for the honour of divine grace, and the encouragement of others in the ways of religion, I am willing to say something, but shall confine myself to what passed after her confinement, when she was led to have more intimate views of death. Now, if these are solemn, and conscience is awake and tender, as was her case, it can't be imagined but every word from the mouth must be the expression of the soul.

She, who had in the former <sup>years</sup> parts of life enured herself much to converse with her own heart, and make observations, (as appears from a multitude of papers left behind) was led now to make a pause more than ordinarily solemn, and to reflect upon the whole of her conduct, and to take a special survey of her heart. And, through grace, both yielded a solid consolation.

She now seemed to take a fresh view of the great doctrines of the gospel, which she had maintained with constancy; and as she found them scriptural, so it added to their value, that in the application of them, she was enabled to face death and eternity without terror. O, how largely did she expatiate upon the glorious, well ordered covenant! the free and rich grace discovered there! the suitable blessings laid up in it's promises! the divinity of it's Mediator! the perfection of his merit and righteousness! the power of his arm as the mighty God, and the Shepherd of his people! "O (says she) this Redeemer I have accepted. According to this covenant, I have devoted myself heartily to the Most High; and I have laboured to walk with God, and live unto him. I know, says she, I have fallen very short of what I should be (and here she ran out into penitent and self-abasing expressions of her own sinfulness) but I fly to Christ's righteousness that is perfect, and to the promises of the new covenant."

As I apprehend all her life-long she had been shy of imbibing comfort through a fear of presuming, so now in the beginning of her confinement, even when the promises were evident, she was almost afraid of drawing the joyful conclusion,

sion, and would again and again ask, "Might she from these things derive comfort?" And when her Christian friend assured her, that in his judgment she might, the surprisingly dropt her sackcloth, and was girded with gladness. From that time, through so many remaining weeks, her friend heard no intimations of distress drop from her lips.

And now, what thankfulness did she express for such a father as she sprang from!\* "He instructed me; he restrained the vanity and airiness of my spirit; he taught me to pray. And O (says she) the multitude of prayers that he put up for me!" But above all she admired, nay, she said she stood amazed at that divine grace that took hold on her in her younger days. "I was," says she, "dug out of the same hole of the pit with others; but I am a brand plucked out of the burning." And a few minutes after cried out, "He brought me out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song into my mouth, and I will sing it, even praise to my God."

Again, "What should I do, if I had not a covenant God to fly to? My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."

One day, when laid down afresh in her bed, "Now," says she, "I hope to lie down and sleep in Jesus." Often would she repeat the apostle's words, "I desire to depart, and be with Christ, which is far better."

In the time of her health she found such tender affections working towards her family, that she would say, she did know how to think of leaving them, but it was now otherwise. "I have had," said she, "my heart too much glued to the creature, but now the Lord hath weaned me from it; I am willing to leave all to go to Jesus." And to her only child, between whom and herself there seemed to be peculiar endearments, she said, "Do resign me up to the Lord, to whom I am willing to go."

When one mentioned to her that promise, "I will never leave thee nor forsake thee," she readily answered, "that was a promise she had long depended on," and added, "so I do still."

When her paroxysms of pain and violent urgings to vo-

\* His name was Hanmer. He was an excellent minister at Barnstable, son of the Rev. Mr. Jonathan Hanmer, who was ejected at the same place, 1662.

mit came together, "O," says she, "this is grievous to bear together, but there will be but few struggles more, and all will be well." When she could say but little by reason of weakness, it was still the language of her faith and hope, "My Lord, and my God!"

After she was taken out of bed, she complained of great weakness. "But," says she, "I know my afflictions will last no longer than is good for me; for all God doth is best, and I desire to be entirely resigned to his whole will."

Again, "I bless God the fears of death are not so dreadful to me as they used to be; for God's Spirit witnesseth with mine, that I am his."

"O my dear children,\* pray for me; I can't pray for myself. Sickness is a bad time to have the great work to do in; but, blessed be God, I hope mine is already done. May the Lord bless you all, and make good his covenant promises to you all. Trust in him, and he will never leave you nor forsake you."

"I hope I am not a hypocrite; for if I know my own heart, in sincerity and truth I did give up myself to God."

"Blessed be God, the fears of death are entirely taken from me. I desire to trust myself, soul and body, entirely on my Lord and Saviour, to be washed in his blood, and clothed with his righteousness."

"O, this poor frail, shattered body is pulling down! I remember a passage in one of Dr. Guyse's sermons of a pious minister, God is my Creator; he made our bodies at first, and he is the fittest to take out all the pins of our tabernacles."

When Mrs. Welman said, "I hope the Lord will raise you again," she said, "I have lived long, and had much sickness, but if we are parted here, I hope we shall meet together in heaven."

"I long to depart and to be with Christ, which is far better; then I shall begin my everlasting songs of praise and adoration. There (in heaven) I shall see God the Father, God the Son, and God the Holy Ghost, and all the innumerable company, the angels, and the spirits of just men made perfect, where there shall be no jar nor discord, where all pain and sorrow shall be done away."

Often was she expressing her thankfulness to God, and those about her, for their constant care (not overlooking the ser-

\* She had several grandchildren.

vants); would be frequently repeating in the most tender manner, her obligation to Mrs. Welman, for that abundant care which she had always exercised towards her; fearing she would injure herself by so many fatigues, and praying for the best of blessings on her behalf.

“O Lord, pity thy poor handmaid, who putteth her trust in thee! Thou wast the God of my youth, and the God of my riper years, and the God of my old age. O, leave me not now my flesh and my heart faileth.”

When her pains came on exquisitely, she would often pray, “Lord, shorten my pains, or encrease my patience;” sometimes she would add, “that I may not dishonour thee at last.”

When the family came to take leave of her at night, she said, “May the Lord bless you all, and pour down the best of blessings upon you! O, this will be ten thousand times better than all this world can afford. I have given you all up in covenant to the Lord, and I hope the blessings of the covenant will rest upon you; that in the great day of the Lord I may be able to look up, and say, Lord, here is every child that thou didst give unto me.”

Again, “How good is my God to me! I desire to wait his time to be delivered out of all my pain; he knows what is best for me. I don’t desire to live; I long for heaven. O, what a mercy it is that Satan is chained up! he is not suffered to distress me. Once I feared, how I should behave on a death-bed; but blessed be God for those comfortable hopes I have through a dear Redeemer. I trust my hopes are well founded. Blessed be God, my work was not left to this time; for now I am incapable of any thing: my pains and weakness take up all my thoughts. I can’t think or pray as I should; but my God is gracious, and will pity me.”

Once more, When her pains were great, she cried, “What, shan’t I bear with patience and meekness a little pain here, when my dear Redeemer bore and suffered so much for me? He bore all with perfect meekness; he was a complete pattern. He had not a place where to lay his head; but my God gives me every mercy in an abundant manner; therefore I will bless and praise him.”

Thus this excellent lady went on, exercising her graces, and expressing her consolations as long as she was able to do or say any thing. And if I am not mistaken, the very last expression she was able to utter was to a dear grandchild.

See.ing

Seeing her at her bed's foot, she said, "May the Lord bless you! O may that dear creature be found in Christ!" And O, happy those, who having followed Christ as their master through life, take leave of this world as he did; of whom it is said, that when "he had led forth his disciples, he lift up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven."

---

BISHOP BURNET'S LIVES AND SUFFERINGS OF  
THE ENGLISH MARTYRS.

---

LIFE OF THOMAS HAWKES, OF ESSEX.

**T**HIS Thomas Hawkes was born in Essex, of honest parents, by whom he was educated in the true religion; and when he came to years of discretion, he entered into the service of the Earl of Oxford, where he was well esteemed, till the death of King Edward the Sixth. And then finding religion to decay and go back, especially in great men's houses, he left his service, and came home, where he thought he might more quietly enjoy the freedom of his own conscience.

While he was at home, his wife was delivered of a son, whom he kept unbaptized three weeks, because he would not suffer him to be baptized after the popish manner. Which, when his enemies understood, they apprehended him, and brought him before the Earl of Oxford, for not being found in religion, and contemning the sacrament of the church.

The Earl of Oxford would not trouble himself with him, but sent him to Bonner, bishop of London; and wrote that he refused to have his child baptized according to the order of the church now in use, and left him to his lordship's discretion.

When Mr. Hawkes came to the bishop, he read the Earl's letter in his hearing; and then asked him; what made him to keep his child unbaptized so long?

Because (says Mr. Hawkes) we are bound to do nothing contrary to the word of God.

Bishop

Bishop Bonner said, Why, baptism is commanded by the word of God.

Mr. Hawkes answered, God's institution therein I do not deny, but I deny all things invented or devised by man; as your oil, cream, salt, spittle, candle, and conjuring of water, &c.

Then said the bishop, Will you deny that which the whole world, and your father, have been contented withal?

Mr. Hawkes answered, What my father, and all the world have done, I have nothing to do withal; but what God hath commanded me to do, that I will stand to.

After a great deal of other discourse between Mr. Hawkes and the bishop, the bishop asked him, if he would have his child baptized according to the service-book set out in the reign of King Edward the Sixth?

Yes, says Mr. Hawkes, with a good will; for that is the thing that I desire. I thought so, says the bishop.

After that the bishop said, wilt thou be content to tarry here, and your child shall be baptized, and you shall not know of it, so that you will agree to it?

Mr. Hawkes answered, If I would have done so, I need not have come to you, for I had the same counsel given me before.

Do not you think (says the bishop) that the Queen and I can command it to be done in spite of your teeth?

Mr. Hawkes answered, What the Queen and you can do, I will not stand against; but you get the consent of my conscience never the sooner.

Well, said the bishop, you are a stubborn young man; I perceive I must work another way with you.

Mr. Hawkes said, You are in the hands of God, and so am I.

The bishop said, Whatever you think, I would not have you speak such words to me: and so he departed, and went to the chapel to evening prayers; and would have had Mr. Hawkes gone with him, but he refused.

During Hawkes's confinement with the bishop of London, he was kept prisoner in his porter's lodge at his house in Fulham, where he eat with the bishop's servants, but was commanded not to talk with them; which he said he would not, provided they did not provoke him to it.

The

The bishop had many conferences with him, (and so had divers doctors and others, who came to visit the bishop) concerning his belief of the natural body and blood of Christ in the sacrament of the altar; concerning his opinion of the mass, holy creed and holy water, and other ceremonies of the church of Rome.

All which the said Hawkes did reject and disapprove of, as being contrary to the word of God, by which alone, he said, he would be guided and directed in matters of faith and religion. And he told the bishop and his doctors, that he would credit them in nothing but what they could prove from the holy scriptures. And when the bishop found that he could by no means prevail with the said Thomas Hawkes to change his opinions, and come over to the church of Rome, he sent him prisoner to the Gate house in Westminster, commanding the keeper to let none speak with him; and he remained there thirteen days, and then the bishop sent two of his servants to enquire how he did, and if he were the same man. He answered, he was no changling, and desired that his friends might be permitted to come to him.

Upon the 2d of September the bishop sent for Thomas Hawkes to his palace in London, and asked him, if he would go to the sermon at St Paul's, where Dr. Gardiner, lord chancellor, was to preach; and Hawkes desired to go. And after sermon he was brought again to the bishop's palace; and the bishop asked him, if he were the same man he was before? Hawkes replied, I am no changling, nor none will be.

The bishop said, You shall find me no changling neither. And so went into his chamber, and did write the whole side of a sheet of paper.

In the bishop's absence, many persons asked divers questions of Thomas Hawkes, but he refused to discourse with them, unless they would shew their commission to talk with him.

When the bishop returned, he began to read to Hawkes what he had written in his paper, viz.

'I Thomas Hawkes do here confess and declare before my ordinary, Edmond bishop of London, that the mass is abominable and detestable, and full of all superstition; and also as concerning the sacrament of the body and blood of Christ (commonly called the sacrament of the altar) that Christ is in no part thereof, but only in heaven. This I have believed, and this I do believe.'

Stop

Stop there, my Lord, said Hawkes, What I have believed what have you to do withal? But what I do believe, to that stand I, and will.

Then he took his pen and said, He would scrape it out for his pleasure; and so he did to his thinking.

Then he went on in reading his paper, and said,

‘I Thomas Hawkes have talked with my said ordinary, and with certain good, godly, and learned men, notwithstanding I stand still in mine own opinion.’

Then Hawkes said, Shall I grant you to be good, godly, and learned men, and yet grant myself to stand in a contrary opinion? No, I will not grant you to be good, godly and learned.

Bonner answered, You will grant you have talked with us, and the rest I will put out for your pleasure. Then said all his doctors, if your Lordship be ruled by him, he will cause you to put out all together. And then he read on, ‘And hereunto this bill I have set my hand.’ Then he offered Hawkes the bill and his pen, and bid him set his hand to it. But Hawkes said, You get not my hand to any thing of your making or devising. Wilt thou not set thy hand to it? (says the bishop) it shall be to thy shame for denying it. Then he said he would have every man’s hand to it in his chamber; and so he had. Then the bishop in great anger thrust Hawkes on the breast, and said he would be even with him, and all such proud knaves in Essex, with more threatenng language.

Then the bishop read the paper again, and would have had Hawkes to take it in his hand, and return it back again to him. But Hawkes said, What needs this ceremony? It shall neither come into my hand, heart, nor mind. And so the bishop left him; and he was sent back to prison with his keeper.

After all these private conferences between the bishop of London and Thomas Hawkes without any effect; at length the bishop summoned him, with divers others, to appear openly in the consistory-court at St. Paul’s, both on the eighth and ninth of February, 1553, where Hawkes appeared. And then the articles and interrogatories, with the aforesaid bill of confession, were several times read unto him, and he stood firmly to them: and when the bishop, with the doctors and lawyers, often called upon him to recant, and turn again to the unity of the church; he courageously replied, That he would not; and added



moreover, that if he had an hundred bodies, he would suffer them all to be torn in pieces, rather than to abjure or recant his faith.

Then the bishop read the sentence of condemnation against him, and five more, on the 9th of February, 1555, in the afternoon; and he was sent back to prison, where he remained till June following; and then he was delivered into the hands of the Lord Rich, and was sent down to Coxhall, in Essex, a market town about seven miles from Colchester, where he was burned on the 10th of June, 1555.

Mr. Hawkes gave many good exhortations and admonitions to his friends that came to visit him, as he had opportunity; and some of them desired him, if it were possible, to shew them some token, whereby they might understand if the pain of burning was so great that a man might not therein keep his mind quiet and patient; which thing he promised to do. And so it was privately agreed between them, that if the rage of the pain were tolerable, and might be suffered, then he should lift up his hands above his head towards heaven, before he gave up the ghost.

Not long after Thomas Hawkes was led to the place of execution by the appointment of the Lord Rich, and others his assistants; where being fastened to the stake with a chain, there was a great multitude there present; unto whom he spake many things, and especially to the Lord Rich, reasoning with him of shedding the innocent blood of the saints. Then, after making his fervent prayers to Almighty God, fire was put to him: In which when he continued long, and when his speech was taken away by the violence of the flame, and his skin drawn together, and his fingers consumed, so that all people thought he was certainly dead; all on a sudden, contrary to all expectation, this good man and servant to God, being mindful of the promise he had made to his friends, reached up his hands burning on a light fire, over his head, and which was wonderful to behold, clapped them three times together, as it seemed with great rejoicing: at the sight whereof there followed great applause and shouting of the people, especially of them that understood the matter. And so this blessed martyr straitway sinking down into the fire, resigned his spirit into the hands of God, June 10, 1555.

## SERMONS AND ESSAYS.

MR. DEACON'S SERMON AT MR. HARDSTAFF'S  
ORDINATION.

(Concluded from page 454.)

III. **A** THIRD part of the shepherd's work is to seek that which is gone astray. Luke xv. 4.

1. If you are at a distance from peace; if sin has separated between you and your God; be sure that you do not endeavour to hide yourselves from your pastor. There is hardly any thing more frequent, nor more fatal than this weak, this dastardly conduct. Do you be ready to be found; do not shun him as your enemy; do not over run him that he may not catch you, but rejoice at his appearance. He comes to help you, to carry you in his arms to the shepherd and Bishop of your souls. Think rationally, think scripturally on your state. Consider what danger you are in, what enemies there are on every hand, that restoration may be a matter of great importance in your view. If you are not recovered you are ruined, you are lost.

How many in this situation make bad worse by shunning their shepherd! Be careful that this is not the case with you. If this part of his work be necessary, make it as easy to him as possible. Let him have the joy of restoring the straying sheep, and you will have the advantage, and God the glory.

2. Suffer the word of exhortation, of warning, of rebuke. If it seem closer than you may think necessary at the time, do not you resent it. He must judge of measure, manner, and matter. The sin may be greater than you may imagine. He may think it right to rebuke you sharply, that you may be found in the faith; though you may think, yea, *because* you may think there is no necessity for such closeness. It may be proper however for the sake of others; one straying sheep will probably lead a considerable part of the flock into mischief.

IV. A fourth part of the shepherd's work is, to heal the diseased.

1. Then, when you are out of order, when you find your head sick or your heart faint, take with meekness the medicine which he prescribes. However disagreeable and bitter it may be to the taste, remember it is designed, and hope that it is also calculated, for your good. When people are ill, they often have a bad or a false appetite; and a dislike to that which is most proper for them. This is true in a spiritual sense. Then let the shepherd prescribe from his great dispensatory, and take the potion which he administers, with meekness and simplicity.

2. When you are wounded, let him apply the knife or the caustic as he may think proper, and do you exercise patience even under the probe. Consider, you may lose a limb or your life if you are not cured. Then let the wound be laid open, and the filth and the proud flesh taken from it, though it may give you exquisite pain; may even be like cutting off a right hand, or plucking out a right eye.—Do not bite like dogs, nor kick like mules; you are sheep, remember. Do not make your pastor afraid of touching you, lest he let you alone till the wound become incurable, and you die.

3. Take care that you do not entertain hard thoughts of your pastor, and imagine that he hurts you on purpose, and has a pleasure in your pain. A light hand seems heavy when laid ever so gently on a sore place. It is not his hand which is heavy, but your flesh is tender. Remember that he has your real good at heart, and that he takes the best method, according to his judgment, to cure you. That his real object is your eternal salvation. This will enable you to love him, even while his hand seems heavy upon you.

I shall not detain you longer on the first part of the subject, but proceed immediately to the second, and on this be very brief.

Secondly; excite you to a cheerful obedience by a few motives.

1. He is your feeder, your pastor. Surely you will feel a particular affection to the man who is daily employed in providing food for your souls. There is no person in the world of equal importance to you; this therefore calls for an especial regard to him. That you esteem him very highly in love for his work's sake. That you obey him, as having the care of you and the rule over you. He is the angel of God. Rev. ii. 1. The ambassador of Christ, to publish peace unto you. 2 Cor. v. 20. How beautiful on the  
moun-

mountains are the very feet of such persons! How much to be loved; how greatly to be regarded!

2. He is your heavenly Father's gift. The Lord gives pastors and teachers. He gives pastors according to his heart. And has he given you one? O! treat him kindly for your Father's sake. He once sent his beloved Son, and they cast him out of the vineyard and slew him. Luke xx. 13. But these were not sheep. No! surely you will not thus treat your pastor. You will prize the gift for the sake of the giver. He takes a slight on his true ministers as a slight on himself; and also the contrary. Luke x. 16. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, says the Saviour of the world.

3. Your own free choice. He is not imposed on you by a lord bishop, nor by any earthly power. He is a man of your acquaintance, whose life and doctrine you know and approve. To which I may add, this day's public solemn engagement. What a crowd; I had almost said what a cloud of witnesses have just seen your hands held up in token, yea, in proof of your cheerful acceptance of him as your pastor! You have this day entered into a covenant to hear God's word at his mouth; to hear his voice as your guide under the great Shepherd.—Let not any part of this assembly witness against you hereafter, and testify that you slight him, disregard his teaching, grieve him, starve him, &c. whom you have this day chosen so cheerfully, to labour among you in the word and doctrine.

4. Your mutual comfort. Was the life of Jacob bound up in the life of his son Benjamin? Gen. xl. 30. Would a disaster happening to him bring the venerable father's grey hairs with sorrow to the grave? Thus between a pastor and his people there is a close connection, an intimate and a spiritual communion. One cannot suffer alone. If you pay a proper attention to him, this will grow stronger and stronger. He will love you better, feed you better, and do every thing better; and you will also esteem it better, when you love him. But if you become careless, shy, suspicious, &c. he will become so too.—Then you will have mutual dissatisfaction, mutual torment enough.

5. The glory of God. A church of Christ properly organized dwelling in true harmony, is like a little heaven below; a type of the church triumphant; a figure of the general assembly in the upper world. How doth the God of love, of truth, and of peace dwell with them? This is the house of God indeed; "the pillar and ground of the truth." Such  
a church

a church is like "a city set on an hill, which cannot be hid." Their light will "shine before men." Others will "see their good works and glorify your Father who is in heaven."

But how doth the light of a jarring, wrangling, covetous people shine? I leave this part to your reflection.

6. The preciousness of the food: "knowledge and understanding." He will not stuff you with old wives' fables; with the fancies of men, with the traditions of the elders, nor with the politics of the day. Nor will he entertain you with philosophy, nor with the sophistry of the schools, the morality of the pagans, &c. But with the knowledge of God, and an understanding of the Most High. He will feed you with "the sincere milk of the word, that you may grow thereby." Meat which will nourish your souls, and make you grow strong in the Lord, which will make you fit for the fields above; the rich pastures in glory.

To speak on the particular doctrines which it is hoped he will teach, is quite too much for me to attempt, but I do not doubt but the gospel of Christ will be the principal. This will be the standing dish. This will not only decorate, but be the head of every meal, and other things will be placed in due order.

Surely, such motives as these, my brethren, well considered, will induce you to esteem him as his character demands, and to follow him as he follows Christ.

Thirdly; conclude with some particular directions and observations.

1. Let me advise you to keep up a friendly freedom with your pastor. Be not too shy nor too assuming. While you love him with all the affection due to a father, regard him with all the reverence which is due to a father also. Let the elders which rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Yours I trust is such an elder. Too much awe will keep you at such a distance, that you cannot commune with him on subjects of the greatest importance with respect to your peace and prosperity; especially your trials and temptations. Too much freedom may also dwindle into trifling and impertinence, and make his advice and counsel so cheap, that you may be led to undervalue it, if not to contemn it. There is an honour, a deference, which is due to men of character and office, which some too much overlook; the effects of which have proved pernicious. If a pastor be not to be a lord over God's heritage, he is not to be a slave to it. Though he be but a sheep with the rest of you, yet he is the most eminent. Your call

call which has this day been ratified, gives him a dignity among you, which no other person enjoys. Only the church can take from him that dignity which the church has conferred on him:

2. Give him intelligence and assistance. He cannot see you all at once, and every day all day long. Be eyes, and ears, and hands, and feet, for him, as Providence may enable you. When any thing is wrong, let him know in a prudent manner, and at the first proper time. There may be a great deal of evil in the church, and he know nothing of it, unless you give him intelligence. I have exhorted you to let him know the state of your own souls already; now I exhort you to give him information of the state of others, who have not the thought, the prudence, the confidence, to do it themselves, especially in cases of immorality.

But do not only give him intelligence, but assistance also, particularly in matters of discipline. Do not leave all the disagreeable work to him. When correction is necessary, it should be inflicted by the whole church. If this be done by the pastor alone, a dislike to him may be the consequence. Then his preaching may be of little use to the offended person or party. And their dissatisfaction may be in many ways injurious to others, and ultimately, to the church at large. For the words of disaffected people will "eat as doth a canker."

3. Do not expect too much from your pastor; he is but a man, a frail man, a man of infirmity, a man of passions. Some are ready to act as though they thought, that ministers have no temptations, no weaknesses. But this is quite a wrong idea! Ministers can err, and often do err, and some most grievously: God grant that your pastor may be kept at least from presumptuous sins. But on the other hand, be very careful that you do not suspect him on too slight evidence, nor censure him without good proof. Against an elder you are not to receive an accusation but before two or three witnesses. 1 Tim. v. 19. There will be many eyes upon him, and some will probably raise scandalous reports from mere trifles; yea, he may suffer for righteousness sake. If he should be overtaken in a fault, ye who are spiritual, restore him "in the spirit of meekness."

I would recommend it to you who are fathers in point of age, and wise through much experience, to have an eye, a charitable eye upon him, and to be so free with him as to point out any material errors or improprieties in his conversation, doctrine or life; or to give him any friendly hint by which he

may

may be enabled to improve in his sacred office. He, I doubt not, will take it kindly: will love you more affectionately for such faithful tender care.

4. I hope you have other officers in the church; such as have the care of your secular concerns. Let these consider it as a part of their duty, and let the church charge it on them as such, to have a due regard to the comfortable subsistence of your pastor. Do not you, my brethren, let him go till he complains, before you think about his wants. It is your duty to make frequent and friendly enquiry into his state, that you may know what he may want, and take timely care for his supply. It is the ordinance of God that "those who preach the gospel should live of the gospel," not starve. If I must go without relief, till I inform my church of what I want, probably my affairs would be in a bad situation, almost too bad to be remedied, both with respect to body, mind and estate. If he has a property of his own, it is well for him; but that is not at your command. "Who goes a warfare at his own charges?" I hope you have not the meanness to desire him to maintain himself while he works for you.

I hope you will pardon me that I am so pressing on this point. My apology is the importance of it. It is probably the first time that this has been done to you; and we hope it will be long before it is necessary again. Your pastor can, as occasion requires, press you to your duty in other respects. But this he never, with a tolerable grace, can perform. And should he attempt it, it is much to be feared, it would not be so well received.—To conclude:

Often reflect on what a blessing you enjoy. Have you a pastor according to God's heart? Has he had it in his heart to give you one? O bless the Lord with all your heart, and serve him with all your soul.

Remember how many churches are without pastors; and especially pastors according to God's heart; and what they must suffer for want of them. You, my friends, have known this long, and therefore know how to sympathize with them. "Pastors after God's heart are not to be found in every hedge bottom," was the saying of an old disciple of Jesus. This many know by painful experience.

Remember once more. If he be a pastor according to God's heart, and you disregard him, slight his instructions, grieve his soul by unkind treatment, God will surely take notice of it, and he may in displeasure take him away, and send you a butcher. All are not pastors according to God's  
heart

heart who wear blue and black. There are wolves in sheeps clothing, who will not spare the flock. Acts xx. 2). But, if you attend to the counsel which he gives you; walk in the ways of the Lord according to divine direction; observe the institutes of Christ with simplicity and perseverance, soon you, with your pastor, shall feed on better fare, in a better country, where your eyes shall behold the King in his beauty, and enjoy the smiles of his countenance, the riches of his grace, and the fulness of his glory, through eternal generations. Amen and amen.

---

HEAVENLY PATHS.

(Concluded from page 467.)

SERIOUS SELF-ENQUIRIES FOR EVERY MORNING.

1. " WAS God in my thoughts at lying down, and rising up? and were the thoughts of him sweet and precious to my soul?"

2. " In what frame is my heart this morning? Do I admire the goodness of God in the last night's sleep, and for adding more time to my life? And am I heartily thankful?"

3. " Can I really commit myself and all my affairs to God this day, to be guided by his counsel, protected and provided for by his care, and to be intirely and chearfully at his disposal?"

4. " Am I resolved to speak for God and his glory? And in the strength of Christ will I neither be afraid, ashamed, nor weary of well-doing?"

5. " Am I a child of God, an heir of glory; or, a slave to sin, and a child of the devil? If I am God's child, should I not wear the garments of righteousness? If an heir of heaven, should I not cast off the rags of corruption, and take heed of defiling myself with sin? Should I not do more than others?"

6. " Who is the greatest deceiver? If my heart, should I not be jealous and watchful over it? Where are the greatest dangers, and most pernicious mistakes? If in soul-concerns, should I not venture the loss of all, rather than lose my precious never-dying soul?"

7. " Who are my most implacable, powerful, and soul-destroying enemies, but the world, the flesh, and the devil?"



And should I not watch and be sober, so as neither to idolize the first, pamper the second, or listen to the third?"

8. "Who is, or can be, my best friend, but God? And should I not fear his displeasure more than death, desire his favour more than life, and through all the day love, honour and obey him?"

9. "Where is the greatest vanity and vexation, but in the world? And should I not live above it? Is not godliness the greatest gain? And should I not make it my chief business?"

10. "What is my heavenly work, but to run a race, fight, strive, and wrestle? And can I do all this without care, diligence, and watchfulness?"

11. "Whose eyes will be upon me all this day, to observe my head and heart, my lip and life, but his, who is the Judge of all the earth? And dare I sin in his presence, and affront him to his face?"

12. "If I should spend this day in vanity, idleness, and sin, will it not be sorrowful at night? If I spend it holily and profitably, shall I not pray with greater confidence, lie down more peacefully, and have the testimony of conscience for my rejoicing?"

13. "How would I have this day appear at the day of judgment? Ought not my thoughts, words, and actions, to be such now as I shall then wish them to have been?"

14. "How may I this day order my secular business with most wisdom and prudence, integrity and uprightness, and for my real advantage?"

15. "Am I now fit to draw nigh to God in prayer; and, can I seek first, and as my chief concern, the kingdom of God and his righteousness?"

#### SERIOUS SELF-ENQUIRIES FOR EVERY EVENING.

1. "WHAT have I done this day for God and his glory? What can I look back upon with comfort?"

2. "In what frame hath my heart been all this day? Have I most desired heavenly or earthly things? Hath my joy been more in God, and in the hope of future glory, than in worldly riches, honours and pleasures? Was my grief more for sin, or for the troubles of life? Have I most derived comfort from broken cisterns, or from God the fountain?"

3. "What were my intentions? Have I been sincere, and maintained a conscience void of offence toward God, and toward men? Did I eat and drink, pray and converse, to the glory of God, or was self uppermost in all?"

4. "What

4. "What spiritual duties have I performed this day? Did I regard the manner, as well as the matter; and do them out of conscience, and not out of custom? Did I pray fervently and read and meditate so as to affect my heart?"

5. "How faithful, diligent, and careful have I been in my place and calling? Have there been no idle hours in the day?"

6. "What has been my company this day? What good have I done to them, or received from them? Did I reprove, exhort and strengthen, encourage, comfort and warn, as the matter required?"

7. "How have I borne the troubles and crosses of this day? Did I neither despise them, nor faint under them; neither entertain hard thoughts of God, nor utter rash words against him?"

8. "What were my temptations this day? Was I easily drawn into sin, or restrained and over-awed by God's all-seeing eye, merciful heart, or avenging hand? Was I soon angry, and my anger of long continuance, and have I repented of it? What conviction, mercy, or warning did I sin against?"

9. "What were my enjoyments, and how was my heart under them? Was I affected with the goodness of God to me in my health, friends, and estate, and unfeignedly thankful, and therefore cheerfully fruitful in good works?"

10. "What have I learnt this day? Have I got more heart-affecting knowledge of God and his glory, of myself and my sins, of this world and that which is to come?"

11. "What have I remembered of the word of God, whether read or heard? Was any scripture sweet to my soul? Did I by faith make any promise my own? Did any particular precept regulate my conduct?"

12. "What graces have I especially exercised? Have I lived by faith, loved God with all my heart, denied myself for Christ? Have I had recourse to God the Father, as my portion and happiness; to Christ, as my Saviour, Intercessor and Friend; and to the Holy Spirit, as my guide, strength and comforter; cherishing, and not quenching his gracious influences?"

13. "Have I been suitably affected with the sins, or miseries of others, whether friends or foes, abroad or at home? Have I had a compassionate heart, and bountiful hand, to any in want?"

14. "Have I especially done good unto them who are of the household of faith, and honoured them that fear the Lord, though in rags and sores like a Job, or a Lazarus; and esteemed such as orient pearls, though found on a dung-hill?"

15. "Did the church of God, and the interest of Christ, lie near my heart? Have I heartily prayed for the welfare of Zion, and mourned it's desolations, and preferred Jerusalem above my chief joy?"

16. "Can my family, or those that best know me, speak best of me? Have I been, and done good, as husband or wife, as parent or child, as master or servant? Have I wronged no man in his estate, by over-reaching him; in his name, by slandering or backbiting; in his soul or body, by neglecting his sin or trouble? Have I done to others, as I would they should do to me?"

17. "Have I forgiven my enemies, rejoiced in others happiness, and neither envied nor coveted, any man's honour, riches or friends? Have I not quarrelled with my neighbours; but endeavoured to heal breaches, and follow peace with all men?"

18. "Hath my deportment been sober, discreet, and serious? Have I been neither vain, wanton, nor frothy in my temper or conversation?"

19. "Have I despised the glory of this world, and accounted it but loss and dung, for Christ and grace?"

20. "Have I really set death before me, and considered my life as a vapour, or a shadow? What preparations have I made for death? If God should this night close my eyes in death, how is it like to be with my soul? Dare I lie down under the guilt of one allowed sin?"

21. "Inconceivably great, glorious and terrible, as the day of judgment will be, dare I meet Christ coming in flaming fire, with his mighty angels to take vengeance? Will my graces bear the trial of that day? And have I this day searched, judged, and condemned myself?"

22. "Do I believe the torments of hell to be eternal? And do I indeed fly from the wrath to come?"

23. "Have I this day by faith, beheld the new Jerusalem, meditated on it's glory, and lived and conversed as an heir of it?"

24. "In all I have done, have I looked at God more than man, and been more concerned to cleanse the heart, than make a fair shew in the flesh?"

25. "Dare

25. "Dare I lie down this night, without praying to God for the pardon of my sins, the continuance of divine protection and blessing, and the salvation of my soul?"

#### RULES FOR THE SANCTIFICATION OF THE LORD'S DAY.

1. Wisely contrive the day before, that you may have no unnecessary work to employ your hands or heads on God's day. Think seriously, "What a weighty business am I going about! My worldly affairs are but trifles to this. What are shops, ships, or farms, to Christ, grace, or heaven? Can I be too careful, or solemn, in the work of God, my soul, and eternity? How holy and heavenly should my thoughts and lips, my desires and pursuits be on the Lord's day!"

2. Prepare for this holy day,—by examining your heart and life. Consider what sins you have to confess, mourn over, and pray against; what mercies for soul or body are wanted by yourself or others; what blessings have been received; and what thanks are to be returned. Think with yourself, "What good did I get by any former sabbath, and particularly by the last? Was my heart then broken for sin, or warmed with divine love? Have I firmly believed, and faithfully obeyed, the truths I then learnt?"—Pray that the sabbath before you may be the best you ever kept; that your heart may be more humble, tender and heavenly; that God may reap more glory, and you more spiritual profit; and that this may be an earnest to you of keeping an eternal sabbath with God in glory. Particularly beg, "O God of grace, prepare a suitable word for my soul! Let the minister's mouth be opened, his heart enlarged, and his message be according to thy holy will! Enter thou into thy temple, and crown thy ordinances with thy presence and blessing! Give me, Lord, the hearing ear, the seeing eye, and the understanding heart, that I may receive with meekness the ingrafted word! O let not my heart deceive me; nor the world, nor Satan, distract or divert me!"

3. As soon as you awake in the morning of this sacred day, direct your hearts and eyes heaven ward. Bless God that you see the light of another sabbath, in which your soul may be furnished with grace, and be fitted for glory. Call upon the Lord, to pardon your defective preparations, bear with your infirmities, accept your poor services, and enrich you with his graces and consolations.

4. Proceed to solemn meditation, till your heart is affected with considering, either—the majesty of the God you are to wait upon ;—or, the vileness of sin, and yourself by reason of sin ;—or, the excellencies of Christ, and the greatness of his love ;—or, the heavenly nature of divine worship, and the gain of godliness ;—or, the vanity of the world ;—or, the worth of your immortal soul ;—or, the rage and policy of your spiritual enemies ;—or, the deceitfulness of your own heart ;—or, the torments of hell ;—or, the joys of heaven.

5. Carefully and conscientiously perform the religious duties of your family, as well as your closet. See that your servants and children waste not this morning in sleep or idleness. Call them to join with you in reading, singing and prayer. Inform them of the glorious Master you serve, the immediate blessedness of such service, and the abundant reward attending it, even life everlasting. Convince them of the danger of neglecting his service, or trifling with it. Charge them to be constant and serious in closet, family, and public worship ; yea, watch over them with a jealous eye, and affectionate heart.

6. Endeavour to attend those public ministrations, which are most soul-searching, heart-melting, and sinner-alarms.

7. In going to the house of God,—if you are alone, think, “ O that God would meet all his worshippers, and bless my soul !—If you are in company, talk of God and his word, but without pride or affectation ; or hearken to the heavenly discourse of others ; but if they are such as favour only of earth, and despise godliness, either reprove, or leave them.

8. As you enter the house of God, lift up your hearts to him in such breathings as these. “ Lord, thou hast promised to be in the midst of thy people. O let thy goodness pass before us ! Let us see thy power and thy glory in thy sanctuary ! Bow the heavens and come down ! Let thy greatness awe us, and thy goodness refresh and delight us !”

9. In the house of God, make a covenant with your eyes, and take heed of a wandering heart. Fix your eyes on the minister, your ears on the word, and your heart on God.

10. Be spiritual in every part of the service.—While the minister is confessing sin, let your heart melt, and even bleed and break. When he begs for mercy, let your whole soul pant after it.—When he offers praise, let all that is within you

you bless God's holy name — In singing, let your heart make melody to the Lord, that when your voice is high, your heart is not be low and dead.—When the word is read or preached, seriously recollect, “ This is the word of God. It is his command, and dare I disobey it? Does he threaten these judgments, and denounce these curses on sinners, and must not I tremble? Are these his calls and invitations, his great and precious promises, and shall I reject them? Ye everlasting doors of my heart, fly open, and the King of Glory shall come in!” While the minister pronounces the blessing, haste not away, (a fault too common) but hope, desire, and believe it shall come down upon you with a divine efficacy.

11. When you come from the house of God, take heed lest Satan catch away the seed that is sown, or the thorny cares of the world choke it. Let not vain discourse proceed from your lips as soon as God's word is out of the minister's. But beg of God, that the word you have heard may not be as water spilt upon the ground; pray that your memory may retain it, your heart love it, and your will obey it; that it may destroy your lusts, fire your zeal for God, and fill your mouths with good words, and your hands with good works.

12. When you dine, let not your table become a snare to your soul, and therefore eat no more than will fit you to serve God with cheerfulness and vigour. Beg a divine blessing on the food of soul and body. Both sitting down, and rising up, let your heart be heavenly, and your discourse favourable, seasoned with grace.

13. After dinner, either repeat what you have been hearing, or read in your bible, or in some other good book. Thus endeavour to impress your own mind, and those around you, with the things which you have heard, and not to let them slip.

14. Return with your family to the house of God. Think not half a day enough for God and your soul. If you come before the service begins, spend the interval in devout meditation, or in religious discourse. It is lamentable to see a church-yard filled with idle persons, talking of their worldly affairs, or any thing rather than their souls. They little think how busy Satan is with them, sowing his seed in their hearts, that God's seed may find no place there. How much better if they were saying, “ What a good word have we heard this morning! How shall we farther provide for  
heaven

heaven this afternoon ?” Whatever others do, warm your own heart with love to God, and delight in his service. A careless heart, a drowsy body, dull affections, and dead services are not fit for a living God.

15. Take heed how you spend the evening. The heart is apt to be vain, after the public duties of the day. If God has made any serious impressions on your heart, let them be cherished and strengthened by the concluding worship of your family and closet, and also by your pious and profitable talk with those around you.

16. Before you lie down at night, review the whole work of the day. Take the shame of every defect to yourself, and give God the glory of every excellence. Humbly acknowledge, “ God is worthy of a better tongue than mine to praise him, and a better heart to love him. Could I have done all that is commanded, I should be an unprofitable servant. What am I then, while every duty is mixed with sin, and with unnumbered failings ?” Rest on nothing you have done, for acceptance and salvation, but on Christ alone. Renounce all confidence in your own righteousness, and expect all blessings and promises only to flow to you in the blood of Christ.

---

## CORRESPONDENCE.

---

A LETTER FROM MR. J. S. TO A BROTHER IN  
THE MINISTRY.

*March 19th, 1798.*

Dear Brother,

**I** TAKE this opportunity of addressing these few lines to you, sincerely wishing they may find you and yours in the enjoyment of all needful blessings, both for time and eternity. It would yield me pleasure, could I tell you we are all in health, but it is far otherwise; my old complaint still remains: but the Lord deals very gently with me; blessed be his holy name. My wife is still labouring under the affliction which took place in her leg more than two years ago, which is now settled in her foot,

a very

a very painful swelling with running ulcers, by which, together with want of appetite, and other infirmities, she is in a great measure confined to her bed, and almost reduced to a skeleton; so that to all human appearance, her life cannot be expected to continue long, without a speedy alteration for the better: only we know, that with God nothing is impossible. These are trying circumstances; but God forbid that we should ever reprove at his proceedings, who is righteous in all his ways, and holy in all his works. How needful that we sit loose to every thing below the skies!

What wisdom is displayed in that divine language 1 Cor. vii. 29, 30. "The time is short; it remaineth that they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not: &c. for the fashion of this world passeth away."

I think I see more and more the great need of divine strength to support, and wisdom to direct; my work is great, and strength small, but God is all-sufficient. We learn from the scriptures, that tribulation has been the lot of the saints in all ages; and "Why should a living man complain, a man for the punishment of his sins?" Since these "light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen, are eternal."

I hope, dear brother, that the Lord is giving you prosperity, in warning poor sinners of their danger, proclaiming the glad tidings of salvation, and building up the saints on their most holy faith. This work is very difficult and important; but let us ever remember him who hath graciously said: "Lo, I am with you always, even to the end of the world." Some of the ancient saints stood "in jeopardy every hour," they were "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken: cast down, but not destroyed." Here we have no continuing city, let us ever be seeking one to come, and use our utmost endeavours to excite others to do likewise.

This is an age in which iniquity abounds, and in which true religion is dreadfully neglected; even amidst the sunshine of the gospel, how many walk in darkness, and the shadow of death! But "let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation."



The word of God to Abraham is very reviving. "Fear not, Abraham, I am thy shield, and thy exceeding great reward:" and to his spiritual seed, "Fear not, little flock: it is your Father's good pleasure to give you the kingdom." The shafts of death are flying thick around us; how soon we may be called away we know not; but certainly to depart, and to be with Christ, is far better than to be in such a miserable world as this. A lively hope of heaven is the greatest riches.

There shall we view the dear Redeemer's face,  
 And sing the wonders of redeeming grace;  
 And never tire of that divine employ,  
 But endless ages shall increase the joy.

Times with us are very trying at present, most things dear, trading bad, wages very low, and work very scarce, so that many persons have nothing to do, which is very distressing; our friends are mostly in moderate health, but many of them labouring under the difficulties above mentioned. Please to give my grateful respects to all your friends, whom I most sincerely esteem.

That the best of blessings may attend you and yours is the prayer of your unworthy brother,  
 J. S.

*Extract of a Letter to the Editor.*

DEAR SIR,  
 YOUR very kind letter I received with pleasure on several accounts; and as my husband is this day to set off for London, I embrace the opportunity of complying with your request, and by him send to the Church of Christ, to my best friends and kindred: (for such I esteem true believers) the excellent of the earth, with whom is my delight: and here proceed to give you a simple account how it fares with me. First as it respects temporals; and here, Sir, I often think of your remarks upon the 12th of Luke. "He that formed the body, can easily provide for the body; he that gave life, can with infinite ease give support for the support of that life." Is not the life more than meat, and the body than raiment? Yes it is; and to the praise of his name he has helped me to trust in him, when there has been no fruit on the vine, no herd in the stall; and when I have walked through the darkness, and could see no light. The Lord has opened rivers in dry places, and made the wilderness to become a pool; and hitherto I have lacked for no good thing. Do you kindly  
 ask,

ask, Is it well with me, is it well with my husband, is it well with my children? Yes, it is well; for in all things good is the will of the Lord concerning us: and, at this time, we enjoy, as a family, the blessings of health, of peace, and plenty. Though the Lord has seen good to try us much in the disappointments of my husband's business, yet he has graciously condescended to bless me in the work and labour of my hands, and raised up many friends from unexpected quarters, I may say in England and Wales, for I this day receive a second young woman from thence, who is come under my care for a time, through the kind recommendation of a church minister in this neighbourhood. I have reason to blush at my weakness, and great unfitness in many respects for so important a charge as that of cultivating the minds of youth; yet I shall feel a pleasure in wearing myself out if the Lord is pleased to bless my poor endeavours. I trust he ever will enable us to provide things honest in the sight of all men, for the honour and credit of religion; and to stop the mouths of gain-sayers. My heart rejoices when I remember that the earth is the Lord's and the fulness thereof, and I desire to live dependant upon him by the day. He hath given me such a rich experience of his wisdom, power, and goodness, as I think I could not have had in any other way, than in a succession of trials.

And now, dear Sir, I proceed to give some account of the state of my mind. On my part, I have much to complain of, that I make such poor returns for the debt of love I owe. That I find no more fervour and zeal in every act of devotion; yet the spirit is often willing, when the flesh is weak. My repeated illness has much weakened this earthly tabernacle; so that I find the necessity of applying daily to the throne of grace, to ask for animal strength and spirits, as well as mental abilities, to carry me through the business of every day. But here I find a sweet retreat: this is my privilege, this my happiness, to draw nigh to the Father of spirits, the giver of every good and perfect gift, through a dear Mediator. 'Tis here I find sweet the moments, rich in blessing, while faith and hope are exercised upon that rich inheritance, purchased by Jesus for the saints. To this my labouring soul aspires, that I may persevere in following them, who now possess the promises; and, to the honour of Jesus, my faithful unchangeable friend, I can say, that from his abundant fulness, "New supplies, each hour, I meet, while pressing on to God." Once more, I set to my seal, that God is true; and I know in whom I have believed, and he will keep all that I have committed to his care, till that period, when faith and hope shall be known no

more; but saints for ever love. Brethren, pray for me, that I may be kept stedfast, unmoveable, always abounding in the work of the Lord.

With regard to the state of religion in these parts, there have been some considerable additions to the neighbouring Baptist churches; and we expect very shortly, an addition to Mr. B——'s. Several are waiting for baptism; one of which is our servant, a valuable young woman; and we have several young people stirred up to attend prayer-meetings.

Dear Sir, I have scarce left room to say, I rejoice that you have to much comfort in your children. My sister had informed me of your daughter's marriage. We pleased ourselves much, in the expectation of seeing you this summer. Mr. B—— says, he should be very happy to see you; he returns his kind respects. With love to the brethren, I remain, dear Sir, affectionately yours, in the bonds of the gospel,

A. M.

---

#### AN ACT OF PRAISE,

---

“BLESS the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. O praise the Lord, all ye works of his, in all places of his dominions: Praise the Lord, O my soul.” Psał ciii. 1. 22.—Let me magnify that great God, whom angels praise; whom dominions adore; whom powers fall down and tremble before; whose excellent glory, cherubim and seraphim proclaim, with loud incessant voices: Let me then bear a part too, in this heavenly song; and together with angels, and archangels, and all the company of heaven, praise and magnify that most glorious name; let me exert the utmost of my skill and power, in this tribute, to the same common Lord; and say with them, as a poor mortal is able, holy, holy, holy, Lord God of hosts; Heaven and earth are full of thy glory: Glory be to thee, O Lord, most high. How deeply art thou indebted, O my soul, to that blessed Being, from whom thou hast received thy existence! But, consider, my soul, he has given thee a great deal more than a bare existence, by making thee a beautiful, and a glorious creature. Nor did the munificence of this noble Benefactor, content itself with an inferior degree of beauty; for he hath wrought thee up to the highest perfection, and formed thee into

into a resemblance of his own divine excellencies. Help me, then, O my God, my life, my strength; assist the desires thou can'st not but approve, and make me capable of glorifying thee. Shed abroad thy light, and thy love, in my heart: put thy word in my mouth, that my heart may be filled with thy praise, and my tongue may sing of thy glory and honour, all the day long:

But in regard, praise is not comely in the mouth of an unrenewed sinner; and I, alas! am a man of unclean lips, purge me, I beseech thee, from all manner of impurity; "touch my heart and tongue, with a coal from thine altar," Isa. vi. 5. wash away my filth, and purify all my dross; so shall I be fit, through the great Mediator, to offer thee the sacrifice of praise. And when I do so, be thou graciously pleased to accept the little I can give, according to the inclination and sincerity of my heart. And, O, let the continual, and the most delightful remembrance of thee, diffuse a constant joy through my whole soul, and transport it with a most ardent love of invisible blessings, that my affections may rise from earth to heaven; from temporal objects, to eternal; and from the dark confused view of the creature, to the astonishing and beatific vision of the Creator. But, O my soul, let me open another more amazing scene of kindness from the Father of mercies: though in giving thee being only; this single blessing is great enough to challenge thy continual praise and love. But this is not all; when thou hadst sullied and deformed thyself by sin, defaced his glorious image, and sunk thyself into the depths of misery; he whose majesty shone so gloriously bright in thy creation; he whose glory is above the heavens, and whom angels adore, he came down from his throne on high, took upon himself mortality, he endured the agonies of the cross—he vanquished death—he restored mankind. Stand still, my soul, and with a holy astonishment, gaze on this series of wonders—this inestimable complication of mercies. Too late, alas! it is my God, that I am brought to a due sense and knowledge of thee, and of a crucified Jesus. A thick and gloomy cloud hung too long before my blinded eyes, through which I was not able to discern the sun of righteousness and light of truth. But thou hast now, blessed be thy name, O Son of God, for ever blessed be thy love, dissolved this gross night which swam before my eyes; thou spakest the word, and behold I see. Then did I first discover the horror of my former darkness, the dismal abyss in  
which

which I lay, and trembled at the reflection. O wretched state! O most uncomfortable blindness, which all the light of heaven did not penetrate! O deplorable ignorance! which knew not Him who made me, preserves me, in whom I live, move, and have my being. But, now will I sing of thy sovereign grace, now will I magnify thy name, O Lord, who art my resurrection and my life for that, by creating me anew in Christ Jesus, thou hast given me a capacity of such excellent glory, as to become a child of God. Had I any right, any pretence at all, to this glorious privilege of being made capable of this divine sonship? No, no, it was thy goodness, thy free grace alone which gave me this honour. O love ineffable!—Was ever any thing like this heard of? Can I without amazement think of grace so ineffable? Or forbear admiring and exulting with transports of joy, at the infinite goodness of thee, my God, and the love wherewith thou lovest me? For this love, all honour and praise be ascribed unto thee, O Lord Most High! O that I may grow, and continue for ever, steadfast in thy love, that I may pay thee all the affection I wish I could, all I owe and should pay; that thou mayest be my only aim, and end, the only object of my thoughts. Let my days be spent in meditating upon thee incessantly; and my dreams present no other idea to my imagination: let my spirit confer with thee upon my bed; and remember thee alone, when waking in the night season. How sweet, O gracious Lord, who in wonderful kindness hast so loved, and saved, enlivened, and sanctified, and exalted me; how inexpressibly sweet are the thoughts, and the remembrance of thee! The more I dwell on these reflections, the more I feel my soul exhilarated and transported with them. Praise thou the Lord, O my soul, and magnify the mercies of thy compassionate Jesus. Tell it out to all the world, how exceedingly gracious he hath been to thee, and give him the honour due to that charming name; for his name only is excellent, and his praise above heaven and earth. Jesus, thou inexhaustible source of all good; Jesus, thou glorious only begotten Son of the Most High God, be thou ever praised and adored by every creature in heaven above, and in the earth beneath; for great art thou, and canst not worthily be praised. O ever blooming, ever resplendent beauty of the Majesty above, thou brightest beam of everlasting light; thou life, by whose genial influence every living creature lives. Jesus, O sweet well of life! Give “me drink out of thy pleasure, as out of a river.”

Psalm

Pſalm xxxvi. 8. Satisfie my ſoul with the delights of thy love, that I may loſe all reliſh for vain, and ſenſual, and worldly joys, and fix my thoughts and deſires on thee alone and on thy ſweet mercies : as holy David profeſſes of himſelf, “ I remembered thine everlaſting judgments, O Lord, and received comfort.” Pſal. cxix. 59. O that my ſoul could fly like an eagle, bold and ſtrong, without making any ſtop, or perching by the way, till it arrive at the beauties of thy houſe, and the place where thine honour dwelleth ! Pſal. xxvi. 8. Methinks it would cry out in aſtoniſhment, “ O how great is thy goodneſs, and how great is thy beauty !” Zech. ix. 17 ; while my tongue in rapture would ſing—

“ To him I owe my life and breath,  
 “ And all the joys I have :  
 “ He makes me triumph over death,  
 “ And ſaves me from the grave.  
 “ To heaven, the place of his abode,  
 “ He brings my weary feet :  
 “ Shews me the glories of my God,  
 “ And makes my joys complete.”

O how happy ſhall I be, how exquiſitely, how inceſſantly happy, when this body crumbles into duſt, and my ſpirit is admitted through that beautiful Gate the Lord Jeſus Chriſt. John x. 7—into thoſe celeftial mansions ; there to behold the King in his beauty, and to feed with the citizens of the heavenly Jeruſalem ; and be led forth by my divine Shepherd into pleaſant paſtures, and fruitful fields : no longer enſlaved to the fear of death, but triumphing in the enjoyment of everlaſting glory, and joining thoſe melodious choirs of angels, and that ſweet fellowſhip and company of the heavenly inhabitants ; and for ever entertained with that celeftial harmony.

But, O ! how happy myſelf to bear part with them in that ſong immortal to God and the Lamb ; and pay the ſame tribute and divine honours to my God and Saviour ! the Author and Captain of my ſalvation !—“ And now my ſoul, that thou haſt ſeen thy happineſs, and the goodneſs of thy God ; ſee alſo what thy duty is, reſulting from the ſenſe of it. For be aſſured, that notwithstanding all theſe unſpeakable bleſſings, and this ineffable bleſſedneſs, if thou doſt not make it thy conſtant care and moſt earneſt endeavour, to deck and adorn thyſelf as becomes thee, thou ſhalt not be admitted  
 into

into the embraces of thy heavenly spouse. Set then about this necessary work, while thou hast time ; for now is the proper, nay, the only season of dressing thyself for the marriage. Abate thy too solicitous concern for the outward appearance of the body, and employ all thy pains upon thy inward man : let thy habit be clean and comely ; thy spots washed off, thy complexion clear ; thy decays and blemishes refreshed, thy air modest and graceful, thy deportment orderly : and let it be thy chief, thy only business, so to prepare for thy Lord's approach, that the figure thou makest may be suitable to thy character, and become the chastity, the majesty of one who hath the honour of being a bride, to an immortal Husband—a heavenly King.”

T. J.

B—n, Nov. 9, 1799.

---

*To the Rev. John Deacon, Leicester.*

SIR,

I SHALL esteem it a favour if you will transmit to the managers of the fund for the General Baptist Academy, the enclosed mite, consisting of a bank-note, value two pounds.

This little tribute of gratitude I cheerfully offer to the service of my God ; thankfully acknowledging the exceeding and abundant goodness of the Lord unto me, which I daily experience.

May the heralds of Jehovah go forth in the strength of their Saviour, to proclaim the glorious gospel ; may the Redeemer's cause prosper, and his kingdom rapidly increase, is the sincere prayer (and would fill with inexpressible joy the heart) of

LYDIA LITTLEKNOWN.

Nov. 11, 1799.

---

*To the Editor of the General Baptist Magazine.*

SIR,

I SHALL be thankful if any of your correspondents will, in your useful Magazine, give an explanation of Heb. v. 10. vi. 20. and vii. 3.

To

*To the Editor of the General Baptist Magazine.*

SIR,

I HAVE thought upon a passage, but cannot conceive the meaning of it: therefore, I shall take it as a great favour if you, or some of your correspondents, please to give your thoughts on the same. It is Ecclesiastes xi. 9.

Yours affectionately, A. B:

“ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.”

*To the Editor of the General Baptist Magazine.*

SIR,

YOUR correspondent J. T. at page 340, vol. II, of your valuable Magazine, defines sanctification, saying, it signifies setting apart; and gospel sanctification is the disposing of the mind to holiness and God. If he will condescend to explain that more fully, it will be very acceptable to a reader of your magazine. If sanctification signify a purification of the mind, when are we sanctified? And when we are sanctified, are we perfect? that is, are we free from inbred corruption?—An answer to the above questions, deduced from scripture, will be gratefully received, by a reader of your magazine.

A. D.

*To the Editor of the General Baptist Magazine.*

SIR,

I THINK most will allow that wisdom is desirable, and an enquiry after truth is commendable. It is on this ground, that a babe in knowledge presumes on the candour of your obliging correspondents to favour him with an explanation of the following passage in Paul's first epistle to the Corinthians, iii. 12, 13, 14, 15 verses; but more particularly the last verse.

I have read authors, when they have been speaking of persons far advanced in life, yet continue notorious sinners, have quoted part of the above text in the following manner; “ If such be saved it must be so as by fire.” But I am yet ignorant of the apostle's meaning, and should be very glad of instruction.

T. J.  
REVIEW



REVIEW  
OF  
SELECT PUBLICATIONS.

---

*A Faithful Narrative of the surprizing Work of God, in the Conversion of many hundred Souls, in Northampton, and the neighbouring Towns and Villages of New Hampshire, in New England. In a Letter to the Rev. Dr. Colman, of Boston. Written by the Rev. Mr. Edwards, Minister of Northampton, on Nov. 6. 1737, and published with a large Preface, by Dr. Watts and Dr. Guyse. 87 pages 12mo. Button. Price stitched 1s. bound 1s. 6d.*

---

**T**HIS Narrative may be read to great advantage, not only by Christians in general, but particularly by young professors and young ministers. We here see great reason to admire the rich grace of God extraordinarily manifested to that part of the New World, where this great work was wrought.—We may observe what kind of preaching, and what kind of ministers, and of ministerial labours, the Lord is generally pleased to make use of, in carrying on the great work of his grace, the salvation of men.—We may observe how different the *circumstances* may be which sometimes attend the work of saving conversion, when the work itself is, notwithstanding, on the whole, the same.—We may also learn to judge with accuracy and satisfaction, of the truth and reality of genuine conversion, and scriptural religion, in ourselves, or in others, as distinguished from the mere circumstances and accidents of them. Thus many unnecessary scruples on the one hand, and much dangerous presumption on the other, may be happily prevented. With these views, we think we may safely give this Narrative our cordial recommendation. The edition of it published by those great and good men, Dr. Watts, and Dr. Guyse, in 1737, has long been very scarce: we therefore rejoice to see this republication of it, and so well executed, as it respects both the type and the paper.

---

*A Compendious Dictionary of the Holy Bible: exhibiting a Biographical History of the Persons; a Geographico-Historical Account of the Places; a Literal, Critical, and Systematical Description of*

*of other Objects, whether Natural, Artificial, Civil, Religious, or Military; including the Significations of the Hebrew and other Words occurring therein. Likewise a Brief View of the Figures and Metaphors of Holy Writ. To which is added an Appendix, containing Essays on various Biblical Subjects, and a Chronological Table of Scripture History. The second edition, considerably enlarged. In boards 7s. Button, Paternoster-row; Taylor, Mile End Road.*

THE Public have done just honour to this compendious and useful work, and rendered it less necessary for reviewers to enlarge in it's commendation. A second edition of it being called for, the compiler has made some valuable additions to it. Besides corrections and enlargements in the body of the work, he has decorated it with two neat, coloured maps; one of the Travels of the Apostles, and the other of the Land of Canaan, as divided among the twelve Tribes; and five other descriptive plates: and has added, by way of Appendix, several Essays on particular Biblical subjects, both entertaining and instructive, to the attentive reader.

In all publications of this kind, it is natural to expect that a compiler will discover an attachment to his own particular system. Nor is this to be considered as deserving censure. Fidelity requires it. But those who differ from the compiler in particular religious sentiments, may peruse his publication to great advantage. We wish it may have a place, at least, in the library of every minister. The subjects on which it gives information in a few words, are very numerous and important. They ought to be well understood by those whose professed business it is to "*labour* in the word and doctrine." This compilation may be consulted to considerable advantage, without much expence of money or of time, and without much labour of thought. We think we may safely conclude with saying, that, few publications deserve to be more ardently recommended to every theological student.

---

*The Gospel it's own Witness: or the Holy Nature and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism. By Andrew Fuller. 349 pages, 8vo. in boards. 5s. Button.*

THOUGH this valuable publication is designed to expose the Immorality and Absurdity of Deism in general, yet a principal attention is paid to Mr. Paine's *Age of Reason*. That unhappy

unhappy man, by a feeble attempt to bring the blessed book of God into disgrace, has rendered himself the object of pity in one view, and of contempt in another. Mr. Fuller treats him and his brethren, as they deserve to be treated, without ceremony; though not with scurrility, as they have treated the sacred writers. The paragraphs with which our author introduces his work, will discover to the reader the view which he has of the subject, and of the writers against whom he has entered the lists.

“The controversies between believers and unbelievers are confined to a narrower ground than those of professed believers with one another. Scripture testimony, any farther than it bears the character of truth, and approves itself to the conscience, or is produced for the purpose of explaining the nature of genuine christianity, is here out of the question. *Reason* is the common ground on which they must meet to decide their contests. On this ground Christian writers have successfully closed with their antagonists: so much so, that of late ages, notwithstanding all their boast of reason, not one in ten of them can be kept to the fair and honourable use of this weapon. On the contrary; they are driven to substitute dark insinuation, low wit, profane ridicule, and gross abuse. Such were the weapons of Shaftesbury, Tindal, Morgan, Bolingbroke, Voltaire, Hume, and Gibbon; and such are the weapons of the author of the *Age of Reason*.”

“It is not my design to go over the various topics usually discussed in this controversy, but to select a single one, which I conceive has not been so fully attended to but that it may be considered with advantage. The *internal evidence* which christianity possesses, particularly in respect of its holy nature and divine harmony, will be the subject of the present enquiry.”

On these two grounds Mr. F. combats a great number of objections, which the Deists have thrown out against the scriptures; and to us it appears that the answers which he has given to these objections, are, on the whole, very satisfactory; and such as must produce conviction in every candid and upright mind. It may gratify our readers, and we trust it will induce some to purchase and to read the book, if we here give a summary of its contents. It consists of two parts. “Part I. In which the Holy Nature of the Christian Religion is contrasted with the Immorality of Deism.” This part is divided into seven chapters, under the following heads:

“1. Chris-

“1. Christianity reveals a God, glorious in holiness: but Deism, though it acknowledges a God, yet denies or overlooks his moral character. 2. Christianity teaches us to acknowledge God, and to devote ourselves to his service: but Deism, though it confesses one Supreme Being, yet refuses to worship him. 3. The Christian standard of morality is enlarged, and free from impurity: but Deism confines our obligations to those duties which respect our own species, and greatly palliates vice with regard to a breach even of them. 4. Christianity furnishes motives to a virtuous life, which Deism either rejects, or attempts to undermine. 5. The lives of those who reject the gospel will not bear a comparison with theirs who embrace it. 6. Christianity has not only produced good effects in those who cordially believe it, but has given to the morals of society a tone, which Deism so far as it operates, goes to counteract. 7. Christianity is a source of happiness to individuals and to society: but Deism leaves both the one and the other without hope.”

“Part II. In which the Harmony of the Christian Religion is considered as an evidence of it's divinity. Divided into five chapters, the heads of which here follow.

1. The Harmony of Scripture with Historic Fact, evinced by the fulfilment of prophecy. 2. The Harmony of Scripture with Truth, evinced from it's agreement with the dictates of an enlightened conscience, and the result of the closest observation. 3. The Harmony of Scripture with it's own professions, argued from the spirit and style in which it is written. 4. The consistency of the Christian Doctrine, particularly that of salvation through a Mediator, with sober reason. 5. The consistency of the doctrine of Redemption, with the modern opinion of the magnitude of Creation.” On the two last chapters of this second part, our author has hazarded some thoughts which are not very common, but which deserve an attentive consideration. The work is concluded with three addresses. 1. To Deists. 2. To the Jews. 3. To Christians.” We conclude our account of this performance, with a short extract from the author's preface, which we earnestly wish may be engraven on every heart, especially, on the hearts of young people, of every class and denomination. “Any mere worldly object, if it become the principal thing which occupies our thoughts and affections, will weaken our attachment to religion: and if once we become cool and indifferent to this, we are in the high road to infidelity.”

## OBITUARY.

---

NOVEMBER 13th, at Sutton-Bennington, Nottinghamshire, died Edward Rawlate, in the 31st year of his age. He had been for several years a regular member of the General Baptist church at Kegworth, Leicestershire. His disorder first discovered itself by swelling in the legs; it seemed at first to promise a recovery, his swelling abating in some degree, though weakness of body continued still. On Sunday the 3d of the same month, he was seized with fits, of which he had four. These so diminished his strength, that he was incapable of being got up for some days. In his illness, he appeared to be deeply possessed with a fear of deceiving himself. The day on which he had the fits, he was asked concerning the state of his mind. He expressed that his evidence for happiness was not so clear as he could wish; saying, that he could not believe as firmly as he desired to do. Some days after, being asked if he enjoyed peace with God, he replied that he did, and said that he felt the evidence in himself. On Wednesday, the day aforesaid, he yielded up his spirit into the hands of his Creator; and we hope he is gone to take possession of that crown and kingdom, which is reserved for all them that love the appearing of our Lord Jesus Christ. He was interred in the Baptist burying-ground at Sutton; at which time Mr. Briggs of Loughborough preached, from Heb. ix. 27. "And as it is appointed for men once to die, but after this the judgement."

The deceased made choice of hymn 262, in the Baptist Collection, sung at that time.

SACRED

## SACRED POETRY.

---

*To Young Married Christians.*

**T**HE writer here, in much affection sends,  
Some plain advice to his young married friends;  
Should you the friendly hint receive,  
*it may*  
Subserve your interests in a future day.  
Your various duties learn,—and always move  
By rule,—and let your actions spring from love.  
Yourself, your tempers, to each other suit,  
And rather yield, than carry on dispute.  
Be emulous for that exalted sense,  
Which fears to give, and scorns to take offence.  
Should small disputes arise, in patience wait,  
A little time may set the matter straight.  
If one speak rashly in an angry fit,  
The other must be deaf, and silent sit:  
Never lose sight of what the scriptures say,  
The man must rule in love, the wife obey.  
Let all dissensions in the closet end,  
Nor ever bring them up before a friend.  
Your mutual duties study when alone;  
And when with others, prove your hearts are one:  
Your neighbours visiting, will then perceive,  
How different from the world believers live.  
Careful attend God's worship ev'ry day;  
Nor suffer trifles to create delay:  
Duties perform'd, in proper time and place,  
Add to religion a superior grace.

Consult each other always,—often pray,  
What's best to do, or what to give away.  
At meals, some subject started, might  
be well,  
Of God, or Christ, the soul, or heav'n,  
or hell.  
Early to sleep retire, and early rise,  
Lest you neglect your morning sacrifice.  
Be firm and regular, whate'er it cost;  
Or all you do, will prove but labour lost.  
Appear not vainly great, nor meanly near,  
Frugal and plain, in all you eat and wear.  
In ev'ry thing, keep this in constant view,  
Not what you wish, but what you ought to do.  
Within the compass live: this rule attend;  
At first set out as you would wish to end.  
If children be your portion, thankful be;  
They may be blessings for eternity.  
Be tender, not indulgent; use the rod,  
Yet curb with reason,—thus you're taught of God.  
If sickness seem to call them, don't refuse;  
What most we give to God, we best may use:  
As friends of Jesus, show the steady friend,—  
To souls and bodies, your assistance lend.  
Be such throughout the piece as shall constrain,  
The world to say your faith is not in vain.  
May God, who first the band connubial tied,  
With providential blessings crown and guide  
Your future steps; and with supplies of grace,  
Your souls, your bodies, and your offspring bless.

*A Morning Hymn.*

ARISE, my soul, from sleep arise,  
Towards heav'n direct thy wand'ring  
eyes;

Adore that love, adore that power,  
Which guards thee through the mid-  
night hour.

While senseless on the bed of sleep,  
Immers'd in silent slumber deep,  
I lay secure, beneath thine eye,  
Thou art my guardian, ever nigh.

How sweet my rest! how sweet thy  
love!

My blest Redeemer, and my God!  
Beneath the shadow of thy wings,  
My soul in safety sits and sings.

O thou that giv'st both night and morn,  
The evening shades, and rising dawn;  
Give me a heart to praise and pray,  
And serve my Maker through this day.

May ev'ry hour be spent for thee,  
Which thou in mercy givest me;  
To seek thy face, may I delight,  
And serve thee morning, noon, and  
night.

Arise, my soul, with yonder sun,  
Swift in thy heav'nly journey run;  
And let thy light, through all this day,  
Thy Saviour's love to man display.

And thou, blessed Sun of righteousness,  
Arise my languid soul to bless;  
That this and all my future days,  
May be devoted to thy praise.

And when my day of life is flown,  
Oh! may it bear to worlds unknown,  
My raptur'd soul, it's Lord to see!  
Who groan'd, and bled, and died for me!

T. J.

Sung at — on a day of Hu-  
miliation, 1795.

GREAT God of Providence and grace,  
Thy mercy we implore;  
Humbly we seek thy blessed face,  
And reverently adore.

The world hangs heavy on our soul,  
And cares and carnal things,  
Our purposes and hopes controul,  
And clip devotion's wings.

We love thee with desire, and try  
To rise to thine abode;  
But soon alas! thine efforts die,  
And leave us far from God.

Enrich us with thy glorious love,  
And warm our frozen hearts;  
Help us to rise and live above,  
Satanic wiles and arts.

Heal the backslider, and restore  
The sheep which go astray;  
Correct the proud, and help the poor,  
To travel on their way.

Succour the tempted, and the weak  
Uphold by pow'r divine;  
Comfort the feeble, and the meek,  
Assure that they are thine.

O! may thy speaking servants prove  
Thy help, where'er they go;  
May they be furnished from above,  
For all they have to do!

May they as bright examples shine,  
And manifest abroad,  
That they believe the truths divine,  
Which they declare from God.

Take thy whole flock into thy care,  
And watch it night and day;  
May ev'ry sheep thy favour share,  
And Jesus' voice obey.

On thee we place our confidence,  
Thy majesty adore;  
Be thou our refuge and defence,  
Now—and for evermore.

Z.

*The Love of Christ.*

JESUS came from worlds above;  
Came to shew this world his love;  
Came to teach our souls to rise;  
Rise to thronés above the skies.

Jesus our example is;  
We must walk in Jesus' ways;  
Be baptized in his name,  
Not regarding worldly shame.

Jesus died, our souls to save;  
Jesus rose and left the grave;  
Jesus prays for us above;  
Jesus sheds abroad his love.

# INDEX

TO THE

## SECOND VOLUME

OF THE

### GENERAL BAPTIST MAGAZINE.

A.	Page		Page
<b>A</b> NECDOTE of Dr. Manton	32	Collection for the Academy, at	
_____ Mr. Brookes	34	Castle Donnington	125
_____ a Young Lady	82	_____ for Do. in several Bran-	
_____ a Hershouten	113	ches of Hinkley Church	176
_____ Mr. R.	114	_____ for Do. in several Bran-	
_____ Maria and Jane	122	ches of Loughbro' Church	217
_____ an Arab	125	<b>A</b> Character described	238
_____ Johnson and Garrick	126	_____ for Do. at Ilkington	259
_____ on the Efficacy of		Charge to Mr. Orton	275
Prayer	421	Do. concluded	324
Account of Egypt	25	Cash Account, from Midsummer,	
Answer to Timotheus	161	1798, to Do. 1799.	351
Alleine's Counsel for Personal and		D.	
Family Religion	209	Dialogues between Mr. Charles,	
Address on the Baptist Fund	258	and the Magistrates	36
Answer to Query on Justification	339	E.	
Address to the Inhabitants of Ro-		Editor's Address to the Readers	44
chester, &c.	346	Extract from Bishop Newton on	
Addresses from the Cheap Religious		the Prophecies	59
Tract Society	367	Extract on the Evidences of Chris-	
An Act of Praise	412	tianity	78
B.		Extract from Bishop Newton	99
Baptist Annual Association at		Essay on the office of Elders	147
Wimelfold, Leicestershire	298	Extract from Mr. J. Edwards	200
C.		Epigram	396
Covetousness	17	F.	
Collections for the Academy	40	Fall of two Houses	127



H.	Page		Page
History of New Connection	40	Life of Mr. Alleine continued	1
Do. continued	54	Do. continued	45
Do. continued	150	Life of John Wickliff	51
Happiness, a Vision	235	Life of William Taylor	52
Happiness, a Dream	429	Life of Mr. Alleine concluded	89
Heavenly Paths	463	John Rogers	94
Do. concluded	501	Sir John Hartop	133
		Lord Cobham	136
I.		Samuel Wilton, D. D.	177
Inconsistency of Professors	80	Dr. John Hoopes	186
Insects, (Account of Bees)	72	Dr. D. Williams	221
Do. do.	115	Dr. R. Taylor	228
Do. do.	170	List of Books for general reading	243
Inscription on Mr. Grantham's gravestone	214	Dr. Williams, continued	286
Injuries and Revenge	240	Thomas Tomkins	269
Insects (Account of Bees)	290	William Hunter	271
Insects (Account of Bees)	468	List (additional) of Books	282
		Life of Dr. Williams concluded	309
K.		William Hunter	316
Kingsford's Sermon	14	Lives of W. Pigot, S. Knight, and John Lawrence	319
		Sir Thomas Abney	353
L.		Do. concluded	397
Letter on Faith	3	Life of George Marth	402
and Query from C. N.	32	Mr. S. Roswell	441
from a Father to his Son at School	35	John Cardmaker, and John Warne	445
on the State and Advance- ment of Religion	67	Mrs Triftram	489
on the Conduct of Servants	103	Thomas Hawkes of Essex	490
II. on the Means of Reviv- ing Religion	106	Letter (Extract of) to the Edi- tor	510
I. on Infidel Writers, &c.	110	Mr. J. Deacon	516
II. on Infidel Writers	156	M	
Rutherford's to the Laird of Cully	168	Meeting-house opened in Mile- End Road	40
from the Managers of the Widow's Fund	214	Meditation of a young Minister	76
III. on Infidel Writers	202	Meeting-house opened at Tydd St. Mary's	123
IV. on do.	252	Re-built and opened at Peterborough	124
V. on do.	279	Meeting of the Missionary Society	218
of Mr. Rutherford	286	of the Conductors of the Baptist Mission	ib.
from Rev. Mr. Hervey, to R. Nash, Esq.	299	of the three Denomina- tions at Barton	258
do. concluded	328	Murder of the Guide Boy, im- proved	322
VI. on Infidel Writers	331	Meeting of Ministers at Chatham	388
To the Editor	385	of Ministers at Sutton- in-the-Elms	432
To a Friend	409	Meeting-house opened at March, Cambridgeshire	433
From a young Minister	418	Meditation on Phil. iii. 14.	
From Miss J. K. to a Friend	420	on Luke xxiv. 41.	451
To an aged Friend	421	on 1 Cor. xv. 58.	457
On the Education of young Ministers	424	on Jam. i. 22.	458
From Mr. J. S. to a Bro- ther in the Ministry	508		

	Page		Page
Moses a Type of Christ, from Bp. Newton	459	Ordination of Mr. George Hardtaffe, at Kirkby-Woodhouse	ib.
Meeting-house opened at Nottingham	474		
<b>N</b>			
Note from the Writer of the History of the New Connection	125		
<b>O</b>			
Obituary.			
Death of Mr. James Barnes	44		
Mr. Fr. White	84		
E. Jukes, R. Grealley, M. Mayo, A. Stevenfon, W. Slea; all of Loughbro' church	126		
Unwin, Esq.	127		
Rev. Richard Winter	176		
Rev. Thomas Bryfon	ib.		
John Pepper, farmer	217		
Mr. Bratley, of Tetney	ib.		
Mrs. E. Johnson, Woodhouse Eves	220		
Mary Rawlins, Quorn	ib.		
Rev. Dr. Towers	ib.		
Mrs. S. Passand, Hugglefcote	263		
Mrs. Wilton, Hackney	264		
Rev. Thomas Twining	352		
Rev. Samuel Medley	ib.		
Mr. Richard Thompson	391		
Mr. Richard Astley	395		
Mr. Jos. Burroughs	396		
Mr. Jos. Sheffield	435		
Mr. James Hayes	436		
Rev. John Sutcliffe	ib.		
Rev. Wm. Evershed	437		
Ruth Hood	477		
Mrs. Symonds	479		
Mr. Rawlate	522		
Ordination of Mr. Sympfon, Artillery-lane	174		
Mr. Young, at Berkhamstead	ib.		
Mr. John Shenfon, in the Borough	175		
Mr. Orton, at Hugglefcote	217		
Stephen Gurteen, at Canterbury	347		
Mr. John Kingford, at Deal	348		
		<b>P</b>	
		Park's Discovery in Africa	243
		Prayer of Stephen Knight	321
		Plan for supporting Ministers proposed	475
		<b>Q</b>	
		Queries on John xii. 32.—Phil. iii. 13. 15.—Col. i. 20.—1 Theff. v. 23.	34
		Family Worship	66
		Untimely Death	70
		Scripturat Justification	213
		of Kezia, on 109th Psalm	216
		on Heb. i. 8, &c.	413
		Amos iii. 6.	ib.
		the Christian Sabbath	421
		Heb. v. 10. vi. 20.	
		vii. 3.	516
		Ecclef. xi. 9.	517
		Sanctification	ib.
		Corinthians iii. 12, 13,	
		14, 15	ib.
		<b>R</b>	
		Resolutions of Mr. J. Edwards	28
		Reflections on Death	31
		Reply of Deborah Decent	63
		Religious Aphorisms	66
		Reflections after an Ordination	75
		on the loss of two Infants	233
		Remarkable Aerial Phenomenon	250
		Request of Defective	387
		Request to the Author of Letters on Infidel Writers	427
		Review of Armstrong's Latin Grammar	81
		British Protestant Youth's Instructor	83
		Brown's Short Catechism	84
		Hardy's Address to the Volunteer Corps of Great Britain	301
		Buck's Anecdotes	349
		Simpson's Apology for the Doctrine of the Trinity	ib.
		Cheap Religious Tracts	350
		Mr. Williams's Letters to Mr. Beatham	389

	Page		Page
Review of Dr. Jamieson's Remarks on Mr. R. Hill's Journal	391	Lines by a Servant Maid	308
Mr. S. Kingsford's Assembly Letter	435	Hymn to the Name of Jesus	439
Narrative of a surprising Work of God by the Rev. Mr. Edwards	518	Encouragement to Widows	ib.
Compendious Dictionary of the Bible	ib.	On the Union between Christ and the Saints	440
The Gospel it's own Witness	519	Thanksgiving for the Harvest 1795	ib.
Sacred Poetry.		A Prayer	480
Lines on the Birth of a Son	41	Lines on hearing Mr. S. Kingsford	482
Elegy on Mr. Melfham	42	Thoughts on the Death of Mr. Tilby	ib.
Account balanced	43	Christ's Commission	483
On Winter	85	Elegiac Lines on the Death of an Infant	ib.
Epitaph on a Grave Stone	86	To young married Christians	523
A May Morning's Excursion	87	On a Day of Humiliation	ib.
On the Death of Rev. W. Grimshaw	129	The Love of Christ	ib.
Address to the Barton Church	130	Sketch of a Sermon on Luke x. 2.	144
On the Death of an Infant	132	Singing in Public Worship	338
The End of the Year	ib.	Sufferings of Bishop Farrar	361
The Gospel Feast	260	R. White	363
On the 148th Psalm	ib.	Scripture Imprecations	370
Veres written from Christian Experience	261	Solar System	386
Morning Hymn	262	Sermon, Hymn, and Collection for the Sunday School at Friar Lane, Leicester	432
Fall of Babylon	263	Sermon at Mr. Hardstaffe's Ordination, by S. Deacon	449
Lines to the Memory of Miss Holdham	305	Ditto concluded	495
Hymn to Jesus	306		
On the Evils of Life	ib.	T	
Poem on the Universe	ib.	Timotheus's Enquiry repeated	71
On Christ's Ascension	307	Thoughts on the Death of Magnus	414
On the Swiftnefs of Time	ib.		

T H E  
P R O C E E D I N G S  
O F T H E  
*G E N E R A L A S S E M B L Y*  
H E L D O N  
Wednesday, 18th of MAY, 1796,  
A T T H E  
B A P T I S T M E E T I N G - H O U S E,  
I N  
W O R S H I P S T R E E T,  
N E A R  
*B I S H O P S - G A T E S T R E E T,*  
L O N D O N.

---

PRINTED BY J. BROWN, AT THE PRINTING-OFFICE, FADR  
STREET, HORSLY-DOWN, SOUTHWARK. — 1796.

**A**FTER seeking divine Assistance by Prayer, the following MESSENGERS, ELDERS and REPRESENTATIVES being present, viz. Brothers *Evershed, Boorman, Dobel, and Kingsford*, Messengers.

Brother *Kingsford* was chosen Chairman, and Brothers *Boorman* and *Philpot* Moderators.

CHURCHES	ELDERS	REPRESENTATIVES	£.	s.	d.
<i>White's Alley</i> .....	Charles Bulkley .....	.....			
<i>Horsly-down</i> .....	Joseph Brown, .....	John Jee & Wm. Brent.....	1	1	0
<i>Glass-house Yard,</i> ....	John Evans ....	John Treacher & Wm. Titford	1	1	0
<i>Bassels-Green,</i> ....	Edward Merrill, ....	Rd. and Wm. Burgefs ....	0	10	6
<i>Craybrook,</i> ....	Benjamin Dobel ....	William Busf ....	1	1	0
<i>Ditcherling</i> ....	.....	James Brown ....	0	10	0
<i>Waldron</i> ....	.....	.....			
<i>Berkhamstead</i> ....	Edward Sexton ....	.....			
<i>Hythe</i> .....	.....	.....			
<i>Horsham</i> ....	Wm. Evershed ....	.....	1	1	0
<i>Chatham</i> .....	James Hobbs ....	.....			
<i>Heacorn</i> ....	John Boorman ....	John Igglesden & John Love junr.	1	1	0
<i>Canterbury</i> ....	Sampson Kingsford ....	.....	1	1	0
<i>Coggeshall</i> ....	.....	.....			
<i>Brentford</i> .....	.....	John Barrat .....	0	10	6

<i>Smarden &amp; Staplehurst</i>	.....	0	10	6
<i>Farnham</i>	.....			
<i>Dover</i>	..... Sampson Pearce	0	10	6
<i>Wingham</i>	.....			
<i>Chichester</i>	.....			
<i>Portsmouth</i>	..... John Kingsford, Js. Brent, Wm. Hill & Joseph Brent	1	1	0
<i>Newport Isle</i>	.....			
<i>Deal</i>	.....			
<i>Milbourn</i>	.....			
<i>Saffron Walden</i>	.....			
<i>Ramsgate</i>	..... Stephen Philpot			
<i>Horley</i>	..... Thomas Turll	0	10	6
<i>Burnham</i>	.....			
<i>Norwich</i>	.....			
<i>Ford and Aylesbury</i>	.....			
<i>Lincolnshire Association</i>	.....			
<i>Leicestershire Ditto</i>	..... — Dan Taylor			
<i>Mitcham</i>	.....			
<i>Bourne</i>	.....			
<i>Spalding</i>	..... Batchelor	0	5	0
Received with last Years Balance £ 22 13 10 Paid this Year £ 19 18 8 Balance in Hand £ 2			15	2

*A Sermon was preached by Brother Doble, from 1 Cor. xvi, 13, 14*

1. **T**HE Minutes of the last Proceedings were read and confirmed.

2. Resolved upon a Motion made by our Brother *Evans*, that our Brethren present, of the General Baptist Connection, but who are not Members of the Assembly, be admitted Members of the Assembly for this Day.

3. The Assembly recurring to a Minute that is inserted in the Account of their Proceedings in the Year 1793, and not having received any Report from the Committee then appointed, It is agreed to recommend to the Churches particular Attention to the several Trusts belonging to their Meeting-Houses; and Donations for the Support of the Interest; and that such Persons only as are Members in the General Baptist Churches, upon a Choice or Renewal of Trust, be appointed.

4. Brother *Dan Taylor* and Brother *Evans*, informed the Assembly, that with Respect to the Correspondence they were appointed to carry on with the several GENERAL BAPTISTS in *America*, they had as yet no Communications to make; but that the Correspondence will continue to be cultivated.

5. Resolved, that *Mr. Brown*, of *Gainsford Street, Southwark*, be continued to receive any Information respecting eligible Situations for Trade and Commerce, or for the Binding of Apprentices in the Connection, agreeable to the ninth Minute in last Year's Proceedings of the Assembly.

6. A Circular Letter produced by Mr. *Taylor*, was read, approved; and ordered to be printed.

7. The following is the Statement received respecting the State of certain Churches. — *Bessels Green* Members much as of late Years, 47, many emigrated. — *Headcorn*, Members 100, Pastors 3, resident, Preachers 2, 1 Pastor, 1 Minister, not resident, Service well attended, 3 Ordained Deacons. — *Chatham*, Prosperous, 1 Pastor, 3 Deacons, 3 Sermons on the Lord's Day; Prayer Meeting on Tuesday, and a Lecture on Thursday, 14 added this Year, 3 excluded; Total Number 42. — *Canterbury*, 2 Pastors, 1 Minister, Members 125, 3 Deacons. — *Cranbrook*, 1 Elder, 2 Assistant Ministers, 4 Deacons, 110 Members. — *Dover*, no Deacons, no Pastor, 1 Preacher. — *Portsmouth*, 1 dead, 2 baptized, 39 Members, 1 Pastor, 1 Assistant Minister, and several Deacons. — As many of our Churches have omitted to make their Report, we hope they will not fail to do it next Year.

8. The Committee of the Education Society, inform the Assembly, that they have admitted one Student from the Church at *Swarden*, and that they have an Opening for one more. They also wish that it may be particularly observed, that the Applications for Admission be addressed to Mr. *J. Treacher*, Treasurer, No. 43, *Paternoster Row*; that the Candidates for Admission, must be Members of a General Baptist Church, and have a Recommendation from that Church, signed by the Pastor and two of the Deacons, or other Members of that Church.

9. That Brother *Job David* do draw up the Letter for next Year upon the Evidences of Christianity.

Agreed,



Agreed, that this Assembly do meet on Wednesday in *Whitsun-Week*, at the Meeting House in *Worship Street, Bishopsgate Street*, in the Year 1797, and that Brother *Philpot* do preach, and in Case of his Failure, Brother *John Kingsford*, of *Portsmouth*. And that the Messengers, Elders, and Representatives of the several Churches do meet at *Seven o'Clock* in the Morning.

Public Service begins at *Eleven*, and Dine at *Four*.

Agreed, that the Assembly-Book be deposited in the Care of *Mr. Brown*.

Signed by Order of the *Assembly*.

SAMPSON KINGSFORD,  
JOHN BOORMAN,  
STEPHEN PHILPOT.



Account of the RECEIPTS and DISBURSEMENTS of the MANAGERS of the FUND for Educating YOUNG MEN for the MINISTRY, among the GENERAL BAPTISTS and for the better Support of their MINISTERS — Established in the Year 1726, of which Mr. STEPHEN LOWDELL is Treasurer. — From the 1st of *May*, 1795, to 1st of *May* 1796.

## COLLECTED IN LONDON.

By the CHURCHES in <i>Worship Street,</i> <i>Shoreditch</i> — — — — —	17	0	6
By the CHURCH in <i>Church Lane, White</i> <i>Chapel</i> — — — — —	29	18	6
By One Year's Dividend on the Funded Stock, — — — — —	121	13	6
Total collected in London	159	12	6

## COLLECTED IN THE COUNTRY.

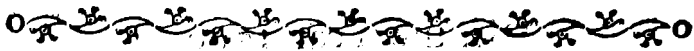
At Norwich, by Mr. Barnham	0	10	6
Mr. Acome	0	2	6
Corningsby, by Mr. Boyce	10	15	0
Afterby, by Mr. John Wright	1	1	0
Boston, Mr. Boyce	1	11	6
Fleet, Mr. Boyce	1	11	6
Gosberton, Mr. Boyce, (Mr. S. Wright)	0	10	6
Knipton, Mr. Boyce (from Mr. Kelsey)	0	10	6
Monkthorp			

Monkthorp,	Mr. Boyce (from Mr. S Clerk)	0	6	0
Spalding,	Mr. Boyce, (Mr. Ruffin)	—	0	5
Bourne	Mr. Joseph Binns	—	—	0
Melbourn, Cam.	(by Mr. Thomas Barron)	0	10	0
Broad Stairs,	Mr. Christophers	—	—	0
Guildford,	Mr. Ellis, junr.	—	—	1
Halifax,	Mr. Joseph Ellis	—	—	0
Queenhead,	Mr. John Taylor	—	—	0
Wadsworth,	Mr. John Sutcliff	—	—	0
Shore,	by Mr. Spencer	—	—	0
Longwood,	by Mr. Booth,	—	—	0
Burnley,	Mr. Nolds,	—	—	0
Ruffhall,	Mr. Freeman,	—	—	0
Canterbury,	Mr. Farrin,	—	—	1
Chatham,	Mr. Hobbs,	—	—	1
Moreton Hamstead,	Mr. Iac. Ifaac	—	—	0
Saffron Walden,	Mr. Philpot,	—	—	0
Chefham,	Mr. Sexton	—	—	1
Nutfield,	Mr. Sargent,	—	—	0
Chatteris,	Mr. Scott	—	—	0
Southwick,	Mr. Twining,	—	—	0
Kilby,	Mr. Wade,	—	—	0
Cranbrook,	Mr. Dobel,	—	—	1
Caldwell,	Mr. Norton,	—	—	1

---

£ 22 10 6

THE



THE  
 FOLLOWING COLLECTIONS,  
 CAME TOO LATE  
 FOR DISTRIBUTION  
 THIS YEAR.



VIZ:

Ditcherling,	by Mr. Brown, from			
	Mr. Davis — — — —	0	15	0
Horley,	by Mr. Palmer, — —	0	19	0
Smarden & Staplehurst,	by Mr. Boorman	1	11	6
Worship Street	by Mr. John Brent, —	2	2	0
Chefham	by Mr. Sexton, 2d col.	0	16	0
Tunbridge,	by Mr. Dobel, from			
	Mr. Bachelor — — — —	0	10	6
			6	14
<b>Total collected in the Country</b>		<b>— 29</b>	<b>4</b>	<b>6</b>

1811

**B DISBURSEMENTS**

## DISBURSEMENTS

In the Year 1796,

Divided among the Following Ministers £ 189 0 0

Atkins	Freeman	Spencer	Wright Samuel
Boyce	Folds	Smith	Wade
Bratley	Goodrick	Seaton	Bulkley
Barron	Hobbs	Sargent	Farrin
Booth	Isaac	Scott	Snellgrove
Binns	Kelfey	Sutcliff	Smedley
Clark	Norton	Twining	Taylor junr.
Dexter	Philpot	Thruffell	Wright John
Ellis John	Sexton	Rowland	Rufing
Ellis Joseph			

Divided among the 5 Following STUDENTS

for BOOKS — £ 15 0 0

v i z :

Mr. Hammond and Mr. Cramp — 3d time each

Mr. Acome — — 2d time

Mr. Henry Evans and Mr. Yates — 1st time.

---

# L E T T E R, &c.

---

CHRISTIAN BRETHREN,

**E**VERY branch of divine truth tends to illustrate the divine character; and to promote the felicity of man. The redemption of man by Jesus Christ is of peculiar importance. It ought, therefore, to be particularly regarded, and clearly understood. On one branch of this glorious subject, we think it may be proper to address you on this annual occasion. Your serious attention is requested; and we pray that the Lord may give you understanding in all things. It is “the *extent* of our blessed Saviour’s death;” concerning which, we submit the following observations to your candid and impartial consideration.

I. “It is a subject of great importance.” Consider it merely as part of divine revelation. The great God has been pleased to put his word into our hands; and in that word, to inform us for whom his own Son laid down his life. Every part of the divine revelation undoubtedly ought to be carefully attended to and firmly believed. This is the end for which it is made known to us. It is an explanation of the mind of God; given from heaven, for the information of men; and to treat it with flight or indifference, is, in effect, so far, to slight him, who is the author of it.

It is a subject in which all mankind are deeply interested. It respects our everlasting felicity; in comparison with which all the affairs of time are mere trifles. It respects our hope of glory; and the only way to enjoy it. If there be any among mortals for whom the  
Saviour

Saviour did not die, these are unavoidably excluded from the possibility of happiness. For Christ is the only Saviour. "There is not Salvation in any other."

It is a subject which requires serious remembrance; because it demands suitable grateful returns. It therefore ought to influence the tempers and conduct of all mankind, wherever the gospel is preached. If Christ died for all, it ought to be made known to all who hear the gospel. All ought to believe it, and earnestly to seek the salvation which he has procured for them; and to love, praise, and serve him for it. All who do not gratefully remember so wonderful an instance of love, will be justly condemned. On the other hand, if Jesus did not die for all, it is evident that no one is under any obligation to pay this grateful regard to him, till he come to know that Jesus died for himself in particular. It is in the nature of things impossible, nor can it be, in justice, required, that any one should gratefully acknowledge favours which he never received; or make returns of love and obedience, in the consideration of a fact which he does not know to have ever existed. That "Christ died for our sins" is the leading fact recorded in the gospel. 1 Cor. xv. 3. Without the belief of this fact, therefore, we cannot be real christians; because we do not believe the first grand truth peculiar to the christian revelation. It is not, therefore, in this case, possible that we should have those views, or that spirit which christianity requires. No man, without believing that Jesus died for him, can have "the faith which worketh by love," which contains the substance of true practical christianity; nor say "we love him, because he first loved us," which is the temper and experience of every man, so far as he is a real christian. But if Christ died for all men, and this be recorded in the gospel, it follows that

that all men who hear the gospel, ought to be in this manner influenced; and all who do not thus believe, feel, speak and act, fall under righteous condemnation.

We may therefore add, that this is an important subject, because it materially affects our views of the day of judgment, and will affect the manner in which we shall be treated at that tremendous day. As we must certainly "all stand before the judgment seat of Christ," we ought to consider what will then be laid to our charge, and how we shall then be acquitted and accepted. If we have no evidence that Christ died for us, we cannot rationally suppose that we are in danger of being condemned because we have not believed in him, and loved him, and served him as our Saviour. But if we believe that he died for all, and that those who are condemned, are condemned "because they have not believed in the name of the only begotten Son of God," it naturally follows that we may be accepted, through him, at the great day, unless we "neglect the great salvation" which he has wrought out for us; in which case, we cannot expect to be then accepted. When the Apostle says, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha," let him be *accursed when the Lord shall come*; he evidently teaches us, that our love to Christ will then be brought into question. We are therefore called upon to love him, and are under obligations to love him because of his love to us. Thus it appears that the *extent* of our Saviour's death is a subject that will materially affect the proceedings of the judgment-day, and ought to affect us in the prospect of those proceedings.

Once more, it is a subject of great importance, because it materially affects the character of the blessed God. That God is the sovereign of the world cannot be denied. That he acted in a way of sovereign grace,



grace, in the gift of his Son, as well as in every other display of mercy, is cheerfully and gratefully admitted. Now if the blessed God, who was under no obligation to give his Son to die for any, did, of his own free and sovereign pleasure, give him to die for all, this was certainly a more glorious and striking instance of love, than if he had only given him to die for a part of mankind. As the subject before us, then, materially affects the character and attributes of God, especially his *love*, his darling attribute, we must consider it as a subject of very considerable importance, and worthy of our most serious consideration. On these various accounts, Brethren, we trust, you will diligently attend to this friendly Epistle upon it.

2. “The *extent* of our Saviour’s death, whether universal or limited, is a matter of pure revelation.” We should never have known that God hath loved and pitied fallen man, or that he gave his Son to die for any, unless the ~~our~~ inspired volume had informed us of it. It is “the glorious gospel of the blessed God,” the *good news*, sent from heaven to earth, by which we understand that the Lord Jesus did, “his own self, bear our sins, in his own body on the tree.” Nor could we have known the character or number of those for whom the blessed Redeemer laid down his life, but by the same gospel. We are, therefore, under the necessity of submitting, in the most implicit manner, to that testimony, as the only, and the complete, source of information on the subject now before us. We cannot here, with safety, reason from mere analogy, or from principles of natural religion. The gospel, on this subject, tells us that which could otherwise, never have been known by mortals. Our duty is therefore, to give serious attention, to believe what is related, and *thankfully* to reduce it to practice.

As this is a subject of pure revelation, of which we should otherwise, be totally ignorant, we may naturally expect, that the revelation of it is clear and express, adapted to give us, if sincerely attentive, all the information which is necessary. If Jesus died for a part of mankind only, we may certainly very reasonably expect to find this fact related in clear and express terms, as all other peculiar doctrines of the gospel are. Or, if he died for all mankind, this is undoubtedly expressed in clear language; especially, when the importance of the doctrine, already proved, is duly considered. In this case, we cannot suppose that we should be left to mere inference; much less could we expect to find expressions, when the subject is professedly treated of, which naturally convey ideas, quite contrary to what our divine Teacher intended to convey: Or, that any *inferences* from other passages of scripture, should be valid and natural, which oppose the *expressions* of plain and positive testimony. Such expectations as these are evidently reasonable; and it is submitted to your judgments, Brethren, whether we have not the clearest instructions on this interesting subject, in the passages referred to, under the following observations.

3. "The *limited* extent of our Saviour's death is not *expressly* revealed in any part of scripture." That he only died for a part of the human race, or that he did not die for all, is not expressly declared in any one passage in any kind of terms whatever. On all hands, by wise and serious men, this is frankly admitted: It is confessed on both sides, that if this doctrine can at all be vindicated, it is only to be done by inference. Now if the design of the New Testament, be considered, as a plain book, to instruct plain men, on subjects of which they would have been otherwise totally ignorant, and which respect their everlasting welfare; how can we maintain as a fact what is merely collected by way of inference?

inference? Especially if such inferences oppose what is elsewhere, at least, in the *letter* of scripture, positively asserted? These inferences, however, have been seriously examined; and with all due deference to our Brethren who allege them, we may be allowed to say, that we cannot apprehend them sufficiently clear to be the ground of faith on this subject, even supposing they were not contradicted by any positive testimony; much less, when the *expressions* of scripture declare the contrary.

It would lead too far from our present design, and be inconsistent with the brevity requisite in these annual letters, to consider these inferences distinctly on the present occasion. This has been frequently done; and those of you who have leisure and ability can examine the answers which have been given to them in larger treatises. We go on to observe,

4. "That the blessed God very positively declares his love to all mankind. We are assured in Psalm cxlv. 9. that "the Lord is good to all; and his tender mercies are over all his works." This is very clear and very encouraging language. But if the glorious Jehovah have, from eternity, left any part of mankind without a possibility of happiness, can it be said that he is *good* to these? or, that his "*tender mercies are over*" these? It is certain, and allowed on all hands, that it was easy with God to give his Son to die for all men, if he had pleased. Nor is it pretended that this would have been inconsistent with any one of the divine perfections. It is also granted on all hands, that the gift of his Son was the most glorious display of his goodness. It is further granted, that no man since the fall of Adam, for whom Jesus did not die, had ever the possibility of being happy. It is evident then, that if Jesus did not die for all, this is a limitation of divine goodness. In this

this case, his goodness and tender mercies are not over all his works. Is God good, or tenderly merciful to those whom he has eternally left without the possibility of hope, shut up to everlasting darkness and despair? This surely cannot be the case of any part of mankind, if the tender mercies of God be over all his works. It is therefore a natural conclusion, if we were not expressly informed of it, as we shall afterwards find, we are, that God, whose tender mercies are over all his works, and who, from tender mercy, gave his Son to die for sinners, did, from the same tender mercy, give him to die for all sinners without exception.

The goodness of God to all men, is so great, that he declares he “ has no pleasure in the death of those who die in their sins; but that they turn from their way and live:” and on that account, from his infinite goodness he calls them to turn to him, that they may live. Ezek. xviii. 32. xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9. Now it is evident that if God, of his own sovereign pleasure, have from eternity left these to perish, without the least possibility of salvation by the death of his Son, he must have pleasure in their death; he must be willing that they should perish; which yet he affirms that he is not. Consequently the supposition that Christ did not die for all mankind, appears to us directly contrary to these express declarations of his universal love and mercy.

When he so tenderly calls these sinners to turn and live, such expressions evidently imply not only that he would have them turn, but that he has made provision of life for them. But there is not a possibility of life for them, any other way than by the death of his Son. If his Son have not died for them, both their turning and their living are absolutely impossible. Consequently we apprehend, that to deny that Christ died for all men, is

virtually to contradict all these universal calls to repentance, and these universal promises to returning sinners, by which the universal invitations of the gospel are enforced.

It is to no purpose to reply " God was not willing " that man should first sin, and by sin, expose himself " to death ; but when he is fallen, the goodness of God " does not require him to recover man from his fall ; " and after he has sinned, should still make provision " for his happiness." For these exhortations, invitations, exhortations and promises, are not addressed to man *before* his fall by sin ; but *after* he had sinned. They are all addressed to men, as sinful and perishing creatures. God is not willing that these sinful perishing creatures should die in their sins ; but that they should all " come to repentance."

5. " We are clearly informed, in several passages of scripture, and in variety of language, that Jesus died for all mankind." Consider the following scriptures. 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 henceforth live to themselves, but to him which died for them and rose again." 2 Cor. v. 14. 15. " There is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. " We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man." Heb. ii. 9. " My little children, these things I write unto you, that ye sin not : And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins ; and not for ours only,

only, but also for the sins of the whole world." 1 John ii. 1, 2.

It is generally granted, on both sides, not only, that these passages in the *letter* of them, plainly assert the universality of our Saviour's death; but also, that, if there were no difficulties arising from any other part of scripture, this would appear to be their natural signification. This is certainly allowing a great deal in favour of the doctrine in question; especially when it is considered that all the information we have, or can have upon the subject, is from the divine testimony. It ought to be also here remembered, that whatever apparent difficulties may occur to the mind of the reader from other passages, there is no passage in the whole Bible which asserts the contrary, in any kind of phraseology whatever.

With all the sincere respect, therefore, which we feel for those who think differently from ourselves on this important subject, we cannot but apprehend that it is very unreasonable to deny the truth of a doctrine so evidently *countenanced* by a multitude of scriptures, and plainly *expressed* in several; and to maintain an opposite doctrine, which has not the *express* testimony of one single passage to support it. Circumstances certainly ought to be very striking, and inferences very strong and obvious, to justify such a method of interpretation. And after all, it must make the plain book of God appear in a strange light, and give no inconsiderable advantage to infidels, if we maintain that, as a doctrine of scripture, which is not once there asserted, and deny that to be such, which is supported by the express language of various passages. Surely no other book in the world is supposed to teach doctrines, which are directly contrary to the express language of it.

It is evident that if the *limited* extent of our Saviour's death were a doctrine which the sacred writers had designed to teach mankind, they had many opportunities of declaring it in the most explicit terms. On the other hand, there does appear any reason for these *unlimited* and *universal* expressions, in the passages above cited, unless to affirm that Jesus died for all mankind. Nor is there any other idea which the sacred writers can be supposed to have intended to convey, by these universal expressions, which would not have been more obviously, and more advantageously conveyed by very different language. By every rule of interpretation, therefore, it appears to us that the universality of our Saviour's death is, in the places above referred to, positively affirmed. We may further add,

6. It is not only affirmed in scripture, that Christ died for all; but we are taught that he laid down his life, even for those who perish in their sins by their neglect of his great salvation. "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have everlasting life." John iii. 16. Throughout the Gospel and Epistles of John, who frequently uses this term, the world is continually distinguished from those who believe, and are in a state of salvation. Such is evidently the distinction here. The distributive word *whosoever*, according to its natural and common signification, is evidently designed to inform us, that those who *believe*, and "have everlasting life," are only part of that world whom "God loved," and for whom he "gave his only begotten Son."

Consider the parable of the *marriage feast*, Mat. xxii. 1, 11. representing the provision and invitation of the gospel. The servants, (representing ministers of the word,) are directed to *call*, or to invite, even those who "would

“ would not come,” who “ made light of it,” who “ entreated them spitefully, and slew them. (see v. 4, 5, 6.) These messengers are directed to tell even these, who slight the benevolent invitation. “ I have prepared my dinner, my oxen, and my fatlings are killed ;” and on that ground, to say to them, “ come to the marriage.” Surely this is a clear proof that God in his gospel, means to inform sinners who persist and perish in their sins, that he has made provision for their happiness by the death of his Son ; for “ there is not salvation in any other.” And the reason why they do not enjoy this happiness is pointed out in these expressions, “ they would not come ; they made light of it, and went their ways, one to his farm, and another to his merchandise.” (see v. 3, 5.) The design of our Lord in these representations appears to be strikingly expressed in the eighth verse. “ The wedding is ready, but they which were bidden were not worthy.”

Our blessed Lord has taught us the same glorious doctrine by a similar parable, on another occasion. Luke xiv. 15, 24. Which you, Brethren, will consult at your leisure.

Our Saviour, in like manner, informed the obstinate Jews, who continued in their obstinacy, John vi. not merely that he was given to sinners ; much less that he was given to some, and others were left without help and without hope ; but “ my Father giveth *you* the true bread from heaven,” v. 32. He then explains to them what he means by the *true bread*, which his Father gave even to *them*. “ The bread which I give, is my flesh, which I will give for the life of the world.” v. 51. Though the Jews stumbled at the term *bread*, and at the idea of *eating* our Saviour’s *flesh*, yet they clearly understood him to say that this gift was given to *them* ; and they themselves were called to feed upon it. For  
“ they



“ they strove amongst themselves, saying, how can this man give us his flesh to eat ?” v. 52. What can be the meaning or the use of language, if our Lord did not mean to inform these obstinate Jews, that he came to give his life for *them*; and that they themselves were invited to partake of the blessings which accrue to mankind by his death ?

To pass by other similar passages, we exhort you to consider the language of the Apostle Peter, 2 Pet. ii. 1. “ There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” Here the Apostle positively assures us, that the Lord *bought* even those who “ deny him ;” and who “ bring upon themselves swift destruction.” We likewise intreat your attention.

7. “ To the nature of the gospel, and the manner in which it is addressed to men.” Scarcely any thing is more frequently repeated, or more generally known, than that the word *gospel* signifies *good news*, or *glad tidings*. It is not a bare recital of uninteresting facts; but a divine message of instruction and encouragement, sent from heaven to fallen men. It is a message of grace and mercy, designed to effect a reconciliation of sinners to their Maker, exhibiting an object of hope; and giving directions how to obtain that object.

This gospel is addressed to men as interested in it, as creatures who can be made happy by the blessings it contains; and to whom it is preached for that end, that they may be happy by it. When our blessed Saviour was preaching even to the hardened cavilling, persecuting Jews, he tells them without any hesitation or exception whatsoever, “ these things I say, that ye might be saved.” John v. 34. Again, “ While ye have the light, believe

lieve in the light, that ye may be the children of light." John xii. 36. Elsewhere, "Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man shall give unto you. John vi. 27. The Apostles address mankind in the same free and unlimited manner. When the Jews on the day of Pentecost, who were pricked in their hearts, enquire, "Men and brethren, what shall we do? Peter answers "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 37, 38. When Peter addressed a vast multitude of people, assembled, in consequence of the cure performed upon the lame man, Acts iii. 1, 19. He said, "Repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Paul declares to the Athenians, that God commandeth all men every where to repent, Acts xvii. 31: and informs Agrippa that Jesus sent him to the Jewish people, and to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in him." Acts xxvi. 18.

These, with a great number of other passages, which might be addrest, clearly shew that the gospel is not merely a relation of facts, it contains in it a message, founded indeed, on the most certain, and the most wonderful facts; but addrest to the consciences of men, directing them how they may be pardoned and saved.

To the encouragements and directions of the gospel, we may add the penalties annexed to the rejection or neglect of it, wherever it is made known; or the dreadful effect of not believing in the Lord Jesus Christ.

With

With these the gospel is accompanied ; and by these we learn what will be the grand cause of the sinner's final condemnation. " What will the end be, says Peter, of them that obey not the gospel of God ?" 1 Pet. iv. 17. Those who believe not in the Lord Jesus Christ are " condemned already ; they shall not see life, but the wrath of God abideth on them." John iii. 18, 36. These " perish, because they receive not the love of the truth that they might be saved." 2 Theff. ii. 10. We are, in the strongest terms, assured that if we *neglect* this great salvation" of Christ, we cannot *escape* future punishment. Heb. ii. 3. All these, and similar expressions, are an illustration of the solemn sanction with which the Lord Jesus sent out his Apostles to preach the gospel, " to proclaim the glad tidings to every creature." " He that believeth and is baptized, shall be saved ; but he that believeth not shall be damned." Mark xvi. 15, 16.

Let it further be considered, that those who enjoy gospel-privileges and improve them not, shall be more severely punished than those who have not enjoyed them. Our Saviour had preached frequently, and done many mighty works at Chorazin, Bethsaida, and Capernaum ; but they, after all, persisted in their impenitence and unbelief. He declared to them, and has left it upon record, for our instruction and admonition, " It shall be more tolerable for Sodom, and for Tyre and Sidon, in the day of judgment, than for you." Mat. xi. 21, 24.

Now reflect, Brethren, upon this short account of the nature and ministry of the gospel. The gospel is good tidings, and to be proclaimed as good tidings, to every creature, whether it be embraced or rejected. But if Christ only died for a part of mankind, the gospel does not proclaim a salvation in which every creature has any interest or concern. If the gospel therefore inform

men

men that Jesus only died for a part of mankind, it certainly cannot be good tidings to all. Nor can all men, in this view of it, rationally receive it as good tidings, because they are informed in it, that the blessings of it are only provided for a part of them.

Might it not be said further, that if the gospel tell men, that Christ only died for a certain number, unless it say who these are, no man can receive it as good tidings; because no man can learn, merely from the gospel, that Jesus died for him? If the King of Great Britain should send a messenger to inform a number of criminals, that he is ready to pardon a part of them, in a way, and on terms, specified in the message, but neither informs them how many he is ready to pardon, nor mentions who they are for whom he designs this great favour, this message cannot be good tidings to all of them, nor can they all receive it as such. But if he inform them that he is ready to pardon them all, in the way, and on the terms specified; in that case, it is really good tidings to them all. Every one of them has a right to receive it as good tidings to himself; and it is really good tidings, and operates as good tidings, on all those who cordially embrace it.

This is clearly analogous to the nature and ministry of the gospel, which is in it's own nature, good tidings, whether it be received or not. For the reception that any message meets with, can make no change in the nature of the message itself. If a message be not good tidings in itself, it cannot be such to those who see their need of it, and cordially receive it. If it be good tidings to those by whom it is received; it is such in itself, should all men reject it. The command to proclaim these good tidings to every creature, plainly proves that every creature has a right to consider them as proclaimed to himself; and as exhibiting some good to his view,

which he himself may enjoy, in that way which those good tidings prescribe or point out to him. He necessarily learns thereby, that he cannot but enjoy the benefits exhibited, if he apply for them, in the way prescribed.

As “repentance towards God, and faith towards the Lord Jesus Christ,” is the way pointed out in the gospel, to every creature, in which these blessings are always enjoyed, nothing can be the cause of his remaining destitute of them, but impenitence and unbelief. Hence it appears evident, with what propriety and conformity to the whole scheme of the gospel, that not our fall in Adam, not the want of a Saviour, not having broken the divine law; but impenitence and unbelief are continually assigned as the cause of a sinner’s final condemnation.

If Christ did not die for all, we cannot conceive how any man can justly be punished *more severely* for the abuse of gospel-privileges: because they are no privileges to any, but those who can profit by them. But those for whom Jesus did not die, if any such there be, cannot profit by gospel-privileges; nor could the divine Being intend that they should profit by them. The gospel exhibits no peculiar good to man, but salvation by Christ; and it neither requires nor admits of any repentance or faith, but those which are genuine, from the heart, and with which salvation by Christ is inseparably connected. Of both these, the man for whom Jesus did not die, is absolutely incapable. To him therefore, gospel advantages are not *real*, nor can they, as such, be improved by him. Consequently there does not appear to be any justice, much less goodness, in punishing more severely any such poor sinner for his misimprovement of them. But the Judge of all the earth will certainly do right; and therefore we are persuaded

suated, this limited view of our Saviour's death is not consistent with the nature, design, and ministry of the gospel; or with the proceedings of the day of judgment.

Allow, on the other hand, what the scripture positively asserts, that Christ died for all, and these difficulties disappear. In this case, gospel-privileges are *real* advantages, and may be improved to saving purposes. Where these are plentifully enjoyed, and yet not improved, the sin is enormous, and attended with the most dreadful aggravations. It is just and right, therefore, that those who enjoy these peculiar advantages, and do not improve them, should fall under the heaviest condemnation.

On the whole, it appears from these observations, that the universality of our Saviour's death is not only positively asserted in several passages of scripture, and clearly implied in many others; but is confirmed by the nature, design, and ministry of the gospel; and by the account we must all give of the use we have made of gospel-privileges, when we come to stand before him by whose grace and bounty we enjoy them.

The brevity necessary on these occasions, forbids us to enlarge on this subject, interesting as we apprehend it to be. The few plain observations here presented to your candid attention, may, we trust, be sufficient to evince that the universal extent of our blessed Redeemer's death is both an evident, and an important doctrine of the sacred scriptures. Suffer a few words of exhortation, Brethren, of a practical nature, before we conclude this circular letter.

Remember that no doctrine of scripture is designed merely for the purpose of speculation. The doctrines of the gospel are all to be cordially received as animating principles,

principles, to be reduced to practical purposes, for the honour of their great Author, and the spiritual benefit of those to whom they are revealed. Remember the ministers of the gospel are the "favour of life unto life," to those who embrace it, and reduce it to practice; but the "favour of death unto death" to others.

That Christ has died for you all, is a truth, confirmed by divine testimony, variously repeated. In this Jesus, we and you are called to "believe to the saving of the soul." But let us not forget that true "faith worketh by love." If we truly believe in Jesus, "*we love him because he first loved us.*" "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." How awful, how reasonable this sentence! May none of you, Brethren, nor any of us, be found under the weight of it, *when the Lord* "shall come to judge the world in righteousness!"

But love will discover itself by its effects. "If a man love me," says Jesus, "he will keep my words." By this our love is proved to be genuine. This proof, our Saviour requires. "If ye love me" he says, "keep my commandments." Whatever our views are, if this be not our conduct, "our faith is vain, we are yet in our sins."

If we love Christ, we shall love his people. It is the command of God, that we "should believe in the name of his Son Jesus Christ, and love one another." 1 John, iii. 23. Keep this command in view, and practice it towards all the disciples of our blessed Redeemer; even those who differ from you in the article of faith, of which you have now been reading. Good men may, and do differ on this article, as well as others. But if they trust in Christ, and love, and serve him, they are his people; and will, at last, appear with joy, before his throne.

throne. In all you say of them, and in all your behaviour towards them, take care that you “love as brethren.”

Finally, let us all remember that universal holiness is the characteristic of a true christian. “Ye are my friends if ye do whatsoever I command you,” is the test by which you and we, Brethren, are called to prove our grateful regard for the blessed Redeemer, who “gave himself for our sins.” Let this be the object of our continual attention. Let us read his blessed word with unremitting assiduity; and daily examine our hearts and lives by it. Let us labour and pray, each for himself, and all for one another, that we may “stand perfect and complete in all the will of God.” Col. iv. 12. Thus being “justified through faith in his blood,” and imitating his amiable example, we shall, in due time, be found of him in peace, and be made completely happy in his everlasting kingdom.

In behalf of the *General Assembly*.

D. TAYLOR.

F I N I S.





A  
SERMON,  
ADDRESSED TO THE  
*GENERAL BAPTISTS,*  
ON THE  
CAUSES OF THEIR DECLENSION,  
AND THE  
MEANS OF THEIR FUTURE PROSPERITY.

PREACHED AT THE  
BAPTIST MEETING,  
*SAINT THOMAS'S STREET, PORTSMOUTH,*

November the 15th;

And at CHICHESTER, December the 6th; 1795.

(Now a little enlarged.)

---

BY JOHN KINGSFORD.

---

"Be instant in Season, out of Season; reprove, rebuke, exhort with all long suffering and doctrine." II. Tim. iv. 2.

"It is the duty of each of us, Especially those who are in the Ministry to exert ourselves to diffuse the light and influence of the Gospel among our fellow creatures, and the more so, when we consider the prevalency of Infidelity, Irreligion, and Immorality." General Assembly Circular Letter for 1795.

"We ought to give—earnest heed to the things which we have heard." Heb. ii. 1.

---

---

PORTSEA :

PRINTED AND SOLD BY W. WOODWARD;  
SOLD ALSO BY THE AUTHOR, NO. 73, QUEEN-STREET. D. TAYLOR,  
NO. 20, MILE END ROAD; J. BROWN, FAIR-STREET, HORSLEY DOWN;  
J. MARSON, NO. 187, HIGH-HOLBORN; LONDON. E. SEXTON,  
CHESHAM; AND SIMMONS AND CO. CANTERBURY.

1796.

(PRICE SIXPENCE.)

## PREFACE.

---

### BELOVED IN THE LORD,

**Y**OU are earnestly requested to observe, that, in the following Discourse, I have noticed those Subjects *only* which I conceive are too much neglected: and *only* those parts of the Christian Life, to which, but little attention is paid in comparison of their Importance.

Should any of you ask why I chose such a text, and the reason of my Publishing such things: "My answer to them that do examine me, is this," I chose the text because it Struck my mind; and because I knew not of any one, that contained within itself the leading Heads I wanted to bring forward; and I publish these things, because I deem it best to look an existing evil in the face, that by probing the wound to the bottom, a cure may with Divine assistance be effected.

Some of you may wish to know what is the Number of General Baptists in England. From the best information I have been able to obtain, the number of MEMBERS is about Five Thousand; an exact knowledge of their number, however, is not easily obtained, as, there are some Churches no ways connected with either, the *Kentish*, the *Leicestershire*, or the *Lincolnsbire Association*: nor with the GENERAL ASSEMBLY, of which these Associations make a part; and some Churches in connexion have hitherto omitted sending to the Assembly, when requested, an account of their number from the mistaken notion that it looks like David numbering the people; and it is possible some may have neglected it, because they are few, or for some other reason.

It appears from the minutes of one Association, held at Nottingham in 1795, that it is composed of twenty-nine Churches and it contained at that time Two Thousand eight hundred and four members. There are (I am happy to say) Churches in that Association and in other places, in a state of Prosperity; but these are only some exceptions to a General rule; and on Examination I believe it will be found, that *these* Churches are the most prosperous where those Subjects and that Conduct, which I have briefly recommended, are most Zealously pursued. The Efforts of very few persons is in many cases enough to keep up the *form*: but it requires the united exertions of a greater number, to maintain in a Society, the "*Power of Religion*:" so frequently recommended in our Assembly Letters.

In some parts of the Sermon I much wished to enlarge more; but was compelled to restrain myself, or exceed the limits which I had prescribed to my pen; for, not knowing what kind of reception it might meet with in the Churches, I judged it best to bring what I thought to be the necessary particulars into as small a compass as I could,

If I have mistaken the Subject, I hope some friend to truth, will be induced to Publish a more Satisfactory account of our declension; and if in the end the cause of Religion be promoted, no matter by whom, it will give me pleasure, as my principal motive is: a desire to be useful. And as God often "Perfects his Praise out of the mouths of babes and sucklings," I have the pleasing hope that this address may be read and blessed to some precious Souls now: and to others, when—THE AUTHOR IS NO MORE.

---



---

## A SERMON, &c.

---

Eccles. vii. 27.

BEHOLD, THIS HAVE I FOUND,—COUNTING ONE BY ONE, TO FIND OUT THE ACCOUNT.

**T**HAT we may understand the design of Solomon in our text, we must look at the connexion in which the words stand ; for our text is not an abstract sentence unconnected as the Proverbs are ; the wise man set his “heart to know—to search and to seek knowledge and wisdom” in a particular enquiry, see verse 25. The four succeeding verses give us the result of his labour: “I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her ; but the Sinner shall be taken by her. Behold, this have I found, saith the Preacher, counting one by one, to find out the account ; One man among a Thousand have I found ; but a woman among all those have I not found ; Lo, this only have I found, that God hath made MAN upright, but THEY have sought out many inventions.”

B

By

By the Thousand women, he alludes to his wives and concubines, which amounted to that precise number: and speaking from experience, he found them the occasion of continual perplexity to his soul.

1. Kings, c. xi.  
v. 3.

The demands of so many must be very numerous, according to their different Tempers and Fancies; and it is highly probable that both Envy and Jealousy taking possession of many of their hearts, multiplied their wants.

This is certain, their demands were not only extravagant but impious, and being beset with their Importunities, Solomon, at Length, yielded to their will.

v. 7. In proof of this, we read that "He built an High Place for Chemosh the abomination of Moab," that Sacrifices might be offered to an Idol; and to make v. 7. the Sin the more horrid, "It was built on the Hill that is before Jerusalem;" Here, The Altar of God and the Altar of an Idol were placed, perhaps within sight of each other: which looks like an open defiance of the God of Heaven.

But this one Altar was not all, Another wife wor- v. 7. shipped "Molech the abomination of the children of Ammon." He must therefore Please her, and an Altar was built to that Idol. Having once departed from his duty, he knew not where to stop; having v. 8. built Altars for these: he likewise "did the same for all his strange wives." They, not being content with this, he must needs attend the worship paid to these Idols, and we behold *him* who so solemnly prayed to God at the dedication of the Temple, now

go after "Ashtoreth, the Goddess of the Zidonians, and after Milcom the abomination of the Ammonites." And could SOLOMON be such a fool? The Page of Sacred History, which faithfully records the sins of Kings, informs us thus, and assigns the reason: "For his wives turned away his heart." I. Kings, c. xi. v. 5.  
 And what were the consequences of this change? God was angry with him, and Because he had thus done, declared unto him, "I will surely rend the Kingdom from thee, and give it to thy Servant." v. 3.  
v. 11.

This Righteous denunciation worked upon his *Dignity* as a MONARCH, and upon his *Conscience* as a SINNER. This induced him to apply his heart to know, to search, and to seek out wisdom and the *reason* of things; and to know the wickedness of folly, even of his foolishness and madness." Therefore said he, "I find more bitter than death the woman whose heart is snares and nets." Eccles. c. vii. v. 25.  
v. 26.  
 In his enquiries he was led to compare the conduct of the men and women about him, of these last, not one in a Thousand feared God; but "one man among a Thousand I have found." v. 23.

Not satisfied with this comparison which decided in favor of the men, and to the disgrace of those who had "turned away his heart" from God, he makes a bolder contrast, and declares the result of his researches to be, in substance, as follows: "The men about me act with propriety in comparison of the women, and more agreeably to the design

sign of God in the creation, when he made man upright: But women have been the cause of much evil since they were formed; Begin with Eve the first sinner upon Earth, and end with those who have brought me under Guilt before God by their devices, and have also ruined my Kingdom." Or to use his own words in the twenty-ninth verse, which appear to me clearly to convey what I have asserted: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." The word **THEY** in the twenty-ninth verse, applying to the same people as the word **THOSE** in the twenty-eighth: "One man among a Thousand have I found: But a woman among all those have I not found—God hath made man upright: but they have sought out many inventions"

I once thought the twenty-ninth verse an argument in favor of the Rectitude of human nature; I now believe a more Erroneous conception of Scripture never entered my mind; and confident I am, that if the Doctrines of Christ had no better foundation than that doctrine hath in that verse, *like that* they would deserve to be rejected, as Built on the Sand. Ask what is the scope of the writer? Is it not to Lament the conduct of his wives and concubines, and to express his dislike of it in the strongest terms? and, if I mistake not, you will soon see his conclusion is that **THEY** abounded in wicked inventions.

Let us never knowingly be Guilty of detaching  
sentences

sentences from their connection to serve a turn, for this hurts a good cause, and is but a poor prop to a bad one.

But which way did Solomon come to this conclusion? In the best way possible. It was by "counting one by one, to find out the account." And though he confesses he could not find it out to perfection; yet he could find enough to warrant a General conclusion, which conclusion he draws in the twenty-ninth verse, and with it, was compelled to be satisfied.

Having shewed the situation in which our text stands; I propose to adopt the METHOD described in it, as the most proper to investigate any important subject: and that I may choose one, which is interesting to us (and our text leaves to us the Privilege of choosing any subject) I will enquire WHAT ARE THE CAUSES WHY RELIGION AMONGST GENERAL BAPTISTS DOES NOT FLOURISH: and in this enquiry, I will, by divine assistance, "count one by one, to find out the account."

Some may ask, But why choose this subject in Preference to every other? I answer, not for its pleasantness to the speaker, nor for its agreeableness to my hearers; but because I have often been asked the question, both by persons in our connexion and out of it.

The question being so Generally asked, supposes the fact to be evident, at least, in some parts of the Kingdom.



Kingdom. This I must acknowledge, and instead of endeavouring to refute the charge which is easy to be proved, I shall labour to ascertain the causes and cast in my mite towards removing of them.

It is not my design to enquire into all the causes as they exist in different societies, Some of these may be very different, and considerable knowledge of existing circumstances is necessary, to form an accurate judgment; therefore, of that society to which a person belongs, he can best say what things "hinder the Gospel of Christ:" yet on account of the Greatness of human Prejudice, and the number of our Imperfections, it is difficult to say, whether a full statement of these things would do most good or harm. While we leave this question unsolved, we may venture to say, it behoves every Individual, to consider well the causes of declension in the Church to which he belongs, and as far as in him lies, to exert himself to the utmost, that they may be removed; for Indifference in Religion is a crime, and he that is not for Christ is against him. If each member can be prevailed upon to act his proper part the most difficult work may soon be done.

My intention is, to assist you by some leading remarks, to account for particular occurrences which are detrimental to Religion; in the same way as you judge from a General Sight of a tree, whether it will bear "Olive berries or Figs."

If

I. Cor. c. ix.  
v. 12.

Matt. c. xiii.  
v. 30.

James c. iii.  
v. 12.

If it be asked what I mean, when speaking of Religion, by its FLOURISHING amongst the General Baptists, I answer: The attendance of numbers—The accession of members—and above all, The increase of Godliness in the hearts and lives of those who attend. It *may be* that, but little true Religion exists where great numbers attend: It *must be* acknowledged, that Religion cannot extensively flourish where but few professors are, even suppose every one to be what he professes: an humble follower of the Lamb; and therefore, it is but right to conclude that, where most persons attend amongst Protestant Dissenters, there is most Spiritual Devotion and most Religion.

I say amongst PROTESTANT DISSENTERS, because the comparison would not be fair were we to include the Established Church, which is generally most numerous for many reasons; as—the civil Privileges its members enjoy—Its not depending on contributions for its support, in the way the dissenting cause generally does—and the Pride of the Multitude who have no Religion, and yet warmly profess they belong to the Church, while they habitually indulge in any Immorality. Besides, it is common for people who do not join dissenters to call themselves, and to be called of others, Churchmen.

It has often been said, The reason the General Baptists do not flourish is, 1st. *Their doctrines are not Popular.* But it must be asked how came they to  
be

be more unpopular than the doctrines of other dissenters ?—Those churchmen who are Bigoted condemn all dissenters alike, each one is obnoxious because he is a dissenter.

2dly. Some of my Brethren will say that our Baptizing only Believers, or such as profess to believe, and them by Immersion, renders us less attended than other churches ; Were this the case, the Particular Baptists would be in the same predicament ; but we all know, that they in most places are not.

But then you will reply, that, although on the mode and subject of Baptism, they and we are one ; they preach other doctrines which are agreeable to the Church of England, and that accounts for their being better attended—I answer, this will not account for the fact ; for though their doctrines be more consonant to the Thirty-nine Articles than ours : Churchmen in General do not so much as know what the Articles of their Church are, and not many of their Ministers enforce all of them, and it may be for the best of reasons : because they do not believe them all.

3dly. It is Generally thought, further, that the doctrines of the Particular Baptists are more pleasing to fallen Man than ours, as they tend to make men indifferent, for, if men cannot be saved unless God hath fixed upon them as the particular objects of his Love ; of what use is it to call upon the Lord for Salvation ?—And if they cannot be lost if he is  
determined

determined to save them: may not men act just as they please and yet be safe? Now, allowing to these things all that can be desired, it is not *proved* (however strongly they may countenance the idea) that they are the cause of that difference, which exists; Because those Methodists, who oppose these sentiments are yet very numerous, and Generally prosper though despised by the world.

It must be allowed, that where Numbers do attend, others will, because of the many which are there: for *Curiosity* and *Shew* accompany each other; but even this is no reason why "A Little one" should not by degrees "become a Thousand and a small one a strong nation," for Churches have arisen out of obscurity, and those who were "Termed Forsaken" have been "married" to the Lord—he hath delighted in them, and hath caused them to flourish like a "Tree planted by the water side." The *unpopularity* of doctrines is no valid objection, however specious in appearance, to their success, provided they be of God, which we believe ours are: for Pure Religion has ever been unpopular since the fall of man, and will be till Righteousness shall reign on the Earth; But this prevented not the Gospel from gaining ground in the world. "The first propagators of it, successfully combated the policy and power of the Magistrate—the credit and craft of the Priest—the prejudices and passions of the People—the wisdom and pride of the Philosopher"—and if we form ideas

Isai. c. lx.  
v. 22.

c. lxii. v. 4.

of divine truth worthy of it, we shall expect it will work its way to the hearts of men by its intrinsic worth, if we use with vigour and perseverance the appointed means, independent of being recommended by the *Great* or the *Many*: for truth is like the diamond, which only requires to be rubbed, and it will shine even in the dark, and in some degree attract the attention of every beholder.

4thly. Were we to ask those who differ from us, the reason we do not prosper, they would readily answer, because our doctrines are not true. To this we reply, that, the reason why the Man who owned the field—Matthew xiii. 44th, was not in the enjoyment of the treasure it contained, was not, because it did not belong to him, but because he neglected to *cultivate that field*. Therefore the Parable was used to stir up the disciples of Christ to diligence and incessant labour in the field of truth, that they might explore its treasure, and impart it to the souls of men, whatever it might cost them; This they did, and were able to say: “We have imparted unto you not the Gospel of God only; but also our own souls because ye were dear unto us.”

1. Thess. c. 2  
v. 8.

As these are NOT the causes of our declension; let us “count one by one to find out” what ARE.

And FIRST, I think it cannot but be supposed, that errors in Religion must be pernicious to the souls of men, and although we all believe in the Necessity of “Repentance towards God and Faith to-

Acts c. xxv.  
21

wards

wards our Lord Jesus Christ;" and are fully persuaded that Christ "Tasted death for every man;" and while we all look for the "Resurrection of the dead" at the last day, and "Eternal Judgment," and are also, of one mind respecting the right Mode and proper Subject of Baptism; and are confident that the proper subject of Baptism has a full right to the Lord's Supper; Yet when we consider how widely we differ from one another in other things: we must acknowledge that all the Sentiments held by persons in our Churches cannot be true, and what is not truth must be viewed as "Tares amongst the wheat," which impedes its growth. I firmly believe, were it possible to banish some Sentiments from the Churches, it would remove some obstructions which lie in the way of their Prosperity; But how shall we procure their expulsion, by publishing a Creed at our General Assembly and an Anathema on every one who refuses to subscribe it? God forbid! How shall we that are dead to this Sin live therein? But let us recommend *a Reverence for the word of God*—Let us cultivate *a willing mind to yield to Evidence; of truths above our finite comprehension*; remembering that, in many things it is designed we should here "know but in part." And let us enforce *the necessity of humble prayer to be assisted to understand* "the truth as it is in Jesus," and Oh! that the Divine Spirit may so enlighten our understandings that we may see "Eye

Heb. c. ii. v. 7.  
c. v. v. 2.

Acts viii. 37 38

Mark xvi. 16

Matt. c. xxvi.  
27, last clause.

Matt. c. xii  
v. 25.

I. Cor. c. xiii.  
v. 9.

Eph. c. iv.  
v. 21.

Isajah c. 52.  
v. 8.

I. Cor. c. xiii.  
v. 11.

to Eye"—that we may "be of one mind:" and that "the God of love and peace" may be with us.

The SECOND thing, which may appear strange, but which in the nature of things, must hinder the prosperity of Churches, is, Many ministers, aim almost entirely to inform the Judgment of their hearers, on the General Doctrines of the Gospel which they all believe: and on those subjects in which we differ from other Christians. Now, formal proofs, frequently repeated, of doctrines which hearers firmly believe, including even the Christian Virtues and the Attributes of God, renders a discourse too abstract, for strangers who may occasionally attend, and being familiar to those who are constantly there, it fails to arrest their attention; any farther, than barely to nod that these things are so. This Preaching is in substance Good Bread; but good bread is of itself so dry and unpalatable that which of you from choice ever makes a meal of it? Nor is it the design of God that man should live by bread alone but by every word which proceedeth out of the mouth of God.

This Preaching likewise, insensibly begets in the members a propensity to dispute on Religious Subjects (I have seen much of this in my small travels.) This soon occasions unbecoming warmth, especially in those who seem to have the weakest side of the question, and it too often engenders Spiritual Pride in the Conqueror.

I am

I am sorry to say, that a disposition to cavil is all the Religion which some professors discover. We know this is often the case in other denominations as well as in ours; but it is not therefore a less evil, because it is common, and it is no reason we should indulge in it because others do. You ought ever to remember that a Disputant and a Christian are two things, for “ though I understand all mysteries and all knowlege and have not Love I am nothing.”

I. Cor. c. xiii.  
v. 2.

Our duty as Ministers of Christ, is not only to IN-FORM THE JUDGMENT BUT TO AFFECT THE HEART. To convince men, of their duty is sometimes an easy work, and they will often acknowledge that your remarks are just, when they discover no design of attending to them. They will not dispute the right of God, to command, even while, by their conduct, they claim a right to refuse. They will readily assent to the Gospel as good tidings to poor sinners, while they are no ways concerned to “ Lay hold of the hope set before them” in it.

Heb. c. vi.  
v. 18.

The reason why this is so much the case amongst us is, we do not often enough explain the *purity* and *extent* of the divine Law.—The *Awful Sanction* God hath given unto it,—and the *Pains* and *Penalties* which those justly incur who break it, in any instance: “ For it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them”—therefore he that offendeth in one point is *as certainly Guilty* as he that of-

Gal. c. iii.  
v. 10.

James c. ii.

feudeth



fendeth in many. These are the truths which tend to  
 alarm the conscience, and, under the divine Blessing,  
 Psalm vii. v. 11 humble the sinner before God “who is angry with the  
 wicked every day;” and if we neglect to inform Men  
 Rom. xiii. v. 12 that “they are all gone out of the way, that “ they  
 v. 16. are together become unprofitable, that destruction  
 Eph. c. ii. v. 3 and misery are in their ways—that “ they are  
 by nature the children of wrath, even as others”  
 Luke xiii. v. 3. and “ except they repent they must all Perish,”  
 Mark ix. v. 44 “ where the worm dieth not and the fire is not  
 Quenched:” If we neglect such truths as these, how  
 Acts ii. v. 37 can we expect to find our hearers “ pricked in their  
 and  
 c. xvi. v. 30. hearts,” and crying “ what shall we do to be saved !”  
 Men must know that their souls are dreadfully pol-  
 luted by sin and sinking into misery before they will  
 Matt. c. viii. heartily pray “ Lord save or we Perish.” They must  
 Titus c. iii. v. 5<sup>25</sup> see the total insufficiency of their own “ works of  
 Righteousness” to save them, before they will apply  
 Heb. c. v. 4 to Christ in earnest for that ETERNAL SALVATION”  
 which HE IS THE AUTHOR OF.” They must be made  
 sick, before Christ will make them sound.

Now it is very mortifying to the pride of Men, es-  
 pecially of rich men, to be informed that they are  
 “ Guilty convicts in the sight of God,” yet where this  
 unpleasant truth is faithfully declared it is sure to  
 have some good effect, and it will make Men either  
 determined Enemies or, if they feel the power of it,  
 firm Friends ; and when the rich become *firm friends* to  
 Religion : they liberally help to defray the expences  
 of

of Publick Worship, and by their Example and their Influence they powerfully encourage the Reign of Righteousness in the Earth. But where these humiliating truths are but seldom or never mentioned : men may profess to espouse the cause which is more flattering to human nature ; But not feeling the importance of divine truth they are destitute of the necessary stimulus to exemplary obedience and generous assistance in the furtherance of the Gospel, for it is from “ knowing the terror of the Lord that we are induced to persuade Man.” But “ ETERNAL JUDGMENT” and the DREADFUL PUNISHMENT of the ungodly in the world to come, are subjects so awful that they sometimes “ make a good man pale,” therefore they are unpleasant to our Brethren, and on this account we have in the Ministry more “ Sons of Consolation” than of “ Thunder.” Hence it is truly said the Sermons of our Ministers are more likely to comfort the good man than convert the bad ; But, my dear Brethren, how are your places in the Church to be filled when you are in Heaven receiving a gracious reward according to your works of faith and labors of love ? If not filled with persons converted from *darkness to light, from the power of Satan to God* : Are they not likely to remain empty ? And how can we expect them filled with these, if men are not warned in the alarming language of Scripture to “ FLEE FROM THE WRATH TO COME :” that they may escape “ THE VENGEANCE OF ETERNAL FIRE ?”

II. Cor. c. v. 11

Matt. c. iii.  
v. 7.  
Jude v. 7.

A THIRD

A THIRD cause of our not prospering, I humbly conceive to be, our not insisting on *the necessity of a new birth in every soul of man.*

It is truly astonishing that, one who believes the Bible should ever suppose *Reformation* and *Regeneration* the same thing. Were they the same thing in the estimation of the Prophet Isaiah who, when speaking in the name of God, says, "They seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God:" while in their hearts they were bent on wickedness?

Isai. c. lviii.  
v. 2.

Isaiah c. lviii.  
v. 4.

Were they the same in the Judgment of an Inspired Apostle; when he speaks of some having the "*form of Godliness*" while they *denied the "power of it?"*

II. Tim. c. iii.  
v. v.

Or, Were they the same in our Lord's account when addressing the Scribes and Pharisees he compared them to "*whited Sepulchres, which indeed appear beautiful outward, but are within, full of dead mens bones, and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of Hypocrisy and Iniquity?"* Or when he said to the ruler of the Jews that Master of Israel "*Ye must be*

Matt. c. xxiii.  
v. 27.

v. 25.

John c. iii. v. 7

*born again?"*

From these instances it appears, that men may be outwardly reformed and yet not relish divine things: but still "*regard Iniquity in their hearts.*" The Conscience may be alarmed, and the Judgment may, in some things be informed, while yet the bias of the mind

Ps. lxxvi. v. 18.

mind remains the same ; therefore however desirable a reformation of life may be : this may exist without conversion ; but conversion cannot exist without this.

By the New birth I mean a change produced in the mind by the Word and Spirit of God, in consequence of which the Soul is Humble, Contrite and Obedient. We hate Sin—we love the things of God—we see a loveliness in the Divine Being, Infinitely above all Praise—we discern nothing but Free Grace in the plan of Salvation by Jesus Christ—we desire and pray to be convinced of every Sin—to be saved from its power, and Sanctified “wholly, in body, soul and spirit”—Thus the heart is changed from a love of Sin to a love of Holiness—We are “renewed in the spirit of our minds” and being “created in Christ Jesus unto good works,” our affections are placed on things above. Judge of the importance of this change from the words of our Lord “ Verily, Verily, I say unto thee, Except a man be born again, he cannot See the Kingdom of God.”

Eph iv. 23.

ii. 10.

John iii. 3.

A FOURTH cause of our declension is: *we do not often dwell upon the Person—the Work—the Ability and the Love of Christ.*

What glorious ideas will men have of his PERSON when we remind them that it is written of him “ Thy Throne, O God, is for ever and ever !” and “ Let all the Angels of God worship him” who is “ Emmanuel God with us !” that “ all things were made by him !” that “ He upholdeth things by the word of his power !”

Psalm xlv. 6.

Heb. i. 6.

Matt. i. 23.

John i. 3.

Heb. i. 3.

Rev. ii. 23<sup>7</sup> that "He searcheth the heart of every Member of his  
 Rom. xiv. 10. Church!" that "He will judge the world at the last  
 John. iii. 36. day! and that "He who believeth not the Son shall not  
 see life but the wrath of God abideth on him!"

Our hearers will also form Exalted ideas of the  
 WORK of Christ as REDEEMER, when we remind them  
 that our Pardon as rebels—the cleansing of our filthy  
 Eph. ii. 13. souls from the Guilt of Sin—our Justification before  
 Rev. i. 5  
 Rom. v. 9  
 Heb. ix. 14. God—the Purification of our hearts from the Love of  
 x. 10. Sin—our Freedom at the Throne of Grace, and our  
 ix. 12. enjoyment of Eternal Life, are, in scripture, ALL at-  
 tributed to THE BLOOD OF CHRIST.

And when all these effects are attributed to his  
 Blood, what poor Sinner, even under the pressure of  
 all his Guilt, can doubt HIS ABILITY to save the most  
 polluted Soul, who by repentance and faith applies  
 vii. 25. unto him; Especially when he reads that "He is  
 able to save them to the uttermost, that come unto  
 John vi. 37. God by him," and "Him that cometh unto me I will  
 in no wise cast out."

The LOVE of Christ likewise is a powerful truth to  
 affect the heart, when pressed home on the conscience  
 xii. 41. with warmth—It was manifested in his leaving divine  
 I. Cor. viii. Glories to "become poor, that we through his poverty  
 9. may be rich:" The apostle John speaks of his love  
 i. John. . iii. in the following words: "Hereby perceive we the  
 16. Love of God, because he laid down his life for us."—  
 Here is Great Love—GREAT, as we were totally un-  
 worthy of it—as great Blessings are procured for us  
 by

by it—as it is so extensive; that “He is the propitiation not for our Sins only; but also for the Sins of the **WHOLE WORLD**,” and “whosoever believeth on him shall not perish but have everlasting Life”—Therefore whoever is lost can blame none but himself, for “they will not come unto him, who is over all, God Blessed for ever, that they might have life.”

I John iii. 16

John iii. 16

Rom. ix. 5.

John v. 40.

It is by enlarging on, and warmly, and frequently recommending these truths to men, that they feel the Love of Christ “bear them away to ADMIRATION, to GRATITUDE, to OBEDIENCE, and TOWARDS HEAVEN.”

One of our ministers, in London, told me, (when he asked me the question which I am now endeavoring to answer) that he asked a minister in our connection the same question, who answered that “as it was common for the Churches to despise Jesus Christ, HE WAS determined to despise them,”—To what extent this charge may be true I know not: Let every man examine himself.

But again, a FIFTH cause of our declension is, *we do not enough Preach the work of the Holy Spirit in Man's Redemption*—How can Religion flourish if men are unacquainted with the power that produces and promotes it? If we are not “born of the Spirit as well as of water we cannot enter into the Kingdom of God.”

iii. 5.

It is the work of the Spirit to reprove the world of Sin. Our Blessed Redeemer declares “HE shall glorify

xvi. 8.

v. 14 &amp; 15

rify me; for HE shall take of mine, and shall shew it unto you”, and that HIS operations on the heart are as Beneficial as the Wind that Blows—It is HIS work to “renew” the mind—If men obey the truth it is “through the Spirit”—If we are Sanctified it is by “The Spirit of our God”—It is “Through the Spirit we learn to mortify the deeds of the Body”—It is the work of the Spirit to “bear witness with our Spirits” of our spiritual adoption into the family of God. And if “The Love of God is shed abroad in our hearts,” it is “by the Holy Ghost which is given unto us,” and enables us to see the beauty of the Gospel in all its parts, and causeth us to exclaim with lively emotions of Gratitude and Joy: “God commendeth his Love towards us in that while we were yet sinners, Christ died for us.” It is this Spirit which dwelleth in you, Christians; for “Your bodies are the Temples of the Holy Ghost.”

If men are not taught these things, they will never pray “Uphold me by thy free Spirit;” nor will they pray to be “Strengthened with might by his Spirit in the inner man,” and to be daily “led by the Spirit.” To look for the conversion of sinners to God, and for holiness in professors, without the Agency of the holy Spirit, is as absurd as to expect the Body to live without the Soul; or the return of harvest without rain. And to withhold these truths from men, is to withhold the only means by which they can obey the Gospel and be saved; It is to

“GRIEVE”

“GRIEVE”—to “QUENCH”—to “RESIST”—to “REBEL” against the Holy Spirit : and we must expect he will turn to be the enemy of : and fight against those who do it. Without the work of the Spirit there can be no Religion in our Hearts, and no prosperity in our Churches. But for your encouragement to seek divine aid; our Blessed Lord hath *not only* declared that your Heavenly Father will certainly “give his Holy Spirit to them that ask him;” but that he is MUCH MORE ready to give it, than you are to give “good things unto your Children,” therefore as Christ said unto the “Multitudes” which attended his Sermon on the Mount, so say I unto you, “Ask, and it shall be given you; seek, and ye shall find.”

Eph. iv. 30.  
I. Thes. v.  
12.  
Acts vii. 51.  
isa. lxviii. 10.

Luke xi. 13.

Matt. v. 1.

vii. 7.

A SIXTH cause of our declining state is: *we are too inattentive to the devotional part of Religion, from the mistaken Idea that it Savors of Enthusiasm*; as though we could love God too much, and obey him too well.

I hope there is not a man or a woman in our Churches who is a stranger to private prayer; but there is a wide difference between the practice of prayer, merely as a Duty, and delighting in it as a Privilege; an unfeeling dulness will attend the first, while in the other there will be a fervent desire to conceive aright of the Divine Being; to feel our unworthiness to appear before him; an inward lamenting over our Imperfections and Sins; and an earnest wish to be under the constant influence of the Holy Spirit. It is here the soul labours to feel its wants,  
that



that it may express them with pious longings before God. Here we reflect with joy on our relation to God in Christ ;—plead divine Promises—enjoy their contents, and “ Abound in hope, through the power of the Holy Ghost.”

Rom. xv. 13.

The mind, which is thus filled with devotion in private worship, acts upon the same Principles, and pursues the same things, in the House of God.—This makes Religious Services delightful—the soul enjoys its God and Redeemer—enjoys a Heaven within—

Psalm cxix. 32 feeds upon the *Bread of Life* and “ runs in the ways of God’s commandments.”

This enables the Christian to be watchful through every day, and the heart being devoted to God—he uses the world without abusing it; and returns to his closet with the sentiments of the Poet,

I Cor. vii. 31.

“ I’m tired with visits, modes and forms,  
 “ And flatt’ries made to fellow worms,  
 “ Their conversation cloy :  
 “ But I can never have enough  
 “ Of thy best company, my Lord,  
 “ Thou life of all my joys.

There can be no real prosperity amongst us, unless we labour after Communion with God our Saviour,

I. John i. 3. that we may enjoy daily “ fellowship with the Father and with his Son Jesus Christ.”—The enjoyment of this will produce a Heavenly disposition, and as

Col. iii. 13. “ Christ forgave you” so will you forgive one another; This will remove many weeds from the Garden of God, which—check the growth of Brotherly love—bring

bring deadness into the soul—and formality into the Church.

SEVENTHLY, *We do not I fear attend enough to the progress of Religion on the mind, and to the obstructions which Christians in general Experience in their Spiritual Life—* to be able to speak of a Christian's hopes and fears, joys and doubts, trials and encouragements, from his first becoming serious to his Establishment in Grace; it is needful that our "hearts be well established with Grace," and that we attend to what passes in our own minds.

Heb. xiii. 9.

General descriptions do little good; they make not lasting impression; they may please the ear but not improve the heart. It is by stating particular deliverances in particular circumstances, which we or others have experienced, that goes home to the hearts of those in trouble. For instance, Paul was under some particular trial. He earnestly prayed to God for its removal—God answered him "my Grace is sufficient for thee."—Are you in trouble? adopt the same method, nor doubt the same end, "for, no temptation hath taken you but what is common to man, and God is faithful,—who will make a way for your escape, or enable you to bear it." To persons in trouble these are often "words fitly spoken, and are like "Apples of Gold in Pictures of Silver."—"Not words which man's wisdom teacheth; but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

II. Cor. xii. 9.

v. 9

I. Cor. x. 13.

Prov. xxv. 11.

I. Cor. ii. 13.

But this can never be pursued with Effect unless ministers habituate themselves to enquire of the growth  
of

Matt v. 16

of Grace in the souls of their people who likewise must be free and conversant on this subject.—Then will Religion be more IN your thoughts,—UPON your tongues, and WITH your actions.—The happy consequences will be unspeakable Joy in your own Souls, and others “ seeing your good works will Glorify your Father which is in Heaven,”

Another thing, which under the divine Blessing, will tend much to our prosperity is: *such a love for the Souls of men as will produce an unconquerable Zeal to promote their conversion to God,*—Nothing can be done without divine life and zeal; But does there not prevail in our Churches an almost total indifference in regard to the conversion of Sinners to God?—Doth it not appear as though it were no concern of ours Whether they live or die Eternally?—Are we not even deficient in Zeal for those doctrines which distinguish us from other Societies?—Where is there a denomination so indifferent as we are in this respect?

Now, although a man may have party zeal and yet be totally destitute of love to God and his Neighbour. It is a question worthy your SERIOUS ATTENTION, Whether it be possible for a man to love God and his Neighbour and yet not endeavour that the truths of God may be received and the happiness of Mankind promoted.—Nothing difficult can be effected without Zeal, nothing *spiritually good*, without Zeal and Love to God and precious Souls. These will enable us to encounter obstacles, surmount difficulties, and pursue with perseverance those means which are calculated

lated to convince men of sin,—lead them to Christ and bring them into his fold, where they can “ go in and out and find pasture,” and as they “ taste that the Lord is Gracious” they will “ desire the sincere milk of the word that they may grow thereby.”

John x. 9.

I. Peter ii. 3.

Oh, the value of an immortal soul, which must exist for ever in happiness or Misery ! and oh, how unspeakable the reward of those who turn many to Righteousness : “ They shall shine as stars for ever and ever !” Let this prospect open your hearts wide, and your purses freely, that no mean either spiritual or temporal may be neglected ; but that God may be Glorified,—Souls Edified,—and your own comfort and joy promoted in Christ Jesus.

Dan. xii. 3.

Nor let our Sisters in the Lord think they can do nothing but wish well to Zion.—They may be very useful among their acquaintance ; and, where Churches are Prosperous there are always some women who by their PRUDENCE, PIETY, and ZEAL, are “ helpers” in the Gospel.

Rom. xvi. 3

Phil. iv. 3.

Once more, it is essential to our enjoying spiritual prosperity in the Church, that we all *wrestle constantly with God in prayer for his Blessing, while we pursue with our whole hearts, the means he hath appointed.*

When we go up to the House of God, let there not, if possible, be a man wanting in all the tribes of Israel.—The smaller our number, the more need have we of the help of every Individual. Let every one put his Shoulder to the work of God, and draw not

E.

back,

Psalm cxlv. 19

back, so long as he lives. Let every one act as though the whole work belonged to him and depend on God for the whole power to perform it ; and then we may depend upon it “ He will fulfil the desire of them that fear him.”

To sum up the whole, Let us consider our dreadful state as Sinners under the awful curse of the Law : and acquaint ourselves with the PERSON—the WORK—the ABILITY and LOVE of Christ.

Let us not be content with having our Judgments informed on divine things ; but labour so to meditate on their value, that our HEARTS may be INFLAMED FOR GOD.

Let us daily commune with God in Christ, that our hearts may be devoutly engaged in private and public worship.

Col. iii. 2.

Let us scrupulously examine the growth of grace in our souls, that we may know our affections are increasingly fixed “ on things above.”

Let us converse on religious subjects : not for the purpose of cavilling, but with a view of promoting the spread of the Gospel and our own improvement.

Gal. iv. 18.

Acts xx. 28.

Let us reflect on the IMMENSE VALUE of immortal Souls: that we may be “ ALWAYS Zealously affected in a good cause,” and thus “ Feed the Church of God which he hath purchased with his own Blood.”

Let us be FREQUENT and FERVENT at the throne of Grace, that the Holy Spirit may rest on our hearts, and enable us to use the means with vigour.

In one word, "Be watchful and strengthen the things that remain which are ready to die: for I have not found thy works perfect before God." Rev. iii. 21

*"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."* Heb. xiii. 20  
21.

FINIS.