

## RULES

FOR

## THE REGULATION OF A CHRISTIAN FAMILY.

BY A MINISTER OF THE GOSPEL.

I.—WE have no time given us to throw away, but to improve for eternity ; therefore we would join in no conversation that is unprofitable, but in that only which is good, to the use of edifying, ministring grace to the hearers : Therefore

II.—WE are not anxious for the news of the day, or to be informed of the business of others ; but we desire to hear of the things pertaining to the kingdom of God. Neither

III.—HAVE we any thing to say about the misconduct of others ; therefore, let not the faults of an absent person be mentioned, unless absolute necessity requires it, and then with all possible tenderness, without dwelling upon it. May God preserve us from a censorious criticising spirit, which is contrary to the Spirit of Christ !

IV.—WE offer the right hand of fellowship to every one that cometh in the name of the Lord ; but we receive none to doubtful disputations. But whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister, and mother ; for we cannot but remember, *God is love !*

V.—WE neither receive nor pay visits on the Lord's day : for we and our house desire, particularly on that day, to serve the Lord.

VI.—WE earnestly desire every one to reprove us faithfully when we deviate from any of these rules ;—so shall we be as guardians over each other, and as an holy mingled flame ascend up before God.—“ As many as walk according to this rule, Peace be unto them.”—*Gal. vi. 16.*

THE PROFESSOR AND POSSESSOR—THE HEARER  
AND DOER, CONTRASTED.

## THE PROFESSOR.

With sober look and mincing walk,  
And tongue tip'd smooth in bible talk,  
Religion's track he seems to tread,  
Tho' number'd yet amongst the dead.

## THE HEARER.

With carriage grave and habit neat,  
*On Leisure Days*, he'll take his seat ;  
Attentive seems, tho' what he hears  
No further enters than his ears.

## THE POSSESSOR.

With heav'nly light and life possess'd,  
With genuine love of Christ impress'd ;  
Both self and sin he daily flies,  
And still on sov'reign grace relies.

## THE DOER.

With ready mind and steady pace,  
Behold him run the Christian race ;  
Encourag'd by the prize in view,  
He bears the word and doth it too,  
And proves his faith divinely true.

# ORIGINAL POETRY

## ADDRESS TO THE SAVIOUR.

FROM earthly cisterns broke and dry,  
I lift to heaven my aching eye,—  
Saviour, behold my pressing grief,  
And gracious send me quick relief!

An ever present friend art Thou!  
As once on earth, so even now,  
Restorer of the lame and blind,  
And still to wretched sinners kind,

Oh, faithful Witness!—heav'n above  
Now sees, as earth once saw, Thy love!—  
In pain, in want and suffering, *this*;  
But *that* in conquest, triumph, bliss!

There thy mild intercession stays  
Th' uplifted scourge of sinners ways;  
Tis this our daily life prolongs,  
And claims aloud our grateful songs.

Shall I forget Thee, O my friend?—  
Of all things, Origin and End—  
Source of Salvation, God of Light,  
And Ocean of Supreme delight!

Forbid it by Thy mighty pow'r;  
And daily, nightly, on me show'r  
The grace to fear and love Thy name,  
Thou kind, unchangeably the same.

## "MY FATHERS AT THE HELM."

*An Incident—Spiritually improved.*

T WAS when the seas with horrid roar  
A little bark assail'd,  
And pallid fear with awful pow'r  
O'er each on board prevail'd;

Save one,—the Captain's darling child;  
Who fearless view'd the storm,  
And, playful, with composure smil'd  
At danger's threat'ning form.

"Why sporting thus?" a seaman cries  
"Whilst sorrows overwhelm?"

"Why yield to grief?" the boy replies;  
"My Fathers at the helm!"

Poor doubting soul, from hence be taught  
How groundless is thy fear;  
Think what the pow'r of Christ hath wrought  
—And He is ever near.

Safe in his hands whom seas obey  
When swelling surges rise,  
He turns the darkest night to day,  
And brightens low'ring skies.

Though thy corruptions rise abhorr'd,  
And outward foes increase,

'Tis but for him to speak the word,  
And all is hush'd to peace.

Then upward look; how'er distressed,  
Jcius will guide thee home

To that eternal port of rest  
Where storms shall never come. J.A.K.

## CONTENTMENT \*

*Encouraged by the Promise. Heb. xiii. 5.*

LET Ocean's waves tumultuous rise,  
And strive in vain to pierce the skies  
And mingle with the stars;  
Then disappointed backward roll  
And, wild with rage, disturb the pole  
With their presumptuous wars.

Let Rebel Angels, doom'd to fire,  
Provoke the dread Eternal's ire,  
And combat with their God:  
Then headlong from th' ethereal height  
Precipitate their downward flight,  
At His effective nod,

Let murmur'ing mortals, too, repine,  
Arraign the Providence divine,  
And blame the deeds of Heav'n;  
While passions strong, without control,  
Disturb the agitated soul,  
Enrag'd at what is giv'n.

But shall the Christian's nobler mind—  
By Grace renew'd, by Heav'n refin'd—  
Indulge a murmur'ing thought?  
Shall he, who claims Jehovah's strength,  
Who shall be brought to Heav'n at length,  
Bemoan *his* present lot?

Forbid it, gracious God! he cries,  
Nor let th' ungenerous thought arise,  
Offspring of discontent:  
No! while my God, my Saviour lives,  
Thankful I'll take what'er he gives,  
And prize the blessings sent.  
Since he has said, "I'll ne'er depart;"  
I'll bind his promise to my heart,  
Rejoicing in his care;  
This I shall support, while here I live;  
And, when in glory I arrive,  
I'll praise him for it there. S. PEARCE.

## MR. BEDDOME'S HYMN

*After Sermon, the last time he visited London.*

NOR dark nor clear, nor night, nor day,  
Such is our life below;  
Here thistles grow among the corn,  
And muddied waters flow.

What we obtain with anxious care  
We oft possess with pain;  
And, when we think the storm is o'er,  
The clouds return again.

A motley scene, a bitter sweet,  
Is each enjoyment here;  
Honey 'tis true, but dash'd with gall;  
And hope, but mix'd with fear.

Happy the soul that, landed safe  
In the fair realms above,  
Ever beholds a smiling God,  
And feasts on pardoning love.

\* First printed in Dr. Rippon's Addenda.

## A LIST OF MINISTERS

APPOINTED TO PREACH

THE LORD'S DAY MORNING LECTURES,

*Lately carried on at St. Helen's,*

But now removed to the

REV. MR. REYNOLDS'S MEETING,

*Camomile Street, Bishopsgate-street,*

FOR THE YEAR 1801.

						ANNO.
Rev. Dr. Rippon,	March 8	May 24	Aug. 9			1774
—Dr. Hunter,	15	31	16			1775
—Mr. Reynolds,	22	June 7	23			1775
—Mr. Booth,	29	14	30			1778
—Mr. Towers,	April 5	24	Sept. 6			1786
—Mr. Brooksbank,	12	28	13			1791
—Mr.	19	July 5	20			—
—Mr. Townsend,	26	12	27			1791
—Mr. Upton,	May 3	19	Oct. 4			1798
—Mr. Easton,	10	26	11			1799
—Mr. Steven,	17	Aug. 2	18			1801

*When chose into the Lecture.*

Service begins exactly at Seven and ends at Eight o'clock.

This Lecture was instituted in the year of the glorious Revolution, 1688, and has been carried on ever since that memorable period. It is supported by Subscription; and it is hoped that those who are desirous of encouraging the design, will cheerfully give their names to either of the following persons:

Mr. SAMUEL BURTON. Sen. 128, *Houndsditch*, Treasurer;  
 Mr. TOWLE, 46, *Borough*;  
 Mr. NORTH, 80, *Gracechurch-street*;

MANAGERS FOR 1801.

Mr. HOUSTON, *Great St. Helen's*;  
 Mr. SMITH, Jun. 127, *Houndsditch*.  
 Mr. RUSSELL, *Old Change*;  
 Mr. SWAIN, *Westmoreland Buildings*.

## SKETCH OF THE FUNERAL DISCOURSE

On the Death of the Rev. JOHN TOMMAS, of Bristol,

PREACHED BY DR. RYLAND,

At the Pithay, September 3, 1800.

2 Tim. iv. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is, &c.*

WE are now assembled, partly to shew our respect to the memory of an aged and faithful Minister of Christ, and principally to improve the circumstances of his decease. For that end I could think of no passage more suitable than the language of Paul the aged, when he reviewed his own past life, and looked forward to its approaching close. He said to his son Timothy, *I have fought a good fight, &c.* and I believe our dear and honoured departed friend might have said the same. He could converse but little for these five or six years past; but all he said and all he suffered tended to confirm the uniform testimony he had borne, within these walls, for above forty years before, to the glorious gospel of Jesus Christ. Though his faculties were greatly impaired, he retained a strong relish for evangelical truth, and was supported and calmed by faith in the Redeemer; and after the last seizure, when his speech was entirely lost, he discovered a joy almost transporting when reminded of the Saviour of sinners. But let us attend to the text, which contains,

## I. THE DESCRIPTION OF THE CHRISTIAN LIFE.

It is illustrated by a threefold metaphor—

(I.) *A conflict sustained.* “*I have fought the good fight.*”

There is a great contest going forward in our world, in consequence of man's rebellion against God. All the race of men are at war—but not all on one side—though they all *have* been so; for *the carnal mind is enmity against God*, and wants to shake off his government, and all *were* of that mind in their natural state—but Christ came into the world, as the Captain of Salvation, to subdue rebels unto God. Paul once took up arms against him, and was exceedingly mad; but Christ conquered him as he was going to Damascus; and then Paul became as

heartly for Christ, as he had been *against* him. He took to him the whole armour of God, and fought against sin and error—first, in his own heart; and then every where, as the providence of God led him. He made reprisals on Satan, carried arms into his territories—rushed among the thickest foes, &c. and was faithful to Christ even unto death. And so our good friend Tommas, was a soldier of Christ; he contended earnestly for God and Grace. And thus do all true Christians live in a constant warfare against the world, the devil, and the flesh; and they shall come off more than conquerors at last.

(2.) *A Course prescribed.* “The course I have finished,” “So run that ye may obtain, Let us run the race, &c. Believers are called to a life of progressive holiness, which requires active exertion, in a prescribed path, in order to their reaching a distant goal.—*I press toward the mark, &c.*—They aspire after progressive knowledge of divine truth, progressive conformity to the divine will—a progressive approach to the summit of felicity. If not always increasing in actual enjoyment, they would be increasing in preparation for that enjoyment—which is effected by increasing humility, mortification, weanedness from the world, heavenly mindedness, &c. and this is opposed to drawing back, turning aside, or stopping short.

There is indeed a course which all are running in a more passive sense, whether they will or no—no one can continue here long—the most slothful will find their days are running away—the most worldly-minded will find the time hastening on, when they must leave this world and all its idolized enjoyments:—Happy they who have been all their lives hastening toward Heaven in desire! they shall find they were at the same time approaching it in reality. So it was with Paul, with Mr. Tommas, and so it is with true believers.

(3.) *A Deposit preserved.* “The Faith I have kept.”—Paul kept the Faith as a *Christian*. He thus exhorted the Hebrews, Chap. x. 23. *Let us hold fast the profession of our faith without wavering; intending either the Doctrine we believe,*—the faith once delivered to the Saints, respecting which we are charged to buy the truth and sell it not; a charge well obeyed by the Apostle, who determined to know nothing but Christ, gloried only in the Cross, and accounted all things but loss for the excellency of the knowledge of Christ;—or *the Faith whereby we believe;* and this is the most blessed means of preserving the former.

It is good to have the heart established with grace. He who is continually using the mediation of Christ, and is sanctified by the truth, will not easily give up the faith of the Gospel.

Paul kept the faith as a *Minister*; and this will best be done in connexion with the former—He, that has received the truth in the love of it, will speak the truth in love—he, that feels the need and worth of the Gospel, will be most in earnest in preaching the Gospel. So Mr. Tommas.\*

## II. THE PROSPECT OF A CHRISTIAN IN DEATH.

“Henceforth there is laid up for me a crown,” &c.

(I.) *The Blessedness expected.* No less than a Crown! The general ideas it conveys are those of recompense, honour, and dominion.

Crowns of old were given to the victors in the Grecian games, made of fading materials, yet highly valued, as being public testimonials of singular excellence, skill, or valour.

And Crowns were and still are worn by princes, made of costly materials, but heavy and unpleasant, and often as it were lined with thorns; attended I mean with great anxieties and cares. But the honors of the believer will be neither fading nor trivial, owing their worth to fancy and fashion, nor yet attended with incumbrances and perils.—The faithful Christian shall be honoured with the approbation of God; more than reimbursed for all expences and losses,—more than recompensed for all labours and sufferings.—He shall be raised to a state of dignity, peace, security, and exaltation. Believers are made Kings and Priests to God, and shall reign for ever.

*The peculiar nature of this crown,* “a crown of *Righteousness*” Crowns of Kings have sometimes been gained unrighteously, and the power connected with them unrighteously employed. But the Believer’s is a crown of righteousness, awarded by the Lord the righteous Judge: Not as the reward of personal merit; for *by grace we are saved*—but as the reward of Christ’s obedience unto death. The Saint shall be crowned or adorned *with* righteousness. His beauty will consist in conformity to his Saviour.

\* Here Dr. Ryland might advantageously have named a person who has made much more noise in the world than the deceased; who, in his early youth, was used to go with Mr. Tommas from village to village, praying and conversing with the good people, about the kingdom of God; but has widely gone off from the blessed truths in which he had once been instructed.

*The reservation of this crown—It “is laid up.”*

It is now prepared, and secured by Christ; it is already promised, though now the Believer is at a distance from the full attainment of his wishes—now conflicting—now despised—now bearing the Cross; but a crown is in reserve for him.

(2.) *The character of him who shall bestow this crown—“The Lord”* is the giver of this blessedness, and that as “the righteous Judge.”

Paul elsewhere speaks of himself as the chief of sinners, and he wished Onesiphorus (Chap. i. 18.) might “find mercy in that day.” Yet he here hopes for a crown for himself, and for all who love Christ’s appearing. This was all very consistent. He could not have hoped to stand in judgment but through the righteousness of the Redeemer. But on this ground he might be confident. His surety would be his Judge. And we, who must on any other ground have been condemned, may on this footing indulge the strongest hope.—“The Lord the righteous Judge” is authorized to crown every Believer. He is proper Judge of what is fitting, and he knows them that are his; therefore the foundation of God standeth sure.

(3.) *The character of the Recipients, “not me only”*—They who are made Kings unto God will not reign in a solitary state, precluded by wretched majesty from the sweets of extensive society—all will be kings together, not the less happy on account of a sweet equality. The happiness of Heaven is not selfish, but social and benevolent—each will enjoy the bliss of all the rest—“all” will share this bliss “who love Christ’s appearance”—who love the manifestations of the Redeemer’s glory, and place their bliss in the contemplation of the divine perfections in him. Therefore Paul laboured to take as many as he could with him to Heaven—and so do all faithful Ministers, &c.

(4.) *The period of its bestowment—“That day”*—the day for which all other days were made—When all mankind shall be assembled together—When such discriminations shall take place, &c. As soon as absent from the body, saints shall be present with the Lord, but the happiness of the saints will not be complete till they are *all* together.

#### IMPROVEMENT.

Such, then, are the hopes of the Gospel: and is not the Life and Immortality it hath brought to light worth your regard? Can true Religion tend to melancholy? Or are they

they who have all their portion in this life, happier than true Christians? Are the former exempt from trouble? If they fight not a good fight, are they not constrained to wage a bad warfare?—to war against God, to war against conscience, to war against their own souls? Must they not contend with the King of Terrors? and engage with him, alone,—unarmed, unbefriended?—If they never ran the Christian course, nor entered upon that stadium, yet they are hastening out of the world; their days are swifter than a post, they will soon come to an end—and they must part with all the enjoyments they now idolize.

They, who keep not the Christian's faith, must keep their own, if they can; but credulous as they are, will they be able to retain their confidence in death?—To die assured their death will be only *an eternal sleep*, assured there is no God, no future state, no hell—or assured of the perfect approbation of the moral Governor of the world, of the sufficiency of their own righteousness, and of the efficacy of mere repentance to make all the atonement necessary for any sin?

O let believers bless God for the Gospel of Christ, and for every fresh evidence of its holy and happy tendency!—Many of our dear acquaintance have added their dying testimony to that which they bore in their life; and now the pastor of this church, whose corpse lies before me, has closed his testimony.

It is a very scanty account which I can give of his biography. And the notice I had for preparation for this service was too short to admit of my procuring much biographical information. The chief concern we should all feel is to follow him as far as he followed Christ. If you ever knew any defect in his character, remember that *only* to avoid it, and be careful to remember all the many excellencies of his character to imitate them.

Oh, that all the children of our dear deceased friend might know the God of their father! Their own consciences best can tell whether they have enlisted under the Captain of Salvation, and set out in the heavenly course; whether they possess the faith which worketh by love, overcomes the world, and excites them to live here as strangers and pilgrims, looking for that blessed hope and the glorious appearance of our great God and Saviour Jesus Christ. I pray God that this may be the case with every one of them, that they may have a joyful meeting with him at last.



May his spiritual children follow him as he followed Christ—may all that were under his pastoral care adorn the doctrine of God their Saviour in all things.

If some sat under him to little purpose for so many years, may they hear him now; though dead he yet speaketh, and chargeth you to be also ready—may you prize the Gospel, and improve the labours of your present Ministers.

May we that are Ministers be stirred up to make full proof of our Ministry! Our lives will soon end, and our ministry may end some years sooner than our lives—what God allots will be best; but O that our silence may not remind us of past negligence—may we bear faithful testimony for God, while we have the full use of our mental faculties and the powers of speech—and, if we should be laid aside, may we submit, if in any way God shall be glorified, May we all examine ourselves as to our preparation for death, and our love to Christ's appearing—Fight on—press forward—keep the faith—lay hold of eternal life. Amen.

It was remarked in page 319, that Mr. Tommas died on the 27th of August 1800, aged 76 years. On the Wednesday following his corpse was taken to the Meeting-House, where Dr. Ryland preached the funeral discourse. After the service was over his remains were borne to the grave, in the Baptist burying ground, on the shoulders of some of his members. So numerous and so solemn an attendance has been seldom witnessed. The Rev. Mr. Sharp, his successor in the pastoral office, delivered the Oration. And having lived in the same house near a year and a half prior to his decease, he was able to give the particulars of his state of mind in his last days, which he has done in a concise manner.

“ Since I have had the pleasure of knowing the deceased Saint, he appeared, at times, to be lost to the things of this life, and to have forgotten every thing but religion; to that he ever discovered a taste. At intervals he was lucid and smart. He sat very placid all day long as a waiting servant of Jesus Christ; and his mind was in perfect harmony with his helpless condition. He was truly affectionate to all around him. He always appeared glad to see his old friends when they called upon him. If any in the family were indisposed and missing, all seemed astonished at his concern; and when he saw them again, his countenance discovered the pleasure which his faltering tongue could not express. He was spiritual, he read the  
word

word of God as long as he possibly could with pleasure; and when he was not able to read it, he rejoiced to hear it. Prayer seemed to be his element when he was capable of engaging in it; and he enjoyed family worship to the last. Though he had lost the powers of speech, his hands and eyes would express the devout feelings of his heart. When one of the family dropped this word, "Sir, it will soon be said to you, *enter thou into the joy of thy Lord,*" it had an overwhelming effect on him, almost too great for him to bear. His favour of the humbling doctrines of divine grace was apparent to the last. Supported by their sanctifying efficacy on his heart, he lived in peace with God through Jesus Christ, without doubting or distress; and died happy in the Lord. It was a pleasure to reside with such a saint, and an honour to attend his dying bed."

Mr. Thomas, though an eminent preacher, never particularly distinguished himself in the press. Besides occasional letters to the Western Association, we do not recollect his publishing any thing, but two single Sermons; one on *the Duties of Church Members, and the manner in which they should be performed*, preached at the Ordination of the late Dr. Evans, in 1767; and the other entitled *Serious Advice to Students and young Ministers*, preached before the Bristol Education Society, in 1774. These are, however, by no means unfavourable specimens of his pulpit talents.

TO THE EDITOR OF THE BAPTIST REGISTER.

SIR,

As your useful Publication falls into the hands of many who are travelling towards the heavenly Jerusalem, if the following plain and simple Address to them should meet with your approbation, by inserting it in some future Number, you will oblige a Brother, who expects shortly to put off this tabernacle.

E. NEMUS.

ON THE PROPRIETY OF CULTIVATING A HEAVENLY TEMPER.

WHEN we compare the perishing things of this uncertain state of existence, with the eternal realities of the heavenly inheritance, we may justly stand amazed at the folly of mankind, in confining their chief attention to earthly things. It is a fact

too evident to admit of dispute, that the contrivances and labours, the hopes and fears, the wishes and cares of a great majority of mankind, are principally employed about these, while Heaven and its everlasting enjoyments are forgotten. That, indeed, which commands our hearts, is the treasure or portion we choose. Be that what it may, it will engage our chief attention; and the series and tendency of our actions will have respect to it. The heart of man follows its treasure as the sun-flower turns towards the sun, or as the needle verges towards the pole. This is the reason our gracious Redeemer assigns, why we should look for a treasure in Heaven; "For where your treasure is, there will your hearts be also."

Surely, those who are risen with Christ—risen from a death in sin to a life of righteousness—risen through the faith of the operation of God—risen in conformity to the Lord Jesus, and by virtue of his resurrection—should seek those things which are above; the invisible realities which are beyond the sphere of this mortal and animal life. The objects of their pursuit should be those which are peculiar to the celestial world, where Christ sitteth at the right hand of God.

There is the land that is very far off, the true Canaan, the region of plenty, peace, and felicity. There, my fellow-christians, is that blessed society with whom you hope shortly to mingle and unite. Myriads of angels are there, shining in all the beauty of holiness, and clothed with immortal splendor. They are now waiting to receive you; they stand ready to conduct you, and to welcome you to the seats of bliss. Dignities and honours are there prepared for you; the mansions which you shall inhabit, and the thrones on which you shall be seated; the gracious rewards, of your labours, your toils, and your combats. There are the incorruptible crowns of life and of glory, which the Captain of your salvation will shortly put upon your heads. He now addresses each of you in the language of infinite love,—“Be thou faithful unto death, and I will give thee the Crown of life.”

There is the hidden manna, with which you shall be fed, and there are the rivers of delight of which you shall drink. The white robes are there, and the fine linen; the righteousness of saints, wherewith you shall be clothed. The city that hath foundations is there, whose builder and maker is God; and that better country, which is an heavenly one. In that country is the kingdom which was prepared for you from the foundation of the world. “Fear not, it is the Father’s good pleasure to give” it to you.

There are the general assembly and church of the first born. Patriarchs, prophets, apostles, and martyrs are there—those who hazarded, and those who freely sacrificed, their lives for the Lord Jesus. The heavenly country already abounds with inhabitants,

inhabitants, and more are admitted into it every hour. Whatever difficulties lie in the way, they are perpetually surmounted by those who are enabled to fight the good fight of faith. The divine Redeemer sees of the travail of his soul, and is satisfied. The ransomed of the Lord come from the East and the West, the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. They enjoy the immediate presence of the Father of Mercies. The Lamb which is in the midst of the throne feeds them, leads them to living fountains of water, and wipes all tears from their eyes. Sorrow, pain, and death are known no more; for the former things are done away.—But—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” O seek them, pursue them, set your affections upon them!

It is true, our attention to the present world is not to be wholly laid aside. The scene of human action and of human duty lies below. But while we live as inhabitants of the earth, we ought to cultivate acquaintance with the better world. Our views full of immortality, we should pass through all the changes of this mortal state, not debasing ourselves with what is mean, defiling ourselves with what is impure, nor entangling ourselves with what is ensnaring. If we have any intervals of prosperity, we should possess as though we possessed not; if afflictions and disappointments are our lot, we should not be too much affected by them, but endeavour to have our hearts, our desires, and our hopes above, where our Lord and Saviour is. Our meditations and views, our inquiries and pursuits, should be of a heavenly kind and tendency. Christians, in all your prayers, and in the use of all other ordinances, you should keep the heavenly land in prospect, and seek the things which are above.

God hath revealed and promised these things unto you. If this were not the case, you would seek them in vain. But—“This is the record, that God hath given unto us eternal life, and this life is in his Son.” He it is who hath abolished death, and brought life and immortality to light. Why then are your thoughts no more employed about it? Has he promised, that where he is, there his servants shall be; and will you not be daily looking for the accomplishment of so glorious a promise? Is it not deserving of your constant contemplation, and your earnest pursuit? You read of some who take the kingdom of Heaven by violence; and shall the same object excite you to no exertions? The fulness of joy, and the pleasures for evermore, should be powerful attractives to diligence. God has commanded you to seek **FIRST** his kingdom and his righteousness. He has charged you to make it your chief care, and to pursue these objects as your highest concern. Look not at the things which are seen, for they are temporal, but at those things which are not seen, for they are eternal.

Nothing

Nothing is worthy to be sought in comparison with the things above. The present world is not a fit object of pursuit to an immortal mind. When enjoyed in the largest measure, it never gives satisfaction. Solomon had made the experiment, with advantages superior to those of any other man: and when he had, at his command, all that this world can possibly afford, he pronounced it, not only vanity of vanities, but vexation of spirit. Earthly enjoyments are transitory and unstable. Riches are uncertain; moth and rust corrupt, and thieves may break through and steal. While we fondly call them ours, riches make themselves wings, and fly away. They leave the un sanctified possessor to perish in his sins. The rich man died, was buried, and in hell he lifted up his eyes. "What then is a man profited, if he should gain the whole world, and lose his own soul."

On the other hand; the things above are solid, substantial, and satisfying. "I will cause them that love me," says the Saviour, "to inherit substance; they shall be abundantly satisfied with the fatness of my house, and I will make them to drink of the river of my pleasures." In the proper pursuit of these objects, no one fails, no one miscarries; every one that seeketh findeth. And they are as certain in their duration as satisfying in their nature. When all other things fail, these remain. The inheritance is incorruptible, undefiled, and fadeth not away. When even our heart and our flesh fail, God is the strength of our heart, and our portion for ever.

What was the end of our divine Redeemer's appearance in the world? Did he not come to our earth to raise us to heaven? He left his shining throne; he quitted, for a while, the blest abodes of the celestial region. He took upon him the form of a servant. He bare the load of human guilt. He wept and made supplication. In agonies of sorrow, his sweat was, as it were, great drops of blood falling down to the ground. He was oppressed: he was bruised; he was stricken, smitten of God, and afflicted. He was despised, buffeted, spit upon, bound with cords, beaten with rods, and crowned with thorns. He was accused, condemned, and nailed to the cross, there to expire in agonies unutterable. And why all this? It was to make reconciliation for iniquity; to deliver us from the wrath to come; to save us from death; to give us a title to everlasting life; and to open the gates of Paradise unto us. Was this indeed the case, and shall we not, with unabating ardour, aspire after the heavenly state? Shall we not, with intense desire, seek those things which are above? Our gracious Redeemer, in the prospect of his awful sufferings, said, "And I, if I be lifted up from the earth, will draw all men unto me." May he accomplish his merciful purpose on the mind of every reader!

( To be continued. )

## ENCOURAGEMENTS TO PRAYER,

Written by the late Rev. JOHN RYLAND, in the Northampton Church Book.

Rousing Motives to prayer for our Church Members,  
Sept. 9, 1776.

1. Abraham's Servant prays—Rebekah appears.
2. Jacob wrestles and prays—Christ is conquered—Esau's mind is wonderfully turned from the revengeful purpose he had harboured for 20 years.
3. Moses cries to God—the sea divides.
4. Moses prays—Amalek is discomfited.
5. Joshua prays—Achan is discovered.
6. Hannah prays—Samuel is born.
7. David prays—Ahitophel hangs himself.
8. Afa prays—a victory is gained.
9. Jehoshaphat cries to God—God turns away his foes.
10. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours.
11. Daniel prays—the dream is revealed.
12. Daniel prays—the lions are muzzled.
13. Daniel prays—the seventy weeks are revealed.
14. Mordecai and Esther fast—Haman is hanged on his own gallows in three days.
15. Ezra prays at Ahava—God answers. *Ex. viii. 21—23.*
16. Nehemiah darts a prayer—the king's heart is softened in a minute. *Neb. ii. 6.*
17. Elijah prays—a drought of three years succeeds.
18. Elijah prays—rain descends apace.
19. Elisha prays—Jordan is divided.
20. Elisha prays—a child's soul comes back:—Prayer reaches eternity!
21. The Church prays ardently—Peter is delivered by an angel.

Striking Reasons and Motives to fervent Prayer, addressed to Fear, Hope, Gratitude, Interest, Ambition, Glory, and Pleasure.

Wednesday morning, ten; Dec. 4, 1776.

## I. Motives addressed to FEAR.

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell fire sixty times in every minute: the question is put every second, Whether the sinner shall live here, or in hell-fire with those who are eternally lost?

A prayer-

A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain, or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

## II. *Motives to HOPE.*

1. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions; this ability is *real* virtue, *true* virtue, *beautiful* virtue!

2. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion, and the pleasures and happiness of the religious soul depend.

Such, Graces are

Fervent love to God—*Examples*, Dr. Annesly, Dr. Watts.

Gratitude for all His rich tender mercies.

Trust in the providence of God under all troubles, trials, afflictions, losses, crosses, and changes of the present life.

Contentment with our lot—Hope in the rich blood and righteousness of Christ.

Expectation and desire of mercy.

Heavenly mindedness, or flaming aspirations of soul after joy in God—Charity, or love, or expansion of heart towards all God's dear people—diffusive benevolence. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and atheism.

3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires; prayer allows of no neglect of means: prayer *without* the means is impudent presumption; as using the means without prayer is detestable atheism.

4. Prayer has a thousand commands and promises—see Select Commands, see Select promises.

5. Prayer has a thousand examples of rich success: Prayer has divided seas—rolled up flowing rivers—made flinty rocks gush into fountains—quenched flames of fire—muzzled lions—disarmed vipers and poisons—marshalled the stars against the wicked—stopped the course of the moon—arrested the rapid sun in his giant's race—burst open iron gates—recalled souls from eternity—conquered the strongest devils—commanded legions of angels down from heaven—conquered Christ himself, the mighty God!

Prayer has bridled and chained the raging passions of men—has routed and destroyed vast armies of proud, daring, blustering Atheists; witnesses 185,000 dead in a single night!

Prayer has fetched one man from the bottom of the sea; and carried another man in a chariot of fire to heaven.

Prayer has shut heaven for three years, and then opened it.

Sudden

### Sudden appearances of Christ, in providence, in pinches of distress :

1. Abraham's knife lifted up—the angel appears.
2. Lot near destruction—angels interpose.
3. Hagar and her son dying,—the angel discovers water.
4. Jacob wrestles with Christ—Esau meets and kisses him.
5. Moses on the brink of the sea—the waters divide.
6. Saul's sword at David's heart—the Philistines invade the land.
7. Rabshakeh insults God—his army destroyed in 12 hours.
8. Haman forms a plot—the king cannot sleep; lots are cast for a lucky day, the day thrown eleven months off.
9. Paul on the brink of death by murder—God turns the governor's heart to travel 40 miles.
10. Peter on the margin of ruin—an angel burts his prison.

### III. *Motives to Prayer addressed to GRATITUDE.*

God has heard *thy* prayers,—May, 1741.\*—Feb. 15, 1744.†  
Didmerton‡.—The event proves it as bright as the sun.

### IV. *Motives to Prayer, addressed to our dearest and dearest INTEREST.*

1. Prayer will greatly promote and increase godly repentance.
2. Prayer will help to give us more keen and distinct apprehensions of the presence, perfections, and providence of God—Prayer will enable us to combine all providences, and make them subservient to, and conspire in, our temporal deliverance, supplies, victories over all sad troubles and trials—Prayer binds down providences to our best desires.
3. Prayer will inspire and increase a constant and lively sense of our dependance on God, and on Jesus, his eternal Son—dependance on him, in the constitution and order of nature, in the order and wise settlements of grace.

December 4, 1776, Wednesday noon.

### V. *Motives to Prayer, addressed to AMBITION.*

Have you a desire to conquer devils, men bad, men good, angels, and Christ our God himself?

Have you a desire to conquer all providences, world?

\* May 1741, was probably the time of Mr. Ryland's awakening.

† This was a season of much prayer for direction about going to Bristol as a student; but, *that* day, his diary says, he "had no answer."

‡ *Didmerton*. A place between Tetbury and Sodbury, in Gloucestershire, where he slept in his way to Bristol, Friday night, Feb. 17, 1744;—This was an evening of life and fervour in prayer, in which he "received new favours from God," and was wrestling for spiritual blessings till morning. *Notes by the Editor.*



VI. *Motives to Prayer,**addressed to GLORY and PLEASURE.*

Glory is a strong vivid mixture of joy in a vast and durable Good, and a most ardent and high spirited self-love.

What a glory to be connected with all the infinite good in Christ—to love ourselves in him, and joy in him increase our ardent self-love!

## A LETTER

FROM THE NEGROE BAPTIST CHURCH IN SAVANNAH,

ADDRESSED TO

THE REV. DR. RIPPON.

*Savannah-Georgia, U. S. A. Dec. 23, 1800.*

MY DEAR AND REV. BROTHER,

AFTER a long silence, occasioned by various hindrances, I sit down to answer your inestimable favour by the late dear Mr. White, who I hope is rejoicing, far above the troubles and trials of this frail sinful state. All the books, mentioned in your truly condescending and affectionate letter, came safe, and were distributed according to your humane directions. You can scarcely conceive, much less can I describe, the gratitude excited by so seasonable and precious a supply of the means of knowledge and grace, accompanied with benevolent proposals of further assistance. Deign, dear sir, to accept our united, and sincere thanks for your great kindness to us, who have been so little accustomed to such attentions. Be assured our prayers have ascended, and I trust will continue to ascend to God, for your health and happiness, and that you may be rendered a lasting ornament to our holy Religion, and a successful Minister of the Gospel.

With much pleasure, I inform you, dear sir, that I enjoy good health, and am strong in body, tho' 63 years old, and am blessed with a pious wife, whose freedom I have obtained, and an only daughter and child, who is married to a free man, tho' she, and consequently, under our laws, her seven children, five sons and two daughters, are slaves. By a kind Providence I am well provided for, as to worldly comforts, (tho' I have had very little given me as a minister,) having a house and lot in this city, besides the land on which several buildings stand, for which I receive a small rent, and a fifty-six acre-tract of land, with all necessary buildings, four miles in the country, and eight slaves; for whose education and happiness, I am enabled, thro' mercy to provide.

But

But what will be infinitely more interesting to my friend, and is so much more prized by myself, we enjoy the rights of conscience to a valuable extent, worshipping in our families, and preaching three times every Lord's-day, baptizing frequently from 10 to 30 at a time in the Savannah, and administering the sacred supper, not only without molestation, but in the presence, and with the approbation and encouragement of many of the white people. We are now about 700 in number, and the work of the Lord goes on prosperously.

An event which has had a happy influence on our affairs was the coming of Mr. Holcombe, late pastor of the Euhaw Church, to this place, at the call of the heads of the city, of all denominations, who have remained for the 13 months he has been here, among his constant hearers, and liberal supporters. His salary is 2000\* a year. He has just had a baptistery, with convenient appendages, built in his place of worship, and has commenced baptizing.

Another dispensation of Providence has much strengthened our hands, and increased our means of information: Henry Francis, lately a slave to the widow of the late Col. Leroy Hammond, of Augusta, has been purchased, by a few humane gentlemen of this place, and liberated to exercise the handsome ministerial gifts he possesses amongst us, and teach our youth to read and write. He is a strong man, about 49 years of age, whose mother was white, and whose father was an Indian. His wife and only son are slaves.

Brother Francis has been in the ministry 15 years, and will soon receive ordination, and will probably become the pastor of a branch of my large church, which is getting too unwieldy for one body. Should this event take place, and his charge receive constitution, it will take the rank and title of *the 3d Baptist Church in Savannah*.

With the most sincere and ardent prayers to God for your temporal and eternal welfare, and with the most unfeigned gratitude, I remain, reverend and dear sir, your obliged servant in the gospel.

ANDREW BRYAN.†

P. S. I should be glad that my African friends could hear the above account of our affairs.

\* Probably dollars. EDITOR.

† This letter was written perhaps by the Rev. Mr. Holcombe.

*Persecution of the Methodists in the Bermuda Islands.*

AN act has passed in the Bermuda or Somers Islands in America, "to prevent persons pretending, or having pretended, to be ministers of the gospel, or missionaries from any religious society whatever, and not invested with holy orders, according to the rights and ceremonies of the church of England, or the church of Scotland, from acting as preachers, or schoolmasters."

This law ordains that whosoever shall act repugnant to it, by preaching, or in *any wise* lecturing, or exhorting; shall be liable to a fine of 50 pounds, and to be imprisoned for the space of 6 months, without bail or mainprize; and whosoever admits any such person or persons into his or her house, to teach, lecture, or exhort, is subject to the same penalty. And if any one takes upon him the office of schoolmaster, he also is subject to the fine of 50 pounds, and imprisonment for 6 months.

This act having passed the assembly, and met the concurrence of the council, passed into a law May 24, 1800. Mr. Stephenson, one of the Wesleyan missionaries, was committed to prison for 6 months. as was also Mr. Pallais, a respectable friend of his, who dared to permit him to preach in his house, after the law was passed. Mr. Stephenson's success among the poor blacks was very great; and it appears that this circumstance was the chief cause of the persecution. A petition to his Majesty to set his negative to the law, drawn up in a very proper style, and in the most loyal spirit, has been sent to Dr. Coke, signed by 483 of the white inhabitants, 105 of whom are members of the injured society, the remainder of whom stile themselves friends of liberty of conscience. The petition has been transmitted to the Duke of Portland, and a circular letter, stating the painful business, is printed to be sent to all the preachers in the connexion. The doctor apprehends that the success of his endeavours will be of the first importance, not only to other places abroad, "but even at home," as "the beginning of persecution, like the beginning of strife, is like the letting out of water." In his manuscript letter, however, dated London, Feb. 14, 1801, he says "I have now a most favourable prospect of succeeding for the repeal of the law passed in Bermuda. But I really do not know when I shall be able to obtain a meeting of the privy council, they are so full of business. The whole is in the hands of God, and calls for prayer.—I beg that my brethren will be active in favour of the mission. Our work in the West Indies goes on prosperously indeed." He adds, "It is certainly the most successful mission now in the world among the heathens."

## NORTH AMERICAN INDIANS.

In No XV. and XVI. of the Register, September 1798, &c. we had the pleasure of publishing the earliest correspondence of the Baptist Association of New York, with the Brother Town, and the Stockbridge Indians; and in No. XVII. we printed the Rev. Mr. Benjamin Francis's Poem, entitled "An affectionate Address to the Stockbridge Indians." Since that time, some of these our letters have been reprinted in America, and two of them were republished in Scotland in January 1801. We have now the felicity of giving the continuation of that correspondence, which, we doubt not, will be highly acceptable to most of our readers.

*The following was delivered to the Rev. Mr. Elkanah Holmes, the Baptist Missionary, when about to return from his first visit to the Indians.*

*New Stockbridge, Nov. 29, 1797.*

FATHER, ATTEND!

WE acknowledge, that it is by the goodness of the great Good Spirit, we enjoyed many good days with you, since you came here by the side of our fire place, and have received so many kind offices from you, in teaching us the great important things belonging to the everlasting kingdom of our Lord and Saviour Jesus Christ; by which, we may understand how to serve and please him, whose commands and institutions we are under all possible obligation to obey,

Father.-- By the help of the great Good Spirit, you have instrumentally opened the eyes of a number of our people, whereby we see the holy path clearer that leads to eternal happiness, and also discern the crooked path that leads to endless misery. But what shall we render unto the great Good Spirit for all, or any of his loving kindness shewn towards us? Is not this his saying: "Buy milk and honey, without money, and without price?"—And have we not reason to say, "We will take the cup of salvation, and call upon the name of the Lord?"

Again: What can we return to you for all the kindness and fatherly instruction you have given us, and all other kindnesses you have apparently manifested towards us these many days, but heartily to thank you for the same? And, by the help of grace, we shall endeavour to walk answerably to the end of the enjoyments conferred upon us. We hope and crave the Good Spirit to bless you with spiritual and temporal comforts; and, at last, reward you a hundred fold in the world of joy.

Father.—In compliance with your request for the history of our ancestors, we have gathered a few hints of the customs, manners,

and traditions of our ancestors, which were peculiar to them, so far as we think credible, as handed down to us by our fathers. At the same time, we must own, that we have but imperfect knowledge of the old ways; because, when our fathers received the Christian religion, they thought it was necessary for them to lay aside all the customs of their forefathers: consequently, the ancient customs have been gradually lost, until they are almost entirely forgotten. Yet, if you accept of this piece of history, we will present it to you as a token of our friendship: and if you shall think proper to shew it to your friends, or publish it, it is left to your discretion.

Father.—As you are about to go and follow the common path which leads from here to your fire-place, we wish you a pleasant journey; and we hope the Great Good Spirit will protect you on it; that you may find your family and friends in health and peace. Farewell.

Signed in behalf of the rest,

*Joseph Shauquethqueat,  
Hendrick Aupaumut,  
Joseph Quinney,  
David Neshonubbuk,  
John Quinney,  
John Metoxen,  
Solomon Quauquauchmut,  
David Vaunaunuknauk,  
John Wautubq'naut.*

INDIAN SPEECH, delivered by CAPTAIN HENDRICK, an Indian Sachem, in behalf of his people, in the summer of 1798, to the Rev. Mr. HOLMES, on his SECOND VISIT to the Indians.

*It is a talk truly in the Indian style, expressive of their hospitality to the weary traveller, and sympathy with one whose soul was bowed down under the distresses which the pestilence was then producing in the city where he had left his relatives and friends.*

FATHER, ATTEND!

IT is by the goodness of the Great Good Spirit we are allowed to meet together at this time. We rejoice, that, by the goodness of the same Spirit, you have been preserved during your absence; that he has again put it in your mind to pay us another visit, and find us all in health. But, when we look at you, we see your tears flowing down from your eyes, on account of the difficulties and darkness being on the sea and on the shore.\* I now, according to the custom of our ancestors, stretch

\* "Difficulties and darkness being on the sea," are significant of wars and tumult; and, "on the shore," the prevalency of epidemic disorder and death.

forth my hand and wipe off your tears, that you may see your children clearly.

And as the dust is always driven on the way by the wind from almost every direction, and by the sound of the flying birds, we see your ears are almost stopped up; I now stretch forth my hand and cleanse them, that you may hear distinctly. Set your heart aright, and loosen your tongue, that you may be enabled to speak to your children with deliberation.

Father.—Having done these, we see your feet and legs are muddy, on account of the long journey you have taken from your fire-place; I again stretch forth my hand, and wipe off the mud, and wash them clean; but, while I am washing, I discover some briars and thorns in your feet, and pull them out; then I take the gourd-shell our ancestors used to have, which contains the healing oil, and oil your feet and legs, so you can with ease walk about by the side of our fire-place, and our house is swept clean, and the bed in it is fixed in order. You can sit, smoke, and talk with your children. You are heartily welcome to enter into our town, to our houses, and our ears are open to hear you.

Six strings of wampum delivered.

(A true copy), by

JOHN QUINNEY,  
*An Indian Counsellor and Interpreter.*

SHORTLY after Mr. Holmes's arrival among the Muhheconnuk nation of Indians in 1798, he received the melancholy news of his wife's death, and thought it his duty immediately to return to New York, to afford such relief as was in his power to his family, exposed to the ravages of the malignant epidemic, to which his companion had fallen a victim.

*The following is an address of condolence from the Indians on that occasion.*

FATHER, ATTEND!

WE last evening proposed to meet you here; and by the goodness of the Great Good Spirit, we are preserved through another night, so that we are enabled to meet and smoke a pipe of peace with you, but with groaning.

Father.—It was only as it were yesterday, we were rejoicing in seeing each others faces after a long absence from one another; and, by the will of the Great Good Spirit, he has caused the darkness to spread over your fire-place, and has come so near as to touch you by his afflicting hand, in taking away your dear and near companion by death; and a number of your dear friends and connexions are also taken away from the side

of your fire-place to another world, which caused your tears to flow down your face.

Father.—Our hearts are also touched, our tears flowing: we are weeping and mourning with you as a nation, and we must acknowledge that the dealings of the Great Good Spirit are just and right, for he knows what is best for us, and we must submit to his will and good pleasure.

Father.—Our encouragements and expectations were raised to a great degree since we saw you here by the side of our fire-place; but it seems that it is the will of him who governs all events, that our expectations should be disappointed.

Father.—We must acknowledge, as children, that you know more than we do the will of the Good Spirit on such occasions; and the customs of our fore-fathers are only ceremonies, by which they used to manifest their minds one to another, and therefore we omit them.

Father.—Let us, your children, exhort you, by the mercy of the Great Good Spirit, to look to him who sticketh closer than a brother, who is able to wipe off your tears, and unstop your ears, and raise your heart upright, and turn your weeping into rejoicing in a spiritual sense.

Father.—As we by the help of the Great Good Spirit have established a covenant of friendship to the latest generation, and have opened a plain and pleasant path; therefore, let no darkness whatsoever prevent us to walk backwards and forwards to visit one other, lest we become as unmindful children.

Father.—As you are about to return to your desolate fire-place, we pray, that the Great Good Spirit may preserve and protect you safe on the pleasant path; and we sincerely desire you to remember us in your prayers every day; and we hope that the Good Spirit may yet open the way, that you may be enabled to pay us another visit, and also to our brethren in the desert; and we heartily thank you for your kindness which you have manifested to us.—Farewell.

(Signed).

SACHEMS,

COUNSELLORS.

OWLS\*,

{ *Joseph Shauquethqueat,*  
 { *Hendrick Aupaumut.*  
 { *David Nesbonubbuk,*  
 { *Joseph Quinney,*  
 { *John Quinney.*  
 { *John Wautubq'naut,*  
 { *Solomon Quauquachmut.*

*New Stockbridge,*  
*Dec. 8, 1798.*

† Persons employed to call the nation to attend any public meeting.

At the Baptist Association held in Gold-street, New York,  
May 21, and 22, 1800 \*

“ Brother Holmes was requested, if he could make it convenient to visit the Indian tribes again the ensuing summer; and Brother Van Horne was appointed to write to them in behalf of the Association.”

The Baptist Committee “ Of Indian Affairs,” by letter dated *New York*, June 16, 1800, committed Mr. Holmes, to the patronage of “ THE DIRECTORS of the NEW YORK MISSIONARY SOCIETY, for the promulgation of the Gospel among the Indians,” to whose Secretary the following letter from Mr. Holmes is addressed.

Letter from the Rev. Elkanah Holmes, to the Secretary of the  
New York Missionary Society.

*Utica, or Fort Schuyler, July 30, 1800.*

REV. AND DEAR SIR,

Hitherto the Lord has helped me. I arrived at New Stock-bridge the 23d instant; waited first on the Rev. John Sargeant, was kindly received, and politely treated by him and his worthy spouse, and very respectable children, during my stay in the town. Immediately I made known to him my business, presented my credentials, instructions, and other papers, at which he manifested entire satisfaction, and gave me encouragement that he would assist me all that lay in his power.

As my first object was to procure an interpreter, being convinced that it would be in vain to pretend to talk without a tongue; I went, according to Mr. Sargeant's advice (he being unwell); to visit Captain Hendrick, one of the Sachems of the Muhheconnuk nation, communicated to him my mission, and requested his counsel and assistance.

He agreed to go with me the next morning to the Tuscarora village, to see if we could procure Captain Nicholas Cusock to accompany me as an interpreter; accordingly we went, obtained his consent to go and advise with Mr. Sargeant in the afternoon—he did: for the result of which, and several other particulars, see Mr. Sargeant's letter to you, that accompanies this.

The same day, in the afternoon, the Sachems and counsellors of the tribe, besides a considerable number of the Indians, both male and female, met together at their meeting-house. I delivered a letter to them from the New York Baptist Association. Mr. Sargeant read it to them, and then Hendrick interpreted it. I requested their assistance and advice; they agreed to take it into consideration, and give me an answer.

\* One of the Committees of the Association at the same time reported, “ That in their opinion a general conference of members from the different Baptist Associations in the United States, is desirable.”



Upon the request of Mr. Sergeant, I attempted to preach; one of their counsellors (John Quinney) interpreted. I also preached for them the next day, and twice on the Lord's day, On Saturday and the Sabbath evenings, I preached to the Tuscaroras, and twice I have preached to the Brother Town Indians.

On Lord's day evening (they keep Saturday evening as holy time) the Stockbridge Indians held a council, and sent to the Oneidas, as they have made a covenant, that neither of them shall transact any important matter with any tribe, without consulting each other.

In consequence of which the next morning, two of the Oneida chiefs, with an interpreter, came up to New Stockbridge, and held a council with the chiefs of that town, and then sent a messenger to me, desiring that I would attend. I went, and was seated before the pulpit. After a few minutes pause, one of the Oneida chiefs addressed me—it being interpreted to me; the purport of it was, that they thanked the Great Good Spirit, that he had brought us together once more in health; and as they understood I was willing to go and visit their brothers in the wilderness, to tell them the mind and will of the Good Spirit, they thanked me, and wished me a pleasant journey and safe return.

I then arose and replied in the best manner I was capable of, and sat down. After what I said was interpreted to them, the same chief addressed the Sachems and chiefs of New Stockbridge, and delivered, by their interpreter, six strings of wampum to them, when their speech was interpreted.

Hendrick, who received the wampum, laid it down by his side, and, after a few minutes pause, replied; and, while addressing the Oneida chiefs, took up six other strings of wampum, holding them up with his thumb and finger until he concluded, and then laid them down with the other strings. When the interpreter had done interpreting his speech to the Oneida chiefs, Hendrick then read and delivered to me the inclosed address,\* and then took up and read the talk, that the Stockbridge and Oneida chiefs had agreed to send to the Senecas; and the strings of wampum that each nation had prepared to send with the talk, he took up and tied together, and explained to me, and informed me, that as the talk to the Senecas was but roughly drawn, they wished to correct it, and write it more fair and plain; and the speeches made by the Oneida and Muhheconnuk chiefs to each other he would translate, and that they had agreed to request Mr. Sergeant to write to Mr. Chippen, Superintendent of Indian affairs in the Seneca country; and that he, *i. e.* Hendrick, intended to write letters to two principal Indian chiefs of the Seneca nation, with whom he is well acquainted,

\* Their Address, containing the directions for the regulation of Mr. Holmes's conduct among the different and distant tribes, we intend to give in our next Number.—EDITOR.

quainted, in my behalf, and send them to me at Fort Stanwix, by Captain Cusock, next Monday, who is to meet me there on that day, for he cannot get ready before.

You may, therefore, depend upon my transmitting to you copies of the whole, as soon as it is in my power, perhaps before we set out from Fort Stanwix, to go to Oswego.

Thus far, dear sir, I have proceeded, and thus far, through the goodness of God, I have succeeded. I have obtained every thing as yet that I could expect, and more than I expected when I attempted. The Oneida and Stockbridge Indians have exerted themselves to assist me. I expect that what they have done to introduce me to the Indian tribes, will answer a better purpose, and be of more service to me, than all the white men in the United States could have done.

As I am now, through the mercy of the Lord, in as perfect a state of health as ever I was in my life, my prospects so encouraging, I long to be going further on my way. I am now only waiting for my interpreter to get ready; I confess that my greatest unhappiness is, that I have to linger; my soul's desire is to be with the Indians. I cannot but hope the Lord will be with me, and bless me when I am among them. Every thing at present is flattering, blessed be God.

I must continue Cusock with me during my travels among the Indians. I wish to know the mind of the directors upon the subject as soon as possible, that I may communicate it to him.

Now, my dear brother and friend, I expect that you and others of my brethren will continue (as you have done) to bear me upon your mind at the throne of grace.

Finally, dearly beloved in the Lord Jesus, that you may prosper in Zion's cause, and in every attempt to promote it among the Heathen, and elsewhere.—May the grace of our Lord Jesus Christ be with you all—Amen.

I am, dear Sir,

Your's respectfully,

ELKANAH HOLMES.

P. S.—I send the following letter, written to me, which was indited by the chief, and transcribed by his son, that it may be known that there are Indians who know something as well as white people. The author of it is a truly religious man, a principal chief, and who is called a peace-maker of Brother Town.

“ Dear Brother,

“ The Lord our God has once more brought you up here in our town; though we live at such a distance, yet we are permitted to see one another this side the grave. Dear Sir, you are welcome in this our town, and you are welcome in my house; and I do rejoice to see you have such regard and pity for

poor

poor Indians. I hope you will be the means of doing much good amongst us in this part of the land. As you are about to go and visit my poor brethren, the western tribes of Indians, I pray the Lord Jesus, our God, will prosper and protect you on your journey thither, and bless your endeavours to preach the gospel of Christ among them. I hope you will be the means of the conviction and conversion of many poor inhabitants of the wilderness.

“ I am glad that the Lord our God has put it into the hearts of the Americans to send missionaries amongst the Indians. I am likewise very thankful that the Association of New York thinks of us yet in this town. Dear brother, I beg of you that you would inform the Mission Society, that I give them a thousand thanks that they have taken up such honourable work, in sending a missionary among my poor benighted brethren in the wilderness. As they now begin, I hope they will keep on that good work; I say good work, yes, I believe it is honourable and recommendable. I hope and pray that their endeavours to spread the gospel of Christ amongst my Heathen brethren, will be blest: therefore, dear brother, I bid you God-speed, both in your spiritual and temporal journey. Be courageous and valiant in the service of your captain of your salvation. I commit you to the care and protection of our Common Father, and I pray that he will give you wisdom, grace, and aid of his Spirit, wheresoever you attempt to preach the gospel of Christ amongst them, is the prayer of your affectionate friend and brother,

DAVID FOWLER.”

The Maxim of “*rendering good for evil*” illustrated with fanciful but elegant allusions, in four distichs of Hafiz, (a celebrated Persian, who flourished in the time of Tamerlane the Great,) translated into English by that prodigy of European and Asiatick learning,

Sir W. JONES.

Learn from yon orient shell to love thy foe,  
 And store with pearls the hand that brings thee woe;  
 Free, like yon rock, from base vindictive pride,  
 Imblaze with gems the wrist that rends thy side  
 Mark, where yon tree rewards the stony show’r  
 With fruit nectareous, or the balmy flow’r:  
 All Nature calls aloud: “Shall man do less  
 Than heal the smiter, and the railer bless?”

## ANSWER

TO

## THE QUERY OF A. B. C.

(QUESTION THE SIXTH ON THE COVER OF NO. XIX.)

"*Jesus Christ, as Mediator, is the only Mediator between God and Men: as GOD—is he not the object of distinct worship? and if so, who is the Mediator then?*"

1. THERE is but one God.  
 2. God only is to be worshipped.  
 3. The ground, or formal reason of worship is infinite excellence. This cannot be found in more Beings than one.

4. But God exists in a three-fold personality.  
 5. Father, Son, and Spirit, claim our worship; therefore they are the one true God.

6. Father, Son, and Spirit may receive distinct worship.  
 7. Yet the terms Father, Son, and Spirit, are merely personal distinctions.

8. But the personal distinctions do not compose the formal reason of worship. We do not worship the Father, because he is the Father, nor the Son because he is the Son, nor the Spirit because he is the Spirit; but we worship the Father because he is God; the same we say of the Son, and the same of the Spirit.

9. Yet the Father is most frequently addressed in the scriptures, through the Son, by the Spirit.

(For proof we refer to the Scriptures at large.)

10. Jesus Christ is the only Mediator between God and men.

11. But this is not the only character he sustains. He is represented as God, and Man, and Mediator too. He may be worshipped in his supreme character, but not as man nor as Mediator. His Majesty Geo. III. as Elector of Hanover, may be inferior in rank and respect to the Emperor of Germany; but the same Elector, as Emperor of the British Isles, may be equal to the Emperor of Germany.

12. The answer to the Query must hinge on the distinction of the various characters of Christ. The same difficulty occurs, in some scriptures, where Christ, in his supreme character, performs the work of God, and dispenses those blessings which are generally described

as coming from God, through the mediation of Christ. As for instance, 'Who can forgive sin but God only?' Mark ii. 7. Isaiah xliii. 25. Yet Christ forgave the Colossians. 'Even as Christ forgave you, so also do ye.' Col. iii. 13. Stephen prays to Christ, 'Lord, lay not this sin to their charge.' Acts vii. 60.—Who was the Mediator, then? Jesus Christ, to be sure. So God gives the Holy Spirit, through the mediation of Christ, doubtless. Yet (Christ) shall baptize you with the Holy Ghost and with fire. Matt. iii. 11. He (Christ) hath shed forth this which ye now see and hear. Acts ii. 33. Christ breathed on the disciples, and said, Receive ye the Holy Ghost, John xx. 22.—Who was the Mediator, then? Jesus Christ, most certainly.

Stratford, Feb. 24, 1800.

W. N.

*To the Editor of the Baptist Register.*

SIR,

The solution of Query the Sixth is not difficult. The nature that successfully *mediates* between earth and heaven—between sinners and their offended Sovereign, must both be capable of suffering, and actually suffer; for without suffering, our Redeemer cannot avert from us the consequences of disobedience. Without shedding of blood, there can be no remission of sins. Accordingly our Redeemer did suffer, and even die in our stead. But it is evident that his *divine* nature was incapable of suffering and death. His suffering and death then, (which characterize him as *Mediator*) must refer merely to his human nature: but human nature, it must be remembered, in personal union with the Godhead. This accordingly is the invariable language of the scriptures.—He is styled—“a man of sorrows.”—“He made his *soul*,” it is said, (still referring to his human nature) “an offering for sin.”—Hear, too, the Apostle—“There is one *Mediator*, between God and man—the *man* Christ Jesus.”—When, therefore, we worship our Saviour, we worship his *divine* nature—we pray the *Eternal Word*, and plead the sufferings and death, which, as *man*, he hath graciously endured. And sure there is nothing more absurd in praying the Saviour, for his own merit's sake, than praying the Father (which all allow to be right to do) for his own mercy's sake.

Should

Should I be asked, how his human nature, (if his sacrifice refer to it only) could be an *adequate* sacrifice? I answer, I cannot tell. On this head, revelation informs me of nothing: there I learn only the *fact*, not the *manner* of the fact; and I wish not to be wise above what is written. This, however, we do know, that the human nature of Christ, unlike our ordinary nature, was peculiarly "prepared" by God—was holy, harmless, unspotted with sin. Its unspotted innocence then, together with its personal union with the divine nature, conferred upon it unspeakable value, and might make the awful, *mediatory* sufferings and death which it endured, a consideration sufficient with the Father, for pardoning, in perfect consistency with the order and ends of his government, every penitent soul, and delivering them from all the penal consequences of transgression.—Glory be to God, that peace is thus proclaimed on earth, and good will to the children of men.

I am, Sir,  
Yours, &c.

Edinburgh, March 1801.

PHILAGATHUS.

The subject here discussed is evidently connected with the Question, *Whether Jesus Christ the Mediator is to be worshipped.* As this is a very interesting article, we shall introduce the opinion of Dr. Gill and Dr. Owen.

"Being Mediator, Redeemer, and Saviour, it naturally leads men to put their trust and confidence in him, and even to worship and adore him, which to do would be idolatry, were he not God; for though *he* that is Mediator, is to be worshipped by angels and men, yet not *as* Mediator, but as God; for it is his Deity that is the foundation of worship, and renders him the proper object of it: God will *not* give his glory to another, Isa. xlii. 8. not even the glory of being a Mediator to any other but a divine person; for of Christ, in his mediatorial capacity, are the words spoken. It is necessary that the Mediator should be God, that he might be the proper object of trust and worship.—Nor is it any objection to Christ being Mediator, that then, as to his divine nature, he must be a Mediator to *himself*, or reconcile men to himself; for Christ, in his *office*, may be distinguished from himself as a divine *person*. For if the Fa-

ther may be said to reconcile men to *himself* by his Son as in 2 Cor. v. 18, 19. Col. i. 20. why may not the Son be said to reconcile men to *himself*, as *God*, by his sufferings and death as man?"—*Dr. Gill*:

Dr. Owen shall be heard on the same subject. Thus he writes. "The person of Christ is the object of divine honour and worship. The formal object and reason hereof is the divine nature, and its *essential infinite excellencies*. But his infinite condescension in the assumption of our nature did no way divest him of his divine essential excellencies—wherefore his being clothed with our nature derogates nothing from the *true reason* of divine worship due unto him, but adds an *effectual motive* to it.—'Tis his *divine nature*, and not his discharge of the office of mediation, that is the *formal reason* and object of divine worship. And to do this on any account but of the *divine nature* is in itself a contradiction, and in them that do it *idolatry*. Had the Son of God never been *incarnate*, he had been the object of all divine worship. And could there have been a mediator between God and man, who was not God also, he could never have been the object of any divine worship or invocation. Wherefore, Christ the Mediator, God and man in one person, is in all things to be honoured as we honour the Father; but it is as he is *God equal with the Father*, and not as Mediator; in which respect he is inferior unto him. With respect unto his *divine person* we ask immediately of himself in our supplications; as he is Mediator, we ask of the Father in his name."

## ACCOUNT

OF

THE REV. MR. PHILIP GIBBS, OF PLYMOUTH.

(Continued.)

OUR sketch of the History of Plymouth Church, in No. XIX. terminated with the Ordination of the Rev. Mr. Gibbs in 1749, when the Church had been in existence more than an hundred years.

Soon after this pleasing event, Mr. Gibbs called the attention of his people seriously to the state of the Meeting-house, which was so decrepid as to forbid any attempt to repair it. He therefore wished it to be taken down and rebuilt.

rebuilt. To this proposition an old Deacon \* objected, on the account of the smallness of their numbers, observing, that, though he knew the Lord was a wonder-working God, yet he could not believe that he should live to see so great a work accomplished. Nor did he live to see it, for he departed this life soon after. However, by the public spirit of others, Mr. Gibbs's motion was supported. A subscription among the members and hearers was opened, workmen were consulted, plans drawn, and estimates given, the lowest of which amounted to 450 l. to which was added an old debt of 30l. for repairs: 480l. at least, were wanted.

In the month of June, 1751, the Meeting-house, in the Pig Market, was finished, and on the 30th day thereof, Mr. Gibbs opened it for divine worship, in solemn prayer, and preached a sermon from 1 Kings, viii. 59. "Upwards of 100l." of the expense was collected on a visit to Bristol, and other Western churches; and "upwards of 100l. in London and its environs," Dr. Gill, Mr. Anderson, Mr. B. Wallin, and others, having recommended the case.

Mr. Gibbs, on his return from London, commenced a course of Wednesday Evening Lectures on the Galatians, which he prosecuted to the end. He likewise preached a course of Lectures, on Lord's-day evenings, at the Tabernacle, on what is commonly termed the Lord's Prayer. The notes of the latter, which, it seems are preserved, do much credit, we understand, to Mr. Gibbs's judgment as a Divine. Both these courses were attended with a blessing, especially to some soldiers, who, being afterwards sent to Gibraltar, carried with them the favour of the Redeemer's name, and laid the foundation of a religious community, it is said, in that place.

Soon after the opening of the new Meeting, a Mrs. Divine, of Plymouth, fell into great distress of soul, which grew on her till at last she was on the borders of despair. She thought there was no mercy for her, and wished to know the worst of her punishment. She determined, therefore, that if she could get her family out, she would put an end to her life by cutting her throat. The dreadful opportunity presented itself. It was on a Saturday. Her penknife was prepared, she bolted her

\* Old Deacons and old people, unless they are generous, seldom like ~~new~~ or enlarged Meeting-houses, whatever need there is for them.



doors, but thought it would be best to perform the horrid deed upon her knees. Just as she was about to give the fatal stroke, she saw, that is, she thought she saw, Mr. Gibbs come in, who said to her, only these words, Mrs. Divine, *the blood of Jesus Christ cleanseth us from all sin.* Mr. Gibbs could not have been in her room, as all the avenues to it were bolted. However, so great were the impressions made upon her mind by this scripture, that she threw away the knife, fell prostrate on the ground, and said with much humility, brokenness of heart, and gratitude, If the blood of Jesus Christ cleanseth from all sins, why then it can cleanse even from this shocking one too. This comprehensive part of the Gospel calmed her mind, and encouraged her to pray. When she rose from the floor, she presently recollected that she had bolted the door, and consequently it had not been possible for any one to come in. Her despair left her, and she conceived hope of pardon, and the next morning, Lord's day, she was determined to go and hear Mr. Gibbs. But she was astonished, beyond all expression, after the first prayer, to hear him give out the very words for his text—*The blood of Jesus Christ his Son cleanseth us from all sin.* It proved a very comforting season to the good woman. When she related this story to Mr. Gibbs, he said, Mrs. Divine, it was only your apprehensions; if you saw any thing it must have been my angel, for I was in my study all the day. Mr. Gibbs, however, could not but wish her to rest her hope of pardon on the word of God itself, and not on the particular manner in which it came to her mind. And in relating the story to the writer of this article, he intimated, that no doubt different persons would put various constructions on it; but that whatever opinion might be formed of the incident itself, he had the pleasure of saying that Mrs. Divine was a godly woman, and ever manifested great piety, in a life of holy walking with God.

In the year 1756, at the Association then held at Exeter, a Deacon preferred a complaint against Mr. Gibbs, for closing his public prayers with that well known address, "Our Father," &c. but the Association wisely determined to leave every minister to his own will, believing that the said Deacon had not yet obtained a good degree, whatever his *boldness* in the faith was; but that, according to the language of the times, he gave "ocular proof" of an ancient fact which the late Dr.

S. Stennett threw into this common remark—"that God Almighty always has had some silly people."

The same year a number of hearers made application to Mr. Gibbs "to be admitted to the Lord's table in the Church, without being baptized; or to be administered to, as a separate branch, under the character of Independents." Mr. Gibbs called a meeting of the Church on the subject; and it was at first warmly opposed, and an open breach was likely to follow; yet some time after, the plan being reconsidered, it was "unanimously agreed," that they should form themselves into an independent branch of the Church.

This good man's labours were not confined to his own flock, but he made frequent excursions into the nearer parts of Cornwall. A remarkable incident attending one of these tours must not be omitted. He was invited to preach at a place called Hestford, a few miles from Liskeard. But the private house being too small to contain the people, he addressed them in their yard, upon a stone horse-block. At the time there came by a person with a team of horses, and a boy with him; the horses were some how secured, and he was determined to hear what the multitude were about; but he had no intention, as he afterwards said, to tarry till the service was ended. The singing first enticed him; he felt something very peculiar in prayer; but when the words of the text were given out, "How shall we escape, if we neglect so great salvation," he said he could by no means quit his place. He was a person of some property, waiting to get a farm for himself, lived with one Mrs. L. had kept his church, and thought himself a good christian; but felt now that he was a poor miserable sinner, who had been all his days neglecting the great salvation; but hearing of this rich and free, suitable and glorious salvation, he was deeply affected, and casting himself, as a poor sinner, on Jesus Christ, he returned home, hating sin, and loving God; he was sure, more than he ever had at any time before. When he came home his mistress said to him, where have you been, Mr. B——, to keep out the horses so late? At length he freely told her by what means he had been detained; when, in the most outrageous manner, blaspheming, she said, had I been there I would have cut his throat, and thrown him into the river. Soon after after, she was awfully agitated in her mind, and the next day

day appeared more so, if possible, and in the night left Liskeard, went to Hestonford to the stone where Mr. Gibbs preached, and on that very stone cut her throat; but not doing it quite effectually, she threw herself into the river that runs by, where she ended her life. Mr. B. in relating this story to Mr. Gibbs, said, he went in search of her himself, and assisted in taking her out of the river.

Mr. Gibbs first married Miss Hellings, who was of a reputable family, a member of the Independent Church, in Plymouth, under the care of Mr. Harding. "She was a person of fine sense," compared by her husband to "a living library." After her death he remained a widower about three years, till he married Miss Allen, of Truro, the present bereaved Mrs. Gibbs. This kind and providential connection opened a way for his labours in the lower parts of Cornwall, Grampond, Penryn, Falmouth, Penzance, and Chacewater, where his labours were attended with much success. At Penryn the Mayor granted him the Town Hall to preach in, though the Clergy were against it. Mr. Gibbs, Mr. Lewis of Exeter, and the late invaluable Mr. Jonathan Hornblower, sen, of Chacewater, may be considered, under God, as the parent of the Baptist denomination at Chacewater.

In 1767, a congregation meeting in Truro, consisting of Independents and of Baptists, invited Mr. Gibbs to settle among them. He laid the case before the Association at Exeter that year, who gave it as their opinion that he should not remove. He remained with his charge, and in the course of a year baptized about 25 persons, and the church increased considerably. At this time he apprehended that his health began sensibly to decline; and having laboured under a complaint which the knife could not reach, he felt peculiarly concerned to see the people comfortably settled before his decease, and therefore proposed their obtaining an assistant for him in his ministerial work.—Assuring them he would receive nothing from them himself, but that he would subscribe towards the support of a fellow labourer. We are not in possession of papers, at present, to give the names of his several assistants, in order, with the time of their stay at Plymouth; but these articles, with an account of the origin and progress of the Church at the Dock, together with the reasons which induced the Church at Plymouth to remove to their present commodious place of worship, besides other interesting particulars, shall be given whenever communicated:

communicated: but we dare not suffer ourselves to terminate this Sketch of a very eminent Church, one of the most ancient in the denomination, without placing before our readers the general character and honourable exit of the venerable man, who laboured so successfully in this part of the Lord's vineyard.

Besides the account we have given of his early conversion, his baptism and ordination, we are happy to subjoin the following testimony from an able pen:—"Mr. Gibbs continued exercising his ministry at Plymouth for more than half a century, and a great part of that time without any pecuniary recompence for his labours, notwithstanding several invitations which he received to situations of considerable worldly advantage. His life and character, religious, civil, social, and domestic, afforded a rare example of unaffected, fervent, and enlightened piety, of undeviating integrity, of pure and expansive philanthropy, of genuine humility, of every moral and Christian virtue. He attained a considerable knowledge of the Hebrew, Greek, Latin, and French languages, and a large acquaintance with subjects of general science; but every thing was made subservient to his studies and engagements as a Minister of the Gospel. In his discourses from the pulpit, his manner was serious, his observations judicious, his arrangement clear and simple, his arguments close, his language plain, correct, and concise, his mode of address earnest and affectionate. The congregation, when he came to it, was one of the most inconsiderable; but, at his death, one of the most respectable of the dissenting congregations in the West of England.

His illness was but of four days continuance. "On Friday the 5th of December 1800, his remains being removed to the meeting, and placed on a table before the pulpit, an excellent oration, full of judicious observations, and very suitable to the occasion, was delivered by the Rev. Isa. Birt, of Plymouth Dock, formerly his colleague. The service was begun and concluded with suitable prayers, by the Rev. Herbert Mends and the Rev. Humphry Penn; the body was then carried to the burying ground, which he had some years before purchased, and given to the congregation, and deposited in the family vault. The pall was supported by eight Ministers, viz.

Rev. Dr. Hawker, Charles's Parish, Plymouth; Rev. Mr. Hichins, St. John's Chapel, Dock; of the *Established*

*blished Church*;—Rev. H. Mends, Plymouth; Rev. John Jones, Dock; Rev. C. Sloper, Plymouth; Rev. W. May, late of Wotton-under-edge, *Independents, &c.*—Rev. W. Steadman, Dock; Rev. H. Penn, Kingsbridge; *Baptists*. The Rev. Mr. Birt preceded the Corpse, and Rev. Mr. Winterbotham went immediately after it.

“The pulpit, the desk, and front of the galleries, were hung and covered with black cloth. The funeral was attended by an immense concourse of persons of all denominations, who agreed in lamenting the death of this truly great and good man;” and it is the intention of the Church to erect a suitable monument to his memory.—

“On Sunday, the 14th of December, a funeral Sermon was preached by his late colleague, now his successor, the Rev. William Winterbotham, which commanded the attention and obtained the approbation of every candid and judicious hearer. The congregation consisted of persons of all denominations, of Plymouth and the adjacent towns, amounting nearly to two thousand; and it was computed that as many more came to the doors, and went away for want of room.”

The subject Mr. Winterbotham chose on this solemn occasion was 1 Corinthians, xv. part, 10th verse, “*By the grace of God I am what I am.*” He considered the principle of these words applicable to our departed friend,

1. As it shone in his ministry.
2. As it influenced his life.
3. As it was the source of his consolations.
4. As it connected him with a future state.

Mr. Jones improved the providence, from Psalm xc.  
12. Dec. 12, Evening, at Dock.

Mr. Mends, from Rev. i. 5. Plymouth, Dec. 14, Afternoon.

Mr. Steadman, from the same, at Dock, same day, Evening.

Mr. Sloper, from 2 Cor. iv. 7, at Plymouth, Dec. 21, Evening.

Mr. Birt, from Matt. xxv. 21, Dock, Jan. 4, Evening.

“The general and public respect shewn to his memory was a sufficient proof that the public at large entertained a high sense of his worth, and that his death was generally considered as a public loss.”

A hope has been expressed that his friends will be able to present to the world some of the fruits of his labours, These, no doubt, will be very interesting.

## OBITUARY.

DEAR SIR,

I HAVE taken the liberty of sending you an account of my dear departed friend and brother, Mr. ROBERT COLLIER, many years an honourable deacon of the Baptist Church of Christ at Reading. If you think it worth a place in your valuable Register, by inserting it you will much oblige your friend; who humbly hopes under God it may be profitable to your readers.

Mr. COLLIER was born in Reading, Berks, of decent parents, in the year 1737. While young, he was particularly sober and moral. He constantly attended his parish church (in favour of which he was, at that time, very prejudiced). He likewise used to read his Bible much; though he could indulge himself in horse-racing, card-playing, and other pastimes, which he then called innocent amusements.

In this state, he considered himself better than many around him; and said—If he did not go to heaven, who was so good, he did not know who would. But, a powerful temptation assaulted him, by which he was overcome and drawn into sin; and being, at that time, pretty well acquainted with his Bible, the two following passages of Scripture forcibly struck his mind with conviction of his guilty and lost condition:—*For whosoever shall keep the whole law and yet offend in one point, is guilty of all.* James ii. 10. *Cursed is every one that continueth not in all things which are written in the book of the law to do to them.* Gal. iii. 10. Reflecting upon these words, he was brought into great distress of mind; could get no rest, night nor day; and concluded he should certainly go to hell: and, knowing nothing of the way of salvation by Jesus Christ, he had no means of relief.

This was at a period, when religion, even in the profession of it, was at a very low ebb in the town of Reading. However, after some time, he met with two friends, who understood his case, and were of use to him in pointing out the way of a sinner's salvation by the Cross of Christ; but not so as to set his soul at liberty: which precious blessing he obtained by an application of the words in the 23d and two following verses of the 3d chapter of Romans.—“Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; through the forbearance of God:—to declare, I say, his righteousness, that he might be just and the justifier of him which believeth in Jesus.”

From these words, opened to his mind, he saw clearly how such a sinner as himself could be saved without the works of the Law; and that God the Father, through the blood and righteousness of his Son, would be just in saving of him. Consequently, he was enabled to rest his soul upon Christ for present and everlasting salvation; and enjoyed the comfort of it.

As the Gospel was not then preached in either of the parish churches in the town, he could no longer attend there. The cause being, also, very low and dull with both the Baptists and Independents, he associated with a few people who called themselves

selves Methodists, and were of the Sandimanian cast. After a time, he became a speaker among them; and continued so for the space of five years; though he never intirely drank into their sentiments.

Mr. COLLIER had a brother, at this time, who continued ill for two years, and then died happy in the Lord. The last words he said were—"Robert, it is all of the Holy Ghost. Robert, it is all of the Holy Ghost." These words made a particular impression upon his mind; brought him off from the Sandimanian scheme; and, under God, were the happy means of settling his mind in the truth of the special influences of the Spirit of God; so that he never went with that people any more.

About this time, Mr. Thomas Davis, late pastor of the Baptist Church in this place, came to the town. Mr. Collier attended his ministry twelve months; and was baptized and taken into full communion with the Church, February 19, 1769. In 1771, he was chosen to the office of deacon; which he was enabled to fill, with credit to himself, with profit to the Church, and honour to religion, twenty-eight years. Mr. Collier, in an eminent degree, while living, practised—and when dying enjoyed—the religion of Jesus. He was a man of principle; steady to the truths he believed; a warm, hearty friend to the people of God; and the cause he espoused; constant in his attendance upon the means of grace—whenever left their seats empty, Mr. Collier's was filled, if Providence permitted. The Church of God lay near his heart. He felt much concerned for the rising generation—for the children of God's children—he was hardly ever known to pray without praying earnestly for them, and often with tears. He was distinguished for his encouragement of the lambs in Christ's flock; for his honesty, plainness, and courage; and for his morality of life.

Towards the last, he had a great sight and sense of sin. He said, that God had shewn him more by his present affliction than he had learnt by all the sermons he had heard in his life. He exclaimed—"I am a sinner—a sinner saved by grace—the vilest sinner out of hell. I feel, even upon my dying bed, a propensity to sin, I am a real Shulamite, in whom there is a company of two armies. Health is the time to serve the Lord. I find, now, enough to do to grapple with my pain. Oh, what should I now do without my Christ." He manifested great humility and resignation—He said to me, "When you speak at my funeral, exalt Jesus Christ; but you can't lay me too low. Oh, what a poor creature I am; how many things I have left undone that I knew was my duty to have done; and, on the contrary, how many things I have done I ought not. I think, if God should spare me I should be more active; but I am willing to die or live." He had strong faith and confidence in Christ and his promises; and though sometimes he was low and exercised with Satan's temptations, yet he enjoyed firm footing, saying "I am safe; I shall never perish:—

' How can I sink with such a prop  
As my eternal God;  
Who bears the earth's huge pillars up,  
And spreads the heavens abroad."

He rested upon, and like good Jacob pleaded, that precious promise with his God, "*Thou saidst—I will surely do thee good.*"

He

He repeated again and again—"The Lord is good; a strong hold in the day of trouble; and he knoweth them that trust in him," Nahum i. 7. And—"He withdraweth not his eyes from the righteous," Job vii. 36.

He was enabled to speak of Christ and the concerns of the soul to all around him. He said to me, "Give me your hand; I love you; read your Bible much; pray much; seek the glory of God and the good of the church, and you will prosper. For who is he that can harm you if you follow that which is good." He added, "I am concerned for the young people; encourage them; bid them go forward. I want them to learn a lesson of six words; it is a lesson of two parts: the first, *Thou, God, seest me*—the other, *Fear God*: then they will go on well." He spoke a good deal to some of his carnal relations; afterwards he said to me, "When I am talking to my wife or my daughter, or any of my Christian friends, it is like the mother reaching out her breast to her child; the child sucks and sucks, and as it receives nourishment it gives the mother pleasure: but my speaking to worldly people is like my kicking against a wall; it makes no impression in the wall, but hurts my foot—O how I am grieved for them."

Mrs. C. being distressed at his talking so much, he said, "My dear, if I were to hold my tongue, the stones in the street would cry out. My tongue will soon be closed in silence. But

' My days of praise shall ne'er be past  
While life, and thought, and being last,  
Or immortality endures."

Experiencing great joy and happiness, to a friend he said, "Many have desired to die the death of the righteous, and that their last end might be like his: blessed be God, I possess it; I feel and enjoy it. Here is as emaciated a body as, perhaps, you ever saw; and a soul as happy as possible on this side heaven. I did not think it possible for a creature to experience so much while on earth as I now do. O that 136th Psalm; where it is repeated 26 times—*His mercy endureth for ever*. The mercy of the Lord endureth for ever. I used to think it tautology; but it now strikes me with peculiar beauty. Oh, how many times has the mercy of the Lord been shewn to me; and yet it is *Mercy that endureth for ever*."

Once he broke out in raptures, and said, "Crown him, crown him; eternity, eternity, for ever. Oh, that word *for ever*, which fills devils and wicked men with fear and terror, creates a heaven in my soul." He told one of his friends, that the 584th Hymn of your Selection contained his dying experience:—

"On Jordan's stormy banks I stand,  
And cast a wistful eye  
To Canaan's fair and happy land,  
Where my possessions lie.  
O the transporting rapt'rous scene  
That rises to my sight:  
Sweet fields array'd in living green,  
And rivers of delight."

Particularly the last verse—

"Fill'd with delight, my raptur'd soul  
Can here no longer stay;  
Tho' Jordan's waves around me roll,  
Fearless I'd launch away."



He was sincerely attached to the Church of Christ at large, but particularly to that part of it with which he was united. He blessed God that he had been privileged with an opportunity of joining in *close communion* with his people; and that he had never been left so to act as to be deprived of that privilege, nor to disgrace it. He said to me, some few days before he died, "Mr. H. I would thank you to preach a funeral sermon for me, from Ruth i. 16, 17---*Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me.*" He observed, there were many denominations of Christians; but it was his desire to live, die, and be buried, with that called *Baptist*: for, said he "I trust I have been called, and justified, and sanctified, and shall be saved and glorified, by a BAPTIST; tell the people so, and don't be afraid." The last words he ever spoke were to his dear wife---"*The Lord will provide.*"

Thus, on sabbath morning, October 6, 1799, in the 61st year of his age, he exchanged worlds. The Lord's day after his death, I preached, his funeral sermon to about a thousand people.---  
As a Church, we are made to know his *worth* by feeling his *loss*.

Your's in the Gospel of Christ,

JOHN HOLLOWAY.

On the 30th of January, 1801, was translated from the militant to the triumphant Church, Mr. John WEBB, farmer, of Ellesborough, near Wendover, Bucks, aged 32; an honourable and truly useful member, for eight years, of the Baptized Church at Princes Risborough, now under the pastoral care of the Rev. Henry Dawson. He was naturally possessed of an even temper; which, under the influence of grace, shone in his conduct and conversation, to the honour of his Divine Master, and to the credit of his friends. With his disposition, and being firmly grounded in the doctrines according to godliness, he could bear with, and contend against, the arguments of differing brethren, placid, serene, and always conciliating. Habituated to thinking, and endowed with genius, his company never failed to instruct, entertain, and delight. "Christ and his cross was all his theme." This eminently appeared at the meetings which the Christian people in the neighbourhood held from house to house. An opinion may be formed of his poetical talents, by the pieces which have appeared in the Weekly Register, signed *Shibma*; and in other magazines, under the signatures of *Junius*, *Hopeful*, &c. &c. His last illness was short; but he apprehended, on the preceding Tuesday evening, it was for death. He emphatically repeated to a dear friend and relative, "And came to deliver them who, through fear of death, were all their life-time subject to bondage." Hoped he should not be impatient. On the Thursday, he said to the writer of this, He was happy---that religion was the only source of support in sickness. He told the nurse, in the night, she would not long have to give him whey; but he was ready; prayed the Lord to come quickly, and give him an easy passage; which was granted. Of what he was as an affectionate husband, tender father, indulgent master, sincere friend, and kind neighbour, the universal regret expressed by weeping survivors is the brightest testimonial his *best* friends can wish; who all join in the additional pleasure of characterizing the departed saint as one *mighty in the scriptures!*

**GOOD NEWS TO THE WILDERNESS,**  
 AND  
**THE TRIUMPHS OF GRACE IN THE DESART:**  
*Suitable to the North-American Indians.*

☞ See from page 369 to 376 of this Register.

PART THE FIRST.

FROM realms where the day her first dawning extends,  
 The Sun of the Gospel in glory ascends:  
 Ye forests attend, while your children combine  
 In accents unusual, in transports divine.

Involv'd in uncertainty, darkness and death,  
 The clouds of destruction hung over our path,  
 Till yon rising splendor enlighten'd our way  
 And pointed our steps to the regions of day.

A council on high has been had to inquire  
 For help for mankind, and peace kindled the fire,  
 Provision was made for the nations distress'd,  
 And with the rich treasure, all lands shall be blest.

The chain of salvation, let down from above  
 Cemented by justice and brighten'd by love,  
 The good hope which flows through the channel of grace  
 Joins heaven and earth in its mighty embrace.

On high see our Jesus, the penitent's friend,  
 With banners of mercy compassionate bend,  
 Entreating the wretched, rebellious and vile  
 From ruin to flee and repose in his smile.

The Prince of Salvation is coming!—prepare,  
 A way in the desert his blessings to share;  
 He comes to relieve us from sins and from woes  
 And bid the dark wilderness bloom like the rose.

His reign shall extend from the east to the west,  
 Compose all the tumults of nature to rest;  
 The day-spring of glory illumine the skies  
 And ages on ages of happiness rise.

The brute-hearted temper of man shall grow tame;  
 The wolf and the lion lie down with the lamb;  
 The bear with the kine shall contentedly feed,  
 While children their young ones in harmony lead.

Then the serpent shall dart his venom in vain;  
 The rattlesnake harmless shall bask on the plain;  
 The infant shall play on the hole of the asp,  
 And, smiling, the folds of the cockatrice grasp.

No more shall the sound of the war-whoop be heard;  
 The ambush and slaughter no longer be fear'd;  
 The tomahawk buried shall rust in the ground,  
 While peace and good will to the nations abound.

All Spirit of war to the Gospel shall now,  
 Like th' bow lie unstrung at the foot of the plough ;  
 To prune the young orchard the spear shall be bent  
 And love greet the world with a smile of content.

Slight tinctures of skin shall no longer engage  
 \*The fervor of jealousy, murder and rage ;  
 \*The *white* and the *red* shall in friendship be join'd,  
 Wide spreading benevolence over mankind.

Hail scene of felicity, transports and joy,  
 When sin and vexation shall scarcely annoy !  
 Rich blessings of grace from above shall be giv'n,  
 And life only serve as a passage to Heaven.

Roll forward, dear Saviour, roll forward the day,  
 When all shall submit, and rejoice in thy sway !  
 When *white men* and *Indians*, united in praise,  
 One vast Hallelujah triumphant shall raise.

## PART THE SECOND.

O HARK ! what pleasing sounds salute our ears,  
 They joy inspire, and banish all our fears ;  
 Lo ! 'tis the Gospel Herald of Free-grace  
 Proposing mercy to the Indian race.

Plung'd in the gulph of error, long we lay  
 Without one friend, to guide our cheerless way,  
 No ray of promise lighten'd on our road  
 \*To point our footsteps to the throne of God.

Lost in the maze of *superstition's* night,  
 \*Thick films of darkness hung upon our sight,  
 And *Nature's* laws—they wanted force to bind,  
 Nor comfort brought to an afflicted mind.

But HE, whose voice the universe obeys,  
 Whose powerful providence all nature sways,  
 Whose love, parental, none can circumscribe,  
 Has sent Salvation to our little tribe.

## PART THE THIRD.

THEN straighten the path, let the chain be made bright  
 Since concord and peace all our wishes unite ;  
 Cemented in love, the *white man* and *red*,  
 Shall patiently follow CHRIST JESUS their head.

The Lord gave the word, and numbers increase  
 To publish the tidings of mercy and peace ;  
 Repentance and pardon thro' Jesus proclaim,  
 And glory to all who believe on his name.

From the East, to the West, let his praises be sung,  
 And his love be rehearsed by every tongue ;  
 Let the *young* and the *aged* his goodness relate,  
 Whose pity regarded our helpless estate.

O may we receive the favour divine,  
 \*Ourselves and our all to Jesus resign ;  
 On him our vast hope of Salvation depends,  
 \*Then let us obey the heralds HE sends.





*Ridley sc*

REV. JOHN FAWCETT AM.

*Erwood Hall near Halifax*

*Pub. by D. Rippon May 1. 1861.*

## THE LIFE AND CHARACTER

OF

THE REV. MR. RICHARD SMITH,

FIRST PASTOR OF THE BAPTIST CHURCH AT WAINSGATE, IN WADSWORTH, NEAR HALIFAX, YORKSHIRE.

CONNECTED WITH

A SKETCH OF THE HISTORY

OF

THE CHURCH AT HEBDEN-BRIDGE,

IN THE SAME NEIGHBOURHOOD.

**T**HIS worthy man was called out of darkness into the marvellous light of the gospel at an early period of life ; he was a remarkable instance of the free and discriminating grace of God ; but the particular circumstances of his conversion cannot now be collected. He enjoyed the friendship, and, for some time, attended the ministry of that laborious and successful servant of Jesus Christ, the Rev. Mr. *Grimshaw* of Haworth.

Mr. Smith gave the fullest evidence of sincere piety, of fervency of spirit, and of a steady attachment to the interests of religion ; yet he laboured for a considerable time under sore temptations, great darkness of mind, and disquieting fears respecting his own interest in the blessings of salvation. He abounded in prayer, he read the scriptures with great diligence, and was constant in his attendance on the public means of grace. And at length it pleased God to calm his disquieted conscience, and to fill him with joy and peace in believing.

Possessing also strong natural powers, and being unwearied in his assiduity to acquire divine knowledge, it was the general opinion of his religious friends, that he was designed for public usefulness in the church of God. He was accordingly solicited from time to time, and at length prevailed upon, to give a word of exhortation, or to expound some portion of scripture. This he did first in a more private way, and then in larger assemblies. His efforts, under a divine blessing, were rendered acceptable and useful to many.

After some time, he was invited to preach in *Wadsworth*, a wild and inhospitable place, where but very little of the knowledge or the fear of God was found, except in a

few individuals. There being no place of worship in the township, Mr. *Smith* preached in the private houses or barns of those who were willing to receive him. The assemblies were numerous, the presence of God was in the midst of them, the word ran and was glorified; so that many believed, and turned to the Lord. As a proof that the power of divine grace had reached the hearts of these persons, who were, in general, of the poorer sort, they entered into voluntary subscriptions, and, without soliciting assistance from any distant churches, erected a decent meeting-house at *Wainsgate*, a little farm distinguished by that name, in *Wadsworth*.

Mr. *Smith* zealously asserted and maintained the doctrines commonly called *Calvinistical*; in doing which, he neither feared the frowns nor courted the favour of men. His labours were greatly owned, in opening the blind eyes of many, and in turning them from darkness to light, and from the power of Satan to God. Under his ministry, a church was gathered and constituted at the above-named place, in the year 1750, which may justly be considered as a kind of mother to many religious societies of the same faith and order, in the neighbouring towns and villages.

God has been pleased to honour the church at *Wainsgate*, by bestowing on some of her members, excellent gifts for the ministry. Two men, who have been burning and shining lights, were raised up under Mr. *Smith's* ministrations; the late Mr. *James Hartley*, of *Haworth*, whose praise is in all the churches, for depth of penetration, solidity of judgment, and steadiness of conduct; and Mr. *William Crabtree*, of *Bradford*, York, who is still labouring in the Lord's vineyard with great acceptance and success, though more than eighty years of age.

Mr. *Smith* continued a faithful pastor to the church at *Wainsgate*, till the divine Redeemer, having led him through much tribulation, called him to his eternal rest. His last sickness was long and tedious, and his pain, for the most part, very excruciating. But his humility and patience were remarkable, his faith steady, and his consolation strong; his hope was full of immortality, and his desire very intense, to depart and be with Christ.

He

He died in 1763, and was immediately succeeded by the writer of this memoir.

Mr. *Smith* had a deep acquaintance with the depravity of human nature, the dreadful plague of the heart, and the deceitful workings of innate corruption, as well as with Satan's devices. And in his ministry he had a manner peculiar to himself, of coming home to the conscience, and touching all the springs and movements of the soul; of laying open the evil treasure within, and detecting and pursuing the deceitful windings of iniquity in the hearts and lives of men; so that it was next to impossible for any to hear him, and not, at the same time, to feel what he said. His appearance was manly and majestic, his address full of awful gravity, and his words as weighty as words could be. A stranger once said of him, 'This man's words fall on us like mill-stones.'

As his ministry was well adapted to awaken the careless sinner, and to alarm the secure professor, so was it likewise singularly calculated to comfort the feeble-minded. To dwell upon the breadth and length, the depth and height of divine love, as the source and spring of our felicity; on the complete atonement of Jesus Christ, as the only refuge of the guilty; and to open the exceeding great and precious promises, for the encouragement of the desponding soul, were his peculiar delight. Yet was his zeal not wanting for the honour of Christ, as king of Zion. Unprejudiced and judicious hearers and neighbours must have acknowledged, that no man could discover a greater abhorrence of antinomianism than he did, both in his preaching and his conversation. They knew with what fervour he insisted upon, opened, and explained the divine *law*, as the only infallible *rule* of conduct; and with what striking arguments, drawn from the death of Christ, the love and grace of God, the credit of the gospel, the hope of saints laid up in heaven, and the honour of the Almighty Saviour, he laboured to excite them to holiness, to a conscientious discharge of every duty incumbent upon them, both personal and relative, public and private; and he practised what he taught. A man of a more tender conscience, of more exact faithfulness, or of stricter piety, I do not expect to meet with in this state of imperfection. This I beg leave to say, to the honour of divine grace, which shone so conspicuously in him; and in paying this humble tribute to the memory of



The deceased, I am in no fear of being censured for partiality by any of his surviving friends.

After Mr. *Smith's* decease, the congregation of *Wainsgate* increased so considerably, that more room was wanted. This, though a pleasing circumstance in itself, occasioned some perplexity. A gallery was erected; but the meeting-house was still so crowded in the summer season, as to make it uncomfortable. The situation also was inconvenient for the greater part of the congregation. Proposals were repeatedly made for erecting a new place of worship in a more commodious situation. But some of the ancient members were strongly attached to the old place; it was convenient for them, and they were averse to any change of place. The peace and harmony of the society were endangered by these circumstances. The pastor endeavoured to conciliate the minds of the people on both sides the question; but his success was not answerable to his wishes. The expediency of a removal at length appeared in so strong a light to a very great majority, that, with the concurrence of neighbouring ministers, a peaceful and friendly separation was concluded upon. The few who were averse to a change of situation were left in full possession of the meeting-house, and all that appertained to it. A decent and convenient place of worship was erected at *Hebden-Bridge*, in the year 1777, the expence of which amounted to about six hundred pounds. The distance from *Wainsgate* is nearly a mile and a half.

A divine blessing has evidently attended this removal. The two churches are on friendly terms, and ready to assist one another. The new place will accommodate more hearers by at least one half, than the old one was capable of containing; and it has hitherto been well attended. The Lord has been pleased, in some measure, to own the word of his grace; and though the society at *Hebden-Bridge* has not been without trials, yet, having obtained help of God, they continue unto this day in their endeavours to hold fast the truth, to observe the ordinances of Christ, to walk in love, and to adorn the doctrine of God their Saviour.

JOHN FAWCETT.

*Ewood Hall, Jan. 19, 1801.*

LETTERS

## LETTERS FROM INDIA.

MC. FOUNTAIN TO MR. CLARKE, LEATHER-LANE,  
LONDON.

Serampore, May 2, 1800.

MY VERY DEAR FRIEND,

TO forget you, my dear friend, would argue a degree of stoicism I never possessed. My respect for you commenced the first hour I knew you, and was afterwards strengthened by two years of the most intimate acquaintance. I remember you to this day with the tenderest affection, and often mention you in my prayers to God. May the Lord bless you, and make you a blessing! Pray let Mrs. Clarke know that I remember her; I am sure I love her, as if she was my own sister. Mr. Jaques's two letters conveyed to me much pleasing intelligence. I rejoiced that both he and yourself had become visiting members of the GOOD SAMARITAN SOCIETY. Be, my dear friend, faithful in the work, and you shall assuredly find it a sweet, a rich reward. He that watereth shall be watered again. Keep close to GOD, and your labour of love shall assuredly be crowned with success. I have received a letter from Mr. Taylor, which I will answer shortly. I am likewise indebted to Messrs. Stephenson, Watkins, Edwards, &c. Tell them to have patience with me, and I will pay them all.

I suppose you read the *Periodical Accounts* of our Society, and therefore know how we are going on. Government prevented the newly arrived Brethren from coming up the country to join brother Carey and me; in consequence of which we have come down to Serampore to join them. Here we have the protection of Danish subjects. The Governor, indeed, acts like a father to us; constantly attends our ministry, and sends two lads to the school we have just opened. We can have his protection to travel all over Bengal; though I believe the English, at this time, would not hurt us. Persons in the most eminent stations are our friends. May the LORD enable us to walk worthy of the great goodness he hath lately shewn us! The Gospel has been heard by more persons since we came here, than ever heard it before in Bengal. I find it easier to preach here than at Mudnabatty, because

here the best language is spoken. O! I love to stand by the side of an Idol-temple, and preach the Gospel of the Grace of God. This is my frequent employ. After we have laboured a little longer, the Spirit may be poured out from on high, and great numbers converted in a short time. Call on my late dear Pastor, Mr. SMITH; give my Christian love to him, and tell him he shall have a *long* letter in a short time, for all that he has written to me. I hope you prize his ministry.—His is the right sort of preaching to do good.

I want to hear of all the dear friends to whom I was introduced through my acquaintance with you. How does that lovely couple, Mr. and Mrs. Kitchen?—How are Mr. and Mrs. Carter? My respects to them both. Tell him to write to me. He said I should not live to pass the Cape. Assure him, however, that I am alive yet. “I could not die for my life.”\* How are Mr. and Mrs. Hinton? Mr. and Mrs. Green? your own father and mother? Mrs. Clarke’s father and mother? Mr. and Mrs. Hancock? Mr. and Mrs. Coombe? Where are Waldron, Parr, and Amphlett? Are James and Robert serious? To hear that they were following the LORD would give me great pleasure.

Religion should our thoughts engage  
 Amidst our youthful bloom :  
 ’Twill fit us for declining age,  
 And for the awful tomb.

Send me all the news you can, about the churches; the changes and deaths of ministers. Is Mr. Austin well? How is my musical friend, Mr. Bright? remember me to him, as also to Mr. Bannister, and Mr. D. Levy. A letter from any of them would be a favour indeed.—How does dear Nancy Phillips, and Miss Bailey? Have they joined the Church? I wish you would find out my uncle and aunt. I have written to them, but received no answer. Tell me whether they are living.

I know not whether you ever saw a specimen of Bengallee writing; I will, therefore, inclose one of our hymns, with my translation thereof. If you shew it to Dr. Rippon, with my Christian love, he will be greatly pleased. Your affectionate friend,

J. FOUNTAIN.

\* One of the Rev. George Whitfield’s expressions.

MR. FOUNTAIN TO MR. WATKINS, HOLBORN, LONDON.

*Serampore, May 14, 1800.*

DEAR BROTHER WATKINS,

I Have to thank you for two letters; and hope this will procure a third. To a mind, which in an instant can send a thought "from Indus to the Pole," it is grievous that letters travel so slow. Your first to me was eighteen months in coming; the last came with the Missionaries. I am glad to find that I have a place in your memory, your affections, and your prayers. So have you in mine, and shall continue to have till I meet you in the kingdom of Heaven.

Before I had a knowledge of this country language, I sometimes thought with pain how uselessly I lived here. I bless God that I have overcome some fears and difficulties, and I know that his power and goodness stand engaged to his people. I do not to this day repent my having given up the social and sacred sweets of England, in order to do something for God in a land, where till now none ever thought of coming but for conquest or gain. Want of success is, indeed, a matter of grief; but the cause must succeed, must triumph in the end. Somebody must make a beginning; and to us it appears no small grace, that JEHOVAH hath appointed us to that work. We shall lay the foundation, and our successors see the building rise. How soon soever death may put a period to my labours, it will surely yield some consolation to my soul in its departing moments, that I have borne witness for Christ among the heathen, and assisted in translating the Word of Life into the language of Bengal.

In your first letter to me, you say, "As you are the youngest in the mission, as soon as you have learnt the language sufficiently, suppose you were to remove up the country, where no European has ever preached the Gospel." You must know, my dear Brother, that since God created man upon the earth, no one, I believe, but Brethren Thomas, Carey, and myself, ever preached the Gospel to the natives of Bengal; and, therefore, every part of the country stands in like need of it. Providence at first led the missionaries Carey and Thomas four hundred miles up the country, and thither, three years after, I followed them. There we preached in various

rious places to our own countrymen and to the natives, To some of the former not in vain. When the new missionaries arrived last October, Government would not suffer them to come up to us ; and as our circumstances took a turn just at that time, we came down to them at Serampore ; where, blessed be God, we enjoy all our hearts could wish, under the Honourable Colonel BIE Governor of the place. This large town, and the adjacent villages, afford room enough for Brother Carey and myself. When the other Brethren can preach, we may and shall itinerate further. But even then we shall be but five or six in number. You have as many, perhaps, in one parish in London, where their work is *perfect ease*, compared with ours. They have but to proclaim and enforce truths, of which every body has some knowledge : *we bring certain strange things* to the ears of our audience, and have to remove the lumber of three thousand years ! O ! what a field is Bengal, what a prospect it exhibits ! what labour requisite ! Had I a voice to be heard throughout the *Christian world*, I would say, " Baptists are neither bigots nor monopolists. Independents, Presbyterians, and Episcopalians, (if such names are yet retained) come forth to the help of the LORD against the mighty ! Learn of the wicked, warring powers of Europe, serving under the Beast with seven heads. See their armies unite to oppose *what they call* the common enemy ! You are all enlisted under one glorious Head, the Captain of Salvation : let *Unite and Conquer* be the order of the day with you." Perhaps you may reply, " We would come over to India, but the East-India Company will not let us." I reply to this, " Unless you have done *every thing* that can be done, this is but too much like the sluggard's language, ' There is a lion in the way.' You have petitioned. You may petition *again*. But where would be the harm of coming without leave ? At the last day, JESUS CHRIST would not condemn one of you for it. Are you afraid you should be sent back again ? Should you be sent home, your enemies would suffer more by it than yourselves ; but I am persuaded JEHOVAH would fight for you, if you go forward according to his word." I

I am glad to hear of the other society you mention, composed of Messrs. WILBERFORCE, THORNTON, &c. — May success attend them ! I have not heard, however, where their missionaries are to be sent : in your  
next,

next, please to inform me, I am afraid I shall hear of dear CECIL'S death—I wish all the churches in London were occupied by such ministers as he. Is the Gospel preached at St. Dunstan's? Give me all the news you can. Who succeeds Mr. Joss at the Tabernacle? Is Brother WEARE called to the ministry? I want to hear from him, and also from Brother GROSER. Are the lectures to the Jews well attended—are any of them converted to Christ? What do they say? What has become of him whom we visited?—I forget his name: he attended Eagle-street for a time. Do you know DAVID LEVI? I should like to find him out. Has any work of consequence been published lately by the Socinians or Deists?

Give my Christian love to every brother belonging to THE GOOD SAMARITAN SOCIETY. For the particulars of our Mission I must refer you to *The Periodical Accounts*, which I suppose you read.—With love to Mrs. WATKINS, I remain

Your Brother in the Lord,

JOHN FOUNTAIN.

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MR. POWELL TO DR. RIPPON.

May, 1800.

REVEREND AND DEAR SIR,

MY last was dated December, 1799. Happy should I feel, could I now tell you, as a presage of what is to come, that some poor Hindoo mourned the sad consequences of the Fall, felt the misery and burden of sin, and had fled to the Rock of Ages for shelter, submitted himself to the yoke of Jesus Christ, and was now wearing it with delight. But how should I exult, could I tell you that there were *many* such! this, I am persuaded, would be intelligence of the most pleasing and acceptable nature,—far more so than the conquest of Tippoo's dominions by the East-India Company. Gloomy as the prospect at present is, it may notwithstanding soon surprise us by its accomplishment. Some circumstances tend to brighten our hope,

Hope—the printing of the Bible, which is now actually in the press, is one. Mr. Carey writes me, that they had been hindered at first setting off for want of a few letters; and supposes that, had they began at Mudnabatty, they should not have been able at any rate to have got through it. It is, therefore, very providential that they have such a peaceable, comfortable, and happy settlement at Serampore, where this important work may be speedily executed. The New Testament will be printed first, that the natives may soon have the most important part of God's word put into their hands. The brethren have printed a few copies of the Ten Commandments, and some Hymns, which are to be given away. Their School was opened the 1st of May; they have some scholars, and more promised; I may also add a pleasing prospect before them, and they live in great order, love, and harmony. Their Society is, no doubt, by far the greatest blessing Serampore has been favoured with since its establishment.

#### PRINTING AND SUCCESS.

With regard to pecuniary encouragement for publishing the Bible, they will, I suppose, meet with as much as they can well desire; many copies are already subscribed for at Rungpore and at Dinagepore; the English Gentlemen, mostly the Company's servants, have set their names down for above 100l. worth, and I hope this invaluable Book will soon be disseminated through the greatest part of Bengal,—not by the natives, for I believe not a single copy has been subscribed for by them, but by Europeans scattered through this extensive country. The Brahmans, I hear, neither like their preaching nor press; they seem to think all is not right. But wherever the Gospel has been introduced, the priests have always been the first to object and oppose it; for in proportion as it gains ground, their influence over the minds of the people must sink; they have, on that account, more to lose than others; but when it gets access to their hearts, they will then count all they before so much prized as loss for the excellency of the knowledge of Christ.—Though there are no appearances of the natives having experienced any of the great blessings of the Gospel by the preaching of the Missionaries, yet I think there

there is not the same cause for complaint with regard to Europeans; for I am persuaded the visits of the missionaries, and their preaching at Dinagepore, is attended with a blessing to the place, and most of the English there have been much more circumspect in their conduct than heretofore; so that their favourite diversions of hunting, billiards, and playing at cards, on sabbath days, have been laid aside, with a resolution never again to resume them. When preaching was first introduced at Dinagepore, curiosity induced them to come and hear the doctrine they were too ignorant of, and a few gradually gave their attendance to the word; but two of whom I have reason to think have been much wrought on, and awakened to righteousness, seldom omitted an opportunity of hearing. One of these young gentlemen appears to be a zealous Christian. A Mr. C——, who, by corresponding with a gentleman at another settlement, of libertine principles and practice, has, it seems, effectually convinced him of the dangerous consequences of persisting in such an evil course,—so much so, that he is become quite exemplary in his conduct, and is now reading, studying, and writing on the evidences of Christianity.

I have often pitied the poor natives of this country when seeing them at a loss to know how to spend their time; and, as not one in a hundred can either read or write, or is inclined to industry, they consume that invaluable treasure in mere trifles, in sleep, and smoking their hookas, and so much are they devoted to smoking, that they commonly rise in the night to enjoy it, and in the day time, the hooka is seldom out of their hands.

#### INSTANCE OF FOLLY.

A circumstance happened the other day, which shews that they are more apprehensive of imaginary than real evils. I wanted a bale tree for a certain use; but the only one which would answer my purpose happened to be on a *Debtah's*, or consecrated spot. I had much difficulty in overcoming the prejudices of the natives before I could get it. I sent for the *Mundul*, or Chief of the village to which the place was attached, and requested him to sell me the tree; he replied, that the villagers would on no account allow that tree to be sold, as, if they did, the *Debtah* would greatly distress and harass them, and kill their



their children and cattle. The evil Spirit, or Bhoot, which inhabited the spot, would seize, and severely chastise him for his temerity, if not destroy him. I assured him that none of these evils so alarming could ever befall them for their supposed offence; that the Debtah and evil Spirit, so much feared, existed only in their ideas; and that, if there was in reality any such spirit, or Debtah, he would avenge himself on me, as the aggressor, for cutting down his tree; that he was unworthy their regard, if he punished the innocent, and took no notice of the guilty. His reply to this was, that the demons, or evil spirits, which destroyed, and inflicted punishment on them at their pleasure, had no power over Europeans, and was so much afraid of them, that they even fled at their approach. I represented to him how far such a supposition was from the truth; but as he did not implicitly believe all I said, I promised to indemnify them for any loss they might suffer by parting with the tree; he then reluctantly yielded his consent to my having the tree, if the Malee,\* to whom it by right belonged, made no objection. I sent for this person, and obviated all his scruples by a reward of two rupees; but the next morning he brought back the money in the greatest distress, and accused himself of sacrilege; that he was already afflicted, and that some evils awaited him; "see," continued he, "since I parted with tree, how I am withered away; here, take back your money; for, if I keep it, speedy death will soon end my existence." The man appeared ill, but I attributed it to his being overcome by fear, or that he was accidentally taken ill; but this was more than the prejudices of the people would allow; it therefore passes current among them, that the nan v. s seized by an evil spirit for selling the Debtah's sacred Tree.

It is, indeed, lamentable to see how they are shackled with imaginary fears and a pusillanimous spirit. A few weeks back a servant of mine died; and as several persons fell ill soon after his death, they concluded that the ghost of the deceased had afflicted them; and some, whose imaginations were more disordered than the rest, affirmed that they had seen the apparition stalking about the village at night, which so much alarmed the credulous inha-

\* The person who has the charge of the sacred spot and house in which their idolatrous images are deposited; he also collects flowers for the offerings to their idols,

bitants, that they shut themselves in their houses against this invader, and would not stir out after dark for more than a week, till they concluded it had ceased to haunt the place. All persons indebted to the deceased were anxious to satisfy his relations, and expected no peace while they retained any thing belonging to him.

ACCOUNT OF MR. F——.

You have, no doubt, heard of Mr. F——, who was educated in the Roman Catholic persuasion at Macao, an island belonging to the Chinese. Many articles in that communion he could not approve of, and the worship of images in particular, he always felt an aversion to; but the general use of them among all of that religion in some measure reconciled him to the practice. Inhibiting the reading of the Bible grieved him so much, that he remonstrated with the priests on the impropriety of concealing the word of God from the laity; but as he himself was unacquainted with the sacred volume, he could adduce no arguments from scripture in support of his cause. He was told, that reading the Bible would stagger his faith, and damp his zeal for Christianity; that in consequence of the free use of the Bible among the Protestants, they were divided into many sects, who were perpetually at variance with each other. After becoming conversant with the English language, he procured a Bible from a Hindoo, which he read with admiration, and exclaimed, What monsters, devils incarnate, must they be, who deny us the privilege of studying a book so full of excellencies, a knowledge of which is essential to the peace, happiness, and comfort of the Christian! He now saw the folly of worshipping images; and though he did not cast them to the moles and bats, as many I hope will do, yet, he did what was equivalent, for he burnt them. The Bible convinced him, that it was not the Virgin Mary, but Jesus Christ, that came to save sinners, and that all addresses to her must be impious, and only of man's invention.\* The few opportunities he had of remarking the deportment and behaviour of Protestants, gave him no favourable idea of them; and of all of that denomination, he observed none were so wicked as the English

\* "Reading Bishop Newton on the Prophecies very much convinced him of the errors of the church of Rome,"—another letter says. EDITOR.  
and

and French: the habits of swearing, which the former were addicted to, disgusted him very much; and as he saw none in Calcutta, whose conduct was consistent with the Christian character, he naturally concluded that the major part of the British nation were licentious. He was astonished to find such men as the Baptist Missionaries, and considered them as a kind of prodigies; for he had an idea that there were none among the English of such piety and sentiments; that the language of prayer and praise never proceeded out of their mouths to JEHOVAH. It was, therefore, an agreeable surprize to see such characters, and he was constrained to adore the goodness of God, that brought him to their acquaintance, and to them he attributes his knowledge of a "more excellent way," as well as the removal of his former prejudices.

Though educated among Roman Catholics, he was a stranger to that intolerant spirit which their principles inculcate, and was astonished when he read of the cruelties which Louis XIV. and Charles V. exercised towards the Protestants, and the vast profusion of innocent blood which those human butchers shed; he believes, had he discovered it when he professed that religion, he should have left the communion of a Church which cherished such a persecuting spirit. What I have written respecting Mr. F——, I have read over to him, and he wishes that if any thing about him appears in public print, the initials only of his name may be mentioned.

If solitude is a blessing, I am possessed of it—if a snare and a danger, I have to contend with it. In a plaintive strain I adopt Cowper's language, and with him inquire,

"O solitude! where are the charms

"That sages have seen in thy face?"

To read of your Missionary meetings, and your Pentecost days, is exhilarating to my heart, distant as I am from the enlivening scene;—

"And had I the wings of a dove,

"How soon would I taste you again."

Jesus Christ, the same yesterday, to-day, and for ever, does not leave his scattered followers destitute; he sometimes visits them in their lonely retreats, raises his banner of love over them, and even tells them to "be of good cheer."

cheer." Me he has visited in this Asiatic wilderness; and Moyypaul has become a Bethel, the house of God, and the gate of Heaven. Jesus has adorers and worshippers in almost every corner of the earth, and wherever they are, he is the chiefest among ten thousand, and altogether lovely. It is a matter of surprize and wonder to the Christian, that there should be so many who are insensible of his charms. Did they know his worth and their own need, surely they could not rest till they had insured his protection and love. Mr. F——, I have every reason to think, is growing in grace, and in the knowledge of Jesus Christ. He is at the charge of keeping a school for teaching the children of poor natives to write and read; morning and evening they visit him, that he may see the progress they make in learning. When he has a moment to spare, he preaches Jesus Christ to them; and as soon as the printing of the Bible is completed, he intends to procure copies of it for them to read.

Wishing the Divine blessing may ever abide with you,  
I remain very affectionately your's,

S. POWELL.

Mr. F—— being present at the closing of my letter, desires his Christian remembrance to you.

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MR. POWELL TO DR. RIPPON.

*Moyypauldiggy, August 26, 1800.*

REVEREND AND DEAR SIR,

I Wrote you last in May, and must now address you again on a very mournful occasion, which has filled all who are concerned for the glory of God here with the most lively anguish. Little did I then think that Brother Fountain's course was so nearly finished. Yes, it has pleased an all-wise Providence to take him away, just as he seemed fitted for usefulness, by a good knowledge of the language, which he attained by dint of close application. He was one of the only three that could preach to the natives. He was also the leader of the singing in worship, and had a pleasing knowledge of notes, with an agreeable voice. I used, when writing to him, to direct my letters "To the Chief Musician." He died on the 20th of August,

August, at the house of Mr. Fernandez, at Dinagepore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine, and convinced us, by its rapid progress, that his end was near. His death ought by no means to be imputed to the unhealthiness of the climate (as Europeans generally enjoy as good health here as they do in their native countries), but rather to a weak and feeble constitution, ever disposed to sickness, of which he experienced a great deal, both in England and in this country. When Mr. Thomas first saw him, after his arrival here, he remarked to me, that he did not think him formed for longevity, and was apprehensive that a climate so warm as this would prove injurious to a person of such a sickly habit. His complying with Mr. Udney's request to make indigo for him at this place was the occasion of his visiting this part of the country. In July last he wrote me, a little before he quitted Serampore, that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceeding ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagepore, on the 26th of July, where the assistance of one of the Company's surgeons was procured, who was kind and attentive to him. After experiencing a few favourable symptoms, his disorder wore a threatening appearance, so that he was not expected to survive another day. Mr. Fernandez, at Brother Fountain's request, wrote for me, and said, that if I did not hasten to Dinagepore immediately, I might never see him again. This was on the 13th of August; I was then at Soddamah'l, a place 24 miles distant from Dinagepore. On receiving the mournful tidings, I instantly set off on my journey, and reached Dinagepore about two in the morning. When I saw him, his emaciated countenance and frame exhibited such a melancholy spectacle, that I sought for a place where to weep—

A mortal paleness on his cheek,  
And glory in his soul.

I sat up with him, and was glad of an opportunity of relieving Mrs. Fountain, whose turn it was to sit up with him. I was much comforted to find him so composed, and resigned to the Divine will. He spoke of his faith in Christ, and talked sweetly of the Saviour  
to  
him,



ঐতিহ্য নিবেদন

লাঠাৰ য়োৰ আনহু এপকাধ  
ও এক ২ গাঙ্গ বড়  
নিঠাৰ পুন কবি নহে  
লাঠাৰ কি কবিৰ

যেশ্বৰ অংবাদ মুনিয়া  
চিঠা কুম জোৰ গড়ে  
একাৰন দিনহিন গাঙ্গি ল্লাঠ  
ও যেশ্ব যান কৰে

গাধ কৰ আগাৰ গাঙ্গ ১শ্বৰ  
অদ মুক্তি ল্লাঠ বাচাও  
ও গ্ৰহাজন ও গ্ৰহাজন  
যান কৰ্তা আগাৰ ২৩

*Khudaker Nibadan*

*Lacher mor muk-Okarath  
O nite nite pak bore  
Nekant. Onya kora nai  
Lacher ke kore, ke*

*Yasore shungbad soonya  
Chenta kora jor pora  
Akaran deenbeen pakke lik  
O yasore Bran kore*

*Maph kora Amor pak Gushor  
Khadrakta lik bache.  
O Mha zon - O Mha zon  
Bran karta bmar ho.*

*Sohn Fountain*

**FAC-SIMILE**

of *W. Fountain's Bengallee & English writing*  
in a **HYMN** to *Tunbridge Tunes?*

him, presented no terror, but assumed the mild and pleasing aspect of a messenger of peace.

Dr. Young's description of the dying Christian was exactly realized—

“ The chamber where the good man meets his fate  
 “ Is privileg'd above the common walk of virtuous life,  
 “ Just on the verge of Heaven.”

When I asked him where he would be buried, he misunderstood me, and thought I spoke of an epitaph for his tomb. Let there be none on mine, said he; but soon after added, if any thing is said, let it be this:

JOHN FOUNTAIN,  
 MISSIONARY TO THE INDIES.

Aged 33.

“ A Sinner saved by Grace.”

As he lay languishing in pain, and his voice becoming more and more feeble, he often expressed the most earnest desires to depart. Once, as I was helping him up, he said, “ O that I could now slip away, and go to my Heavenly Father!” He repeatedly said to those who visited him, that he was not afraid of death—that there was no Saviour but Christ, and that his hopes were firmly fixed upon him. At his desire many portions of Scripture were read to him, and Hymns from Dr. Watts, and your Appendix, as expressive of the desires of his soul. The Doctor who attended him said to me, that he never saw a person before so composed, resigned, and prepared for death, as Mr. Fountain; and wished to die like him. When a Gentleman observed, that it would be a miracle if he was raised up again, Mr. Fountain replied, he only wished to live with the prospect of death and Heaven in view. “ What would it avail me now,” he added, “ if I were Governor General; and how miserable should I be to go into the presence of God with my sins! Jesus Christ is my righteousness—my soul is established in him.”

I am sorry that I have been able to recollect only a few of the many expressions he uttered during his illness. After I had left him a few minutes one day, to take rest, he sent for me, clasped my hand, and exclaimed with an emphasis, “ I am safe, I am happy, and am now going to my Heavenly Father!”

On awaking from a short sleep, one day, he said to me, “ I am so easy, just now without pain, that at



this rate I thought I could live out four generations."—He desired that all the natives who knew him might be informed that he was not afraid to die—that there was no Saviour but Christ—and that if they did not believe on him they must perish for ever. The Lord's-day prior to his death, he told Mr. Fernandez, that the next Lord's-day he should spend in Heaven. The hopes and consolations of the Gospel were a seasonable support to him; and to die as he did appeared to me so comfortable, that I could not forbear wishing myself in his stead, with such a bright and glorious prospect of immortality in view. This solemn and awakening Providence, I trust, has been a season of profit to several. Two Gentlemen, under serious impressions, who visited Brother Fountain three or four times every day, professed themselves to have received great benefit by seeing such tranquillity in a dying Christian. "Surely," said one, "this must be genuine religion, which so sticks by a man in his dying moments."

Mr. Fernandez behaved with the greatest tenderness and kindness to him, and is much established in his faith, by seeing Brother Fountain's happy exit. On account of its being the height of the season for making [indigo], my business would not allow me to attend Brother Fountain to the last; I was obliged to leave him two days before his death. One of the two Gentlemen above-mentioned supplied my place, and was so good as to sit up with him at night. Mr. Fernandez got a coffin made for him. The corpse was escorted to the grave by a guard of Sepoys; I mean a party of the Company's soldiers: and as there was nobody else to speak over his grave, the funeral service of the Church of England was read by Mr. Burgess, the Judge and Chief Magistrate of the place; and all the Gentlemen at Dinagapore, I believe, attended.—Owing to my treacherous memory, this will be an incoherent letter. Sister Fountain, in the depth of her sorrow, expressed a wish to die with him. "If God (said he) were to take away all his servants, what would become of his glory?" and as serious people, he observed, were few in this country, he wished her, on that account, to stay here, and not return to England.\* He desired the person who engaged in prayer before him, to pray that his place might soon be supplied, and that God would send more labourers into this vineyard.—

He

\* Mrs. F. has since been delivered of a fine boy—a fatherless child in a strange land.

He was prepared for this great event, he had lived the life of the righteous, and died the death of the righteous. Two missionaries have been taken away in a little time, one soon after the other. These are alarming vicissitudes, but He who is great in counsel sees fit to ordain them. Whatever afflicting events are hastening to a completion, the believer's happiness centers in the eternal God alone; and, because built on the rock of ages, must be superior to human vicissitudes. Yet, every believer ought to be concerned for the glory of God. "And what wilt thou do unto thy great name," said the amiable Joshua, in his affliction! May he spare the lives of the surviving missionaries for the sake of his own glory, and the advancement of the Redeemer's kingdom among the perishing heathen. I heard with much regret of the death of a FRANCIS and a PEARCE. For England's sake, may Heaven spare her ministers there, and make each of them as a flaming fire, is the ardent desire and prayer of one who is less than the least of all saints, dear Sir, very affectionately your's,  
S. POWELL.

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ANCIENT MS. PAPERS.

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MR. HERBERT PALMER'S LETTERS

[One of the Puritan Ministers.]

TO A DOUBTING CHRISTIAN.

Dated 1632.

CONTINUED FROM NO. 18, P. 260.

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HONOURED COUSIN,

I Return to examine your case, and to pleade Christ's cause with you, and God, your Heavenly Father, and the Holy Spirit's, all whose work you wrong, while you will not owne it.

First, Are you not *poore in spirit*? My part is to be an interpreter of the text, and also to declare to you his uprightnes—Job xxxiii. 23. You must acknowledge the truth, unlesse you would be guilty of bearing false witness againe yourselfe. I say then, Are you not *poore in spirit*? What is that, but to feele yourself empty of all goodness by nature, and filled with all manner of sinfulness, empty of all strength to doe better in the least, unable to make to God any satisfaction for your sins of yourselfe, or purchase any from creatures who have none, or to deserve the imputation of Christ's, unable to repent, unable to beleve; and so nothing but free grace, powerful grace, can enrich you or supply your necessity? If all this be not true, if any of it be not true, and sensibly wrought in you by God's free and powerful grace, deny it in

your next, plainly, that as you must, so I may, labour to make it appeare you have it; or helpe to worke it as a servant of the riches of God's free and powerful grace: but, for God's sake, for Christ's, for your own soule's and comfort's sake, deny it not *without cause*; believe not every suggestion, so you should deny all religion perhaps one tyme or other, but answer according to the ordinary frame of your harte; and if this be true, remember who saith you are blessed, the kingdome of Heaven is your's: you shall be saved, you are saved, even now in beginning.

Say not against this, Will this suffice to Salvation? It would not indeed alone, but it cannot be alone; it will be, and ever is, accompanied with mourning, hunger, &c. But our Saviour mentions these dispositions distinctly, because he would comfort all his, of whom, though all have every disposition in a degree, yet some have some one, more sensible to themselves and others, sometimes, and at other tymes another, and by any one they may and should see their blessednesse, being not contrary minded to the other dispositions. But I proceede.

2. Are you not a *Mourner* spiritually? Aske your leanness, aske your consumption else; or rather it is beyond asking that you mourne, and for spiritual respects. Do not quarrell, and deny it to be godly-forrow, and say a wicked man may have as much. I would faine but see that wicked man, who hath been wicked, and doth so mourne: I would make bold to give him a new name, and yet not fear the curse of justifying the wicked. You can rejoyce at the Nurse's conversion, and acknowledge it, who yet cannot shew what you feele: why acknowledge you not your owne? Or do wicked men use so to rejoyce while they mourne? For why? Do not you, besides mourning that you have deserved damnation, and, according to nature, were borne and have lived in that state (which will and may be matter of mourning in the best saint as well as in a wicked man)—do not you, I say, beside this, mourne that you have by sinne offended God, your Creator, your Preserver, him who hath done soe much for you in outward respects—him who hath had such patience toward you, hath given the Lord Jesus Christ to death, that even you, if you can and will believe, shall be saved (for this, however, you grant still in your worst doubtings)—doe you not mourne for offending him, who hath afforded you such great meanes of grace from your childhood, such meanes of comfort still? Doe not you mourne for your very unbeleef, as a sinne against his grace? Doe not you mourne for the defilement of sinne in your owne soule, that you should so deface God's image in you? In a word, if any commission or omission, act or word, gesture or looke, waking or sleeping, has beene in your apprehension sinne, and taken notice of by others, doe you not mourne that you have not answered your profession, that you have endangered *giving scandal,*

scandal, and the like, If this be not true, deny it as before: but deny not *without cause*; and if it be true, remember who saith, You are blessed, you shall be comforted. Nothing but assurance of pardon can doe that; that, therefore, you shall have in due tyme; in the meane tyme, both this and the former proves you to have faith. But I add more yet in this: Doe you not mourne that you are able to doe nothing of your selfe, not able to yeeld better obedience to God's glory? And doe not you even mourne for the sins and dangers of others, for the miseries of God's servants, especially their scandalls? Such mourners were marked out for mercy in Jerusalem, Ezek. ix. God is the same God still; you are, then, a vessell of his mercy.

3. Doe not you *hunger and thirst after righteousness*? You once writt (when I asked that question before) that it was meant of those who long for grace more than earthly things, being compared with a hungry stomacke, which will never be satisfied with gold, but meate; so nothing but grace can satisfy them. These are your very words. Now ake your leanness againe, aske your consumption, whether you have thus bene hungry, when your mind hath eaten into your flesh, because it is (in your apprehension) kept to fast, and hath no grace, or but a little pittance to satisfy your longings,—and have you not this hunger still, though no appetite to meate? Will you, can you now say, as then you did, that (because many are deceived who thinke they long most for Christ) you feare, for that what we love best and long most for, we thinke most of, when your thoughts are almost ever on worldly foolerys? You thought you said true then. But if it had bene so, had you now bene so ill as you are? You sayd truly in worldly respects. How could you have any cause of griefe, living with so kind friends? Yet you have had griefe and longings; and after what, but righteousness, justification, and sanctification? I cannot number the minutes you have spent in the puruite of those thoughts, nor I beleve can you: and if you perhaps put all worldly matters together, you have thought more of them for quantity of tyme (as almost what Divine, whose particular calling is religion, can say otherwise?) yet it is more than apparent your longings and earnestnesse of desire have been wholly after righteousness, when all kinde of friends have not satisfied you, because you still feele want of grace. It is certaine then, this alone proves you included in Christ's sentence of blessednesse; and you shall be filled, in measure here, and hereafter, to the utmost capacity of your soule, in glory. See another signe undeceivable of hunger and thirst after righteousness: when you are resolved, as you are (and long have bene, to the praise of the glory of his grace,) to seek-God incessantly, to dye at his feete, to perish in his arms; as a hungry begger (it was my instance lately upon this very point) tell him a hundred tymes you have nothing for him, chide him, offer to beate him, lay blows on him, nothing

moves him unless you thrust him away by head and shoulders (which Christ will not, cannot doe, when he hath said, I will in no wise cast him out); if he knows he must starve if you relieve him not, he will have no denial. So you, *that* proves your hunger enough, and will you dare to deny the blessing? You may as well deny all Scripture; and then also, why are you troubled? Certainly nothing is true, if the promises of the Gospel be not. The end why all things were written was, that through patience and comfort of the Scriptures we should have hope, Rom. xv. 4. and that you may beleeve in the name of the Son of God, and have eternal life by it, John xx. last, I must add, as the same St. John doth, 1 Ep. v. 3. These things have I written unto you that beleeve on the name of the Sonne of God: that you may knowe that you have eternal life, and that you may beleeve on the name of the Sonne of God, that you may *knowe* you doe beleeve, and that you may persevere and growe in faith, as you shall. I doubt not but you reade the former letters; only agreeable to this matter, (and for the thoughts of which I cannot but bless God in a special manner) ponder now, I pray, what I wrote last in comparing you with Jacob, and specially the Cananiteffe, and that which concerns your prayers. When God shall open your eyes, as he did Hagar's in the wilderneffe, to see not the well neere you, but the well of water in you springing up to eternal life (as our loving Saviour promised to the Samaritanesse), you will say, no picture is more like than their case and your's; and that the spirit of supplication being powered upon you, the fountain of Christ's blood is opened for you, Zach. xii. 10.—with Zach. xiii. 1. Shall I neede entreate you to signify what is suggested to you against these things?

Had I tyme, or rather, were it the saying of a very great deale at once (then should I, if possible, redeeme tyme to put you at once out of your payne), that would infallibly satisfy you. I doubt not but other parcells of the sentences of blessednesse (except the last, which God hath not yet called you to—he may time enough), are fulfilled in you, and with these the marke that never was wanting in a Christian—love of the brethren (which hath supported thousands when others have failed them in their apprehensions), and indeed any other rightly understood and applyed. If it must be so, that shall be my taske hereafter (together with answering any speciall point in your letters) to scanne the severals, and offer you that glass to looke into. Only I bar you from looking for perfection of any grace; and O that you would but apply to your soule this truth, that sincerity, not perfection, differences a Christian from a worldling on earth; and sincerity is in the bent of desires and endeavours, after all failings, oppositions, temptations. I may not beleeve yet, that I neede not bidde you not read too much: hunger will not be put away so, but ransacke every corner for food,

H. PALMER.