

S K E T C H

O F

A S E R M O N

BY THE LATE REV. B. BEDDOME, A. M.
of *Bourton*.

AMONGST the biographical traits given of this respectable minister in our Obituary of January 1796, we said :

“ Sermonizing was so much his forte, that at length when knowledge had received maturity from years, and composition was familiarised by habit ; he has been known, with a wonderful facility of the moment, to sketch his picture at the foot of the pulpit stairs, to colour it as he was ascending, and, without turning his eyes from the canvas, in the same hour, to give it all the finish of a master. One instance of this will long be remembered, which happened at a Minister’s meeting at Fairford, in Gloucestershire. After public service began, his natural timidity, it seems, overcame his recollection.—His text and his discourse, (for he did not preach by notes,) had left him ; and in the way from the pew to the pulpit, he leaped his head over the shoulder of the Rev. Mr. Davis, Pastor of the place, and said, “ Brother Davis, what must I preach from ? ” Mr. Davis, thinking he could not be at a loss, answered, *Ask no foolish questions*. This became the occasion of the following Discourse, for Mr. Beddome turned immediately to the Text,—

Titus, iii. 9. *Avoid foolish questions.*

This scripture recommends a duty but little regarded, yet incumbent upon all men, and especially upon professors of Religion, whose conduct is remarked, whose example, be it good or bad, is most likely to be influential, and who should therefore set a double watch upon the door of their lips, lest they offend with their tongues. Here it may be proper to show what we are to understand by foolish Questions, and to lay down rules for avoiding them.

By foolish questions we may understand,

I. Those which favour of scepticism and infidelity ; or, in other words, which betray a disbelief of any of the great and fundamental articles of either natural or revealed

vealed religion. Such was that of the Sadducees; when speaking of a woman that had seven husbands, they asked, *Whose wife shall she be in the Resurrection?* Matth. xxii. 28. To which Christ returned a very wise answer; shewing that carnal relations and sensual enjoyments are incompatible with the glory of the heavenly state, and that marriages will not take place when the ends of marriage are no longer to be answered. Such also was that question *How are the dead raised up, and with what body do they come?* 1 Cor. xv. 35. Hence the Apostle calls the proposer of this question a fool, as being ignorant both of the greatness of the Divine Power, and the truth of the Divine promises. Under this head I may class those questions that desponding Christians are apt to put to themselves or others; questions that carry distrust and incredulity in the very face of them. You will find a specimen of such in the lxxviiith Psalm:—Will the Lord cast off for ever? Is his mercy clean gone for ever? Doth his promise fail for evermore? v. 7, 8.

2. Knotty and controversial questions, generating only to strife and contention—about the Being and Perfections of God, the hypostatical union of the two natures in the person of Christ. How the Divine Presence can consist with the freedom of the human will, or the exhortations and invitations of the word with the impotency of the creature and the absolute decrees of Heaven. How the stain of original sin is communicated, and what would have been the kind and degree of man's happiness if he had never apostatised from God? These and many such questions have puzzled the wit of learned men, and greatly disturbed the peace of the churches of Christ: To all which the humble pious Christian, contented with what God has revealed, and not seeking to be wise above what is written, will say with the Psalmist, *such knowledge is too wonderful for me; it is high, I cannot attain unto it.* Pl. cxxxix. 6. As it is the glory of God to conceal a thing, so it is our duty to be willing that it should be concealed.

3. Curious and impertinent questions, which may relate either to ourselves, to others, or to futurity:

(1.) *To ourselves.* Thus the Disciples wanted to know who was the greatest in the kingdom of Heaven, Matth. xviii. 1, &c. each of them, perhaps, hoping that the reply would be in his favour; but Christ reproves their
Pride,

pride, ambition, and affectation of preferment, teaching them that a child-like temper is most acceptable to God; and that those, who are the least covetous of honour, are most likely to attain to it.—ver. 8, &c.

(2.) *To others.* Such was that question of Peter concerning John, *What shall this man do?* John, xxi. 22. Shall he not bear the Cross as well as I? Shall he have no share in the sufferings that others endure? Christ was not pleased with the question, and therefore returned not a direct but discouraging answer *What is that to thee?* mind thine own business, attend to thine own concerns, *follow thou me.*

(3.) *To futurity.* As Matth. xxiv. 3. *When shall these things be?* and Acts, i. 6. *Wilt thou at this time restore again the kingdom to Israel?* in both which places Christ discovers a dislike to the question proposed; and in the latter of them, forbids all inquiries of that nature. *It is not for you to know the times or the seasons which the Father hath put in his own power.* It is not proper, it would not be profitable, for you to know them; and therefore you are out of your duty to inquire after them. A knowledge of future events would be so far from promoting our advantage, that it would be greatly injurious to us. It would multiply and aggravate our afflictions, lessen our miseries, sometimes lead to presumption, and at other times drive to despair. Our times are in God's hand, and they cannot be in a better hand. It is pity we should endeavour to wrest them from thence, and take them into our own. Under this head I might mention questions concerning the unloosing the seals, pouring out the vials, the downfall of antichrist, the calling of the Jews, and many other things foretold in Scripture: the things themselves are certain, but the time to us is uncertain; and therefore to inquire after them may betray a culpable, and what has often proved a fruitless curiosity.

4. To these may be added questions arising from a froward, fretful, peevish, and discontented temper of mind, uneasy in itself, and therefore uneasy with every thing round about it. Thus Isaiah, xlv. 9. *Shall the clay say to him that fashioneth it, What makest thou, or thy work, he hath no hands?* this discovers both a depraved and an infatuated heart, and is an instance not only of great imprudence, but of intolerable insolence. Sooner may a worm compare with an elephant, or a little infant just
able

able to articulate a few words, presume to find fault with the conduct of its parent. Shall a sinner quarrel with God? And there is another passage so full to my purpose, that I cannot forbear to mention it, (omitting many others that might be produced, under this head) Eccl. vii. 10. *Say not thou, what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this.* That is, it is a foolish question; for though some times and seasons are certainly better than others, yet thou art such a stranger to times past, and such an incompetent judge of times present, so biassed by prejudices and thy own feelings, that what thou thinkest to be a reality may be only the fruit of imagination, and must at best be considered as an arraignment of Divine Providence. Instead, therefore, of complaining of the badness of the times, mourn over the badness of thine own heart. If men's hearts were better, the times would soon be better. Give me leave just to mention here those angry questions, which are often put by persons not humbled under, but enraged by their afflictions. What have I done, that God should deal thus cruelly to me? Wherein have I acted worse than others, that God should act worse by me than he does by others? Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death, and it cometh not? Job viii. 20. In such questions as these, there appears not the meekness of wisdom, but the rage of passion, and therefore they should be carefully avoided.

5. Perplexing and disquieting questions respecting the state of our souls, and especially those to which we can receive no satisfactory answer, are foolish questions. To explain my meaning I shall single out the two following:

(1.) *Am I elected?* It is certain that grace here, and glory hereafter, are intended for, and imparted to none but the elect. To this I answer:—Election is a secret act of God, and can be known only by its fruits. We are, and must be necessarily ignorant of it, till God is pleased to reveal it; but that ignorance should neither keep the unregenerate man from seeking after grace, nor the regenerate man from taking the comfort of his grace. Our great concern should be this. Are we effectually called? not, are our names written in Heaven? but is God's law written upon our hearts? It may be said of election as Zophar says of the knowledge of God. *It is as high as heaven,*

heaven, what canst thou do; deep as heli, what canst thou know?

(2.) *When was the time of my Conversion to God?*—Many fear that they are not savingly changed, because they cannot point out the precise time when that change was wrought; by what Providence, or under what Sermon they were first awakened; and by what particular promise they were first comforted; and, unless they can fix the period, they will scarcely believe the thing. But this is very absurd and irrational. Shall I say that the sun does not shine, because I was asleep when it rose, or, that there is no water in the stream, because I don't see the fountain. God may sow the seeds of grace imperceptibly, as the enemy did the tares. Matt. xiii. 25. And we read of some sanctified from the womb. If the tree yield fruit, it is alive. If good fruit, it is a good tree. *The kingdom of God, saith he who is the head of that kingdom, and therefore perfectly acquainted with its nature, cometh not with observation.* To which I add, that though the infusing of life into a dead soul is an instantaneous work in its own nature, yet it may seem to be gradual with respect to our apprehension, and sensible experience of it. Perplexing questions for conscience sake, as the Apostle expresses it, 1 Cor. x. 27, concerning things indifferent, or the use and abuse of Christian liberty, might have been added under this head.—But I proceed,

6. And lastly to say, idle, frivolous, and unprofitable questions, are such as the Apostle may have a particular eye to, and brand with the epithet of foolish in my text. Questions that don't tend to the enlightening the understanding, the purifying the heart, or reforming the life. Weak, silly, and ridiculous, and much more indecent and immodest questions. It is said, that an evil man, out of the evil treasure of his heart, produceth evil things; and among these evil things may be reckoned many of those unedifying questions *about words and names*, as Gallio speaks, Acts xviii. 15. Things of no moment and concern either to us, or to those with whom we converse. To which I may add ensnaring questions, like that of the Pharisees to Christ—*Is it lawful to give tribute to Cæsar?* or ill-natured questions which are designed to do an injury to the character of our neighbour. In a word, all those questions, which are calculated only to fill

fill up the void of time, which a wise man would not put, and to which a wise man would scarcely vouchsafe an answer. Now these the Apostle advises to avoid; and instead of any other improvement of what has been delivered, I shall proceed.

Idly. To lay down a few of such rules, as, with the blessing of God (which I humbly implore for that purpose) may render this advice the more effectual.

1. Take heed of loquacity or too much speaking. Let not your tongue go before your wit. Think twice before you speak once. In these respects, the best of men, especially if they be of a free and sociable disposition, are apt to offend; for the tongue is an unruly evil, which no man can tame; and if any man offend not in word, the same is a perfect man, *James iii. 2.* Great talkers are in great danger, and often make work for after repentance: hence Solomon says, He that retraineth his lips is wise, *Prov. x. 19.*

2. Habituate yourselves to a sober way of thinking and talking, or, as the Apostle expresses it, sound speech, which cannot be condemned. Look upon your words, before you speak them; see whether what you are going to say will bear examination; if not, stifle it in the birth; make a covenant with your lips, as Job did with his eyes. The Christian should have some particular point in view, as in all that he does, so in all that he says, and that particular point should be his own improvement, his neighbour's edification, but especially God's glory.

3. Lay in a stock of useful questions as matters for after conversation. All questions are not to be condemned. The Queen of Sheba, hearing of the fame of Solomon concerning the name of the Lord, came to prove him with hard questions; *1 Kings x. 1.* and the Lord Jesus Christ, when but a child, sat among the Doctors, hearing them and asking them questions; so that all present were astonished at his understanding. There are many useful questions we may put to ourselves: Am I in a state of grace, and do I grow in grace? Do I hate sin, and love holiness? What do I think of Christ? Am I increasingly weaned from the world, and fit for heaven? There are also important and improving questions that we may put to others, as Christ to his Disciples: Do ye now believe? Whom say ye that I am? It is a proper question for awakened sinners, What shall I do to be saved?
and

and for real saints, What shall we do to work the works of God?

4. Live in the realizing views of a future judgment. Remember that God remarks what you speak. A book of remembrance is written before him. *They (says God) spake not aright.* Jer. viii. 6. And every idle word must be accounted for in the great day. All our vain and unprofitable discourse, as it was never out of God's remembrance, so it will then be brought to ours, Matt. xii. 35. An idle word is easily spoken, and easily forgotten; but the guilt of it, revived in this world, may be an heavy burden, and, if not remov'd by the blood of Christ, will hereafter sink us down into the dreadful abyss of eternal misery. Thus the Apostle, speaking of foolish talking and jesting, says—For these things sake cometh the wrath of God upon the children of disobedience, Eph. v. 6.

5. Implore the divine assistance. Whatever you forget, forget not this—your tongue wants a bridle, and grace must be the bridle. No man can tame it, but God can. Let watchfulness and circumspection, then, be always attended with prayer. Pray against heart sins, life sins, but especially sins of the tongue.—Say with David, *Watch, O Lord, before my mouth:—keep the door of my lips.*—Psa. cxli. 3.

NORTH AMERICAN INDIANS.

ADDRESS, in behalf of the Muhheconnuk Nation of Indians, to the Rev. ELKANAH HOLMES, the Baptist Missionary among them.

FATHER, ATTEND!

We feel ourselves happy, that, by the goodness of the Great Good Spirit, we are allowed to see another good day, and to see one another's faces, and that we are all well.

Father, while our heads were hanging down by the side of our fire-place, and almost discouraged to think whether we should ever see you again, we heard the sound of your feet walking on the good path we lately made; and when we lifted up our eyes we saw you coming in with a smiling countenance,

tenance, as usual, which gladdened our hearts; then we shook hands with you for joy, that you did not forget your poor children, nor the covenant of friendship which has been made between our nation and our brothers, the association to which you belong.

Father, after we got together, you delivered the talk which our good brothers sent to us by you. We are very glad that they are still holding fast the chain of friendship with us, and that their compassionate feelings still continue towards us, and towards our poor brothers in the wilderness; and also rejoice to hear that you have seen your way more clear, after you had gone through many dark and heavy clouds; that by the permission of the Great and Good Spirit, you have travelled in our path thus far, and that you go at the request of your good brothers, the Association, together with that of the Missionary Society. As our brothers told us in their talk, that you wish to go beyond our fire-place, among some of the western tribes, they hope we will favour your good intentions, and help you by our counsel and assistance.

Father, according to the desire of our brothers, we are willing to favour your good intentions, and to help you by our counsel and assistance, according to our capacity. Would our situation conveniently permit, we might some of us personally go with you to introduce you amongst our brethren of the different tribes; but since it is otherwise, we think it would be as well to send our talk, with wampum, by your Interpreter, to the tribes to which you may come, making known our acquaintance with you, and the motive of your visiting them.

Also, we think it would be well, whenever you come to a town or village of any of these tribes, in the first place you must go with your Interpreter, and see the Chief or Chiefs, call for Counsel, and give a complimentary speech, and explain your mission as plain and short as you can, and then wait for their answer: and we must remind you of one thing more, though it seems but a small thing; but knowing the dispositions of heathen nations, you must fix your mind upon it at all times while you shall be amongst them: take willingly any thing eatable laid before you; you must not manifest any slightness or indisposedness for not being dressed clean.

Father, you have already distributed to us the good word several times since your arrival here, for which we heartily thank you; and as you are about to take up your pack for a long journey, we wish you the kind protection of the Great Good Spirit, and that he may prosper your good and important undertakings. That you may be the instrument of bringing many poor Indians from darkness to marvellous light; and, in due time, return home safe to your friends and employers, giving

giving them a pleasing relation of your journey.—Farewell!

(Signed)

SACHEMS.

{ Joseph Chauquetbquet.
{ Henarick Aupaumut.

COUNSELLORS.

{ David Nesbonubuk,
{ Joseph Quinney,
{ John Quinney.

OWLS.

{ Solomon Quauquanchmutt.
{ John Wautubq'naut.

New Stockbridge,
July 28, 1800.

NORTHERN ASSOCIATION.

The NORTHERN ASSOCIATION of the Baptist Churches in the counties of Durham and Northumberland met at Newcastle upon Tyne, in May, 1799.

Tuesday Evening, 13. Brother Emery, of North Shields, began public worship at half past six o'clock; and Brother Ruston, of Wigton, preached from John viii. 24. *I said, therefore, unto you, that ye shall die in your sins; for, &c.* and concluded with prayer.

Wednesday, 14, half past ten A. M. Brother Hassel, as Moderator, opened the Association, the messengers of the churches, and many of the members and hearers of Newcastle church being present, with singing and prayer—congratulated the ministers and messengers—justified the churches in annually associating themselves together—read the letters from the churches—after which, Brother Whitfield concluded with prayer.

Half past two P. M. Mr. Browning, the Independent minister at Newcastle, opened divine worship with singing and prayer.—Mr. Hill, of Ravenstonedale, preached from John iv. 14.—and Brother Whitfield concluded with a word of exhortation, singing and prayer.

Half past six in the evening. Brother Moss opened public worship with singing and prayer.—Mr. Jones, of Durham, preached from 1 John, ii. 25. and Mr. Cook, of Ruth, from 2 Cor. iii. 18.—Brother Hassel, after giving notice of a collection for *the Northern Evangelical Society*, and making some observations on village preaching, concluded with prayer, &c.

Thursday, May 15, nine A. M. The members of the association met in the Vestry for prayer and conference.—Agreed to hold the next association at Rowley, June 11 and 12, 1800.—The Moderator concluded with prayer.

The NORTHERN ASSOCIATION of the Baptist churches met at Rowley, June 11, 1800.

Half past ten A. M. Brother Emery began public worship, with singing, reading, and prayer—and Brother Ruston preached from Mat. xvii. 4. *Lord, it is good for us to be here.* He also concluded with prayer. The congregation being dismissed, numbers continuing in the place, Brother Whitfield, as Moderator, took the chair, requested the messengers to surround the table, congratulated them upon the occasion, stated the object and general business of the association, and, after singing and prayer, read the letters, as presented from the respective churches; and the general contents being remarked, with proper observations, Brother Hassel concluded with prayer.

In the evening of the same day, Brother Emery and Brother Hassel preached at Highbesfield; the former from Heb. vii. 25. and the latter from Rom. vi. 14. Mr. Hill preached also at Stayford, from Isa. x. 26, 27.

Thursday, June 12; half past ten. Brother Hassel introduced the public worship with prayer, reading Gal. v. singing and prayer. Mr. Cook, of Ruth, preached from Isa. lxiii. 9, Brother Emery prayed; and, after singing, Mr. Hill preached from John iii. 14, 15, concluded with singing and prayer.

Half past two. Met again for the remaining business of the association. None but messengers being present, a free conversation took place upon the contents of the letters. The next association to be at Hamsterly on Monday and Tuesday in Whitsun week, 1801. The messengers to meet in the Vestry at half past two P. M. The Moderator then gave a word of exhortation, and concluded the pleasing interview with singing and prayer.

Brief Account of the Northern Evangelical Society.

This Society originated in the northern association of the Baptist churches, at Hamsterly, in May, 1798, as mentioned in the First Number of this Volume, page 86, and was formed at Parkhead, in Cumberland, as follows:

A number of Evangelical ministers met at Kirkoswold, the town nearest to Parkhead Meeting House, on August 7, 1798, where the Rev. Thomas Hassel preached at the door (a fine calm evening) to a number of people, from Acts ix. 11. *Behold he prayeth*; a serious and suitable discourse. On the day following (Aug. 8) they had public worship at Parkhead Meeting House, which being introduced by the Rev. A. Carnson, minister of the place, the Rev. John Hill preached from Psal. cxvii. 6. in which he took notice of the peace and prosperity of the church of Christ, the means conducive to which were prayer and

and preaching, and the prosperity with which such shall be honoured. After prayer and singing, the Rev. Cha. Whitfield preached from Luke xix. 41. *And when he was come near he beheld the city, and wept over it.* After a suitable introduction, the preacher considered these as tears of the purest love—of the most tender compassion, and of the sublimest eloquence; and as such,

FIRST, *The most persuasive call to repentance:* Jesus wept to see the greatest evils committed—the best of beings insulted—the kindest proposals rejected—and reasonable creatures so easily deceived, so very wretchedly insensible, and so willingly and obstinately bent upon gratifying those lusts which bring both temporal and eternal destruction upon men.

SECONDLY, *A most encouraging motive to perishing sinners to come to him, and trust in him for salvation:* For the hardness of your heart is far exceeded by the tenderness of his—the demerit of your sin by the riches of his merits—the greatness of your sin by the extent of his mercy, and the singularity of your case by the Saviour's excellence.

THIRDLY, *As a most powerful and exemplary motive to incite his people to every proper exertion for promoting the conversion and salvation of men.* The tears of Jesus teach us to consider the awful condition of unconverted sinners—the great multitudes of such amongst us—and our interest, as men and Christians, in their case urge us to go and do likewise.

Public worship concluded, the ministers adjourned their meeting to Kirkoswald, when, in a general committee, they agreed to form themselves into a Society, by the name of *The Northern Evangelical Society*, for the more general diffusion of the Gospel by itinerant preaching, in the counties of Cumberland, Durham, Northumberland, and Westmoreland.

Mr. Whitfield, as senior minister, being called to the chair, a number of suitable resolutions were entered into; and Cha. Whitfield, John Hill, Samuel Peel, Thomas Hassel, and Samuel Ruston, were appointed a Select Standing Committee for managing the affairs of the Society; Richard Fishwick, Esq. Treasurer; and the Rev. Thomas Hassel, Secretary.

This Society have held other two annual meetings, and had an itinerant employed for some time, but are now both in want of an itinerant, and of pecuniary assistance.—The friends of this Society are respectfully informed, that subscriptions and donations are received by Richard Fishwick, Esq. Newcastle upon Tyne;—the Rev. Charles Whitfield, Hamsterly, near Bishop Auckland;—Mr. Isaac Brown, Cockermouth, Cumberland;—Mr. Robert Greenhow, Kendal, Westmoreland;—Mr. George Fell, No. 9, Tavistock-street, Covent-garden; and James Neal, Esq. St. Paul's Church-yard, London.

ACCOUNT OF THE WIDOWS FUND :

APRIL 1801.

An Address to the Public for the farther Support and Encouragement of the Society for the Relief of the Necessitous Widows and Children of PROTESTANT DISSIDENTING MINISTERS.

FIRST ESTABLISHED IN 1733.

THE Managers of the Fund for the Relief of the Necessitous Widows and Children of Protestant Dissenting-Ministers deceased, being sensible that this Charity is not so much known as its great excellence and utility demand, take the liberty of soliciting the benevolence of the affluent and well disposed in its behalf; and they trust, that, to interest them in its favour, it is only necessary to state the outlines of the nature and design of the Charity.

I. This Charity was first instituted in the year 1733, and extends to the families of such Ministers of the Presbyterian, Independent, and Baptist, denominations, as, at their death, stood accepted and approved as such by the body of Ministers of the denomination to which they respectively belonged, and who died so poor as not to leave their Widows and Children a sufficient subsistence. Previous to their being relieved, the above circumstances must be attested by one Minister or more, and the Petition signed by a Member of this society.

II. Every person, subscribing five guineas or more, becomes a member of this Society for life, and has an opportunity of recommending objects whose cases he may think deserving of attention.

III. Every person, subscribing one guinea or upwards for two years, the same to be paid on or before Midsummer in such year, becomes after that time a member of this society, during the continuance of his subscription.

N. B. This rule was made at a General Meeting of the Society on the 26th of May, 1790, and the Managers trust this measure will be so generally adopted as to prove highly beneficial to the Charity. All persons, wishing to become annual Subscribers, are requested to transmit their names to the Treasurer, EBENEZER MAITLAND, Esq. Coleman-Street, London.

IV. At the first Institution of this Charity, the annual sum given to the English Widows was 5 *l.* and to the Welch Widows 3 *l.* each; but, from the liberal Contributions of the Friends to this Society, the Managers have had the pleasure of being able to increase

these sums from time to time. The annual sum now given to the English Widows is 8*l.* 8*s.* and to the Welch Widows 6*l.* 6*s.* and, considering the advanced prices of all the necessaries of life, and the peculiar situation of many of the Widows who principally depend upon this Charity for support, every friend to Humanity must rejoice that the Managers have last year been enabled to grant an extra donation of Two Guineas to each of the Widows,* and they cheerfully trust, that the liberality of the well-wishers to this benevolent Institution will put it into their power to continue the same exhibition, and even to increase it.

The number of Widows annually relieved by this useful Charity has, for some years past, been upwards of 150. †

V. The Managers are likewise empowered to give the Sum of 10*l.* each to any number of Widows, not exceeding ten in one year, who may be in want of immediate assistance, and whose Cases are peculiarly distressing and properly authenticated. The Managers may also give the sum of 10*l.* for apprenticing out any Orphan.

VI. A General Meeting of the Subscribers is held once a year, when twenty-four Managers, together with a Treasurer and Secretary, are chosen. A Sermon, recommending the useful purposes of this Society, is preached annually, in the month of April, at the Meeting-House in the Old Jewry, after which a Collection is made.

VII. The Treasurer's Accounts are audited once a year, and the same, together with a general state of the Charity, are laid before the Subscribers at their annual Meeting.

VIII. The Managers meet the first Tuesday in every month, from the month of October to the month of May both inclusive, at Baker's Coffee-House, in Exchange-Alley, London, to receive applications in behalf of Petitioners. If the petitions are approved of at two successive meetings, the Managers afford the relief prayed for.

Such are the outlines of a Charity, which, for nearly Seventy Years, has proved no less useful to individuals than salutary in its general effects; and which the Managers, therefore strongly recommend to the attention of the

* N. B. Thus an English widow has received £.10 10*s.* and a Welch widow £.8 8*s.*—And these are the sums allowed for the year 1801.

† Widows on the List of 1801,

Presbyterians	-	-	-	-	51
Independents	-	-	-	-	30
Baptists	-	-	-	-	50
Widows of Welch Ministers belonging to one or other of the above denominations	-	-	-	-	23

Public; and they flatter themselves they shall not be disappointed in the expectations they have formed, that it will meet with increased support and encouragement from those to whom Providence has given the means and the inclination to do good.—

The Sermon, which has been annually preached in London ever since the first Establishment of the Society in 1733, having greatly promoted the Interest of this Charity,—the Subscribers, at a General Meeting, May 26th, 1790, Resolved that it should be recommended to the principal Congregations in the Kingdom, to have Sermons preached occasionally in behalf of this Charity, and that a Collection should be made after such Sermons, and remitted to the Treasurer for the use of the same.

The Managers trust, that those persons who have an opportunity of so doing, will have the goodness to promote this scheme in the Congregations to which they respectively belong.

Subscriptions and other Benefactions will be thankfully received by EBENEZER MAITLAND, Esq. the Treasurer, in Coleman-Street, London; and by Mr. JOHN WEBSTER, the Secretary, in Queen-Street, Cheapside, London; from both of whom Forms of Petitions, as well as every information relative to this Charity, may be had.

The following Form is recommended to such Persons as may be inclined to bequeath Legacies to this Charity :

Item,—I give and bequeath unto the Treasurer, for the Time being, of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting-Ministers, the Sum of _____ to be applied towards supporting and carrying on the charitable purposes of the said Society.

MANAGERS FOR THE YEAR 1801.

John Raymond Barker, Esq. No. 31, Lower Grosvenor-street	Mr. William Lepard, Bartholomew- Close
Thomas Boddington, Esq. Clapton	Mr. Stephen Lowdell, Queen-street, Southwark
John Braduey, Esq. Clapham	Ebenezer Maitland, Esq. King's Arms Yard
William Esdaile, Esq. Lombard- street	Samuel Shore, Esq. Clapham
James Esdaile, Esq. Bunhill-row	Mr. James Smith, Colebrook-row, Islington
Wm. Fox, Esq. at Mr. Fox's, Fin- bury-place	Joseph Stonard, Esq. Tower-hill
Nathaniel Fenn, Esq. Botolph- lane	John Towgood, Esq. Clement's- lane
Joseph Gutteridge, Esq. Camber- well	Mr. Wm. Taylor, Newgate-street
James Gibson, Esq. Highbury-place, Islington	Mr. John Warren, Sandy's-street
Edward Jeffries, Esq. Clapham	Josiah Walley, Esq. Crutched-Friars
Thomas Jefferys, Esq. Cockspur-str.	Mr. John Webster, Queen-street, Cheapside
Mr. David Jennings, Fenchurch-str.	John Yerbury, Esq. Clapham.

OBITUARY.

ON November 10, 1800, died at Earl's-Barton, in Northamptonshire, aged 38, the Rev. John Timson, Pastor of the Baptist Church in that place. He was born at Old, a village in the above county, lying on the left of the road from Northampton to Kettering. The former part of his life was spent in ignorance and sin. He truly lived without God in the world. But the Lord, in the methods of his grace, having sought, and found him out, he became a zealous follower of the blessed Jesus. He joined the Baptist Church at Sharnbrook, in Bedfordshire, then under the pastoral care of the Rev. Mr. Gryndon. After some time he was encouraged to speak from the word of God among his Christian friends, and having made trial of his abilities, he was sent forth by the Church to preach the Gospel, wherever Providence might open a door for him. He soon was invited among a few poor people at Earl's-Barton. After a season, he entered on a course of stated ministerial services among them. His labours were blessed; the congregation increased, and sinners were converted. When he first went among them, there were not above four persons who could properly be considered as members. These increased to nearly 20, before he was settled as their Pastor. He was ordained on June 23, 1796. Having his heart impressed in a powerful measure with the importance of religion, he was active and zealous in his public work. While he maintained a warm attachment to evangelical truth, he enforced its holy and practical tendency, with all his might. The Lord continued to bless him, and at his death, after a long and heavy affliction, the Church consisted of nearly 40 members. He was buried on the 14th, and his funeral was preached, in consequence of his own request, by Mr. Sutcliff, of Olney, from 2 John 8, *Look to yourselves*. After a few introductory remarks, the Church was requested to consider the text as the last, the dying legacy of their late affectionate Pastor. It was then improved as an address to them; *first*, as individuals; they were urged to make it their study to fall in with the revealed design of God in making them his people; then, *secondly*, it was addressed to the Church in their collective capacity. They were exhorted to remember, that their connection with each other remained, though their Pastor was dead; to cherish love, peace, and unity among themselves; to be humbled under the hand of God in this providence; to be thankful they ever enjoyed their late minister; to let their future conduct shew, that they had profited by his ministry; and to be active, yet cautious in seeking after a successor. The whole was closed, by reminding all who had sat under his ministry, that they and he must meet again at the Bar of Christ, where not only the manner how he had preached, but also how they had heard, must pass under a solemn review. To such as lived and died in a state of impenitence, it would be an awful interview, seeing his faithful ministrations would rise up to their confusion: while all, who through a divine blessing, had been converted, or edified under his labours, might now rejoice in the pleasing prospect of that happy day, when they should meet never more to separate.

ORIGINAL POETRY,

MISSIONARY THANKS.

*Sung on the Thanksgiving Day, 24th April,
1800.*

The day on which the Missionaries and
their Wives joined the BAPTIST CHURCH
in Bengal.

THIS day be sacred to the LORD,
While we in grateful lays
Recite the wonders of his love,
And tune our hearts to praise.

Each individual here can say,
(And feel his bosom glow)
"Mercy and goodness from the LORD
"Have follow'd me 'till now."

But private thoughts be banish'd hence—
To-day our souls expand;
We bless our GOD for Gospel-grace
Shewn to a heathen land!

We see his Providence fulfil
What Prophets long foretold;
The growing interest of our LORD
With joy our eyes behold!

Yet let this joint request be heard,
Which we to-day present—
May we be faithful in the work
For which we're hither sent.

J. FOUNTAIN.

TO A PERSECUTING CLERGYMAN.

THOU Clergyman of British Rock,
It is reported by your flock,
That you have censur'd those
Who are the servants of the Lord,
And walk according to his word.
These, Sir, did you expose.

The judgment which you then did pass
Was without mercy, and alas!

It was as strange as new:—
Who not ordained by Bishops, preach,
And those who do at meetings teach,
Are all a damned crew.

We hope their case is not so bad,
Did not your fury drive you mad,
Your bitterness was great.
Why did you thus in anger burn?
Why did you thus your pulpit turn
Into a judgment seat?

Do you not know the time draws near,
When every preacher must appear
Before the judgment throne
Of Him, whom God did constitute
To judge the world without dispute?
Till then, let these alone.

Tho' they are not ordained or sent
By one who sits in parliament,
Or lord-like overseer;
Elders have more authority
Their ministerial gifts to try
Than any learned peer.

Those ministers whom you condemn,
And in mad wrath bespatter them,
Are honest men and true:
They have both skill to preach and pray,
And some do think they know the way
To heaven as well as you.

God's holy word, both day and night,
Is all their study and delight;
In it they meditate:
They Jesus Christ obey and serve,—
Your Popish rites dare not observe,—
They men's inventions hate.

No gown or cassock do they wear
Whene'er they publicly appear
To serve the Lord of Hosts:
When they are praying with their flocks,
They don't put on their linen frocks,
To make them look like ghosts.

They are not prone to curse and swear:
But, living always in God's fear,
His doctrine they adorn:
They don't demand a new-form'd pay
For preaching more than once a day:
Such practices they scorn.

This doctrine still they do maintain,—
All people must be born again,
Or ne'er can happy be:
Altho' to some it seems quite strange,
None can without the new birth's change
The heavenly kingdom see.

To heaven they send their fervent cries,
And pray for all their enemies,
They holy peace pursue.
They of God's truth are not ashamed:—
Now, if such men as these be damn'd,
What will become of you?

S. MEDLEY.

A CHRISTIAN SONNET.

Translated from the French of M. de Barreux.

A CONVERTED PROFLIGATE.

ALMIGHTY GOD, Lord of the earth
and skies,
Thy ways are equal, holy, just, and wise :
Goodness and mercy, to the sons of men,
Mark ev'ry moment of thy gracious reign.
Yes, Lord! thy mercy as the heavens is high;
But oh, my crimes are of no common dye!
Guilt such as mine, if such was ever known,
Leaves thee the choice of punishment alone :
Thy justice—yea, thy clemency—demands
That I should perish by thy righteous hands.
Thy will be done!—a wretch so vile as I,
Who liv'd not so, should for thy glory die.
My grief o'erwhelms me! but do Thou de-
liver

The floods of tears now gushing from mine
eyes.

Ride forth, with thunder, in thy dreadful car,
Strike,—it is time!—render me war for war.
Howe'er I may my misery deplore,
Thy righteous ire I'll perishing adore.
But—thy destroying bolts—where can they
fall?—

The blood of Jesus Christ defends me from
them all!

ODE ON WAR.

I Hate that drum's discordant found,
Parading round, and round, and round :
To thoughtless youth it pleasure yields,
And lures from cities, and from fields,
To sell their liberty for charms
Of tawdry lace, and glittering arms ;
And, when ambition's voice commands,
To march, and fight, and fall in foreign lands.

I hate that drum's discordant found,
Parading round, and round, and round :
To me it talks of ravag'd plains.
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widow's tears and orphan's moans,
And all that misery's hand bestows,
To fill the catalogue of human woes.

J. S.

INVOCATION TO PEACE.

By S. PEARCE.

SWEET Peace, return! thy wonted bliss
restore,
Bid war's insatiate scourge prevail no more ;
Sheathe the dread sword that deals destruc-
tion round,

And ev'ry ear salute with tranquil sound !
Oh ! bid oppression from each land retire,
And Britain's sons with halcyon bliss inspire ;
Remove the misery of domestic woes,
And hush the tumult of contending foes !
Let each with patriot zeal, all strife disown ;
Be one their wishes, and their motives one !
The widow's tears, her sad corroding care,
The orphan's sighs, assist this ardent pray'r :
May he on whom propitious fortune smiles,
Believe that breast which adverse fate be-
guiles !

May virtue's impulse ev'ry purpose move,
To acts of goodness, UNIVERSAL LOVE !

NOW IS THE ACCEPTED TIME.

2 Cor. vi. 2.

ALL hail! the blissful era's come!
Let songs immortal rise!
Salvation free salutes our ears,
And light divine our eyes.

The Gospel brings a sov'reign balm
To every wounded soul ;
Restores the dying man to life,
And makes the sinner whole.

What kings and prophets wish'd to see,
And waited long to prove ;
With ecstacy our souls embrace,
While we adore and love.

Behold the poor, the sick, the blind,
Have riches, health, and sight !
Where mental darkness veild the mind,
Behold celestial light !

Now destitute and starving souls,
Partake of Angels' food ;
The bread of life divinely free,
And every needful good.

While these glad tidings are reveal'd,
May sinners hear and live ;
Welcome the blessings, and with joy
To God the glory give !

G. B.

A LIST OF THE MINISTERS

WHO ARE ENGAGED TO PREACH

THE LORD'S DAY EVENING LECTURES,

AT

THE MEETING-HOUSE, IN NEW BROAD STREET,

MINISTERS.	1801	1801	1801	1802
Rev. Mr. Thorp,	April 5	July 5	October 4	Jan. 3
— Mr. Hughes,	12	12	11	10
— Mr. Gaffee,	19	19	18	17
— Mr. Booth,	26	26	25	24
— Mr. Collinson	May 3	August 2	Nov. 1	Feb. 7
— Mr. Dore,	10	9	8	14
— Mr. Townsend,	17	16	15	21
— Dr. Rippon,	24	23	22	28
— Mr. Brooksbank,	June 7	Sept. 6	Dec. 6	March 7
— Mr. Steven,	14	13	13	14
— Mr. Hutchings	21	20	20	21
— Mr. Smith, -	28	27	27	28

N. B. May 31, Aug. 30, Nov. 29, and Jan. 31, will be supplied with Ministers provided by the Managers.

* * * On the first Lord's Day in the Month Service begins at half past six, and on the other Lord's Days at six o'clock precisely.

Subscriptions for the Support of this Lecture are received by

Mr. George Hammond, Whitechapel, Treasurer;

MANAGERS.

Mr. R. Arnett, Bearbinder-line
 Mr. W. Gillman, Bank buildings
 Mr. Gouger, Newgate-street
 Mr. S. Ponder, Houndditch
 Mr. J. Warmington, Cripplegate
 Mr. T. Willats, Fore-street
 Mr. G. Bowley, Bishopsgate-str
 Mr. S. Houston, Great St. Helens
 Mr. R. W. Jupp, Carpenters-hall
 Mr. N. Phene, Moorfields
 Mr. T. Randall, City Road
 Mr. R. Westley, Cullum-street.

The Managers meet in the Vestry, for the purpose of receiving subscriptions, and to accommodate subscribers with seats, at seven o'clock on the following Tuesday evenings in each month *viz.* May 12, July 14, Sept. 15, Nov. 1801,—Jan. 12, March 16, 1802.

LETTER

TO

THE LASCARS,

BY THE LATE REV. S. PEARCE*.

LASCARS!

YOU are far from home, and in a country of strangers. Most of the Europeans whom you have been accustomed to observe, have perhaps discovered a desire for nothing but gain, or honor, or personal indulgence; but you know not all: in this strange land there are many who think of you, weep over you, and pray to the great Allah for you. Their hearts are filled with the most affectionate concern for your happiness: some have observed, and others have inquired after your manner of life; and they are grieved to find that your bodies, and the pursuits of this world, engage all your attention. They consider that you have immortal souls within you, and they send to you this paper to beseech you to consider it with seriousness. Consider that this life is the passage to another; and that while you are unconcerned about eternity, you cannot be prepared for it. You profess to believe that there is a God, who made you and all things. God has not made all things alike. Some creatures have no capacity for attaining the knowledge of God, as the beasts, birds, and fishes; and as they cannot know God nor his will, so there is no good nor evil in their doings; but *you*, who are made capable of this great attainment, *you*, who must live for ever, are accountable for all your actions. God hears every thing you say, and sees every thing you do. God knows all your thoughts, and desires, and purposes; and he will call you to an account for all at the great Day when he shall judge the world in righteousness.

Were you ever concerned to know what you must do to please God? Did you ever consider that, as he gives you your life and all its comforts, you ought therefore to praise him? that, as you are constantly dependant upon

* Mr. Pearce wrote this letter under many interruptions, and in great feebleness, towards the close of his last affliction, with a view that it might be translated. We believe this is not yet done.

him for all things, you ought to pray to him; and that as he is altogether good and holy, you ought supremely to love him and delight in him. Surely, if you have never thought upon these things before, it is now high time to begin, lest you should die in your sins, and God at last should say, concerning each of you, 'Here is a vile ungrateful Lascar, whom I made, and fed, and clothed, and preserved all the days of his life; but he never thought upon me, never praised me, never loved me. Cast him into hell for ever!'

You believe that Moses was a prophet. By him God gave his law to man in writing. That law requires all men to love God with all their heart, and to love their neighbour as they love themselves. No law could be more *just* than this; for God is infinitely good himself, and is the author of all the good in the universe: and as to men, we are all descended from one father, and therefore we all ought to love one another as brethren. Nor could any law be given, the observance of which, would so effectually *benefit* ourselves; for if we love God supremely, and one another disinterestedly, we shall all be peaceful and happy, since all the misery that exists in the world is owing to nothing else but a want of love to God and one another. And, indeed, God himself denounces the most awful vengeance on every soul of man that doeth evil, and breaketh his most good and holy law; for by the same prophet, Moses, he has declared, "Curfed is every one who continueth not in all things written in the Book of the law to do them."

Alas! alas! All men have broken this good law. We have broken it; you have broken it; and therefore we are all finners under the curse of God. And, Oh! what a dreadful thing is it for a rational, immortal being to be cursed by the blessed God, and cursed for ever.

What then will you do to be saved? How will you escape the damnation of hell? Can you pay the debt you have contracted? Can you blot out the remembrance of your sins from the mind of God? Can you evade his search, flee from his vengeance, induce a change in his purposes, or defy his power? As well might you attempt to drain the ocean or displace the stars.

What then will you do? O, dear Lascars! we send you glad tidings of great joy. The God whom we have offended, hath taken pity on us, and in his love and mercy,

cy, has raised up an all-sufficient Saviour; a Saviour fit for us, and fit for you; able to save us both to the uttermost; to restore us to the enjoyment of God, from whom we have wandered, to fill us with a sense of his love in life, to comfort us when we are sinking in death, and to raise us to the enjoyment of immortal blessedness.

In communicating these glad tidings to you, we do not deceive you with the words of man's invention; we have the authority of the great God himself for what we say; and the experience of our own hearts assures us of its truth. Once indeed we were all like you, ignorant of our guilty and dangerous state. We thought only about being happy in this world; but the more we strove to be so, the more wretched we became; till at length, it pleased God to teach us the danger of dying as we were, and the folly of delaying, for a single moment, to search if salvation might be obtained. Our hearts were filled with fear, and we put the same question to ourselves which we have now put to you—What must we do to be saved? Then we fell down before God, and confessed that we were rebellious sinners, who had deserved his everlasting anger; and that if he punished us for ever, he would do us no wrong. We earnestly entreated him for mercy, and besought him to shew to us some way of salvation. Behold he was graciously entreated of us; he sent his word, and healed us; he made known to us the way of peace; and, dispelling fear from our hearts, filled them with consolation and joy.

Now, no sooner did we taste these inestimable blessings, than, such was their nature, they begot in us the most earnest longings that every poor sinner in the world might be made as happy as ourselves.

We saw the world lying in wickedness; the far greater part of mankind living like brutes, thoughtless of themselves and of God. Among these, dear Lascars, we beheld you. God, who had mercy on us, moved us to pity your unhappy state; and in sincere affection to tell you the way to be happy here, and for ever.

Hear, then, Lascars! the heavenly message. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. This great Gift of God to us, and for us, is Jesus Christ. You perhaps have been taught; that this Jesus was only a prophet, like Moses, and could do no more for you; but you have been misled. The Jewish

prophets who came before him, most plainly foretold that he was to be a divine Saviour; and his Disciples, who were taught from his own lips, went about the world, declaring that they had found him, of whom Moses in the law and the prophets had written, even Jesus of Nazareth, who they affirmed, as to his natural descent, came from the stock of Abraham, but who was also God over all, blessed for ever: and all who heartily received their report, found, as we also have, deliverance, and peace, and joy, by believing on his name.

You allow that Jesus was God's prophet: now he said that he and the Father were one; so that they who honoured the Son did honour the Father also: but the prophets of God do not lie, and therefore we adore him as the Son of God.

This blessed Saviour, for the great love that he bore to us poor sinners, from before the foundation of the world, at length clothed himself in our nature, and became bone of our bone and flesh of our flesh; for he was born of a virgin, in whose womb he was formed by the power of God; on which account he was free from all sin in his nature; and when he grew up to manhood, although many who were his enemies, because he preached so faithfully against their wicked practices, continually watched him to find some evil, of which they might accuse him; yet they could find none. For the first thirty years of his life, he lived mostly in obscurity; but at length he made a more public appearance. Twice did the holy Father give notice of his dignity, by proclaiming from heaven, This is my beloved Son, in whom I am well pleased, hear ye him. Then he went forth in his omnipotent goodness. He raised men to life from death and the grave, and daily employed himself in healing all manner of sickness and diseases among the people, without a single failure. This he did in the sight of all ranks of men, for three years together; and when the fame of his miracles drew the people around him, his heart being filled with compassion and tender love to them he faithfully told them of their sins, seriously warned them of their danger, exhorted them to repent, and affectionately invited them to come to him for salvation, promising them the remission of their sins, and the gift of everlasting life.

But the remission of our sins cost him most grievous sufferings;

sufferings; for nothing besides his precious blood was sufficient for our redemption: yet so much was his heart set upon our salvation, that he was content to undergo the severest torments, and to die the most shameful and cruel death, rather than we should be lost for ever.

This, Lascars, this is the blessed news! These are the glad tidings of great joy which must be preached to all people, and which the God of heaven, by our means, now sends to you. Jesus was crucified for us. He died that we may live; he suffered that we may be happy.

Behold, here, the mystery of his incarnation; and learn why God was manifested in the flesh. Had he not put on our nature, how could he have suffered in our place? And if he had not been divine, of what more value would his blood have been than the blood of one of us, or one of you?

But now we cannot doubt of the efficacy of his sufferings, who was at once the Son of God and the Son of Man. And who can but admire and adore the grace of our Lord Jesus Christ, that he should endure such agonies for us?

Jesus shed his blood for Jews, and there were thousands of the posterity of Abraham, who believed in his name, and loved him till they died. Jesus died for Gentiles too. He died for us, and since we knew his love, our hearts have been drawn to love him in return. Jesus died for Lascars! Jesus suffered unnumbered tortures for Lascars! O Lascars, have you no love to Jesus? Long indeed you have remained ignorant of our dear Saviour; but now God has made sailors of you, and sent you to England, that you might no longer be unacquainted with Jesus. O, how great the privilege that you hear his blessed name, and are taught the truths of his great salvation before you die. Lascars! receive into your hearts this word of life; give thanks to God that you are not suffered to perish for want of a Saviour. Put your trust in the Almighty Jesus, and yield yourselves to him as living sacrifices; then shall you have the witness in yourselves that he is the Son of God; for you will find such peace, such joy, such delight in God, such desires after purity; such love to our Saviour and to all who love him too, of every country and of every colour, as will assure your hearts more strongly, by the force of arguments, that the religion of J-

from heaven, and that it leads thither every soul who sincerely embraces it.

Consider, dear Lascars! this Jesus, though he died, yet he arose again to life on the third day, after which he ascended up into heaven, to dwell with his Father, and to govern the world, until he shall come the second time to judge all men, and fix their states for ever; when it will be found, that those who have believed on him, and owned him before men, shall be eternally saved; but those who persist in disbelieving on his name, shall be everlastingly condemned.

Lascars! believe in the Lord Jesus Christ, and ye shall be saved!

DEATH OF THE AMIABLE MISS E— M—.

A Letter to a Lady in London on the Death of a Friend
in the Country,

BY THE REV. J. FAWCETT, A. M.

And now affectionately addressed to Young People.

DEAR MADAM,

AS you request me to give you some account of the death of Miss E... M... the following particulars I hope will not be unacceptable.

Before it pleased God to engage her attention to the great concerns of a future state, she was in some danger of being too much captivated with the fascinating splendour of gay and polite life. The death of a relation was the mean, in the hand of the Almighty, of leading her to see, in a just light, the vanity of the world. This event produced such sensations and reflections in her mind, as had the most salutary tendency. She began to be apprehensive, from the precarious state of her health, that she had no reason to expect a long continuance here. Death at that time appeared to her with a most dreadful aspect, because she knew herself to be a sinner, and not in a state of reconciliation for her friendship with God.

and the pardon of sin, the sanctification of her nature, and the preparation suited to the heavenly world, she was fully aware that these were necessary to future happiness. For many youthful follies she stood self-condemned, and did not make known her inward inquietudes

to any one, she had, for some time, sore conflicts in her own breast. She sought relief from God only, pouring out her requests before his throne for that mercy which is never denied to those who sincerely ask it, in the name of Jesus. He who hath said, "I love them that love me, and those that seek me early shall find me," was pleased to manifest himself to her, in so gracious a manner, as at once to remove her disquieting fears, and establish her mind in hope and tranquillity.---Looking one day into that small volume, entitled, 'A golden Treasury for the Children of God,' the meditation designed for April 7, page 127, engaged her particular attention. The portions of the divine word there inserted, she found, as she told me, exactly suited to her case. Her own sentiments were expressed in the following petitions; "Have mercy upon me, O Lord, for I am weak; strengthen me with strength in my soul." The divine answer was made good to her, and afforded the relief she needed; "My grace is sufficient for thee; for my strength is made perfect through weakness. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." She was then enabled to say, with humble confidence, 'I am weak indeed, but Christ is strong; I am poor, but he is rich; I am sick, but he is the Physician; I am a sinner, but he is the Saviour of sinners. I find in him every thing answerable to my needs.' His atoning sacrifice gave relief to her wounded conscience, and joy to her desponding heart. Renouncing all confidence in the flesh, from this period, looked for all her salvation from the Redeemer's cross. The following plain verses, she said, expressed the language of her heart:

Thou God of all grace, whom angels adore,
My crimes I confess, and mercy implore;
Let guilt be removed, and now let me be,
In Christ the Beloved, accepted with thee.

He yielded to death the lost to redeem,
And they are through faith made righteous in him;
Renew'd by his Spirit, and wash'd in his blood,
They rise to inherit the kingdom of God.

Lord, why should I doubt? thy mercy is free;
And none are cast out who come unto thee.
Thy glorious salvation I languish to know;
From all condemnation deliver me now.

Expos'd to thy wrath I own I have been,
Deserving of death because of my sin;

Yet Jesus, the Saviour of sinners, has dy'd ;
And all do find favour who in him confide.

I hope in thy word, thy promise of grace,
Then grant me, O Lord, the smiles of thy face ;
On Jesue relying, thy grace I implore,
And living or dying, I ask for no more,

When her disorder began to prevail, she earnestly requested me to visit her as often as my other concerns would permit. I soon found her intelligent and conversable upon divine subjects, far beyond what I expected. Her conceptions of the way of salvation were clear, her faith in the Redeemer steady, and her hope lively. Flattering expectations were sometimes raised respecting her recovery. The ablest physicians attended her, and every method was adopted in order to restore her debilitated frame ; but though she was often relieved, and the threatening symptoms checked for a season, yet, to the great distress of her affectionate parents, she visibly declined in strength, and wasted away by slow degrees.

When a minister is called to visit the afflicted, he often finds himself under great embarrassment. To discourse with them concerning death, and the necessity of being prepared for that awful event, is thought harsh and severe. He that would deal faithfully with them, and admonish them of their danger, needs not expect to be often invited. But this was far, very far from being the case with our young Friend. She knew herself to be in dying circumstances, and had no wish to be told that there was hope of her recovery. Though her expectations of a temporal kind were considerable, she freely relinquished them all, and became not only indifferent to all earthly things, but actually dead to them. She might well say,

'Tis finish'd now—the great deciding part,
The world's subdu'd, and Heaven has all my heart.

When she saw her affectionate mother weeping by her, she always endeavoured to comfort her by such words as these, 'Mamma, do not weep for me, I am quite happy ; I have no wish to live ; if I might have life by wishing for it, I should rather chuse to die, and go to my Redeemer.' Such entire victory over the world, in one of her years, and circumstanced as she was, is very uncommon, and can only

only be the effect of that faith which overcometh the world, as it is the substance of things hoped for, the evidence of things not seen.

When I read to her some select portion of the divine word, she listened with the most ardent attention, and often signified how comforting and supporting it was to her mind. Though her weakness and pain increased from week to week, she never seemed to be weary of religious exercises. Her request, when I left her, generally was, 'Come again soon,' or, 'When will you favour me with another visit?' When prevented by other engagements from attending her at the time she expected me, I sometimes transmitted to her a few hasty lines, which I knew to be expressive of the sentiments of her mind. These she presently committed to memory, and adopted as her own. Permit, me, Madam, to present you with a few of them.

Faith views the great Redeemer's blood

A sacrifice for sin,

That sinners, reconcil'd to God,

Might live a life divine.

Faith glories only in his cross,

And nought would know beside;

What was my gain I count but loss,

For Jesus crucify'd.

My foes he vanquish'd on the tree:

Faith now can joyful sing,

—“O grave, where is thy victory?

O death, where is thy sting?”

Let death dissolve this mortal frame,

The dust return to dust;

Jesus, in thy almighty name

My soul doth humbly trust.

Faith looks beyond the darksome tomb,

To realms of endless day,

And cries, 'Lord Jesus, quickly come,

And fetch my soul away !'

THOU Sovereign of my heart,

On whom my hopes depend,

Assure my conscience that thou art

My everlasting Friend.

Low at thy feet I lie

Oppress'd with sin and grief:

Look on me with a pitying eye,

And grant my soul relief.

Where else can sinners go
 But to thy gracious throne?
 No other help or hope I know,
 But in the Lord alone.

A wand'rer I have been
 In folly's crooked ways;
 Cleanse my polluted soul from sin,
 Through thy unbounded grace.

My follies I confess;
 Before thy feet I fall;
 Be thou my strength, my righteousness,
 My portion, and my all.

Eternal life is thine;
 That life to me impart;
 With light, and peace, and joy divine,
 Fill my desponding heart.

Then patient I can lie
 Beneath affliction's load,
 Waiting till thou shalt bid me die,
 And leave this dark abode.

For thou wilt surely come
 To set my spirit free,
 And take me to my heav'nly home,
 That I may dwell with thee.

THE RESIGNATION.

MY times, O God, are in thy hand;
 My soul submissive lies,
 Waiting for thy divine command
 To call me to the skies.

The regions of eternal peace
 'Ere long I hope to see;
 Sign, gracious Lord, my sweet release,
 And take me home to thee.

Why should I be of death afraid,
 If thou art with me there?
 Though I walk through its darkest shade,
 I will not yield to fear.

Supported by thy sov'reign love,
 And clasp'd in thine embrace,
 My willing soul would mount above
 To see thy blissful face.

Yet if thy gracious will ordain
 My stay on earth a while,
 Dear Lord, my fainting heart sustain,
 And cheer me with thy smile.

If thou my soul with lively faith,
 And heav'nly comfort fill,
 In pain or sickness, life or death,
 I'll welcome all thy will.

All the vain hopes of earthly bliss
 I cheerfully resign,
 Since God himself my portion is,
 And shall be ever mine.

My friends and relatives below,
 Ye objects of my love,
 I bid a short farewell to you,
 For we shall meet above.

LONGING FOR DISMISSION.

IN thy dear name alone I trust,
 My Saviour and my God;
 Thy righteousness is all my boast,
 And thy most precious blood.

Didst thou not leave thy blest abode
 To suffer, bleed, and die?
 And rising mark the happy road
 Which leads to realms on high?

To thee my ardent wishes rise;
 O take me to thy breast!
 I long to meet thee in the skies,
 And claim the promis'd rest

My strength declines, my spirits droop,
 Support me by thy pow'r;
 Thou art my everlasting hope,
 My refuge and my tow'r.

I long to see thy blissful face,
 And bow before thy throne,
 Where glory beams with brightest rays,
 To mortal eyes unknown.

With heav'nly prospects full in sight
 And dead to all below,
 I wait thy signal for my flight
 From all these scenes of woe.

I bid adieu to mortal things,
 To mortal joys and cares;
 Bear me, blest Angels, on your wings,
 Beyond the shining stars.

I'll gladly quit this dusky sphere
 To reach the heavenly plains;
 My treasure and my heart are there,
 There my Redeemer reigns.

There pain and sickness never come;
 There tears are wip'd away;
 Youth triumphs in immortal bloom,
 And pleasures ne'er decay.

My last visit to her was on Sunday evening, Sep. 22. I found her extremely ill, but supported amidst her agonies by a lively hope of celestial felicity, and full of heavenly comfort. A mortal coldness had already began to seize her emaciated hand. I told her, her warfare was nearly accomplished; she replied, with the sweetest composure, 'I hope it is.' She wished me once more to assist her devotions, and particularly to pray for her release; I endeavoured to do so, in a few short petitions, commending her soul to the hands of her Redeemer, whom having not seen, she loved; in which she appeared to join in the most fervent manner. After having suggested a few consolatory hints, with a view to confirm her faith in the last conflict, I took my leave, not expecting to see her again till we should meet in the world of spirits. Her cough was incessantly troublesome; her pain, in every part, very great; and her weakness not to be described.

Soon after I left her, she desired to be moved, and feeling the springs of life begin to fail, she said to her attendants 'It is now over,' or words to that purpose. She appeared to be perfectly sensible, calm, and composed, to the last; often saying as long as she could be heard to speak, 'Come, Lord Jesus!' At half past nine, she breathed out her happy spirit into the bosom of him who had long marked her for his own.

She in a sacred calm resigned her breath;
 And, as her eyelid's clos'd, she smil'd in death.

The sight of her corpse brought to remembrance the words of Dr. Young, on a like occasion,

'Lovely in death the beauteous ruin lay.'

Though she was much endeared to her friends, yet they could not but desire to see the time of her release.— Her sufferings were great, and long-continued; but never did I see, in a young person (for she was but just turned of fifteen) such a pattern of sweet resignation, of dignified patience, of noble fortitude, and of entire deadness to every thing below. Her heart and her hopes were above. Death was not to her the object of dread, but of desire. She settled every little circumstance of a temporal nature

nature, in the prospect of her end, with the utmost composure, and talked of dying as of going some pleasant journey. 'What, my dear Miss,' said one of her attendants, 'are you not afraid of the pains of death?' She assured her, that she felt no terror in that respect, for her merciful Saviour was able to support her. She often said, under her sharpest pains, 'I am very happy; I would not change situations with any one living.' The little stock of money she had in her possession, she divided into small sums, and sent them to the most needy and deserving objects she could remember.

Her parents, Madam, as you will suppose, are in great trouble. This to them is breach upon breach, as it is not long since they parted with their oldest daughter in much the same way. But I hope they will be enabled to consider, that it is the Lord's doing, who has but taken what he first gave. If they are bereaved of their amiable children, they have enjoyed them as long as God intended they should; and though the parting stroke is painful, they have this ground of solid consolation in both instances, their dear offspring have obtained the object which they both earnestly desired; for, before they left the world, they longed to depart, and to be with Christ. They were both the comfort and joy of their parents while living, but they are now gone to the arms of their heavenly Father. They both languished long between life and death, a circumstance which serves to reconcile the most affectionate relatives to the closing scene.

I will freely own, Madam, that my heart is deeply affected on the present occasion. It is some relief to relate these circumstances to you. I am assured of your sympathy; for you have a mind susceptible of tender feelings. But our sorrow is, on these occasions, mingled with joy. It is said, when *Barnabas* came to *Antioch*, and had seen the grace of God in the converts there, he was glad. I must acknowledge, that I never saw the grace of God more evidently manifested, in its blessed influence, than in these two amiable children.

How happy are those that die in the faith of Jesus! What sacred peace, what divine transports, what emotions of love, of joy, and of confidence, do they then experience? As the outward man perishes, the inward man gains strength and vigour. The bed of death dignifies the believer, and renders him an object worthy the notice of men and angels. It is there that he appears victorious

over

over the world. He is in the world without taking a part in its concerns. He is in the body, without being attached to it. He rejoices in hope of the glory of God. He walks with tranquillity, through the valley of the shadow of death. He fears no evil amidst all the objects of dread; for his God is with him, and supports him in his final hour. His faith penetrates through the clouds of mortality which yet surround him. He looks within the veil, and beholds his gracious Redeemer ready to receive him. He sees the eternal inheritance for which he has so often sighed; the heavenly home where he longs to be. He has in prospect the city of the living God, filled with the glory of his presence, where holy souls enjoy those unspeakable pleasures which the Almighty has prepared for them that love him. He considers himself as on the borders of the heavenly land, the inheritance of the saints in light, the dwelling-place of the righteous, with whom he hopes shortly to unite, in singing the song of Moses, and of the Lamb, for ever and ever. He hears the voice of his Beloved saying unto him, 'The hour is approaching, when thou shalt quit the world, where thou hast been a stranger and a pilgrim. The time of trial and of tribulation with thee is nearly finished. The bonds of mortality shall quickly be broken, and thou shalt be received to the bosom of thy Redeemer. The celestial gates are open for thee. The church of the first-born waits to welcome thee home. Thy mortal frame, which thou must leave for a while, shall shortly follow thee. Though it return to dust, it shall be raised again immortal and glorious.'

Under impressions excited on the late solemn occasion, impressions which I hope no length of time will efface, I subscribe myself,

Dear Madam,

Your affectionate Friend,

And obedient Servant,

J. F.

ELEGY.

'TIS finish'd—the conflict is past,
The heav'n-born spirit is fled;
Her wish is accomplish'd at last;
Eliza now ranks with the dead.

The months of affliction are o'er,
The days and the nights of distress,

We see her in anguish no more;
 She has gained her happy release.
 She waited her Saviour's kind will,
 With patience and meekness divine,
 Then welcoming death: with a smile,
 Did gladly her spirit resign.
 No sickness, or sorrow, or pain,
 Shall ever disquiet her now;
 For death to Eliza was gain,
 Since Christ was her life when below.
 He gathers his lambs with his arm
 And calleth them home to his breast,
 No danger is there to alarm,
 No envious foe to molest.
 Her soul has now taken its flight,
 To mansions of glory above,
 To mingle with angels of light
 And dwell in the kingdom of love.
 The scenes of distress which are past,
 Then let us remember no more;
 Eliza is sweetly releas'd,
 And all her affliction is o'er.
 The victory now is obtain'd;
 She's gone her dear Saviour to see;
 Her wishes she fully has gain'd,
 She's now where she longed to be.
 The coffin, the shroud, and the grave,
 To her were no objects of dread;
 On Him, who is mighty to save,
 Her soul was with confidence stay'd.
 Her corpse in the sepulchre lies,
 With Harriet her sister interr'd;
 When Jesus appears in the skies,
 He'll raise them to life by his word.
 The tomb shall its treasure resign:
 When once the grand signal is giv'n,
 The Sisters in glory shall shine
 As bright as the angels in heav'n.
 Then let us forbear to complain,
 That they are remov'd from our sight;
 We hope we shall see them again,
 With new and redoubled delight.
 In faith, expectation, and love,
 We'll wait till our warfare be o'er,
 Then join with the blessed above,
 Where parting is dreaded no more.

RECORDS

OF

THE TRANSACTIONS OF THE CHURCH OF CHRIST

UNDER THE CARE OF

THE REV. MR. JOSEPH CARYL,

AND SINCE OF

THE REV. DR. JOHN OWEN; MR. DAVID CLARKSON;

MR. ISAAC LOEFTS; DR. ISAAC CHAUNCEY;

DR. ISAAC WATTS; &c. &c.

The Names of all the Members under the Pastoral Care of Dr. JOHN OWEN, and of those *late* under the Care of Mr. JOSEPH CARYL, at the time of their Coalescing,—
June 5, 1673.

Lord Charles Fleetwood	died Oct. 4, 1692
Sir John Hartopp	died April 1, 1722
Mr. Smith Fleetwood	died Feb. 1708-9
Mrs. Fleetwood	died Jan. 10, 1680
Lady Hartopp	dead Nov. 11, 1711
Will. Steele, Serjeant at Law	died Oct. 2, 1680
Mrs. Steele,	died Mar. 5, 1691
Mr. Robert Mascall	dismissed 1688
Coll. John Desborough	died Sept. 10, 1680
Dr. Will. Staines	died Feb. 11, 1679
Mr. Richard King	died Oct. 14, 1677
Mrs. King	dismissed 1689
Col. Berry	died May 9, 1691
Mrs. Berry	died 10ber 9, 1681
Col. Ellistone	dead 1683
Mrs. Ann Crisp	dismissed 1689
Mrs. Rebeka King	dismissed 1689
Mr. Thomas Doyly	died Mar. 28, 1675
Mrs. Doyly (Mrs. Owen*) July 5, 1677	dead
Mrs. Ursula Doyly, his sister,	died April 28, 1691
Mrs. Polhill	died Dec. 21, 1684
Mrs. Bendish,	
Capt. Loyd,	died April 13, 1682
Mr. Goddard,	died June 2, 1675
Mr. Melhuish,	gone into the country
Mr. Sam. Stratton,	dismissed Feb. 1689
Mrs. Loyd,	died July 1673
Mr. Nichols,	died April 8, 1687
Mrs. Nichols	died July 7, 1696

* Probably her maiden name was Doyly.

Mary Paitey,
 Mrs. Susan, Lord Fleetwood's servant, died April 3, 1688
 Mary Perrium (now Mrs. Stevenson) died Feb. 1709, 10
 Martha Hewitt, (alias Bedford) gone to Coventry
 Mrs. Owen, (the Doctor's wife) died Jan. 28, 1676
 Mrs. Sumers,

Mr. William Viner, (Ruling Elder) died Jan. 10, 1677
 Mrs. Viner, (his wife) died Nov. 22, 1674
 Mr. William Bearman,
 Mr. John Gold died Aug. 22, 1679
 Mrs. Gold departed 1689
 James Hayes, Esq. died June 7, 1688
 Mr. Robert Newman, died Jan. 29, 1682
 Mrs. Susan Newman, died Jan. 18, 1691
 Mr. Thomas Roffe, died Dec. 17, 1676
 Mrs. Roffe, died 10ber 18, 1690
 Mr. John Brett, died Jan. 10, 1685
 Mrs. Brett, died Jan. 1, 1676
 Mr. Robert Blackburne, died June 9, 1701
 Mrs. Blackburne, died March 12, 1693
 Mr. William Daniell, died June 7, 1678
 Mrs. Daniell, died June 28, 1681
 Mr. John Coldham,
 Mrs. Coldham, dismissed Aug. 9, 1693
 Mr. Samuel Shute,
 Mrs. Ann Shute (alias Pickards)
 Mr. Benjamin Shute, died June 26, 1681
 Mrs. Mary Shute,
 Mr. John Child, died Oct. 1, 1686
 Mrs. Ann Child,
 Mr. Thomas Pickard,
 Mrs. Mary Pickard, died May, 1684
 Mr. William Pickard,
 Mr. Thomas Powell,
 Mrs. Winifred Powell, dead Feb. 1708, 9
 Mr. Thomas Rolfe, died Dec. 11, 1684
 Mr. John Meriton, died Oct. 22, 1682
 Mr. William Wavell, died April 11, 1688
 Mrs. Wavell, died 8ber 25, 1696
 Mr. John Upsher, died Jan. 1682
 Mr. William Seaman, died 1700
 Mrs. Seaman, died 10ber 1682

Mr. Jacob Foster,	died 7ber 18, 1694
Mrs. Foster,	died 7ber, 1694
Mr. Samuel Cooper,	died March 27, 1679
Mr. Joseph Watts,	
Mr. Henry Worster,	died April 26, 1682
Mrs. Worster,	departed 1689
Mr. Richard Davies,	died April 24, 1680
Mr. Robert Davies,	died June 26, 1696
Mr. Zephany Hilson,	dead . . . 1695
Mrs. Hilson,	
Mr. Robert Martin,	
Mr. James Oakes	died Aug. 15, 1690
Mr. William Bowers, ¹	died March, 1701
Mr. Anthony Light,	died June 19, 1686
Mr. Joshua Lashen,	died May 10, 1687
Mr. John Lane,	died June 11, 1678
Mrs. Lane,	died April 1, 1684
Mr. William Player,	died 8ber 19, 1693
Mrs. Player,	died Jan. 22, 1688
Mr. Nath. Denham,	died March 17, 1689
Mr. Edward Beacon,	died July 30, 1679
Mrs. Ann Beacon,	gone to Norwich
Mr. Andrew Gill,	
Mr. Caleb Hooke,	dismissed April, 1690
Mrs. Hooke,	died Jan. 1702-3
Mr. William Elles,	dismissed 1689
Mr. Peter Coffens,	died Feb. 20, 1682
Mr. Caleb May,	died 10ber 11, 1694
Mr. John Tucker,	died Aug. 2, 1674
Mrs. Tucker,	died April 26, 1687
Mr. Smith,	died June 1690
Mr. Francis Marshall,	died Jan. 1, 1676
Mr. Edward Allin	
Mr. William Harris,	died Aug. 15, 1684
Mr. William Addis,	
John Osmonton,	died Feb. 9, 1690
Mr. Nahum Crossly,	
Mrs. Carter,	died March 6, 1693
Henry Cock,	died Oct. 16, 1678
Katharine Cock,	died June 18, 1674
John Allin,	died Jan. 30, 1688
Mrs. Allin,	
Mr. Phrip,	departed into the West
Lady Vere Wilkinson,	
Mrs. Ash,	

Mrs. Mary Foster,	dismissed	1689
Mrs. Rye,	died Sept. 25,	1678
Mrs. Katharine Waters, (alias Viner)	died March	1684
Mrs. Eliz. Green, senior,	died May 8,	1676
Mrs. Ann Vyner,	died April 14,	1685
Mrs. Green, junior	died March	1691
Mrs. Mary Bellamy, (withdrawn)	departed	1689
Mrs. Frances Addis	dismissed	1689
Mrs. Mary Hurlock, (alias Stiffe)	died Aug. 8,	1680
Mrs. Hannah Bartrum	died June 24,	1684
Mrs. Green	died Dec. 25,	1679
Mrs. Rebeka Dicas	departed	1689
Mrs. Partridge		
Mrs. Hannah Ruck	died Oct. 2,	1679
Mrs. Sarah Abnie, (Lady Abney)		
Mrs. Sarah Powell, (alias Lady Tompson)		
Mrs. Dorothy Gattan	died	1702
Mrs. Wintrop	dead	1683
Mrs. Katharine Bellamy		
Mrs. Jeanes	departed	1689
Mrs. Baldwin	died	1686
Mrs. Rowcliffe	dismissed 9 ber	1689
Mrs. Hatley	dead	1689
Mrs. Clarke	died July 17,	1678
Mrs. Beufoy	died Aug. 11,	1674
Mrs. Nobs	died 9 ber	1697
Mrs. Moxall		
Mrs. Anne Johnson	died March 28,	1688
Mrs. Frances Lasher, (alias Smith)	died Aug. 6,	1696
Mrs. Sarah Heckford, (alias Charleton)		
Mrs. Mary Brag		
Mrs. Mary More	died Sep. 30,	1678
Mrs. Phillips	died 10 ber 26,	1690
Mrs. Gaines	dead	1683
Mrs. Rebeka White	died Oct.	1688
Mrs. Reaman	died Jan. 4,	1673
Mrs. Rickards	died Jan. 21,	1690
Mrs. Broadway	died Feb. 5,	1691
Mrs. Hulburt, senior	died 7 ber 29,	1678
Mrs. Elizabeth Tyler		
Mrs. Hudson	died Dec. 22,	1676
Mrs. Mason	died June 28,	1679
Elizabeth Harvey	died 10 ber 25,	1689
Mrs. Rebeka Stot, (a nurse)	died Sept.	1673
Dorcas Rickards	died Aug. 8,	1675

Mrs. Hannah Goslin, (a nurse)	. died Nov. 1, 1682
Margaret Kidderminster
Mrs Blackbird died March 14, 1677
Mrs. Sarah Allin died 10 ber 31, 1694
Ann Butlin died Jan. 13, 1678
Margaret Vyolet died 9 ber 5, 1686
Nurse Seawell died Feb. 4, 1686
Mrs. Elizabeth Collyer, (wife to)	died Jan. 1, 1694
Mr. Nath. Collyer, Deacon dead 1699
Mr. John Gerrard, Deacon

EXTRACT from a Piece of the famous Rev. THOMAS GRANTHAM, a General Baptist, 1689.

“Of the Manner of Marriages among the Baptized Believers.”

“WE are not against, but for, the public solemnization of Marriage according to the law of the land, save that there are some ceremonies used therein which we cannot comply with. And because some of the Priests will not marry us at all, and others will not do it, unless we conform to all the ceremonies required in the service-book; this puts us upon a necessity to have it done without them, and the manner thus:

“The parties to be married being qualified for that state of life, according to the law of God, and the law of the land, as to the degrees, &c. therein limited, they call together a competent number of their relations and friends; and, having usually some of our ministry present with them, the parties concerned declare their contract formerly made between themselves, and the advice of their friends, if occasion require it; and then taking each other by the hand, declare, “That they from that day forward, during their natural lives together, do enter into the state of marriage, using the words of marriage in the service-book, acknowledging the words to be very fit for that purpose. And then a writing is signed by the parties married, to keep in memory the contract and covenant of their marriage, to this effect:

“These are to testify to all men, that we A. B. of, &c. and C. D. of, &c. have, the day of the date hereof, entered into the covenant and state of marriage, according to a solemn contract heretofore made between ourselves, and with the consent of such as are concerned, in order thereunto: and we do now, in the presence of Almighty
God

God, and the witnesses hereafter named, ratify the said contract and covenant act of marriage, this day verbally made; in both which we do, in the fear of God, mutually and solemnly, and for our parts respectively, promise, in the strength of God to live together in the state of marriage, according to God's ordinance, from this day forward, to love each other as husband and wife, and faithfully to perform all the duties to which we are bound by God's law, and the good laws of the land in that case provided, till the Lord by death shall separate us. In testimony whereof we have hereunto set our hands, the day of, &c.

“*Then is annexed a Certificate of the witnesses, thus—* We whose names are subscribed, do testify, that the above-said A. B. and C. D. the day and year above-said, did mutually take each other into the state of marriage, acknowledging the contract and covenant, and ratifying the same by word, and by the subscription thereof, as above-said. In witness whereof, we do hereunto set our hands the day and year above-said.

“After these things, some suitable counsel or instruction is given to the parties, and then prayer is made to God for his blessing upon the parties married, &c.”

Extract from a Register of Marriages,

IN DR. RIPPON'S CHURCH BOOK.

“Benjamin Keach and Susanna Partridge, his wife, were married the two and twentieth of April, 1672, by Mr. Hansard Knollis,” —[Mr. H. Knollis was then pastor of the Baptist church, which till of late met at Cripplegate.]

“Thomas Stinton and Elizabeth Keach his wife, were married the 29th of May, 1690, by Mr. George Barrett, Rotherhithe parish.”

“Thomas Burch, of the parish of Mary Magdalene, Bermondsey, and Elizabeth Sornell, of the same parish, were married on the 26th of July, 1694, in the parish of Olave's, Southwark, by Mr. Benjamin Keach.”

“James Stockwell, of the parish of Stepney, and Catherine Hefcor, of the same parish, were married on the 3d day of September, 1694, in the Meeting-house on Horselydown, in St. Olave's, Southwark, by Benjamin Keach.” —[Mr. Benjamin Keach, it is generally known, was Pastor of that Church, which now meets in Carter-lane, Southwark.]

“ Benjamin Stinton and Susanna Keach were married the fifth of October, anno 1669, in the meeting-house, in Devonshire-square, by Mr. Rich. Adams.”

“ Peter Carter and Rachel Keach were married the first of January, anno 1699-1700, in the meeting-house at Horelydown, in the parish of St. Olave’s, Southwark, by Richard Adams.”—[Mr. Richard Adams was successor of the eminent Mr. Kiffin, in the pastoral office of the Baptist Church near Devonshire-square.]

QUAKERS’ ATTENTION TO THE INDIANS IN NORTH AMERICA.

THE people called Quakers, with a benevolence, which is worthy of praise and imitation, have taken into consideration the growing distresses of the Indians.

“ A report on the subject of the Indian natives, was made to the Yearly Meeting in America, on the 2d of October, 1795, and then read, considered, and adopted. On the next day it was again read, and a committee of twenty-nine were appointed to receive and appropriate such monies as may be raised towards effecting the beneficial, pious purposes held up to view in said report.

At a Meeting of the said Committee in Philadelphia, on the 3d of the 11th month, 1795, the following Epistle was directed to the Quarterly and Monthly Meetings belonging to the said Yearly Meeting.

The Committee appointed by the Yearly Meeting to attend to the growing concern for the welfare of our Indian brethren, have seriously considered the important trust devolved upon them, the prosecution of which will evidently require prudence, patience, and perseverance; its ultimate object, under the Divine blessing being no less than the temporal and spiritual welfare of some thousands of our fellow men, and their posterity.

Difficulties, however, should not discourage us from the exercise of our Christian duty toward these people, when we call to mind that they were the original inhabitants of this land, and that they kindly received and made room for our forefathers, when *they* were strangers in it; especially as *we* are settled upon the sea coasts, and parts adjacent, enjoying, through the bounty of Providence, an abundance of temporal blessings, where *they* once lived in ease and plenty, but are *now* wandering from hill to hill, scarcely able to find subsistence in their former way of life;

life; circumstances which loudly call for our brotherly assistance to put them in a way to support themselves by agriculture and handicraft.

It is hoped that some sober well-qualified Friends will be drawn to unite with the concern, so far as to go among them for the purpose of instructing them in husbandry and useful trades, and teaching their children necessary learning; that they may be acquainted with the scriptures of truth, improve in the principles of Christianity, and become qualified to manage temporal concerns; and it is expected that the Committee will find it expedient to erect grist and saw mills, smiths shops, and other necessary improvements, in some of their villages. For the support of those who may be disposed to undertake the performance of these services, due provision is intended to be made; and any proposals from concerned friends will be received by Thomas Wistar of Philadelphia, our clerk, and laid before the Committee for consideration.

The present appears to us a favourable period for carrying on this good work—the boundaries of some of the tribes are fixed by treaty—their lands cannot now be so easily alienated as heretofore; and evil communication with traders and others is intended to be prevented by government, whose consent and approbation of the measures proposed has been already expressed.

We have appointed John Elliot our treasurer, who is to receive the collections that may be made in the several monthly meetings for these benevolent purposes.

To spread before friends some information of the present opening for usefulness, the following Speeches of some of their Chiefs, and extracts of letters from others who have been taught to read and write, are selected from a considerable number which speak the same language, from different tribes.

Signed by direction, and on behalf of the Committee, by
THOMAS WISTAR, Clerk.

Extracts from Speeches and Letters of some Indian Chiefs.

The Speech of Gayashuta, an ancient Chief of the Seneca Nation on the borders of Pennsylvania, as given in charge by him to one of the Sachems of that nation, in the year 1790, to be delivered to the Friends of Philadelphia.

BROTHERS, *the Sons of my beloved Brother ONAS,**

When I was young and frong our country was full of game which the Good Spirit sent for us to live upon. The lands which belonged to us were extended far beyond where we hunted. I and the people of my nation had enough to eat, and always something to give to our friends when they entered our cabins; and

* Onas is the Indian word for a quill, and by that name they speak of William Penn.

we rejoiced when they received it from us: hunting was then not tiresome; it was diversion; it was a pleasure.

Brothers—When your fathers asked land from my nation, we gave it to them, for we had more than enough: Gayashuta was amongst the first of the people to say, “Give land to our brother Onas, for he wants it,”—and he has always been a friend to Onas, and to his children.

Brothers—Your fathers saw Gayashuta when he was young; when he had not even thought of old age or weakness: but you are too far off to see him now he is grown old. He is very old and feeble, and he wonders at his own shadow, it is become so little. He has no children to take care of him, and the game is driven away by the white people; so that the young men must hunt all day long to find game for themselves to eat; they have nothing left for Gayashuta. And it is not Gayashuta only who is become old and feeble; there yet remain about thirty men of your old friends, who, unable to provide for themselves, or to help one another, are become poor, and are hungry and naked.

Brothers—Gayashuta sends you a belt which he received long ago from your fathers, and a writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in this nation. Look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship, and their present distress; and if the Good Spirit shall put it in your hearts to comfort them in their old age, do not disregard his counsel. We are men, and therefore need only tell you, that we are old, and feeble, and hungry, and naked; and that we have no other friends but you, the children of our beloved brother Onas.

An Extract of a Speech from Gayontwaghta, commonly called Corn-Planter, a Sachem of the Six Nations, to Friends, in the year 1791.

BROTHERS,

The Senneca nation see that the Great Spirit intends they should not continue to live by hunting, and they look round on every side and enquire who it is that shall teach them what is best for them to do.

Your fathers dealt honestly with our fathers, they have engaged us to remember it, and we wish our children to be taught the same principles by which your fathers were guided.

Brothers,—We have too little wisdom among us; we cannot teach our children what we perceive their situation requires them to know. We wish to be instructed to read and write, and such other things as you teach your children, especially the love of peace.

An Extract of a Letter from Hendrick Aupaumut, a Chief of the Muhheconnuk Tribe, now settled upon the Oneida Reservation in the State of New York, to William Savery, in the year 1794.

I and my nation are fully determined to become husbandmen—are greatly encouraged to go on in the way of industry, that, instead of depending upon the using guns for our support, we take hold the ax, hoe, plow, scythe, and sickle, that our children after us may become good farmers; and above all, numbers of us, both male and female, are come to a resolution to wait upon the Great Good Spirit, who will lead us in the way of everlasting life—and I hope that number of my friends have experienced in measure the love of Christ, who died for chief of sinners. And we have sent our children to school every day, to learn to read the word of God and other good books—and endeavour to impress the things in their minds which are profitable for body and soul.

My good friends, I have just inform you our situation; we have build a house above one year ago, about thirty feet square, to be use as school-house and a house where we met on Lord's day, to wait upon God, and here is some inconvenience in the time of cold weather, without fire to warm the house, and in considering this I come to conclude a querie with you as friend, whether you would be so kind as to help us, or speak or use your influence among your brethren and friends in your society, to help us to keep this house warm—That our poor children may be warmed in the time of school, and our poor people may not catch cold in the time of waiting and worshipping God in this house. If you would, then, my petition is to you and your friends, to put stove in this house, and we will put fire on it, then the house will be warm without getting great deal of wood. And I believe it will be agreable to the Father of all mercies.

From other Letters from the same to the same, in the year 1795.

My friend, I feel happy to hear your kind and friendly words; that you had a concern for your poor Indian friends, and that you would help them both in body and soul. And the token of which you have signified that you would send some books or implements of husbandry to such place as it would be best. My friend, this is most acceptable offer, and I am requested by my people to desire you to send some implements of husbandry to Fort Schuyler on Mohawk river, to John Post's, who will take care of them till we fetch them. The hoes are most wanting among us, also two or three plows, chain and scythes, and axes, and harrow tooth—these articles are very scarce here in wilderness—
if

if we could get such, we could then go on with our spring work. Respecting books, spelling books and primmers are necessary, for there are about forty small children who would use the small books, but the big children have got some books to read from other quarter.

My friend, I will acquaint you that we attempted to build saw-mill this summer, and have got all the irons ready—we intended begin to work next month, but money being so scarce we could not purchase some necessaries on that work.

My friends have thought that if we could hire fifty dollars from our friends, we could make out—and they desire me to mention it to you—My friend, I only mention this to you, that you may know our situation—and if you find it you could lent us so much without harm to your minds, we will replace next winter—there is annual sum come in to this nation out of which we can replace your money.

My people and friends does very well this spring in their attempts to learn to be farmers,

One of my boys has been sick, and died three weeks ago—he was eight years of age—one week before he expired I ask him several questions—Among other things I ask him whether he could trust our Saviour Jesus—he said “ Yes I have often pray to him in my heart.”

S K E T C H

FROM

DR. ROBERTSON'S CHARLES THE FIFTH,

OF

The History of the various Tribes and Nations of Savages in North America.

THE Americans subsist chiefly by hunting and fishing. Some tribes neglect agriculture entirely. Among those who cultivate some small spot near their huts, that, together with all works of labour, is performed by the women. In such a state of society, the common wants of men being few, and their mutual dependance upon each other small, their union is extremely imperfect and feeble, and they continue to enjoy their natural liberty almost unimpaired. It is the first idea of the American, that every man is born free and independent, and that no power on earth had any right to diminish or circumscribe his natural liberty. There is hardly any appearance of subordination either in civil or domestic government. Every one does what he pleases. A father and mother live with their children, like persons whom chance has brought together, and whom no common bond unites. Their manner of educating their children is suitable to this principle. They never chastise or punish them, even during their infancy. As they advance in years, the

they continue to be entirely masters of their own actions, and seem not to be conscious of being responsible for any part of their conduct. The power of their civil magistrates is extremely limited. Among most of their tribes, the Sachem or Chief is elective. A council of old men is chosen to assist him, without whose advice he determines no affair of importance. The Sachems neither possess nor claim any great degree of authority. They propose and intreat, rather than command. The obedience of their people is altogether voluntary. The savages of America engage in their military enterprizes, not from constraint, but choice. When war is resolved, a Chief arises, and offers himself to be the leader. Such as are willing (for they compel no person) stand up one after another, and sing their war-song. But if, after this, any of these should refuse to follow the leader to whom they have engaged, his life would be in danger, and he would be considered as the most infamous of men. Such as engage to follow any leader, except to be treated by him with great attention and respect; and he is obliged to make them presents of considerable value. Among the Americans, the magistrate has scarcely any criminal jurisdiction. Upon receiving any injury, the person or family offended may inflict what punishment they please on the person who was the author of it. Their resentment and desire of vengeance are excessive and implacable. Time can neither extinguish nor abate it: it is the chief inheritance parents leave to their children; it is transmitted from generation to generation, until an occasion be found of satisfying it. Sometimes, however, the offended party is appeased. A compensation is paid for a murder that has been committed. The relations of the deceased receive it; and it consists most commonly of a captive taken in war, who, being substituted in the place of the person who was murdered, assumes his name, and is adopted into his family.

TIME, THE GREAT TALENT.

“Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The mispence of every minute is a new record against us in Heaven. Surely, if we thought thus, we should dismiss them with better report, and not suffer them either to go away empty, or laden with dangerous intelligence.”—This passage is quoted by Mr. Herbert Croft (from an ancient author whom he does not name) in his plan of an intended English Dictionary, as an example of the word *mispence*.

“Alfred, deservedly styled the Great, usually divided his time into three equal portions: one was employed in sleep, and

the refreshment of his body by diet and exercise; another in the dispatch of business; a third in study and devotion: and, that he might more exactly measure the hours, he made use of burning tapers of equal length, which he fixed in lanthorns, an expedient suited to that rude age, when the geometry of dialling and the mechanism of clocks and watches were totally unknown. And by such a regular distribution of his time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge and even to compose more books, than most studious men, though blest with the greatest leisure and application, have, in more fortunate ages, made the object of their uninterrupted study." Hume, vol. 1, page 97.

It is said by Dr. Johnson, in his Life of Boerhaave, that distinguished and pious physician, that "His knowledge, however uncommon, held in his character but the second place; his virtue was yet much more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety, and a religious sense of his dependence on God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe any thing to himself, or to conceive that he could subdue passion or withstand temptation by his own natural power; he attributed every good thought, and every laudable action, to the Father of Goodness. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had by *daily* prayer and meditation at length obtained the mastery over himself.

"As soon as he rose in the morning, it was (throughout his whole life) his *daily* practice to retire for an *hour* to private prayer and meditation; *this, he often told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life; for nothing he knew could support the soul, in all distresses, but a confidence in a Supreme Being, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.*"

See on the employment of time, a striking practical example in the character and habits of Dr. Doddridge, as set forth in Mr. Orton's life of that excellent man.

"Think nought a *trifle*, tho' it small appear;
Small sands the mountain, moments make the year,
And trifles life.—Your care to trifles give,
Or you may die, before you truly live." YOUNG.

TO THE EDITOR OF THE BAPTIST REGISTER.

DEAR SIR,

I Send you a specimen of an Essay towards a Theological Dictionary, the employment of some very pleasant hours about fourteen years ago, when I was in the house of the late excellent Mr. Ryland, at Enfield. From the labour and pleasure of teaching in the Academy, I was in the habit of retiring, at leisure hours, to learn at his feet. What you now receive was, in general, dictated to me with that benevolent zeal, that fervour of love to Christ, and that extemporaneous facility of communication, for which you well know he was so remarkable. Scarcely a day passes, but I think of the happiness I had in the friendship with which he honoured me; and the prospect of his company in a pure and perfect state of social bliss, is very delightful. Let my spirit be with his spirit for ever!

How ardently do I wish that some person, properly qualified, would produce a work in alphabetical order, including accurate definitions on all subjects in Divinity—Hints of the strongest arguments *pro* and *con*—Sketches of the History of Controversies—pertinent references to Scripture—and a collection, as complete as possible, of the best Theological Books. If such a work were conducted by a man of biblical learning, avowedly an enemy to scepticism, decided in favour of truth, eminent for evangelical favour, and ardent to promote general edification, it would be, I apprehend, far superior to Dr. Doddridge's Theological Lectures, though it might be greatly indebted to that learned and elaborate performance.

I am your's affectionately in Jesus,

Stratford.

W. N.

THEOLOGICAL DICTIONARY.

ABSOLUTION—Is the entire release of a man from all obligation to punishment for his crimes.—Consult Dr. Gill, Bod. Divin. Vol. 2. on Pardon.—Dr. Owen; on the 130th Psalm.—Mr. John Mason, Christian Morals, Vol. 2.

ABSURDITY—Is any thing that is contrary to reason; a contradiction of ideas in the human understanding. It is essential to the human understanding to perceive that all things are not alike true, nor alike fit, nor alike good; not alike false, nor alike unfit, nor alike evil and

and bad. The understanding discerns many things by intuitive perception, and our intuitive perceptions are the foundation on which all our reasonings rest. The difference between mysteries and absurdities is this: A mystery is a truth, the existence of which we cannot doubt, but the mode of its existence we cannot comprehend: An absurdity is an evident contradiction to common sense.—See *John Brine* against *James Foster*, 8vo. 1746.

ADOPTION—Is an act of God in his family order or household government, by which he takes into his family all those who are regenerated according to his own likeness or image, and married to his only begotten Son by faith and love; and he delivers or makes over to them the right and privileges of sons, and ties to them or endows them with the estate or inheritance itself by his unalterable will and testament.—See Dr. *Witsius* de Adoptione et de Spiritu Adoptionis. Dr. *Gill* Bod. Div. vol. 2. Dr. *Owen*, on Communion with God. Mr. *Boston* on Fourfold State. Mr. *Wilcox's* Sermon on 1 Jo. iii. 1. vol. 1. Sermon. 23. Mr. *Hall*, Help to Zion's Travellers.

CALVINISTS.—*Their Defects.*

1. Neglecting to represent the whole scheme in a beautiful light.

2. The *high* Calvinists have very much neglected the study of morality on Gospel principles. Very few Calvinistical ministers have studied moral philosophy in all its parts. They have very little knowledge of Aristotle and Tully's Offices among the ancients, or of Juvenal's 10th Satire, which is one of the most striking invectives against vice to be found in the world. They have not studied Grove's System of Moral Philosophy, nor David Fordyce's, nor Dr. Ed. Bentham's, which has the largest collection of authors on morality that we have in our language.

3. On the other hand, the *low* Calvinists are very defective in studying the sublime and glorious doctrines of the Gospel. They have contented themselves with a cold and partial representation of Gospel truth; they have pressed the duties of morality in a poor, lean manner, and have neglected that grand Canon, or Rule for Gospel Ministers—*Preach the doctrines of the Gospel practically—the duties of the Law evangelically.*

4. The

4. The Calvinists of different denominations have been very defective in candour and sweetness of temper towards each other; and, by their unmanly and ungenerous contentions with each other, they have greatly exposed the common cause to reproach and ridicule.

5. Many of them have been very defective in a delicate and correct taste for polite literature. A clear sense of the sublime, the beautiful, and affecting, is not attended to with relish and zeal.

6. Devotional Criticism has been exceedingly neglected. By devotional criticism, I mean wise and pious remarks on the energy of the sacred originals—lively remarks on the images and figures of the Bible, which contain a beauty, or express a passion. Very few preachers have the genius to unite devotion and eloquence together.

7. A defect in studying the whole Socinian Controversy. Very few have ever gone to the bottom of that corrupt system, which is the most malignant enemy to genuine Christianity.

8. Lukewarmness, or a want of zeal, for the display and propagation of the noblest principles in the world, marks the character of most CALVINISTS.

[*To be Continued.*]

ANECDOTES.

To the Editor of the Baptist Register.

REV. SIR,

If the following anecdote, (which was some years ago told me by a venerable Minister in the west of England), strike you in the same point of light in which it has done me, you will give it a place in your valuable monthly repository.

Yours, in the Gospel,
Philemon.

Cruelty disarmed by Meekness.

A poor but pious woman, who had been much persecuted by an ungodly husband, for her love to Jesus and his gospel; after hearing the Minister, whom she attended, preach a lecture on that precious promise, Deut. xxxiii. 25. "Thy shoes shall be iron and brass; and, as thy days, so shall thy strength be," she returned home to her habitation with an uncommon enlargement of heart;—as soon as she entered the house, her husband, who was just come from the alehouse, first began to abuse her, and then, by a blow on the face, struck her to the ground.

ground. The good woman, who had learned of her blessed Lord not to render evil for evil; rose, and said to her husband, "you have struck me on the one cheek, and, as Christ hath commanded me, I turn the other to you; if you have the heart to do it, smite that also, and I will cheerfully bear it for His sake, who has this night promised to give me strength for my day of trial."—Instead of repeating the blow, the man's heart was struck with a conviction that there must be a *something* far above what nature could teach, in that religion which enabled his wife to bear such usage in such a spirit: this determined him to go with her to hear her Minister; the Lord met with his soul; and the Minister who related the anecdote, said he was at that time one of the most lively and devoted men in his congregation.—Thus we see, "the wrath of man shall praise the Lord, and the remainder of it he will restrain."

No Scripture recorded in vain.

A poor lad in Scotland, some years ago, who had been considered as little more than an idiot, but took great delight in attending the word of God, when he was on his dying bed, sent for the Minister whom he had been accustomed to attend, and on his coming, said to him, "Sir, I have a solemn question to ask you, which I beg you to resolve me,—“will God in the great day, call me to account for what he never trusted me with?” “Surely not,” replied the Minister. “Then” said the dying boy, “I am safe, for I have heard you say from the Bible, that—The wayfaring men, though fools, shall not err, if they look up to Christ; and by that door I hope to enter Heaven!” Query—How many wise philosophers will appear as fools before God in the last day, in comparison with this poor boy?

Philemon.

To the Editor of the Baptist Register.

REV. SIR,

As the following anecdote may suggest a seasonable hint to professors of religion, you will oblige me by giving it a place in your valuable publication.

I am, yours,

May 21st, 1801.

Philemon.

It is said of the late Rev. James Hervey, that, on one of his friends expressing his surprize that he never visited at the house of a man of high rank, who had repeatedly invited him, he replied, "I cannot possibly go there, because there is no room for my Master; and it ill becomes a servant to go, where his Lord would not be welcome." May this remark carry conviction to the heart of every professor; and especially to theirs, who, in the abused sense of the words, "become all things unto all men."

Philemon.

TO DR. RIPPON.

SIR,

Through the extensive channel of your periodical Publication, be pleased to permit the insertion of the following Account of the present state of France, and the best mode of propagating Evangelical Religion in that Kingdom and its vicinity, in which you will oblige, Rev. Sir,

Your Correspondent

B.

LAST week, the writer of these lines had an interview with an English Gentleman, who came from France about a fortnight since, and who had been a resident in Paris and its environs for above eight years past. He says, that at Paris, bread is but five farthings a pound, wine fivepence a bottle, and every thing else in proportion; that the French nation at present are sunk into a state of gaiety, debauchery, and dissipation. Tom Paine still remains at Paris, a poor, infamous, drunken sot, little known or respected there. With regard to religion, the picture he gives is exceedingly gloomy; though religious liberty is there carried to its utmost height—a perfect and equal liberty of conscience. Every sect is welcome to the use of the churches—protected by the magistrate, without an establishment to domineer. There are often squabbles between the Theophilanthropists and the Constitutional Catholics. The Theophilanthropists sometimes play tricks with the holy water, mixing ink with it. To be revenged, the Roman Catholic Priests stir up the fishwomen, who chase the Theophilanthropists out of the churches. There is a small society of Protestants at Paris, about two hundred, who are no otherwise distinguished than by a hatred of popery. On ruminating on this melancholy picture, the following thoughts struck me:—Whilst we are expending thousands upon thousands, and sending missionaries to the most remote parts of the globe, where they have every difficulty to encounter, languages to learn, the people to civilise, the Bible to translate, and the almost unconquerable prejudice of the Indian inhabitants losing their cast to overcome, we have an empire at our doors, containing above thirty millions of inhabitants, where the Bible is already translated, the people civilised, *equal and perfect* liberty of conscience to be enjoyed. To neglect making attempts to propagate genuine and vital religion among our dark and benighted neighbours, who are immersed in popery

and infidelity, is it not a conduct as absurd as if we could suppose the Apostles had at first attempted to propagate Christianity in England and Wales, before they had offered it to the nations round about Jerusalem. With respect to the best mode of introducing the Gospel into France, the first plan that strikes me is, to procure some pious, zealous young men, of ministerial abilities, and send them among the inhabitants to learn their language. But I can point out a more excellent way than this!—If a language is not sucked in with our mother's milk, but deferred till manhood, that language is generally spoken with a foreign accent, and the person is commonly a blunderer and a bungler in it all his life; besides the time lost, and the expence attending learning a foreign tongue sufficient to preach in it. I was yesterday informed by an emigrant Priest, a native of Lower Brittany, who had travelled through all the country, that there are four dioceses there, containing several hundred thousands of people, whose language is *Welch*, and who are totally ignorant of *French*, that there is not a single Protestant among them, and the little difference that exists in the speaking and writing between that country and Wales is but trifling. A similar account the Monthly Magazine has some little time since given us of a company of Welch militia passing through Exeter, where several emigrant Clergy from Brittany at present reside, who conversed with those military, and perfectly understood each other. Would it not now be adviseable for some of our Evangelical Churches in Wales to look out among them for some pious, zealous young men, of ministerial abilities, who are mechanics; put a few guineas in their pockets; and, as they would not meddle with politics, should the war continue, possibly passports might be procured from both Governments for their protection. These young men might travel to Brittany, work at their callings, and preach every evening, like the Methodists, or, I should rather have said, like the Apostles of old. What a field for usefulness! what abundance of good might be done at a trifling expence! In the Low Countries, the Flemish language differs not so much from the Low Dutch, as the English in Yorkshire from that spoken in Cornwall. The Flemish is universally spoken in all Flanders by above two millions of inhabitants, though, in some towns, the French and that are both common; and it extends to Dunkirk and to the city of St. Omer's, where the inhabitants of the

the suburbs speak Flemish or low Dutch, whilst those within the walls speak French. For these, should there young men, as mentioned above, be sent out by the Evangelical Churches in Holland, to propagatè the Gospel through all Flanders, in the greatest part of Switzerland, where religious liberty is now enjoyed, the province of Alsace in Old France, and all that tract of country on the left side of the Rhine, conquered from Germany, now making a part of the French Republic. The native and universal language in *all* these countries is High Dutch or German. As our Moravian brethren are a respectable body of people in Germany, who profess genuine vital religion, is it not their duty to endeavour to send German missionaries into all these places where the German language is spoken? In the islands of Guernsey, Jersey, and Sark, the language is French, and public worship among all denominations is performed in that tongue. The Methodists, both Calvinist and Arminian, are numerous, and have several popular and useful Ministers, who preach in French amongst them. Should not these islands be considered as a nursery for Evangelical French Ministers? and should not any pious young men the above description, be countenanced to itinerate in a *French* mission? I think this plan, or any other on this principle, would meet but with few obstacles. There are no new languages to learn, no Bible to translate, very trifling expences to incur; no more difficulties to undergo than what we surmount when we first introduce the Gospel, in England, into a town or village where it was not before. May God stir up the hearts of some serious people, to form themselves into a Society for the propagation of the Gospel in France—a country now plunged in popery, infidelity, and dissipation. Roll on the happy period, when knowledge shall increase, when the dear Redeemer's kingdom shall come, and the knowledge of the Lord shall cover the earth as the waters cover the seas! Amen and Amen.

London, May 12, 1801.

THE SPIRIT'S WORK, AND THE REAL CHRISTIAN,
BY THE REV. AND PIOUS MR. GILES FIRMIN.

Mr. FIRMIN was born in Suffolk, and educated at Cambridge, under the tuition of Dr. Hill. When he was a school-boy, he went late one day to a lecture, preached

by Mr. John Rogers, of Dedham, and crowded to hear him. Mr. Rogers, seeing him with one or two more, striving for room, according to his usual freedom, cried out, "Here are some young ones come for a Christ! Will nothing serve you but you must have a Christ? Then a Christ you shall have." The sermon made such an impression upon Mr. Firmin, that from it he dated his conversion. Afterwards he became a great divine, of which his excellent book called, "The Real Christian," is a sufficient evidence.

The following thirteen acts of the Spirit of God, he used often and earnestly to pray that his own soul might experience, and the souls of those who attended his ministry. About three days before he died, he recited them very particularly, saying, at the end of each, "This has God wrought in me!" and in his dying moments, on April 17th, 1697, he enjoyed the rich grace and triumphant bliss contained in them.

Thirteen desirable Acts of the Spirit.

THE SPIRIT, TO BE—

1. Our savingly teaching and enlightening spirit.
2. Our heart-breaking, melting, and humbling spirit.
3. Our whole man sanctifying and renewing spirit.
4. Our poor duties and graces acting spirit.
5. Our temptations and objections conquering spirit.
6. Our weak faith strengthening spirit.
7. Our deadness and dullness quickening spirit.
8. Our lust-mortifying and sin-destroying spirit.
9. Our redemption with power applying spirit.
10. Our dearest Christ uniting spirit.
11. Our pardon and peace sealing spirit.
12. Our acting and persevering spirit.
13. Our death-bed comforting spirit.

The Real Christian.

THE REAL CHRISTIAN—

Wills what God wills; loves what God loves; delights in what God delights; and hates what God hates. He desires that God would give us himself in all his promises; Christ in all his offices; the Spirit, in all his ordinances; and an heart to love and keep all his commandments.—That our wills may be a throne for Christ to rule in, our thoughts a gallery for Christ to walk in, and—that in Heaven we may behold and adore our Redeemer for ever.

NEW PUBLICATIONS.

REV. GEORGE BURDER, Coventry.

Village Sermons; or, Fifty-two Plain and short Discourses on the principal Doctrines of the Gospel; intended for the Use of Families, Sunday-Schools, or Companies assembled for Religious Instruction in Country Villages. 4 vols, 8vo. Price 6s. 6d. sewed.

“ Many shall run to and fro, and knowledge shall be increased.” *Dan. xii. 4.*

These Sermons are intended, primarily, for the use of those pious and zealous persons, who, pitying the deplorable ignorance of their poor neighbours, are accustomed to go into country villages to instruct them: a practice, which, though but lately adopted, bids fair to produce the most substantial and extensive advantages. A scarcity of discourses, exactly fitted for this benevolent purpose, has been justly complained of; for though there are hundreds of admirable sermons extant, yet as most of them were originally calculated to edify intelligent and well-informed congregations, and were published on account of some superior excellence in style or composition, they are ill-suited to the instruction of a rustic and untaught people. This has induced the author to attempt a few *village sermons*—very plain and short, yet on the most interesting subjects, and with frequent appeals to the conscience.

These discourses may be useful to families, especially those who cannot procure more expensive volumes. Serious masters may permit them to be laid in the kitchen for the use of the servants. The Teachers of Sunday Schools, especially, where the means of grace are not enjoyed, may, perhaps, think proper to read them to the children. And, as each sermon is printed independant of the rest, and may be readily separated, generous Christians may have opportunity to distribute among their tenants, workmen, or servants, a number of religious tracts, at a very small expence, adapting the subject to the particular object of their charity.

Sold by Chapman, Fleet Street.

JOHN EVANS, A. M.

Master of a Seminary for a limited number of Pupils, Pullin's Row, Islington.

A Sketch of the Denominations of the Christian World, accompanied with a persuasive to religious moderation. To which is prefixed an account of Atheism, Deism, Theophilanthropism, Judaism, Mahometanism, and Christianity. Adapted to the present Times. Fifth edition, with considerable additions and improvements.

Sold by Button and Son, London.

Rev. ROWLAND HILL, A. M. Surrey.

1. *An Apology for Sunday Schools*: a Sermon preached at Surrey Chapel for the Benefit of the Southwark Sunday Schools, with incidental Remarks on the Bishop of Rochester's late Charge. Price 1s.
2. VILLAGE DIALOGUES: (part of which have appeared in the Evangelical Magazine) between Farmer Littleworth, and Thomas Newman, Rev. Mr. Lovegood, Parson Doolittle, and others; on the following Subjects: 1 and 2. Cottage Piety, or the good Order of Thomas Newman's Family.
3. The Conversion of Thomas Newman, and his happy Marriage, with the Character of Mrs. Lovegood.
4. The Church defended against False Friends and inward Foes.
5. On the evil Nature and Effects of Stage-plays.
6. The conversion of Harry Littleworth, with his affecting Letters to his Father.
7. The Sunday School Examination, by Mr. Lovegood.
8. The Prodigal's return from Sea, and the Fatted Calf killed.

The above may be had *separate* (with good allowance to give away) or in one volume, price 1s. sewed, and 1s. 6d. bound.

Sold by *T. Williams*, Stationer's Court, London.

Where may be had Mr. *Hill's* first and second Tour, Plea for Union, and other publications. Also a variety of small *books, tracts, and catechisms* for Sunday Schools, particularly *Sunday Spelling and Reading*. Price 3d. each, or 18s. per 100.

JOHN RYLAND, D. D. Bristol.

'The partiality and unscriptural direction of Socinean Zeal: Being a Reply to the Rev. Mr. Rowe's Letter, occasioned by a Note contained in a Sermon, entitled, The First Lye refuted.

Sold by Button, London; and James, Bristol. pp. 83.

THOMAS WESTLAKE, Exeter.

A Selection of Hymns, from various Authors, adapted to Public Worship. The second edition, corrected and enlarged.

"Ye faints below, and hosts of heaven,
Join all your praising pow'rs:
No theme is like redeeming love,
No Saviour is like ours."

Sold by Button and Son, London; Brown, Bristol; the Editor and Penny, Exeter; and Gray, Plymouth.

ORIGINAL POETRY.

Letter from the late venerable and Reverend Mr. DANIEL TURNER, of Abingdon, to Dr. RIPPON.

Abingdon, Feb. 22, 1791.

DEAR SIR,

I thank you for your obliging epistle. As to your enquiry concerning the hymn entitled, *Christ seen of Angels*, it is true, as you were told by our good brother MEDLEY, that one part of it was made by my dear friend the Rev. JAMES FONCH, of Rumsey, and the other part by me.

CHRIST SEEN OF ANGELS.

1. Tim. iii. 16.

"Which things the Angels desire to look into." 1. Pet. i. 12.

BYOND the glittering starry globe,
Far as th' eternal hills,
I here, in the boundless worlds of light,
Our Great Redeemer dwells.

Immortal Angels, bright and fair,
In countless armies shine,
At his right hand, with golden harps,
To offer songs divine.

"Hail, Prince," they cry, "for ever hail!
"Whose unexampled love
"Mov'd thee to quit these glorious realms
"And royalties above."

Whilst thou did'st condescend on earth
To suffer rude disdain,
They call their honours at thy feet,
And waited on thy train.

Thro' all thy travels here below
They did thy steps attend;
Oft gaz'd, and wonder'd where at last
The scene of love would end.

They saw thy heart transfix'd with wounds,
Thy crimson sweat and gore;
They saw thee break the bars of death,
As none e'er broke before.

They brought thy chariot from above
To bear thee to thy throne;
Clapp'd their triumphant wings, and cry'd—
"The glorious work is done!"

Elect Angels! who adoring wait
Around the SAVIOUR'S throne,
Oh! tell us, for your eyes have seen
The wonders he has done!

Ye saw him when the heavens and earth
A chaos first he made;
And night involv'd the formless deep
In her tremendous shade.

And when, amidst the darksome void,
He bid the light arise;
And kindled up those shining orbs,
That now adorn the skies:

Ye saw—and in melodious song,
Your powerful voices raise;
While all the new-born worlds resound
Their GREAT CREATOR'S praise.

Saw how he humbled Egypt's pride
With his avenging hand;
And *Israel* thro' the desert led
Safe to the promis'd land.

And when on earth he deign'd to dwell,
In mortal flesh array'd,
Ye, wond'ring, saw the Holy Child
In *Bethlehem*'s stable laid!

While in the lowly crib repos'd,
His Mother's tender care,
Ye stood around his homely bed,
And watch'd his slumbers there.

His birth propitious you proclaim
In high celestial strains;
Not in the courts of haughty kings,
But tents of humble swains.

When fasting in the desert long,
His spotless soul was try'd;
Ye saw him there the Tempter foil,
And soon his wants supply'd!

Ye heard what gracious words he spoke,
The hearts of men to win;
And saw, well pleas'd, the list'ning crowd
Drink the sweet doctrine in;

Beheld diseases, tempests, death,
His sovereign word obey;
And how, on dark benighted minds,
He pour'd eternal day—

Saw him, from busy scenes retir'd,
To spend the midnight hours;
While pure devotion fill'd his soul
With all her rapt'rous powers!

When on the sacred mount he shone,
In his own light array'd,
Ye saw, and own'd, your Sovereign there,
And your just homage paid.

Saw, when o'er *Salern*'s fearful doom
He shed the tender tear;

And how to all his gracious calls
She turn'd the deaf'ned ear.

In all his toils and dangers too
Ye did his steps attend ;
Oft paus'd—and wonder'd how at last
This scene of love would end !

And, when the powers of hell combin'd
To fill his cup of woe,
Your pitying eyes beheld his tears
In bloody anguish flow.

As on the torturing cross he hung,
And darkness veil'd the sky,
Ye saw, aghast!—that awful sight—
The LORD OF GLORY DIE !

Astonish'd ; here ye search and learn
High Heaven's mysterious ways ;
That thus, to guilty dying men,
Immortal life conveys.

Anon he bursts the gates of death,
Subdues the tyrant's power ;
Ye saw th' Illustrious Conqueror rise,
And hail'd the blissful hour !

'Tended his chariot up the sky,
And bore him to his throne ;
Then swept your golden harps, and cry'd—
THE GLORIOUS WORK IS DONE !

My soul the joyful triumph feels,
And thinks the moments long,
'Ere she her SAVIOUR'S glory sees,
And joins your rapt'rous song !

EXTRACTS OF A MANUSCRIPT

IN THE HAND WRITING OF

The late Excellent Dr. CALEB EVANS,
On the Death of his Wife, who departed
Nov. 7, 1771.—EUSEBIUS, perhaps, was
Dr. ASH, of Pershire.

EPITAPH

Wrote by EUSEBIUS.

WHEN this dear Saint resign'd her
breath,
Great was thy triumph, mighty Death !
—Yet, 'tis but dust thou triumphs o'er ;
Her soul defies thy utmost power,
And, from all mortal bondage free,
Still lives, and triumphs over thee.
Nor shalt thou long this dust detain ;
Jesus shall bid it live again.
When he shall come in conquering pow'r,
And thou thyself shalt be no more !

FIDELIO, TO HIS MOURNING RING

Worn in memory of his beloved SERENA.

By EUSEBIUS.

LITTLE pledge of friendship bear,
While I constant wear thee here,
View thee fondly o'er and o'er,
I my lonely state deplore,
While my lov'd SERENA
Wrapt in darkness from :

And, as o'er her name I sigh,
Bring her pleasing image nigh.

Like thee, polish'd and refin'd
Was her gentle virtuous mind,
Spreading o'er her lovely face,
Softest smiles and heavenly grace :
Yet more polish'd now by far,
Bright as morn's resplendent star,
While she shines in upper skies,
And delights immortal eyes.

Happy spirit ! I no more
Would thy early death deplore ;
In this mournful pledge I see
Th' emblem of eternity,
Where the joys that Angels know,
Ever round thee circling flow ;
Where thou hast thy bright abode,
Happy Spirit ! near thy God !

HUGH EVANS, my eldest son, was suddenly removed in a convulsion fit, about seven in the morning, Jan. 30, 1789, in the 23d year of his age.

It pleased God to afflict him when a child with epileptic fits ; which after a time entirely left him for more than seven years ; during which interval he pursued his learning with great steadiness and avidity ; his fits then again returned, and continued more or less to his death ; which gradually weakened, though, blessed be God, they never destroyed his faculties.

It pleased God to give him an uncommon openness and integrity of mind ; and, in his early youth, to impress him with a deep sense of spiritual things, and most evidently to give him a new heart. At 17 he was baptized and united to the church, of which he continued an humble, amiable member to the time of his death. His sphere was narrow, but not unoccupied, and perhaps few might with greater truth have it said of them, than he,—

*Behold an Israelite indeed, in whom there is
no guile.*

His disposition was truly benevolent and amiable ; he loved all the world, and especially the religious world ; and though he never attained the character of a great man, which he once bid fair to have done ; through divine grace he attained what was infinitely better, the character of a truly humble good man, and lived beloved and died lamented.

The last words he spoke before he retired to bed, from which he never rose, (except what he uttered in private prayer, which he never omitted) were these, referring to a sermon he heard the Lord's day before, on the Unity of Man: " Ah, we are poor frail creatures indeed, we know not how soon we may be gone ; but I hope we shall meet at last in heaven."

BRIEF MEMOIRS

OF THE

REV. MR. THOMAS PILLEY,

LATE PASTOR OF THE BAPTIST CHURCH AT LUTON, IN
THE COUNTY OF BEDFORD.

MR. PILLEY was born of pious parents, in the county of Essex, November the 14th, 1734. It is not exactly known at what time nor by what means he first became truly serious, but it appears that God was pleased to call him by his grace in younger life, as he was baptized upon a public profession of his faith, June the 28th, 1753, which was before he was 19 years of age. He joined the church of Christ, in Goodman's Fields, London, then under the pastoral care of the Rev. Mr. Burford, and now of the Rev. Mr. Booth. By this church, his gifts having been previously tried and approved of, he was called to the ministry September the 21st, 1767. He preached his first sermon at Luton, September the 11th, 1768, and, his labours being acceptable, he was soon after invited by the church there to become a probationer for six months. This invitation he accepted, and removed to Luton with his wife, December the 22d, 1768: and, after fulfilling his engagements with acceptance and usefulness, he was called by the church to take upon him the pastoral care of them. He was solemnly ordained to the pastoral office, July the 26th, 1769. Thus settled, he laboured among his people, for more than 30 years, with much assiduity and success. If it be asked what was his character, the following appear to be some of the most prominent traits that marked it.

He had an extensive knowledge of the things of God, was well acquainted with his bible, and possessed a peculiar talent of unfolding the glorious truths of it. Being favoured, at least till towards his latter end, with an uncommonly strong and retentive memory, he brought out of his treasures things new and old. Jesus Christ and him crucified constituted the grand theme of his ministrations. He was a firm friend to the doctrinal system, which has been usually denominated Calvinistic, but he wished to call no man master upon earth. He viewed salvation as wholly and entirely of grace, but he considered *holiness* as

as *happiness* to be an essential part of salvation: and he insisted upon the experimental and practical branches of religion as well as the doctrinal. He had *generally* an uncommon measure of pertinent ideas in his sermons, upon the different subjects on which he treated; but it has been thought that his peculiar *forte* was to explain the various trials, inward and outward, to which God's people are liable, and the considerations which are calculated, by the blessing of God, to relieve them under such trials. He esteemed it, however, his duty to speak alarmingly to sinners, as well as encouragingly to saints; and God was pleased to bless his endeavours for conversion as well as consolation. In his *manner* there was a considerable degree of *life*, *energy*, and *pathos*, and that even in his advanced years.

He was a person of strict fidelity. If ever there was a man who deserved the character of a faithful man, we may venture to say Mr. Pilley was of that description. And yet his faithfulness was mixed with tenderness. While he faithfully remonstrated against sin, his heart melted with compassion to the souls of sinners.

He was benevolent to the poor, and in different ways exerted himself for their relief; and particularly expressed his concern in his last illness, lest they should suffer by means of his death.

He was a laborious man, not loitering in God's vineyard; but his labors at length, in the study and in the pulpit, were too much for his enfeebled constitution; yet he said, *he had rather wear out than rust out*: and he was willing to die, if God saw fit, as well as live, in the service of Christ.

He was an exceedingly useful man. To many he was a spiritual father, under God, and to many others he was remarkably owned for their encouragement, comfort, and edification. Both the church and congregation were considerably increased in his time; and though he met with discouragements, at different periods of his ministry, yet he had great success upon the whole; and it is observable, that his labours were peculiarly owned, soon after he was settled among his people, and a little while before he was taken from them. Pleasing additions were made to the church, in the course of the last year. But let it not be supposed that it is meant to represent Mr. Pilley as a perfect character. No man was further than he from having any
such

such an idea of himself; for he was a man of undissembled humility, and he particularly lamented the imperfections of the public religious performances, in which others thought him very lively. But though he was not a perfect character, nor is there such to be found on earth, yet his character was exceedingly honourable, and, let it be said, to the glory of Divine grace, that he was enabled, in a remarkable degree, to adorn his profession, both as a christian and a minister.

But let us now attend him to the closing scene. He had been the subject of many paralytic attacks at different periods, which had much debilitated his frame, so that for some considerable time before the last attack, he looked upon himself as one that was not likely to be long in this world. Though extremely enfeebled, he was particularly desirous to address his people once more, on Lord's day, March the 29th. He did so both morning and afternoon, with very great difficulty, from Ephes. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* He concluded this would be his farewell address, and so it proved, and an affecting farewell it was, both to him and his people. There were apprehensions entertained in the afternoon, that he would have even died in the pulpit. And as he had no expectation himself that he should ever enter the pulpit any more after that time, having pronounced the benediction, he took his last leave of his people by expressing, or at least attempting to express, the solemn and affecting words of Paul in his farewell address to the Ephesian elders, Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* He was at meeting again in the evening, but did not then attempt to officiate, and this was the last time of his ever going to the house of God, or quitting his own; for he was soon after affected with another paralytic seizure, more violent than any he had before experienced, which deprived him in a great degree of the use both of his limbs and his speech; and every medical effort proving ineffectual, he at length entered into the joy of his Lord, April the 18th, 1801, aged 67 years.

As to the frame of his mind, it appears that his sensible supports and comforts increased as he advanced nearer and nearer to his desired home.

It used to be a particular part of his prayer in his family, towards the latter part of the time of his being able to engage in that exercise, "that God would make him willing to live as long as he pleased, to die as soon as he pleased, and to suffer as much as he pleased." Before he was quite laid aside, he said to a christian friend, who was much and had been long afflicted, "I am going to heaven, and you will not be long after."

Frequently, after his last attack, he mentioned the following passages of scripture, applying them to himself, Ecclesiastes iv. 2. *I praised the dead, which are already dead, more than the living which are yet alive:* and chap. vii. 1. *The day of death is better than the day of one's birth:* and Psalm xvii. 15. *I shall be satisfied, when I awake with thy likeness:* and Phil. i. 23. *Having a desire to depart, and to be with Christ, which is far better.* He brake forth one time in the language of triumph, and said, *Behold, God is my salvation, I will trust and not be afraid.* And Isa. xii. 2. *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* Psalm xxvii. 1. He frequently also adopted those words of the Psalmist, Psalm lv. 6. *O that I had wings like a dove! for then would I fly away and be at rest:* and often repeated the last verse of Dr. Watts's 92d Psalm,

"Then shall I see and hear and know

"All I desir'd or wish'd below;"

adding, and *more than all, more! more! more than all:* and, likewise, the 90th Hymn of the 2d Book; dwelling with peculiar emphasis upon the last verse,

"A guilty, weak, and helpless, worm,

"On thy kind arms I fall;

"Be thou my strength and righteousness—

"My Jesus, and my all."

He had a tender regard for the lambs of his flock. He sent his particular love to several young persons, and desired that they might be charged, as from a dying man, to regard the reality and the importance of religion. Upon the pillows being placed under his head, at a particular time, he said, "The bosom of Christ is the softest pillow," and then, at different times,

"Jesus can make a dying bed

"Feel soft as downy pillows are."

Upon some wine having been given him. he said, "This is better than vinegar and gall:" and, after he had drank the wine, he added, "Now let thy unworthy servant depart in peace." His time, however, was not yet quite come; but he said to his dear companion, "When you see death on my cheek, I shall feel glory in my soul."

Speaking to a friend concerning Christ, he signified that he always admitted the same truths respecting his birth, death, resurrection, and ascension; but that when he compared the love to Christ he experienced now, with what he had felt before, it seemed to him as though he never had truly loved him, in time past, at all.

The same friend asking him, at another time, how he was in his mind? he answered, that he had not such raptures of joy as some expressed, nor had he any fear; but he could say, with his dear departed friend, Mrs. Chace, "I have been favoured with a confidence in the fulness there is in the atonement of Christ. I am able to trust my soul to him as a faithful God. I know that I love him, and I know that none can, unless he first love them. But I long to see more of his glory.*" The last words he said, or at least tried to say, were—*Lord Jesus receive my spirit*; soon after which he departed to be with Christ, which was far better than to be here, in a world of sin and sorrow.

Mr. Pilley was twice married, but never had any children. Both of his wives were women *possessing* as well as *professing* godliness. His last, to whom he had been married more than 20 years, and who is upwards of 70, survives him; and though she has found the last affliction and death of her valuable beloved yoke-fellow a peculiar trial to her, she has been mercifully upheld by the Divine arm under all, and is cheered not only with the consideration of the happiness to which he is removed, but with the animating hope that she shall soon follow him to partake of it with him.

On the 23d of April the remains of this venerable man were respectfully deposited in the burying-ground adjoining the meeting-house, where he had so long preached.—The funeral was attended by a great number of his church and congregation, who were deeply affected with the loss they had sustained.

* An affecting account of this amiable lady may be seen in the *Evangelical Magazine* for Oct. 1798, page 397, &c.

Mr. Hunt, of Ridgemont, in Bedfordshire, after speaking a few words at the grave, delivered, in the meeting-house, a solemn, respectful and pertinent oration on the occasion; and the following Lord's day, April the 26th, in the afternoon, a funeral sermon was preached, pursuant to the desire of the deceased, by Mr. Geard, of Hitchin, Herts, from Phil. i. 23. *Having a desire to depart and to be with Christ, which is far better,* to a numerous assembly, consisting not only of his own people, but of many others, who united with them on this occasion, in paying their respects to the memory of a truly valuable and esteemed minister of Jesus Christ. It was to the honor of Mr. Pilley that he lived respected and died lamented; and it is to the honor of his people that they knew how to value him in his life, and that they have shewed to him every mark of respect in his last illness, and to his memory since his removal.

It having been requested, that a sketch of the funeral sermon, for Mr. Pilley, should accompany the foregoing account of him, we shall insert some brief particulars, which have been transmitted to us by the Rev. Mr. Geard, after prefacing them with some *extracts* from a letter which Mr. Geard received from Mr. Pilley a little while before his death, and which will convey some idea of the frame of his mind at the time of writing it.

“ DEAR FRIEND,

“ I have great reason to think my usefulness will soon be at an end, nor can my time be long. I have, within these three weeks, had three slight strokes of the palsy. The first affected my recollection to a great degree for about an hour on the Lord's day, between meetings. Judge what my situation must have been; but in the time of singing, I got so much better, that the friends did not discover it, till I told them of it after service. The next stroke was attended with a sudden swimming in my head, one evening as I was going up to the school. The worst of it, which I thought would have brought me to the ground, continued but about half an hour. Last Thursday, I had another stroke, on my other side, not attended with much pain, but it weakened my hand, and rendered it difficult to write. It affected my speech more than my recollection, for a day or two, so that I was afraid I should not have been able to preach last Lord's day; but I got better on Saturday, and went through two services better than was expected: and now
I am

I am, every day, looking for fresh attacks, and for the last. As custom has prevailed so far, in our day, as to expect a funeral sermon on such occasions, and as my death was so much expected by me and my friends, more than a twelvemonth past, and as we have been old neighbours and friends, it was and is my wish that you should preach on that account, if you survive me. I desired in time past, that you should preach from those words, *Lord Jesus receive my spirit*: but I have had many changing frames and feelings since then, some pleasant, and some unpleasant ones. I well know my outward man decays, and I sometimes hope the inward man is also renewing; but of this I cannot speak so positively as of the former. I hope, at times, what I read of the person, work, grace, and salvation of Christ, is sweet to my soul. I have lately thought much on the words of Paul, *Having a desire to depart and to be with Christ, which is much better*. At present I wish to have these last mentioned words for a funeral text, and the following hymns sung, the 18th and 19th of the first book, and the 68th of the second book (of Dr. Watts). But let not my friend think that I am all comfort and joy from these hints, for I can assure him I have my fears at times, and feel much deadness and formality, especially in the pulpit, when others may think me very lively. I hope it is my earnest desire to experience more fervent disinterested love to God, Father, Son, and Spirit; more of the exercise of faith upon Christ, and on the word of God. I wish to preach purely from love to the souls of men, and for the sake of glorifying him, whose servant I am called. I much want to get rid of all love to, and desire after, filthy lucre, all fears of men, all desires after the applause of men; but, alas! there is too much of all these, and many other evils lurking in my heart. O, my friend! I find it a difficult thing to be bold and faithful for God, and towards men, without being angry and quarrelsome: Pray for me, that I may be more weaned from a sinful love to live, and a sinful fear of death; and that I may have a joyful admittance into that kingdom, where there is a fulness of joy, and where there are pleasures for evermore. Should this be my lot, I think I shall have great reason to exclaim with David, *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* But my enfeebled hand is weary, yet let me not weary your patience. I hope this will find you, Mrs. Geard and family, and friends, well: I shall be very glad to see and hear you at Luton.

From your's affectionately,

Luton, March 10, 1801.

THOMAS PILLEY.

The affection subsisting between Mr. Pilley and Mr. Geard was reciprocal. Their long acquaintance and friendly intercourses had peculiarly endeared them to one another. Mr. Geard went to Luton to see his valuable and beloved senior brother twice after his last seizure. The first time was on the 1st of April, within three days of this attack. Mr. Pilley knew him, but he was too much affected with his own situation, and with the sight of an old friend, to be capable of conversation. The last time, which was on the 13th of April, and but a few days before he died, it was exceedingly distressing to Mr. Geard to see Mr. Pilley in such circumstances as afforded no hope of his recovery. But it afforded him proportionate satisfaction and comfort, to find him not only capable of conversation, so as to be understood, but composed, and happy in his mind, not at all afraid to die, but earnestly desirous, with submission to the Divine will, to be gone. Our limits will admit of little more than a bare outline of the funeral discourse.

After repeating the text, Phil. i. 23. *Having a desire to depart and to be with Christ, which is far better.* Mr. Geard proceeded "I have frequently appeared in this place in the course of my life, fearing how I should be carried through the services in which I have been called to engage: but I never before stood here with those feelings, which I experience at this time, when I am to address you on the occasion of the removal of your dearly beloved minister and pastor, and my dearly beloved friend and brother. I shall, however, attempt, with a dependance upon the Divine aid, to improve this solemn occasion. The words of the text were fixed on by my honored brother himself for his funeral discourse. In treating upon them, I shall endeavour,

I. To illustrate the subject of death, as it is here represented by the similitude of a *departure*.

II. Observe that death to a good man, when properly viewed, is an object of *desire*.

III. That the grand reason why a good man, in a right frame, desires death, is, that he may be *with Christ*.

IV. That he has sufficient ground for such a desire on this account, because, to be with Christ is far better than it is to be here.

I shall then attempt to improve the subject and the occasion.

I. I observe that death is here represented under the similitude of a *departure*. It is thus spoken of elsewhere, particu-

particularly in 2 Tim. iv. 7. Note, death is not an *annihilation*, but it is a *departure*.

It is a departure out of this world into another; out of a world of sin and sorrow into a world infinitely worse than this, or into a world of perfect holiness and happiness—from all the natural and civil connections of life, of husbands from wives, parents from children, &c.—from all religious connections death parts ministers from people, people from ministers, &c.—of the soul out of the body, Eccle. xii. 7.—out of time into eternity; an eternity of misery or an eternity of happiness. As death is a *departure*, the soul cannot sleep with the body.

II. Death, when properly viewed, is, to a good man, an object of *desire*. Death, abstractedly considered, and as the fruit of sin, is not an object of human wishes; but, taking of it in all its connections and consequences, it is desirable to a *good man*, to a *good minister*; especially as it regards himself. In general, this desire is produced and promoted by a sanctified use of trials, disappointments, and afflictions; though to be delivered from them ought not to be the *principal* reason with a believer, in longing for his dissolution. Compare Job vii. 16. with Job xxix. 18. Such a desire is usually accompanied with a comfortable persuasion of the safety of our state towards God.

III. The grand reason why a good man, in a right frame, desires death, is, that he may be *with Christ*. A bad man may desire death. A good man may desire death from improper motives, as Jonah did when he was angry. Jonah iv. 8. but the grand end of the desire mentioned in our text, is a *being with Christ*, without interruption, and without intermission. In this desire, as well as in other things, Christ and his people are agreed. They long to be with him; and he prayed, when on earth, and intercedes now he is in heaven, for their enjoyment of this very blessing. John xvii. 24.

IV. I observe that a good man has sufficient ground to desire to depart and to be with Christ, for that is *far better* than it is to be here: it is better beyond *all expression*; better beyond *all conception*. It is better, far better, because the believer when with Christ, is delivered from all toil and labour, afflictions, and sorrows. Rev. xiv. 13, and xxi. 8. from all doubts and fears, all mental darkness, and all the operations of unbelief. Isa. lx. 20—from all the temptations

rions of Satan in every view and degree. Rom. xvi. 20.—from all sin, which is the source and cause of every sorrow and every trouble. But it is far better to be with Christ in heaven, for there the believer will have *better company* than he can here: no *sinful* company, no *imperfect* company—have better *employments*—be *perfectly holy* himself—enjoy Christ according to his desire, *uninterruptedly* and *perpetually*; and there he will be *perfectly happy*. Psalm xvi. 11, Isa. xxxv. 10. It is far better, then, to be with Christ in heaven, than to be on earth in any possible situation—than to be even with Christ himself, as enjoyed by his servants here. Let it be remembered, that when the believer departs, *he is with Christ*; he makes no stop at any intermediate state. This text leaves no room for *a purgatory*, which is a popish figment.

I shall now endeavour to improve the subject and the occasion.

1st. Is death a departure out of time into eternity? Remember, we must all depart in that sense.

2ndly. Let us enquire whether we are ready for the great change which death makes.

3dly. If we are, we may consistently long for it, with submission to the Divine will.

4thly. Remember that when the wicked depart, they go into hell, there to be miserable for ever and ever.

5thly. The consideration, that to depart, and to be with Christ, is far better than it is to be here in any supposable situation, should reconcile us to the removal of relations, friends, and even the most useful ministers, who have been thus removed: and, as we have no room to doubt but this is the case with our dear departed venerable friend, whatever pain we feel for our own loss, we cannot consistently wish him back again."

Mr. Geard now addressed himself affectionately to the aged and much respected widow; to the other relatives of the deceased, who were present; to the congregation at large; to the converted and the unconverted; to the young, and the more advanced; to those who had been blessed under the ministry of his departed friend; and to the officers and members of the Church in particular; and having also given some outlines of the character of the good man himself, he finished in the following manner: "I know not how better to conclude this address than in the words, with which I understand your dear
pastor

pastor took his leave of you, the last time he stood in this place, after he had pronounced the benediction among you, and which I hope will, by the blessing of God, be the more likely to impress you from that consideration. Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*" Amen.

SUBSTANCE

OF

THE CIRCULAR LETTER

FROM

The Elders, Ministers, and Messengers, of the several Baptist Churches of the Western Association, assembled at Plymouth Dock, Devonshire, in the Meeting House in Morris's Square, May 27 and 28, 1801. Maintaining the important Doctrines of three equal Persons in the Godhead, &c.

To the several Churches they represent, or from which they have received Letters.

Grace be to you, and Peace from God the Father, and from Jesus Christ our Lord.

DEAR BRETHREN,

WE gladly inform you that we had this year an happy Association, and that the tidings from the Churches, with very few exceptions, were such as encouraged us to rejoice in God our Saviour, who taketh pleasure in the prosperity of his servants. May he still more abundantly pour out his Spirit upon us, till he make the wilderness like a fruitful field, and the desert like the garden of God.

Four of our aged Brethren in the Ministry have entered into rest since our last annual assembly. Brother Gibbs of Plymouth, Brother Tommas of Bristol, Brother Rippon, senr. Pastor of the Church at Upottery, and Brother Whitchurch, belonging to the Church at Frome. We were also much affected at hearing, from the Messengers of the Church in Broadmead, Bristol, that since the signing of their letter to the Association, they had lost their senior Deacon, Alderman Harris, whose memory will long be respected in all our Churches. But we would bless God, who spared the lives of these his Servants for so many years; made some of them so eminently useful; and afforded them that peace which passeth understanding, at their latter end.

The

The impressions we have received, from our interesting and blessed interview, naturally lead us to direct your attention to **THE SOCIAL NATURE OF OUR HOLY RELIGION**; and to beseech you to cultivate those sentiments, and to observe that line of conduct, which will prove you solicitous to keep the unity of the spirit in the bond of peace.

We entertain the pleasing persuasion, Brethren, that your devotion, in the closet and family, gives the fullest evidence of your being partakers of the grace of God in truth. And whilst we would particularly inculcate on you a regard to every relative and social duty, our prayer is that you may most conscientiously attend to all the claims of private and personal religion.

But let us at this time remind you, how much it becomes you to feel for the general welfare of the Church, and not to live unto yourselves, but unto each other; since though you are many members, yet in Christ there is but **ONE BODY**, and ye are all members one of another.

An inattention to this consideration we conceive to be the cause of many disorders in our Churches, and to be most inimical both to their peace and prosperity. It admits the spirit of the world into the Church of God, and leads professors too much to contemplate and please their own selves; as if they considered themselves distinct from and independent of the general body: they appear in their affection and conduct, to "separate themselves;" and to seek their own, not the things which are Christ's; seeming to study rather those things that divide and distress, than those which make for peace, and whereby one may edify another.

But you, Brethren, will remember that our Lord hath said—"Ye are not of the world, even as I am not of the world." According to the riches of his grace, God hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son. You have relation to a state very different from any of the kingdoms of this world, and are interested in immunities and privileges, far superior to any which those who have their portion in this life can enjoy. You belong to the kingdom of God, in which every thing is calculated to bring you together, and to unite you in the most effectual and endearing manner. You are born of the same spirit, redeemed by the same blood, clothed with the same righteousness, you are all the children of one Father. Ye are Christ's, and Christ is God's.

However diversified your opinions may be on other subjects, in the most important affairs of God's kingdom, you eminently possess a oneness of judgment. This you avow in your letters; and it would be a breach of charity for us, in the least, to suspect you of entertaining jarring opinions respecting the excellency of God our Saviour; the truth and importance of his word; the unworthiness of yourselves; the nature of sin and holiness;

liness; your danger by transgression, and your privileges through grace; what is mostly to be shunned, and what should be the grand object of pursuit. In these things you are all united.

But as the troubles of the Church generally arise, not from those who suppose themselves most deficient in divine light, but from such as, in their own imagination, have attained to superior degrees of knowledge; we would remind you, that the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Though some may have a greater degree of knowledge than others, yet the most eminent know but in part; therefore an Apostle would admonish every man that is amongst you not to think more highly of himself than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith: and as every individual's knowledge is for the general benefit, he would direct you to be of the same mind one towards another; not to mind high things, but to condescend to men of low estate; and not to be wise in your own conceit. He would point out the obligations which the strong are under to bear the infirmities of the weak, (according to the pattern of Christ) and not to please themselves; and would pray the God of patience and consolation to grant you to be like-minded one towards another, according to Christ Jesus; that you might with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ.

Through the influences of his Spirit and grace, you are all united; by having one object of common and supreme attachment: to you all, the Saviour is the chief of ten thousand, and altogether lovely. In his person, his offices, his work, his government, his people and promises, he is dearer to you than your father, or mother, or wife, or children, or brethren, or sisters; yea, than your own lives; and you receive his word and ordinances as the bonds of your union to him, and for his sake to each other. In the whole of your profession of his name and exertions in his cause, it is the love of Christ which constrains you.

Supreme love to our Lord will render it impossible for you to indulge a disposition of mind that borders on unkindness, or that even inclines to indifference towards your fellow Christians. Such evils are most abhorrent from the spirit of the gospel, the mind which was in Christ Jesus; who loved the Church, and gave himself for it. If the same mind be in you which was in him, you will in all the concerns of his kingdom have a unity of feeling. You will sympathise with each other in all your afflictions. You will make the sorrows of others all your own, and mutually participate in each others joys; for the God and Father of you all hath made you drink into one spirit.

Your common relation to our blessed Lord and to each other, renders it impossible for you as Christians, to have in reality, any private or separate interest. The Saviour is head over all things

things unto the Church; and it is his honour, his truth, and his interest, that are to be maintained in his kingdom; and you, Brethren, being entirely dependant upon him, one with him, even members of his body, have your present and future welfare involved in the maintenance of his honour, the support of his truth, and success of his cause: so that in the prosperity of his kingdom, in the welfare of the whole church of God, you have but one interest, and that is equal, supreme, and inseparable:—for you to live is *Christ*.

To have your welfare thus connected with the glory of the Son of God, is an inexhaustible source of blessedness; and for this, Brethren, suffer us to remind you, that you all are under peculiar and common obligations. Originally your circumstances were equally wretched and deplorable; you had all corrupted your way, and were altogether become abominable; but God, who is rich in mercy, for the great love wherewith he loved you, even when you were dead in sins, hath quickened you together with Christ; by grace are ye saved; not of works, lest any man should boast. For you are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that you should walk in them. And now, on account of numerous weaknesses, remaining depravity, manifold temptations, and various engagements, you have a community of wants. You daily in spirit meet at the throne of grace, that you may obtain mercy, and find grace to help in time of need. And you obtain a common and most kind supply: for it is out of the Redeemer's fulness you all receive, and grace for grace. Your obligations to serve and glorify him are equal and surpassingly great. It is true, you render different services; but diversified services arise, not from distinct obligations, but from the diversity of your talents and opportunities. Your obligations bind you to employ all your talents in his cause, and to embrace every opportunity to promote his glory; for you are not your own, but are bought with a price, and are therefore enjoined to glorify God with your bodies and with your spirits, which are his. He felt his obligations rightly, who, when speaking of his God, said, "whose I am and whom I serve."

Your relation to each other, Brethren, and the social nature of your religion, not only appears from your present circumstances, but also from your future appointment. Your blessed Lord is gone to prepare a place for you all; and has assured you, that where he is, there, also shall his servant be. It is his will, that as many as his Father hath given him may be with him to behold his glory. They shall see him, and be like him: so shall you be ever with the Lord. You will eternally dwell together in one place, and possess the same land:—the inheritance that is incorruptible, undefiled, that fadeth not away, reserved in the heavens for you. You will all enjoy the same society,
drink

drink into one spirit, engage in the same services, and participate of the same pleasures, which are at his right hand for evermore.

The privilege of the Christian is not merely his personal perfection and happiness, but he is to share in all the blessedness and glory of the whole Church. The family of God possess one common and inexhaustible fund of blessings; they mutually contribute to, and participate of the common stock of happiness; and it is not barely their individual, but their united excellencies, which will break forth with resplendence and perpetual glory.

Oh Brethren! whilst you adore and praise the author and source of all our blessedness, does it not fill your hearts with tenderness, and kindle up the warmest affection for each other, whenever you meditate on your common relation to our blessed Lord and head; your oneness of judgment in your most interesting concerns; the unspeakably precious and beloved centre of all your hearts, your common feeling in the interest of your adorable Saviour; your community of wants and privileges; your undivided obligations and interest, and your general and glorious expectation?—There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

We, therefore, beseech you, Brethren, to put away from you all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and that ye be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. And that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Finally, Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Signed by order of the Association, and on their behalf, by

JOSEPH HORSEY, Moderator.

BREVIA TES.

Wednesday, May 27. Afternoon, three o'clock. We met to hear the letters from the churches. Brother Price began in prayer, and brother Horsey, who was chosen Moderator, concluded.

Evening,

Evening, half past six o'clock.—Brother Redding prayed, brother Ryland preached from John xv. 8. *Herein is my father glorified, &c.* and closed in prayer.

Thursday, May 28, Morning, six o'clock. Time was spent in prayer by the following brethren, Giles, of Dartmouth, Thomas of Prescott, Gosney, assistant to brother Dawson, of Lyme, Rumson, from Exeter, Sprague, jun. and Price. Received the contributions to the fund, and the money for letters, and distributed 101l. 3s. 10d. for the relief of aged ministers, and of those who have large families and small incomes, and to encourage village preaching. &c.

Agreed to receive the Church at Ashburton into the Association, but referred the case of our friends at Modbury to the next annual meeting.

Morning, half past ten o'clock.—Brother Sprague, sen. prayed, and brother Saffery preached from Heb. iii. 13. *Thou wentest forth for the salvation of thy people.* After sermon, brother Birt read the general letter, and brother Penn prayed.

The ministers and messengers stopped, and agreed to hold the next Association at Broadmead, Bristol, on Wednesday and Thursday in Whitsun week, 1802.

Brother Kingdon and brother Redding to preach, in case of failure brother Taylor, and brother Steadman; brother Redding to prepare the letter.

Afternoon, half past two o'clock.—Brother Sharp began in prayer, and brother Horsey preached from Col. iii. 2. *Christ is all and in all.* Brother Toms concluded.

Evening, six o'clock.—Brother Sloper, of the New Tabernacle, Plymouth, prayed, and brother Flint preached from Heb. vi. 12. *Be followers of them who through faith and patience inherit the promises.* Brother Cherry concluded with prayer.

State of the Churches since the last Association.

RECEIVED.		REMOVED.	
By Baptism, -	225	By Death - -	77
By Letter - -	23	Dismission - -	18
Restored - -	5	Exclusion - -	22
	<hr/>		<hr/>
Added	253	Diminished	117

Clear increase in these 45 churches 136.