

## MISSION MEETINGS.

## BREVIA TES.

THE first General and Mission Meeting of the Particular Baptists, for the Counties of Dorset, Somerset, and Devon, was held Sept. 9, 1801, at Wellington, Somerset.

*Eleven o'clock, Forenoon.*—Brother Shaw, of Cullampton, Devon, began with reading scriptures, and prayer.—Brethren Gill, of Loughwood, Dorset; and Price, of Yeovil, Somerset, then prayed.—Brother Toms, of Chard, Somerset, preached from Psalm cii. 16.—Brother Dawson, of Lyme, Dorset, concluded in prayer.

*Evening, half past six.* Brother Thomas, of Prescot, Devon, began by prayer.—Brother Webb, of Tiverton, Devon, preached 1 Pet. i. 11.—Brother Tyreman, Pastor of the Independent Church, Wellington, concluded.—Brother Cherry, Pastor of the Church, gave out the Hymns.—Brother Morgan, of Bridgewater, preached the Tuesday Evening from Zech. iii. 4.

N. B. The Second General and Mission Meeting was held at Loughwood, Dorset, Sept. 23.

*Sept. 23, 1801.*—The Half-yearly Association of the Independent Churches for the County of Dorset, was held at Mr. Vickery's Meeting-house, Compton, Dorset.

*Eleven o'clock, Forenoon.*—Mr. Gamble, of Sydling, Dorset, prayed, and read scriptures.—Mr. Rogers, of Beaminster, followed in prayer.—Mr. Lamb, of Cerne, preached on 1 Cor. iii. 6. 7.—Mr. Weston, of Sherborne, concluded.

*Afternoon, a Quarter past Three.*—Mr. Mc. Gibbon, of Wincanton, began by prayer.—Mr. Jones, of Uffculm, Devon, preached on Matt. x. 24.—Mr. Lewis, of Chellwood, Somerset, concluded.

*Evening, Six o'clock.*—Mr. Dixon, of Milbourn Port, Somerset, began by prayer.—Mr. Saltern, of Bridport, Dorset, preached. Phil. i. 18. latter part, "Christ is preached," &c.—Mr. Williams, of Shaftesbury, Dorset, concluded.—Mr. Vickery, Pastor of the Church, and Mr. Price, of Yeovil, Somerset, read the hymns.

## NEW MEETINGS.

## LEIGHTON BUZZARD.

THE following is a brief statement of our place and affairs: the new meeting is about 32 feet by 34; the pulpit opposite the door as you enter the meeting, the right and left hand gal-

leries, three seats deep, and the front one four ditto; it has been measured, and will hold, when very closely seated, five hundred persons: our constant congregation is more than four hundred, and progressively approaching to five hundred persons. Our debt is not more than 60*l.*—I have been here between eight, and nine years; when I first came, the members were twenty one. Our present number of members is more than one hundred. From Lady-day to Michaelmas, I preach in the villages every Lord's day evening; and during the winter six months, reverse it to the mornings; during the moon light part of the month, throughout the year, (hay time and harvest excepted) I preach on other evenings in most of the villages around me, for a distance of five, six, or ten miles. One week in the month it so happens, that I have to preach every evening in the week; at home on Monday evening—Burkit on Tuesday—Heath, on Wednesday—Selbury, on Thursday—Wingrave, on Friday; and catechise, and deliver a lecture to my young hearers on Saturday afternoon; besides I have the constant business of my school every day.

Our new meeting was publicly opened on September 17; Mr. Paice, began in prayer. Mr. Sutcliff preached from 2 Theff. iii. 1. Then Mr. Greathead, a Pedo-Baptist brother, preached from Isa. liv. 2. Mr. Castleden of Wooburn, concluded in prayer. In the evening Mr. F. A. Cox, prayed. Mr. Flecher of Bicester, Bucks, a Pedo-Baptist minister preached from Isa. lx. 5. And I concluded in prayer: our brethren rejoiced with us in the prosperity God has granted to us.

T. WAKE.

#### NEW MEETING AND ORDINATION AT BRIXHAM.

*Wednesday, Sept. 23, 1801.*—The new meeting house at Brixham, Devon, (measuring sixty feet, by forty) was opened for divine worship. Mr. Thomas Roberts, a native of London, who on conviction became a Baptist, and finished his studies under Dr. Ryland, was at the same time ordained over this infant society. When Mr. Roberts first went to Brixham, he met with great opposition; but finding a few godly persons in the place, and that many others, (perhaps) out of curiosity, were inclined to attend his ministry, he was induced to remain among them. Several persons were pricked in their hearts, and in a short space of time, about twenty five were baptized, and formed themselves into a church. Six or seven more are soon to be added to their number. The stated congregation, is at present, about five hundred. A much greater number attended on this occasion,

Met

Met at half past ten o'clock. The service commenced with reading and prayer by Mr. Winterbotham. Mr. Steadman, delivered the introductory discourse. Mr. Sprague, of Exeter, asked the usual questions, and received Mr. Roberts's confession of faith. Mr. Giles, of Dartmouth, prayed the ordination prayer with laying on of hands.—Dr. Ryland gave the charge from the 1 Tim. iv. 11, to the 16. inclusive. Mr. Penn, addressed the church, from 2 Corin. vi. 1. Mr. Cooper of Ashburton, concluded in prayer:—sung suitable hymns at the usual intervals.

Met again, at five o'clock. Mr. Dinner, (independant) of Totnes, prayed. Mr. Birt preached, from Matt. xiii. 43. Mr. Sprague of Bovey, concluded in prayer.

May the best of blessings rest, both on the pastor and on the people of his charge. Amen.

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#### ORDINATION

*Of Rev. JOHN DAVIS, at Whaddeston Hill, Bucks.*

Mr. DAVIS was called to the work of the ministry, by the church at Birmingham, lately under the pastoral care of Mr. PEARCE. He was ordained September 16, 1801. Mr. Clements, of Tring, prayed. Mr. Sharmán, of Chenies, described the nature of a Gospel church, and conducted the other parts of the introductory service. Mr. Davis's confession did him great credit. Mr. Dawson, formerly in America, now of Risborough, offered up the ordination prayer, and laid hands, in conjunction with many other ministers present. Dr. Rippon, of London, gave the charge. Mr. Sleaf, of Chessham, addressed the church, in a very animated and suitable sermon, from Phil. ii. 14, 15; and read the hymns. Mr. Flecher, of Bicester, one of the Pædobaptist brethren, concluded the interesting service in prayer.

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#### OBITUARY.

Lord's day, August 2, 1801, died Miss SOPHIA BARFOOT, of Yeovil, Somerset; who at an early period became acquainted with the theory of religion, but, alas, was a stranger to its vital influence, until God visited her by affliction; then, like Manasseh, she "knew the Lord he was God." Few young ladies possessed stronger powers of mind; but she employed them in the field of controversy, to find, if possible, somewhat against divine truth; her mind being at enmity against God and his word. At length the rod of affliction was laid on her mortal tabernacle, and the Spirit of God wrought conviction on her conscience;

conscience; and she suffered the terrors of the Lord with distraction, for a season. But he that wounded brought healing to her soul, and she was filled with joy and peace in believing. Death, that mighty conqueror, appeared terrific to nature; but her Redeemer brought deliverance.

A little before her decease, I visited her. She expressed her confidence in Christ as her Saviour, saying, "O, Sir, what hath the Lord done for me—once a poor vain sinner. I have felt his terrors, but now all is peace and joy." Asking if she wished to live, she replied, "As the Lord will; but if it was the divine pleasure, I should be glad to be spared a little longer." Her papa asked, why; seeing she had such hopes of future bliss? Her answer was, to live to God's glory, and give evidence of my love to Jesus. And two things I wish to attend unto, from love to Christ and in obedience to him, to be baptized, and sit at his table; for, I for ever renounce what was called my baptism in my infancy." I then said, "I hope, Miss, you do not think there is any merit in receiving the ordinances; for baptism is no saviour." She replied, with energy, "No, Sir; Jesus is my Saviour and my all; but it is the duty and privilege of the people of God, and I wish to enjoy it." She lingered on a few days, and then entered into the joy of her Lord; singing his praises while life and breath remained.

### TO DR. RIPPON.

*Paris, Aug. 25, 1801.*

REV. SIR.

**L**AST Lord's day I attended at the only Protestant place of worship that is in Paris, except the ambassadors. The French Protestants occupy the small church of St. Thomas de Louvre; the number then present were about one hundred and a fifty, some asleep and others quite careless, inattentive and stupid. Their minister is a Mr. M. a good speaker, who delivered a dry lecture on morality. The name, grace, and work of Christ were scarce mentioned in the whole discourse; a million people perishing for want of vision, and this minister preaches only but once a week. Of vital religion in Paris, there is not the least trace, and there is scarcely the form of protestantism. From the curiosity natural to the Parisians, and the crowded audiences at the churches of the Theophilanthropists, humanely speaking, were there lively Evangelical Gospel preachers at Paris, who could preach fluently in the French language, I believe they would have large audiences, and might

be instrumental of much good. Such zealous young men there are, to my knowledge, whose native language is French. What a pity but they were introduced into Paris, and supported for a time by some pious benevolent persons. As far as I can learn, the Protestant religion throughout France, is in the same formal dead and miserable state as at Paris, ministers and people, the blind leading the blind, distinguished for nothing but a hatred of popery. There are a few societies of the Moravian brethren, in some of the remote provinces of France, particularly one at Geneva, as I am informed, by a Genevan Protestant. The refractory priests that are returned make a great stir by their repeated quarrels with the constitutional priests, whom they accuse as apostates, wolves, and intruders: sometimes their quarrels proceed so far in the churches, that they come to blows, black eyes and bloody noses: what a pity that the magistrate should proceed so far, in order to reconcile these men, that their religion, is again to become the national religion of France, and equal religious liberty so destroyed.

I have visited the national library, dans la Rue de la Loi, *ci-devant* rue de Richelieu. Mr. Vanprat, the librarian, is remarkably polite and attentive. Here I have looked into the works of the infidel Boulanger, so much cried up in France, out of which Mr. Paine has drawn, I may say, all his arguments, in his Age of Reason, without acknowledging it. I was one day walking in the garden of the Thuilleries, admiring the spoils of Italy. Some companies were discoursing on the news of the day, whilst I observed a small group collected round a solid looking man, aged about fifty, who was preaching Atheism, the eternity of the world, and the production of men from slime, by the heat of the sun. After he had finished his preachment, I began mine; and I used the old arguments as they never have been answered. I took for my text the watch out of my pocket: gentlemen and ladies, said I, this machine so complicated in its manner, and so regular in its movements, could never have made itself; but must be the production of some mechanic, and now it is formed, it must be often regulated and wound up; how much more this beautiful globe, with the sun, moon, and stars? Could they create themselves? We see God's glory blazing in the sun, twinkling in the stars; there is not only a God at first to create, as the mechanic to form my watch, but a Providence, by which he governs the world. This world without a Providence, would be like a ship in a storm, without a rudder or a pilot; or a coach on a precipice, drawn by mettlesome steeds, which must be soon dashed to atoms.

Rev. Sir,

Your's affectionately,

## ORIGINAL POETRY.

## HYMNS BY MR. BEDDOME.

Exodus iii. 4.—*And when the Lord saw, &c.*

- 1 WITH true devotion come,  
And stand before the Lord ;  
With earnestness invoke his aid,  
With reverence hear his word.
- 2 Look well unto your feet,  
Lest you should step aside ;  
Take heed of indolence and sloth,  
Hypocrisy and pride.
- 3 Of wand'ring eyes and thoughts,  
Of idle words beware ;  
Watch every motion of the heart,  
And keep your lips with care.
- 4 Where God his presence grants,  
No evil should be found ;  
Sin should be banish'd far from thence,  
For 'tis his holy ground.

## ON THE SAME.

- 1 BEHOLD the burning bush.  
A glorious type of Christ ;  
Who his own soul an offering made,  
And was himself the priest.
- 2 The bush tho' all on fire,  
Yet unconsum'd remains ;  
Thus he endur'd God's fiercest wrath,  
And death's acuteſt pains.
- 3 Yet from the dreary grave,  
Did Christ the conqueror riſe ;  
And he, who ſuffered here below,  
Now reigns above the ſkies.

Exodus x. 16, 17.—*Then Pharaoh called for  
Moses and Aaron in haste, &c.*

- 1 PHARAOH, and Saul, and others have  
Confest how vile they've been ;  
And yet their hearts were unrenew'd,  
And laſt bare rule within.
- 2 They promis'd fair, but ſoon forgot  
The promiſes they made ;  
And when thy rod was once remov'd,  
They ceas'd to be afraid.
- 3 Almighty God, thy piercing eye  
My inmoſt thoughts ſurveyſ ;  
Purge from hypocrify and guile  
My heart and all my ways.

## ON THE SAME.

- 1 WITH warm affections let us come  
Before the Lord our God ;  
Tremble beneath his threaten'd wrath,  
And his uplifted rod :
- 2 Sue for the pardon of our ſins,  
So many and ſo great ;  
And ſeek the tokens of his love  
Before it is too late.
- 3 With bitter eyes and flowing tears,  
Let us his grace implore ;  
And when that grace is once obtain'd,  
Let us offend no more.

Exodus xxviii. 36.—*Holiness to the Lord.*

- 1 INSCRIB'D upon my heart,  
And ev'ry thing I do,  
Let holiness unto the Lord  
Appear in open view.
- 2 This Aaron's motto was ;  
O be it alſo mine ;  
Whilst juſtice, truth, and piety  
In my whole conduct ſhine.
- 3 Thus placing all my hope  
On Jeſu's pard'ning blood,  
With courage, ſtrength, and ſteadineſs  
I'll tread the heavenly road.

## ON PEACE.

- AH! more benign than morning's azure  
ſky,  
Late from the wrath of midnight tempeſt  
freed,  
Than tear-drops ſtreaming from compaſſion's  
eye,  
When at her feet the ſons of ſorrow  
bleed.
- Yes, more benign, more ſweet, the balmy  
breath,  
Diffuſive waſted from Britannia's iſle ;  
That calls her children from the fields of  
death,  
To her own vales, that cloth'd with plenty  
ſmile.
- 'Twas he that bids the rage of battle ceaſe,  
In her deep wound the healing mercy  
pour'd ;  
And with the breath of everlaſting peace,  
Huſh'd the wild waves of diſcord as they  
roar'd.
- Œ. I, 1801.

MARIA.

*The Rev. Thomas Ridley, late Pastor of the Baptist Church at Bury St. Edmund's, Suffolk.*

TO DR. RIPPON.

REV. AND DEAR SIR,

*Ipswich, Nov. 1801.*

I NOW send you a short sketch of the late worthy man and minister, my valuable friend, Mr. Ridley. This faithful servant of Jesus was born at Bury, in the year 1747. It pleased the Lord to call him, by his grace, when young in life. Being baptized, he joined the church, which I have now the honour to serve, when it met at Woolverstone, and was under the pastoral care of the Rev. Samuel Sowdens, 31 years ago. He was called to the work of the ministry by the church at Ipswich, in December 1784. He occasionally preached for me, and in various parts of the country, with much success. He was active and lively in his ministerial employ; of very acceptable talents, freely and faithfully preaching the word; laying himself out by his purse, prayers, preaching, and counsel, for the good of others. God had greatly blessed him in providence, and his house was open to the godly poor as well as to others. A prospect for raising a Baptist church at Bury appearing, and his labours being earnestly requested there, after due deliberation and prayer, and occasional services amongst the people, he quitted business at Ipswich, and, from love to souls, removed thither freely to preach the gospel, somewhat more than two years ago; and in August 1800, after an honourable connection for a long series of years, he (with Mrs. Ridley) had a dismissal from the church here to that formed in his native town. But, Sir, how mysterious are the ways of Providence! Soon after this useful man's change of residence he often appeared unwell, his constitution began evidently to decline, and his family and friends were filled with fears that he would not be long here. These suspicions are now, to our grief, realized. From his regard to souls, delight in his master's work, and attachment to the little interest he had been the honoured instrument of raising, he often engaged in the pulpit when greatly unfit from outward weakness; but he was desirably supported under his trials, and generally impressive and affectionate in his preaching. During his illness, he not only arranged matters respecting his funeral, and the ministers he wished to be engaged with much precision, but evidenced much piety and purity in his conversation and advice: his words were very instructive and edifying, and will be, with solemn pleasure,

DEC. 1801.]

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long remembered by his relations and friends. When expressing his desire to one of his deacons respecting the sermons to be preached—"Tell the ministers," says he, "to say no good of me; I'm a poor vile sinner, but all my dependence for life and salvation is in the blood and righteousness of Christ. He is the strength of my heart, and my portion for ever." Of one of his members visiting him on the 15th of September, he took an affectionate leave, commending him to the Lord, and exhorting him to maintain honourably his profession, saying, "My dear friend, farewell; as you have begun, go on, till at last you shall come to the full possession of the land where there are pleasures for ever more." And continued advising all his friends to press forward through every difficulty, having their eye to the recompence of reward; repeating several texts of scripture, expressive of the blessedness of the heavenly state.

On the 16th, being very low and weak, he considered himself going home, and spoke frequently of the preciousness of Jesus to those about him, saying, "Tell all the world how comfortable I am in the view of approaching death." He then asked, "Is it not Sabbath-day?" A friend answering, no; he appeared disappointed, and said, "I thought I should have gone home on the Sabbath-day." On being told it would soon be all Sabbath with him, and that he should spend an everlasting one with Jesus in heaven, he answered, "Yes, I shall, I shall." He said to a friend, "I need, and bless God I have great consolations;" often repeating these lines,

"Jesus can make a dying bed

"Feel soft as downy pillows are."

The following Friday he was much doubting, and said, "I'm afraid I am a hypocrite at last; if so, it had been better I had never been born." One said to him, "It is well you have been born for yourself and others;" but says he, "I fear, though I have been useful under God to bring souls to Christ, that I myself shall be a castaway." But about ten o'clock at night the clouds dispersed, and with great joy he exclaimed (lifting up his hands) "Rejoice! rejoice! see, see the ransomed captives, how they rejoice; break off my chains and let me fly to them! Rejoice! the bonds are broken! Satan is fled;" adding, "I cannot tell, nor can you conceive how comfortable I am; O precious lovely Jesus!" He then addressed his relations and friends around him, saying, he was going to leave them, and recommended all that believed in Jesus to fight on, and having done all to stand. He then took his leave of them all very affectionately, committing them to the Lord; adding, "Blessed Christianity,  
that



that will enable a man to give up his wife, his children, his relations, his estate, and his all, for the love of Jesus! Precious Saviour; for me to live is Christ, and to die is gain! I have a desire to depart and be with Christ, which is far better. Come, Lord Jesus, come quickly; yet let me with patience wait." He laid frequently admiring the grace of God, saying, "What wonderful love is it, that such a vile unworthy creature as I am should be brought to love Jesus, and possess a good hope, through grace, of eternal glory."

Sabbath morning, the 20th, he said, "I am sure, if it was not for a secret support which I experience, I should not be able to rejoice with the awful prospect that is before me; but I bless God for Jesus Christ." Monday morning preceding his death, being much exhausted with conversation on divine things, he said to Mrs. Ridley, "Let me be quite composed a few minutes." Very shortly after, with sweet tranquility of mind, opening his eyes, he repeated the following verse:

"There, on a green and flowery mount,

"Our weary souls shall sit,

"And with transporting joys recount

"The labours of our feet."

He delighted to speak of his own weakness, and of his strength in Christ, often saying, "I am weak, and I am strong." His daughter (a worthy member of the church at Ipswich) coming in, he clasped her hand between his with great earnestness, and said, "I wish you may be a joyful messenger from the heavenly courts; but the will of the Lord be done. I hope I shall wait with patience." Shortly after adding, "There will come a day when Israel shall be saved in the Lord, with an everlasting salvation, and that will be a joyful day indeed." He had a very bad night, but was rather more still on Tuesday, towards noon, and very comfortable. On being asked how his mind was? he said, "Well and comfortable. I know in whom I have believed; blessed be God, I am not afraid to die. Christ died for me, and I am sorry I have done no more for his glory." He exhorted his daughter to stand fast, and blessed God on her behalf. After giving further advice, he looked upwards, as if talking with him, and said, "Ah, dear brother Farmery, I long to be with you, to sing victory to the Lamb; you laboured abundantly; I am ashamed I have done so little for God; I would do more if I could. Oh for a release! but Lord suffer me not to murmur."

Addressing himself afterwards to his afflicted wife and daughter, speaking of the happiness he should enjoy when he got to heaven, he said, "Then I shall sing victory! victory! victory!" raising his voice quite loud. After this, he wished some person to assist him in singing the 66th Hymn, 2d Book, viz. There is a land of pure delight, &c. which was done, and he exerted all the little strength he had to unite with them.

From this period to his departure, he was generally happy in his mind, saying to his relations and friends, upon their enquiry, "Bless God I am comfortable! Satan is held in a chain, and is kept at a distance; but I am afraid I shall not die yet. I want to leave this world; it is a dreary place to me; then shall I be satisfied when I awake in the Lord's likeness." He often asked what day in the week it was, on being told, he would say, "O, I wish it was Saturday! I long for the Sabbath to be here." He had a strong presentiment of mind, that he should die on a Lord's-day, and so he did, for on sabbath morning, the 27th of September, about six o'clock, he sweetly fell asleep in Jesus. A few minutes before he died, *with his own hands he closed his eyes.* What a serenity and composure!

On Thursday, the 1st of October, his remains were carried by six of the members of the church, to the meeting house burying-ground, and interred; the pall was borne by six ministers, a numerous train of mourning relations and friends followed, who, by this affecting providence, have lost an affectionate husband, kind father, fast friend, and faithful pastor; but his work was done, and his course finished. He has now received the crown, therefore our loss is his unspeakable gain. Mr. Ward, pastor of the Baptist church at Dis, spoke at the grave. On the Lord's-day following, I was called to the painful service of preaching the funeral sermon in the afternoon, from a passage he gave me, viz. the 73d Psalm, 26th verse, *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Also, at the dying request of our departed brother, Mr. Thompson, of Grundisburgh, preached in the morning of the above day, from Gen. 50th, part of the 24th verse, *I die, and God will surely visit you.* Mr. Caddy, of Westrow, preached in the evening, from Exodus iii. and 3d verse, *And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.* The infant cause, which he had been the instrument of raising, was near his heart, and he was enabled to exercise strong faith upon the promises of God to his church, and died in the hope, that though thus tried, God would appear for them.

I trust many will be earnest in prayer for this bereaved church, that the Lord may support under, and sanctify this affecting providence to them, and all concerned.

Sincerely wishing you every blessing,

I remain, Rev. and dear Sir,

Your's, very affectionately,

GEORGE HALL.

TO DR. RIPPON.

DEAR SIR.

*Kettering, Nov. 18th, 1801.*

The following intelligence is at your service for insertion in the Register,

Your's Sincerely,

A. FULLER.

An account of the forming of a New Baptist Church in the City of Glasgow, in connection with one at Paisley, lately formed on similar principles, communicated in a Letter to Mr. F. of K. by the Pastor, at the unanimous desire of the Members.

DEAR SIR,

*Glasgow, Nov. 13th, 1801.*

ACCORDING to promise, I now write you an account of the settlement of our little church, and a copy of the articles in which we are agreed. Last Sabbath, one of our ministers came from Paisley, and preached all day. On Monday morning, by half-past eight, the church met for the purpose of being set in order; strangers, and several brethren from Paisley being present, James Taylor presided on the occasion, and observed the following order: He began by singing, then prayer: then he declared the occasion of the meeting. Singing. Prayer by a brother. He then read the scripture qualifications of a pastor and a deacon, and signified, that as the church had agreed in the choice of James Lister as pastor, and James Deakin as deacon, they should now confirm that election by uplifted hands; which was done. Being thus chosen, he set them apart to their offices by an appropriate prayer, during which, he laid his hands on both, to commit them to the divine care and blessing. Sung an hymn. He then gave three distinct and full charges to the pastor, the

deacon, and the people, to perform, as in the sight of God, their respective duties. The addresses were truly solemn and impressive. Sung an hymn and prayed; recommending all to the word of God's grace. The whole service was closed by a hymn of praise.

On this form I shall add no reflections; I hope it will commend itself to every enlightened mind. I could have wished two ministers present; but this could not be. Last night I brought before my brethren, the proposal for opening a communion with the Baptist churches in England, of the same faith and order; and, for this purpose, to send up a sketch of our Articles. In this they were unanimous. We are willing to be one with you, if you can be one with us. Our weekly communion of the supper, and the exhortations of the brethren, seem to be our only points of *difference*. The latter may possibly be confined to week-nights; and we consider both as objects of forbearance †. You may reckon us then as one of your churches. Pray for us,—advise us,—assist us. Our numbers are few, and our ability small. My health is only confirming; yet I purpose, if God will, to preach three times every Lord's Day. I tremble at the difficulties of my station. May the Lord uphold me!

Your's, in the love of Christ,

J. L.

PRINCIPLES  
OF THE  
PARTICULAR BAPTIST CHURCH  
IN GLASGOW.

1. **T**HE Scriptures of the Old and New Testament are written by Inspiration of God, and given to man as his only rule of faith and practice.

2. There is one God, Father, Son, and Holy Spirit, possessed of every Divine perfection; Creator of the heavens and the earth, by whose sovereign pleasure all things were made, and for whose glory all events are governed and disposed, according to the counsel of his own will.

3. God made man male and female, after his own image, in a holy and happy state; and entered into a covenant, or gave a law to man for his posterity, as well as himself; with a promise of life on obedience, and in case of transgression, with a threatening of death, bodily, spiritual and eternal.

4. The light of nature is insufficient to teach man his real state and character, the perfections and will of the true God, or the way in which a sinner can be pardoned and saved: because,

\* This line of the copy was scarcely legible.

5. Man fell from the state in which he was first placed, and involved his posterity in the same guilt and punishment as himself.

6. God, from all eternity, to glorify his own free grace and mercy, holiness and truth, elected part of mankind in his own Son, to be partakers of grace here, and glory hereafter.

7. According to the Divine purpose and promise, the Son of God partook of flesh and blood, and as the surety of sinners, obeyed the precepts, and bore the curse of the Law in their place, that by the imputation of this, his complete righteousness, sinners who believe in him might be justified and saved.

8. All that in the councils of peace were given to Jesus, and redeemed by him, are in due time, by the ministry of the Word and Spirit, convinced of their sinfulness, and obnoxiousness to God's wrath, and are enlightened in the knowledge of Jesus as the only Saviour.

9. Such as through the Spirit believe the Gospel, or what God testifies of the person, work, and intercession of his Son, enjoy the blessings of pardon and justification, with a title to glory; and are therefore adopted into God's family, are renewed in their souls, are admitted to divine fellowship, and sanctified by the Spirit to walk in piety, love, and sobriety.

10. All such persons, being kept by the promise and power of God, shall persevere in obedience, and when they fall into sin, shall, according to the terms of the new covenant, be brought to repentance.

11. Those who are of one faith, and have the same view of the ordinances, are bound to meet together for God's glory, their own edification, and, if God bless his own appointments, for the conversion of sinners.

12. The bond of church union is charity, founded on a profession of one faith, and of agreement in one order.

13. A company of believing persons are warranted to form a church; and for this purpose should meet, when convenient, to try their own gifts and tempers; and from themselves (when it can be done) to choose men who may be ordained to the office of pastor and deacon.

14. A church, when set in order with pastors and deacons, assembles each Lord's day to continue in the Apostles doctrine, by preaching and reading the word, in fellowship for the poor, in breaking of bread, and in prayer and praise.

15. When any seek admission into the church, they profess their faith publicly, are baptized by the pastor in the name of the sacred Three, and receive the right-hand of fellowship and kiss of charity from all the members,

16. The church, when the commanded rule of admonition has been taken, can exclude from her communion any member for error in doctrine, or immorality in practice.

17. Churches, tho' not subordinate to any one, and complete in themselves, are bound, when one in faith and order, to hold frequent and intimate communion: pastors to assist each other by preaching and administering the ordinances: members to exhort and communicate with each other; and all to advise and pray for each other, and to separate from any church that corrupts the doctrine or order of Christ.

18. At death, the righteous pass immediately into a state of felicity, and the wicked into a state of torment, till the final judgment.

19. At the last day, created nature shall be dissolved, Jesus shall descend to judge the quick and dead; when all that are in their graves shall be raised up, with their own bodies, some to glory, and some to everlasting contempt.

20. According to the final sentence of the Judge, the righteous shall be admitted to a state of perfect holiness and happiness, but the wicked shall be banished from God's presence, and punished with torments without end.

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## THOUGHTS

ON THE

### IMPORTANCE AND ADVANTAGES

OF

FELLOWSHIP MEETINGS AMONGST CHRISTIANS;

WITH

HINTS FOR THEIR IMPROVEMENT.

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**C**HRISTIAN Fellowship is a duty which was not only very anciently recommended, but practised also by those who feared the Lord. David, the sweet psalmist of Israel (Psalm lxvi. 16.) invites to this duty, saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It was also the practice of the Jews under the Babylonish captivity, they went in companies, and sat down and wept, whilst they remembered Zion in their prayers to God, and their converse with one another; (Psalm cxxxvii.

cxxxvii. 1.) And during the dark and trying day in which Malachi prophesied, "They that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name." When the disciples, under the New Testament, met together, Jesus came after his resurrection, and said unto them, "Peace be unto you." When Peter and John were dismissed from the council, "They went to their own company, and reported all that the chief priests and elders had said unto them." And when the apostle Peter was delivered from the hands of Herod, by the angel of God, (Acts xii.) he went immediately to the house of the mother of John Mark, where he knew the disciples were met together for prayer. Let us not from the above passages suppose, that social meetings for prayer and converse are restricted to times of troubles and persecutions only, no; such societies, well regulated and conducted, are highly useful and beneficial at all times and seasons. Are we not expressly enjoined "to admonish and exhort one another daily." Heb. iii. 13. and to "confess our sins one to another, and pray for one another," James v. 16. having the gracious promises of our Lord, both for our warrant and encouragement, "Where two or three are gathered together in my name, there am I in the midst of them." Judicious Christians can tell from happy experience, what advantage they have found in such meetings, for quickening their graces, warming their hearts, and kindling the fire of divine love; for, as a live coal has a property to kindle cold ones, so one warm and lively Christian, by his prayers and converse, may set many cold hearts glowing for Christ, and spiritual blessings.

Having thus glanced at the divine authority and profitableness of social meetings for Christian communion, allow me to drop a few hints, which, by the divine blessing, may instruct and animate you in attending upon them.

1. If you would be useful members of such societies, look up to God for humility and self-denial. Study the meaning of that golden precept, "Let nothing be done

done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Phil. ii. 3. This will teach you to bear with your fellow members, and keep you from quarrelling with them for every mistake or failing.

2. Earnestly, through grace, study the governing and taming of the tongue. Alas! how little is that striking passage, James i. 26, thought of by those who profess the gospel, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." If the tongue be kept in subjection, you will avoid a censorious rash judgment, and of aggravating the faults of your brethren; you will neither speak against them when absent, nor listen to persons who do so, but rather, according to the command of our Lord, "Go and tell them their faults between you and them alone."

3. Carry a sincere love and regard to all true Christians; love them, not so much because of their likeness to you, as because they bear the image of your Saviour; if you do not, it is rather the love of a party than of Christ, and even publicans can go so far as this. Christian love will incline you to a patient bearing with those who differ in mere externals.

4. Rejoice in the gifts and graces of others, and be ready, without envy or detraction, to own and value them. How much of this humble candour and modesty shone forth in that eminent young preacher, Apollos! Acts xxiv, 25, 26. Though he was an eloquent man, and mighty in the scriptures, yet he candidly owned and honoured the gifts and graces of God in a plain tradesman and his wife, and was willing to sit at their feet, and learn of them:

5. Study a prudent, affable, and condescending carriage towards those whom you converse with, "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Eph. iv. 31.—As rough unhewn stones cannot fitly join in one building, so, neither can rugged, sour, or fierce tempers, be agreeable members of Christian societies: there are some who have the root of the matter in them, yet by their unpleasant tempers greatly hinder the edification of others.



6. As you ought to warn, admonish, and reprove others in a kind and Christian manner, so you must be ready to forgive one another: "For (saith the apostle) if any man have a quarrel against any, even as Christ forgave you, so also do ye." Col. iii. 13.—The meek and lowly Christian is disposed to do good, and suffer evil; but the proud and haughty man is disposed to give affronts, but will receive none. Keep in mind that word of the apostle, 1 Pet. iv. 18. "Above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins."

7. Do not slight or discourage young and weak beginners, but sympathize; and deal tenderly with them: you are commanded to strengthen the weak hands, and confirm the feeble knees, to support the feeble minded, and be patient towards all men. There are some who hover round the porch of Christian fellowship, and would fain associate with Christ's disciples, but bashfulness keeps them at a distance; their hearts glow with love to Christ, and his people, but they can say but little, O! be it your care to encourage such! Remember, God took a kind notice of an Abijah, in the family of Jeroboam, when there was some good thing found in him toward the Lord God of Israel.

8. Chuse right and proper subjects for conference, and such as tend to godly edification; not about public matters, or vain unprofitable questions, but such as tend to increase christian knowledge, to cherish the use of religion, gospel holiness, and close walking with God.

9. Let me beseech you, my friends, to persevere. O! be not weary in well doing, nor forsake the assembling of yourselves together, as the manner of some is. How many have I known who have become careless and remiss, and then have fallen into open and scandalous sins; on the contrary, I have known many who have, by the divine blessing on Christian fellowship meetings, been wonderfully relieved, supported, and delivered. Finally, my beloved, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

SKETCH OF THE EARLY LIFE  
OF  
LADY HUNTINGDON.

—  
*By Dr. Harveys.*

**T**HE noble and elect LADY HUNTINGDON, had lived in the highest circle of fashion; by birth a daughter of the house of Shirley, by marriage united with the Earl of Huntingdon; both bearing the royal arms of England, as descendants from her ancient monarchs.

In very early infancy, when only nine years old, the sight of a corpse about her own age conveying to the grave, engaged her to attend the burial. There the first impressions of deep seriousness about an eternal world laid hold on her conscience: and with many tears, she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no views of evangelical truth had hitherto opened on her mind, yet, even during her juvenile days, she frequently retired for prayer, to a particular closet, where she could not be observed: and in all her little troubles found relief in pouring out her requests unto God. When she grew up, and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and decency than the house of Huntingdon. With the head of that family she accordingly became united. Lady Betty, and Lady Margare. Hastings, his Lordship's sisters, were women of singular excellence.

In this high estate she maintained a peculiar seriousness of conduct. Though sometimes at Court, and visiting in the higher circles, she took no pleasure in the fashionable follies of the great. In the country, she

she was the Lady bountiful among her neighbours and dependents; but going still about to establish her own righteousness, she endeavoured, by prayer and fasting, and alms-deeds, to commend herself to the favour of the most High, and most Holy.

The zealous preachers, who had been branded with the name of Methodists, had now awakened great attention in the land. Lady Margaret Hastings happening to hear them received the truth as it is in Jesus from their ministry, and was some years after united with the excellent Mr. Ingham, one of the first labourers in this plenteous harvest. Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentiment she uttered, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To any such sensations of happiness Lady Huntingdon felt that she was as yet an utter stranger.

A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Hereupon she meditated sending for Bishop Benson, of Gloucester, who had been Lord Huntingdon's tutor, to consult him, and unburden her mind. Just at that time the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. She instantly, from her bed, lifted up her heart to Jesus the Saviour, with this importunate prayer; and immediately all her distress and fear were removed, and she was filled with peace and joy in believing. Her disorder from that moment took a favourable turn; she was restored to perfect health, and what was better, to newness of life. She determined thenceforward to present herself to God, as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

On her recovery, she sent a kind message to the Messrs. Wesleys, who were then preaching in the neigh-

neighbourhood, that she was one with them in heart, cordially wishing them good speed in the name of the Lord, and assuring them of her determined purpose of living for him who had died for her.

The change thus suddenly wrought upon her Ladyship, became observable to all, in the open confession she made of the faith once delivered to the saints, and in the zealous support she began to give to the work of God, amidst all the reproach with which it was attended.

To the noble circle in which Lady Huntingdon moved, such professions and conduct appeared wondrous strange; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting indeed some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority: but, however he differed from her Ladyship in sentiment, he continued to shew her the same affection and respect.

The Bishop was accordingly sent for, in order to reason with her Ladyship, respecting her opinions and conduct; but she pressed him so hard with Articles and Homilies; and so plainly and faithfully urged upon him the awful responsibility of his station, under the great Head of the church, Jesus Christ, that his temper was ruffled: and he rose up in haste to depart, bitrerly lamenting, that he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her Ladyship. She called him back; "My Lord," said she, "mark my words, when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deserves remark, that Bishop Benson, on his dying bed, sent ten guineas to Mr. Whitefield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

## TO DR. RIPPON.

REV. SIR,

Paris, Sept. 2, 1801.

SUCH is the depravity and discipation of the Parisians, that I counted no less than ten distinct play bills against the walls for one evening, besides operas, balls, &c. Here are amusements for the very lowest order of people, even at the small price of deux sous, or a penny English. Puppet shews, shades, ventriloquists, and every kind of nonsense, are to be seen upon the Boulevard, a long street of many miles, extending above half the way round Paris, planted with rows of trees on each side, and ornamented with toy shops. The garden of the Thuilleries, and the Champs Elysiac, are the places where the Parisians take their evening walks: here you can scarce tread a step without meeting ballad singers, fortune-tellers, slight of hand players, bears and monkies dancing, and boys tumbling; these are the amusements with which the gay Parisians are delighted. The French are a nation without morals, and so, consequently unfit to enjoy the liberty of a pure republican government. The friends of freedom on your side of the water, in general, have very mistaken views of French liberty, the same as I had myself, till I was here and had examined every thing with my own eyes. The government of France is exactly similar to that of Prussia, where every man is born a soldier. Prussia has been blessed with a succession of wise and enlightened monarchs, who have made excellent laws, the government is wisely administered, and toleration granted to *all sects*; but it is still military despotism. So many of the laws and regulations in France are excellent, and you may read inscriptions almost on every public gate and place in Paris, *liberty, equality, fraternity, and indivisibility*, and hear this *cant* from all the placemen: but it is *vox et preterea nihil*. The representative system is frittered away to almost nothing. The Senate is elected by the First Consul, and the Consuls are to be elected by the Senate; that is, you choose me, and I will choose you. The First Consul names all the judges, prefects, officers in the army, &c. &c. thus much for their political liberty. As to their civil liberty, here are allowed no political meetings of any kind; the liberty of the press is so restricted, that should any thing published not please the ruling party, immediately seals are put on the publisher's printing press, and his bread is taken out of his mouth. No trial by jury, except in matter of life and death; no habeas corpus act; abundance of Judges with small salaries, and very inferior abilities. With regard to religious liberty, I have no occasion

occasion to inform you that the Popish religion is again to be re-established and pensioned by the state. Patents are made out for forty-four Bishops and four Arch-Bishops, a convent for the Nuns has been given back, and opened at Saint Germain en lay, whilst I was there. I hope all sects will be tolerated in France, and so they are in Prussia and Russia. There are four political parties in France; the most numerous, particularly in the provinces, consists of those that wish for the restoration of monarchy, and the old state of things; another party is for the first constitution. The Jacobine party, who desire the establishment of the Jacobinical constitution, are numerous, yet all their men of energy at Paris are banished without form of trial. A fourth, the men in power, and those who are fatigued with the storms of the Revolution, wish for the preservation of the *present* system of things. I have visited the astonishing water works at Marly, which are conveyed over two or three hills to Versailles, likewise Saint Germain en lay. Paris, with its environs, is probably the most pleasant and delightful spot in the whole world. The palace at Saint Germain is delightful, not only on account of the apartments and gardens, but for the fine forest near it.

I remain, Rev. Sir,

Your's affectionately,

B.

USE MINISTERS SHOULD MAKE OF THEIR PEOPLE.

[From Mr. Baxter's *Gildas*.]

**M**AKE use of your peoples parts to the utmost, as your helpers in their places, in an orderly way, under your guidance. It hath been a great cause of schism, when ministers would contemptuously cry down private mens preaching, and withall desire not to make any use of the gifts that God hath given them for their assistance; but thrust them too far from holy things, as if they were a prophane generation: the work is like to go poorly on, if there be no hands employcd in it, but the ministers. God giveth not any of hts gifts to be buried, but for commou use. By a prudent improvement of the gifts of the more able Christians, we may receive much help by them, and prevent their abuse; even as lawful marriage preventeth fornication. And the uses you must specially put them to, are these. 1. Urge them to be diligent in teaching and praying with their own families; specially catechizing them, and teaching them the meaning of what they learn, and whetting it on their affections: and there if they have a mind to preach to their children and servants, (so they undertake not more than they are able to do) I know no reason but they may.

2. Urge them to step out now and then to their poor ignorant neighbours, and catechize and instruct them in meekness and patience, from day to day, and that will bring them more peace of conscience, than contemning them.

3. Urge them to go oft to the impenitent and scandalous sinners about them, and deal with them with all possible skill and earnestness, yet also with love and patience; for the converting, reforming, and saving of their souls.

4. Acquaint them with their duty of watching over each other in brotherly love: and admonishing and exhorting one another daily; and, if any walk scandalously, to tell them their fault before two or three, after the contempt of private reproof; and if that prevail not, to tell the officers of the church, that they may be further proceeded with, as Christ hath appointed.

5. At your private meetings, and on days of humiliation or thanksgiving in private, employ them in prayer.

6. If there be any very ignorant or scandalous sinner that you know of, and you cannot possibly have time yourselves to speak to them at that season, send some of those that are able and sober, to do it in your stead, to instruct the ignorant, and to admonish the offenders, as far as a private man or a message from a minister, and in discharge of his own duty may go.

7. Let such as are fit, be made subservient officers, I mean deacons: and then they will, by their relation, discern themselves obliged to maintain the unity of the church, and authority of the ministry; but then see that they be men competently fit for the place.

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## ACCOUNT

OF THE

LATE REV. PETER AITKEN,

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*By the Rev. Mr. Rowles, of Canterbury.*

IF I recollect right, Mr. Aitken left Glasgow to supply a church at Newcastle, in the absence of their pastor in July 1799. The appointed time being expired, he visited a friend in, or near London; and having an uncle at Canterbury, whom he desired to see, he came hither early in the October following. I heard him preach the first time, the 13th of that month. We

DEC. 1801.]

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became

became acquainted, and soon after, of his own accord, he intimated the unsettled state of his mind respecting baptism. It was several times the subject of our very friendly interviews, and the result was, he was baptized the 5th of the next December, and joined the church here. His ministerial gift having been repeatedly heard, and with approbation; the church gave him a call to the exercise of it wheresoever the Lord might open a door for him. Early in January 1800, the church having no pastor, requested brother Aitken to exercise his gift among them for three months, with a view to a further settlement, if, ultimately, all things should appear to be mutually agreeable. He acceded to the proposal; when the three months were expired, three more were added; but, at the close of that period, early in July, he left Canterbury. Not being satisfied to remain here any longer; and having an invitation to visit Lancashire; after spending two or three Lord's days in London, he went to Accrington, in that country, and from thence to Liverpool.

Under our roof he always appeared to be at home; his manners were easy and affable; and, though he must be conscious of his superior acquired attainments, yet I never saw any trait of a forward assuming temper discovered: in short, *he was not the young man*. And yet few subjects could be proposed, on which he could not speak with instruction to most of his company; but he would never obtrude his opinion, nor withhold it if requested. I admired the prudence of the man, and glorified God for the gifts and grace bestowed upon him.

Almost from his first consciousness of good and evil, he had convictions for sin, and made resolutions against it; but he was not taught the evil nature and righteous desert of sin: he did not feel the need of Christ for himself, nor see the way of salvation to be alone in the Redeemer's obedience and cross, till he was about fourteen years of age. From which time the truth and fulness of the gospel appear to have been opening to his view, and he was enabled to embrace the Saviour as the Lord his righteousness and strength. And what he knew he was very free to communicate to his fellow-men as often as opportunity presented. I have frequently



quently observed, with others, that he selected more interesting passages for his public discourses than young preachers in common; and I confess, I had formed an expectation of his great usefulness in the vineyard had his life been preserved. His views of evangelical truth, and his experimental knowledge of Christ, may be seen by the following extract of a letter, written after he left Canterbury, to Mr. T. Parnell.

It is dated *Accrington*, Dec. 25, 1800.

“ I find Jesus Christ the same yesterday, to-day, and forever. His name is still as ointment poured forth. His beauty lasting like himself; the virtue of his blood the same to wash a spotted, guilty conscience, to silence an accusing enemy, and to pacify a righteous sin-avenging God. His law fulfilling righteousness is yet as broad to cover and adorn a black uncomely bride, as when it first indued Manasseh, Magdalen and Saul. Unchanging in his love, yesterday it took us from the fearful pit and miry clay; to-day it soothes, it cherishes, it smiles upon us, though still poor, thoughtless, silly, straying sheep. Oh, what a Christ! a precious, full, and an abiding Christ! What should become of us, my dear friend, if it could be made appear that Jesus, on whom we trust, has lost even one specific grain of his inestimable grace! We should be lost, God a liar, and Christ, the Father's choicest gift, an insufficient portion. But it cannot be so. In him we are complete. To be found in this Saviour then is certainly our greatest possible bliss; for in him we are filled with all the fulness of God. What is knowledge, but ignorance; honour, a lie; riches, a dream; the whole world, but a toy; when compared with Christ? Blessed be God, you and I know, that a foolish gospel—the reproach of Christ—the naked cross—and the Redeemer's blood, are indeed substantial words.

“ It is only from such views that I can put to the blush my hellish unbelieving heart, can check unreasonable discontent, and go on with any comfort in the discharge of daily duties. I find that to trust my own heart, is to put my soul into the hands of a traitor, and to pour contempt on the Lord Jesus Christ, who has

said, my grace is sufficient for thee. To live on any thing beneath the Son of God is to despise his fulness, to starve my soul, and to depart from grace. To think, or speak, or act without making Christ alone the first, the last, the all, is to deprive the Redeemer of his due, to act a part more brutish and ungrateful than the most stupid ass, or the stubborn and ungovernable bullock: but to wait humbly at the door of mercy, to cleave close to Jesus, to deny self, and to exalt the never dying Lamb, is the most suitable exercise for a poor sinful creature. But my friend knows too well the importance of abiding in the Vine to stand in need of my enlargement. If we could get a single drop to cool our tongues from our own broken cisterns, we should never apply for living waters. It is our mercy to be kept empty, for then we are full; to be ourselves weak, that we may be strong in the grace that is in Christ."

*Additional Account by the Rev. Mr. Davis of Liverpool.*

How unsearchable are the judgments of the Lord, and his ways are past finding out! Mr. Aitken was ordained pastor of a newly formed church, of the particular Baptist denomination at Liverpool, in June 1801, when he had just passed the 21st year of his age. The genuine piety which he possessed, the remarkable gravity and seriousness of his deportment, an equal degree of fervour in his ministerial labours, assisted by an uncommon and extensive acquaintance with human literature, which he eminently improved to promote the purposes of religion, all led his friends to expect very naturally, that he was designed for eminent usefulness in the church of Christ.

But the Lord seeth not as man seeth; nor are his thoughts or ways as our's. He had, it is true, designed and formed him for himself; but not to sustain a long conflict, nor to endure hardness as a good soldier under his banner on earth; he was soon to wear a crown, and to grace his triumph in heaven. The master therefore came, and called for him; his servant cheerfully obeyed, and is gone. The place, that recently knew him, knows him no more for ever.

He

He was naturally of a consumptive habit, which was confirmed by his indefatigable application to his studies in very early life. Though of so delicate a constitution, he performed the duties of his office without feeling much uneasiness, being subject only to slight attacks of cold, which were seldom so severe as to prevent him from engaging in his public work, till within a few months of his decease. At this time, he had occasional attacks with hemorrhage at the nose; and though the quantity of blood which he lost at these times was inconsiderable, yet this, with some other circumstances, excited the fears of his friends, who very affectionately requested him to intermit his labours, and to take a voyage to Scotland for the improvement of his health. This he accomplished in a few weeks, and at his return appeared perfectly recovered.

On the second Sabbath after his return, September the 20th, he had occasion to exert himself more than usually, and in the evening, to improve an instance of sudden death; for this purpose he chose the words of his divine Master, Matt. xxv. 13. *Watch therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh.*

His friends observed that he spoke with remarkable seriousness and fervour, well suited to the importance of the subject, and to the solemnity of the event which he was improving. Little did he, or they suppose, that in that place they should see his face, and hear his voice no more; or that in a manner so distressing to them, he should, by his own speedy removal, so strongly enforce the subject which he feelingly illustrated, and earnestly inculcated on them.

At the conclusion of the services of the day, he said to some of his friends, that he felt more than ordinarily strong. He was attacked however early next morning with a slight discharge of blood, apparently from the fauceus, which led him to send for medical aid. On the evening of the same day, he had another attack of the same kind; and a third, early on the following morning. The quantity of blood lost by these different discharges was but trifling, but his other symptoms

excited strongly the fear of his medical attendants, though he complained of very little uneasiness, except what arose from debility. On the 29th and 30th, he seemed in a more favourable state; but after having passed a restless night, about six o'clock in the morning of Oct. 1st, he sunk into a lethargic state, in which he continued till about six o'clock in the evening, when he literally fell asleep in Jesus.

As it was not apprehended by himself, or his friends, that his end was so near, he said scarcely any thing on that subject: but during his illness, he was serene and resigned to the divine dispensations, enjoying that solid support which the truths he preached are calculated to afford.

May the writer, and reader, of this article of painful intelligence, be followers of him, and the great cloud of witnesses, who, through faith and patience, inherit the promises.

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## COMMENCEMENT

AT RHODE ISLAND COLLEGE.

*Providence, Sept. 12, 1801.*

On Wednesday last week was celebrated in this town, the Anniversary Commencement of Rhode-Island College. The processional train was formed as usual, and at ten o'clock, A. M. moved to the Baptist meeting-house. After prayer by the president, the following exercises were exhibited:

### FORENOON.

Music.—Salutatory Addresses, and an Oration on Noble blood.—By Andrew Pickens.

An Oration, on Religious Establishment.—By Lucius Bolles.

An Intermediate Oration, on the Influence of Superstition on the human Mind.—By Enoch Brown.

An Oration in Latin, on the Propensity of Mankind to Society.—By Ezra Leonard.

An Oration, on the Impartial Administration of Justice — By Lemuel Bishop.

An Oration, on the Necessity of Union to support the Peace and Happiness of Society.—By Jonathan Nye.

A Poem.—By Philo Washburn.

Music.—A Discussion of the comparative Advantages of Theology, Natural Philosophy, Moral Philosophy, and History.—

tory.—By George Barstow, Enoch Brown, James Lesley, and Robert Sterry.

An Oration, on Literature.—By George W. Perkins.

An Oration, on Democracy.—By Gad Tower.

Dialogue, on Profession.—By Andrew Pickens, George W. Perkins, Samuel Dexter, and Lemuel Bishop.

Music.

### AFTERNOON.

Music.—An Intermediate Oration, on Religion, considered as the basis of Civil Government.—By George Barstow.

An Intermediate Oration—"Equality of Rights, consistent with the good Order of Society."—By James Lesley.

Music.—A Dispute on this question—"Is it reasonable to sacrifice Convenience to Fashion?"—By William Blanding, Joseph Cheney, Samuel Dexter, and Samuel Medbury.

An intermediate Oration, on Slander.—By Robert Sterry.

An Oration, on the Influence of the Female Character on Society.—By Lucius Cary, Candidate for the Degree of Master of Arts.

Valedictory Addresses, and a Poem.—By J. Mason Williams.

Music.

An Address was then delivered to the Graduates by the President.

The Degree of Bachelor of Arts was conferred on the following young gentlemen, alumni of the College.

George Barstow, Lemuel Bishop, William Blanding, Lucius Bolles, Enoch Brown, Joseph Cheney, Samuel Dexter, Ezra Leonard, James Lesley, Samuel V. Medbury, Moses Noyes, Jonathan Nye, George W. Perkins, Andrew Pickens, Robert Sterry, Gad Tower, Philo. H. Washburn, Alfred Williams, and J. Mason Williams.

The Degree of Master of Arts was conferred on the following alumni of this College:

Benjamin Allen, Morrill Allen, Lucius Cary, Jabez P. Fisher, Theodore Foster, John Fessenden, Joseph Litchfield, Calvin Park, John M. Roberts, Paraclete Tew, John Sabin, Otis Thompson, Alvin Underwood.

The Honorary Degree of Master of Arts was conferred on David R. Williams, Esq. of Charleston, South-Carolina, and on Holder Slocum, Esq. of Dartmouth, Massachusetts; also, on Dr. Paul Metcalf, of Wrentham, and Mr. Isaac Robinson, of Nottingham-West. Henry Gaffett, Master of Arts in Harvard College, was admitted *ad eundem* in this. The Degree of Master of Arts was conferred on the Rev. Calvin Chadwick, of Dartmouth College.

The Degree of Doctor of Laws was conferred on the Hon Benjamin Bourn, Judge of the Circuit Court; and also on Samuel Eddy, Secretary to the State of Rhode-Island.

A prayer, by the Rev. Dr. Stillman, closed the exercises of the day.

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EXTRACT OF LETTERS  
FROM THE REV. DR. ROGERS.

*Philadelphia, Oct. 1, 1801.*

**B**EFORE this can reach you, it is probable you will have heard of the sudden death of the Rev. Jonathan Edwards, of Schenectaddy. He died in the beginning of August. The doctor, you know, was president of Union College, a valuable man indeed, though some people have affected to call him a metaphysical divine.

The revival in our western world is astonishing. Some of our Kentuckey ministers have baptized upwards of three hundred in the course of a year. Brother Richards, of Baltimore, informs me by letter, that a Mr. Dupee, a young baptist preacher, from Kentuckey state, had told him, that two thousand five hundred persons had, when he came from home, been baptized in the course of eight months, and that the work was rapidly progressive. May the religion of Jesus Christ spread from sea to sea, and from the river to the ends of the earth.

*Oct. 7. 1801.*

**Y**ESTERDAY our *Association* opened. The additions were pleasing. I delivered the introductory sermon from Psalms lxxxiv. 4. The Rev. James Ewing, of Hopewell, New Jersey, was chosen Moderator, and Dr. William Staughton, Clerk, I say Dr. Staughton, as he was admitted to that honour in the College of New Jersey, at their commencement last week. Eighteen trustees were present, and all unanimous for conferring the degree. This will redound to their credit and liberality, as we have very few men among us who better ornament their stations, or adorn the doctrine of God our Saviour.

*Extract*

*Extract of part of a Letter from the Sabbatarian Baptist Church, in Hopkinton, Rhode Island, to the Church at Newport, Rhode Island, of the same faith and order; from the Rev. Mr. William Blifs, pastor of the Church at Newport.*

THE present situation of our church is prosperous and flourishing, consisting of five hundred and fifty eight members, one hundred and twelve of which are absent, ten under admonitions, and five under dealing. Our church officers are, three elders, three deacons, and two clerks: one hundred and ten members have been added since our last yearly meeting, and the church is generally much united.

There have been four churches constituted from the church at Hopkinton: one at New London, Connecticut; one at Petersburg, in New York State, a large and flourishing church; one at Farmington, Connecticut; one at Unadilla, constituted about two years past, of about thirty members: We have two large churches in the Jerseys: one at Piscataw, and one at Cohansey.

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## SPREAD OF THE GOSPEL

IN AMERICA.

*Extract of a Letter from North Carolina, Iredell County, August 11, 1801.*

THE revival of religion in Cumberland has extended over a vast tract of country, and is still increasing. How pleasing to the Christian, to hear of the *thousands* of souls which are added to the Redeemer's kingdom in that country. Mr. Hall, who went missionary to the Natchez, has returned, and gives a pleasing account of the prospects of religion in that lately savage country; a number of churches are formed there by him; about forty were added to the church at one communion, and there is every prospect that the gospel will flourish.

We live in a day which is big with important events; events which preface the accomplishment of many of the prophecies, both as they respect the civil and religious world. In many parts of the civilized, as well as uncivilized world, the pure gospel of our Lord Jesus Christ has been unwelcome news. Men could not sit under their own fig tree, and under their own vine, and worship God, according to the dictates of their own consciences, without being made afraid; and

and in no nation under heaven is this freedom of conscience found in so great a degree as it is in *our* highly favoured land. But it is hoped the Lord Jehovah, is preparing the way for the general spread of the gospel throughout the world, and that an effectual door will soon be opened in all the nations of the earth.

Little do the great men and potentates of the earth think, that while they are contending with each other, dividing kingdoms and empires, and drenching the earth with the blood of the slain, they are only fulfilling what the Holy Ghost has long foretold by the mouth of the prophets: "I will overturn, and overturn, until he shall come whose right it is to reign." Little do the infidels in our day think, that by the stand they are making against divine revelation, they are now, like the ancient Jews and Gentiles, who crucified the Lord of life and glory, accomplishing many important predictions of the Old and New Testament. But God sits in the Heavens and laughs at them, and will, in spite of all their hellish malice, carry on his own vast designs. His ministers, the preachers of his everlasting gospel, are sounding the alarm in his holy mountain, and the Spirit of the Lord is poured out in Europe, America, and many of the Isles of the sea. We do find that the wilderness blossoms as the rose, and the church of the Lord spreads forth her roots as the cedars of Lebanon. For twelve months past, God, in his great mercy has, in a very particular manner, favoured these United States. In Kentucky and Tennessee, the Presbyterians, the Baptists, and Methodists have been particularly favoured. The following is an

*Extract of a Letter from a Presbyterian.*

My Dear Friend,

*Bourbon County, August 7, 1801.*

I AM on my way to one of the greatest meetings of the kind perhaps ever known, it is on a sacramental occasion. Religion has got to such a height here, that people attend from a great distance; on this occasion I doubt not but that there will be ten thousand people, and perhaps five hundred wag-gons. The people encamp on the ground, and continue praising God, at some of these associations, for a week before they break up†.

† It will probably be found that some enthusiasm has attended this astonishing work; but it is earnestly to be desired that all disorder and irregularity should be prevented, lest the wicked world may be tempted to blaspheme.



This, my dear Sir, is a new thing in the Presbyterian church, and many oppose the work; but for my part, I believe it to be a glorious work, and an uncommon display of the power of God.

I am told by eye-witnesses, that Presbyterian, Baptist, and Methodist ministers unite, break bread together in token of their christian love and fellowship the one with the other, and are mutually striving to build up the church of Christ. Does not this presage the time being at hand, when the watchmen shall see eye to eye, and lift up their voices like trumpets—when many shall run to and fro, and knowledge shall increase in the earth; and when God shall set watchmen upon the walls of his christian Jerusalem, who shall not hold their peace, but cry day and night! until that time, ye that make mention of the Lord, keep not silent, but give him no rest until he make Jerusalem a rejoicing, and his people his glory.

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TO THE REV. DR. RIPPON.

DEAR SIR,

The following letter was some years ago sent to the printer of a periodical work in this country, for insertion, by a foreign nobleman, at that time residing in England; and having been pleased with a perusal, and understanding its authenticity to be confidently attested, have now sent it to you, thinking, that if you will favour it with a place in your Register, it may be generally acceptable and useful.

D.

A LETTER FROM M. DE VOLTAIRE TO THE KING OF PRUSSIA\*,

SIR,

**I**F the severe disgrace which interrupted all correspondence with your majesty be still recent in my memory, the confidence with which you formerly honoured me, and the favours you heaped upon me, have made a far deeper impression upon my heart. Gratitude should stifle all resentment in a generous mind. Genius, talents, and the most sublime virtues, are ever taxed by humanity with some imperfections.

In the impetuous whirlwind of youth, when the passions ferment with almost irresistible violence, every thing is sacrificed to the pleasure of the senses. A variety of seducing objects that assail us, eclipse the feeble rays of that bud of reason which does not again regain its empire till age and reflection have conquered our most prevailing desires. The mask then drops, the illusion ceases, and all those brilliant chimeras

\* The king of Prussia, to whom this is addressed, was the Great Frederic.

which had fascinated our bewildered imagination, are dissipated like an infectious vapour, which leaves nothing behind but disgust, aversion, and the keenest repentance.

Slaves to opinion, and seduced by the ambition of passing for men of fashion, wits, and geniuses, above vulgar prejudice, we despise as popular errors, the most important, the most sacred truths, and our eyes begin to open, when old age, anticipated by all the refinements of voluptuousness, leaves us no other sensations but those of regret and pain—the fatal consequences of a prophane, dissolute life! It is in this interval which succeeds the tranquility of the passions, and is the prelude to the horrors of the grave, that the most bitter reflections, and most cruel remorse of a conscience justly alarmed, poison the last period of our existence; happy if our enfeebled organs do not reduce our faculties to mere animal instinct, and leave us without any vestiges of a thinking being. Perhaps a puerile imbecility concludes our excesses and sacrilegious pursuits. What a dreadful state is a transition without recollection from libertinism and impiety, to the supreme tribunal of the incorruptible Judge of the whole universe!

The infallibility, which every man of the least eminence in the republic of letters, seems to arrogate to himself in the most singular opinions; the pre-eminence which he claims over his antagonists, the shame of retracting favourite errors, supported by fallacious sophisms, and publicly promulgated; the fear of losing a reputation obtained by illusive paradoxes, and an enchanting file; a pusillanimous deference for the judgment of some writers, fearful of their enmity and censure, are commonly the motives that induce him to persevere to the end in the avowal of maxims the most pernicious to society against self-conviction.

Rank, titles, and fame, give credit to the most odious principles, and the most perverse notions. The multitude who receive no impression but from the representation of those who govern and instruct them, adopt, without daring to reflect upon, or examine the most extravagant dogmas of these preceptors to human nature, and are less influenced by their own judgment than the idea they have formed of these pedants decisions. Hence arises that contagious depravity, and those horrid crimes, the progress of which, honour, a sentiment unknown to the multitude, cannot stop without the auxiliary aid of a sublime moral, and a religion calculated for the mutual good of sovereigns and nations.

Powerful, formidable monarchs, who command millions of men, and invincible legions! that religion which you despise, and whose most sacred precepts you turn into ridicule, is, nevertheless

vertheless, the strongest buttress to your thrones, and the most respectable tie of society; the most certain guarantee of your authority, and of the subordination of the people: it is religion that must be responsible for their fidelity and service, which compels them to lavish their blood and fortunes for your defence and preservation; by this, good order, peace, and harmony are supported among your subjects, as well as that spirit of concord and universal benevolence which unite them like one great family: In fine, it is religion that stops the regicide hand of the malecontent, proscribed and disgraced, and prevents his avenging your violence and injustice. Were there no religion, each one would give a loose to his passions, each one would exert his strength to oppress the weak, his cunning to deceive the simple, his eloquence to seduce the credulous, his credit to destroy commerce, his power to promulgate terror, horror, blood-shed, carnage—shocking disorders in themselves, but necessary upon the principles of incredulity. Terrestrial honour is but a superficial virtue, the art of disguising one's self to the eyes of man, to deceive them with politeness, rather to appear virtuous than really to be so.

Know your interest better; instead of forcing all the trenches that God has raised against the wickedness of human nature, encouraging your subjects to be obstinately incredulous, in order to be peaceable villains; to give the lie to heaven, earth, the sea, nature, and all the elements; support by your edicts and your example, religion as a revelation derived from heaven, and founded upon a thousand proofs; anticipate the prayers of evil, and form youth so as to be able to withstand the impression of incredulity and libertinism.

How corrupt must we be to hate a religion without which we cannot avoid being miserable? Do not the happiest of men stand in need of its assistance. How much uneasiness assails the throne! How many disgraces attend a court! How various the mortifications in the army! What innumerable accidents wait on trade! How uncertain is science! What bitters are blended with the greatest pleasures! To how many attacks are the best reputations subject! What inconstancy is there in riches! What infidelity in friendship! What vicissitudes in fortune! Miserable man, who will support thee against so many evils! What a shocking consolation we receive from the passions in these dreadful periods of our life! How incapable is even philosophy to relieve a wretched mortal in the bed of infirmity, racked with the gout, and tortured with the stone! Oh how necessary is religion, particularly at that fatal crisis which terminates all the steps of our life! What can support a man tilting against Death, that grim king of terrors, if it be not religion!

religion! a man who sees his greatness humbled, his treasures seized upon, his dearest ties destroyed, his senses benumbed, his grave dug, the world vanishing from his sight, and his soul divided between the fate of annihilation, and the horrid fear of being delivered up to an avenging God!

The deist, in admitting the existence of a supreme Being, creator of the universe, maintains that this first Being is too great and too high to cast his eyes down upon earth, and attend to the works of a creature, as mean and indigent as man; But is this the idea we should entertain of the divinity? The direction of the course of the sun, the government of the world, the formation of this multitude of beings which are created in nature, the conduct of the universe, cannot exhaust this Intelligence who is the object of our devotion. Whilst his thoughts in their vast extent, embrace all possible existing creatures, he has present before his eyes each individual, as if he were occupied with one sole object.

The Disposer of scepters and crowns has placed you, Sire, at the head of a nation powerful and warlike, which you have formed by your instruction, and your example. Your knowledge and your writings have secured you the pre-eminence in the empire of letters; the wisdom of your institutions and your foundations, your admirable sagacity in the art of governing, and the internal police of your states, have justly conferred upon you the titles of Politician and Legislator. Your victories, your triumph and your conquests have made you the arbiter of the fate of Europe. What a pity would it be if such extensive knowledge, such talents and virtues, should only obtain temporary honours and distinctions, if your majesty should pervert those gifts of heaven for the misery and desolation of mankind! You have nothing left to desire in this world, Sire, but the august title of christian hero. My wishes for your majesty have a more extensive object than transitory happiness. May you, Sire, give to the world the magnanimous example of the sublime virtue of christianity, and publicly disavow, as I do at present, those erroneous principles and impious opinions which will otherwise be transmitted with your writings to posterity.

I have the honour to be with the most profound veneration,

Sire,

Your Majesty's most humble,

and most obedient servant,

ARDET DE VOLTAIRE.

## ORDINATION

At Newport, RHODE ISLAND.

ON May 13th, 1801. the Rev. JOSHUA BRADLEY, B. A. was ordained colleague pastor with the Rev. GARDNER THURSTON, in the second Baptist church in Newport, a very pleasing sermon was preached on the occasion, by the Rev. STEPHEN GANO, A. M. pastor of the Baptist church in Providence, on 1 Cor. iv. 1. *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.* It has been printed by desire of the church at Newport, with the charge, and with the address, which was delivered at giving the right hand of fellowship. As they will afford a specimen of the solemn manner in which the ordination services are conducted among our American brethren, we extract the whole charge and address.

*Charge by the Rev. JOHN PITMAN.*

DEAR BROTHER,

The transactions of this day, testify our belief *that Christ Jesus our Lord hath enabled thee, for that he counted thee faithful, putting thee into the ministry.* The work is great and interesting to thyself, and others. Thou art placed as on the walls of Zion; her welfare must be thy care, as it is intimately connected with the honour of Christ. Nothing proclaims the glory of the Redeemer more than the Church in the exercise of the authority with which he has invested her. While she walks in his commands, and observes his ordinances, she appears fair as the moon, clear as the sun, and terrible as an army with banners, and presents to angels the manifold wisdom of God. To have a name and a place in her must then be honourable and advantageous. Of what importance therefore is it to be a leader, a guide, or overseer, "to feed the flock of God which he hath purchased with his own blood!" We may well cry with Paul, "Who is sufficient for these things?" But as the great Shepherd has ascended on high, and given gifts to men, even the rebellious, that the Lord God might dwell amongst us; as he possesses all power in heaven and in earth, and has commissioned some of his disciples to go forth, and proclaim salvation to a guilty world, we may depend on his support, and go with courage, relying on that promise, "Lo I am with you always, even unto the end of the world." Trusting therefore, that God has called thee by his grace, to the knowledge and love of the truth as it is in Christ Jesus, that thou art conscious it is thy duty to Christ, to his church,

and

and to poor sinners, to take upon thee this important employment to which thou hast now been solemnly set apart; permit me to discharge the duty assigned me, at this time, to give thee the solemn and important charge.

I therefore charge thee in the presence of God, whose eye penetrates the inmost recesses of the soul—before the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom,—and before the elect Angels, who are guardians to the church, and rejoice at the repentance of every sinner—Preach the word, be instant in season and out of season: reprove, rebuke, exhort, with all long suffering and doctrine. Take heed to thyself in all things, showing thyself a pattern of good works. Much depends on thy conduct, the eyes of all men are upon thee; the pious with ardent wishes and prayers for thy welfare and usefulness; the enemies of our holy religion, watching for thy halting, seeking occasion to wound thy character, and reproach the glorious cause thou hast engaged to maintain. I charge thee be careful in the choice of thy companions. A man's associates soon give a cast to his deportment. Thou mayest as well expect to take fire in thy bosom, and not be burned, as to associate with the immoral and prophane and not become trifling in thy conduct, and embarrassed in thy preaching. The situation in which thou art now placed, will expose thee to all classes of company; the poor, and the rich. The former claims thy first attention, as they are most numerous, for God has chosen the poor in this world, rich in faith, and heirs of the kingdom. They will most need thy instruction and sympathy in their complicated trials, and if thy circumstances will admit, to open the hand of charity; if not, it will be in thy power to recommend them to others. When thou art in company with the opulent, take the Lord Jesus Christ as thy pattern, who on such occasions ever taught the most useful and important lessons, and conducted himself in such a manner as made it manifest, that his Father's honour was near his heart. Take heed to thy doctrine. Remember that the everlasting love of God, is the foundation of all our hope. *God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.* Bear in mind the doctrine of the depravity of the human heart; this reflects the highest glory on the Redeemer, who can save to the uttermost. Never forget the great atonement; that Jesus Christ was delivered for our offences, and raised again for our justification. Insist much on the effectual operation of the spirit of God in changing the heart. *Except a man be born again he cannot see the kingdom of God.* Zealously maintain the final perseverance of believers. *I give unto them*

*them eternal life and they shall never perish.* Let the resurrection of the dead be brought to view as of infinite importance, knowing that preaching and faith are vain without it. Keep not back the final separation of the righteous and the wicked. *He that believeth shall be saved, he that believeth not shall be damned.* Take heed to those things, as the honour of God, the comfort of saints, and the hope of sinners, can only be supported by them. Take heed to the doctrine of baptism, never admit one to this ordinance till thou art fully persuaded he is a believer in the Lord Jesus Christ. Finally, my brother, I charge thee to take the *Bible* for the rule of thy faith and practice; teach nothing which that will not support. Give thyself to meditation and prayer—live near to God, be much in thy closet; to come from thence to the pulpit, will be more comfortable to thy own mind, and beneficial to them that hear thee.

May the great Shepherd enable thee to attend to these things, make thee useful till death; and finally give thee the reward of a faithful servant, Amen.

*Right-hand of Fellowship, by the Rev. Joel Briggs.*

Dear Brother,

The part assigned me by the council of churches, on the solemn, but joyful transactions of this day, is, in their behalf, to express our mutual approbation and fellowship in your consecration to the work of the ministry, and the pastoral charge of this part of Zion.

Dear Brother, as we have had an opportunity of hearing the declaration of your faith in Christ, system of doctrine, and call to the sacred work, we do most cheerfully approve them.

As the Apostles, in separating their brethren to the great work of the ministry, not only laid hands on them, but gave them the right-hand, as a cordial token of their fellowship, and prayers for their success:

In imitation of the apostolic practice, with warm affection, I present you Brother, with the right hand; accept it as a token of our friendship and love, as also, of our fraternal Fellowship with you in the arduous, but delightful work of preaching the everlasting gospel of Jesus Christ.

We therefore bid you welcome to the sacred office, with our fervent and best wishes, that God would strengthen you by his Almighty power, to discharge the important trust to divine acceptance, and to the winning of many souls to your blessed and adorable master, so that at last you may shine as the brightness of the firmament, and as the stars for ever and ever, Amen.

A FACT,

## A FACT, OR A FABLE;

*Being a Supplement to the Report of Robespierre.*

**B**UT a few days after the Bishop of Paris and his vicars had set the example of renouncing their clerical character, a curi from a village on the banks of the Rhone, followed by some of his parishioners, with an offering of gold, silver, saints' chalices, rich vestments, &c. presented himself at the bar of the house. The sight of the gold put the Convention in very good humour, and the curi, a thin venerable looking man, with grey hair, was ordered to speak: "I came, said he, from the village of——, where the only good building standing (for the chatteau had been pulled down) is a very fine church; my parishioners beg you will take it to make a hospital for the sick and wounded of both parties, they being equally our countrymen; the gold and silver, part of which we have brought you, they entreat you will devote to the service of the State; and that you will cast the bells into cannon, to drive away its foreign invaders. For myself, I am come with great pleasure to resign my letters of ordination, of induction, and every deed or title, by which I have been constituted a member of your ecclesiastical polity. I am still able to support myself with the labour of my hands, and I beg you to believe that I never felt sincerer joy than I now do in making this renunciation—I have longed to see this day; I see it, and am glad."

"When the old man had done speaking, applauses were immoderate. You are an honest man, said they all at once; a brave fellow, you do believe in God; and the President advanced to give him the fraternal embrace. The curi did not seem greatly elated with these tokens of approbation; he retired back a few steps, and thus resumed his discourse:

"Before you applaud my sentiments, it is fit you understand them; perhaps they may not entirely coincide with your own. I rejoice in this day, not because I wish to see religion degraded, but because I wish to see it exalted and purified. By dissolving its alliance with the State, you give it dignity and independence; you have done it a piece of service which its well-wishers would never have had courage to render it, but which is the only thing wanted to make it appear in its genuine lustre and beauty. Nobody will now say of me, when I am performing the offices of my religion—It is his trade—he is paid for telling the people such and such things—he is hired to keep up a useful piece of mummery. They cannot now say this; and therefore I feel myself raised in my own esteem, and shall speak to them with a confidence and frankness, which before this I never durst venture to assume.

" We



“ We resign, without reluctance, our gold and silver images and embroidered vestments, because that we have never found, that looking upon gold or silver made the heart more pure, or the affections more heavenly : we can also spare our churches ; for the heart that wishes to lift itself up to God, will never be at a loss for room to do it in ;—but we cannot spare our religion, because to tell you the truth, we never had so much occasion for it. I understand that you accuse us priests of having told the people a great many falsehoods. I suppose this may have been the case ; but till this day we have never been allowed to inquire, whether the things which we taught them were true or not. You required us formerly to receive them all without proof, and you now would have us reject them all without discrimination. Neither of these modes of conduct becomes philosophers, such as you would be thought to be. I am going to employ myself diligently, along with my parishioners, to sift the wheat from the bran, the true from the false : if we are not successful, we shall be at least sincere.

“ I do fear, indeed, that while I wore those vestments which we have brought you, and spoke in the large gloomy building which we have given up to you, I told my poor flock many idle stories. I cannot but hope, however, that the errors we have fallen into have not been very material, since the village has in general been sober and good : the peasants are honest, docile, and laborious ; the husbands love their wives, and the wives their husbands ; they are fortunately not too rich to be compassionate, and they have constantly relieved the sick and fugitives of all parties, whenever it has lain in their way. I think, therefore, what I have taught them cannot be so very much amiss. You want to extirpate priests : but will you hinder the ignorant from applying for instruction, the unhappy for comfort and hope, the unlearned from looking up to the learned ? If you do not, you will have priests, by whatever name you will order them to be called ; but it is certainly not necessary they should wear a particular dress, or be appointed by state letters of ordination. My letters of ordination are, my zeal, my charity, my ardent love for my dear children of the village—if I were more learned, I should add my knowledge ; but, alas ! we all know very little ; to man every error is pardonable, but want of humility.

“ We have a public walk, with a spreading elm tree at one end of it, and a circle of green round it, with a convenient bench. Here I shall draw together the children as they are playing round me, I shall point to the vines laden with fruit, to the orchard, to the herds of cattle lowing round us, to the distant hills stretching one behind another, and they will ask me how these things came ? I shall tell them all I

know or have heard from wise men who have lived before me, they will be penetrated with love and veneration; they will kneel, I shall kneel with them; they will not be at my feet; but all of us at the feet of that good Being, whom we shall worship together; and thus they will receive within their tender minds, *a religion*. The old men will come sometimes from having deposited under the green sod one of their companions, and place themselves by my side; they will look wishfully at the turf, and anxiously inquire—*Is he gone for ever? Shall we be soon like him? will no morning break over the tomb? When the wicked cease from troubling, Will the good cease from doing good?* We will talk of these things; I will comfort them; I will tell them of the goodness of God; I will speak to them of a life to come; I will bid them hope for a state of retribution.

“ In a clear night, when the stars slide over our head, they will ask what those bright bodies are, and by what rule they rise and set; And we will converse about different forms of being, and distant worlds, in the immensity of space, governed by the same laws, till we feel our minds raised from what is grovelling, and refined from what is sordid.

“ You talk of Nature—this is nature; and if you could at this moment extinguish religion in the minds of all the world, thus would it be kindled again. You have changed our holy days; you have an undoubted right, as our civil governors, so to do; it is very immaterial whether they are kept once in seven days, or once in ten; however, you will leave us, and when they occur, I shall tell those who choose to hear me, of the beauty and utility of virtue, and of the dignity of upright conduct. We shall talk of good men who have lived in the world, and of the doctrines they have taught; and if any of them have been persecuted and put to death for their virtue, we shall reverence their memories the more—I hope in all this there is no harm. There is a book, out of which I have sometimes taught my people: It says, we are to love those who do us hurt, and to pour oil and wine into the wounds of a stranger; it has enabled my children to bear patiently the spoiling of their goods, and to give up their own interest to the general welfare. I think it cannot be a very bad book. I wish more of it had been read in your town; perhaps you would not have had so many assassinations and massacres. In this book we hear of a person called JESUS; some worship him as a God; others, as I am told, say it is wrong to do so;—some teach that he existed before the beginning of ages; others, that he was born of Joseph and Mary. I cannot tell whether these controversies will ever be decided; but in the mean time,

time, I think we cannot do otherwise than well, in imitating him; for I learn that he *loved the poor, and went about doing good.*

“Fellow citizens, as I travelled hither from my own village, I saw peasants sitting amongst the smoking ruins of their cottages; rich men and women reduced to deplorable poverty; fathers lamenting their children in the bloom and pride of youth: and I said to myself—*these people cannot afford to part with their religion.* But indeed you cannot take it away; if, contrary to your first declaration, you choose to try the experiment of persecuting it, you will only make us prize it the more, and love it the better. Religion, *true or false*, is so necessary to the mind of man, that you have already begun to make yourselves a new one. You are sowing the seeds of superstition at the moment you fancy you are destroying superstition; and in two or three generations your posterity will be worshipping some clumsy idol, with the rights perhaps of a bloody Moloch, or a lascivious Thamuzar. It was not worth while to have been philosophers, and destroyed the images of our saints for this; but let every one choose the religion that pleases him: I and my parishioners are content with our’s; it teaches us to bear the evils your childish or sanguinary decrees have helped to bring upon the country.”

The curi turned his footsteps homeward; and the Convention looked for some minutes on one another, before *they resumed their work of blood.*

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THE YORK AND LANCASHIRE BAPTIST ASSOCIATION,  
ASSEMBLED AT MANCHESTER.

May 27, 1801.—Met at 2 o’clock. Brother Davis opened the meeting with a hymn and prayer. Bro. Hartley preached from *Rom. v. 10.* Bro. Dickenson read the circular letter “on *the nature and use of the moral law,*” and concluded with prayer. Met again at half past 6 o’clock, Bro. Aitken prayed. Bro. Davis preached from *Eph. ii. 8.* and concluded. Thursday morning, met for prayer at 6 o’clock, when the letters from the several churches were read by Bro. Littlewood who was chosen moderator, and concluded with prayer. Met again at half past 9 o’clock. Bro. Lathem prayed, after which, Brothers Hirst and Fawcett preached. The former from *Luke xv. 2.* and the latter from *Phil. iii. 1.* and concluded in the usual way. Ordered that the circular letter be printed, and that the subject of the next letter should be *the importance of Family Religion,* and that Brother Fawcett be requested to draw it up. That on Lord’s day evening, July, 26, 1801, the churches are to meet at their respective places expressly for the purpose of offering solemn prayer to God to revive his cause which appears to be in a declining state. That an additional letter should be printed, the subject, *the best means to promote a revival of religion in the churches of Christ;* Brother Fawcett was also requested to draw it up. That the next association be held at Blackburn, the *Wednesday and Thursday,* in Witsun-week; and that the following ministers be requested to preach. viz. Brothers Davis, Littlewood, and Fawcett, Senior. *Decrease of ten members in these churches.*

**A LIST**  
 OF THE  
**MINISTERS TO BE ENGAGED, AND OF THE SUBJECTS TO BE DISCUSSED,**  
 IN THE  
**MONTHLY EXERCISES**  
 OF THE CONGREGATIONAL CHURCHES,  
*From NOVEMBER 1801, to JANUARY 1803.*

N. B. The Day on which these Monthly Exercises are carried on, is the *Thursday* after the first Lord's Day in every Month.  
 Divine Service to begin at Eleven o'Clock *precisely*.

| TIME.                    | PLACE.                     | SUBJECTS.  | PREACHERS.   | MINISTERS TO PRAY.         |
|--------------------------|----------------------------|--|--------------|----------------------------|
| 1801.<br><i>November</i> | Mr. Brooksbank's           | { <i>The Utility of Seminaries for Religion and Learning, with a View to the Christian Ministry.</i> }   | Mr. Knight   | Mr. Wall<br>Mr. Humphreys  |
| <i>December</i>          | Mr. Humphreys's            | { <i>The Scripture Doctrine of a Trinity of Persons in the Godhead; as opposed to the erroneous Sentiments of the Arians, Sabellians, and Socinians.</i> } | Mr. Ford     | Mr. Barber<br>Mr. Clayton  |
| 1802.<br><i>January</i>  | Mr. Maurice's              | { <i>The Cause, Evil, and Danger of not enduring sound Doctrine.</i> }   | Mr. Kello.   | Mr. Reynolds<br>Mr. Knight |
| <i>February</i>          | Messrs. Towle and Barber's | { <i>Wherein consists the Due Observance of the Christian Sabbath?</i> }   | Mr. Clayton  | Mr. Gaffee<br>Mr. Ford     |
| <i>March</i>             | Mr. Clayton's              | { <i>How can we best oppose Antinomianism, without encouraging Self-Righteousness?</i> }   | Mr. Reynolds | Mr. Goode<br>Mr. Jennings  |

*From April 1802, to January 1803.*

| TIME.                    | PLACE.         | SUBJECTS.  | PREACHERS.                 | MINISTERS TO PRAY.             |
|--------------------------|----------------|--|----------------------------|--------------------------------|
| <i>April</i>             | Mr. Gaffee's   | { <i>The Sinfulness of Spiritual Pride, and the Means of repressing it.</i>  | Mr. Goode                  | Mr. Thorpe<br>Mr. Maurice      |
| <i>May</i>               | Mr. Ford's     | <i>The Doctrine of the Atonement consistent with Reason.</i>   | Mr. Thorpe                 | Mr. Brooksbank<br>Mr. Reynolds |
| <i>June</i>              | Mr. Barker's   | { <i>Wherein consists the Difference between that Knowledge which a Natural Man may receive from the Preaching of the Gospel, and that which a Spiritual Man receives?</i> | Mr. Humphreys              | Mr. Jennings<br>Mr. Kello      |
| <i>July</i>              | Mr. Jennings's | <i>In what Sense do Men resist the Holy Spirit?</i>  | Mr. Gaffee                 | Mr. Ford<br>Mr. Wall           |
| <i>August</i>            | Mr. Reynolds's | { <i>What is the best Method of Comforting Afflicted Consciences?</i>  | Mr. Maurice                | Mr. Towle<br>Mr. Gaffee        |
| <i>September</i>         | Mr. Kello's    | <i>Consistency of Conduct in the Professors of Religion.</i>   | Mr. Barker                 | Mr. Knight<br>Mr. Thorpe       |
| <i>October</i>           | Mr. Goode's    | { <i>The Duty of Christians under the more mysterious Dispensations of Divine Providence.</i>  | Mr. Jennings               | Mr. Humphreys<br>Mr. Barber    |
| <i>November</i>          | Mr. Wall's     | { <i>Has Jesus Christ prescribed any Particular Rules for the Government of his Church?</i>  | Mr. Towle or<br>Mr. Barber | Mr. Maurice<br>Mr. Goode       |
| <i>December</i>          | Mr. Knight's   | { <i>When may apparent Revivals in Religion, be considered as the Work of God?</i>   | Mr. Wall                   | Mr. Clayton<br>Mr. Brooksbank  |
| <i>1803.<br/>January</i> | Mr. Thorpe's   | { <i>Is a full Assurance of an Interest in Christ, attainable; and if so, by what Means?</i>   | Mr. Brooksbank             | Mr. Kello<br>Mr. Barker        |

# ORIGINAL POETRY.

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EXODUS XXIX. 20—*Then shall thou kill the ram, and sprinkle the blood, &c.*

LEV. X. 3—*And Aaron, held his peace.*

1 NOT for our sakes doth God forgive  
The crimes that we have done,  
But pardoning grace comes flowing thro'  
The blood of Christ his Son.

2 That blood atones for all our sins,  
And, when it is apply'd,  
We boldly say who can condemn,  
For Jesus Christ hath dy'd ?

3 'Tis this that purifies the soul,  
And makes our nature clean ;  
O be this blood apply'd to me,  
Till not a spot remain !

1 ALTHO' a friend I lose  
A parent or a child,  
My sins so great shall I refuse  
A punishment so mild ?

2 Tho' storms arise, and winds  
From adverse quarters roar,  
The ship where Christ the pilot is  
Shall safely reach the shore.

3 Of some good things bereft  
Far better still remain,  
My God is left, my heaven is left,  
Why then should I complain.

MR. B. BEDDOME.

## PEACE AND PLENTY.

BRITONS, rejoice, prepare the tuneful string,  
In sweetest notes your Maker's praises sing ;  
He with his bounty crowns the smiling year,  
Supplies your wants, and banishes your fear.

*Cho.* With grateful hearts the God of love adore,  
Let praises sound aloud from shore to shore.

Unnumber'd blessings from his throne he sends,  
And now the olive-branch of peace extends ;  
PEACE the rich gift which gladdens ev'ry soul !  
O let the tidings spread from pole to pole !

*Cho.* Europe, rejoice, the God of Peace adore,  
Let praises sound aloud from shore to shore.

The sword no more shall boast its thousands slain,  
Nor fields be drench'd with human blood again :  
Intestine murmurs now shall cease to spread,  
And gloomy discord hide his sullen head.

*Cho.* England, rejoice, the God of peace adore,  
Let praises sound aloud from shore to shore.

Commerce again within your gates shall smile,  
And peace and plenty crown your happy isle.  
But dare not in the paths of vice to tread,  
Lest Heav'n in anger strike your comforts dead.

*Cho.* With humble hearts the God of peace adore,  
Let praises sound aloud from shore to shore.

And while his solemn praise you gladly sing,  
Let ev'ry Briton cry, " God save the King !"  
Long may his royal throne and kingdom stand,  
While truth and virtue flourish through the land."

*Cho.* Britons, rejoice, the God of peace adore,  
Let praises sound aloud from shore to shore.

J. FAWCETT.

## HISTORY

OF THE

BAPTIST CHURCHES IN NORTHAMPTON \*.

*Part the First, by Dr. RYLAND.*

**T**HE Congregational church of Christ at Northampton, was planted on Oct. 27, 1697. Mr. Davis, pastor of the church at Rothwell; Mr. Belfon, pastor of the church at Wellingborough, and Mr. Shorten, pastor of a church at Kimbolton, in Huntingdonshire, with some private members of the said churches, having been sent at Messengers, were witnesses and advisers to this solemn action."

These people, when first enchurched, used to meet at an house, then known by the name of Lady Farmer's, which was next to the watering-place, in the South Quarter. It seems, a Mr. Ward, of Weedon-in-the-Street, preached to them a little while; but some misunderstanding arose between them, which yet was afterwards reconciled, and they parted in a friendly manner.

In the year 1700, the Rev. John Moore first came among them, and after preaching to them for some months, he was, upon a solemn day of prayer, Oct. 30, received into fellowship with them, by virtue of a letter of dismissal from a church of Christ in Rosendale, in Lancashire. The same letter contained the dismissal of Ann, his wife.

Dec. 3, 1700.—On a solemn day of fasting and prayer, Brother John Moore was solemnly chosen and ordained to the office of a pastor by this church; Mr. Richard Davis, and Mr. Robert Bolderfon, messengers from the church at Rothwell, and Mr. Robert Belfon, and Mr. Jos. Chater, messengers from the church at Wellingborough, being spectators of that solemn act, besides many others, both professors, and of the world.

\* It will be necessary, in reading this History, to remember, that it was drawn up about the year 1793.—*Editor.*

They made a practice from this time, of breaking bread on every third Lord's day and had a church meeting on the preceeding Thursday.

Messrs. Davis and Belfon, above mentioned, were Pædobaptists, and the majority of the members in their churches, from that time to the present. (See an account of Mr. Davis in Palmer's Nonconformists Memorial.) Mr. Davis was succeeded by the Rev. Matthias Maurice, and afterwards by the Rev. Moses Gregson. The present pastor at Rothwell is the Rev. John Wood. Mr. Belfon's church at Wellingborough, is the same to which the Rev. William Grant, a most useful and laborious minister, was pastor for many years, and whose successor is the Rev. John Carver.

Mr. Moore, a man of considerable learning, and of good ministerial abilities, was a Baptist, and so were most of his people; but an entry was made in the church book, soon after he came, in these words; "Whereas this church professeth mixt communion, as to matter of judgment concerning water baptism; it was agreed upon, and passed as an act, *nem. contrad.* that a few lines should be inserted in the church book, and annexed to the covenant, wherein our members unanimously do solemnly engage not to impose, or reflect on one another, as touching that matter."

Mr. Moore was a man of learning, acquainted with both the original languages. I have Hutter's Hebrew Testament, given to my father by the late Rev. Mr. Brine, of Cripplegate, who inherited it from Mr. Moore, whose daughter was Mr. Brine's first wife. Mr. Brine printed a funeral sermon for her, and added an account of her experiences.

I have seen a volume of sermons by Mr. Moore, printed at Northampton in 1721, entitled, Some Gospel Truths plainly stated, &c. in sundry discourses. The first sermon was preached at Great Woodhouse, near Leeds, in Yorkshire, Aug. 22, 1703, from Pf. cv. 41. The running title is, Life and saving Health thro' Christ crucified. The second, Christ as Mediator, a Christian's Treasury, preached at Heaton, near Bradford, in Yorkshire, June 24, 1711, from Col. i. 19.—

The



The third, *The Poor Man's Cry heard and answered*, preached at Great Woodhouse, June 10, 1719, from Pf. xxxiv. 6. These contain 184 pages. Two dedications are prefixed; one to his countrymen, friends, and relations in Yorkshire and Lancashire. The other, to the congregational church of Christ, assembling in College Lane, Northampton, &c. from which may be gathered some further particulars respecting his birth, conversion, &c. In the volume which I have read, is annexed, a funeral sermon for Mrs. Mary Foukes, Feb. 6, 1721, upon Lam. iii. 24. *Jehovah Elohim, his people's portion*.—There was also prefixed, though printed in 1722, *God's Matchless Love to a sinful World*; the substance of several sermons, preached at Bromsgrove, in Worcestershire, May 22 and 29, 1698.—And a Dialogue betwixt an Awakened Sinner and a Merciful Saviour; composed 1694, with a divine poem, *Christ the first Object of God's Love*, &c. By Christophilus Philalethes. Printed 1723.

From the prefaces above mentioned, it may be gathered, that the Rev. John Moore was born in 1662, of pious parents, at Okeworth Hall, in the parish of Kighley, in Yorkshire, and educated under Mr. John Moore, of Pendle Forest, in Lancashire, and Mr. W. Hulster, at Bingley, in Yorkshire. He was first awakened and convinced at sixteen years of age, and continued nine years in great distress of soul, till he received consolation under the ministry of Mr. William Mitchell, whose labours were very successful in Yorkshire and Lancashire. In those parts Mr. Moore himself began to preach, having joined a church in Rosendale. After some years he removed to Bromsgrove, in Worcestershire, and preached there about one year and a half; from thence he came into Northamptonshire, Nov. 9, 1699, in the 37th year of his age, as Chaplain to Arthur Brooks, Esq. of Great Oakley; but that religious Gentleman was seized with a violent fever, and died about a month after Mr. Moore was received into his family: his lady being differently minded from her late husband, respecting divine ordinances, Mr. Moore perceived he could not

long stay there; but was invited to preach in several neighbouring congregations, as at Kettering, Kimbolton, Corby, and at Northampton. To which last place he removed with his family, in March 1700, at the request of the church; was invited to the pastoral office, July 30; received a member, by dismission from Rosendale, Oct. 20; ordained pastor, Dec. 3, 1700. Died Jan. 14, 1726, aged 64. Rev. William Grant preached his funeral sermon.

Mr. Moore kept a very accurate account of members received, and also of the discipline of the church, which, in his time, was attended to with much care: also, of all cases wherein other neighbouring churches had any correspondence with this church; so that many hints may be gathered from the old church book, respecting the rise of other churches, and the settlement of their ministers, to which messengers were invited to behold their faith and order. The dates may be of *considerable* use towards the history of other churches.

1700.—A resolution of the church is mentioned, that the members of Mr. Terry's church, at Kettering, should be admitted to occasional communion.—1701, A like vote was passed respecting the members of the church at Stephenton, in Bedfordshire, to which Mr. Negus was then pastor.—1702, March 26, was appointed by the church as a day of fasting and prayer, on account of national affairs, that the Lord would still bless and preserve England, secure and promote his own cause and interest; give the newly proclaimed Queen a spirit of wisdom and government, &c. Another similar appointment is recorded, Oct. 1, following; and many subsequent ones, expressive of loyalty to the house of Hanover, and concern for the good of the kingdom.—1702, Sep. 13. A letter was sent by our people to the friends at Road, to desire an account from them of the constitution of their church, and of their faith and order, that so the way might be clear to us, as to allowing our members to have transient communion with them.

Mention is made of members being dismissed to other churches: as in 1707, to Mr. Ridgley's church in  
in

in Thames-street, London; and to Mr. Noble's, in Great East Cheap:—In 1712, to Mr. Wallin's, in London; and to Mr. Winckles, at Arnby:—1715, to Mr. Skepps, near Cripplegate, London:—1716, to Mr. Neale's, in Jewin-street, London:—1722, to Mr. Daukes's church, Wapping\*. Besides frequent dismissions to Rothwell, Wellingborough, and other neighbouring churches.

1701.—A letter was sent to Mr. Nesbitt, to solicit the assistance of the London churches.—1718, The church returned thanks for an allowance of 5l. from the Baptist fund, which had been established the preceding year, on its present foundation, toward the support of the ministry †.

1707.—A collection was made towards building Mr. Hufley's Meeting-house, in Cambridge.—Advice was asked by some people at Newport Pagnell, formerly belonging to Mr. Gibbs's church, which had been of late dissolved, whether they ought to begin their church state anew.—1708, Messengers were sent to witness the ordination of Mr. Rudd, at Weeden Beck, Thursday, April 8.—June 2, Messengers were sent to the ordination of Mr. Sewell, at Thorpe Waterfield.—1709, Feb. 22. Messengers invited to attend Mr. Tingey's ordination, at Castlehill, Northampton. (The church over which Dr. Doddridge was afterwards pastor.) In the same year, June 22, Messengers were sent to the ordination of Mr. Robert Hanwell, at Newport Pagnell.—1710, The church at Poterspury is mentioned, as having had Mr. Robinson, and before him, Mr. Harrison, as pastors; but not keeping up strict discipline and order in the Independent way.—1711, A people at Eaton, in Bedfordshire, asked advice respecting their enchurching.—1712, Advice asked by a church assembling at Marsh and Whittlesea. In May, a church was formed at Goldington, near Bedford; and on the 4th of Oct. Benjamin Skinner, who had been received into our

\* The Strict Baptist churches in London received members from this mixed communion church.—*Editor.*

† Baptist Fund assisted mixt communion churches from the beginning.—*Editor.*

church by a letter of dismission from Hail-Weston, and was called by our people to the ministry, was ordained pastor over the church at Goldington.—1713, Aug. 13. Messengers were sent to the ordination of Joseph Perry, at Hower.—1715, Mr. Foster ordained at the same place.—1707, Joseph Perry returned to Hower, and settled there a second time.—1713, Oct. 29, Our messengers attended the ordination of Mr. Thomas Wallis, at Kettering, who succeeded his father Mr. William Wallis.—1714, Sept. 2, Messengers sent to the ordination of Mr. Thomas Curtis, pastor of the newly constituted church at Ringstead.—1715, Messengers sent to Mr. Matthias Maurice's ordination at Rothwell, who had before preached at Olney. Upon occasion of receiving a member from Walgrave this year; it is mentioned, that the people there were not separately embodied when she joined them. Mr. Barker is afterwards spoken of as minister there.—1718, Sep. 24, Messengers attended the ordination of Mr. George Brincklow, at Clipstone, where a church had lately been formed, but which was soon after dissolved. (The church existing there now in 1793, was gathered much later.)—Oct. 28, Messengers attended the ordination of Mr. Dawson, over a newly constituted church at Olney.—In 1722, June 21, Messengers were invited to the ordination of Mr. William Grant, as co-pastor with Mr. Belfon, of Wellingborough.—Nov. 22, Messengers attended the ordination of Mr. Walter Overstow, as pastor of the church at Thorpe Waterfield and Oundle.—1724, Sep. 20, Messengers attended Mr. Gibbon's ordination at Olney.—Oct. 29, They attended the ordination of Mr. W. Hall, at Higham Ferrers.

It was not only customary for messengers from other churches to be thus invited to attend the formation of new churches, or the settlement of ministers; but several neighbouring churches in friendly connection with one another, both Baptists and Pædobaptists, but all strict Independents in point of discipline, were used to appoint messengers' meetings at different places, for the purpose of consulting together upon any difficult affairs. To such our church frequently sent their minister

minister, and some one or more of the brethren, as deputed by them, who, on their return, informed the church of the transactions of the meeting. Such assemblies were held at Northampton, Rothwell, Wellingborough, Kimbolton, Melbourne, Wellingham, Everden, &c.

In May 1712, a purchase was made of nine messuages, or tenements, formerly one messuage, situate in College Lane, Northampton, with a design to erect a meeting-house, and a dwelling-house for the minister. Possession of the premises was to be had on June 24, 1713. The meeting-house was built in 1714, but no house for the minister, as at first intended,

The Rev. John Moore, the first pastor of this church, died Jan. 14, 1726. There had been 80 men, and 184 women, added in his time. But toward the close of his life, he met with some sore temptations and trials, which brought on his death. The church also dwindled greatly, and was diminished by death and dismissions, so that on March 2, 1726, the majority of the members agreed to dissolve the church, as supposing themselves too weak to support a constant ministry, and to uphold a church state. But this act was contrary to the will of the trustees, and some of the members; therefore, after a while, several persons agreed to enchurch again, and to endeavour to get a minister: but they met with no one whom they approved, and who liked also to stay with them, till Mr. Charles Rodgers came among them, who was received a member Feb. 27, 1732, and was agreeable, as a preacher, to all the auditory. But after he had laboured among them for some time, he declared himself to be for strict communion, and brought over the majority of the members to his opinion. On Oct. 15, 1732, they signed an agreement to this purport, and desired Mr. Rodgers to draw up a covenant on the strict plan; which he did accordingly; and, sending for messengers from Coventry, Walgrave, and the church at Northampton, upon the Green, they formed a new church upon that foundation, Nov. 16, 1732.

All the trustees were averse to this plan, but made

a proposal to Mr. Rodgers, that he should exchange once a month with Mr. Grant, who might break bread to the Pædobaptists, as members of his church at Wellingborough; but Mr. Rodgers and his friends refused to comply with this request, March 27, 1733.

Upon this some of the trustees withdrew themselves, and one returned no more to the place; but, after a while, the others consulted together, and resolved to get possession of the meeting-house, and to form a new church upon the original plan. This they effected, and Mr. Rodgers and his adherents withdrew, and soon after united with Mr. Boomer's \* people, who had used to meet on the Green, and were of strict communion principles.

The new church in College Lane was formed Aug. 20, 1733, in the presence of messengers from Kettering, Road, Rothwell and Wellingborough, and continued to carry on divine worship there. They employed Mr. Samuel Haworth to officiate as minister, who had been a member of the church in Mr. Moore's time, and afterwards joined Mr. Grant's people at Wellingborough, from whence he was dismissed again to College Lane, when this church was formed anew. On June 9, 1737, he was ordained pastor; messengers being present from the same churches as attended the first embodying. Mr. Haworth resigned his office some years afterwards, and became an elder of Dr. Doddridge's church; but returned to College Lane in Mr. Tolley's time.

In March 1745, Brother Samuel Shepherd was invited to the pastoral office; he deferred complying with it, and the church renewed their request twelve months afterwards, to which he consented; but the small-pox being much in the town, the ordination was deferred till April 19, 1748, when messengers were present from Wellingborough, Carlton, Hower, and Kayso. Mr. Pool, of Carlton, gave the charge, and Mr. Grant preached to the church,

*(To be continued.)*

\* His name is written Boomer, the old people call him Barmer; I know not which is right.

## A S E R M O N

By late Rev. ROBERT ROBINSON, of Cambridge.

Preached at Rev. Mr. BUTTON'S

*Sabbath Evening. Sep. 16, 1781.*

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John xiv. 15. *If ye love me, keep my commandments.*

**I**F *ye love me!*—*If ye love me!* O cruel “if.” Why is this? Is it possible that this can be a doubt? Love Thee, “the brightness of the Father’s glory, and the express image of his person!” All my hope—all my joy—life of my life—soul of my soul. If I love thee! Why it would be better for me to have my love to my wife, my children, my parents, my friends, my dearest enjoyments doubtful, than to have this so: and is it possible thou shouldst be in earnest to preface such an expression as this with an “if?” Ah! my brethren, however deplorable the case, let us to-night enter into our own heart; let us do Jesus Christ justice, and let us acknowledge, that if, on the one hand, there be the highest excellency in him, which is the greatest reason of man’s love to him; on the other, there is the deepest depravity in us; and it is matter of fact, that though this should be the clearest of all things, it is the most of all things that, with relation to man, may, and ought to be doubted of. Oh this word “if!” O that I could tear it out of my heart! O thou poison of all my pleasures! Thou cold, icy hand, that touchest me so often, and freezest me with the touch! “If!”—“If!” Would to God we might all to-night be desirous with the whole soul, and determined, by grace, to get rid of it. Hear your divine Master, christians; he does not mean to put your souls to shame; he is the skilful physician, telling you the worst of the case, but with the kind intention of restoring you to health. *If ye love me!* If you would put your love to me out of all doubt, *keep my commandments.* May God write this word upon our hearts in all its sacred import. Let us enter upon the subject.

You

You know this was a part of Jesus Christ's last discourse to his apostles. There is something very affecting in this last discourse, and particularly in one word of it; no pencil can describe.---The finest fancy can hardly imagine how Christ looked when he stood before the twelve, and said, *I have many things to say to you.* Who can doubt it? He was an ocean of knowledge, and he loved dearly to impart it; Why did not he then? *But ye cannot bear them now.* Accordingly, therefore, as Jesus Christ's disciples could bear, when he came to die, he opened his heart to them, and gave them the fullest display of his inward love, the nearer he came to the verge of life; and thus, in some respects, all his servants imitate him, for they each begin (if I may so speak), with a ray, and to use an expression of scripture, "Shine more and more unto the perfect day;" and most of all, many of them on their death beds.

Christians, go home to-night and feast yourselves with this chapter. Think how happy the men were that asked and had, who could put all their scruples to Christ, and who found in Christ a tender master, not above answering the weakest of them. A great part of this chapter, particularly the verses just before the text, seem to be love; and without detaining you longer on the context, my text is a sort of conclusion from premises, and it contains the whole: *If ye love me, keep my commandments.* And, indeed, though I am not able to bear in this life all my Saviour could tell me; though I could not stand under the weight of that wisdom he could impart to me; though my passions are not able to apply, and exercise, and work the ideas he could give me; I have no penetration so deep---no love so high---no passions so strong, that can carry on the great employ; yet surely here is one, and that is *love*: his love to me, and mine to him. Here is one interwoven idea that I will even stretch my soul to come at; yea, I will turn out half the inhabitants of my soul to make it room. But not to detain you longer, we will take the text by itself, dropping, at present, the context; and we will observe to you, in order to give our subject a sort of method, in the

First



First place, That Jesus Christ—Good God, who can doubt this! Need I stand a moment to prove it? I say—hear it—Jesus Christ merits the highest love of all his people.

Secondly, I am forced to add, which also is too clear, notwithstanding all this merit of Christ, there are, in all his disciples, such things as render their love to Christ—What shall I say—suspicious?—suspicious? Is that the word? Yes, suspected.

Lastly, We point out to you the method proposed here by the Lord Jesus Christ to get rid of all that renders our love to him suspicious: O hear the words that say to you to-night, Christian, *If ye love me, keep my commandments.* It is equal to saying, If you would put your love out of all doubt;—put your obedience out of all doubt; go into his gospel as a man goes aboard of ship— all in all—body and soul. God grant these truths may be impressed upon our hearts. I'll speak a moment on each.

I said first of all, That Jesus Christ merits the highest Esteem of all his disciples. You see I change the word LOVE for Esteem; and the truth of the matter is, I don't know any word equal to the just idea which we convey by it. Love is the noblest passion of the human soul, but it often appears the most ridiculous, because it often blindly pursues objects least of all fit for it. We are afraid, therefore, when we speak of such an object as Jesus Christ, to talk of loving him, lest the miser should think we mean that regard to Christ which a wretch has for his money; or lest the man who lives only to love, should think that regard we have to Christ resembles his love to himself; or, lest the parent should think the regard he has to Christ is like the regard he has to his children: it is all that is good in each of these, and it is infinitely more; it is something refined and heavenly; it is something free from gross sense and matter; it is something that we call love for want of a better word; but it is something which others call attachment, a cleaving to an object; just as when any object seems to suit entirely your apprehension, and you are fixed at it; and some call it esteem, and some veneration. Call it what

we will, it is a sacred passion, a bond that unites the soul to Jesus Christ; it is raised by Christ's Spirit himself in the heart; it has for its object Christ; and it has this mark of its divinity, it outlives mortality; never, never dies. And does any man to-night say, "I know Christ as well as you do; for you know nothing of him but what the Bible tells you, and for my part I don't think he deserves my esteem?" No—not one of you can say so; we cannot say so as men, for if it were necessary to-night, we could prove that mankind are better for Christ's coming—We cannot say so as members of the community; if it were necessary we could prove, that servants enjoy service instead of slavery, which was common when Christ came, through his doctrine, the benefit of which all this nation has felt in that respect; nor will we say how many mercies this nation has received in answer to the prayers, and on account of the gospel which is given to the people of God. We will not say all this, but, my brethren, there are two or three words we will say:

In the *first* place, Jesus Christ merits our love, Because he is, in himself, independent of all the blessings flowing from him, the most lovely of all objects. Read his life, and see what kind of person he was; how just, how kind, how prudent, how punctual; in all cases, how full of attention; nothing escaped his notice, nor was any thing beyond the reach of his humanity and benevolence. Christ! O, if I were never to derive a benefit from him, I should think it a blessing to me at present, even to read his history; and I should congratulate humanity that such a person ever stood upon the earth: But it is upon this account I mention a

*Second*—The disciples of Jesus Christ have received from him a sound body of comfortable instruction.—When Christ came into the world he came very wise; he was God, and the Godhead filled the humanity as the powers of humanity could receive it; so that *he grew in wisdom and in stature, and in favour both with God and man*: and one great part of his life, and one great business of his life, was to communicate his own ideas,

ideas, his notions of God, his notions of men, his sentiments of a future state, his ideas of the present world, his notions of hell, his ideas of heaven; in a word, Christ opened to us, O how are we indebted to him for it! the invisible, the, till then, unknown and impenetrable to angels, the heart of God. My brethren, have you ever thought of that saying of Christ, among others, "God loved the world?" And who could be sure of that? especially that he should love it so as to produce the effects that followed; *God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* Is not that opening to us the most impenetrable of all places? If I may use an improper word when speaking of God; Is not that opening to us the most desirable of all objects? Is not that telling us *all* we want to know?---The mind, the intent, the heart of God towards wretched man? And what, my divine Master, after I have sat at thy feet, and been instructed in this encouraging doctrine, got rid of my darkness and ignorance, and been led into the comfort and truth of the Gospel, shall I rise up and say, thou art not the object of my esteem! Ah! go all that is written upon any other subject; take away all that has been said on any other branch of knowledge; take away all my own reasonings, and in some of them we have had a thousand sweets, here I find rock, here I may build; the testimony of Christ contains the true sayings of God, and we are indebted to Christ infinitely for his doctrine.

Again, *Thirdly*---As his person is lovely, and his doctrine lays one obligation, so his infinite merit lays another. I shall not enter to-night into this doctrine; I thank God it is no news in our churches; it is taught every day. As Moses of old read in the synagogue every Sabbath, so is Christ, blessed be the good providence of God, preached in our churches; and preached how? Preached as a Mediator, an only and sufficient Mediator between God and you guilty men. The merit of his blood, the excellency of his righteousness, the power of his intercession, the glory of his priesthood, all this summed up in one word, "A Day's Man," that can lay his hand upon both parties,

parties, great enough and pure enough to speak to God, kind and meek enough to speak to men; and, by the merit of his life and death, able to bring both together. This is Christ that is daily preached among you; and if any of you have received by faith the testimony that God hath given of his Son in this respect, O! if the load of guilt has gone off your minds, O! if you have gone to a throne of grace, and seen the face of a tender parent, O! if you have ever tasted matchless mercy, and redeeming love, love that shuts hell, love that opens heaven, love that calms a reproaching conscience, love that sets all the soul at ease, and says *Peace, be of good cheer, thy sins are forgiven.*---O God, shall we, after this, rise up and say, we are not obliged to love Christ! who loved us in the garden? who loved us upon the cross? and who said there---who said there, *It is finished?* Shall we, after all this profusion of goodness, shall we say, "We are not obliged to love him?"---I add

Fourthly, We are obliged to love Jesus Christ for his laws. It is wonderful to see the perverseness of the human mind; we avoid Christ, lest to ourselves, as we would a tyrant, and we are as much afraid of his service as we are of sickness or a misfortune; and when any of us are pressed into it (I speak of unconverted people), we are very uneasy under it, and glad when it is over; while we are held to it, we are birds kept in the unnatural heated place of a human hand, and when we are let go, and the service is over, we are birds in the natural expanse---hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jesus, is it true that thy yoke is slavery? Hast thou indeed brought a body of laws that distract people to obey? And dost thou need rack my soul to bring it right? Ah! my brethren, let us own it as a great truth that sin was not made for man; or, what is the same, that man's soul was not made for sin; and when he practises sin, he distorts himself, and does that which his nature is not fitted to: he is a kind of large complicated machine, all the wheels go placid, and easy, and smooth, when he works righteousness and holiness, and the wheel is racked and torn, spoiled and distorted,

torted, when he works the work of sin, for which he was never constructed. I appeal to you, you know what it is to be angry ; that's the Devil's law : Fire at him---revile him---revenge yourself on him---hate him ---hate him when you go to bed---hate him when you rise---keep it rankling in your soul all your life, and don't forgive him when you die---pursue him with your last will and testament, and harras him, if it be possible, many years after your death ; that's the Devil's law. Is that like the law of Christ, which says, forgive him---forgive him and be happy---forgive him, do as I do---be settled and steady, so that sin itself cannot disturb your pleasure ; I ask in which case is a man easiest and safest ? Yes, you are infinitely obliged to Christ for bringing you under his laws, some of you. Alas ! (I think I hear one say within himself) " indeed I am, for if I had not been brought under the law of Religion I had been dead and damned under my crimes before now : " and another says " If thou hadst not brought my soul under the law of Hope, I had killed myself thro' absolute despair ; I owe my life to my obedience to Christ : " and another will say, " And I owe all the comforts of my life to him, if I had continued following the same course I set out in, I had poisoned my children ; but I love Christ, for Christ made me obey him, and I trained my children up in the fear of God, and now I have the pleasure that every man cannot enjoy of seeing them, not as olive plants round my table, but as plants in God's house, sitting around his table ; I have seen them put off the world, I have seen them put on Christ. O my God, these things my eyes have seen, in consequence of my obeying his laws." Well then, to sum these reflections up, Christ, in himself, is a person infinitely lovely both as God and Man. Christ has laid us under obligations to love him, by teaching us a body of comfortable knowledge ; he has obliged us to love him, by giving his life, his blood, a ransom for our souls ; he has obliged us to love him, by giving us his laws, and giving us the means to obey them ; so that I think our first part is sufficiently clear, *Christians are bound to love Jesus Christ.*

O ! if we were to enter into the spirit of the second thing we proposed ! but it must be short---it must be short---

short---yes, it must be short---but if we were to enter into the spirit of it, should we not enter into every thing that is great and good and amiable in man? For if it be true that Christians have any thing in them to render their love to Christ suspicious, even to themselves it must imply that some rebellious act has been done to the understanding---some force to the conscience---some violence to the passions. Great God! to turn man from thee, the Creator; to bring the creature to be insensible to the Creator, the child to his parent; why, what's been done to him? Ah, my brethren, the subject is too melancholy, proofs would be too easy, and I must leave this part of my subject to your meditation; only hinting two or three things by way of clue. We don't imagine that our love in the sight of God is doubtful to him; no such thing. No clouds can conceal the real state of man from him. It is impossible that any artifice or hypocrisy, any form, any words, any profession, any reputation, can hide man from God, or put him off for what he is not.---God pries into the heart of a sinner, and sees that with all his pretences he does not love him. God pries into thy heart thou fallen saint, and sees that under all thy infirmity thou dost love him. God is not deceived, and our love to him is not suspicious; there is nothing so to him; all things are certain, as *all things are naked to the eyes of him with whom we have to do.* I don't say that Christians' love to Christ should be suspicious one to another; it's an ugly disposition, contrary to Scripture, and contrary to the spirit and genius of Christians, to be always watching their brethren, and taking occasion from their least infirmity to suppose their hearts are not right. Ah! spend your days who will in such an unprofitable inhuman work; I won't spend mine so. I'll hope that the greatest sinner among us has at least a sincere desire to love Jesus Christ. I speak of such, when I call them great sinners, as are real Christians in all appearance, and yet have suspicions in their conduct almost incompatible with Christianity. No. I won't suspect you. Don't let my soul say, if you should be absent on a Lord's day (perhaps confined by sickness) his heart is cold, or else he would be here. Don't let me say, when you hang  
down

down your head like a bullrush, You are a man that don't enter into the spirit of Christianity. I'll suppose you are sick; I'll suppose there is something amiss in your family; I'll suppose a thousand things rather than this unnatural abominable thing, that you don't love Christ. But, after all the suspicions that we speak of, when we have dealt the most impartially we can, some good man perhaps will be obliged to say, "I must own there are many things in me that render my love to Christ doubtful. O, Lord Jesus Christ! if I loved thee could I be so backward to read my Bible? If I loved thee, could I be so reluctant to speak to thee in prayer? I should find thee surely in my closet; should I not? And hold communion with thee, if things were as they ought to be, and as thou hast a right to expect they will be? I should not be so pressed to hear the Word of God. If I loved thee---surely if I loved thee---I should embrace every opportunity to hear of thee, the great object of my esteem. Ah! if I loved thee I should not have my passions thus agitated with every little affair. If I loved Christ, I should not be so startled at the sound of death." Brethren, permit me to say this, that though all these things render love suspected, yet I do think a distinction ought to be made between the life and the growth of love in the soul. Permit me to shorten the matter by a plain simile: Suppose I have a fruit tree in my garden, in my orchard, that I expect should produce of a favourite kind of fruit a large crop; I go round it, and round it, and round it, and I say, "What could I have done more for my tree, and I have not done it? The soil is suited to the nature of the tree; it has been kept guarded from injury by beasts; yea, what could God have done more for my tree and he hath not done it? He has given it rain, as if he nursed it, as if he was gardener to me, and attended to my mean affairs; he has given the sun to shine upon it; he has averted blasts that have fallen elsewhere; I hope my tree will bear fruit; I go round it, and round it in the spring, and I see it bud: Alas! I have full proof it is alive, but the buds are so weak, the progress of growth so slow, so very faint, that I have great doubts whether it will blossom; and when it

bloffoms, they seem so discoloured, so languid, and fall off at such a gentle breeze, that I have still great doubts whether it will bear fruit; and, after all, perhaps with all its advantages, it brings forth but little where there should have been a great crop to fill my wishes. Just thus is it with Christians; they have reason, great reason to acknowledge that God could not have done any thing more, consistent with his own perfections, to make man holy and happy. And, alas! is it not doubtful if we have love, when we don't bring forth fruit as we ought; I mean in plain stile, if the Christian has proof that he has love to Christ, he has reason to doubt whether that love is strong and vigorous as it ought to be. A man who has received so many mercies from Christ! Let me remark to you a train of examination, I have faith in you that you will realize it; yes, I believe you will realize it.

One will sit down and think with himself, "I was born of godly parents; I was taught the sweet name of Christ at my mother's knee. As soon as I could understand, I was carried to hear the gospel, and every friend, every friend that surrounded me, turned my little eye to Christ crucified, and said, *Behold the Lamb of God*. It seems my minister said, I thought, 'Behold how he loves you.' My father, my dying father, endeavoured to seal with his departing breath, and a look that I shall never forget, endeavoured to seal the Gospel upon my heart; and when he had done speaking with his mouth, with his looks, and the pressure of his hand, he did as much as say, 'Never leave him, nor forsake him.' One would have thought this was enough to make me embark entirely in Christ's cause; Have I done so?" Why such a man will compare his advantages with his fruitfulness; he will adore God for the first, and he will be shocked with himself on account of the last. Well, brethren, I leave this part of my subject, for I declare, I cannot at present, if your time would allow; I cannot bear to investigate it. No; I don't think tonight I could have strength and courage to go into a minute history of the actions that cause suspicions of the Christian's love to Christ. Who can repeat a neglected Bible?—A slighted closet?—A forgotten or insulted God? Who can speak of the wretch that can rise in a morning,  
follow



follow his pleasures, and never return thanks for the mercies of his life? Who can speak of the wretch who once said, Thou art fairer than the sun, with thee I'll live, and with thee I'll die, and with thee I'll spend an eternity of songs and praises, and the next day "forget his works?" No. Go into your closets, and think of it yourselves. It is a solemn truth, there is much in all Christians to render their love to Christ suspected.

And what am I doing? Am I exciting undue fears in your souls? No, I am not, at least I would not, and for that reason I have distinguished between the being and the growth of love. And I have wished that not only we might love Christ a little, but that we might know we love him so much, that our little love was allowed to *be strong*; yea, that we had full proof without a doubt that we love him beyond every other object in the world. Come let us hear his voice, Christ looks upon you ye timid souls, you who durst not die, and start from the sound when it is uttered in your ears; Christ looks to you, ye timorous creatures who durst not draw near to a throne of grace, and he pities your condition, and says to you, if you would put your love to me out of doubt, *keep my commandments, keep my commandments*: do not ask if there is any other way, this is the king's high road, the strait forward way, shall I take the liberty to say to night, the common sense way. *If ye love me keep my commandments*; I call it the king's high road, because in this way all who enjoy Christianity live. But let us be particular, though we will but hint at particulars; if you will put your love to Christ out of doubt, you must keep his commandments *universally*, that is one cause of doubt, because we keep them partially. My brethren, in what light do you view yourselves when you look at Christ's commandments? Why, you are a sort of gentlemen to whom Christ proposes his law as a matter of complementary invitation, and you take the liberty to reject it, as if you had as much right to reject his invitations as he has to give them; but you should not do so; it is that wicked spirit that makes us take and pick Christ's commandments, keep this and leave that, remember this, forget that; and thus some people will go to hear God's

word, not to the ordinance of Baptism; some to that of Baptism, not to the Lord's Supper; some to all these, but give nothing to the poor, though they can afford it; others to all of them we have mentioned, and yet not to the doctrine of humility, a command of Christ, when they have done this; for after all they should say "we are unprofitable servants." Keep Christ's commandments universally, and then you will have a proof of your love to him, and I will tell you why we are all of us inclined to keep Christ's commands; forgive me if I keep you a few moments longer, perhaps I shall not see you a long time after this: I say, we are all of us inclined to keep Christ's commandments by constitution, some of them; now if I observe those that suit my constitution and make, it proves nothing, but if I keep all his commandments, and those that go against my constitution and habit, why then I give proof that I act not upon selfish but upon Christian principles, not upon my own ideas, but upon those of Jesus Christ; for instance, one person loves retirement, and to be alone, a constitutional turn, Jesus Christ commands Christians to be in their closets, to pray, and to search the Word; that man retires, reads, and prays, but must I say, all this proves nothing? That same person is disposed to be strait and covetous, but now if that person was to observe the constitutional commandment, and observe those too which go against his disposition; if he becomes bountiful, benevolent, open hearted, "a liberal man who deviseth liberal things," I call that man a strong Christian, who acts not upon his own ideas but upon those of Jesus Christ; he thereby proves that he has imbibed the Gospel, and that the spirit of it lives in his soul; What right have I, wretch that I am, to act thus? I dare not treat my friend so; I dare not treat my parents so, I dare not treat a master so; What right have I, wretch that I am, to pick and chuse which of his commandments I will keep, and which I will leave undone? am I not bound to observe all, by the same ties that I am bound to observe one? And therefore, if you would put your love to me out of doubt, says Christ, keep my commandments universally.

Secondly,

Secondly. If you would put your love to me out of doubt, keep my commandments *constantly*. Some of us keep Christ's commandments in the meeting-house, and in good company; ah! but away from the meeting-house, friends, and in other company, and alone too; Whose men are you then? Can you, from your souls, say, "I am most sincerely Jesus Christ's? When I am alone, I think of him, my meditation of him is sweet; I pray to him though it be but ejaculatory, as I turn the corner or a street, as I am going about my business, as I am resting on my bed, when I am concerned in the things of the world, often in a day my soul aspires to him, and by one word—but that one word keeps the way open between me and my only friend, I say, *Lord be merciful to me. Lord quicken me. Lord lift up the light of thy countenance upon me. Lord keep me from evil.*" Am I in the clouds while I speak thus? The Christian's heart will reply, No; you are in my very experience. Why, then, you are men that are in the high road to obtain, by a holy, universal life of love, a full testimony that you do love Christ sincerely.

Brethren, I conclude, Lastly, If you would put your love to Jesus out of doubt, keep his commandments; keep his commandments when you lose by keeping them; don't let us keep Christ's commandments only when we gain reputation by it, but let us keep his commandments in those instances in which we are sure to lose. I'll give you an instance or two: If you enter into the modern virtue of charity, and put your hands in your pocket, and give nobly to a charitable plate, by that you will gain reputation; all will applaud you, supposing all along that you are well able to do so. But if that be your rule of action, and you only serve Christ when you gain in the present state; believe me, your love to Christ may, if this be all, well be accounted precarious or suspicious. There are certain duties that are out of fashion, and there are certain virtues that almost the bulk of men, even formal decent Pharisees agree to run down. Now, if you can go into the practice of these virtues, and agree with all your heart to give up, as well as to acquire, for Christ's sake, undoubtedly you have that

genuine mark of true Christianity—that love to Christ that rises out of an attachment to him, in cases where your own interest cannot possibly guide you:

Let us depart, and let us bear upon our minds this word, we are going, Whither? Some of us to leisure, some of us to business, some of us to prosper, some of us to decay, some of us to health and prosperity, friendship, joy and long life; others of us to poverty, sickness, long and wasting illness and pain, and in the end, death; and to us all, does not the Prince of Peace say, “If ye love me, keep my commandments.” I know some of you are going into affliction, if ye love me, be submissive to me, and patient under your afflictions; others of you are going into prosperity and joy, if ye love me, don't be elated with these, they are but momentary and worldly things. Love me your Lord and Redeemer above all. “If ye love me, keep my commandments.” If ye love me, love me to the last moment, for even then I command you, “to commit the keeping of your soul unto me in well doing as unto a faithful Creator.” And we, ministers of Christ, shall not we pay a special attention to this word of our Saviour? What obligations are we under to him? What obligations are we under to adore him! And being under these obligations, have not we, in our least infirmity, stronger arguments to doubt of our attachment to Christ than our fellow Christians? Lord forbid our love should be doubtful. Let our love to every thing in the world be doubtful but this; but let us love him, and love him so as to keep his commandments; so as to keep *all* his commandments, and those particularly which respect the teaching and manifestation of his doctrine, the preaching and recommending his cause; those doctrines particularly which are the most contemned, and the most out of fashion. Happy men; happy men to whom Christ will at last say, Ye are they who have followed me in the regeneration. You have continued with me in my temptations, and now I appoint to you a kingdom. May God so bless the end of our preaching to us all.