

The Address of the Danbury Baptist Association, in the State of Connecticut; assembled October the 7th, 1801, to Thomas Jefferson, Esq. President of the United States of America.

SIR,

Among the many millions in America and Europe, who rejoice in your election to office; we embrace the first opportunity which we have enjoyed, in our collective capacity, since your inauguration, to express our great satisfaction in your appointment to the chief magistracy in the United States: and though our mode of expression may be less courtly and pompous, than what many others clothe their address with, we beg you, Sir, to believe that none are more sincere.

Our sentiments are uniformly on the side of religious liberty — That *religion* is at all times and places a matter between God and individuals — That no man ought to suffer in name, person, or effects, on account of his religious opinions — That the legitimate power of civil government extends no further than to punish the man who *works ill to his neighbour*. But, Sir, our constitution of government is not specific. Our ancient character, together with the laws made under it, were adopted, as the basis of our government, at the time of our revolution: and such had been our laws and usages, and such still are, that *religion* is considered as the first object of legislation: and, therefore, what religious privileges we enjoy (as a minor part of the state), we enjoy as *favours granted*, and not as *inalienable rights*: and these *favours* we receive at the expence of such degrading acknowledgments, as are inconsistent with the rights of freemen. It is not to be wondered at therefore, if those men, who seek after *power and gain*, under the pretence of *government and religion*, should reproach their fellow men — should reproach their their chief magistrate, as an enemy of religion, law, and good order, because he will not — does not assume the prerogatives of *JEHOVAH*, and make laws to govern the kingdom of Christ.

Sir, we are sensible that the President of the United States, is not the national legislature; and also sensible that the national government cannot destroy the laws of each state; but our hopes are strong, that the sentiments of our beloved president which have had such genial effect already, like the radiant beams of the sun, will shine and prevail through all these states, and all the world, till hierarchy and tyranny be destroyed from the earth. Sir, when we reflect on your past services, and see a glow of philanthropy and good-will shi-

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ning forth in a course of more than *thirty years*; we have reason to believe that America's God has raised you up to fill the chair of state, out of that good-will which he bears to the many millions which you preside over. May God strengthen you for the arduous task which Providence and the voice of the people have called you to sustain; and support you in your administration against all the *predetermined* opposition of those who wish to rise to wealth and importance on the poverty and subjection of the people! And may the Lord preserve you safe from every evil, and bring you at last to his heavenly kingdom, through Jesus Christ our glorious Mediator!

Signed in behalf of the Association,

NEHEMIAH DODGE,
EPHRAIM ROBBINS, } Committee.
STEPHEN S. NELSON, }

To Messrs. Nehemiah Dodge, Ephraim Robbins, and Stephen S. Nelson, a Committee of the Danbury Baptist Association, in the State of Connecticut.

GENTLEMEN,

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction: my duties dictate a faithful and zealous pursuit of the interests of my constituents; and, in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you, that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship; that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people, which declared that *their* legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof:" thus building a wall of separation between church and state. Adhering to this expression of the supreme will of the nation, in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of men, and tender you, for yourselves and your religious association, assurances of my high respect and esteem.

January 1, 1802.

THOMAS JEFFERSON.

Letter from Mr. S. PALMER, Missionary to the North-Western Indians, to the Rev. Mr. BASSETT, of Albany.

REV. SIR,

Buffaloe, Aug. 13, 1801.

AGREEABLE to your request, I now give you a brief account of our prosperity and proceedings thus far on our mission; and with gratitude to kind Providence, rejoice that I have nothing but favourable news to relate to you. We arrived here in good health (as we also yet continue) on the morning of the 1st instant. We were joyfully received and kindly dealt with by the white inhabitants. The same week we arrived, we saw and conversed with a number of chiefs, both of the Seneca, Onondaga, Delaware, and Tuscarora Indians; who all appeared exceeding friendly, discoursed very familiarly, seemed to be desirous of religious information, and gave much encouragement of a successful mission among their respective tribes. It gave us unspeakable satisfaction to hear a chief of the Tuscarora nation, inform us, not only that his tribe had forsaken their superstitious ceremonies and pagan worship for about thirty years past; but that he himself (who appeared by his discourse and countenance to be under a serious impression of mind) was anxious to be instructed in the Christian Religion. He was much rejoiced that the Rev. Mr. Holmes was coming again to visit them, and also to establish a reading and singing school among them; both of which are to be taught by a Mr. John Watauhgnaut, a respectable Indian, who came with us from New-Stockbridge.

Last-Sabbath, after having attended divine worship in the morning with the white inhabitants, Mr. Holmes prayed with and exhorted a number of the natives, who were collected in the afternoon for that purpose, and who received his instructions with much thankfulness.

Mr. Holmes' familiarity with the Indians, being instant in season and out of season, and embracing every opportunity to render himself useful, will, I doubt not, have a happy effect upon them.

To-day we have obtained a general council with the two tribes, viz. Seneca and Onondaga conjunctly. A large number of both nations attended with engagedness and decency; their speaker, an Indian Chief, who is a man of great natural abilities, in the name of his people returned thanks to Mr. Holmes and the Missionary Society of New-York, for many past favours. He thanked the great Spirit that he had protected and again brought their father Holmes in safety to speak in their ears things concerning Jesus Christ, and informed him that they were all then present to hear what
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he had to say unto them. After Mr. Holmes made his reply, in which he informed them that he had obtained a teacher to instruct their children, they answered they were thankful to and ready to be instructed by us.

Thus far our God hath brought us, made our way prosperous, given us a hearing and favour with the heathen; and we with composure and satisfaction of mind trust he will be still with us, will glorify himself in his own time and manner, even by the instrumentality of earthen vessels; and will likewise perfect what may concern our well-being.

Things in general appear as favourable with respect to religion in this part of the heathen world, as can reasonably be expected under the present circumstances of things. It is firmly to be believed, that the Lord, who rides forth conquering and to conquer, who has promised his Son the heathen for his possession and the uttermost parts of the earth for his inheritance, will yet perfect salvation in the wilderness; but he will have his own time in doing his own work: he did not cause the famous city, Rome, to be built in one day—he did not raise Greece to the height of her scientific knowledge in one month—nor did he exalt Britain to the summit of her political glory in one year: so neither can we expect the state of the church under the Gospel, which is compared to a grain of mustard-seed, will at once ripen into a tree sufficiently branchy for the fowls of the air in every part of the world to lodge in. And seeing the Lord will work when, and by what means he shall choose, although he may call us out of this world, or to some other part thereof, before we shall see this glorious work far extended among the benighted heathen, yet most assuredly his work will go on, although it may be marvellous in our eyes, for the mouth of the Lord hath spoken it.

To the Rev. JOHN BASSETT.

S. PALMER.

ORDINATION OF THE REV. JOSEPH WEBB.

Wednesday, November 4, 1801, Mr. Joseph Webb was set apart to the pastoral office, over the particular Baptist Church, in Tiverton, Devon. The weather was very unfavourable, yet a good company of friends attended, and the following ministers were present:—Rev. Dr. Ryland, of Bristol; Rev. Messrs. Dawson, of Lyme; Toms, of Chard; Cherry, of Wellington; Thomas, of Prescot; Humphrey, of Stoke-Gomer; Norman, of Bampton; Sprague, of Bovey; Steadman, of Deck; and Page, of Bristol, assistant
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to Dr. Ryland:—And of the independant brethren, Rev. Messrs. Follett, of Tiverton; Jones, of Uffeulm; and Tyerman, of Wellington. The public service began at eleven o'clock, forenoon: Mr. Thomas read 1 Tim. iii. and prayed. Mr. Cherry delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Dawson prayed the ordination prayer, attended with the imposition of hands. Mr. Steadman delivered the charge to the minister, from Col. iv. 17, *Say to Archippus, &c.* Dr. Ryland preached to the Church, from Heb. xiii. 22, *And I beseech you, brethren, suffer the word of exhortation*, and concluded the service with prayer; the whole of which appeared to give very general satisfaction to a numerous and attentive audience. The service in the evening began at half past six, Mr. Tyerman prayed, and Mr. Page preached, from Luke xiv. 22, *And yet there is room*, and concluded in prayer.

Thursday, November 5. In the afternoon four candidates were baptized; Mr. Humphrey began the service by reading Matt. iii. and prayed. Mr. Steadman preached from 2 Cor. v. 14, *For the love of Christ constraineth us*; and Dr. Ryland administered the ordinance of baptism. This addition makes an increase of thirteen in the course of the year, and leaves a pleasing prospect of farther increase. Mr. Page gave out the Hymns.

Mr. PERKINS's Ordination, at *Luton, in Bedfordshire,*
Friday, March 18, 1802.

Service began at a quarter past ten. Mr. Hillyard, of Bedford, began by reading Ezekiel xxxiii, and 1 Timothy iii, and then offered the introductory prayer. Mr. Wake, of Leighton Buzzard, introduced the business of the day, and asked the usual questions, Mr. Mead, on the part of the Church, spoke of the leadings of Divine Providence, which directed their choice. Mr. Perkins, in a very brief manner, made confession of his faith. Mr. Wake, being still in the pulpit, prayed the ordination prayer.

Mr. Fuller delivered the charge, from Acts xx. 28, in which he considered,

I. The *exhortation*, viz.

1. Take heed to *yourself*.
2. Take heed to *the flock*.
3. Take heed to *all* the flock.
4. Take heed to the flock to *feed* them.

II. The *impressive motives* by which it is enforced, viz.

1. You are this day appointed *Overseer*, and must one day give account.

2. The

2. The flock for whom you are to care and also to feed, are the purchase of Christ's blood.

He concluded his sermon by reading the whole of the very affectionate and faithful Address of Paul to the Elders of Ephesus.

Mr. Geard, of Hitchin, preached to the people from 1 Thess. v. 25, *Brethren, pray for us.*

I. That God's Ministers greatly need the prayers of the people.

We need their prayers, that we may have a satisfactory abiding evidence in our own souls, of the truths we preach—That we may have a right and consistent view of divine truth—That we may feel the power and influence of divine truth, while we are discoursing of it to you—That we may be enabled clearly to explain those truths, we feel the power of—That we may be always under the influence of the most lively and disinterested motives—That we may be faithful in our work, and yet affectionate—That we may be wise and prudent in the choice of our subjects, and mode of discussing them—That we may have all the patience and fortitude we need—That we may be diligent and industrious in our work—That we may be cheerful in our work—That our conduct and conversation may be consistent with our preaching: the sins of teachers are the teachers of sins—That our labours may be crowned with success—That we may not be unduly elated with success, nor unduly depressed in the want of it.

II. The reasons why you should pray for us.—1. Because we hope we do pray for you.—2. From a consideration of the greatness and importance of our work.—3. Because we have not only difficult duties to perform, and potent enemies to encounter, but have no strength of our own.—4. Because, if our conduct be not consistent, we shall disgrace ourselves and you.—5. Because we have such an awful account to give at the last day. Improvement.—This may serve as a reproof to ministers and people that we have not prayed for one another as we ought. In concluding he exhorted the members—1. To esteem their pastor.—2. To attend diligently on his ministry.—3. To be concerned for his temporal as well as his spiritual comfort.

Mr. Claypole, of Thorn, concluded in prayer. Hymns given out by Brother Illidge.

In the evening Mr. Chamberlain prayed, and Mr. Hillyard, of Bedford, preached from Col. iii. 4

The services of this day will long be remembered at Luton:—every one's countenance seemed expressive of a mind satisfied, pleased, and edified.

MISSION IN BENGAL.

Extract of a Letter to Dr. Rippon.

Dear Brother,

Kettering, March 26, 1802.

If agreeable, you may put the following into the Register, with the intelligence you have had yourself.

Letters have been received from the Missionaries at Serampoor, up to September, 1801. Mr. Brunson died July 3. Great and violent opposition is made by the Brahmans, and others. The Christian Hindoos have been turned out of house and home, deprived of almost every thing, and their lives endangered. Kristnoo's eldest daughter, who was not baptized, but of whom hopes were entertained, has been seized and carried away by force, by the man to whom she was betrothed. But when beaten, and in the utmost peril of her life, she bore a noble testimony for Christ, and expressed her determinations, whether she lived or died, to live or die a Christian. They all remain unmoved by these persecutions, as to their attachments to Christ, though as men they are deeply affected. The Missionaries themselves have been assaulted. Gokol, whose heart failed him at first, through the opposition of his family, has since been baptized, and his wife was expected to follow him in a week or two.

Particulars will appear in the *Periodical Accounts*, No. IX. which it is hoped may be out in May.

I am affectionately yours,

A. FULLER.

ACCOUNTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(Continued from page 768.)

Mr. Gerické, in a letter dated at Vepery, near Madras, 31st of August, 1800, adverting to his late journey in company with Mr. Jænicke, mentions that after having in vain used his utmost endeavours to prevail with Mr. Jænicke to accompany him to Madras, in the hope that a change of air might have been lastingly serviceable to him, he parted from Mr. Jænicke at Madura, who went from thence eastward to Ramanadaburam, where he got a severe fit of the hill fever. From this he recovered; but soon after his return to Tanjore, he was seized with an apoplectic fit, which, on the 10th day

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of May, 1800, made an end of his very useful, though, on account of his sickness, for many years, very uneasy life. Mr. Gerické observes that God had given him Mr. Jænicke's company, as long as it was necessary for the benefit of the Southward Congregations, and no longer.

In the way between Madura and Trinchnapally, there was no congregation to visit; and in a visitation of three congregations between the latter place and Tanjore, Mr. Gerické had been assisted by Mr. Kolhoff, who was acquainted with them, and had joined him for that purpose. They consulted how to get Catechists and School-masters for these congregations, to build chapels, and how to meet the objections which the Heathens would make. The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or professed thieves; but since the late Mr. Swartz had been amongst them so often, and had formed congregations in those parts, they had heard nothing of robberies.

Mr. Gerické adverts, with serious and affecting lamentation, to the calamity brought upon the Missionaries and mission of Tranquebar, by the bad behaviour of a new Missionary, sent out by the Mission College at Copenhagen; and observes, that much might be done by faithful and zealous men, particularly in the southern parts of that coast. At Cuddalore there is a new church, and another at Ramana-daburam; there is a church too at Palamcotta, and yet at none of these places is there a Missionary: they are therefore anxious that some good men should come out to make a proper use of them.

The Society however have not yet been able, in these respects, to comply with the wish of their worthy Missionaries, by sending out to them new fellow-labourers.

TANJORE.

During the year 1797, Mr. Kolhoff had assisted Mr. Swartz in preaching on Sundays to the English and Tamulian congregations, and in performing the other duties of the mission; in which course likewise he had been regularly occupied the year following.—Till the second Sunday after Easter, 1798, the Rev. Mr. Jænicke had also preached occasionally at Tanjore, in the English and Tamulian congregations, after which time his repeated attacks of illness altogether disabled him from so doing. Still however Mr. Jænicke continued to be of great service by his good instructions, and his attention to the Missions accounts.

In addition to his ordinary duties, Mr. Kolhoff had also been daily occupied in instructing the Rev. Mr. Holzberg, in the

the Tamulian language; wherein, besides preaching in English, he had lately delivered two sermons, and administered the Lord's Supper.

In the year 1799, there were baptized 190, 38 being infants of the Tamulian congregation; 145 heathens, and 7 children of European parents. The converts from popery this year were 25;—209 persons of the Tamulian congregation had received the sacrament of the Lord's Supper, 9 couple had been married, and 49 corpses buried.

The English and native schools had been kept up as usual. In the English school, there were then only 9 scholars; in the provincial schools at Tanjore and Cumbagonam, about 40; and in the Tamulian school, consisting exclusively of children belonging to the congregation, 99 boys, amongst whom there were 14 seminarists trained to become catechists, and 35 were charity boys maintained and clothed by the Mission.—Two English school-masters instructed in the provincial and English schools; and four school-masters taught the children in the Tamulian school. Six catechists were employed at Tanjore, in instructing the Catechumens; visiting the Christians, and conversing with Heathens and Papists.

Mr. Kolhoff states that an event very favourable to the whole country, and to the mission, had happened about the middle of the last year. Mr. Swartz's endeavours having been crowned with success, the adopted son of the late Tulja Maha Rajah, by order of the Court of Directors, had been placed on the throne, on the 30th of June, 1798. On his accession, Serfogee Maha Rajah had corrected several abuses, and endeavoured to make his subjects of every denomination happy, by a just and mild government, and he had been particularly beneficent by furnishing a large quantity of grain, for the support of the poor in their congregation, which had been a very important and considerable relief, during a time of scarcity.

In the month of October, 1799, the Rajah had signed a treaty, by which he transferred to the Honourable Company the power of administering justice and collecting the revenues of the Tanjore country. By this treaty too the two forts of Tanjore were to be entirely evacuated by the Company's troops, and his Excellency Serfogee Maha Rajah was at liberty to garrison them. The Company's troops had accordingly marched out to Villam, on the 29th of October, and an end was thereby put to the English divine service, performed on Sundays and Wednesday evenings, in the church of the little Fort. Apprehensions had been entertained that the Tamulian divine service there would be discontinued, and the place

place appropriated to the Bramins; but these fears had not been well founded, for the Rajah had not only given them leave to perform the Tamulian service there, but had also promised to protect them against all molestation.

The defeat of Typpo Sultan, and the reduction of the fort of Sirengapatam, (under the command of Lieutenant General Harris,) and the Mysore country, had opened a great door to make known the glad tidings of the Gospel to the inhabitants of an extensive country; and it was their fervent prayer that God might send faithful labourers into his vineyard, and cause the light of his glorious gospel to shine amongst these poor heathens, that they might be turned from darkness to light, and from the power of Satan unto God.

The Rev. Messrs. Kolhoff and Holzberg, in a letter dated at Tanjore, on the 23d of May, 1800, state the severe loss which they and the mission had suffered by the death of Mr. Jænicke, which had happened on the 10th day of that month, after his return to Tanjore, from Ramanadaburam, Tutocorin, Palamcotta, and several other places, where congregations and schools had been established. He returned to Tanjore on the 11th of April, in improved health, so that great hopes were entertained of his ability to pursue the work of mission; but, alas! those hopes were soon disappointed. A fortnight before his demise, his appetite was gone, and he was reduced to a very weak state. During his illness, he often expressed his hopes of soon entering into the joy of his Lord; and on the day of his death, after suffering much from fever, he was seized with convulsions, and between seven and eight in the evening delivered from all his sufferings, and introduced into that state of rest which he had longed after, with most ardent desires. His brethren and fellow-labourers observe, that from the time of his arrival in India, till seized with that dreadful sickness the hill fever, he had pursued his work in the mission with fervour and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the southward, where he erected several churches, established schools, and had laboured with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession; and it is remarkable, they observe, that previously to his departure he should have been enabled to visit all those places, where he had before preached the word of God, to warn and exhort the people who had been instructed and awakened by his ministry. The great endowments of his mind, the excellent disposition of his heart, and his

his zeal for the glory of God, and the good of souls, had given them cause to lament his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the severe loss which they and the Mission had sustained by the lamented death of the venerable Mr. Swartz; but they knew it to be their duty to humble themselves before him who is the Lord and Head of his Church, and to submit to all his ways and dispensations, which, though unsearchable, are holy, wise, and good. They pray that God may mercifully look upon the afflicted state of the Mission; that he may be their helper and protector; and supply his church in that country with able and faithful labourers!

The work of the Mission, by God's assistance, was carried on as usual, and they were about to make some regulations for the better education of girls belonging to the congregation, and to erect chapels for the accommodation of Christians resident westward of Tanjore.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, 27th of March, 1800, thankfully acknowledge the receipt of the Society's annual present of books and other stores, for the benefit of the mission, but lament that they had taken the circuitous route of Bengal; an inconvenience, for the remedy of which, in future, endeavours shall be used.

Their labours were continued as usual, and, through the divine blessing, not without effect.

A GOSPEL MINISTER'S PRAYER.

“ Enable me, O Lord, to preach thy holy Word,

Purely, without mixture;

Meekly, without malevolence;

Intrepidly, without fear;

Honestly, without disguise;

Fully, without reserve; and,

Practically, by giving all diligence to order every part of my conduct, as becometh the Gospel of Christ. *Amen.*

PHILEMON.

FIRST OF APRIL and MAY-DAY.

(Asiatic Researches.)

“ There is a custom during the Huli, when mirth and festivity reign among the Hindus of every class; they divert themselves with sending people on errands that are to end in disappointment, and raise a laugh at their expence. The Huli is in March, and the last day is the greatest holiday; all the *Hindus* on that day, at *Juggannai's*, are entitled to certain distinctions, which they hold of great importance. In the diversion the highest classes join.

“ On the festival of *Baváni*, celebrated by the *Hindus* who keep horned cattle, they visit gardens, erect a pole, and adorn it with garlands; this happens on the *first of May*; on which day the same rites are performed by the same class of people in England, which is known to be a relic of ancient superstition. The Hindu feast does not always answer to the first of that month. Col. Pearse observes, that there seems in this to be an affinity between the religion of the East and the old religion of Britain.”

HISTORY OF THE BAPTISTS,

AT MUNSTER.

(Extracted from Robinson's Ecclesiastical Researches.)

MUNSTER is the capital city of the bishoprick so called, in the circle of Westphalia. It is the largest of all the Westphalian bishopricks, and yields the bishop, who is a prince of the empire, seventy thousand ducats a year. There are in the city five collegiate and six parish churches, a college belonging to the Jesuits, a great number of convents and other religious houses. The Chapter consists of forty noblemen, and maintains seven regiments of soldiers. It is easy to judge in what state liberty is, even in this late age of the world, in this princely episcopal domain.

As this city has been rendered remarkable in the history of the Baptists, both by the censures of their enemies, and the apologies of their friends, and as we wish to avoid litigation and repetition, we think it may not be improper to put together, in one point of view, under this article, several events, which, though they began at other places, were brought to a conclusion in this. As it would argue the utmost degree of prejudice to draw any conclusion, before the premises have been coolly examined, we are under a necessity of laying before the reader a few facts, which gave rise to the events that fell out in this city in the year fifteen hundred and thirty-five. In order to this we must go back to a distant period, and so come down to observe the state of Germany in the year twenty-four, eleven years before the period just mentioned.

The condition of the peasants in Germany, in the year twenty-four, was deplorable, if there be any thing to deplore in a deprivation of most of the rights and liberties of rational creatures. The feudal system, that execration in the eyes of every being that merits the name of man, had been established in early ages in Germany in all its rigour and horror. It had been planted with a sword reeking with human gore in the night of barbarism, when cannibals drank the warm blood of one enemy out the skull of another, and it had shot its venemous fibres every way, rooted itself in every transaction, in religion, in law, in diversions, in every thing secular and sacred, so that the wretched rustics had only one prospect for themselves and all their posterity— one horrid prospect of everlasting slavery.

Thanks be to God, and the virtue of our ancestors, we are incapacitated for forming any other than a faint idea of the state now before us, as the German writers describe it.

They divide the inhabitants of those times into three parts, lords, citizens, and rustics. The rustics were subdivided into slaves, villains, and freemen. The condition of slaves may be comprehended by the seven following observations:—First, their persons were the absolute property of the lord of the soil, as much so as other animals on the estate: secondly, at first, male and female slaves were allowed to cohabit without any ceremony of marriage; and when, in later times, they were allowed to marry, it was only to slaves of their own rank,

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the property of the same lord, to whom all the children belonged: thirdly, all the produce of their labour of every kind belonged to the lord, and the slave had no one thing in the world that he could call his own: fourthly, of consequence, slaves could not make any testaments, or dispose of any thing at their death: fifthly, they were obliged to furnish their lords with fixed quantities of the produce of the earth, which were generally exacted with so much rigour, and in such large proportions, that no leisure or abatement of labour could be granted: sixthly, it was impossible for slaves to escape, for, beside taskmasters, there were laws to prevent it of a nature so severe that the attempt was desperate: lastly, the lords might inflict corporal punishment at pleasure; and if they killed them, they were liable only to the payment of a small fine; and if one day intervened between the murder and the complaint, not even to that. Slaves were distinguished by a peculiar dress, they could give no evidence in any court against a freeman, and their heads were shaved so that they were known from a freeman without any clothes. The condition of Villains was a little better, for they paid a fixed rent, and the overplus was their own; but they were confined to the soil, and transferred with the estate, and it is easy to judge from this single circumstance, that their condition was bad, and they had no remedy. The third sort was called Freemen. These had little property of their own, and held also farms of their wealthy neighbours, on condition of paying a fixed rent, and performing various services of agriculture for their landlords. These freemen were admitted to serve in war: but their condition was often rendered so wretched by the tyranny of the great landholders, that they frequently in despair renounced their privileges, and went by choice into the condition of slaves. This was the state of the rustics in Germany for several centuries; and all laws made in favour of these people before the Reformation, are only to be considered as we now consider laws for the preservation of timber or game. They were not obtained by the virtuous efforts of the people, but rose naturally out of the circumstances of their tyrants, and were made to suit their convenience.

The great principle of the feudal system, that all lands were derived from, and holden mediately or immediately

of the crown, was always productive of unjust and oppressive consequences ; tyranny in a thousand shapes, under the names of fines, quit-rents, alienations, dilapidations, wardships, heriots, and the rest, fleeced the unhappy people, deprived them of their property, depressed their spirits, and drove them sometimes to despair and distraction. To these innumerable evils must be added another innumerable mass brought in by popery. Tithes great and small, christenings, churchings, marriage-dues, offerings, mortuaries, with a thousand other servile appendages, of a horrible system of oppression, were incorporated in a pretended religion, itself the greatest affront that ever was offered to the reason of mankind.

At the beginning of the sixteenth century, Germany was divided into six circles, and governed by sovereign princes, whose tyrannical oppressions would exceed belief, were they not well attested. The jurisprudence of Germany is an intricate labyrinth ; and nothing determinate can be affirmed of the whole, though slavery was differently modified in different places. In regard to the peasants, of whom we are speaking, it was slavery every where, and Germanic liberty does not mean their liberty, but the liberty of their herren, or masters, to tyrannize over them, without controul from the emperor or neighbouring states. An hundred years since the Reformation, some of their lords endeavoured to reduce their vassals to their ancient worst state of slavery, and said, the peasants ought to have nothing but a small knife, a coat, and a crust of bread. We ought therefore to consider the condition of the peasants, in the year twenty-four, as it really was, a deplorable state of abject slavery, from which nothing but a subversion of the state could save them and their posterity. They had several times before attempted to obtain freedom, and they meditated a revolt now. Of the great number of good historians, who speak of the rustic war, we have not seen one who pretends to deny the excessive and insupportable tyranny of the nobility and gentry, or one who does not expressly affirm, that the peasants groaned under intolerable grievances, which they were no longer able to bear.

The love of liberty, which is natural to every human being, is of itself an ingenuous and active principle, but it is not unfrequently invigorated by circumstances ; and
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the peasants were emboldened by several favourable circumstances now. The attempt was not only just in itself, and an obedience to an universal and almighty impulse, but in the present case it was countenanced by precedents, and could not be taxed with even the paltry plea of novelty. "There is," says a celebrated historian, "an ultimate point of depression, as well as of exaltation, from which human affairs naturally return in a contrary progress, and beyond which they seldom pass either in advancement or decline. The German peasants sunk to this ultimate point of depression in different places, at different periods, and then they took a contrary direction, and made noble efforts to recover their freedom. Within the memory of the present insurgents there had been many insurrections, as one against the oppressions of the bishop and canons of Spire, in 1502; another against the tyranny of a neighbouring abbot, in 1491; and several more. The recollection of these encouraged the present peasants to rise.

Good authors say, they expected aid from their neighbours, the Swifs. The Swifs had thrown off their yoke; and though they had consisted, for an hundred and twenty-five years, of only eight cantons, yet several more had of late imitated their example, and had been admitted into the confederacy, as Freybourg and Solothurn, in 1481; Basil and Schaffhausen, in 1501; and Appenzell, in 1513. If the Swifs had done nothing more, as it does not appear they had, yet they had set them a laudable example. He who blames the peasants for endeavouring to be free, ought to go into their condition.

A third circumstance was the lamentable condition of both Church and State. In regard to the State, "the princes, the great nobility, and the dignified ecclesiastics, acknowledged no superior, with respect to any point relative to the interior administration and police of their domains. They enacted laws, imposed taxes, coined money, declared war, concluded peace, and exerted every prerogative peculiar to independent states." The whole lives, therefore, of these wretched beings, the peasants, were spent in earning money for a cruel, profligate, and quarrelsome set of gentry to consume in luxury or war. In regard to the Church, the state of
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that was equal in wretchedness. There were many candidates for preferment, ready to step into rich benefices; but there was a great scarcity of competent parish priests. There were sixteen parishes in one bishoprick vacant for several years, and no priests would accept them, though they were tolerably endowed; yet in the same diocese, when the public executioner died, twelve candidates the same day stood forward to succeed him. The ignorance of the priests was extreme. Numbers could not read, most only muttered mass in an unknown tongue, and read a legend on festivals; and the very best seldom saw the Bible. It was held by many that the doctrines of religion were so properly expressed by the Schoolmen, that there was no need to read Scripture. One of eminence was asked, what were the ten commandments, and he replied, there was no such book in the library. Many doctors of the Sorbonne declared, and confirmed it by an oath, that though they were above fifty years of age, yet they had never known what a New Testament was. Luther never saw a Bible till after he was twenty-one years of age, and had taken a degree in arts. Carlostadt had been a Doctor of Divinity eight years before he read the Scriptures; and yet, when he stood for a degree in the University of Wittenberg, he obtained an honour; and it was entered in the university records, that he was *sufficiētissimus*. Pellican could not procure one Greek Testament in all Germany; the first he got was from Italy. The peasants all the while paid enormous tithes, for which they received either nothing at all, or a quantity of unmeaning or provoking words, such as pope, cardinal, mass, transubstantiation, canonisation, and so on. It is not to be imagined that the boors could be ignorant of these abuses, they were too well acquainted with them. There was a monastery before the gate of which stood a very old image of Jesus Christ, and at the foot of it the rustics used to offer their gifts. The monks of another monastery opposite, set up a new image of the Virgin Mary, very fine and showy. The people, fond of novelty, carried their offerings to the latter. The fathers, to whom the first belonged, in order to recover the good things, put two lines under the old image, the meaning of which is: O ANCIENT JESUS, PITY OUR DISTRESS, THE NEW MARY GETS AWAY ALL THE

FLAX AND THE EGGS. Such mean and barefaced beggary was common every where, and the people could not help reading such books. The canons, too, often severely scourged them; and we have leave from their masters to say, they knew church authority as well as a dog knows a whip. When these depressed hearts sighed for freedom, divines of all orders agreed to reproach them for their depravity, and to scandalize the first of all human blessings with the odious name of CARNAL liberty. Let tyrants of every order preach slavery from generation to generation, we will affirm, that in people in such circumstances as the common peasants, in twenty-four, rebellion was a virtue.

A fourth event that animated them was the example of Luther. Within the last seven years Luther and his associates had broke out of prison, and had set tyranny at defiance. All Europe knew this; and as all had as many reasons and as much right as he had, all were agitated, and some acted. He had published in the year twenty a small tract in German on Christian Liberty, which was read with the most astonishing avidity, and the contents communicated by such as could read, to others who could not. There is no need to study this book critically, for the sense lies out so broad on the surface, that it cannot well be mistaken. He speaks of what he calls spiritual liberty, that is, the freedom of the spirit or the mind in matters of religion, and he assigns three causes of bondage, sins, laws, and mandates, which naturally mean our sinful passions, the laws of magistrates, and the canons of the church. He illustrates the subject by observing, that all Christians were kings and priests unto God; and that though it would be neither decent nor possible for every man to be a minister, yet that the distinction of clergy and laity was groundless and unscriptural; and that the pope and all other ecclesiastics ought to be nothing more than servants of the church, to teach faith in Christ, and freedom to believers. His own conduct was a clear comment on the book, and gave the sense in the most unsuspecting manner. On the tenth of December, in the year twenty, he had caused a pile of wood to be erected without the walls of the city of Wittemberg, and there, in the presence of a prodigious multitude of people of all ranks and orders, he committed to the flames both the bull that had
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been published against him, and the decretals and canons relating to the Pope's supreme jurisdiction. The man who publicly commits to the flames the code that contains the law of his sovereign, shews thereby that he has no longer any respect for his government, nor any design to submit to his authority. The distinction between spiritual and secular authority would be made with an ill grace here: for under what law of the empire, or by what law of the duchy, did Luther act in the present case? Was there any statute or any charter to empower a monk in orders to assemble ten thousand people, and publicly burn the code of law of his sovereign lord the Pope? It was a noble action: but the rustics had as much right to burn the feudal law, had right been the only question. The year after he had burnt these papers, he had been heard in the Diet at Worms, and had there been condemned by the unanimous suffrages both of the emperor and the princes, and declared to be an enemy to the holy Roman Empire; and yet he paid no other regard to this excessively severe edict, than to escape and conceal himself in the castle of Wartenburg; where, far from feeling any conviction of having done wrong, he employed himself in translating the New Testament, writing letters to encourage his friends, and at leisure times riding out a hunting, never happier in his life, as he had never more cause to be so. One thing only troubled him, and he took no pains to conceal it; that was, a jealousy lest any competitor should step forward and put in execution that plan of reformation which he had laid out. Carolostadt, professor at Wittemberg, carried on the reformation in his absence, by taking down some images; but when the news reached him, he flew like lightning, without the knowledge or advice of his patron, and at the hazard of his own life, to put a stop to his proceedings. It was this foible in the incomparable Martin Luther, that excited some passions unworthy of a great and generous man. He fell out with Carolostadt, he disliked Calvin, he found great fault with Zuinglius, who were all supported by great patrons, and he was angry beyond measure with the Baptists who had none, as the sequel will shew.

(To be continued.)

HISTORY OF THE BAPTISTS,

AT MUNSTER.

*(Extracted from Robinson's Ecclesiastical Researches.)**Continued from page 878.*

Luther's dispute with his colleague Caroloftadt was not only about the mode of proceeding in the reformation, they differed on a point far more important, concerning the bread and wine in the Lord's Supper. Zuinglius, Caroloftadt and others, contended that they were only signs or symbols, designed to excite in the minds of christians a remembrance of the sufferings of Christ. Luther thought the sacrament a mystery; and pretended to convey an idea of it, by saying, the very body and blood of Christ were in the bread and wine, as fire was in a red-hot iron. They differed, too, about the other ordinance, baptism. Luther had brought himself into a great difficulty here. Some of the old Vaudois had applied to him for his friendship and countenance, and, to engage him the more, had given him an account of their faith. He disliked their notion of baptism; for they baptized infants in hope of future faith, when they should arrive at years of discretion. He told them this was wrong; it would be better wholly to omit baptizing children than to baptize them without faith. If you receive the sacraments without faith, adds he, you bring yourselves into a great difficulty; for we oppose against your practice the saying of Christ, **HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED.** This reasoning of the reformer appears strange; however, he found out a very convenient and ingenious way of getting rid of a charge of inconsistency. The Vaudois were plain people; and, when they observed that faith and baptism were connected in scripture, they supposed it meant that such as were baptized in infancy would believe the gospel when they should become able to judge of it: but Luther being a scholar, and having read Aristotle, and having got out of difficulty in the dispute about the sacrament, by only supposing an occult quality, he did the same here, and supposed that faith along with all other

grace was a quality infused into children by baptism. He thought, therefore, if the Vaudois did not some way or other connect faith and baptism, it would be better wholly to omit the administration of it, for even the church of Rome had contrived to promote the idea. They said, the child was baptized into what the church believed, and the godfather was a substitute, a locum tenens, representing the church at the baptism of the infant. Godfathers attend, say they, *IN LOCO ECCLESIAE*. There were several who denied Luther's notion of baptism; the Zuinglians did not admit it, and many others exploded it: with this difference, however, that Zuinglius retained infant-baptism as Luther did, only he accounted for it on another principle; for he thought all christians and their children were in covenant with God as Abraham was, and that baptism was the seal of it on the part of man. But others supposed, that as baptism and faith were united, the union could only be in adults; consequently their notion led them to a further reform, by laying aside infant-sprinkling wholly, and by restoring the practice of dipping believers on their own profession of faith. Luther bore the Zuinglians dogmatizing; but he could not brook a further reformation in the hands of the dippers. What renders the good man's conduct the more surprising is, that he had himself, seven years before, taught the doctrine of dipping. "The term baptism," says he, "is Greek, and may be rendered dipping, as when we dip any thing in water, so that it is covered all over. And although the custom be now abolished among many (for they do not dip children, but only pour on a little water), yet they ought to be wholly immersed, and immediately taken out. The etymology of the word seems to require this. The Germans call baptism *tauff* from *tieff*, depth, signifying that to baptise is to plunge into the depth. And, indeed, if we consider the design of baptism, we shall see, that this is requisite, for it signifies that the old man and original sin are wholly washed away by divine grace. The mode of baptism therefore ought to answer the design of baptizing, so as to convey a full and perfect idea of it." To the same purpose he speaks in his book of the Babylonish captivity, where he sets forth the abuses of baptism. The catholics tax Luther with being the father of the German dippers. Some of the first expressly declare, they received their first ideas of it from him, and the fact seems undeniable,

undeniable; but the article of reforming without him, he could not bear. This is the crime objected against them, as it had been before against Carolostadt. This exasperated him to the last degree, and he became their enemy; and, notwithstanding all he had said in favour of dipping, persecuted them under the name of re-dippers, rebaptizers, or Anabaptists. It is not an improbable conjecture that Luther at first conformed to his own principles, and dipped infants in baptism. If so, though I know no proof of the fact, he had more reason to style these people ANA-baptists than any others ever had, who only made use of sprinkling in baptism. Whether he had done this or not, his general principles were the grounds on which the Baptists acted; and, it is well enough said by the catholics, that when Luther persecuted the Baptists, he let out the life of his own cause.

It is very truly said by Cardinal Hosius, that Luther did not intend to make all mankind as free as himself; he had not foreseen that other men would apply the same reasoning to his tyranny over conscience, that he had so successfully applied to that of the Pope, and therefore he dethroned him to set up himself. His colleague, Carolostadt, found this to his sorrow. It was not enough for Luther to render his continuance at Wittemberg impossible, he followed him to other places, where he exercised his ministry, and expelled him by order of the Duke; yet the people were so fond of their late pastor, that, when they received letters from him, they assembled by the tolling of a bell to hear them read; and, when the reader uttered the last sentence, which was Andrew, without being condemned, or even heard ejected by Martin Luther, they burst into tears. And what was this man's crime? He could not believe that the flesh and blood of Christ were in bread and wine, as fire was in red-hot iron. Similarity of circumstances led him to favour the dippers. There was a Thomas Muncer who had been a minister at several places, having been persecuted by Luther, and driven to seek refuge where he could. There was Nicholas Stork, Mark Stubner, Martin Cellarius, and others. Against all of them Luther set himself. When he heard of their settling any where, he officiously played the part of an universal bishop, and wrote to princes and senates to engage them to expel such dangerous men. He published

against them under the name of heavenly prophets, because they had refused to take him for their prophet, and because they chose to consult the scriptures, in which they supposed God himself spoke to them, and not his expositions of scripture, which they called the word of man. He taxed them also with making disturbances, by which, if he meant any thing more than what he meant when he reproached Carlostadt with the same, for removing images without his consent, he was wrong. It is not probable, that he did mean any thing else; for, though he took a journey to Jena, and preached against Carlostadt, who was at the sermon, and poured out invectives both against him and Muncer, yet he called them only image breakers and sacramentarians. These were great crimes in his eye; and in vain did Carlostadt condescend to wait on the preacher after the sermon, at his inn at the Black Bear, to remonstrate with him how much he was hurt at such public invectives: it did not signify, he diverted the discourse to the old subject, *HOC EST CORPUS MEUM*; and the man that presumed to act against his authority, and who could not digest the doctrine of consubstantiation, and approve of the similitude of red-hot iron, must be an exile.

During these transactions, in the summer of 1524, the peasants of Suabia, on the estate of Count Lutsen, groaned under their hard servitude, and determined to seize the first opportunity to get free. Such an one happened the November following, and they revolted.

The Counts Lutsen and Furstenberg, and the neighbouring gentry in Suabia, who had all a mutual interest in suppressing the insurrection, and who had entered into a confederacy for another purpose, agreed to suppress them; and Furstenberg, in the name of all the confederates, went to inquire into their grievances. They informed him, that they were catholics, that they had not risen on any religious account, and that they required nothing but a release from those intolerable secular oppressions under which they had long groaned, and which they neither would nor could any longer bear. The second insurgents were the peasants of a neighbouring abbey, and they declared, as the first had done, the oppression of the abbot, and not religion, was the cause of their conduct. The news, however, flew all over Germany; and the next spring three hundred

hundred thousand men, having more reason to complain than the first had, left off work, and assembled in the fields in Suabia, Franconia, Thuringia, the Palatinate, and Alsace. They consisted of all sorts of peasants who thought themselves aggrieved in any manner.

The feudal system was at this time in full force in many parts of Germany, and in Suabia, and the countries on the banks of the Rhine, where the peasants first rose; and where their condition was most tolerable, their grievances were very great. They paid the full value of their farms in rent to their landlords. If they chose to remove, or to follow any other profession, they were obliged to purchase these privileges at a high price. All grants of lands expired at their death, and did not descend to their families. At a death, the landlord claimed heriots of the best of their cattle or their furniture. If the children desired to succeed their fathers, the landlords required enormous fines; and the stewards, always more arbitrary and insolent than their masters, exacted yet more enormous fees for a renewal. To all these there were superadded stated and occasional taxes on beer and wine, and the necessaries of life, which fell hardest and heaviest on the poor, and which were levied to support the growing luxury, or the expensive wars of their princes. This was the condition of the best part of Germany—a condition so deplorable, that as soon as a farmer was taken ill, his whole family were benumbed with fear, and suspended their labours, for they all knew that the moment the master's eyes were closed, the unfeeling stewards of the lord would enter the house, and, without paying any regard to the affliction of the widow, or the tears of the fatherless, instantly demand a year's rent, take an inventory of every chattel, live and dead; and, if the rent were not produced on the spot, and their own exorbitant fees paid beside, turn the family out of doors, and refuse them the last of consolations, that of bedewing the corpse of their late benefactor with their tears.

Such oppressions in all countries have driven men to despair, and have excited a resentment which hath produced courage to resist, and conduct to throw off the disgraceful load. To such causes, the Swiss, to such the Dutch, to such almost all free people in Europe, owe their liberties; and though, for wise reasons, to us unknown,

Providence sees fit sometimes to suffer these righteous efforts to fail of success, yet they are always virtuous in their principles; and a great man perishing in the attempt resembles a grand fabric destroyed in a tempest—the dust and the ruins are venerable.

Of all the teachers of religion in Germany at this time, the Baptists best understood the doctrine of liberty; to them therefore the peasants turned their eyes for counsel. Catholic priests were creatures of the Pope, Lutheran priests were creatures of Luther; the first preached blind submission to the priest, the last the same disposition to the magistrate, with this proviso, however, that the magistrate was a Lutheran, for they called other priests worshippers of the beast. It is needless to adduce proofs: the parties have proved it against one another beyond all contradiction. The tyranny of both was equal in every thing except extent; the Pope's dominions were the largest. Luther never pretended to dissent from the church, he only professed to disown the pope, and this distinction our best Church historians require us to make, as the best and the only clue to the history of reformation by Luther. Of the Baptists, one of the most eminent was Thomas Muncer, of Mulhausen in Thuringia. He had been a priest; but he became a disciple of Luther, and a great favourite with the reformed. His deportment was remarkably grave, his countenance was pale, his eyes rather sunk, as if he was absorbed in thought, his visage long, and he wore his beard. His talent lay in a plain and easy method of preaching to the country-people, whom (it should seem as an itinerant) he taught almost all through the electorate of Saxony. His air of mortification won him the hearts of the rustics: it was singular then for a preacher so much as to appear humble. When he had finished his sermon in any village, he used to retire either to avoid the crowd, or to devote himself to meditation and prayer. This was a practice so very singular and uncommon, that the people used to throng about the door, peep through the crevices, and oblige him sometimes to let them in, though he repeatedly assured them, that he was nothing, that all he had came from above, and that admiration and praise were due only to God. The more he fled from applause, the more it followed him; the people called him Luther's curate,

curate, and Luther named him his Absalom, probably, because HE STOLE THE HEARTS OF THE MEN OF ISRAEL.

Muncer's enemies say, all this was artifice. It is impossible to know that; the survey of the heart belongs to God alone. This was not suspected till he became a Baptist. They say, he was all this while plotting the rustic war: but there was no need to lay deep plots to create uneasiness; the grievances taught the peasants to groan and rise, and fight, before Muncer was born; and nobody ever taxed him with even knowing of the first insurrections now. The truth is, while Luther was regaling himself with the princes, Muncer was preaching in the country, and surveying the condition of their tenants; and it is natural to suppose he heard and saw their miserable bondage, and that on Luther's plan there was no probability of freedom flowing to the people. It was only intended to free the priests from obedience to the Pope, and to enable them to tyrannize over the people in the name of the civil magistrate. Muncer saw this fallacy, and remonstrated against it; and this was the crime which Luther punished with an unpardonable rigour, and which the followers of Luther have never forgiven to this day. "Muncer," say they, "was a man well skilled in the knowledge of scripture, before the devil inspired him: but then he had the arrogance not only to preach against the Pope, but against master doctor Martin Luther himself." As if Martin of Saxony had any better patent for infallibility than Leo of Rome!

Luther had influence enough to get Muncer banished. First he settled at Alsted, thence he was driven to Nurenbergh; and, when the peasants rose, he was at Mulhausen, where he had resided some time, and where he had continued to teach doctrines highly acceptable to the lower orders of the people, who followed him, and heard him with the utmost avidity. Here he made no secret of his sentiments. He told the people that the Catholics and the Lutherans were in two extremes of error, both which good men ought to avoid. He observed, that the catholics subjugated mankind to laws of morality superstitious and too severe; that Luther had shaken off these, but had fallen into the opposite extreme, and had not provided for such purity as the gospel required; and that neither party had understood that kind of liberty which Jesus Christ had

purchased with his blood: that on the one hand, men should avoid superstition, and on the other, all kinds of vice, as well as practise every virtue of temperance, moderation of dress, diet, and so on. His meaning seems to be, that a christian church ought to consist of virtuous persons; and herein his notion differed from that of Luther, who, by taking the church as the Pope left it, included whole parishes and kingdoms, with all the inhabitants of every description in the church. On the other hand, he understood virtue not to consist in ceremonial performances, or in disputes about points of doctrine, but in personal excellence.

On these principles he formed a church, and advised the members of it to make use of retirement, moderation and prayer; to consider the several points of religion for themselves; to examine the evidences of the being of a God, the doctrine of providence, the person of Christ, the nature of the christian religion compared with that of the Turks; and in such a course of life he promised them, as well he might, the presence and blessing of Almighty God. This was a method of reforming new to those who passed in the world for the reformers of it. This was going about the work properly, by setting men to reform themselves: but a reformation effected by reason and scripture, without the aid of kings and priests, was not in the taste of those times. The peasants were the only people who relished Muncer's doctrine, and they repaired to Mulhausen in vast numbers, to be instructed and comforted by him. A Dutch schoolmaster very gravely informs us, that of all this rabble there was hardly one that knew his letters. This was the greatest crime that a pedant could think of. Beside, they say, Muncer was a great dreamer, and advised his people to dream. This is not very probable; however, if they did dream for wisdom, it must be allowed they profited more in their sleep than their persecutors did with their eyes open. Luther, always ingenious, invented the best scheme. Mulhausen was an imperial city, and not under the jurisdiction of the Duke of Saxony. Luther had no more power here than what his credit gave him. He wrote to the magistrates of the city to advise them to require Muncer to give an account of his call; and if he could not prove that he acted under human authority, then to insist on his proving his call from God by working a miracle. The magistrates fell into this snare, and
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so did the Monks; for persecution is both a catholic and protestant doctrine, and they set about the work. The people resented this refinement on cruelty, especially as coming from a man whom both the court of Rome and the Diet of the Empire had loaded with all the anathemas they could invent, for no other crime than that of which he accused his brother; and they carried the matter so far in the end, that they expelled the Monks, to which the Lutherans had no objection, and then the magistrates, and elected new senators, of whom Muncer was one. To him, as to their only friend, the peasants all looked for relief.

Muncer's doctrine all tended to liberty; but he had no immediate concern in the first insurrections of the peasants. It was many months after they were in arms, before he joined them: but knowing their cause to be just, he drew up for them that memorial or manifesto which sets forth their grievances, and which they presented to their lords, and dispersed all over Germany. This instrument is applauded by every writer who mentions it, as a master-piece of its kind. Mr. Voltaire says, "a Lycurgus would have signed it." It was the highest character he could have given it. Some by mistake ascribe it to Stapler.

This manifesto consists of twelve articles, in which are set forth the grievances of the peasants, and the redress which they required; and on the grant of which they declared themselves ready to return to their labours.

"I. The first sets forth the benefit of public religious instruction, and they pray, that they may be permitted to elect their own ministers to teach them the word of God, without the traditions of men; and that they may have power to dismiss them, if their conduct be reprehensible.

II. The second represents that the laws of tithing in the Old Testament ought not to be enforced under the present œconomy; and praying that they may be allowed to pay the tithe of their corn, and excused from paying any other: and that this may be divided by a committee into three equal parts; the first to be applied to the support of their teachers, the second to the relief of poor

poor folks, and the third to the payment of such public taxes and dues as have been exacted of people in mean circumstances.

III. The third sets forth, that their former state of slavery was disgraceful to humanity, and inconsistent with the condition of people freed by the blood of Christ, who extended the benefits of his redemption to the meanest as well as to the highest, excepting none: that they were determined to be free, not from the controul of magistrates, whose office they honoured as of divine appointment, and whose just laws they would obey; that they did not desire to live a licentious life after their own sinful passions: but they would be free, and not submit to slavery any longer, unless slavery could be proved right from the Holy Scripture.

IV. The fourth shews, that they had hitherto been deprived of the liberty of fishing, fowling, hunting, and taking animals wild by nature; which prohibition was incompatible with natural justice, the good of society, and the language of Holy Scripture; that in many places they had not been suffered even to chase away the wild animals that devoured their herbage and their corn, which was a great injury to them, contrary to all principles of justice, and to that free grant of wild animals, which the Creator of the world bestowed on all mankind at the beginning; that they did not desire to enter by force on any man's private property great or small, under any pretence of right to fish; but they prayed that pretended private privileges might yield to equal public benefit.

V. The fifth sets forth, that the forests were in the hands of a few great men, to the inexpressible damage of the miserable poor, who had been obliged to pay double the value for what little wood they wanted for firing or repairs: they therefore prayed that such woods and forests as had not been purchased and become private property, either of individuals, or of corporate bodies, ecclesiastical or civil, might hereafter be reserved for the public use; that they might be allowed to cut wood for necessary building, repairs, and firing, without any expence, under the direction, however, of a board of woodwards duly elected for the purpose; that in case
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the forests could all be proved to be private property, then the matter should be amicably adjusted between themselves and the proprietors.

VI. The sixth sets forth the various hardships of base and uncertain villenage, the innumerable and ill-timed services which the lords obliged their tenants to perform, which kept increasing every year, and which had become absolutely intolerable: they pray that these services may be moderated by the princes, according to laws of equity, and the precepts of the Gospel; and that no other burdens might be imposed on them than such as were warranted by ancient custom.

VII. The seventh complains of abuses in regard to such tenures of farms, lands, and tenements, as were called beneficiary, and originally held on certain terms fixed in the first grants, as then agreed on between the granters and the grantees, but which were now charged with a great many oppressive fines, fees, and payments detrimental to the tenants; they pray that these tenures may be held in future on the terms of the original grants.

VIII. The eighth article regards the rents of the farms held from year to year: they complain that these annual rents far exceeded the worth of the lands; and they pray that honest and indifferent men may be employed to survey the estates, and report the fair value; and that the princes, if the rents should appear enormous, would remit a part, so that the husbandmen might be allowed a certain livelihood, and not reduced, as they had been, to extreme indigence, as every workman was worthy of his meat.

IX. The ninth complains of the wanton exercise of the power of making and executing penal statutes: they say, that new laws were daily published, creating new crimes, and inflicting new fines and penalties, not for the improvement of society, but merely for pretences to extort money, and for the gratification of private resentment, or partial attachment: they pray, therefore, that justice may not be left to the care of discretion or affection, but administered according to ancient written forms.

X. The tenth sets forth, that formerly there was reserved in every village, in Germany, commons which had

had been granted to the inhabitants ; that now they were monopolized and held as private property, to the total exclusion of the poor ; that the lords had seized them under pretence that they were only indulgences, which former lords, in times of scarcity, had granted for a little while to their tenants for pasturage only ; that they were employed now only to maintain a great number of useless horses for luxury, or for needless wars ; that they reclaimed these commons, and did not allow this late prescription the value of a good title ; and therefore they required the holders to restore them, unless they would rather choose to make a purchase of them, and in that case they engaged to settle the business on friendly and brotherly terms.

XI. The eleventh complains, that the demand of heriots is the most unjust and inhuman of all oppressions : that the affliction of the widow and children for the loss of their father and friend, appointed by heaven to be their guardian, made no impression on the officers ; that, instead of pitying the survivors, and supplying the place of the deceased, they increased their wretchedness, by swallowing up all their property : they required, therefore, that the custom of claiming heriots should be utterly abolished.

XII. The last article says, that this memorial contains their present grievances : that they were not so obstinately attached to these articles as not to give up any one on receiving conviction that it was contrary to the word of God ; that they were ready to admit any additions agreeable to truth and scripture, tending to promote the glory of God, and the good of mankind ; and that, though this memorial contained a list of their present grievances, yet they did not mean by this to preclude the liberty of making such future remonstrances as might be found necessary."

These are the infernal tenets, the damnable Anabaptistical errors (garbled and recorded by their enemies too), which the orthodox of all orders, from Luther to the present time, have thought fit to execrate under all the most monstrous names that malice and rage for persecution could invent. Two hundred and sixty years hath this crime of the Baptists been visited upon their descendants.

descendants. It is time now to respire, and to make a few cool reflexions on this event.

The celebrated *Monf. Voltaire*, who certainly was no Anabaptist, hath stated the matter in a few words. "Luther," says he, "had been successful in stirring up the princes, nobles, and magistrates of Germany, against the pope and the bishops. Muncer stirred up the peasants against them. He and his companions went about addressing themselves to the inhabitants of the country-villages in Suabia, Misnia, Thuringia, and Franconia. They laid open that dangerous truth, which is implanted in every breast—that all men are born equal; saying, that if the popes had treated the princes like their subjects, the princes had treated the common people like beasts. It must be acknowledged, that the manifesto published by these savages, in the name of the men who till the earth, might have been signed by *Lycurgus*. They only claimed the rights common to mankind; but they supported the claim like savage beasts."

There are, then, only two questions: the one, whether the claims were just in themselves; and the other, whether the peasants supported them properly. The first is readily granted now-a-days in free countries. It is clear, the manifesto is not a compilation of scholastical speculations about grace and free will, and baptism, and the sacrament; it contains the rights of mankind. In this instrument there is no heretic but a tyrant, nothing proposed to be hated but the feudal system, and liberty is the only orthodoxy. It is a system of justice, virtue and happiness; and so equally distributed, that it is impossible to know any thing more of the religion of the authors than that they were christians, who held themselves bound to make the holy Scriptures the rule of their actions. When this memorial is compared with the *Augsburg* confession, each article of which begins with *docent*, and ends with *damnant*, and many of them with *damnant Anabaptistas*, the reason and feelings of an examiner will reverence the mild justice of Muncer and his Memorialists, and be fired with indignation at the folly of mankind, for suffering themselves to be so long insulted with such bloody trifles, though under the sacred names of confessions of faith.

The support of these claims is a very different article ; but, had Muncer succeeded, ten thousand tongues would have celebrated his praise. Indefatigable writers would have sifted every action to the bottom, tried the cause by rules of equity, examined the credibility of every witness, and would not have suffered improbable, contradictory, and even impossible tales, told by ignorant and interested men, to have seized the credit and honour which are due to nothing but impartial truth. If the procuring of liberty for three hundred thousand wretched slaves and their posterity, had been accompanied with some imperfections, and even some censurable actions, the latter would have been attributed to an unhappy fatality in human revolutions ; and, in comparison with the benefits thrown into the great scale of human happiness, they would have diminished till they had totally disappeared. The investigations necessary to place this object in its true light would fill a large volume, for they comprehend the events of the ten succeeding years ; but our plan does not admit of such a comprehensive history. We shall, therefore, confine ourselves to the events of this one year, and judge by that of the rest.

It is said, that the peasants, at the close of the manifesto, appealed to Martin Luther : if so, they did him too much honour. Probably they thought he could not maintain the justice of his own rebellion against his master the Pope, without espousing that of the peasants against their princes. They were very much mistaken. He wrote four pieces on the subject. The first was an answer to the manifesto, in which, though he told them that the princes were cruel oppressors, who had no excuse for their injustice, and deserved to be dethroned by God, yet it was seditious in the oppressed to resist them. He informed them, that Satan had seduced them by some false teachers : that their second proposal about tithes was wicked in the extreme, and discovered a disposition to annihilate magistracy, and to seize government into their own hands : that the third, concerning servitude, was foolish and absurd, and tended to put all mankind on a level ; that Abraham and other holy men had been in possession of slaves ; that St. Paul would inform them, their third article tended to resistance and robbery, and

was contrary to the Gospel ; that a state of servitude was not inconsistent with piety ; that christian liberty might be enjoyed by men in that condition as fully as people in a state of captivity or sickness ; and that, without a diversity of conditions, the affairs of a republic could not be properly administered. As to the forest and the game laws, and the other articles of complaint, concerning taxes and fines, and fees and heriots, and such other things, they were not within his sacred office, and they ought to be left to lawyers to determine. He hoped they would be advised by him, and not report him to be a flatterer of government. His advice was, that they should not resist evil ; but, when they were smitten on the one cheek, turn the other also : if any man took away their cloak, they should give him their coat also, yea they should love and pray for the enemy who did all this. This was the doctrine of Christ ; and such Doctors as taught otherwise were worse than Turks, and inspired by the devil, This fulsome libel, which interprets the manifesto into errors about levelling conditions, deposing magistrates, subverting government, making all things common, stirring up sedition, and so on—this is the source of all the slander that has been since cast upon the German Baptists. What would the world have thought of the peasants, if they had tamely exchanged their manifesto for such a paper as this ?

The second piece was addressed to the princes, and in it he taxes them with having caused all the present ills, by their excessive tyranny. He doth not, like Muncer, state grievances, and propose modes of redress ; but he accuses them of tyranny, luxury, and slander, for saying that his doctrine had been the cause of all this disturbance. He threatens them with the vengeance of Heaven, if they persisted in their tyranny and cruelty : he tells them, that a sword had long hung over their heads, that God often poured contempt on princes ; and that, if they could but extort money from the peasants to support their pride and luxury, they cared not how miserable they rendered the people ; and he assured them the peasants must and would have their grievances redressed.

To these two he added a third, addressed to both princes and peasants, setting forth the wickedness of tyrannical

tyrannical governors, and the calamities of seditious insurrections, and he advised both parties to settle their disputes, and be at peace for the public good of Germany. Nothing can, surely, be more ridiculous in such cases as this, than vague declamations about tyranny and sedition, accompanied with exhortations to peace. The princes had not allowed that they were tyrants: the peasants had not charged themselves with being seditious. Matters were taken for granted, but not proved, and the grievances in dispute were not touched. This is the theological way of brow-beating the people by texts of Scripture into slavery and misery. When Luther found nobody minded his papers, he drew up a fourth, addressed to the princes, in which he conjures them to unite all their force to suppress sedition, to destroy these robbers and parricides, who had thrown off all regard for magistracy, and had, under pretence of religion, committed the flagitious crime of resisting government. He endeavoured to convince princes and private individuals, that it was their duty to extinguish the fire of sedition, and to kill and exterminate those thieves and incendiaries, the peasants, as they would mad dogs. Historians are all agreed here. All condemn this cruel cry of havoc. His greatest admirers blamed him at the time for his severity; and all historians since reproach him for his undistinguishing cruelty, confounding the innocent with the guilty, if indeed there were any guilty. The Catholics consider him little better than an assassin, and expose his inconsistency for condemning what he had just before allowed to be just in its principles; and all his friends reply is, that he persisted to defend his conduct, though they say he was to blame to marry while this carnage of the poor peasants was going forward. All this was ten years before the affair at Munster; and nothing has been said since that affair worse than was said now, before it begun. It was not therefore a quarrel about baptism, but about the feudal system. It was not water, it was government, that was in question; and the Baptists had the glory of first setting the reformed an example of getting rid of tyranny, tolerated only through custom, and supported only by power against right.

THE SINFUL FARMER'S

REPENTANCE AND DEATH.

DEAR SIR,

I AM requested by some of your readers, to send you the following account of a Farmer in this neighbourhood, whose happy death may be considered as a singular instance of the irresistible power of distinguishing grace; and I hope some remarks upon the occasion will not be unacceptable.—From the words of Christ, *I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance*, Luke xv. 7. 1st. It will appear that there is no joy on account of a sinner, whilst he continues in a course of sin and impenitency, if we consider what will be the end of such a course. Our departed friend, Mr. Toppel, excelled all his companions in the path of ruin, and at length became an object of extreme distress, in the view of his family and all who knew him. Having been for some time very notorious for his profligate character, he was confined about eight years before his death by disorders, which were occasioned by his sins; and, during the greatest part of that time, between six and seven years, he was deprived, in a great measure, of the use of all his limbs, and enjoyed no natural rest in sleep: he was then an evidence of the truth of our assertion, for none could rejoice on account of a man whom they beheld racked with pain, in prospect of an untimely death, and of meeting a holy God in the aggravated guilt of all his sins. The Scriptures universally testify, that drunkenness, fornication, and all other evils, however commonly practised and defended by an evil world, are nevertheless pregnant with destruction and misery to the sinner. And as there is no joy of him, so there is no joy for him. *What joy is there for the drunkard?*—Hear Solomon, “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine; they that go to seek mixed wine. Look not on the wine, when it is red; when it giveth its colour in the cup; when it moveth itself

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aright: at the last, it biteth like a serpent, and stingeth like an adder,"—Prov. xxiii. 29—32. The prophet Isaiah says, "Woe unto them that are mighty, to drink wine; and men of strength, to mingle strong drink; as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossoms shall go up as dust,"—Is. v. 22, 24. *Or what joy for the fornicator and adulterer?* "A foolish woman is clamorous; she is simple and knoweth nothing: for she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: who so is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that *the dead are there, and that her guests are in the depth of hell,*"—Prov. ix. 13, 18. *Or for the swearer?* of whom it is written, "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him; as he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones,"—Ps. cix. 17, 18. And the word of God is equally express against all other sins. "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you—that they which do such things SHALL NOT INHERIT THE KINGDOM OF GOD,"—Gal. v. 19—21.

Secondly, There is no true joy for the exercise of a fervile and formal repentance; for this may be, and a person think he is serving God, without experiencing any real change of heart or life. Mr. Toppel was visited in his illness by a religious friend, to whom he always gave particular attention: for some time, though he confessed that he was a sinner, and hoped God would have mercy on him, yet he knew nothing spiritually, and could even then take God's name in vain. A profession of repentance merely extorted by present distress, cannot be confided in. "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call

call upon me, but I will not answer; they shall seek me early, but they shall not find me,"—Prov. i. 27, 28. The hopes of those who depend on *such* a repentance, and of those who conceive that they need none, are alike deceitful. The Pharisees, whom our Lord addressed, thought they needed no repentance, but were legally just persons, who could thank God that they were not as other men: and they appeared so righteous to the people, that our Lord alone dared to detect their formality and hypocrisy, and shew that the reward of their self-righteous zeal would be their receiving greater damnation. There is a similar formality practised by those in the established church, who, whilst they conceive that they *need no repentance*, are accustomed to utter repeated cries for mercy, and to make such deep confessions as these: "there is no health in us; the burden of our sins is intolerable, &c."

Thirdly, There is joy on account of a sinner, upon his being blessed with genuine repentance. Mr. Toppel, about two months before he died, appeared to be particularly blessed in his soul: he began to speak of religion as a reality. His continual language was, "I bless the Lord for his goodness and mercy to *me*, such a vile sinner: I am happy and comfortable, though I cannot stir from my bed, and cannot eat any solid food: I bless God for laying me on this bed of affliction, and would not change situations with the greatest man on earth who enjoys his health, if he does not experience what I do. I am happier now than ever I was in health, the Lord is so good to my soul, and Satan is not suffered to assault me," &c. He enjoyed one morning peculiar light; and such was the impression which he felt from it, that ever after he said, "I never knew what sin was till that time; that moment my soul was renewed, and my sin was pardoned: but I cannot describe what a view the Lord also gave me of his love." He requested the clergyman of the parish to come to him, and see how great the Lord's goodness was to him: the clergyman came, and said he was happy to see him so comfortable. Mr. Toppel replied, "that it did not please God to bestow that gift upon every one;" to which the minister answered, "that he hoped God would shew mercy on all." Mr. Toppel remarked upon this, "that it was impossible, as
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there would be some in hell," and added, "that his own happiness did not proceed from himself, but from the Spirit of Grace." He meditated on the sufferings of Christ, who had committed *no sin* whatever, yet in his sufferings had only gall and vinegar to drink; but that he, *though he had been so vile a sinner*, was attended by friends, and received every help which he needed in his affliction. He took great delight in the conversation and prayers of religious friends, but added, that it wearied him to speak of his experience, to those who did not know the word of God. When he shewed his friends how fast his body wasted, he said, he was glad to think that his end was so near, though he wished to wait with submission the Lord's time. If any thing could attach him to the world, it would be his wife and children, and a brother, to whom he expressed the strongest sense of gratitude and affection; but he cheerfully resigned them, and committed them to the Lord's protection. He desired particularly to see one who had been his companion in iniquity, from a hope that his conversation might be useful to him; but he could not be persuaded to come near him. He requested his wife not to go back into the world, but to attend the Gospel. In giving directions for his funeral, he desired six religious friends to attend him to the grave, merely because their prayers and communications had attached him to them during his illness. He requested that they would sing some hymns; that Mr. S. who had been principally useful to him, would address the company on the occasion; which was done, and proved a very affecting scene. To the last he was happy; though he passed through some conflicts a few days previous to his death.

From the above facts, it may be proper to observe, first, That our friend had no very terrifying convictions of sin, though his life had been so profligate; but he had passed through great bodily pain, and the Lord made him deeply sensible of his *unmerited* grace. Like the thief, who, whilst dying in agonies on the cross, acknowledged the justice of his punishment, and had faith to say, "Lord, remember me, when thou comest into thy kingdom."

Secondly, Mr. Toppel attributed his happy views not to himself, but to divine grace. He did not consider the blessing

bleſſing which he enjoyed, or the benefits of the death of Chriſt, as univerſal: for he ſaid, “ If Chriſt died for all, then all would be ſaved.” The enjoyment of holy conſolations preſerved him from the intrusion of vain thoughts; and it was a great confirmation to us of his ſincerity, that he delighted ſo much in ſpiritual friends.

Such was the nature of Mr. Toppel’s repentance, which did not conſiſt in the practice of outward austerities, but in a work of grace upon his ſoul. Repentance (*μετάνοια*), is a change begun in the mind and judgment of the perſon, from which alſo his will and affections are directed to new objects; ſo that he ſees its evil nature, feels the happineſs of ſpiritual bleſſings in heavenly places in Chriſt Jeſus; admires ſovereign love and mercy; imputed righteouſneſs, and regenerating grace. On account of a ſinner who *thus* repents, the ſaints and angels rejoice *in Heaven*; they rejoice *at his repentance*, whenever that takes place; it is not ſaid, upon his death and entrance into glory, becauſe the latter muſt follow the former; and they conclude, that all who enjoy real repentance ſhall be finally ſaved. It was alſo a matter of joy to Mr. Toppel’s relatives *on earth*, ſome of whom, though unacquainted with the experience of theſe things, *ſaw* and *acknowledged* the happy change. The Lord grant that they may not only acknowledge it in another, but be *themſelves* alſo partakers of the benefit!

Yours affectionately,

Diſs, March 29, 1802.

W. W.

LETTER FROM MR. CAREY.

DEAR BROTHER RIPPON,

I HAVE long intended to write to you, and you may aſſure yourſelf that want of time to write to my moſt intimate friends, and the members of our dear Society, have been the cauſe of my ſilence; neither muſt you attribute it to any thing elſe. I love you, I always have loved you, ſince the firſt time I was in your company; and I feel that I ſhall love you through eternity.

You are in the habit of hearing all the news reſpecting our miſſion; ſo that it would be a waſte of time to repeat circumſtances well known. God has viſited us with

very distressing events, and with events as encouraging. Brother Grant's death immediately upon his arrival, and Brother Fountain's in August last, made a deep impression upon us; but we have also been in great fear of losing Brother Brunson for some time back. He was attacked with a liver complaint, which appears to have been contracted either during the voyage, or very soon after his arrival here. In November last he was seized with a fever, the symptoms of which were very alarming; but he was much relieved by Brother Thomas's treatment of him; and we hoped to have seen him quite well at the end of January: however he relapsed, and symptoms growing worse, we thought of a trip into the Bay in a pilot schooner. A very eminent physician at Calcutta advised to the contrary, and has attended him ever since *

You have heard of the conversion of our Brother Fernandez, and another gentleman; I hope they have been useful to two others. God has wrought effectually on the heart of my eldest son; and we hope that he may have abilities for the ministry among the heathens. A great change has also been wrought on the mind of my second son; and I have no doubt but it is a work of God. He is only thirteen years of age; and consequently a very distinct acquaintance with gospel doctrines, or phrases, cannot be expected: add to this, that our gracious Saviour has this year given us four Hindoos, a man and three women; these have lost cast, and been baptized. The man was baptized first, in company with my son, the last Sabbath of the year 1800. The ordinance was administered in the river just opposite to our house. The river here is a full half-mile wide; we had a good number of people, Europeans, Portuguese, (natives), and Hindoos. I addressed them in the Bengal tongue. We sung a Bengal translation of the 451st hymn of your Selection, "Jesus, and shall it ever be, &c." after which I prayed and descended into the water. Afterwards Brother Marshman addressed the by-standers in Bengallee: I felt joy at this triumph of the Cross over superstition; and I believe
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* It has been mentioned in a former Number that he is since dead.

we all felt much joy in the Lord. In the afternoon I administered the Lord's Supper (for the first time in the Bengallee language); that was a sweet and solemn season indeed. Three weeks after, Brother Fernandez and a Hindoo woman were also baptized; and in about three weeks more, two more women; so that we were much encouraged in our work, and still are. We have the last month published the New Testament in the Bengallee, and some little tracts have been distributed from time to time.

These are auspicious circumstances, and may not perhaps be improperly considered as preludes to a more extensive work of the Lord. A work of this kind, when it begins to succeed, may not unfitly be compared to a river, which is small at its source, but gets larger and larger as it proceeds on its course, by the accession of a number of streams which fall into it, and swell it till it becomes the vehicle of commerce and prosperity to a whole nation. May our hopes be realized in this particular; and the cause of our Lord Jesus thus spread its benign influence through all the extensive regions of India, and turn this wilderness into a fruitful field!

The late season of dearth in England has called forth our commiseration, and often excited us to pray for our dear Brethren who are in want. We are still ignorant whether the awful scourge of famine has been removed from our native land or no. O may our gracious God support his own people, and give the fruits of the earth in their wonted abundance!

Our friends (Brother Brunson excepted) are all well. We are all in true harmony and love. The Brahmans oppose; but I hope God will give prosperity.

I am,

Very affectionately yours,

WILLIAM CAREY.

Serampore, April 8, 1801.

Addresses to the Rev. E. Holmes, in the name of the Seneca Nation, by Red Jacket the Second Sachem, on Monday the 20th October, 1800, in the Council-House at the Seneca Castle, at the second public conference with Mr. H. in a letter from Mr. H.

FATHER,

WE are extremely happy that the Great Good Spirit has permitted us to meet together this day. We have paid attention to all you spoke to our ears at our last meeting. We thank the Great Spirit who has put it into the minds of the Great Society of friendship at New-York, to send you to visit us:—we also hope that the Great Spirit will always have his eyes over that Good Society, to strengthen their minds to have friendship towards the poor natives of this island. We thank the Great Spirit that he has smoothed your way, and has protected you through the rugged paths, and prevented any briars or thorns from pricking your feet. As you came on your way to visit us, you called on our Brothers the Oneidas, and Muhheconnuks, and Tuscaroras, who were well acquainted with you. We thank them for the pains they have taken in sending this good talk with wampum (*at the same time holding the talk and wampum in his hand*): we are convinced that what they say of you is true; that you come purely out of love to do us good, and for nothing else; and that there is no deceit in your business, or in the good people that sent you.

Father, we now request you to speak something to us about Jesus Christ, and we will give attention.

He then addressed his people, and requested them to give good attention to what I was about to say, and make no noise, but behave in a becoming manner. I then proceeded and endeavoured to preach Christ to them.—When I had concluded, Red Jacket rose, and made the following speech to me, after consulting the chiefs.

Father, we thank the Great Good Spirit above for what you have spoken to us at this time, and hope he will always incline your heart and strengthen you to this good work. We have clearly understood you, and this is all truth that you have said to us.

Father, we believe that there is a Great Being above, who has made heaven and earth, and all things that are therein; and has the charge over all things: who has made you Whites as well as us Indians: and we believe there is something great after death.

Father, what you say about our loving the Great Spirit we know to be truth, as he has his eyes over all things, and watches

watches all our movements and ways, and hears all we say, and knows all we do.

Father, we Indians are astonished at you Whites, that when Jesus Christ was among you, and went about doing good, speaking the good word, healing the sick, and casting out evil spirits, that you white people did not pay attention to him and believe him; and that you put him to death when you had the good Book in your possession.

Father, that we Indians were not near to this transaction, nor could we be guilty of it.

Father, probably the Great Spirit has given to you white people the ways that you follow to serve him, and to get your living: and probably he has given to us Indians the customs that we follow to serve him (handed down to us by our forefathers), and our ways to get our living by hunting: and the Great Spirit is still good to us to preserve game for us: and, Father, you well know you white people are very fond of our skins.

Father, you and your good people know that ever since the white people came on this island, they have been always getting our lands from us for little or nothing.

Father, perhaps if we had had such good people as you and your society, to have stepped in and advised us Indians, we and our forefathers would not have been so deceived by the white people; for you have the Great and Good God always in your fight.

Father, we repeat it again—we wish you and the good people of your society to make your minds perfectly easy, for we like what you say; and we thank the Good Spirit for their good intentions, and that they have sent you to visit us.

Father, you do not come like those that have come with a bundle under their arms, or something in their hands; but we have always found something of deceit under it; for they were always aiming at our lands: but you have not come like one of those—you are come like a father and a true friend, to advise us for our good.—We are convinced that there is no snare in your business. We hope that our talk to you at this time will be communicated to your good society at New-York, and that the Good Spirit will protect you and them in this good work that you and they have undertaken; and we expect that the bright chain of friendship shall always exist between us—and we will do every thing in our power to keep that chain bright from time to time.

Father, we are astonished that the white people, who have the good book-called the Bible, among them, that tells them the mind and the will of the Great Spirit, and they can read it and understand it, that they are so bad and do so many wicked things, and that they are no better.

Father,

Father, we know that what you have said to us is perfectly good and true.....We repeat it again, we hope that you and your good society will make your minds perfectly easy, for we are convinced your intentions are good.

He then presented to me seven strings of wampum*, saying, We wish that this may be delivered with our speech to your good society that sent you to visit us.

TERMS OF DR. DODDRIDGE'S ACADEMY, IN 1739.

SIR,

London, July 10, 1739.

ON my coming to London on Saturday last, I received a letter from Mr. Godwin, expressing your kind purpose of coming to finish your studies for the ministry, under my care, and desiring more particular information as to my terms.

My pupils in the house pay 16l. *per annum* board, and 4l. for teaching; they wash their linen abroad, and find candles. They also pay one guinea for a closet, and either bring sheets and pillow-beers, or pay a guinea for them. There is also the second year a guinea to pay to the library, which is the property of the public; and if they chuse to go through the course of experimental philosophy, to which they are not obliged, a guinea towards the apparatus, which also belongs, not to me, but to the public; being by my will left in the hands of several ministers in town and country for the use of an academy, which they shall approve in case of my decease. I have room for two or three more in my house, where Mr. B. will be very welcome to an apartment.

I am not aware of any thing necessary to be added, but that my business will detain me in town till about the 8th of August, when I shall be glad to see you at Northampton; and so much the rather, as I shall then begin my Pneumatological and Theological Lectures, and you will be joined by a young gentleman from hence, who has gone through the languages, mathematics, and natural philosophy, with Mr. Eames. I heartily pray that, wherever you are, God may so direct your inquiries, and so abundantly enrich you with the gifts and graces of his spirit, that you may be a singular honour to your family, and an extensive blessing to the church. I am, with all due respects to yourself and mother unknown,

Sir, your most obliged
and faithful humble servant,
P. DODDRIDGE.

To Mr. John B—,
at Mrs. B—s, Abington.

* The seven strings of Wampum delivered, are to be considered the same as the signature of their names.

THANKSGIVING DAY.

IT was in prospect of an expected Thanksgiving Day, that a worthy tradesman, seated in my parlour, in a contemplative attitude, with folded arms, and eyes fixed on the cheerful hearth, as if he was preparing to pronounce a panegyric upon the beauties of my fire-side, very gravely remarked, " This Thanksgiving Day is really an imposition on free citizens. It will absolutely sweep away more of my running cash than would have supported my family decently for a full month. I declare I should rejoice greatly to see the observance of a period, which originates so much extravagance, erased from our catalogue of old-fashion customs, and I would very readily sign its death-warrant." There is some reason in your complaint, said I; and if it has nothing else to recommend it but custom, I also would freely consign said day to oblivion. It is true, it may be urged, that it is rational and pious to devote a particular day to offer up our joint praises, and to manifest our united gratitude to that omnipotent and all-gracious Being, who gives us so richly all things to enjoy. But to this it will be replied, that our orisons and thanksgiving ought to ascend with every returning day, that God is not now honoured by the blood of those innocents, which are the usual victims of a Thanksgiving Day; that luxury enervates both bodily and intellectual health; and that my friend, the tradesman above cited, is not the only sufferer from the extravagant profusion of a Thanksgiving Day.

All this is pointed by conviction; but my mind, fond of investigating, doth not easily yield its assent to a disputed hypothesis; and in the course of the week which contained our last annual gala, I terminated a sentimental ramble, during which I had seriously reflected on the subject, by a visit to a valuable woman whom I have long known; and observing, that in her accustomed manner she had distinguished the æra, by distributing to the necessitous, I could not forbear remarking on that benevolence which was eminently prevalent in her bosom; while on her part, that she might effectually arrest words which were issuing in a panegyric on her virtues, she immediately drew my attention to an unfortunate female, with whom she had just parted. This female was born in a rank of life generally exempted from servile dependance. The young Ursula was cradled in the tranquil recesses of competency; she was nourished, cultured, and reared to maturity by parental tenderness; and the peaceful morning of her days was protected by a father's love.

love. * But heaven deprived her of her maternal parent, whose place was soon filled by a step-mother; and a train of those evils succeeded, which too commonly result from second marriages, when children were the offspring of the first.

Ursula was marked the daughter of sufferance; but a short interval succeeded her father's ill-judged connexion, ere she was reduced to the necessity of providing for herself; various misfortunes have attended her solitary steps; and, mortified and dispirited by the prostration of her early hopes, the disposition of her mind hath acquired a gloomy kind of acrimony. She is now far advanced in years, and she is struggling with infirmities; and although her exertions to obtain the *means of living* have been marked with unremitting industry, she hath been frequently reduced to the last extremity. Of pecuniary inconvenience, however, she hath seldom been heard to complain; she hath almost invariably preserved a decent kind of pride, which hath imposed upon her lips, in this respect, the seal of silence.

But on the day immediately preceding our last Thanksgiving, pale, emaciated, and desponding, she sought the parlour of my philanthropic friend.

“*What shall I do, madam?*” said Ursula, as she entered the apartment: “I fear, alas! I fear, that I must at length submit to the rigour of my fate. *To-morrow will be Thanksgiving Day*, and I have not enough in the world to purchase a single basket of coal.” “Not enough to purchase you a basket of coal! Astonishing! But cheer up, Ursula, you shall spend your Thanksgiving Day with me; and I would advise you to recollect, that he who commanded you into being, hath all hearts at his disposal; that he is the friend of the destitute, and that the calamities to which we are subjected, are the dispensations of paternal wisdom, of paternal love.” Ursula bowed in silence; she was too full to speak; but an affecting kind of patient resignation seemed gradually to pervade her grief-worn countenance.

Just at this period, a gentleman entered the apartment: he had occasionally seen Ursula, and he was a man of humanity. Ursula, afflicted and much oppressed, would have modestly retired; but our philanthropic gentleman detained her. “How are you, Ursula?” “Well, I thank you, Sir,” returned the poor unfortunate. “You do not look well, Ursula—*to-morrow will be Thanksgiving Day*—I would have every heart glad *on that day*,”—and he gave Ursula a handsome benefaction. Excellent memento! We will record this circumstance in favour of *Thanksgiving Day*; and, if it is found, that the custom of administering to the necessities

fities of our fellow-mortals is coeval with such festivals, we will, without hesitation, pronounce their eulogy.

Ursula curtsied, burst into tears, and withdrew. A ray of hope once more illumined the bosom of the cheerless traveller; she was animated to new exertions, and again renewed her plans of industry: she immediately set out for the purpose of securing some work, which a fear she should not be able to accomplish, had induced her to relinquish. On her way she looked in on a person, whom she had been regularly in the habit of assisting, for the reimbursement of a debt, incurred in order to provide herself with a small bed, on which to repose her weary limbs. She now met her creditor with an invigorated prospect of being one day able to discharge the last farthing.

Lucinda was her creditor: she is a young and amiable woman; she is an orphan, too, and altogether dependant on her own efforts for her support. But while ingenuity is her handmaid, competency hovers round her; and those females, whom she so largely contributes to adorn, must experience genuine complacency, while they contemplate so fair a model for those of the sex, to whom niggard fortune hath been parsimonious of her favours.

Admirable young woman! Upon thy decent features elegance and becoming modesty sits enthroned; propriety mingles in thy train; and, while I admire thy virtues, I will daily pray, that thy love of independence may be crowned by success.

“Ursula,” said Lucinda, “you are indebted to me just fourteen shillings—to-morrow will be *Thanksgiving Day*—were it in my power, I would prepare for *this day*, by an action which should calm every perturbed mind, wipe the tear from the cheek of sorrow, and hush to peace the sigh of anguish; but, however limited my abilities, what I can I will. From henceforth, that is from *Thanksgiving Day*, you are free; and remember, that for your future work you are entitled to full and prompt payment.” This was not the first time Lucinda had tasted the luxury of doing good; for never had she sent a bundle of work to Ursula, in which she did not convey a half-worn gown, cap, skirt, &c. &c. Yet, let me repeat, Lucinda cannot command a single penny, but what she receives as a compensation for her ingenious and persevering efforts at her needle. She is single and unprotected; but consistent virtue still remaineth an invulnerable shield! Do you wish to know what spot contains this wonderful paragon? Go then, and do homage to a little milliner not a hundred miles from Cornhill.

Ursula blest her youthful benefactress, and returned to communicate her good fortune to my benevolent and sympathizing friend. It seemed upon that day, that the genius of benignity had been busily employed in favour of Ursula. By a removal, to which she had been suddenly and unexpectedly necessitated, she was lost to some well disposed persons, who had frequently assisted her; neither was her place of refuge within the knowledge of those officers of the church, with whom she communicated, who had been entrusted with the distribution of benefactions, collected for the use of the indigent children of sorrow; a kind-hearted man had interposed in her behalf, and her proportion of the charitable appropriation awaited her at her humble abode.

Thanksgiving Day arrived—it was whispered that Ursula had said she had not sufficient in the world to purchase a basket of coal—one and another on that day contributed more or less liberally; and a cheering ray of competency, diffusing its genial influence over the declining life of poor Ursula, her heart was made glad.

Thanksgiving Day is a munificent festival. It hath, in every view, its beauty and its propriety—all orders, and every description of people, assemble to offer up their general acknowledgements, and devout orisons to the parent of the universe. The week of this jubilee is devoted to the most benevolent purposes—to the recognition of the claims of the unfortunate, to the implanting in the bosom of the orphan, the bud of hope, and to the making the *widow's heart sing for joy*. See the thronged streets—crowds of destitute persons assert their *accustomed prerogative*—they pass on to the dwellings of affluence—the season, habit, and the feelings, consequent thereon, conspire to render liberality still more liberal. Every present want is supplied, generosity is constituted almoner, a face of hilarity displaces that anxiety which naturally clouds the brow of suffering poverty; they return to their now joyful retreats—they smile over the sudden plenty—their hearts overflow with gratitude—their spirits are attuned to praise—their dispositions are in unison with their fellow-citizens—they chant the song of thanksgiving—they join in grateful prostration to the God of their life.

Let me, therefore, leaving the thrifty tradesman to lament for his “running cash,” of which celestial gratitude will not make him *prodigal*, firmly acknowledge myself a confirmed advocate for **THANKSGIVING DAY**.

AN ABRIDGED ACCOUNT
OF THE
INTENDED COLLEGE AT CALCUTTA.

A RÈGULATION for the foundation of a *College at Fort William*, in BENGAL, passed by the *Governor General* in Council, on the 10th of July, 1800; corresponding with the 28th Assar, 1207, Bengal æra; the 4th Sawun, 1207, Fuffily; the 28th Assar, 1207, Willaity; the 4th Sawun, 1857, Swnbut; and the 17th Suffer, 1215, Higeree; but by his Lordship's special order, bearing date on the 4th of May, 1800, being the first anniversary of the decisive victory obtained by the British at Seringapatam, the capital of the kingdom of Myfore.

WHEREAS it hath pleased the Divine Providence to favour the counsels and arms of Great Britain in India, with a continued course of prosperity and glory: and whereas, by the victorious issue of several successive wars, and by the happy result of a just, wise, and moderate system of policy, extensive territories in Hindostan, and in the Decan, have been subjected to the dominion of Great Britain, and under the government of the Honourable the English East-India Company, in process of time a great and powerful empire has been founded, comprehending many populous and opulent provinces, and various nations, differing in religious persuasions, in language, manners, and habits; and respectively accustomed to be governed according to peculiar usages, doctrines, and laws:

And whereas the early interruption in Europe of the education and studies of the persons destined for the civil service of the Honourable the English East-India Company, precludes them from acquiring, previously to their arrival in India, a sufficient foundation in the general principles of literature and science, or a competent knowledge of the laws, government, and constitution of Great Britain; and many qualifications essential to the proper discharge of the arduous and important duties of the civil service in India, cannot be fully attained otherwise than by a regular course of education and study *in India*, conducted under the superintendance, direction, and controul of the supreme authority of the government of these possessions; and whereas no public institution exists in India, under which the junior servants, appointed at an early period of life to the civil service of the Honourable the English East-India Company, can attain the necessary means of qualifying themselves for the high and arduous trusts, to which they are respectively destined:—THE MOST NOBLE RICHARD MARQUIS WELLESLEY, Governor General

General, in Council, deemed the establishment of such an institution, and system of discipline, education, and study, to be requisite.—

A College is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices, constituted for the administration of the government of the British possessions in the East Indies.

A suitable building shall be erected for the College, containing apartments for the superior officers, for the students, for a library, and for such other purposes as may be found necessary.

The Governor General shall be the Patron and Visitor of the College.

The immediate government of the College shall be vested in a Provost and Vice-Provost, and such other officers as the Patron and Visitor shall think proper to appoint, with such salaries as he shall deem expedient.

The Provost shall always be a clergyman of the Church of England, as established by law.

Every proceeding and act of the Patron and Visitor shall be submitted to the Honourable the Court of Directors, and shall be subjected to their pleasure.

The primary duties of the Provost shall be, to receive the junior civil servants on their first arrival at Fort William; to superintend and regulate their general morals and conduct; to assist them with his advice and admonition; and to instruct and confirm them in the principles of the Christian religion, according to the doctrine, discipline, and rites of the Church of England, as established by law.

Professorships shall be established, as soon as may be practicable, and regular courses of lectures commenced, in the following branches of literature, science, and knowledge: Arabic, Persian, Sanscrit, Hindoostanee, Bengal, Telinga, Mahratta, Tamul, and Canara languages. Also, in Mahomedan law, Hindoo law, ethics, civil jurisprudence, and the law of nations. English law. The regulations and laws enacted by the Governor General in Council, at Fort St. George and Bombay respectively, for the civil government of the British territories in India. Political œconomy, and particularly the commercial institutions, and interests of the East-India Company. Geography and mathematics. Modern languages of Europe. Greek, Latin, and English classics. General history, ancient and modern. The history and antiquities of Hindoostan and the

the Decan. Natural History, Botany, Chemistry, and Astronomy.

FORT WILLIAM, AUG. 18, 1800.

THE MOST NOBLE THE GOVERNOR GENERAL has made the following appointments, for the purpose of carrying into effect the institution of a COLLEGE at Fort William.

The Rev. DAVID BROWN, Provost

The Rev. CLAUDIUS BUCHANAN, A.B. Vice-Provost.

PROFESSORSHIPS.

Arabic language and Mahomedan law, Lieut. JOHN BAILLIE.

Persian language and literature, Lieut. Col. WILLIAM KIRKPATRICK, FRANCIS GLADWIN, and NEIL BENJAMIN EDMONSTONE, Esqrs.

Hindoostanee language, JOHN GILCHRIST, Esq.

The regulations and laws enacted by the Governor General in Council, &c. for the civil government of the British territories in India, GEORGE HILARO BARLOW, Esq.

Greek, Latin, and English classics, the Rev. CLAUDIUS BUCHANAN.

COLLEGE AT FORT WILLIAM.

Lectures will commence from Monday the 24th of November, and will be continued to the end of the year, in the Arabic, Persian, and Hindoostanee languages, viz.

Arabic. — On Mondays and Thursdays, at 11 o'clock.
First lecture on Monday the 24th.

Persian. — On Tuesdays and Saturdays, at 10 o'clock.
First lecture on Tuesday the 25th.

Hindoostanee. — On Wednesdays and Fridays, at 9 o'clock.
First lecture on Wednesday the 26th

The public table will be opened for the use of the students, on Monday the 24th. Students who have subscribed their names in the lecture-book, are exempted, by order of the Most Noble the Governor General in Council, from all other public duties.

The public library being now founded, the names of any persons who may think fit to make donations of books to the College, will be recorded in a register to be kept of the names of the benefactors to the institution.

DAVID BROWN, Provost.

Provost's Chambers, Council-House Street,

November 15, 1800.

MAY 1, 1807.

X X X

THE

THE FRENCH CONCORDAT.

BONAPARTE and his Holiness, Pius VII. have ratified a convention, in which "The Republic acknowledges that the Catholic, Apostolical, and Roman religion, is the religion of the great majority of Frenchmen;" which is accordingly "re-established." The salary of the Archbishops is to be 15,000 francs (about £800 sterling); of the Bishops £500; the salary of the *Curés*, of the first class, between £70 and £80, and that of the second between £50 and £60 sterling. All ecclesiastics shall dress in *black*, and the bishops are to wear **VIOLET** stockings.

But our readers, we apprehend, will feel themselves most interested in what relates to the *Protestants* in France—we therefore give the *whole* that is published, without abridgement or comment.

ARTICLES RELATIVE TO THE PROTESTANT RELIGION.

TITLE I.

General Dispositions applicable to all Protestant Communions.

Art. I. No individual shall officiate as a minister of religion who is not by birth a Frenchman.

II. Neither the Protestant churches nor their ministers shall have any connexion with a foreign power or authority.

III. The pastors and ministers of the different Protestant communions shall pray for the prosperity of the French Republic and the safety of the Consuls.

IV. No doctrinal decision or formulary, under the title of a *confession*, or under any other title, shall be published or become a subject of instruction before its publication has been authorised by the government.

V. No change shall take place in the forms of their discipline without the same authority.

VI. The Council of State shall take cognizance of all the plans formed by their ministers, and of all the dissensions which may arise among them.

VII. It shall be understood, that to the support of pastors of consistorial churches, the property of these churches shall be applied as well as the oblations established by usage and by positive regulations.

VIII.

VIII. The regulations applied to the specific articles of the Catholic worship, respecting the liberty of endowments, and the nature of the property which can be the object of them, shall be common to the Protestant churches.

IX. There shall be two academies or seminaries in the east of France, for the instruction of the ministers of the Confession of Augsburg.

X. There shall be a seminary at Geneva, for the instruction of the ministers of the reformed churches.

XI. The professors in all the academies or seminaries shall be nominated by the Chief Consul.

XII. No person shall be elected a minister or pastor of any church of the Confession of Augsburg, who has not studied during a fixed period in one of the French seminaries appointed for ministers of this persuasion, and who shall not produce a certificate, in due form, of his capacity and regular conduct during the continuance of his studies.

XIII. No person is to be elected a minister or pastor of the reformed church without having studied in the seminary of Geneva, and without producing a certificate of the descriptions pointed out in the preceding article.

XIV. The regulations respecting the administration and internal police of these seminaries, the number and the qualifications of the professors, the mode of instruction, the subjects which are taught, together with the form of the certificates of application, good conduct, and capacity, are to be approved of by the government.

TITLE II.

SECTION I.—*Of the reformed Churches.—Of the general Organization of these Churches.*

Art. XV. The reformed churches of France shall have pastors, local consistories, and synods.

XVI. There shall be a consistorial church for every 6000 individuals of the same communion.

XVII. Five consistorial churches shall form a synod.

SECTION II.—*Of Pastors and local Consistories.*

Art. XVIII. The consistory of each church shall be composed of the pastor or pastors officiating in that church, and of a certain number of aged and respectable laymen, chosen from among that class of citizens paying the greatest share of public contributions: their number shall not be under ten, nor above twelve.

XIX. The number of ministers or pastors in one consistorial church shall not be augmented without the authority of the government.

XX. The members of the consistory shall watch over the maintenance of discipline, the application of the property of the church as well as the funds arising from charitable contributions.

XXI. The pastor, or the oldest of the pastors, shall be the president of the consistorial assemblies: the office of secretary shall be filled by one of the elders.

XXII. The ordinary consistorial assemblies shall continue to be held on the days pointed out by long practice.

The extraordinary assemblies shall not be held without the permission of the sub-prefect, or of the mayor in his absence.

XXIII. Every two years, one half of the elders of the consistory shall be renewed. At this period the elders in office shall fix upon an equal number of Protestant citizens, heads of families, and chosen from among those paying the largest contribution to the state, in the *commune* where the consistory is situated, and proceed to a new election: those going out are capable of being re-elected.

XXIV. In those churches where there is at present no consistory, one shall be formed by the election of twenty-five heads of Protestant families, paying the largest contribution to the state. This election shall not take place without the authority, and unless in the presence of the prefect or sub-prefect.

XXV. Pastors can only be deposed after the reasons of such deposition have been confirmed by the government.

XXVI. In case of the decease, the voluntary resignation, or the confirmed deposition of a pastor, the consistory shall, according to the 18th article, choose one to fill his place by a majority of voices.

The title of election shall be presented to the First Consul, by the counsellor of state intrusted with the management of religious affairs, for the purpose of receiving his approbation.

After this approbation is given, he cannot enter upon the exercise of his functions till he has taken before the prefect, the oath exacted of the ministers of the Catholic worship.

XXVII. All the pastors now employed are provisionally confirmed.

XXVIII. No church shall extend from one department to another.

SECTION III.—Of Synods.

Art. XXIX. Each synod shall consist of a pastor and an elder from each church.

XXX. The synods shall superintend the celebration of public worship, the doctrines that are taught, and the conduct of religious affairs. All their decisions of whatever description shall be submitted to the approbation of government.

XXXI.

XXXI. The synods shall not assemble without the permission of government. Previous notice shall be given to the counsellor of state, intrusted with the management of religious matters, of the subjects which are to be discussed. The assembly shall be held in presence of the prefect or sub-prefect; and a copy of the minutes of the deliberations shall be addressed to the counsellor of state above mentioned, who shall, with all possible speed, transmit a report to the government.

XXXII. The meetings of the synod shall not be prolonged beyond six days.

TITLE III.

Of the Organization of the Churches of the Confession of Augsburg.

SECTION I.—General Regulations.

Art. XXXIII. The churches of the Confession of Augsburg shall have pastors, local consistories, inspections, and general consistories.

SECTION II.—*Of the Ministers, Pastors, and local Consistories of each Church.*

Art. XXXIV. With respect to pastors, the regulation of the consistorial churches, which was prescribed by the 2d Section of the preceding Title as applicable to the reformed pastors and churches, is to be observed.

SECTION III.—*Of Inspections.*

Art. XXXV. The churches of the Confession of Augsburg shall be subject to inspections.

XXXVI. Five consistorial churches shall form the bounds of an inspection.

XXXVII. Each inspection shall be composed of a minister and an elder from each church of the district. It shall not assemble without the permission of the government. At its first meeting the oldest of the ministers of the district shall preside. Each inspection shall choose two laymen and one clergyman, who shall take the title of inspector, and whose duty it shall be to watch over the conduct of the ministers, and to preserve good order in the different churches: the choice of the inspector and the two laymen shall be confirmed by the First Consul.

XXXVIII. The inspection shall not assemble without the authority of Government, in presence of the prefect or sub-prefect, or without having given previous intelligence to the counsellor of state, whose business it is to watch over religious affairs, of the subjects that are to come under discussion.

XXXIX. The inspector shall visit the churches of his district; and he may adopt the assistance of the two laymen named with him, as often as circumstances shall appear to require

require. He shall be charged with the convocation of the general assembly of inspection, no decree of which, however, shall be put in force till it has received the approbation of the government.

SECTION IV.—*Of General Consistories.*

Art. XL. There shall be three general consistories: one at Strasburg for the Protestants of the Confession of Augsburg, belonging to the departments of the Upper and Lower Rhine; the second at Mentz, for those of the departments of Laffare and Mont Tonnerre; and the third at Cologne, for those of the department of the Rhine and Moselle, and La Roer.

XLI. Each consistory shall be formed of one lay president, of two ecclesiastical inspectors, and a deputy from each inspection: the president and the two ecclesiastical inspectors shall be nominated by the Chief Consul. The president shall take the same oath before the Chief Consul, or a public functionary delegated for that purpose, which is imposed upon the ministers of the Catholic religion: the two ecclesiastical inspectors and the lay members shall have the same oath administered to them by the president.

XLII. The general consistory shall not be permitted to assemble without the consent of the government, and unless in presence of the prefect or sub-prefect, and after a notification of the subjects in discussion, as described in former articles.

XLIII. During the interval between the different meetings, there shall be a directory, composed of the president, of the oldest of the two ecclesiastical inspectors, and of three laymen, one of whom shall be nominated by the Chief Consul: the two others shall be chosen by the general consistory.

XLIV. The privileges of the general consistory and the directory shall continue to be directed by the customs and regulations of the churches of the Confession of Augsburg, in all points which have not been formally fixed by the laws of the republic, or the present articles.

Approved.

The First Consul,

(Signed)

BONAPARTE.

By Order of the First Consul,

The Secretary of State,

(Signed)

H. B. MARET.

POETRY.

THE RETURN OF THE SPRING

IMPROVED

AS THE EMBLEM OF A BLESSED RESURRECTION.

A SAPPHIC ODE.

- 1 **W**HEN the rough *Winter* in its rigour rises,
Sleet, ice, and hail-storm with the warring forces
Of the mad whirlwinds through the vast of heaven
Riding in uproar,
- 2 How the broad meadows, how the fields and forests,
Stripp'd of their honours, desolate and dreary,
Mourn the dire ruin, while in floating mountains
Rolls the wild Ocean!
- 3 But, when the *Spring* comes with her balmy breezes,
And her brows circled with a blaze of sun-beams,
How the scene changes, and what blooming beauty
Smiles all around her!
- 4 Rivers in torrents o'er their margins rolling
Rapid and headlong, cease their inundations,
And to the mid-day giving back their Lustres
Gild the wide champaign.
- 5 What a rich landscape! Ev'ry grove and garden,
Hills, lawns, and vallies blest the revolution;
Buds, and gay blossoms, and a flow'ry carpet
Vesting Creation.
- 6 How the wing'd songsters, linnets, larks, and thrushes,
Hail the soft season with delightful chorus;
While in the thickets sweetest *Philomela*
Warbles her ditties!
- 7 Oft the lone pilgrim to her music listens,
While the sun pauses in the height of heaven,
Oft, too, the chantress to the ear of midnight
Trills o'er her raptures.
- 8 "What a sweet Emblem!" cries the saint in transport,
"Viewing all Nature from her death emerging,
"Of the fair morning, when the Lord of Life comes
"Thron'd in his Glory!
- 9 "Rous'd by his mandate, from the Earth and Ocean
"Pouring their millions, see the saints arising,
"Blooming, immortal, all array'd in splendour,
"Like their Redeemer!
- 10 "O the rich raptures! O the songs of triumph!
"When with their Saviour to their thrones ascending,
"All the glad regions, all the ports of glory
"Open before them!

- 11 " There all arriving, what a shout of praises
 " Sounds thro' the aches of the empyrean!
 " O for our seats there while our loud Hosannas
 " Join in the chorus!
- 12 " Sin, Death, and Satan, perils, pains, and sorrows
 " From the blest mansions all proscrib'd and banish'd,
 " Pleasure and glory in their brightest zenith
 " Mingle for ever.
- 13 " Sun, moon, and planers, speed your revolutions,
 " Time, swift careering, rush on swifter pinions,
 " Bring on the day-spring, on whose wings the God comes
 " Crown'd with salvation.
- 14 " Meanwhile, let Faith rise, and, with piercing vision,
 " Eye the bright morning, and salute its coming,
 " Solac'd, enraptur'd with a realising
 " Anticipation.
- 15 " What, shall the captive look for his redemption?
 " Shall the young minor count on his possessions?
 " And shall not Christians seize the future glories
 " Rising afore them?
- 16 " When a kind promise by our God is given,
 " Firmer than mountains and the pillar'd heavens
 " Stands the pledg'd mercy, at the hour appointed,
 " Blooming in blessings.
- 17 " Such was the promise of the Saviour's coming,
 " Worm-like in weakness, for our crimes to suffer;
 " Such too the promise of his second Advent
 " Godlike in glory.
- 18 " Then shall this darkness, ev'ry cloud, and shadow
 " Scatter, dissolving in the light-supernal,
 " That in blis beaming through immortal ages
 " Stands in one noon-day.
- 19 " What a bright period! Now the great Redeemer
 " Gives up the kingdom to his smiling Father,
 " Not a soul wanting of the happy millions
 " Destin'd for glory.
- 20 " Now the full number, and with none besides them
 " But the kind angels in their blis rejoicing,
 " Shall, in unclouded beatific vision,
 " Triumph for ever.
- 21 " Not the pure fountain to the thirsty pilgrim,
 " Not the dawn rising on the reign of darkness,
 " Yield half the pleasure as *Jehovah's* favour
 " Beaming around them.
- 22 " This, though in distant intermitting glances,
 " Was their prime solace, while in flesh sojourning;
 " This, in unbounded permanent effulgence,
 " Perfects their Heaven."