

A SERMON,

ON THE

ADVANTAGES OF AN EARLY RELIGIOUS EDUCATION,

By Mr. ROBINSON, of Cambridge,

At Mr. DAN TAYLOR'S Meeting House, Lord's Day Evening,

June 7, 1789.

I SHALL read you a passage, which you will instantly allow ought to be the language of us all; that is—
Psalm cxvi. Verse 12.

“What shall I render unto the Lord for all his benefits towards me?”

By putting this language into the lips of different people, which would be proper in the mouth of every one of us, I conceive that proper answers might be given, not only pointing to a duty, but to the degree in which that duty should be performed. What shall I render unto the Lord for all his benefits towards me? Why, who are you? Relate to us your history, and say what it is that lies upon your mind. Can you speak of Jehovah's benefits to you? Probably you will say, we have nothing great in the eyes of the world to talk of; but we have received benefits from Almighty God, which appeared great in our eyes—they are really great, because they are for our good, for the good of our families, for the good of our neighbours, for the good of those that are afflicted; in a word, for the good of society at large. What is that? Why, say you, I can write, I can read, I can work, and I can never enough admire that God who put it into the hearts of my parents, my good parents, to bring me up to live in this present world; by this means they have confirmed and established my health, which I should have lost in idleness; by this means they have put it in my power to support the partner whom I esteem; by this means they have enabled me to train up a small, some may say a large family, and to bless those with my industry whom I am bound by every tie to support, and to teach to support themselves; by this means they have enabled me to do good to my neighbours: I have been enabled to say, through my honest industry—My cup is full; yea, my cup runs over; hold my neighbour's cup to take the overplus, and let me bless those that have nothing to

comfort themselves with, the sick and the old, who can not work, and who are dependent wholly upon charity ; by this means, I thank God, I can consider myself, as all politicians who treat on government do—an useful member of society. I, with these hands, circulate property and wealth ; these connect my country, in some sense, with the most distant parts of the world ; these give the industrious something to export, and these receive, and, blessed be God, through my industry, can pay for what they import ; and thus such as I, however we may look in the eyes of the splendid and unthinking, such as I are the pillars of society, the glory, the wealth, and the safety of a nation. And do you good, honest, industrious man say to-night, as you ought, What shall I render unto the Lord for all his benefits towards me ? I answer—Pay your vows to him now in the presence of his people, and, by giving something out of your honest earnings, enable these poor children to grow up into your joy ; teach them to read, teach them to write, teach them to work, teach them, in one word, to bless society, and to feel the good and the happiness of being industrious and diligent men like yourselves.

Perhaps some others of us may say, God be adored for all his benefits towards me : if I had been trained up to be ever such a conspicuous member of society, if God had not bestowed something more on me, I had been undone ; I should have been a stupid, a wicked man, at best a curse to society. Why, what benefit has been bestowed upon you ? Why, say you, I have had, and it was provided by the invisible God, of whom I knew nothing, for I was a babe, but I had from my bountiful parent a *Christian education*. As soon as I could speak, they taught me to sing, not profane and wicked songs to deprave the heart, but they taught me to sing the praises of God, whose name I uttered before I knew him ; they carried me to places of public devotion ; they endeavoured by all possible means to stir up my attention ; they enquired whether I knew what I heard ; whether I remembered the passage of the word of God that had been spoken from ; whether any thing that was said in the discourse affected me : they did more, they used to lead me by my little hand to the throne of grace in the family—nay, some of our parents did more, they took us into the closet ; they led us there to be
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alone with them and God ; and, because we did not know what to say, they said—Lord, bless the lad, open his understanding, give him to flee from youthful sin, save him from the poisonous contagion of those families in which children are corrupted ; in short, they did every thing, we must be their witnesses—they did every thing in their power, and what we, in our infancy, could not but observe. Have not some of us wondered what made our good mothers' tears to flow down their cheeks, when they taught us our lesson ? And, when they said, Behold the Lamb of God which taketh away the sin of the world, we were affected, and we have learned since at what ; and to-night, when we say, What shall we render to the Lord for all his benefits towards us ? we mean, what shall I do to express the sense I have of the goodness of God, in giving me an early religious education. Do you thus enquire ? I say again, Pay your vows in the presence of all God's people this evening, and let your hands and your gifts express what you mean, by putting it into the power of the guardians of these children to give them a Christian education ; for in this school, the guardians and governors do the part of parents ; they adopt these infants, and they do the best that can possibly be done for children ; they teach them the Scriptures, they teach them to sing the praises of God, they habituate them early to attend worship ; they do every thing to make them wise and good, happy inhabitants of the world to come, as well as useful members of society now. For my part, I have but an occasional pleasure in seeing what this great city exhibits of good ; but I own to you, there is a light, a very simple light, that always stops me short, and fixes me, to feast on a kind of heavenly joy, and that is when I see a charity child, a poor charity child, with his little bible under his little arm. Do I see an eastern prince in possession of a mine ?—No : I see a mortal intelligent being, as far superior to the greatest monarch in the East as a man is superior to an insect. That book, children, when you come to be old, will be your comfort—it will be meat, drink, and clothing to you ; that book, children, if you get it by heart, will be to you eyes, when you are blind and cannot see to read the Scriptures ; and when you are forgot, as old people frequently are, that book will be health, wealth, comfort ; it will be

substantial support to you in death, and it will be heaven to you after this present state. Oh give, good people—for compassion's sake give—give these poor children some Bibles; give them some cloaths; open the gates of bliss, and let the little innocents enter in with you: do it by the generosity of your charity to-night.

Perhaps a third class of people—I won't tease you with many, for I am sure your good sense will make up for any thing. I may omit—but perhaps a third class will be uttering along with us such an exclamation as this,—What shall we render unto the Lord for all his benefits towards me?—and we ask, Who are you? Come in, thou blessed of the Lord, and join in our songs. Who are you? Why, say you, I am (and I have the honour and the happiness now not to blush at my character, though I am often in tears) a sincere and modest follower of Jesus Christ; but my early life was not Christian; I grew up in ignorance, my mind was full of prejudice, my heart was full of wickedness, I loved sin, I despised—I blush to say it—I despised, I hated God. And how did you feel in that part of your life? Say you, I was a compound of vice and misery; my actions were wicked, my heart depraved, and I was never happy. I tried many projects; but there was a void which I could not fill; and a voice cried out for justice, which I could never hear. At length, say you, there came into my mind reflection, like a king into his army, and he would have audience; he would be heard, and heard in the dead of night, when all the world were absent from me: it spoke thunder, it roused my attention, it cleft in sunder my hard and callous heart; and I cried, Lord, be merciful to me a sinner! The pains of reflection made me try to get rid of the conviction, but I could not. No, you could not; mercy fixed it there as a nail, in a sure place; when you rose, it rose and went with you; when you went into company, it accompanied you; and every now and then spoke home to your conscience, and said, Remember, for all these things God will bring thee into judgment. I could not eat, that is, I could not enjoy my food; I could not visit; amusements became a pain to me; I could not rest, because I was not at peace with my God. And what then? Oh, say you, I shall never forget, to the day I die, the felicity I found in discovering the love of God in Jesus Christ to wretched
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sinners like me. I fell upon the earth. I said, is it possible? I thought again and again, God is love. My conscience recollected that passage of Scripture, which said, He will not break the bruised reed; he will not quench the smoking flax. I took heart, I sighed, I prayed in short but sincere ejaculations; I pleaded his holy promises; I said to him, Master, is it nothing to thee that I perish? I received from the holy Scriptures a full answer: the Lord taketh not pleasure in the death of a sinner. Have I any pleasure in the death of him that dieth? He said to the man lying in the dust, shedding tears of repentance, —As I live, I have no pleasure in your death. Oh, comfortable expression! a voice from heaven that speaks life to the dead, and says to the self-condemned criminal —Come home again, thou child of man: and I went home again, as it were, to my Father and my God. And now, having pursued this work a great many years, having tasted the pleasures of holiness, and filled with an abhorrence of sin, I am come to-night to say, What shall I render to the Lord for all his benefits towards me? My friend, my answer is this: look at those poor things that await your charity to-night; consider them in a body like your own; do not call them saints yet, but let them grow up as you have done; let them be surrounded as you were with the bewitchery of violent temptations; let them do as you did—fall into those temptations, and then they will feel that misery which you felt: and if you can now enable them to avoid all this, by teaching them where to go for relief, as sick men in this city do for relief for their bodies; though it is not so in some places where they have people sick, and blind, and lame, and poor—and no hospitals, no funds to relieve them; but put these children into the condition of the poor in this city, and they will recollect, though they may take a large stride into the field of sin, they will recollect, through education-prejudices, where God their Saviour is; and when that comes, which will come, perhaps, with a violent headache, perhaps with a high fever, perhaps with a trembling ague, perhaps with something that will make them think they are upon the borders of the grave, and that is to a sinner the verge of hell—then education-prejudice will make them recollect what their parents or their guardians have taught them. They taught me such a

hymn, they taught me such a chapter; I got it by heart, and now I recollect it; now I remember, that all they told me about sin was true; and I am a wretch, undone. And now I recollect the comfortable passages in the Gospel that speak of the love of God to fallen sinners. And now, for the first time, will I go back, and say, Father, I have sinned against heaven and in thy sight, and am not worthy to be a member of a Christian church—I am not worthy to be the sheep of such a pastor; but make me as one of thy hired servants; let me return to the blessed house where I received the rudiments of the knowledge of Christ; let me creep behind the door, let me stand in the aisle, let me look to him while I mourn. This is what we ask you to put in the power of these children, by giving them a religious education.

I think only to lay before you at present one more class of people who put the question in the text, What shall I render to the Lord for all his benefits towards me? I shall suppose—but there are only a very few of this stamp I will suppose—you were born of wealthy parents, nourished up in a lap of down, received a good education, a learned and a virtuous education; entered into life, shall I say in full sail, with every advantage of fortune and friends that you could wish; went through that dangerous ocean unhurt; kept your virtue, your integrity, and your piety to God, till now; and I will suppose tonight, that you are in the happy condition of a kind of earthly alien, without a stain upon your life, without any guilt upon your conscience, in the enjoyment of the favour and friendship of God; a chosen child, blest with the blessings of the upper and nether springs; or, to speak without a figure, blest with every thing in this life that you can wish for, or is good for you; and blest with a prospect, a well-grounded prospect, of a glorious immortality. When we surround you, do we not naturally say, What shall this man, this rich, this happy, this good, this distinguished man, who has been freed from all that has troubled me every day of my life—what shall this man render to the Lord for all his benefits towards him? Even the charity-children could say, that man owes to God the homage of his body, he owes to God the use of his fortune, he owes to God the tribute of his lips, he owes to God his whole self; it is just and right that he should

should render to God every thing that he has, as expressive of his obligations for the benefits he has received. I leave the wealthy gentleman to think within himself, in what manner he ought to conduct himself upon this occasion. Oh, barbarian! can you pass those poor things, and leave envy to foster in their bosoms while you excite them to complain; he has it in his power to support forty of us, and has not the will to support one of us, even for a fortnight, so callous is his heart. God forbid we should make such reflections! Brethren, let us one and all perform the work that Providence has laid before us; and let us do it by saying and feeling the language of our text, What shall I render to the Lord for all his benefits towards us?

I will take the cup of salvation, that is one thing; I will pay my vows in the presence of all his people, that is another thing. It is an unjust man that takes all and pays nothing: he is the uniform Christian, who first takes the gifts which his heavenly Father bestows, and then returns them, with a generous and liberal hand, to the use of his fellow-creatures, for whose sake he was entrusted with them.

My brethren, allow me for once to say what strikes me upon this subject: I sometimes carry my thoughts forward to the end of this world, to the end of all our meetings, to the end of all cities, to the end of all mankind. I place all the universe before the great Judge. I behold, on one side, those whom he calls the sheep, that is, a people instructed by his Gospel, directed by his law, and founding their hopes upon his promises. Oh, what a family! He overlooks them all, and can say of every one of them, This is a creation of life; I made this ignorant man wise, I made this wicked man good, I saved this man from the misery into which his own vices had plunged him; and now I survey this new world, as the Creator did of old, and I pronounce it all very good; it is a good one, it is a large one, it is wisely done, it is well done; I do not repent of it; enter you, my disciples, into the joy of your Lord. Now I turn my eyes to his family; and I shall not strain the point if I say, that their hearts all burn with the language and sentiments of my text, What shall I render to the Lord for all his benefits towards me? Oh, kind and blessed Saviour, didst thou come down into this our world, and live among us? Oh, patient Master, didst

thou bear with the school of which thou wert the instructor? Didst thou bear with them when they forgot their lesson, and didst thou teach it them again? My brethren, let us enter into the feelings of the church of that day, and give Jesus Christ what we ought to give him—honour and glory for ever and ever. Amen.

A CONFESSION OF FAITH,

Delivered by the Reverend JOSEPH WEBB, at his Ordination, to the Pastoral Charge of the Particular Baptist Church, in *Tiverton*, Devon. November 4, 1801*.

I WISH to be always ready to give an account of the hope that is in me, with meekness and fear; and, therefore, will endeavour to be as explicit as I am able, in a statement of those things which I firmly believe.

When I consider the constitution of my own frame, my fellow beings, and the wide system of nature, I can clearly trace the operations of some infinite agent, and evident marks of almighty power, of consummate wisdom, of unbounded love. This all-forming agent I denominate God. Yet he is completely invisible to my corporeal sight; and must have existed before these great productions of his hand—must be present with every part of his creation, and have perfect knowledge of every event that transpires; and therefore I conclude he must be a spiritual, eternal, omnipresent, and omniscient being. I trace his continued interposition and governance in the natural world, and suppose he must be equally the Governor of every thing else that is capable of being governed,—of his rational creatures, and the moral world. That to him, therefore, we are accountable for our conduct and our thoughts; and that our best interests are essentially involved in our proper views of God, and in our dispositions towards his divine character. The works of nature and the dictates of fallible reason do not furnish information on this subject adequate to my wants. The present state of human nature, and the many and essential defects in all the merely-human systems of religion that have hitherto been published, render it infinitely desirable, that God would grant us some express communication from himself of those truths which it is for our highest interest to know, of his character, of his will, of our present situation, and our future destiny.

I believe his goodness has induced him to make such a revelation, which, on what I account to be sufficient evidence, I take to be contained in the Holy Bible. I receive every separate book of the Old and New Testament as the undoubted word of God; and the whole as given on purpose to

* See an Account of his Ordination in page 857 of this volume.

be the entire directory of my faith and practice; and that by the dictates of this sacred code alone I must stand or fall before God. Entire freedom of opinion, in matters of religion, I claim for myself; and apprehend it to be the birth-right of every human being. I would be influenced by no decrees of authority, or the opinions of any man, or body of men; I regard myself as accountable to God alone; I acknowledge no other visible guide in religion but the Bible—the Bible only shall be my religion. Convinced of its divine original, I view myself obliged to receive for truth every thing it asserts, and to reject every thing which it does not fairly avow.

On perusing that sacred volume, I find the truths I had before conjectured, respecting the divine character, corroborated and augmented. The nature and manner of the divine existence, in its simplest form, quite surpass my comprehension; I can only apprehend a plain statement of facts on so infinitely mysterious and sublime a subject:—that there is one only God, possessed to the full of all those natural and moral perfections which constitute Deity:—that he subsists under the three-fold character of Father, Word, and Spirit:—that *there are three that bear record in heaven—the Father, the Word, and the Holy Ghost; and that these three are one.* This I receive simply on the authority of the Bible, whose Author alone can comprehend and describe his own divine character. This God—Father, Son, and Spirit—the one living and true God, I receive and adore as my God.

This infinitely glorious and holy Being has appointed a law for the human race, which consists in *love*; which enjoins supreme love to *God* as the fountain of all excellence, and dispenser of all good, and disinterested benevolence to *man*; and the punctual discharge of all those duties toward the one and the other, that spring from the full exercise of such a disposition. And this law requires sinless perfection and complete conformity, every moment, to all its requisitions, under pain of everlasting damnation. Here I discover an infinitely majestic, awful, and pure legislator, and an infinitely strict and impartial law. This, though it condemn me, I receive as altogether right and proper; yea, cheerfully admit, that it is holy, and just, and good.

This also have I found, that God made man upright; but that he has sought out many inventions:—that the first man was made after the image of God, in righteousness and true holiness:—that he stood on the footing of his own personal obedience before God, and was the federal head of his posterity; able to have stood, yet capable of falling; that, seduced by the suggestions of the devil, speaking by the serpent,

pent, he fell from his original, holy, and happy state, became liable to death, the righteous curse of the broken law, and to all the awful displeasure of an offended God; here and hereafter:—that in Adam all died; that sin has entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned;—that the present state of every man, by nature and practice, is that of a sinner:—that the carnal mind is wholly enmity against God:—that all the race of mankind, without exception, are righteously exposed to God's holy displeasure; that they are utterly undone and helpless:—and thus, that the whole world, having become guilty before God, is at his sovereign disposal; that their condemnation would be infinitely righteous and unobjectionable; and that their deliverance from it is entirely at God's option, and can originate from nothing else but his self-moving compassion and grace.

I am also informed, that God, out of the infinite love and goodness that pervade his nature, foreseeing the fall of man, and all its awful consequences, has provided for the relief of human misery:—and that the covenant of peace was made between the sacred persons of the adorable Trinity; in which the Father engaged, that if the Son would make his soul an offering for sin, and thus secure the honours of the divine character, he should see of the travail of his soul, till the largest desires of his heart were satisfied. I rejoice in the thought, that thus a foundation is laid for the complete salvation of an innumerable company of the human race; and that a multitude, whom no man can number, shall thus be brought to everlasting joy. Here I discover an election to holiness and to everlasting life, and a particular redemption of each individual; and believe that all that the Father has given to the Son, shall come to him and be for ever happy; but that if all the human race had been given, in exactly the same sense, they would all have certainly come and been happy; which, alas! it's too painfully evident, is far from being the case.

I believe, that when the fulness of time was come, God sent forth his Son, made of a woman—made under the law, to redeem them that were under the law:—that this illustrious personage was Jesus of Nazareth; that he was really and truly man, possessing all the powers and feelings of the human nature, though perfectly exempt from sin; that he was also God with us, in whom dwelt all the fulness of the godhead bodily:—that, therefore, all the holy angels in heaven, and men on earth, may worship him without idolatry; yea, that all men are strictly enjoined to honour the Son even as they honour the Father:—that after having spent his life in the
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most perfect conformity to that divine law, by which we are condemned, and thus testified his entire approbation of it, he was, by the hands of wicked men, crucified and slain:—that he arose from the dead and ascended into heaven, and sat down on the right hand of the Majesty on high; where he ever liveth, to make intercession for all who come unto God by him.

I believe that in his death he was the great sacrifice for sin: that the blood of Christ was shed for the remission of sins:—that the death of Christ in the stead of sinners, holds out the only possible means of salvation:—that by it all the demands of the holy law, which God could never relinquish, and all the ends of good government, are as effectually and as honourably answered, as by the death of the sinner himself:—that all the unalterable perfections of the divine nature have the fullest exercise, the most honourable attention to their respective claims, and are everlastingly secured in the completest harmony, while yet the guilty are made partakers of the kingdom of God: that wisdom, power, holiness, and justice, are exalted to the highest, while mercy is equally displayed; so that God can be infinitely just, while, for the sake of Christ, he exercises the freest, most affectionate, and extensive forgiveness to the most guilty and hell-deserving.

Moreover, that all sinners, without limitation to time, to place, or to character, are welcomed by the Gospel; yea, invited and besought to come and take of these blessings freely, and in this way be reconciled to God:—that whoever comes and cordially embraces these invitations, who justifies God and approves his law, gives up every claim and looks only to the free grace of God through Jesus Christ for salvation—shall be assuredly accepted:—that he that believeth shall be saved, while he that believeth not shall be damned: and that as these proposals are made to every one that hath ears to hear, so 'tis the bounden duty of each one fully to credit, and cordially to approve and embrace them; and that he that believeth not is condemned already, because he hath not believed on the name of the Son of God:—I understand, also, that these invitations of the Gospel are the only and the sufficient warrant for a sinner to believe on Jesus Christ for salvation; and I apprehend that it is nothing but an evil heart of unbelief, a wicked, inexcusable heart, that prevents men from embracing the Gospel.

I believe, that except a man be born again, he cannot see the kingdom of God:—that the heart of every man needs to be changed, and turned from the power of Satan to God:—and that the carnal mind must be reconciled to God so as heartily to love and approve his character, law, and government;

ment; to take God for his God, and be cordially desirous of submitting to the whole of his will:—that this can be accomplished by the powerful influences of the Holy Spirit alone:—that he alone can convince of sin, of righteousness, and of judgment, and take of the things of Christ and savingly apply them to the heart:—that as he has begun the work, so, if it advance, he must carry it on; and thus, that every thing good in us, through every period of our lives, is an effect of the operation of that self-same Spirit who worketh in us to will and to do of his own good pleasure.

I apprehend, that wherever true repentance and conversion have taken place, there will be a fixed abhorrence of sin; a spirit of ardent love to an infinitely lovely God, of lively gratitude for his personal favours, and of unreserved and universal obedience. Holiness of heart and holiness of life, to the end that God may be glorified, I take to be the leading features of the Christian character:—that the moral law contained in the two great commandments, as enlarged in the ten commandments, and explained in our Lord's sermon on the mount, is to be the great rule of our conduct and dispositions: and that whoever acts constantly and allowedly, and from the bent of his heart, contrary to this rule, to this great test of true religion, has no fear of God before his eyes.

I learn, that every one who cordially complies with the invitations of the Gospel, and returns to God by Jesus Christ, depending entirely on his blood and righteousness as the only ground of our hope of acceptance, is pardoned and justified before God, and adopted into his family:—that he has a title to all the promises and blessings of the Gospel:—that the Holy Spirit dwells in his heart:—that God has engaged to be, in a peculiar manner, his God; to supply all his need, and to perform the good work he has begun in him, to the day of Christ Jesus:—and hence I hold the certainty of his final perseverance through faith and holiness to complete salvation.

I believe, that Jesus Christ is sole king in Zion, and that he alone possesses the supreme authority in his church:—that all claims of exclusive delegation to act in his name are anti-christian:—and that his kingdom is not of this world:—that Christian worship consists of prayer and praise, which, with all other acts of obedience, are accepted of God only for the sake of Christ, and are rendered prevalent by his intercession:—that the observance of the Christian sabbath for this purpose, and the exposition of the word of God in it, is of the strongest moral obligation:—that the visible church of Christ consists only of professed believers on his name:—that their great bond of union is brotherly love:—that they are properly organized
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with pastors and deacons, and where each one is concerned to promote the greatest good of the whole:—that they are fully competent of themselves, and independant of all other societies, to the management of their own internal concerns: that it is their bounden duty to watch over each other in love; and to reprove, suspend, or exclude, from all ordinances of special communion with them, those members whose opinions they deem essentially erroneous, or whose conduct is unbecoming the Gospel.

Moreover, that Jesus Christ has appointed two positive institutions in his church—Baptism and the Lord's Supper:—that the *former* of these is the solemn immersion in water of persons making a credible profession of repentance toward God, and faith in our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost, to represent the death, burial, and resurrection of Christ, the communion his people have with him in his sufferings, and their desire to die indeed unto sin, and rise to newness of life: that no other can be lawfully baptized; that nothing else is baptism: and that the *latter* is the religious using of bread and wine in remembrance of Christ, as an emblem of his body broken and his blood shed for the remission of sins; by which we profess, that we as much depend on him for spiritual life, as on our daily bread for the natural.

I believe that the soul of man is immortal, and that there is a state of rewards and punishments beyond this life:—that at death the saints depart hence to be with Christ, which is far better; and that the wicked die and are buried, yet in hell lift up their eyes in torments:—that the present system of this world shall come to an end; and that all its inhabitants, past, present, and to come, shall solemnly give an account of themselves to God, at the judgment-seat of Christ:—that for this purpose, the bodies of all the dead, though mouldered in the grave, will be raised from the tomb, and endowed with life and sensation:—and that then the separate portions of each of the assembled multitude will be assigned to them, according to their characters, by the judge; who will say to the righteous, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;” but to the wicked, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” and these shall go away into everlasting punishment, but the righteous into life eternal.

These things, Sir, with their necessary implications, I take to be fairly deducible from the Scriptures. My religious sentiments, I think, have been formed with care from the word of God. They are the result of as much dispassionate enquiry and reflection as I am capable of exercising; and, I trust, I am

am in some measure established in a conviction of their truth and consistency. I wish to cultivate a spirit of Christian love toward all who in any respect differ from my opinions; ever remembering, that not to me, but to their own master they stand or fall; and would heartily say, "Grace be with all them that love our Lord Jesus Christ in sincerity." I pretend not to be infallible, or to have discovered every thing contained in the Scriptures: I wish to make all the enquiries in my power; to admit nothing for truth but what may be fairly shown to be taught in the Bible; yet to lie open to fresh instruction, and continual improvement; let it come from what quarter it may. And above all, I would make it my constant prayer to God, the great fountain of wisdom, that he would lead me to the proper and full apprehension of all the truth as it is in Jesus. These views of what I conceive to be truth, have been, I think, the theme of my ministry hitherto, and I wish to make them hereafter the basis of all the public instructions I may be enabled to deliver. I desire to know nothing among this people but Jesus Christ, and him crucified. And let me request a share in the prayers of all the ministers and people present, that I may be so assisted ever to preach the Gospel, as both to save myself and them that hear me; that I may be kept faithful unto death; and that I may run not in vain, nor labour in vain.

FORMATION OF THE PARTICULAR BAPTIST CHURCH AT BRENTFORD, MIDDLESEX.

IN the course of divine providence, a few Baptist friends, having their lot cast at Brentford, engaged a house on the west side of the market-place. They duly registered it as a place of worship; and it was opened by Mr. Sandys, June 30, 1799. They have since been supplied by various ministers.

The word preached having been accompanied with a divine blessing, and there appearing to be a prospect of success, the friends agreed, on February 1, 1802, that a church should be formed as soon as convenient; and, on March the 11th, seven persons were baptized at Hammersmith, by Mr. Moses Fisher, who preached from Acts ii. 41; and on April the 15th, twelve baptized persons solemnly formed themselves into a church of Christ, of the denomination of Particular Baptists, when their church covenant and articles of faith were read and signed by each of the friends.

On the morrow, April the 16th, four persons from Brentford were baptized by Mr. Fisher, at Hammer-smith, in the morning, at ten o'clock; when Mr. Uppadine preached from Eph. iv. 5; and at three o'clock the formation of the church was publicly recognized. Mr. Hutchings, of Unicorn-yard, introduced the business by reading an appropriate portion of Scripture. He then called upon the church to know what steps they had taken; when, by their request, Mr. Fisher personated the church, and read their covenant. They then signified their solemn union and agreement, by the lifting up of their right hands. Mr. Hutchings then addressed them in a very suitable and affectionate manner, and engaged in prayer; after which, Mr. Keeble, of Blandford-street, preached from 1 Tim. iii. 15, and concluded the service.

N. B. One of the persons baptized has been half a century in the ways of God, and is upwards of eighty-two years of age; she went comfortably through the ordinance, and expressed great joy and satisfaction in attending it. It was a good day.

Extract of a Letter from a MINISTER OF THE ESTABLISHMENT to his Brother, who had been lately baptized and admitted a Member of the above-mentioned Church.

April, 1802.

MY DEAR BROTHER,

I HEARD, some time ago, from Mr. ———, that you were well, and had publicly united yourself to the Baptists, by receiving the first sacrament from their hands. Whatever you do, and wherever you go, and to whatever denomination you attach yourself, may the Lord be with you! May you increase in grace on earth, and finally meet the dear Saviour of your soul in heaven!

The time approaches when we talked of paying ——— a visit; but the nearer an object is brought to the eye, the greater its magnitude appears. The difficulties of attending *such a journey* seem insurmountable, and already we regard it as merely a *possible* thing. Another summer, if it please a merciful God to preserve us so long, we think will do better. Times are beginning to mend, and we may then have a guinea to spare. But *you* are a traveller. The man who has crossed the Alps will regard the distance between ——— and ——— only as a morning's walk; and some time or other, therefore, this summer, we shall look for you here. I have lately had my hands full of work. All last week ——— in the morning, and one of the ——— in the evening; the intermediate time occupied by Greek and Latin. I wish to assure you, that I have taken the very first morning I have for some time past had

had to myself, to devote a part of it to you. It is now half after six (you see I am an early riser), and having already attended to my pupil, I am now enjoying the opportunity of attending to my brother and my friend:

You have done well in laying aside your forms of prayer, and clothing your own feelings in your own language. You are pleased to ask me to furnish you with a few hints on this subject. I truly think you need them not. Such an acquaintance with Scripture as you have will furnish you with proper language; and the feelings of your own heart, or rather the Spirit of God, who I trust dwells there, will teach you what you want and what you should implore. Should you lay your hands on Doddridge's sermons on regeneration, I think you will esteem them a treasure: what I have read of them has delighted, and I hope somewhat profited my soul. I am beginning to read a borrowed book, which promises me great pleasure, and, by God's blessing, edification also—"Booth's Reign of Grace." You know the man, and most probably are well acquainted with the book. Our poor father and mother, after having spent a month with us, returned to —— this day last week. You cannot but know how great an affliction it must be to me, to see those who are naturally so near and dear to me, sitting in gross darkness, and abiding in the shadow of death. I know not what to do when they are with me. Whatever is likely to be attended with success I attempt. The event must be left to God.

Blessed be the Lord for peace—Let us praise Him also for plenty too! The full benefits and due consequences of these blessings we do not yet, indeed, experience; but should it please the great Disposer of all things to continue to us tranquillity, and to increase again the fruits of the earth, the wickedness of man will not, I apprehend, be able to rob us of the bounty of God.

Yours most affectionately,

W. W.

Beaufort, South Carolina, March 18, 1802.

DEAR DR. RIPPON,

Being in Charleston, in December last, I received from Dr. Furman the Life of good old Mr. Lepard, for which you have now my thanks. Your Proposals for printing by subscription the History of Bunhill-fields Burying-ground were also received, and I have procured you a respectable list of subscribers towards it. Their names I now send you enclosed. The work will be novel, pleasing, and, no doubt, highly interesting; especially to those who have friends interred in
that

that cemetery. I wish you all possible success in the important undertaking.

At present we, in this part of America, have to mourn the languishing state of religion. The pleasures of this wicked world have too powerful an influence over the minds of people in general; even some professors of religion have become very lukewarm and inactive in their master's service. In the churches where I stately preach, viz. in this little town, and at the Euhaw, Upper Indian Land, we have experienced no very remarkable revivals. But, during the course of the last year, I baptized thirty-two, all poor unlettered negroes excepting one. Many of Africa's fable sons have reason to bless God for the Gospel. The greater part of my church is composed of these poor creatures. God has been pleased to bless my unworthy labours to the awakening of many of them.

It rejoices my heart to hear any poor soul enquiring the way towards Zion. No doubt, ere now, you have heard of the wonderful revival of religion in the State of Kentucky. God has, in a most surprising manner, displayed his glory and his goodness among the inhabitants of that State. Hundreds under one sermon have been pricked in their hearts, and thousands, in the course of a few months, have been hopefully converted unto God. But, lest you have not yet been informed of this great work, I send you an account of it, taken from the Charleston Gazette.

I have some thoughts of publishing memoirs of my father, with his letters annexed. Perhaps it would be no unpleasant sight to many of his friends in England, to see his letters appear in public. If I meet with encouragement, it is very probable they will be published the first of the next year. This is a tribute of respect due to the memory of a much-loved parent. Hope, as they are truly evangelical, should they be published, they will be a blessing to those who may read them.

I shall be happy to hear of the success of the Gospel in your part of the world. Wishing you abundant success in the Gospel vineyard, I remain, &c.

JOSEPH B. COOK.

Extract of a Letter from the Rev. DR. ROGERS, of Philadelphia, to Dr. Rippon.

REV. AND DEAR SIR,

THIS will be handed you by the Rev. Mr. Mason, a very popular preacher, of the Scottish Presbyterian church in New York. He is a gentleman of learning and piety; as such, I

JUNE 1, 1802.]

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beg

beg leave to introduce him to you, knowing that you will be pleased with his ministerial talents, and will be disposed to facilitate his acquaintance with our ministering brethren. His business is, I understand, to procure ministers for the vacant churches of his connexion in the United States.

I am credibly informed, that the baptisms in the State of Kentucky alone, since the commencement of the late revivals, amount to upwards of 5000. In the news-paper enclosed, you will see that some impudent scribbler, at Hartford, in Connecticut, has written very degradingly of our people. He has been handsomely replied to by Brother Nelson. However, in the the year 1793, this insignificant people, "the dregs of society," had, in our United States, 45 associations, 1032 churches, 1291 ministers, and 73,471 members. Now, allowing *but five hearers* among the Baptist congregations to one communicant, in the United States, in 1793, the amount will be, three hundred and sixty-seven thousand three hundred and fifty-five. But the increase since 1793, both in our churches and congregations, is truly astonishing. We calculate moderately in setting their whole number at *half a million*. New meeting-houses are built and building in various places. The Lord is for us, and the ordinances, as they were first delivered, must finally prevail. Accept much love, and believe me to be most cordially your brother,

WM. ROGERS.

If Dr. Rogers's conjecture be well founded—That there are five times as many hearers as there are members among the Baptist congregations in the United States—it will assist us in forming a judgment of the proportion of the Baptists to the whole population of America. By a CENSUS OF THE UNITED STATES, published in the *Washington National Intelligencer*, of Sept. 16, 1801, it appears that, including Tennessee and two other districts, of which returns had not been then made, the *total* population would be 5,214,801. On this statement, it would seem that the Baptists are nearly *one tenth* part of the whole.

To DR. RIPPON.

DEAR SIR,

D'Auranches, May 14, 1802.

IN my last from Paris, I informed you of the destruction of religious liberty in France. It had such an effect on me, that I was confined to my bed for near a fortnight, under a doctor's care. When I grew better, Mr. D. and I paid a visit to a society of Protestants, in the village of Wanquetin, one side of Amiens, who received us gladly; but they could not permit

mit Mr. D. to preach, being a foreigner, until they had a special permission from the Mayor of the village, who said he would connive at it for a few times, as the laws in those respects were not yet enforced. Most of the societies of Protestants in France live where there were once flourishing churches before the revocation of the Edict of Nantz, or in those villages where there were once Protestant Noblemen, who had the Gospel preached in their *châteaux*: but the original of Protestantism at Wanquetin is covered with clouds and darkness. About thirty years ago, there were but about three or four protestants in the village; their bibles and books were burnt in the public market-place at Arras, and they were obliged to make an *amende honorable*, that is, they were cloathed in white sheets, with torches in their hands, and were forced to ask pardon. These violent proceedings drove one or two of them into England, who turned Quakers. By this persecution, many of the inhabitants were stirred up to procure Bibles and protestant books from Holland and Switzerland; and in spite of all the efforts of the clergy, read and judged for themselves: the consequence was, they embraced, with their families, the Protestant doctrines; and, as the time would allow, they regularly met together twice every Lord's Day, prayed, sung psalms and hymns, read the scriptures, Saurin's sermons, and other French Protestant authors. Of late years they have had a French Protestant minister, who visits and gives them the communion twice a year. With the exception of this one minister's visits, their society has been begun and increased, *without the public preaching of the word*; their numbers at present, men, women and children, are two hundred and fifty. They have their public worship in a school-room. When Mr. D. preached, the place was crowded within and without, at the windows, doors, &c.—all heard with the deepest attention; many of them expressed their sorrow for the late ecclesiastical code, wishing they had been left free to choose and pay their own minister, and then they would have been happy to have enjoyed the labours of Mr. D. Many of them, I believe, have only a speculative knowledge; but there are others, with several of whom I conversed, who, in a judgment of charity, I conceive are living experimental Christians, well acquainted with the doctrines of grace. Mr. D. was invited to preach at another village, called *Barlit*, with which he complied. Within three or four years this society also has been formed, *without the public preaching of the word*, by laymen reading sermons and the Bible. Their number is forty. When we came, there were two rooms full of people waiting to hear the word, and some crowded round the windows, seeming to hunger and thirst after the bread of life, and their houses and hearts were open. In about eight leagues, in that part

of the country, there are *ten* little societies of Protestants without a minister; and I am informed of villages near Valenciennes, where there are a thousand Protestants in a village. About three leagues from Dieppe, the Protestant minister at Rouen informed us, there is a large flourishing society of Protestants, at present destitute, and in great want of a minister. The number of *Protestants in France*, at present, upon the best calculation, are THREE MILLIONS. They have been numbered by Government. Was there a complete toleration in France, there is certainly a *large field* for usefulness. But as Mr. D. being a foreigner, could not preach without special permission, the laws being against him in these respects, it was *impossible* to settle him in any Protestant church. Therefore, after well weighing the matter, I judged it upon the whole best to return with him as quick as possible to Jersey. May the great Head of the Church bless the endeavours of his faithful servant, that it may appear in the great day that his preaching, in that kingdom, was not in vain! May the drop become a stream, the stream a river, and the river a sea! The promises of the latter-day glory must be accomplished, whatever seeming difficulties or impossibilities lie in the way. On this faith rests. Our feeble efforts for the permanent introduction and establishment of the Gospel in France, which seemed to promise great things, like the French revolution, have failed, and all is apparently lost; but when I reflect, it gives me consolation to think that all, has been done that possibly could be done in our circumstances. Not a step has been taken without prayer, and the deepest reflexion: so it is our duty to submit to his will, whose throne is encompassed with clouds and darkness, and who renders no account of his matters to mortals. Another consideration—thousands upon thousands have not been spent, as in some missionary efforts among the heathens, which at last have failed: the whole expence from first to last has been small. Paris seems more flourishing than the provinces; bread, in some parts, where we passed, is three pence a pound, in others two-pence and two-pence halfpenny—a prodigious price for France, where there is but little commerce. The beggars within a few months have above doubled; there are some country parishes, in which there are above five hundred common beggars; you cannot move a step without crowds surrounding you to implore your charity. The broken windows of the churches are all mending, the images repairing, the bells ringing morning, noon and night, the priests returning by thousands, the poor perishing for want of bread; and superstition is triumphant. Had Bonaparte employed the millions a year that must be levied to support the Popish Hierarchy in educating and employing the poor, it would have endeared his name to every lover of liberty, benevolence and humanity. After having taken and
paid

paid a passage for Mr. D. to Jersey, I thought it best to stay a few days longer in France, that I might have time to translate and finish the History of the Protestant Church at Dieppe, which I will send on as soon as possible. There is a very remarkable life of a M. Nardin, a French Lutheran Minister, which has never appeared in an English dress. I mean (God willing) when I get to Jersey, to translate it into English, and prepare it for the Register.

D'Avranches, where I now am, is the cheapest place I have found in France; the price of provisions here are as follow: bread three halfpence a pound, butter six-pence, best beef four-pence, best veal and mutton two-pence halfpenny, eggs two-pence halfpenny a dozen, cyder a penny a bottle; good fowls, from tenpence to a shilling a couple; lodgings are also cheap. The wages of masons, carpenters, &c. is 1s. 3d. per day. You will see by the account, that I have pursued the greatest economy.

Rev. Sir, I remain yours,

B.

BEDFORD UNION,

FOR THE

ENCOURAGEMENT OF VILLAGE WORSHIP.

MET at *Bedford*, April 28, 1802. The service began with singing. Mr. Hogg, of Thrapston, prayed before sermon. Mr. Burder, of Coventry, preached from 2 Chron. 30. 12. "Also in Judah, the hand of God was to give them one heart to do the commandment of the King, and of the Princes, by the word of the Lord." From this text he made two observations:

First, *That the revival and spread of true godliness, is a most noble object, worthy to be pursued by all the Lord's ministers and people.* It is so, 1st, Because it is the Lord's business and work; 2dly, Inasmuch as the salvation of immortal souls is of infinite importance; 3dly, Because it engages and strengthens the noblest graces of God's Spirit in our own hearts; 4thly, Because the object has been pursued by the wisest and best of men upon earth; 5thly, The glorious and final reward of faithful ministers will eventually prove it.

Second Observation. *That unanimity in exertions to promote the Gospel of Christ, is both desirable and useful, and must be always ascribe to the good hand of God.* This will promote mutual acquaintance—mutual information—and mutual encouragement: and by the union of Christians we may hope to enjoy a larger portion of the Holy Spirit upon our own hearts.

Concluding Reflections. 1st, It is of the greatest importance for Ministers to pursue this great object. 2dly, Christians in general may afford great help towards it. 3dly, Is the sal-

vation of souls an object of such vast importance, that all God's people are engaged to promote it? Of what consequence is it, then, for each of us to be concerned about his own soul?

Mr. Claypole, of Thorn, concluded with prayer and the benediction.

In the afternoon, a conference-meeting was held, at which the report of the efforts of the Union, for the last year, were read. In the evening service, Mr. Geard, from Hitchin, preached from Acts viii. 5—"Then Philip went down to the city of Samaria, and preached Christ unto them." He first considered in what views ministers should be concerned to preach Christ—viz. In the glory of his person as God; as the alone Mediator betwixt God and man; in the various works he has performed, is performing, and is to perform; as the sum and substance of all the Old Testament prophecies, types, and promises, that respected the Messiah; as the author of that righteousness, by which alone men can be justified before God, and that atonement, without which there could have been no pardon of sin; as the sum and substance of the covenant of grace, and the procuring cause of all its blessings, including the graces of the Holy Spirit; as the sum and substance of all the promises of the Gospel, of the word of God in general, and of the ministry thereof; as the sole head of the church; as having a peculiar concern in, and being the very life of, all the duties of religion; as the procuring cause of the victory which his people obtain over all their enemies; and, of their enjoyment of eternal life itself.

Secondly, He then attended to the manner in which Christ should be preached. 1st, Plainly, and not with enticing words of man's wisdom. 2dly, As the grand end of preaching, in contradistinction to self being the grand end; the end as well as the substance. Thirdly, He considered the reasons why Christ should thus be preached, and the motives that should animate to it. 1st, It is enjoined upon us by Christ himself. 2dly, This is the most likely way to win souls to him. 3dly, We shall be accepted of God ourselves, whether we are useful to others or not. 4thly, This is to imitate the example of the apostles. 5thly, Because of the account we have to give to him at last.

Concluding Remarks. 1st, Remember what ought to be the grand subject of your ministry. 2dly, Learn, you that are hearers, how to judge of preachers. If they do not preach Christ, they are not worth hearing. 3dly, Have we not all cause to lament, who are ministers, that we have not been more concerned about preaching Christ? 4thly, Let us all remember, that it is not hearing about Christ, nor preaching about him, that will stand us in any stead, if we are not concerned

concerned to *live* upon him, and also to live to him. 5thly, Preachers and hearers should solemnly recollect, that we must all stand before Christ, at last, as our judge, and receive our final doom at his righteous lips. 6thly, Wherefore let it be more than ever our concern to preach Christ, derive life from him, live upon him, and live to him.

Recommendation of Dr. Watts's Hymns and Psalms arranged.

“The Members and Friends of the UNION OF CHRISTIANS, at *Bedford*, assembled at their Annual Meeting, 28 April, 1802, declare hereby their cordial approbation of the new *Arrangement* of the Rev. Dr. Watts's Psalms and Hymns, lately published by the Rev. J. Rippon, D.D. and recommend it to the use of their various friends and connections.”

Signed by W. Bull, *President*;
 Samuel Greatheed, *Vice-President*;
 Samuel Hillyard, *Secretary*;

and by a long list of other Pastors, Ministers, and Village Preachers.

THE STORY OF PLINY'S GOATS

IMPROVED,

AS A DIRECTION TO THE SHEEP OF CHRIST.

PLINY writes of two ill-natured goats that met both together upon a narrow bridge, over a great stream: the bridge was so narrow, that the one could not pass by the other; and if they had striven, and fought it out, it had been present danger of drowning to them both: but at last, one of them lying down, and becoming a bridge to the other, both were saved. The example of that brute beast may tell us, it is better to let persons trample upon us sometimes, than, by squabbling and discord, to endanger the drowning and destroying of both ourselves and others. A man, meditating revenge, cannot go to God and say, as Christ hath taught him, *Forgive us our sins, as we forgive them that trespass against us*. If you say this petition, with a heart full of revenge, you do nothing but imprecate a curse upon yourselves; and that God would deal with you as you deal with your brother: if you pray not, then God's vengeance is ready to be poured out, Jer. x. 25; if you do pray, then your prayer is a cart-rope, to pull down vengeance upon you. But, say you, should my neighbour abuse me at this rate? No, indeed: but because he hath broken one command, in *wronging* you, will you break another in malicious *revenge* against him? You answer, “Flesh

and blood cannot endure the wrong I sustain." I reply, Flesh and blood cannot enter into the kingdom of God: wherefore if you come there, flesh and blood must be mortified, and not consulted with. Why, say you, I shall be reckoned a fool, a sot, an idiot, if I should put up with such an affront. But hear; the wisdom of God, by the mouth of Solomon, saith, *It is the glory of a man to pass by an injury.* And what saith your carnal wisdom, in opposition to God's wisdom? Ah! let the world judge as they please, it is a greater credit for a man to overcome himself and his revengeful affections, than to overcome his enemies, either at the bar or in the field. Well, say you, I shall forgive, but I cannot forget. Observe what one remarks in Cyprian, that though he had an excellent memory for all things else, yet he could never remember an injury; so ill was his memory on that score, which was his excellency. But we may observe, on the contrary, that men have such ill memories, that they forget all things else almost; yet they have such good memories, that they will remember injuries never so long; yea, they will never forget them, but mind to resent and revenge them, after many years. Ask many a person concerning a sermon: Alas! I have the worst memory in the world; I am so forgetful; I would give any thing for a good memory: and yet, perhaps, they will mind an injury twenty years. Oh! if God so forgive our sins as yet not to forget them, what would become of us!



A VERY ANIMATED NOTE FROM MR. BOGUE'S ESSAY ON
THE DIVINE AUTHORITY OF THE NEW TESTAMENT.



"VOLNEY, a French infidel of considerable talents, denies that there ever was such a person as Jesus Christ. Those who understand the nature of moral evidence, and the very full measure of it for the existence of Christ, must acknowledge, that for groundlessness and presumption, Volney's sentiment stands alone among all the bold and daring things that were ever spoken by any of the sons of men. If he do not mean to sport with his brethren, and try how far their *credulity* will go, but is really in earnest in his assertion, I shall be supported by every sober mind, in averring that Bedlam is a habitation for people who have a hundred times more reason; and that his *mania* is both so peculiar and so inveterate, that no place has yet been erected fit for the abode of an unhappy man, who to such a total derangement, adds a whole chaos of absurdity."

Mr. Bogue's interesting publication is sold by Seely and Williams, London; and by Horsley, Portsea.

ADDRESS

ADDRESS OF THE PROTESTANT DISSENTERS
TO THE KING,

AND

HIS MAJESTY'S ANSWER.

IN consequence of Peace, so desirable to all the friends of humanity and of religion, the General Body of the Protestant Dissenting Ministers, in and about the Cities of London and Westminster, were regularly summoned to meet at Dr. Williams's Library, in Redcross-street, May 11, to take into consideration the propriety of addressing his Majesty.

The meeting was large and respectable. It was agreed, that an Address should be prepared. Dr. Rees and Mr. Jarvis, for the *Presbyterians*; Mr. Barber and Mr. Jennings, for the *Congregationalists*; and Dr. Rippon and Mr. Dan Taylor, for the *Antipædobaptists*, were appointed a committee for the purpose. The address was laid before the body, on Tuesday, May 18; and after passing through the usual forms, was approved; and a deputation from each of the denominations was chosen to present it. Dr. Rees, Mr. Barber, and Dr. Rippon, were then appointed to wait on Lord Pelham with a copy of the address, and to learn his Majesty's pleasure as to the time of receiving it.

The King having appointed Thursday, May 27, quarter before two, the Ministers met at the Library, at eleven o'clock; signed the address; and made their arrangements. The carriages moved from thence between twelve and one o'clock; and the deputation arrived at St. James's, when the University of Oxford was addressing, and presently Cambridge. The Dissenters then followed, and were most graciously received by his Majesty, in the closet; whom they approached, according to their seniority in the body, without any preference of denomination.

“ MOST GRACIOUS SOVEREIGN,

“ **W**E your Majesty's dutiful and loyal subjects, the Protestant Dissenting Ministers in and about the Cities of London and Westminster, approach your Royal Presence with profound respect; to testify the gratitude and satisfaction which we feel on the termination of the calamities of War, and on the restoration of Peace, not only to your Majesty's dominions, but to Europe in general.

“ We participate the joy which your Majesty must have experienced on the present happy occasion; and we are thankful for the result of those operations and councils which has produced effects so interesting to our country and to the world.

“ We beg leave to express our cordial wishes, that the blessing of Peace may be uninterrupted; and that it may conduce to the stability of your Majesty’s Throne, to the permanence of the British Constitution, and to the increasing prosperity of every part of the British Empire.

“ May your Majesty long enjoy the satisfaction of witnessing the union and welfare of the dominions over which you preside, and the prevalence of true religion and social order, under the influence of your salutary councils, through the various nations of the globe! It is our earnest wish, that the blessings we possess, under your Majesty’s administration, may be preserved, by your protection, to a distant period, and transmitted, with every security and increase of which they are capable, to future generations.

“ While it shall be our unremitting endeavour to extend the influence of the Gospel of peace and charity, both by our instruction and example, and thus to maintain the attachment of those of your Majesty’s subjects with whom we are immediately connected, to your Majesty’s person, family, and government; it will be our unfeigned and fervent prayer, that your valuable life may be long continued; that when Providence removes you hence, you may exchange an earthly for a celestial crown; and that the blessings which you have perpetuated, may descend, in the illustrious line of your family, to the remotest posterity.”

Presented by Abraham Rees, D. D.
 Josiah Thompson,
 Joseph Barber,
 John Rippon, D. D.
 Thomas Morgan,
 Thomas Jervis,
 James Lindsay, A. M.
 John Humphrys,
 Dan Taylor,
 Alexander Waugh, A. M.
 James Steven,
 John Evans, A. M.
 John Goode,
 William Wall,
 T. Kentish,
 John Berry,
 Joseph Hughes, A. M.
 Thomas Heinekin,
 Benjamin Coxhead.

To this Address his Majesty was pleased to give the following gracious Answer :

“ I RECEIVE, with peculiar pleasure, this dutiful and loyal Address, expressive of the lively satisfaction which you feel in the restoration of public Peace.

“ The just sense you entertain of the blessings which we enjoy under our most excellent constitution, and the cordial attachment which you manifest to my person, family, and government, are highly acceptable to me, and you may rely upon the continuance of my favour and protection.”

The Ministers withdrew from the royal presence, highly gratified ; and afterwards dined at the London Tavern, where they spent the afternoon in a very agreeable manner ; and unanimously agreed, that Dr. Rippon and Mr. Humphrys should take a room for them, on the ground-floor, at the *King's Head, in the Poultry*, where the Dissenting Ministers and *their friends*, both in town and from the country, may meet every Tuesday, from twelve o'clock till three.

BAPTIST MISSIONARY SOCIETY.

IT is with pleasure we announce the recent publication of N^o IX. of the periodical Accounts, sold by Button and Son, Paternoster-row, London, and which may be had of the Baptist Brethren in most of the principal towns in the kingdom. This Number also, we understand, is considered as very interesting. It contains extracts from the letters and journals of the missionaries—letters from Mr. Carey, Mr. Marshman, and Ram Boshoo, to Dr. Ryland ; and from Mr. Ward to Mr. Morris—Miscellaneous communications—Accounts of the Portuguese and Armenians—Kristno's discourse with a Byragee—Account of Mr. Brunson's conversion, written by himself ; and of his affliction and death, furnished by Mr. Ward—with a letter from the Society to the missionaries, and an appendix.

The state of the Mission may be learned from the following letter of the *Missionaries to the Society* : it is dated

Serampore, March 18, 1801.

“ DEARLY-BELOVED BRETHREN,

“ YOUR letter, dated April 17, 1800, has cheered and rejoiced our hearts. Pressing and weighty as the motives are which call for our utmost diligence and watchfulness, we find their weight increased by the tender solicitude you manifest towards us. It is, we trust, our constant desire to search our hearts,

hearts, lest there should be any latent corruption unnoticed, any base motive indulged, that might cause the Lord to withhold the usual display of his mercy and power: and, conscious of our proneness to self-deception, we desire continually to cry with David, "Search me, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me."—We sometimes shudder lest some unobserved sin should deprive us of the Lord's blessing on our labours, and make us accessory to the destruction of millions of souls. Oh, brethren! we feel our situation peculiarly awful, and rendered still more so by the repeated strokes of our Redeemer's hand.

"But we desire to adore his name, that he has been pleased at length to appear and take away our reproach. In our last public letter we informed you, that *two* Hindoos, a man and a woman, had put on our Lord Jesus Christ by a public profession; and on Lord's day, Feb. 22, two other Hindoo women, one of them *Rasoo*, the wife of our dear brother Kristno, the other *Unno*, a widow of about forty, were solemnly baptized in the river opposite our house. Thus hath it pleased our gracious Lord to increase our little society with six in two months: three brethren, Kristno, Fernandez, and Felix Carey; and three sisters, Joymooni, Rasoo, and Unno. On viewing what the Lord has done for us these last twelve months, we are humbled and filled with joyful hope: for besides those added to our church, he has been pleased to bless his word to two, if not three Europeans; one of whom is since dead. He has enabled us to finish the New Testament; to speak the word much more abundantly than in any preceding year, and to contribute something by the labour of our own hands towards alleviating the heavy burden which our dear friends in England so generously bear.

"We have hitherto had great consolation from the circumspect and zealous conduct of our Hindoo friends. Though they are plain, simple people, and the greater part of them women, yet they have been enabled to despise cast, to withstand the reproaches, ridicule, and even persecution of their neighbours and countrymen, and to speak boldly the word of our Lord Jesus Christ to them who know not the truth. We have great hope that two or three others, wrought upon by their example and exhortations, are beginning to think of turning from dumb idols to serve the living and true God.

"The opposition manifested immediately on the baptism of our friends is somewhat subsided; and though many treat the word with disdain, yet we are encouraged to speak much more boldly to them, and feel an increasing persuasion that the Lord will win many trophies, even from among this idolatrous

idatrous nation. At the time alluded to, however, all the children of our Bengallee school left us; the parents being possessed with fear of their becoming Christians. Since which we have not thought it expedient to renew it, confining ourselves for the present wholly to Kristno's family. He has four daughters, one of whom about fourteen, seems to be looking very earnestly towards Zion: we employ a person to instruct these, and our three Hindoo sisters, who are very desirous of learning to read the holy scriptures.

“ We have great reason to bless the God of peace, for preserving and increasing among us a spirit of brotherly love. United in the same cause, we drink into one spirit, and are sometimes enabled to look forward with pleasure to our eternal home, as to the place where we, with you and all who follow the Lamb, shall sit down together and recount the wonders of redeeming love! This thought endears us afresh to each other, and renews more strongly the sense of our union with you.

“ Considering the uncertainty of life, the bereavements we have already sustained, and the threatening illness of brother Brunson, we think it highly expedient that you should send out two more brethren as soon as convenient. As it is our wisdom to continue together in one family, (though we can itinerate to a considerable distance alternately) *those amiable dispositions which render society a blessing* should be an object of the first magnitude in your choice of a missionary. It will be necessary also that one of them should be well qualified to take the charge of our school, in case of Brother Marsham's removal. To cultivate the minds of our own youth, and bring them forward as much as possible for the work of the ministry, is of great importance also; and persons capable of this will always be indispensably necessary in our mission.

“ We remain, dear Brethren,

Yours, &c. &c.

W. CAREY.

J. MARSHAM.

W. WARD.

In a note, p. 200, of this volume of the Periodical Accounts, the following pleasing summary is given: “ In little more than twelve months, God so blessed the mission, that two thousand New Testaments were printed; thousands of small evangelical tracts were distributed; the chain of the cast was broken; the Church, from four, was increased to sixteen members, five of whom were natives; and there are besides a number of other very favourable circumstances.”

PRAYER

PRAYER MEETING FOR THE LAST BAPTIST
MISSIONARY SENT OUT.

ON Monday evening, May the 10th, *Mr. Chamberlain*, who had been waiting some time to go as a Baptist Missionary to India, was publicly devoted to the service at Dr. Rippon's meeting-house, in Carter-lane. The brethren—Rippon, of London; Sleep, of Chesham; and Sharp, of Brittol, engaged in prayer; and were followed by Mr. Fuller, who laid hands on Mr. Chamberlain, and was assisted in the solemn action by the other pastors. He then addressed the amiable Missionary in a very interesting manner. The charge consisted of *caution* and *comfort*. Part of several hymns were sung in the course of the evening, particularly verses 7, 8, 9, 10, 16, of the 420th hymn in the Selection; three of which were written by Mr. Ward, of Margate, when he and his companions were on their departure for India, May 28, 1799. Mr. Lowell, of Bristol, concluded the service of this evening in prayer; and if we may judge from the general voice, a pleasant evening it was indeed. Mr. Chamberlain and his wife were to go by the way of New York. Mr. Fuller accompanied them as far as Gravesend, and returned on the following Thursday to London, where he has remained ever since, successfully employed in collecting for the Mission; and has been preaching full as often as his strength would permit.

Extract from a Discourse delivered April 6, 1801, before the NEW YORK MISSIONARY SOCIETY, at their Annual Meeting, by JOHN ABEEL, A. M. Text—Hag. ii. 6, and part of the 7th verse.

Mr. Abeel, speaking of the missionaries among the Indians, thus concludes his discourse:—

“THE missionary receives a fair audience. As soon as it is seen that he hath not come to encroach upon their lands, nor to rob them of their furs, the calumet of peace is put into his hand; their bosoms glow with gratitude for his disinterested zeal; and whenever he opens to them “the unsearchable riches of Christ,” they gather around him, examine his doctrine with shrewdness, and listen with attentive curiosity, or deep emotion.

“ There

“ Their desire of instruction is great encouragement to continue our efforts: but the absolute necessity of this instruction, to their everlasting happiness, would require these efforts with less encouragement; would justify them under opposition. It was observed, in the course of the illustration, that this is the great motive to missionary attempts. It is the only motive strong enough to carry us over the difficulties which must ever attend the preacher of the cross; and it can never be addressed to the Christian without effect.

“ If we send the Gospel to the Indians by those who love it, we shall soften their manners, purify their social intercourse, and rapidly lead them into the habits of civilized life. But I repeat again, this is not our leading object; this will never produce the disinterested, patient, persevering exertion necessary to ensure success. The salvation of their souls is our great concern. We preach to them Christ crucified, because there is salvation in no other. Brethren, here is the point of the argument. They are perishing for lack of knowledge, and this proceeds in a great degree from our supineness. It is true we have made some feeble efforts, and the success of these has proved our sin in delaying the work so long. But how far does our zeal in the duty fall short of our obligations to engage in it? What proportion do our exertions bear to the necessity of the heathen, or to the means of the Christian church in this land? My brethren, if they perish through the want of that instruction which we might afford them, their blood will be required at our hands. If we withhold that portion of our substance which we might easily spare for missionary purposes, and with sluggish indifference dwell in our ceiled houses, while the house of the Lord lieth waste, he will blast our comforts. We may sow much, but we shall reap little. We may “ eat, but shall not have enough.” However great our gains, they will be put into “ a bag with holes.” Say not then, “ the time is not come, the time that the Lord’s house should be built.” But remember that ye in time past “ were without Christ,” having no hope, and without God. Call to mind all that he hath done for you; think upon the privileges he has granted you; restoration to his favour, the joy of his communion, the transforming influence of his truth, the blessings of his house, the support of his promises. From the pleasant habitation of Zion, let your imaginations carry you into the habitations of cruelty—the wilderness where the benighted Indian roams.—Behold the hoary chief. His enemy fell into his hands, and he triumphed in every groan which slow torture could produce. His son offended him, and he plunged a knife into his bosom; his aged mother was accused of witchcraft, and he thought it lawful to take her life; his relatives have been slain, and he thirsts

thirsts for the blood of the murderers. Weighed down with sorrow and with years, view him stretched upon the bed of death. The Comforter is afar off; the balm of Gilead hath never been applied; no promise is heard to soften the anguish of disease. His only heaven is the country beyond the hills; its highest pleasure, food without the toils of the chase. The grounds of his hope are the trophies of his cruelty. I see him point to the number of these which hang around his hut: I hear him charge the youthful warrior to emulate his deeds, and to revenge him of his enemies. The earthly scene is closed; the awful realities of eternity open upon his soul. Oh, how hard must it be to die in total uncertainty!—how dreadful under such delusion! If you have seen the demerit of sin, the case now presented will awaken all your compassion. If you have known the value of the soul, you will not cease to pray for its redemption. If you rightly appreciate the instruction, the atonement, the unsearchable riches of Christ, the heathen shall not desire them in vain. If the love of Christ constrain you, neither your substance nor your efforts will be wanting to spread the favour of his name: and if your faith in his promises be firm, no discouragements will cause you to despond. From the very events which threaten the subversion of all human institutions, your hope will derive stability:—“*For thus saith the Lord of hosts; yet once it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all nations shall come.*”

OBITUARY.

REV. JOHN THOMAS, EAST INDIES.

SINCE this sheet has been at press, Mr. Fuller has received a letter, over land, from the East-Indies, which brings the painful news of the death of Mr. John Thomas, the Missionary. He died at the house of Mr. Fernandez, at Dinapore, October 13, 1801. His death was occasioned by a cold which he took in journeying; but he finished his course very happy in his soul. He has left behind him a wife and one daughter in India.

MISS REBECCA MOULDER, OF PHILADELPHIA.

THE deceased was daughter of Captain Joseph Moulder; her mother's maiden name was Sarah Carlisle: both honourable and respected members of the Baptist church in Philadelphia, and much esteemed by all who enjoyed the privilege of their acquaintance.

Perhaps never had parents more obedient, more affectionate children—never children more indulgent parents. We may, therefore, safely conclude, that the successive strokes of death must have been severely felt by the surviving members of this distinguished family*.

When Miss Rebecca was only nine years old, she was deprived of her beloved father; “from that period,” says her amiable sister, Mrs. Sarah Bright, “she renounced all her childish amusements, and devoted herself to her dear surviving parent, attending her for nearly two years, during her last illness, with her pen and bible; with the one she selected those consolatory passages of which the other is full, and would, in the most sweet and endearing manner, repeat them to her afflicted mother.”

The following elegiac strains will at once afford an idea of her early acquaintance with the consolatory truths of the Gospel, and of her poetical taste:

Sacred the memory of the best of friends,
 The best of parents, and my dearest hope;
 Around the silent tomb fair Friendship bends,
 And mourns with me my only earthly prop.
 Religion's fairest ornament has fled;
 The child of misery mourns her patron gone;
 Alas! for me, she's mingled with the dead,
 And Anguish' now may mark me for her own.
 Then come with me, ye friends of virtue, come,
 And drop the tear o'er silent virtue's tomb.
 But vain our sorrows for the happy soul
 That soars, supremely blest, beyond this state,
 Leaves every mortal care to gain the goal
 That will her sufferings fully compensate.
 Dear was this parent to my troubled breast!
 Her counsels guided safe my infant years;
 Each painful thought she kindly sooth'd to rest,
 Restor'd my heart to peace, and dry'd my tears.
 Such is the parent lost!—the friend that's gone!
 Amanda mourns the loss in silent grief,
 But rushes forward to the period when
 The friendly grave shall bring the wish'd relief.
 Nor in the grave is center'd all her hopes;
 She looks beyond it to that blissful shore
 Where life and immortality shall reign—
 Shall reign *supreme*, when time shall be no more.
 In this blest hope my life shall be serene;
 And when my God shall call I'll freely fly;
 My sun shall set, no clouds shall intervene,
 To rise refulgent in a milder sky.

* The only surviving children are, Mrs. Maria Bright, relict of Mr. George Bright, deceased; Mrs. Sarah Penrose, wife of Mr. Samuel Penrose; and Mrs. Eliza Vogels, relict of Mr. Gerard Vogels. These three, like the sister graces, seem united in indissoluble bonds of affection.

A just opinion of her experience of the power of divine grace may be gathered from two of her original letters; the one addressed to her minister, the other to her sister: the former was written immediately before her baptism, in the summer of 1794, and the latter some time afterwards:

“ I left you, dear Sir, last night, I fear with very unfavourable impressions, in regard to my state of mind. You will, it is probable, think me entirely unacquainted with the reality of religion, or the saving knowledge of a Redeemer’s righteousness. I wished to have opened my heart; but, at the moment I attempted to declare the experience I have had of the goodness of God to my soul, utterance was denied me, and a cloud of darkness involved every comfortable idea I had before enjoyed. From the time I left you, my mind was tortured with a thousand doubts. My God withdrew his face from me, and left me on the borders of despair. Surely, thought I, if I had ever experienced the grace of God in truth, I should not have been left in such a state of darkness. I spent almost all the night in supplicating the throne of grace for a return of the divine goodness. *I sought him whom my soul loveth, but I found him not.* Your kind present * afforded me no comfort; every thing was as a sealed book. The watches of the night found me drowned in tears, and my heart was poured out in prayer, in midnight darkness; yet my God was not unmindful of me; he suffered heaviness of spirit to sink me to rest for a few hours. I awoke—My mind was assaulted with the temptation—You are presumptuously going to force conviction on yourself—you never knew the power of saving grace—you never were interested in a dying Saviour. But to give up my only treasure *I could not consent.* Was life the sacrifice, how cheap the purchase! I was determined, if I were lost, it should be at the feet of Jesus. I was enabled to plead his righteousness.—I had nothing of my own. I could only say, Jesus of Nazareth, save me!—I could only cry, My God, why hast thou forsaken me? why art thou so far from helping me? The God of compassion heard my cry, and spake peace to my soul. He calmed the turbulent waves of temptation; bade my afflicted soul look up to Calvary; trust her eternal interests in the hands of a crucified Saviour; and, following his steps, to fight the good fight of faith; and through him, who has overcome death and hell, to expect I shall come off more than a conqueror. Is this a delusion? Tell me, my dear Sir, if you think Satan ever led a soul to Christ for salvation. Tell me, if you think I ought ever to doubt the goodness of

* Alleine’s Believer’s Triumph.

God, that has watched over my infant years, and early in life taught me to love his paths; he has brought me through many trials; and has now raised me from the gulf of despair, with that consoling assurance, *I give unto my sheep eternal life, and they shall never perish; neither shall any pluck them out of my hands.* What shall I then say to these things? If Christ be for me, who shall be against me? It is God that justifieth; who shall condemn?

“ I would, if it were in my power, give my dear Pastor some account of the experience I have had in my early years. I do not recollect the time when I preferred the pleasures of the world to the pleasures of religion. The attachment shewn by our blessed Lord to little children, early made an impression on my mind, and in the days of childhood endeared the name of Jesus to my heart. As I increased in years, I have had daily calls on me for gratitude to that God who has given me so blessed a hope in the atoning merits of his dear Son; and when, on the sabbath, I saw you give so hearty a welcome to the dear children of God, when I beheld them seated round the table of the Lord, I felt a pious kind of envy take possession of my heart. How did my heart reproach me for the neglect of a duty so delightful! How painful the reflection, that I, who had so much cause to adore my Redeemer, should keep back from declaring his goodness, and refuse to glory in the cross before the whole world.

“ I have told you how my mind was exercised after leaving you. You ask me, if no particular text of Scripture was applied to me; I cannot recollect that there was; the Spirit of God, I firmly believe, operated powerfully by its divine but gradual influence, and gave me a hope, that though God had hid his face from me, yet that he would not cast me off. By the strong confidence I feel in a Redeemer's love, I can say it is all my hope; and that there is no name given under heaven by which I expect or desire to be saved, but that of Jesus Christ the Saviour of sinners.

“ I have to beg you will not think me ashamed of the Gospel of Christ, because my voice fails when I attempt to declare his name. The time will come when my tongue shall second my heart, and my voice praise the God of my salvation to all mankind.

“ I claim your prayers for the enlivening of my faith, that I may worship my God in spirit and in truth; and that in obeying his commands I may find the heavenly peace that the world knoweth not of. May every blessing attend you and your amiable family is the sincere desire of your friend,

“ R. M.”

The letter to her sister is expressed in the following easy and unaffected style :

“ I have just returned, my dear sister, from a delightful assembly. Like the disciples of old, I arose with the sun, and went to find my Redeemer ; but, O my sister, what a difference in our feelings ! they had lost their Master, they were seeking a dead Saviour ; but what a joy was mine ? I had a living, a risen God. Is it a presumption in me to say, I felt as though my Redeemer walked with me by the way ? my heart burned within me when he held sweet converse with me. Can I ever forget the goodness of my God ? Can I ever be insensible to the unspeakable mercies of my adorable Master, who has appeared for me and to me ; who has rose triumphant over the powers of hell and the grave ; and has given me the animating hope, through his word, that when he has done with me in this world, I shall dwell with him in glory ? Yet, oh what a wretch am I ! how great a sin against this extreme goodness is my ingratitude ! that though I have such repeated evidences of the condescending mercies of my God, I should be so cold, so indifferent to his worship. What a war is there within me ! doing that which I hate, and treading those paths in which my soul finds no rest ! I lament my wanderings, and, in the moment of contrition, I feel that my Jesus has done all for me ; that although I am continually offending against the holy law of God, he has promised me forgiveness through his blood ; and though I stray from him, yet he will never leave nor forsake me. Blessed promises ! on which I build my hopes ; on which my soul rests her eternal interests. May you, my beloved sister, feel that in believing in Christ you shall not come into condemnation, but have eternal life, &c.

“ Your sister in Christ,

“ R. M.”

How excellent this cardiphonia ! It is indeed the language of the heart. Here we clearly perceive the inspiration of the Almighty, and the respiration of a regenerate and sanctified soul.

This amiable young Christian appears to have experienced extraordinary delights in the ordinances of her Saviour ; and to have used them devoutly, as preparatory to the unclouded beatific vision and fixed enjoyments of the church triumphant ! Returning home from the last communion she ever enjoyed on earth, she related to a dear young friend her joy and satisfaction at the table of the Lord, in partaking of the emblems

emblems of his dying love; and with peculiar energy repeated the following lines:

“ And if our fellowship below
With Jesus is so sweet,
What heights of rapture shall we know
When round his throne we meet!”

concluding with the *presentiment* of her speedy removal—
“ Who knows, my friend, but the next communion I enjoy
will be with my God above?”

Few, very few Christians appear to have thought more familiarly, or to have reflected with greater satisfaction on the dissolution of the body. She met death, which frequently appals the stoutest hearts, not only with composure and serenity, but with fortitude and magnanimity. The state of her mind on this solemn subject cannot be better represented than by a repetition of her own *wish*:

“ Far from this world and all its cares,
Its idle flatteries, foolish fears,
I'd wish my thoughts to roam;
Oh let me mount, on wings of love,
Up to the happy realms above,
To heav'n my only home!”

Her mind is also fully expressed in the subjoined strains:

“ I fain would leave those transient joys,
Those busy, meddling, earthly toys
That fill my anxious breast;
I fain would spread my wings, and fly
To realms of bliss beyond the sky,
To find eternal rest.

'Tis all I wish or hope for here,
'Tis all arrests the standing tear,
Or checks the rising sigh,
The hope of leaving earthly joys,
That all my better thoughts destroy,
To dwell above the sky.

To meet those friends in joys above,
In realms of light, and life, and love,
Not built with mortal hands;—
Those happy souls I lov'd on earth,
Whose hearts gave earliest friendship birth,
Nor death could break its bands.

My lov'd Laurinda meets me there,
Conducts me to the highest sphere,
To sing immortal songs;
To join in our Redeemer's praise,
And chant in high celestial lays
What to our God belongs.

The best of parents then shall meet,
And welcome to her heavenly seat
The child she lov'd so well;
With smiles benignant she will greet,
Present me at my Saviour's feet,
And bid me ever dwell.

What happiness beams on my sight,
 Around my heart a gleam of light
 Celestial pleasures throw ;
 My soul in raptures longs to join
 The angelic hosts, whose breasts divine
 With heavenly rapture glow.

Religion's ways I'll here attend,
 And virtue, too, I'll make my friend,
 Wisdom shall guide me home ;
 Wisdom whose ways are pleasantness,
 Whose flowery paths all lead to peace,
 From thee I'll never roam.

Death's sharpest sting shall blunted be ;
 The hope of immortality
 Shall sooth my dying hours ;
 My angel-guide shall whisper peace,
 Shall bid each awful terror cease,
 And I shall sigh no more.

We have the pleasure to add, that the close of Miss Moulder's life was consistent with these professions ; for, triumphing in the faith of the Gospel, she lived—she then serenely bade adieu to earth, and slept in the arms of her blessed Redeemer.

“ Safe is the lodg'd above these rolling spheres,
 The baleful influence of whose giddy dance
 Sheds sad vicissitude on all beneath.”

Her remains were deposited in the burying-ground belonging to the Baptist church in Philadelphia, attended by a numerous assembly of respectable citizens and sympathizing friends ; and a funeral discourse was preached by the Rev. Mr. Ustick, agreeably to the desire of the surviving sisters, from 2 Tim. i. 12.—*Nevertheless I am not ashamed, for I know whom I have believed; &c.*—words which had been peculiarly comfortable to her, and which had been expressed by her, towards the last, with much assurance.

ON THE DEATH OF MISS REBECCA MOULDER.

'Tis done—and lov'd Rebecca yields her breath,
 But dies in peace, triumphant over death ;
 That choicest flower of heaven, *immortal love*,
 Just buds on earth, to bloom in worlds above.
 She heard, when death triumphant shook his dart,
 The dreadful summons with a cheerful heart ;
 The Saviour's dying love, *his life well spent*,
 Made the heart easy, and the mind content ;
 Sooth'd all her anguish, soften'd all her woe,
 And brav'd the horrors of her ghastly foe ;
 Bade joyous prospects all around her rise,
 And heav'nly objects bless her closing eyes.
 To worlds of blessedness she bent her flight,
 And treads th' immortal regions of delight.

POETRY.

THOUGHTS ON DIVINE PROVIDENCE.

Occasioned by the Death of the Rev. Mr. WILLIAM BRACKETT, Pastor of the Baptist Church at Waltham Abbey.

THE ways of God how wond'rous they appear !
 To muse upon his hand, my soul, aspire :
 Thro' ev'ry age and each revolving year,
 The upright gaze, adoring, and admire.
 His hand sustains, his piercing eye surveys
 The meanest beggar, and the haughty king ;
 Without intent they each fulfil his praise,
 And share alike the covert of his wing .
 By him upheld the brute creation live,
 The grov'ling worm subserves his grand design ;
 Nor can a sparrow fall till he shall give
 A token of his will—a grant divine.
 If these are fed and nourish'd by his hand,
 By him preserv'd with unremitting care,
 Then how much nearer do his children stand
 In his esteem, while of his love they share !
 For them his hand moves on this great machine,
 Controuls all nature for his chosen race ;
 Nor can the least obstruction intervene
 To thwart his steady purposes of grace.
 Each fleeting moment brings some new event
 That forms a part of his eternal scheme ;
 The various links unite with one consent
 To hail his wisdom and his pow'r supreme.
 Why, then, behold his ways with partial eye,
 And wish to sever what the Lord has join'd ?
 Why should *this* step elate us fondly high,
 And *that* confuse and overwhelm the mind ?—
 Oh, could we bid remaining darkness flee,
 With boundless admiration we should view
 The scatter'd parts unite in one decree,
 All perfect symmetry, and order true.
 Ye saints bereaved of a faithful friend—
 A shepherd whom ye lov'd for Jesu's sake,
 Adote the love which did his servant lend,
 Then said, “ A mansion in my kingdom take.”
 His bounds, appointed by the God of grace,
 He could not pass ; nor was it fit he should :
 He fought the fight of faith, he ran his race,
 And shouted vict'ry while in Jordan's flood.—
 Ye heard him dwell on God's eternal love,
 His providence and grace, a wond'rous scheme !
 And thus, though dead, he bids you look above
 These changing scenes, and make this love-your theme.
 Ye heard him vindicate the ways of God,
 Shewing his judgments to be ever right :
 He prov'd the footsteps that his father trod,
 Tho' *dark* to us, were yet supremely *bright*.

And when ye saw him on a dying bed,
 The truths he publish'd still employ'd his breath ;
 He felt his union to his living-head,
 Nor suffer'd bondage from the fear of death:
 With strong affection did he speak of you ;
 For you—was willing to have longer stay'd ;
 But not *intent* on this, for well he knew
 His Lord could build him up without his aid:
 May you, in faith and confidence divine,
 Implore your King with persevering cry ;
 Nor doubt but he will cause his face to shine,
 And give a pastor for your rich supply.

May 20, 1802.

S. B.

SIR,

FROM the public prints we have been informed, that on the 12th instant, at Boskenna, in Cornwall, died the Rev. Thomas Will, B. A. aged 62, late Minister of Spa-fields, Silver-street, and Illington Chapels. He was beloved by thousands of true Christians, nor least of all by the person who sends you this note. The few lines which follow were written by a person to whom Mr. Wills was made useful. I copied them from a manuscript, about seventeen years ago, when I used to attend his ministry at Spa-fields. As they never were printed, I am confident that it would very much gratify the friends of the dear departed man, if you would insert them in the Register. Yours affectionately,

May 25, 1802.

ASIA.

ON THE REV. MR. WILLS.

GREAT WILLS, possess'd of every gift and grace
 That ever stamp'd with awe a Curate's face !
 'Tis thine with eloquence the soul to move,
 Sink into grief, or soften into love.
 Alternate passions at thy call arise,
 Hope, fear succeeds, or sorrow fills the eyes ;
 'Tis thine to preach with harmony and ease ;
 A voice like thine can never fail to please ;
 Thou know'st the import of each sacred line,
 And canst its sacred majesty define ;
 Th' attending crowd hang on thy heav'n-taught tongue,
 As if they listen'd to an angel's song.
 O could my soul through revelation see,
 Could I display the love of Christ like thee,
 No persecution should my zeal controul,
 I'd found the Saviour's love from pole to pole.
 Go on, great Herald of the mighty God,
 And tread the steps that Paul of Tarsus trod ;
 Let no weak fear depress thy noble mind,
 But preach the word of life to all mankind ;
 Thou hast no hopes of fame, or int'rest, save
 Our peace through life, and bliss beyond the grave ;
 O may there on thy faithful work ensue,
 Bless'd converts, numerous as the morning dew.

SOME ACCOUNT OF THE PROTESTANT CHURCH,

AT DIEPPE, IN FRANCE,

From its Commencement.

To the Rev. Dr. RIPPON.

REV. SIR,

I SEND you some account of the Protestant Church at Dieppe, in Normandy, from its commencement. As it was the first church in France that publicly professed the Gospel, and has undergone great persecutions for the cause of Christ, their history certainly claims attention. The following sketch is faithfully extracted from the memoirs of the city of Dieppe, deposited in the National Library at Paris. Amongst a mass of heterogeneous matter, I have, with much pains, selected, translated, and arranged the subsequent concise history, entitling it "*Some Account of the Protestant Church at Dieppe.*" I am obliged to pass over many years, in some parts of the history, without giving any information during those periods, owing to my scanty materials. This history also relates more fully the persecutions, and external circumstances of the Society, than its internal government. The Protestants undergoing such a long series of persecution, their church-books and transactions are irrecoverably lost.

Rev. Sir, I remain yours,

B.

D'Avranches, in France, May 20, 1802.

The city of Dieppe, in Normandy, was, before the revocation of the Edict of Nantes, in proportion to its size, the most rich and the most flourishing city in the kingdom of France. Great manufactures were carried on in the woollen-cloth, bone-lace, ivory, clocks and watches. It sent every year great numbers of vessels to fish on the coast of Newfoundland; its merchants traded to three quarters of the globe; its inhabitants were rich and flourishing; but, alas! the impolitic, unjust, and tyrannical Lewis the Fourteenth, by the advice of the Jesuits, revoked the Edict of Nantes, by which the Protestants lost their liberties: the rich among them fled into England and Holland,

JULY 1, 1802.]

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carrying their riches and industry with them. The war that followed with England, completed the ruin of Dieppe. Though the city is still populous, as every village is in France, they have lost all their foreign trade; the Newfoundland-fishery, that part of their commerce is all gone to Havre-de-Grace: the inhabitants are for the most part nothing but poor fishermen, who with great difficulty procure a scanty subsistence. Behold the sad effects of persecution! when will governments learn to be wise and just? The Protestant Church here had its beginning so early as 1557: it was in this year that one Vénable, a traveller and hawker, who sold the books of Calvin, visited Dieppe. This good man was destitute of human learning, but, like John Bunyan and many other amiable men, having great gifts and grace, he thought it his duty to preach the gospel wherever he came. The inhabitants of Dieppe heard him with the greatest attention. The first fruits of his ministry was a widow woman named Bouchard, one of the richest in the woollen-manufactory; she induced her workmen to hear: these, when converted, persuaded their friends to attend the preaching of the gospel. God blessed the labours of this lay-preacher, Vénable, who wrote an account of his success to La Jonchée, Minister of the Calvinist Church at Rouen. La Jonchée thought it his duty to pay a visit to the new-born church: he spent three weeks at Dieppe, during which period he preached in the houses almost every day. The word had free course, ran, and was glorified; a great number of the citizens embraced the reformation. No sooner was he returned to Rouen, than it was his first care to inform the great Calvin, then at Geneva, of the abundant harvest that might be reaped at Dieppe, if labourers were sent to sow the seed of the Gospel; but that Vénable, under whose ministry the work was begun, though a useful man in preaching occasionally, was not calculated for a settled pastor. The church at Geneva sent another minister to fill the place of Vénable: this preacher was made useful to the conversion of sinners, and to the establishment of several who had believed through grace; and he consented to remain with the church at Dieppe, but he informed them that he could not fix for life, till he had arranged and finished his affairs in the province where he was a native. This minister died on his journey, and was taken to
glory

glory in the midst of his usefulness. Calvin repaired this loss in giving the mission to a M. Delaporte, an eloquent, learned, pious, and prudent man; a great number also of the citizens, under his ministry, were converted from popery; but on account of the persecution, this minister preached privately in the night to the lovers of the gospel. The faithful preaching of Christ; the reading of the bible translated by Olivetan, assisted by Calvin; pathetic discourses upon the necessity of the reformation; the soft and melodious singing of the psalms, put into verse by Marot and Beza; the emphatic recital of the torments and the triumphant deaths of the Calvinist martyrs, who then suffered in France; were the means used in the hands of the Divine Spirit, for the conversion and establishment of a great number of the inhabitants of Dieppe. It is an observation of our Lord, that "when the strong man armed keepeth the house, his goods are in peace." When the God of this world rules in the hearts of the children of disobedience, leading them whithersoever he pleases, all is tranquil; but when Satan perceives his kingdom to be attacked, he roars and rages.

The Popish clergy at Dieppe perceived, with envy, the progress of the reformation; but they were illiterate, ignorant, and unacquainted with the controversy; so dissolute in their manners and debauched in their lives, not one of them, could cope with the minister Delaporte. In their perplexity, they wrote for help to M. the Cardinal de Bourbon, Archbishop of Rouen, a learned clergyman, to oppose the preaching of the Calvinist minister, and to bring back again, if possible, to the church of Rome, those who had deserted it. His Eminence sent the Sieur Adam de Sécuat, one of his grand vicars, with many others of the learned ecclesiastics.

On their arrival at Dieppe, they began their mission by a general procession of the sacrament through the streets of the city. The new Calvinists were irritated to such a degree, that they were about to insult the priests in the streets, and to pluck the Host out of the hands of the grand vicar, if the minister Delaporte, who foresaw the effects, had not opposed these violent proceedings; and it was with the greatest difficulty that he was enabled to retain their false zeal within bounds. Scarcely had the procession finished in the evening, and the grand vicar and the

clergy, his companions, retired in the house where they lodged, before near two thousand persons of both sexes of the Calvinists came to the door, singing the psalms of Marot. A conduct so bold frightened the grand vicar and the clergy, who departed in haste from Dieppe the next day early in the morning. Abandoning their mission so precipitately, had all the appearance of a confession of the weakness of their cause. The Calvinists became more enterprising; and a considerable number of the inhabitants, who suspended their judgment till they had heard what was to be said on both sides of the controversy, without any longer hesitation, joined themselves to the Protestant Church. Admiral de Coligny, a confirmed Protestant, one of the greatest men that France ever produced, was willing to procure the Calvinists a settlement in America, which might serve them for an asylum in times of persecution, and be a means of the spread of the gospel among the Savages; he petitioned the King for a grant, and he obtained it. Dieppe was then a port the most celebrated in the kingdom for navigation, and by consequence where the Admiral counted to find the greatest facilities for the accomplishing his project. He had recourse to the merchants and the sailors of this city. A Captain Ribault was charged with the expedition; this skilful mariner was a Protestant, and so were the officers and sailors. The armament was composed of three large vessels and two smaller ones, which were all fitted out in the port of this city. The ships company, with some volunteers sent by the Admiral, formed in all six hundred men and upwards, who all had embraced the doctrines of John Calvin. Ribault sailed from Dieppe, February 15th, 1560. This skilful captain did not wander from his tract, as did the Spaniards; he sailed nearer to the north, and passed into the gulf of Mexico by a passage much shorter: he landed on the north side of America, which is called Florida. The mild climate and the advantageous situation of the country pleased him much, and he found it favourable for the establishment proposed. The captain made small presents to the inhabitants who appeared affable, but were not numerous; and he was well received by them. Ribault employed his men to build a little wooden fort upon the river Toubachir, called Chenonceaux; he also erected a pillar,

pillar, to which he attached the arms of France. When these works were finished, the captain saw with regret that the little provisions that remained would not permit him to leave in the fort so many men as was first proposed. This circumstance induced him to restrain the number to eighteen; he left them so much provision as he could, reserving for his vessels only the necessary supply for their return, and promised to this little number there left to visit them the next year, and to bring many persons with abundance of provisions to consolidate their colony. Ribault being returned to France was not able to fulfil his promise; the civil war being kindled, hindered the execution of his plan. The eighteen men that remained in the fort, not seeing any ship arrive to bring them food at the time appointed, and which they wanted, had no other method to save their lives than to construct a kind of raft, upon which they hoisted a mast and sails, and put to sea to gain some port. It was more than eight days that they wanted food, and they had now killed and eaten one of their company, in order to postpone death for some moments, with which the famine threatened them, when, by a kind providence, an English vessel met them, whose crew, touched with compassion for those starving wretches, took them aboard and brought them to England, from whence they returned to Dieppe: thus was this colony broken up, and the scheme of an asylum for the French Protestants in a time of persecution totally failed. How often do the best concerted plans of goodness and benevolence come to nothing! Great God, how unsearchable are thy judgments, and thy ways past finding out!

It was in this year, 1560, that John Knox, from Scotland, visited Dieppe in his way to Geneva: he was justly styled the Apostle of Scotland, being the chief instrument in the reformation of the church in that kingdom: he was a man learned, indefatigable in labour, of vehement eloquence, and undaunted courage; he feared the face of no man, being dead to the world, and devoted to God. He was so mighty in prayer, that Queen Mary of Scotland used to say, that she feared the prayers of John Knox more than an army of ten thousand fighting men: in short, he had every qualification that was necessary to constitute a great man and a reformer. These excellencies of his had merited the esteem and friendship of the immortal

Calvin, who gave him letters of recommendation to the principal citizens of Dieppe that had embraced the reformation. The inrepid Knox blamed the circumspection of the Calvinist minister, Delaporte, who held the assemblies of worship by *night*, as, like, Nicodemus, betraying the cause by his timidity. As Knox understood the French language sufficiently to preach in it, he gave orders to publish through the city that he would preach at *noon-day*, which he did in the largest apartments that the Protestants could procure. Thousands upon thousands came flocking to hear the gospel; the work of God was deepened and enlarged; sinners pricked at the heart, every where crying out, "What shall we do to be saved? how shall we escape the damnation of hell?" whilst this holy man daily, in his preaching, pointed out as the only refuge the Lamb of God taking away the sin of the world. The wilderness blossomed as the rose, and the desert was like the well-watered garden. Dieppe resembled the latter-day glory. More than half of the inhabitants of the city made a public profession of Calvinism, with all the zeal and ardour of new converts. The Popish clergy were alarmed at the progress of the gospel; the Cardinal de Bourbon came to Dieppe with a power to punish heresy. Immediately on the arrival of the Archbishop, the Protestants, instead of being intimidated, doubled their prayer-meetings and preaching. When his Eminence appeared in the streets, the Protestants had the boldness to repeat, in his face, the sarcasms that then run against the Pope, the Cardinals, and the Bishops. This prelate believing he was not in safety with persons of such descriptions, departed from Dieppe without having made a single effort of his power. The first of June this year, 1560, the Calvinists held a consistory, in which it was decreed, that they should present a petition to the Sieur des Forts, and to the Mayor and Sheriffs of the city, for permission not to be obliged to celebrate the popish feasts, for liberty to preach in the day, and to bury their dead in a particular place which should be assigned to them. It is easy to conceive how Calvinism reigned in Dieppe, as the consistory had the boldness to present this petition, whilst the public exercise of the reformed religion was not yet tolerated in the kingdom; for it obtained not that advantage till the edict of the month of January, 1562: nevertheless their
petition

petition was granted, and they had half the burying ground belonging to Saint James's church to bury their dead. Knox being returned to Scotland, the minister Delaporte found the work too great for him to preach and instruct such a great number of profelytes that were converted from Popery. The Protestants deputed to Geneva, Le Sieur Mathieu Heudes, Seigneur de Veulles, to solicit a new minister. This gentleman performed his commission with zeal; and the great hopes that the Fathers of Geneva had conceived of the church at Dieppe, induced them to send one of their ablest ministers. This was the minister Saint Paul, a pious man, of good morals, learned and eloquent. The Admiral de Coligny, who cast a political eye upon all the new churches of France, saw with pleasure the increase of that at Dieppe. The eulogiums that were made to him of the zeal of the new reformed, induced him to pay them a visit, with a view to judge for himself; and during the three days of his sojourning there, he had public preaching in the house where he lodged. Francis the Second, who then reigned, was irritated against the Calvinists: he sent an order to the Sieur des Forts to prohibit all exercise of the Calvinist religion in Dieppe, on pain of incurring his displeasure, as his Majesty did not tolerate the profession in his kingdom. This commander, a zealous and pious Protestant, who thought with the Apostles, that we ought to obey God rather than men, returned this dignified answer to his Majesty: "That neither he nor the citizens were atheists, and by consequence they would not, and ought not, to live without making a public profession of their religion:" an answer worthy of a great man.—But this answer, reasonable as it was, irritated the King to a greater degree; and he ordered M. de Brissac to march against Dieppe, with five or six companies of armed men; but the news that his Majesty received the next day of a movement of the Calvinists, in the Southern provinces, obliged him to dispatch a counter-order to M. de Brissac, that he should change his route for the Southern provinces: nevertheless, the King caused to march for Dieppe the Marshal De la Viéville and the Duc De Bouillon, seconded with three hundred arquebusiers. The Marshal De la Viéville entered the city, demolished the preaching-house, and before he quitted Dieppe, appointed

for Captain Commander, in the place of the forts, le Sieur De Ricarville, a Popish gentleman; but neither threatenings, persecutions, nor the nomination of a Popish Commander, were sufficient to stop the progress of the Gospel, and the open profession of it. During this Marshal's stay in Dieppe, a young citizen had the imprudence to break a statue of a Saint, placed in the church of Saint James. He was taken in the fact and condemned to death. There were likewise two other Protestants executed in the market-place, for having before broken some Popish vessels in the church—a punishment a thousand times more severe than the crime deserved; but the tender mercies of Popery are cruelty. No sooner were the Marshal De la Viéville and the Duke de Bourbon gone out of the walls of Dieppe, than the Protestants began their preaching and the public exercise of their religion as before. In 1560 Francis the Second had bequeathed, before his death, the administration of the kingdom to Queen Catherine De Medicis, his mother, during the time of the minority of Charles the Ninth. This Queen, accompanied by the Admiral De Coligny, visited Dieppe. Her Majesty, at the petition of that Calvinist Lord, received again into favour le Sieur Des Forts, who had returned that bold but Christian answer to the King, and he was reinstated into his place, to the great satisfaction of the Calvinists.

The Ministers of the Province held a Synod in this city, May 12, 1561. They gave the preference to Dieppe, since it had first the boldness to make a public profession of the reformed religion. In this Synod it was decreed, that though liberty of conscience was not yet admitted by the prince, nevertheless, seeing that more than three quarters of the inhabitants had the happiness to embrace the reformation, the assembly of Ministers found no difficulty in agreeing that they should exercise publicly their religion in Dieppe. The minister, Saint Paul, was chosen to assist the great Beza at the colloque of Poissy, who disputed with the most learned of the Cardinals, Bishops, and Popish Clergy, in the presence of the Royal Family.

In 1562 was the massacre of the Protestants at Vassy, which plunged the kingdom into a civil war. During this period the Protestants seized Rouen: the Calvinist citizens

citizens of Dieppe, imitating those of that capital, seized all authority of the city, and drove the Papists out of the churches of Saint James and Saint Remi. They also broke the tabernacles, trampled the host under their feet; took the sacred vessels and fishes, the religious crosses, candlesticks, lamps; also the great silver statue of the Virgin Mary, which Lewis the Eleventh had made a present of;—lastly, they took the ornaments, paintings, tapestries. With all these spoils of the churches, they levied and supported two companies of cavalry, of which they gave the command to Valfrinière and to Rouvray. The abundance of riches which they had found in the pillage of these two churches, determined them to adopt a plan so advantageous to pay the troops that they would yet levy; for this they employed their two new companies of cavalry to pillage the churches of the Pays de Caux. The sacred vessels, the chandeliers, the crosses of silver, the ornaments, the bells of all the churches, were brought to Dieppe, and what was more than sufficient for the support of the troops was employed in the reparation of the fortifications of the city—a conduct this, which nothing but a civil war, or the will of the government of a nation, could justify. In the month of September this year, 1562, Queen Elizabeth, who favoured the Protestants of France, more by policy than zeal for religion, seeing the siege of Rouen, and fearing that after the taking this city, the Queen de Medicis would cause Dieppe to be besieged, sent to the citizens of this last city, eight hundred English, and a hundred and twenty Scotch soldiers, fourteen large cannons, and a quantity of ammunitions of war and provisions, and fifteen hundred ducats. The municipal officers, agreeably surprised with a help so generous on the part of the Queen, complimented the principal officers of her troops at their landing, and witnessed their gratitude. The citizens of Dieppe numbered their troops, both infantry and cavalry, which they held in pay; their number was found to be about one thousand nine hundred men, to which they added seven thousand armed citizens, and the nine hundred and twenty men from England; in all they composed a garrison of about ten thousand men. The English soldiers celebrated the Lord's Supper in the church of St. James, according to the English Liturgy; but though they

they came to assist their brethren, the French Protestants, they would not permit them to receive the Lord's Supper with them. After the city of Rouen was taken by the Duke of Guise, the inhabitants of Dieppe were obliged to submit to the conditions of the King; the public exercise of their religion was confined to a particular house; and the commander, with many of the principal inhabitants, with the minister Saint Paul, to save their lives, were obliged to take refuge in England.

In 1564, the 19th of March, the King gave an edict of pacification. This edict permitted only the Lords and Noblemen to have preaching in their castles. The Admiral de Coligny wrote to the inhabitants of Dieppe to preserve their city for the King, and the liberty of the Gospel. The troubles of the kingdom being settled, the Queen and Charles the Ninth, her son, visited Dieppe in the month of August. Her Majesty heard Mass in the church of Saint James, and gave it back again to the Papists. The Prince of Condé interested himself for the Protestants. The King, to oblige them, granted them the use of the House of the Four Charities for the exercise of their public worship; but it being found too small, they were obliged to hire many houses adjacent. During the King's continuance in this city, a peasant named Philip Curot had the imprudence to say, that the Peace between the Papists and the Protestants would not endure a long time; that it was a plot of the King: for this only the poor wretch was arrested and hung. The spread of the Gospel was so great at that period, that no less than six parts of the city made a public profession of the doctrines of the reformation. The ministers burned with such zeal to spread the knowledge of Christ, that they itinerated into the villages round about, by which means a great harvest of souls was brought to the Redeemer.

In 1565, the Protestants sent for their minister, Saint Paul, from England, who returned. Such was then the largeness of their church, that they had no less than seven settled ministers; two of the most conspicuous were this Saint Paul and a M. Giboult, who, from being a priest and Doctor of the Sorbonne, had passed into the Calvinists pulpits: but his religion was only external; for at the bottom he was nothing more than a rotten-hearted hypocrite,

hypocrite, as at last appeared by his apostacy. The minister Saint Paul saw the snake in the grass, and presented an accusation against him to the Synod of the Pays de Caux, as a minister indecent with the women, which gave place to scandal, by a too intimate connection which he had with some of the ladies at Dieppe; that he also preached false doctrine, sowing tares amongst the flock. In this Synod, Giboult offered the best defence he could. The assembly of ministers made every effort to reconcile them, but this was a work above human power. When these two ministers were returned to Dieppe, they kept no longer within bounds to one another; each had his partisans; and the schism between the two principal ministers brought such a scandal upon the Gospel as was favourable to the re-establishment of Popery. These two ministers carried the dispute into the pulpit; and at last matters went so far, that the Protestants, to preserve the Gospel from reproach, were obliged to prohibit the Papists from entering their assemblies. Every one took part in the quarrel, according to his taste and his connections. This division continued amongst the ministers and their adherents till 1566, when Giboult, being assured of the protection of M. the Cardinal De Bourbon, Archbishop of Rouen, he threw off his mask, abjured the Protestant religion, and was appointed Curate of the parish of Saint James, where he died. This apostate drew off a great number of Protestants with him, who returned again to Popery, as the dog to his vomit, and the sow that was washed to her wallowing in the mire.

During this period, John Knox, from Scotland, kept up a correspondence with the ministers and principal inhabitants of Dieppe.

It was in this year, 1565, as the storm of persecution was seen rising again, and ready to burst, with a view to procure an asylum, and for the spread of the Gospel, the Calvinist merchants of this city fitted out a second armament for America, which had worse success than the first. They equipped seven large ships, of which they again gave the command to Captain John Ribault. He sailed from Dieppe in the month of June, and landed at the place of his destination the 25th of August following. He found the ancient fort in the state in which his fellow-citizens had abandoned it, and he there landed eighty men
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and women to inhabit it. Whilst Ribault was landing the utensils, ammunition and provisions for this new colony, they perceived, at a distance, a squadron of large vessels. The Captain distrusted the Spanish nation, though France was then at peace with them. He sent his son to discover in the ship that he commanded; and ordered to come on board the other six ships those of the sailors that were on shore, to be in a state of defence, in case of attack. Ribault, upon the signals that his son made to him, attempted, with a press of sail, to rejoin him; when a violent storm arose. The Spaniards took shelter in a creek which formed one of the two sides of the bay in which Ribault was. This old captain, experienced as he was with every effort that the sailors made, could not again enter the bay, nor any other ship, except his son's, whose vessel was first when the tempest began. The six vessels were dashed in pieces, and part of the sailors were drowned: those who escaped from the shipwreck retired into the fort, without arms or ammunition. After the tempest was over, this Spanish squadron attacked those unfortunate persons, and massacred them all, without sparing the women. As for Captain Ribault, whom they believed to be the mover of the establishment of this colony, they flayed him alive. Having taken down the arms of France from the great pillar which we have spoken of, they attached in their room this inscription: *These people have been put to death, not as Frenchmen, but as HERETICS.* The Spaniards left in the fort a garrison. What a religion must that be, which can approve and exercise such cruelties! My soul, come not thou into their habitation!—mine honour, be not thou united unto them. The religion of Paganism, Judaism, Mahometanism, and Gentooism, is preferable to that of Popery. But divine vengeance sometimes punishes in this state, as was the case with these Spaniards. Of the seven vessels from France, there returned but that one vessel, which was commanded by Ribault, the son, who escaped both the tempest and the Spaniards. The news of an action so atrocious irritated all France, particularly Admiral De Coligny, who swore to revenge it; but the troubles of the civil war obliged him to postpone this vengeance. A Gascon Calvinist gentleman, named Dominique de Gourgues, affronted at this Spanish barbarity,

barity, as France made no retaliation, sold his estate, armed two vessels, and sailed for Florida about the end of 1568. This captain seized the ancient fort, hung the Spaniards who kept it, and, in his turn, attached to the great pillar, under the Spanish inscription, a new one: *These people have been killed, not as Spaniards, but as traitors, robbers, and murderers.* This procedure ought to be an example to nations, both in peace or at war, not to permit any inhumanities, as reprisals may sooner or later be made.

In the year 1566, the mayor, and those of the city officers who were Protestants, were deposed from their offices, and Papists put in their room. The tide now turned, and many who had made a profession of the Gospel, during the sunshine of prosperity, could not endure the scorching heat of persecution, but in this time of tribulation apostatized back to Popery. In 1567, the Protestant ministers were banished Dieppe, with many of the principal inhabitants; the public exercise of their religion was prohibited; and this order of things remained in Dieppe, in spite of the edict of pacification of the 20th of March 1568, which permitted the exercise of the Calvinist religion in the kingdom. The Protestants, though numerous, were obliged to exercise their religion in their families, without ministers, or travel at a distance to the Castle of Pontrancard, where the Gospel was then preached. In the year 1569, by the persecution that the Protestants suffered, the banishment of their ministers and principal inhabitants, and the apostates to Popery, the number of the Papists began to equal those of the Protestants; all the Protestant children were by force baptized, as it is called, in the Popish churches, immediately after their birth. In the year 1570, all the Protestants in Dieppe were ordered out of the city, or to renounce the exercise of Calvinistic worship. Many of them were hung up in public places, under the arm-pits, to gallowses, during many hours; after which they were thrust into prisons, suffering unheard-of torments. The singing the psalms of Marot and Beza in the streets, was prohibited under the greatest penalties. This was a time of great perplexity and treading down. The ways of Sion mourned, and those professors of the despised Jesus experienced, emphatically
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the truth of that scripture, *Through much tribulation we must enter the Kingdom.*

(*End of the first Part.*)

The SOLILOQUY of a YOUNG MINISTER,

In the irrecoverable Depths of a Consumption, and the near Prospects of Death,

[Extracted from his DIARY.]

AFTER all the feeble and ineffectual relief and props put under my frail tabernacle, which for a while flatter with hopes of restoration and strength renewed, it will not do: the supports are ill placed; it will fall beside them: the earthly house is so thoroughly decayed, and inwardly unsound; it will fall through all these props, and reach the dust.

I walk about the house for a quarter of an hour brisk and gay, strong and vigorous, eager upon enterprises, lay schemes of action for long life and futurity, travel the world over, and really design what my fancy contrives. Thus, urged on in thinking, with pace quickened and violent, I hold out, till the next quarter of an hour puts me in mind that my strength fails. I throw myself down hardly able to stir; my spirits sink on a sudden, and just in the same manner my enterprises fall. How inconstantly am I well! How easily is my countenance changed! A very breath of wind offends me: crushed before the moth, how frail I am! Can I but know it? why then is my mind so vain? No, LORD, no schemes would I lay, but of preparation for Death, of doing some good in a little time, and under a weak capacity. Of thy coming, and being ready for it, let me be always thinking. And must this be a melancholy exercise, and gloomy imagination? I know where is the fault, if it is so.

To be with CHRIST—Let this be the prospect upon which my thoughts dwell. Is not here scope for my imagination in its quickest motions, and widest wanderings, a pleasant subject, and full of delight? Here let my working mind lay schemes of rising honours, pleasures abounding through eternal futurity. Here let my desires work, fancy please itself, and reason approve.

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I will think of a crown that I shall have, and wear in Heaven; of casting this my crown at the feet of Jesus, whenever I meet him. I will think, and give reins to my utmost ambition of being a King, an heavenly King, and Priest to God and the Father. I will think of the fair mitre on my head, of the purity and beauty of my raiment, of being clothed in white, of the palm I shall bear in my hand. How shall I go in procession with others my heavenly brethren and friends through the heavenly streets? This my particular friend, and the other my dear relation. How shall we walk the glorious Mount, and sing in the height of *Zion*? Having got to the highest top, there we will stand and sing one of the songs of *Zion*, one of the new songs of the country which we shall have learnt. O! how shall we sing! Wondrous sense! Charming tune! Our very souls shall sing!

Here, my soul, is life and spirit in the exercise. Is there any thing melancholy in such a scene as this? Heaven, the throne of God; God most High, my friend; rivers of pleasure; fulness of joy; my exalted Redeemer; friendly angels; harmonious society; myself a citizen, and eternally to be so. Is the prospect barren, contracted, or unentertaining?

Well, it is enough. All my earthly schemes of life and action are broken. Let my fancy be vain upon them no more. My days are past, my purposes are broken off, even the thoughts of my heart. Let the other world be now my all, and my heart be all in it! My present joys, and pleasing hopes, let them spring from thence.

Lord, thou knowest all things. Thou knowest my soul does not desire life. This night I could give up my all, and lay down my head, and die. But one wish will not, cannot leave me. One thing I must desire of the Lord, and seek after before I die.

O that my soul were more prepared for the change! My unholy heart! My strong corruptions! How can I be ready? Lord, do but purge me from these, and I ask no more; those particular corruptions, the subject of all my complaints, and all my prayers. Thou knowest my soul, and my desire is before thee, and my groanings are not hid from thee. But purge me from those, and make me ready; then come, Lord Jesus, come quickly! I am weary of the world, more weary of my life; the sooner the better, Amen; even so come, Lord Jesus, come quickly!

Kingston,

State of the NEGROES in Jamaica.

Kingston, Jamaica, 1st May, 1802.

REV. AND DEAR SIR,

Since our blessed Lord has been pleased to permit me to have the rule of a church of believers, I have baptized one hundred and eleven: and I have a sanction from the Rev. Dr. Thomas Rees, rector of this town and parish, who is one of the ministers appointed by his Majesty to hold an ecclesiastical jurisdiction over the clergy in this island, confirmed by a law passed by the Legislative Body of this island, made and provided for that purpose.

Our church consists of people of colour and black people; some of free condition, but the greater part of them are slaves and natives from the different countries in Africa. Our number both in town and country is about five hundred brethren, and our rule is to baptize once in three months; to receive the Lord's supper the first Lord's-day in every month, after evening service is over; and we have meetings on Tuesday and Thursday evenings throughout the year. The whole body of our church is divided into several classes, which meet every Monday evening, to be examined by their Class-leaders, respecting their daily walk and conversation; and I am truly happy to acquaint you, that since the gospel has been preached in Kingston, there never was so great a prospect for the spread of the same as there is now. Numbers and numbers of young people are flocking daily to join both our society and the Methodists, who have about four hundred. Religion so spreads in Kingston, that those who will not leave the Church of England to join the Dissenters, have formed themselves into evening societies: it is delightful to hear the people at the different places singing psalms, hymns, and spiritual songs; and to see a great number of them who lived in the sinful state of fornication (which is the common way of living in Jamaica), now married, having put away that deadly sin.

Our place of worship is so very much crowded, that numbers are obliged to stand out of doors: we are going to build a larger chapel as soon as possible. Our people
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being poor, and so many of them slaves, we are not able to go on so quick as we could wish, without we should meet with such friends as love our Lord and Master Jesus Christ, to enable us in going on with so glorious an undertaking.

I preach, baptize, marry, attend funerals, and go through every work of the ministry without fee or reward; and I can boldly say, for these sixteen years since I began to teach and instruct the poor Ethiopians in this island, the word of God (though many and many times travelling night and day over rivers and mountains to inculcate the ever-blessed gospel), that I never was complimented with so much as a pair of shoes to my feet, or a hat to my head, or money or apparel, or any thing else as a recompence for my labour and my trouble, from any of my brethren or any other person:—my intention is to follow the example set before me by the holy apostle Saint Paul, to labour with my hands for the things I stand in need of to support myself and family, and to let the church of Christ be free from incumbrances.

We have five trustees to our chapel and burying-ground, eight deacons, and six exhorters.

I had the pleasure of seeing Mr. V. of his Majesty's ship Cumberland, in this town, who has been at my house, and at our chapel, and has seen all my church-books and the manner in which I have conducted our society. He has lately sailed for England with Admiral Montagu; and when he sees you, he will be able to tell you of our proceedings better than I can write.

All my beloved brethren beg their christian love to you and all your dear brethren in the best bonds; and they also beg yourself and them will be pleased to remember the poor Ethiopian Baptists in their prayers, and be pleased also to accept the same from, Reverend and Dear Sir,

Your poor unworthy Brother
in the Lord Jesus Christ,
T. N. S.

P. S. Brothers Baker, Gilbert, and others of the Africans, are going on wonderfully in the Lord's service, in the interior part of the country.