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R. I. Mag.

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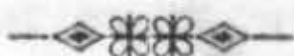
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FREE-WILL

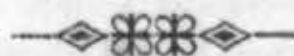
BAPTIST MAGAZINE,

FOR THE YEAR OF OUR LORD

1826.



VOLUME 1.



And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come : and whosoever will, let him take the water of life *freely*.—BIBLE.

PROVIDENCE :
PUBLISHED BY SEVERAL ELDERS OF THE R. I. QUARTERLY MEETING FOR THE
FREE-WILL BAPTIST CONNEXION.

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THE
FREE-WILL BAPTIST MAGAZINE.

Vol. 1.

MAY, 1826.

No. 1.

ADDRESS

Of the Editors of the Free-will Baptist Magazine, to
its patrons and friends.

In presenting the first number of the Magazine to the christian public, it is deemed expedient to give a more particular account of the reasons that induce us to engage in this work, and the manner in which we shall attempt to conduct it, than could be done in a brief prospectus. The age in which we live is distinguished on account of the many religious periodicals which almost every where meet the eye. Most denominations of professing christians, are awake to a sense of their utility and importance, and find them powerful auxiliaries to their cause. In this, however, it is thought our denomination is greatly deficient.

We hope, in this work, to be able in some little degree, to supply this deficiency. Should it meet with sufficient encouragement, it is our design *ultimately* to devote, at least, a part of the profits to the support of an itinerant ministry. Many of our preachers, impressed with a sense of the worth of souls, and actuated by love to the Saviour, have felt constrained to leave their families, homes and all earthly endearments, and expose themselves to deprivations and suffering, in preaching a free and precious gospel to perishing sinners. Ah! few know the trials the faithful missionary endures! Few can

sympathize with him, or have the faintest conception of the feelings of his heart, when he bids his friends adieu and goes to far distant parts to blow the trumpet of the gospel to those who have long sat in darkness, and in the region and shadow of death.

Brethren, it is our duty not only to sympathize with our preaching brethren, thus situated, but also to contribute of our substance to their comfortable support, and aid them more extensively to proclaim abroad the unspeakable riches of Christ. Again,—the Magazine will present a medium through which our preachers can address on the most important subject, the salvation of the soul, many whom they will never see in the flesh—never meet till the judgment of the great day. Ministers, by the blessing of God, can do much in support of the truth, by preaching the gospel; but this is not the only way in which they can be useful to their fellow-men. However much employed in preaching the gospel, it is their duty to be sometimes in their closets and in their studies. Here with the trifling assistance of pen, ink and paper, they can exhort sinners, strengthen the weak, confirm the wavering and administer instruction to all. We invite them to this pleasant, this important duty, and we shall be happy to give their communications a place in the pages of the Magazine. Finally, we give it as our opinion that a work of this kind is well calculated to promote the general interests of our denomination, by tending to increase our christian fellowship and union. We profess to be the United Churches of Christ. At present, it is believed, we are in a good degree united—of one mind, of one judgment. As our numbers increase and our churches multiply, and of course some of them become far located from others, unless we have some knowledge of each other, and engage in some enterprises in which we can all unite, our christian love may languish and our fellowship decline. This is a work in which we may *all* engage, all bear a part, all receive benefit. Here we

may all speak, all hear, all communicate and all receive.—

“Each brother and sister their tithes may bring in,
Each one may here tell of some wonderful thing;
Our love then increases to a glorious flame,
And we give all the glory to *God and the Lamb.*”

In respect to the manner in which it is proposed to conduct the MAGAZINE, we would say—It is not intended to be controversial. It is true we shall occasionally introduce our views upon the great doctrines of the gospel and the reasons upon which we support them; but we shall not take upon ourselves to censure or condemn those who may be of a contrary opinion. Not to ourselves, but to the law and the testimony we refer all. We shall dwell much upon the doctrine of holiness, endeavouring to persuade all to live near to God, to make religion the great business of life. We shall endeavour to show that whatever may be our speculative opinions, unless we have love to God and love to man, unless our hearts and lives correspond with the gospel, all our religion is vain, merely as sounding brass or a tinkling symbol. It is hoped we shall be able to collect some interesting facts relating to the lives, labours and sufferings of some of our preachers, especially of those who have left the walls of Zion and gone to receive their great reward at the hand of the chief Shepherd. Accounts of revivals of religion, religious experiences, remarkable conversions, ordinations of ministers, the times and places of holding Quarterly and Yearly meetings, and the number of preachers, churches and members in our connexion, will appear in our pages. In fine, although we shall not admit any thing in the Magazine that, in our opinion, is in opposition to the truth as it is in Jesus, or in opposition to the great doctrines on which we as a denomination are established, and in which we are united, yet we shall endeavour to make it a work from which all real christians may derive much that will be interesting and edifying, and we sincerely

hope we shall give just ground of offence to none, nor wound the feelings of *any*, even the "weakest lamb of the flock of Christ." To God and his people we commend it, and whatever shall be its ultimate destination, whether it shall rise and prosper and accomplish its designed objects, or even perish in embryo and sink in oblivion, we have the satisfaction to know that we have not engaged in it without much thought and reflection, many deliberations and prayers. Yes, we have the satisfaction to know that we have frequently presented this subject at the mercy seat of Almighty God, and earnestly sought his direction. We seek not, we expect not the honour that cometh from man. If it shall please our heavenly Father to smile upon this humble undertaking, if it shall please him to crown our labours with his blessing and make us the instruments of administering to the religious instruction and edification of his dear people, and of aiding them in their pilgrimage through this dreary vale, we shall feel ourselves abundantly rewarded for our exertions and rejoice in giving him all the glory.

THE EDITORS.

A GENERAL VIEW OF THE FREE-WILL BAPTIST CONNEXION.

The first church gathered of this order was in New-Durham, N. H. in the year 1780, principally by the instrumentality of Elder Benjamin Randall, who then resided in that town. Soon after, several branches were collected, which united with this church, and several preachers of different persuasions were brought to see the beauties of a *free salvation*, and united as fellow-laborers with Elder Randall.

There are now seven Yearly Meetings in the United States, viz. Two in the state of Maine, one in New-Hampshire, one in Vermont, one in New-York, one in Ohio, and one partly in Pennsylvania and partly in New-York.

There are 23 Quarterly Meetings, 273 churches,

and 190 ordained Elders of which we have received accounts, and doubtless there are several churches and preachers the names of which have not been returned.

Each Yearly Meeting is composed of Quarterly Meetings, Churches and Preachers.

General System of Order and Connexion.

CHURCHES.—Each church usually holds a stated meeting every month for conference, and business, when necessary. Besides the other proper officers, there is a standing clerk, whose duty it is to keep a regular record of the doings of the church. Every church reports its standing by letter, or a messenger appointed for that purpose, to the Quarterly Meeting to which it belongs, and thereby gives information of its condition four times in each year.

QUARTERLY MEETINGS.

These meetings are held once a quarter, or four times in a year. The meeting is usually commenced by singing, praying and praising. It is organized by appointing a suitable person to preside during the transaction of business, and attending to the concerns of Zion, which is commonly on the morning of the first day. There is a permanent clerk to each meeting who keeps a record of all the business. The residue of time is expended in preaching, and waiting on the Lord, as the great Head of the church may direct.

Each Q. Meeting represents, by letter or messengers, the standing of its churches to the next Yearly Meeting; so that the general state of the whole Connexion is known in each Yearly Meeting.

YEARLY MEETINGS.

Each of these meetings is convened once a year; and is organized, and attended to, like the Quarterly Meetings. It is understood to be the duty of the clerks of the several Yearly Meetings, to transmit a copy of their minutes to Eld. John Buzzell, of Parsonfield, Me. who is appointed to receive and record them, as a general Register for the Connexion.

Thus, in an appropriate sense, the whole Connexion is "baptised by *one spirit* into *one body*."

ELDERS' CONFERENCE.

This conference follows or precedes the Yearly Meeting. Most of the Quarterly Meetings also have Quarterly Conferences. The members of this conference, are Elders, licenced preachers, public exhorters, such as appoint and hold meetings, Deacons, Church Clerks, and Messengers to the Yearly Meeting. These conferences are well calculated to honour God, and promote his cause.

I am not able to ascertain precisely the number of members belonging to the several churches in this connexion; but from the best calculation I can make, there are 16,348.

BEYOND THE ATLANTIC.

It appears by several communications from England, that there is a community in that country, whose sentiments and church order are similar to those of the Free-Will Baptist in America. It is not yet ascertained how large this sect in England is, or how many churches and ministers belong to it. At an Association held by them, Elder Adam Taylor, of London, was appointed agent for that people to correspond with this people in America.

At the N. H. Yearly Meeting in June, 1825, Eld. John Buzzell was appointed agent for this Connexion to correspond with the said Adam Taylor. It is not predicted what will be the result of this correspondence; time will determine.

Religious Informer.

EXTRACT FROM PRESIDENT DAVIES' SERMONS.

We are now come to the grand crisis, upon which the eternal states of all mankind turn; I mean the passing the great decisive sentence. Heaven and earth are all silence and attention, while the Judge, with smiles in his face, and a voice sweeter than heavenly music, turns to the glorious company on his right hand, and pours all the joys of heaven into their

souls, in that transporting sentence, of which he has graciously left us a copy; *Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.* Every word is full of emphasis, full of heaven, and exactly agreeable to the desires of those to whom it is addressed. They desired, and longed, and languished to be near their Lord; and now their Lord invites them, *Come near me, and dwell with me for ever.* There was nothing they desired so much as the blessing of God, nothing they feared so much as his curse, and now their fears are entirely removed, and their designs fully accomplished, for the supreme Judge pronounces them blessed of his Father. They were all poor in spirit, most of them poor in this world, and all sensible of their unworthiness. How agreeably then are they surprised to hear themselves invited to a kingdom, invited to inherit a kingdom, as princes of the blood-royal, born to thrones and crowns! How will they be lost in wonder, joy and praise, to find that the great God entertained thoughts of love towards them, before they had a being, or the world in which they dwelt had its foundation laid, and that he was preparing a kingdom for them, while they were nothing, unknown even in idea, except to himself? O! brethren, dare any of us expect this sentence will be passed upon us? Methinks the very thought overwhelms us. Methinks our feeble frames must be unable to bear up under the extatic hope of so sweetly oppressive a blessedness. O! if this be our sentence in that day, it is no matter what we suffer in the intermediate space; that sentence would compensate for all, and annihilate the sufferings of ten thousand years.

Now the grand period is arrived in which the final everlasting states of mankind are unchangeably settled. From this all-important æra their happiness or misery runs on in one uniform, uninterrupted tenor; no change, no gradation, but from glory to glory, in the scale of perfection, or from gulph to gulph

in hell. This is the day in which all the schemes of Providence, carried on for thousands of years, terminate.

"Great day! for which all other days were made:
For which earth rose from chaos; man from earth;
And an eternity, the date of Gods,
Descended on poor earth-created man!"—*Young*.

Time was; but is no more! Now all the sons of men enter upon a duration not to be measured by the revolutions of the sun, nor by days, and months, and years. Now eternity dawns, a day that shall never see an evening. And this terribly illustrious morning is solemnized with the execution of the sentence. No sooner is it passed than immediately the wicked go away into everlasting punishment, but the righteous into life eternal. Matt. xxv. 46. See the astonished thunder-struck multitude on the left hand, with sullen horror, and grief, and despair in their looks, writhing with agony, crying and wringing their hands, and glancing a wishful eye towards that heaven which they lost: dragged away by devils to the place of execution! See hell expands her voracious jaws, and swallows them up! and now an eternal farewell to earth and all its enjoyments! Farewell to the cheerful light of Heaven! Farewell to hope, that sweet relief of affliction!

"Farewell happy field,
Where joy for ever dwells! Hail horrors! hail
Infernal world! and thou profoundest hell,
Receive thy new possessors!"—*Milton*.

Heaven frowns upon them from above, the horrors of hell spread far and wide around them, and conscience within preys upon their hearts. Conscience! O thou abused, exasperated power, that now sleepest in so many breasts, what severe, ample revenge wilt thou then take upon those that now dare to do thee violence! O the dire reflections which memory will then suggest! the remembrance of mercies abused! of a Saviour slighted! of means and opportunities of salvation neglected and lost! this remem-

brance will sting the heart like a scorpion. But O eternity! eternity! with what horror will thy name circulate through the vaults of hell! eternity in misery! no end to pain! no hope of an end! O this is the hell of Hell! this is the parent of despair! despair the direct ingredient of misery, the most tormenting passion which devils feel.—But let us view a more delightful and illustrious scene.

See the bright and triumphant army marching up to their eternal home, under the conduct of the Captain of their salvation, where they *shall ever be with the Lord*. I Thess. iv. 17. as happy as their nature in its highest improvements is capable of being made. With what shouts of joy and triumph do they ascend! with what sublime hallelujahs do they crown their Deliverer! with what wonder and joy, with what pleasing horror, like one that has narrowly escaped some tremendous precipice, do they look back upon what they once were! once mean, guilty, depraved, condemned sinners! afterward imperfect, broken-hearted, sighing, weeping saints! but now innocent, holy, happy, glorious immortals!

"Are these the forms that moulder'd in the dust?
O the transcendent glories of the just!"—*Young*.

Now with what pleasure and rapture do they look forward through the long, long prospect of immortality, and call it their own! the duration not only of their existence, but of their happiness and glory! O shall any of us share in this immensely valuable privilege! how immensely transporting the thought!

"Shall we, who some few years ago were less
Than worm, or mite, or shadow can express;
Were nothing; shall we live, when every fire
Of every star shall languish or expire?
When earth's no more, shall we survive above,
And through the shining ranks of angels move?
Or, as before the throne of God we stand,
See new worlds rolling from his mighty hand?—
All that has being in full concert join,
And celebrate the depths of love divine!"—*Young*.

O what exploits, what miracles of power and grace, are these! But why do I darken such splendors with words without knowledge? the language of mortals was formed for lower descriptions? *Eye hath not seen, ear has not heard, nor have entered into the heart of man the things that God hath laid up for them that love him.* I Cor. ii. 9.

And now when the inhabitants of our world, for whose sake it was formed, are all removed to other regions, and it is left a wide extended desert, what remains, but that it also meet its fate? It is fit so guilty a globe, that had been the stage of sin for so many thousands of years, and which even supported the cross on which its Maker expired, should be made a monument of the divine displeasure, and either be laid in ruins, or refined by fire. And see! the universal blaze begins! *the heavens pass away with a great noise; the elements melt with fervent heat; the earth and the works that are therein are burnt up.* II Pet. iii. 10. Now stars rush from their orbits; comets glare; the earth trembles with convulsions; the Alps, the Andes, and all the lofty peaks or long extended ridges of mountains burst out into so many burning Ætnas, or thunder, and lighten, and smoke, and flame, and quake like Sinai, when God descended upon it to publish his fiery law! Rocks melt and run down in torrents of flame; rivers, lakes and oceans boil and evaporate. Sheets of fire and pillars of smoke, outrageous and insufferable thunders and lightnings burst, and bellow, and blaze, and involve the atmosphere from pole to pole.* The whole globe is now dissolved into a shoreless ocean of liquid fire. And where now shall we find the places where cities stood, where armies fought, where mountains stretched their ridges, and reared

*See all the formidable sons of Fire.
Eruptions, Earthquakes, Comets, Lightnings play
Their various engines; all at once discharge
Their blazing magazines; and take by storm
This poor terrestrial citadel of man.—Young.

their heads on high? Alas! they are all lost, and have left no trace behind them where they once stood. Where art thou, O my country? Sunk with the rest, as a drop into the burning ocean. Where now are your houses, your lands, and those earthly possessions you were once so fond of? They are no where to be found. How sorry a portion for an immortal mind is such a dying world as this! And, O!

“How rich that God who can such charge defray,
“And bear to fling ten thousand worlds away!”—Young.

Thus, my brethren, I have given you a view of the solemnities of the last day which our world shall see. The view has indeed been but very faint and obscure: and such will be all our views and descriptions of it, till our eyes and our ears teach us better. Through these avenues you will at length receive your instructions. Yes, brethren, those ears that now hear my voice shall hear the all-alarms clangour of the last trumpet, the decisive sentence from the mouth of the universal Judge, and the horrid crash of falling worlds. These very eyes with which you now see one another, shall yet see the descending Judge, the assembled multitudes, and all the majestic phenomena of that day. And we shall not see them as indifferent spectators; no, we are as much concerned in this great transaction as any of the children of men. We must all appear before the judgment-seat, and receive our sentence according to the deeds done in the body. And if so, what are we doing that we are not more diligently preparing? Why does not the prospect affect us more? Why does it not transport the righteous with joy *unspeakable, and full of glory.* I Peter i. 8. And why are not the *sinner*s in Zion afraid? *Why does not fearfulness surprise the hypocrites?* Isa. xxxiii. 14. Can one of you be careless from this hour till you are in readiness for that tremendous day?

What do the sinners among you now think of repentance? Repentance is the grand preparative for

this awful day; and the apostle, as I observed, mentions the final judgment in my text as a powerful motive to repentance. And what will criminals think of repentance when they see the Judge ascend his throne? Come, sinners, look forward and see the flaming tribunal erected, your crimes exposed, your doom pronounced, and your hell begun; see a whole world demolished, and ravaged by boundless conflagration for your sins! With these objects before you, I call you to repent!—I call you! I retract the words: God, the great God whom heaven and earth obey, commands you to repent. Whatever be your characters, whether rich or poor, old or young, white or black, wherever you sit or stand, this command reaches you; *for God now commandeth all men every where to repent.* You are this day firmly bound to this duty by his authority. And dare you disobey with the prospect of all the awful solemnities of judgment before you in so near a view? O! methinks I have now brought you into such a situation, that the often repeated but hitherto neglected call to repentance will be regarded by you. Repent you must, either upon earth or in hell. You must either spend your time or your eternity in repentance. It is absolutely unavoidable. Putting it off now does not remove the necessity, but will only render it the more bitter and severe hereafter. Which then do you choose? the tolerable, hopeful, medicinal repentance of the present life, or the intolerable, unprofitable, despairing repentance of hell? Will you choose to spend time or eternity in this melancholy exercise? O! make the choice which God, which reason, which self-interest, which common sense recommend to you. Now repent at the command of God, *because he hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained, of which he hath given you all full assurance in that he raised him from the dead.* Amen.

FROM THE N. H. INFORMER.

RELIGIOUS INTELLIGENCE.

Dover, Vt. Dec. 15th, 1825.

SIR,—We would inform you, that an old Baptist Church in Dover, Vt. belonging to the Leyden association, (of which we the subscribers were members,) being dissatisfied with the Calvinistic doctrine and close communion,—the church being met with their Elder, James Mann, Feb. 1821, voted as follows: (viz.) to open communion with all christian denominations, whose faith and practice are agreeable with the tenor of the Gospel. The ensuing spring a revival took place and a number were added to the church. In August following, nine persons from Dummerstown, Vt. joined as a branch of our church, and a revival immediately ensued in that place, and upwards of thirty were added to the branch in that place, chiefly by Baptism. May 28, 1822, Elder Isaac Welman, formerly Pastor of a Baptist Church in Brookline, Vt. with eleven more joined as a branch of our church. July 4th following, there was a branch of the Dover church formed in Hinsdale, N. H. of seven members, which have been blessed with the presence of God in a good degree, and have had between forty and fifty added to them, mostly by baptism. Nov. 13th following, at Florida, Mass. nine were formed into a branch of Dover church, and we believe between 20 and 30 have been added since. Dec. after a reformation took place at Zoar, Mass. and 8 or 9 persons were baptised and formed into a branch of Dover church, 10 or 11 have since been added by baptism. In August last, at Chesterfield, Mass. a church was formed of seven members, by Elders and Brethren of our connexion, which are in connexion with us, some have been added to the church. The above mentioned branches have power to act as churches, and it would not be improper to have them returned as Churches. There are six Elders belonging to our connexion, (viz.) Isaac Welman of Brookline, James Mann and Daniel Leon-

ard of Dover, Vt. Daniel Thayer and Sylvanus Clark of Florida, Mass. and Samuel Montague of Pittsfield, Mass. Besides these, there are several unordained preachers.

The delegates from the several churches being met at Dover, on the 25th of Sept. 1824, voted to hold two meetings in a year, beginning on Saturday previous to the 1st Sunday in June; called a general meeting; the other on the Saturday preceding the last Sunday in Sept. called an association. Also voted to assume the name of Free Baptists.

The Association being met at Florida, Sept. 1825, appointed the subscribers to give the above information, also to request further information respecting the faith and practice of the Free-will Baptists, that if we agree in sentiment, that we may form into some connexion or have correspondence with each other. The association further voted to hold our next June meeting at Dover, Vt. and our next Sept. meeting at Hinsdale, N. H.

Signed for and in behalf of the association,

JAMES MANN,
DANIEL LEONARD,
EBEN'R COPELAND.

A Minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The good man answered, "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

A Mr. Peters, in preaching on Ps. cvii. 7. told his audience that God's right way was a great way about. He then made a circumflex on the cushion, and said, that the Israelites were led "crinkledom cum crinkledom."

FOR THE FREE-WILL BAPTIST MAGAZINE.
THE EXHORTER.

I beseech you, brethren, suffer the word of exhortation.—PAUL TO THE HEBREWS.

No. 1.—*Our design.* To our understanding, dear brethren, there are but two orders of offices in the Church of Christ. The first of these is Bishops, pastors, or elders. The second is deacons. Among the duties of elders, is that of exhortation, associated with teaching and preaching. Paul himself attended to this duty, according to our motto. But blessed be the name of the great Head of the church, he has permitted others to exhort beside those particularly ordained to the sacred ministry. Deacons, and brethren, and all, at proper times and seasons, may thus speak for God, according to their ability. The same Paul thus writes to the same Hebrews—*"Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."*

Being permitted to exhort, we "beseech you, brethren, suffer the word of exhortation." It is our *design*, thus, occasionally to address you. Our holy religion furnishes a great catalogue of subjects; subjects as interesting as the value of the soul—as the solemn realities of the eternal world—as the love of God in his "unspeakable gift" to man—as the blood of Jesus, the price of our redemption. We hope to choose our themes, as the spirit of the ever blessed God shall direct us. It is our prayer that this may be our mercy. The present subject is, "suffer the word of exhortation." Suffer it,

Because we have seldom the opportunity of addressing any of you, in any other way. A few only of your faces is it our happiness ever to see in the flesh. We do hope, however, to see you in glory, where, together, we shall mingle our songs, and in undying strains shout alleluiahs to God and the Lamb! O! what delightful prospects are before the faithful christian.—

"Sweet fields beyond the swelling flood
Stand dress'd in living green."

It was indeed inspiring to Moses that he stood on the top of Pisgah, and cast his glad eyes upon "the good land that is beyond Jordan, that goodly mountain, and Lebanon." But what is such a view to that which faith discovers from the summit of some spiritual hill, some favoured Tabor, all rich with the pleasures which are at the right hand of God? Well might the Psalmist say, speaking of his Redeemer, "in thy presence is fulness of joy:"

Because it is both our duty and our privilege. You would not discourage us from doing the first, nor deprive us from enjoying the last. And moreover, we must all attend to duty at our peril. That we may receive the "crown of life," we must be "faithful unto death." That we partake, on the earth, of the reward of the righteous, we must do their work. "The work of righteousness is peace." That our "crown of life," in the skies, be bright, and we lay up much treasure in heaven, it becomes us to be abundantly faithful. Then will our peace be as a river, and our righteousness as the waves of the sea, and the tallest archangels, probably, not excel us in song and rapture:

Because we feel solicitude for your progress in the divine life. The command is, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Even the Old Testament declares, "the path of the just is as the shining light, that shineth more and more unto the perfect day." The more you grow in grace, the more will you be like God, "changed into" his "image, from glory to glory, even as by the spirit of the Lord"—the more will you enjoy God. Speaking of his precepts, David writes, "in keeping of them there is great reward"—the more will your light shine, and through you, your heavenly Father be glorified, not only in yourselves, but as instruments of good to your fellows. Hear the voice of Jesus, "let your light so shine before

men, that they may see your good works, and glorify your Father which is in heaven:"

Because we would your improvement were equal to your manifold advantages. Christ, in these last days, has spoken to you, as to others. The light of his glorious gospel clearly shines. On whatever side you look, you cannot but behold some monument of his name, or trophies of his praise. Pass through the land; in this place you will find a christian temple, in that, a land of beloved brethren. And who of you possesses not the heavenly directory, the holy bible? And who of you hears not the sound of the preacher's voice? Who of you, but can sometimes meet, two or three, in the name of Jesus, and have his celestial presence? Who of you are ignorant of a throne of grace, and that our apostle exhorts, "let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need?" A thousand privileges of a distinguishing spiritual character are vouchsafed to you;—"precept upon precept; line upon line; line upon line; here a little, and there a little." The holy prophets expected that when the Saviour should come there should be increasing holiness. It was a just expectation. If the sun pours more light upon the moon, will not her reflected brightness be so much the more luminous? Dear brethren, should not the light of your moon, be as the light of the sun, and the light of your sun be as that of seven days? Like the inhabitants of Capernaum, you are exalted in point of privilege:

Because we would not that any of you be hardened through the deceitfulness of sin. Sin promises pleasure, but turns off its poor victims with distress and anguish. "The way of the transgressor is hard. There is no peace, saith the Lord, unto the wicked." And, even where to the natural man, there is pleasure in sin, it may be truly said,

"Each pleasure hath its poison too,
And ev'ry sweet, a snare!"

Such as listen to the deceit of sin become hardened. They lose their tender conscience, transgress without fear, "and whose glory," at last "is in their shame. O! my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united:"

Because we love religious themes. We love to mention the goodness of God. Our "meditation of HIM shall be sweet." We love to speak of our "Emmanuel, God with us." In him we behold "the rose of Sharon, and the lily of the vallies." To us, "he is altogether lovely." In Jesus we perceive the only Saviour of lost men. We love to talk of the sacred Oracles. These are to be preferred "to thousands of gold and silver." They are the price of life. Their doctrines are more refreshing to the soul than "the dew that descended upon the mountains of Zion." Sweeter to the taste than the droppings of the honey comb. We love to remark upon christian experience, endeavouring to discover the hand of God in leading sinners to the blessed Redeemer, who thus invites them—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Here, O! here is compassion, and love, and heaven for perishing men:

Because we wish to "stir up your pure minds by way of remembrance." That you call to mind the matchless love of God in Calvary's sacrifice, and with the poet sing,

Angels! assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest note
His love can ne'er be told."

That you call to mind the love of Jesus, which many waters could not quench, and stronger than death! See HIM suffering, agonising, bleeding, dying! And though slain by wicked men, he has not only receiv-

ed gifts, since his resurrection and glorious ascension, but scattered them with unsparing hand, like the beams of the morning, to every land—That you recollect the compassion which applied to your broken hearts the "balm of Gilead," and gave you "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—That you recollect the promises to the faithful saint, and the heirship of a blessed immortality—That you think of the "slippery places" whence you were taken; "the rock whence you were hewn, and the hole of the pit whence you were digged," and your shout of "glory to the dying Lamb" when delivered—That you remember the high obligation you should feel to love God supremely, to cling to the Saviour, in consequence of their united, untiring solicitude and affection for your spiritual and eternal welfare. "Grace be with you all, Amen."

A brief Statement of the Faith and Practice of the Free-will Baptists.

EXTRACT FROM ELDER J. BUZZELL'S LETTER.

Our churches, both collectively and individually, acknowledge Christ as their only Head and Lawgiver; and consider themselves amenable only to him. They have, therefore, universally adopted his perfect law of liberty [the holy scriptures] as their only rule of faith and practice, and book of church discipline, to the exclusion of all creeds, articles of faith, church platforms, &c. made by men: But it must be understood, that they have first given themselves to the Lord, and then to one another by the will of God. So that, notwithstanding they consider themselves as so many separate and independent churches with Christ as their head; yet they consider themselves united in one common cause, under the same head, even Christ; all enjoying equal rights, and equal privileges; and all under gospel obligation to watch over, aid, assist, and build each other up on their most holy faith, agreeably to the

rules given by him and his apostles. Hence, they assume the title of "*The United Churches of Christ.*"

Each church, properly organized, viz. having the necessary officers required in the New Testament, have the exclusive right of managing all their own affairs among themselves; i. e. they have a right to receive members; to deal with, and if disorderly, reject members, agreeably to the divine rule. And in case they are destitute of those officers, they have a right to call them from any other church in the union to assist them in their business; so that all church business is done within the church, and at its own discretion.

Every church has a right to elect their own pastor; but, every candidate for the ministry, must, before ordination, be duly examined at some elders' conference, or by a special council of elders called for that purpose, by the church, where such ordination is requested.

All ordained ministers, having received the imposition of hands, and the right hand of fellowship, are considered under the particular watch and care of each other; and in case of misdemeanor it becomes the duty of the church, over which such minister is made an overseer, to call to their assistance a council of elders, who must deal with such minister according to scripture rule: But, if the minister be an itinerant, it becomes the duty of any church, where such misdemeanor is known, to report him to some elders' conference.

Our quarterly and yearly meetings, and elders' conferences, are not designed to make laws for the churches; but if possible to learn and get a right understanding of those laws already made by Jesus Christ; and to endeavour to reduce them to practice.

Therefore our design in those meetings is first to hear from all the churches by their messengers, and to know their standing. 2. To give and receive such

religious instructions as appear necessary at the time, having special reference in all, to those instructions given by Christ and his apostles. And 3. To preach the gospel of Christ to the multitudes that attend, as we feel specially moved in our several gifts by his Holy Spirit.

We feel friendly toward all people, and hold communion with all real christians of all denominations.

As to useful learning, we prize it highly; and advise all our preachers to obtain as much as they can, especially biblical learning—or the knowledge of the holy scriptures.

As to the missionary cause, we wish well to all such as are piously engaged in it. A great part of our preachers are ordained upon the travelling plan, but our numbers are comparatively few, and we having hitherto found so much to do in our own country, have not found it our duty to send any on foreign missions. But, if any of our young men should feel it their duty to engage therein, we have no doubt but every impediment would be removed.

We are generally firm in the belief of the trinity of God—the free, moral agency of *man*—his total depravity by the fall—the full and finished atonement by Christ—the appearance of the grace of God that bringeth salvation to *all men*—of justification by faith—efficacious grace in conversion—the gift of the Holy Spirit of promise, as a seal to true believers—their perseverance in grace, by living in obedience to God—the assurance of eternal salvation, to all such as endure to the end—the second appearance of Christ—the general resurrection of the dead, and general judgment—the eternal life and happiness of the righteous, and the everlasting punishment of the wicked. And, indeed, every thing else which is recorded in the Holy Bible.

REVIVALS.

The last session of the yearly meeting of the Six Principle Baptists, was holden in Richmond, in the

south part of this state, which appears to have been greatly blessed to the inhabitants of that place. Soon after the meeting a revival of religion commenced, which has continued to the present time. We are unable to give particulars, but are informed that many have experienced an hope in the precious Saviour, and that Eld. Wm. C. Manchester has had the pleasure of conducting several of the happy converts down the banks of Jordan, and of administering to them the blessed ordinances of the gospel.

In the little village, called Lyman's Factory, in N. Providence, the Lord has, during the past winter, showered some mercy drops. Six or seven have hopefully experienced religion, and some are now enquiring "what must we do to be saved?"

The last No. of the Informer contains much that is interesting concerning Zion, we select the following.

Elder Chase, in a letter dated Feb. 20th, 1825, observes, at Troy, N. H. I spent five days preaching every day, and I think have reason to hope my labour was not in vain in the Lord, several appeared to be under serious impressions of mind, and others have manifested an hope that their sins are forgiven. In Hinsdale and Chesterfield, I found a loving company of brethren and sisters, that appeared to be well united and established in the same doctrine that is embraced by the Free-will Baptists, and wish to unite with us in quarterly meeting, that we may be one body.

Br. John S. Carter, in a letter dated Benson, Vt. Oct. 1st, 1825, says, "our January Q. M. was holden in Huntington, and was, with many, a heavenly season. The information from the churches was generally encouraging. In the churches of Shelburne and Putnam, the Lord was visiting with especial grace, and numbers had been added. June Q. M. was holden in Shelburne; it was a good season. At the Elders' Conference two young brethren, viz. Br. Fay and Br. Thomas Carlton, received appro-

bation as candidates for the gospel ministry. Br. Nathaniel Ewer was also examined, and the day following set apart by laying on of hands. Our last Q. M. was in Benson. This was a blessed time, and we trust will be an eternal blessing. At this meeting a work of God broke out, and in Benson is still going on. Br. Orange Dike recieved approbation as a candidate for the ministry.

This infant Q. M. is evidently waxing stronger and stronger. God is raising up young men after his own heart, who, though earthen vessels, yet bear the heavenly treasure of the gospel to their fellow-men, in its power and purity.

Elder Benj. S. Mason, in an account of a journey to Lower Canada, gives much encouraging information from that region. In several places which he visited the Lord was graciously reviving his work. In the town of Farnham, (says he,) I found the Lord was working a reformation. I went from family to family, praying and exhorting; and spent the most of my time so when out of meetings, and God was pleased to pour out his spirit in a wonderful manner. Meetings were crowded, and more or less came forward and cried for mercy at almost every one. I thought I never saw people more ready to hear the word. I staid in this town some time, had many good and glorious seasons, and saw a goodly number of precious souls brought from Nature's darkness to God's marvellous and astonishing light. His closing remarks are truly affecting. "The field in the north is very great, and faithful labourers are few. The people take unwearied pains to hear the gospel when they can have opportunity. I have known men go twelve miles or more to hear a sermon, and I have known women to go on foot and carry their infants in their arms, four or five miles, to attend an afternoon meeting.

Elder Ward Locke, writes from Chesterville, Me. Nov. 26, 1825—"Since I wrote you last, I have seen much of the glory of the Lord in these regions. Our

Q. M. was at New Sharon, the last Saturday and Sabbath in August. A good work commenced in that town, at the close of the meeting. I attended the Easterly quarterly meeting, at Woolwich, Me. on the 1st Saturday and Sabbath in Sept. The accounts from the Q. M. were truly refreshing. The preaching was powerful and interesting. I have lately visited the people in Lewiston, Me. where a glorious work of God has lately commenced. Elder S. Roberts baptised fifteen of the happy converts, on the first Sabbath in Nov. The meetings were crowded and powerful. After I had preached a short sermon one evening, 33 came forward and spake of the dealings of God to them, and at the close of the meeting, about twenty requested to be prayed for. The work is spread into Greene, and is still going on.

Under the labours of Elders White & Reed, the Lord has revived his work in Slatersville, (Smithfield, R. I.) and Blackstone, in Mendon, Ms. For a future No. we hope to receive a more detailed account of this work. A letter from Elder James Peters, dated Georgetown, Pa. Sept. 18, says that a reformation continues in Delaware, Pa. that he baptised several there, and that the Wayne quarterly meeting, recently holden there, was attended with a blessing, at which time the church in Lebanon, Ohio, under the pastoral care of Elder John Cheney, was received into fellowship. In Hemo, N. Y. a church consisting of 20 members has recently been formed. It is situated 100 miles from any other church of our order. Travelling preachers are requested to visit them. In Cabot, Vt. a pleasing revival of religion commenced on the 13th of Nov. last, in which several remarkable conversions are noticed. A church in Cookstown, Pa. has enjoyed a revival during the past year. For convenience the church has been divided into three churches, viz. 1st Cookstown, 2nd Forks, 3d Washington. Col. Samuel Huntington, in a letter dated Feb. 19th, gives information of a

revival in Clarendon and Byron, N. Y. Elder Crocker has baptised 16 in Clarendon, and a large number more have related their experience, who will probably be baptised soon. Eleven were expecting to be baptised in Byron, the day he wrote. We conclude our selections from the Informer, by a letter from Elder Jacob W. Darling, dated Spafford, N. Y. Nov. 19th, 1825. Oct. 1823, a church was formed in Spafford, N. Y. consisting of eight members, to which, occasionally, numbers have been added, so that in the spring of 1825, their No. was 18. In June, a quarterly meeting was holden in the place, at which time many were pricked in their heart and made enquiry, what must we do? The work continued to spread until it found its way among almost all orders and ranks of people, from the refined politician to the unlettered cottager. Nothing wild or enthusiastic has appeared in the work. All has been solemnity and attention. About 50 have been baptised, some have joined by letter, so that the church now consists of 76 loving members, all walking in gospel order. All glory to God. Many are still enquiring the way to Zion, with their faces thitherward. Some more I expect will go forward in the ordinance of baptism the first opportunity.

FOR THE FREE-WILL BAPTIST MAGAZINE.
ADDRESS TO BACKSLIDERS.

It is a melancholy fact, that many who once professed religion, and appeared to live in the practice of its duties, and the enjoyment of its promises, afterwards have departed therefrom and brought condemnation upon their own souls. The degrees of this sin are various, but all backsliding from God originates in a departure of heart from him. Some, though they have, in a great degree, lost their love to God and zeal in the cause of Christ, yet are moral in their lives, and are careful to avoid the censures of the church. These may be said to backslide in heart only. Others, by intemperate, profane and

wicked lives, bring an open reproach upon the cause of Christ, and give the enemies of our holy religion occasion to blaspheme. But whatever be the degrees of guilt to which backsliders may have arrived, it is evident their condition is *most wretched*, and that it is the duty of the ministers of the gospel, to use every means in their power to awaken them to a sense of their danger, and persuade them to return to him from whom they have revolted. This is the design of the present address, and O may the Holy Spirit impress it on the hearts of those into whose hands it may fall. Backsliders are frequently insensible of the enormity of their sin and the danger to which they are exposed. On this subject the scriptures use the most alarming expressions.—“Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.” O backsliders! it is from God, the blessed God, thou hast departed, against him thou hast sinned. Call to mind the many and affecting tokens of his mercy, which he has manifested towards thee. Think of his wondrous love in the gift, sufferings and death of his only begotten and dearly beloved Son. Think of that grace which to thee appeared, when God in infinite compassion called after thee, a sinner, a sinner wretched and helpless, exposed to thine own shame, and hastening onward to eternal destruction. Oh! hast thou forgotten that all-memorable period, when, defiled with sin, and expecting every moment to sink down in remediless woe, thou didst raise the supplicating cry, “God be merciful to me a sinner,” and the Saviour spake peace to thy guilty soul? How great the change! How *divine* the bliss! this was the “day of thine espousals and the

day of the gladness of thy heart.” Then thou couldst sweetly sing,

“Jesus all the day long
Is my joy and my song:
O that *all* his salvation might see.”

Against all these displays of divine goodness, thou, backslider! hast sinned, upon all these mercies and blessings, thou hast trampled. This is not all. The saints of God rejoiced also, yea, there was joy in heaven, because that *one* sinner had repented. Yes, the saints rejoiced when they heard thee, in the presence of God, angels and men, solemnly avouch the Lord to be thy God, and his people to be thy people. Where are now those promises? Thou hast broken them. Where are now those hopes and expectations concerning thee, then excited in the mind of christians? Alas, thou hast destroyed them. Again—The world was not inattentive to the professions then made. Sinners were looking on, and, with scrutinising eye, they have watched every step thou hast taken in thy departure from God. What will they say of thy religion? Perhaps, (O think of this,) they, influenced by thy example, will fall into *everlasting* ruin. Once more—Consider the good which might by thy instrumentality have been accomplished! How many of the dear saints thou mightest have encouraged, and how many sinners turned from the error of their ways! But all is now lost by thy backslidings. God is dishonoured, the saints injured, sinners stumbled, the gospel despised, the Saviour crucified afresh, and thy soul, once “from sin and shame set free,” brought again into condemnation and exposed to the awful denunciations uttered in the word of God against apostates. What an alarming situation! How aggravated the guilt! How great the danger! Can mercy, can even *divine* compassion extend to such a *guilty* sinner? This question is of infinite moment. Let the word of God decide it.—“It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the

world to save the *chief* of sinners." "A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. "Go, and proclaim these words, and say, return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." There is encouragement even to the backslider, all guilty as he is, to return unto the Lord who will have mercy upon him, and to our God who will abundantly pardon him. Be exhorted then to return. Return to your "heavenly Father's house, where is bread enough and to spare." Return to the out-stretched arms of bleeding mercy, and the Saviour will *still* receive you, heal all your backslidings and pardon all your sins.

"Oppress'd with guilt, a painful load,
O come, and spread your woes abroad;
Divine compassion, mighty love,
Will all the painful load remove."

O. F. B.

ORDINATIONS.

In Smithfield, R. I. on Monday the 5th Sept. last, Br. Ahab Reed and Br. Abel Thornton, were ordained to the Gospel ministry; Br. Reed as Pastor of the 2d Baptist church in Smithfield, and Br. Thornton as an Evangelist. The introductory prayer was offered by Elder Allen Brown, and the sermon preached by Elder Zalmon Tobey, both of Providence; Ordaining prayer by Elder J. White, of Smithfield, and Elder R. Allen of Pawtucket; Elder Daniel Greene of Pawtucket, gave the right hand of fellowship to Br. Thornton, and Elder Daniel Williams of Gloucester, to Br. Reed. Both charges were given by Elder White. These exercises were interspersed with suitable singing. Elder Allen made the concluding prayer, and Elder White pronounced the benediction. The day was fine, and the audience numerous, solemn and attentive. It was truly a refreshing season from the presence of the *Lord*.

At the Gorham Q. M. which was convened at Raymond, Me. on the 26th and 27th of Oct. last, Elder Joseph Hutchinson was ordained to the work of the gospel ministry. Introductory prayer by Elder Hutchinson, sermon by Elder Ward Locke, ordaining prayer by Elder Z. Leach, right hand of fellowship by Elder Z. Jordan, charge by Elder C. Phinney, concluding prayer by Elder Andrew Hobson. The whole was attended with great solemnity and much of the power of God was manifested in the congregation.

The R. I. Q. M. consists of ten Churches, eight ordained Elders, one Licentiate, and 690 members. Its next meeting will be holden in Burrillville, R. I. on the 2d Saturday and Sabbath of the present month.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connexions and innocent joy,
When blessed with parental advice and affection,
Surrounded with mercies, with peace from on high!
I still view the chairs of my Sire and my Mother,
The seats of their offspring as ranged on each hand;
And that *richest* of books that excell'd every other,
The family Bible that lay on the stand.
The old fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

The Bible, the volume of God's inspiration,
At morn and evening could yield us delight;
And the prayers of our Sire was a sweet invocation,
For mercy by day, and for safety thro' night.
Our hymns of thanksgiving, with harmony swelling,
All warm from the heart of a family band;
Half rais'd us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand.
The old fashioned Bible, &c.

Ye scenes of tranquility, long have we parted;
My hopes almost gone, and my parents no more;
In sorrow and sadness, I live broken hearted,
And wander unknown on a far distant shore.
Yet, how can I doubt a dear Saviour's protection?
Forgetful of gifts from his bountiful hand?
O, let me with patience receive his correction,
And think of the Bible that lay on the stand!
The old fashioned Bible, &c.

FOR THE FREE-WILL BAPTIST MAGAZINE.

*Lines suggested by a recollection of JOHN COLBY.**

COLBY, thy memory is dear! Thy heart
Touch'd with a sense of things divine, apart
In sacred solitude, delights to dwell
Upon those virtues which adorn'd thee well.
The christian name was thine. Through God's free grace
Worthy wert thou! This ev'ry eye could trace:
The moral sense in thee was strong—a son,
A brother, or a friend, thy carriage won
Upon the soul. Respect was thine—and none
Could say but Colby in the virtues shone.
A minister of God; with holy zeal
And heav'nly love all burning thou didst feel
For dying men. The groves were thy retreat;
Where, often, like some Patriarch, thou didst meet
Thy Heav'nly Father; and, before his throne
With rev'rence bow'd, converse with him alone.
Oh! there the hapless sinner was thy care;
His case upon the wings of fervent pray'r
Was sent above: Nor sent in vain! THE GREAT,
THE EVER BLESSED from his starry height,
Heard thy desire. Down, down the SPIRIT came
His heart to touch, thy soul to light with flame!

*Many of our subscribers will know the name of Colby. As some, however, do not, we will just state that he was an eminent minister of the Free-will Baptist connexion; was instrumental in the salvation of a goodly number of souls: that he spent several of the last years of his life in preaching "the glorious gospel of the blessed God," and died much lamented.

Thy circuit was extensive. Like a Paul
 Oft didst thou journey dying souls to call
 From wrath and ruin to the good old way,
 Where the saints sing, and sinners learn to pray.
 And who that witness'd thee upon the word
 Of *Holy Writ*, when speaking for thy Lord
 But saw the unction—felt the searching truth?
 Old age was captive, charm'd were giddy youth!
 Many who heard thee, gave their hearts to God,
 And in thy crown will shine a bright reward!

But all must die, and thou among the rest;
 Yet angels hail thee happy with the blest!
 But where thy mantle? When Elijah's fell
 It was Elisha's! Him it suited well!
 His ardent soul a richer glow possess'd
 Of that which fir'd his Sire prophetic's breast.
 Oa! Thou the sinner's friend! let thousands rise
 With Colby's spirit winning for the skies
 The stubborn heart. Let thousands, thousands go
 And preach, like him, through all the world below!

OBITUARY.

Died, in Covington, Genesee county, on the 27th of August last, Elder *Daniel Lord*, aged 76 years. This aged servant of God was born in Burwick, (Maine) in the year 1748. He stated that the great earthquake which happened in 1755, made an impression on his mind, which never left him till he became converted to God, which took place about twelve months after. He became a member of the *Free-will Baptist* church in New Durham, N. H. in the first establishment of that community, and was received as a preacher in Rochester, N. H. in 1783. He thus improved his gift in different parts of the country for ten years. He was ordained at New Durham, N. H. in June 1793, by Elders Benjamin Kendal, John Buzzel, Joseph Boody and Pelatiah Tingly. From this time he preached the gospel with great success for more than twenty years in the New England states, where he passed through much persecution with many and severe trials. His faith was firm to the end, and he appeared to leave this world without a doubt of entering a blessed state of immortality.

In this town, on the 26th March last, Dea. Pardon Hawkins, aged 46. The deceased was a worthy member of the 4th Baptist church in this town, and for several years filled the office of Deacon in the same. By his exemplary life, and godly conversation, he was eminently useful in the church and won the affection and respect of all who were acquainted with him. While his circumstances permitted, he was distinguished for his charity to the poor, and his house was long a home for the christian pilgrim, and especially for the preachers of the gospel. Many now living, well recollect with what kindness and hospitality they were treated under his roof. During the last years of his life he was the subject of almost unexampled afflictions. Disqualified himself by sickness for business of any kind—his companion and one of his children also brought near the grave, he had just reason to say in relation to the providence of God, "his ways are in the great deep." He, however, under all his severe and long continued sufferings bowed submissive to the divine will.—That gospel to which he was so cordially attached, administered to him its sweetest consolations, and that Almighty Saviour in whom he believed, placed underneath him the everlasting arms—supported him under all his trials, and graciously enabled him to triumph even in death. "Mark the perfect man, and behold the upright; for the end of that man is peace." He has left a wife and three children to mourn his irreparable loss.