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Mark Herrick
RELIGIOUS MAGAZINE:

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST.

COMMONLY CALLED

FREE-WILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavoring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

EPH. iv. 3 and 13.

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RELIGIOUS MAGAZINE.

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IN as much as it is the principle intention of this work, to give a particular account of the united Churches of Christ, commonly called Freewill Baptist. It will be proper to remark, that, in the former volume, I have given a brief history of their first rise and spread, up to Sept. 1812. Since that time, there has been no printed accounts. The preaching of the gospel in the various parts of the connexion; has been attended with usual success. There has been great revivals in a number of places, and a large number have been baptized.— Their meetings have been regularly attended, and regular records have been kept. Some divisions have taken place in some Churches, on account of adhering to the Newfangled doctrines of men. And many trials have been experienced, both by Ministers and people, where those divisions have prevailed: But the storm subsides—those

winds of doctrine begin to lull—the clouds break—the sun of righteousness begins to shine; and the brethren begin to make their observations, and find whereabouts they be. And generally appear to be striving to get again upon the heavenly course.

And it is ardently hoped, they will learn obedience, by the things they have suffered by those innovations. It is certainly the indispensable duty of all christians, to exercise fervent charity, because, that is the bond of perfectness; and that divine principle, which binds and unites the children of God together: But it is equally their duty, to mark them which cause divisions and offences, contrary to the doctrine of Christ and the Apostles, and avoid them. A true minister of Jesus Christ, always strives to exalt Christ in the affections of the people. To win souls to Christ; and when won, to endeavour to have them live in union: But the ministers of Antichrist, are always striving to exalt themselves; and work themselves into the affections of the people; and to sow discord and make divisions in Churches. But, as I think it probable that this publication will fall into the hands of many, who have not been favoured with the privilege of reading the former volume.—They will no doubt, be gratified to hear

something about the platform that those united churches are built upon. Their articles of faith, mode of discipline, and the order and connexion of their meetings.

1st. As to their platform, they profess to be built upon the foundation of the Apostles and prophets, Jesus Christ himself, being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

2d. They have unanimously agreed to take the holy scriptures to be their only rule of faith and practice, and book of discipline. They therefore, confess no creed, nor acknowledge any articles of faith, or book of discipline, but the Bible. Believing all things written in the law, and in the prophets; and in all the books of the New-Testament of our Lord and Saviour Jesus Christ. Believing they were all given by inspiration of God; and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. They see no need of the addition or adoption of any other rules: For if a man has rules enough to make him *perfect*, and instructions enough to thoroughly furnish him unto *all good works*, what need has he of any more? These being sufficient, and

the only profitable ones. All additional ones must of course be unprofitable and vain. When these people first entered into this agreement, they were laughed at for having no article of faith but the Bible, and for having no book of discipline but the Bible ; as though that circumstance argued either a want of knowledge, or a want of orthodoxy among the people. But, the time of that ignorance seems to be very much done away. Light is increasing, and the glorious day is advancing, when the watchmen will see eye to eye, the brethren in a number of religious denominations, begin to put a true estimate on the Bible, and recommend it to families, to schools, and to churches. And much within a few years past has been done, to facilitate its promulgation. Many worthy deeds have been done, both by incorporate societies, and the private friends of religion, to put this invaluable blessing into the hands of the poor, gratis ; and for its translation and publication among the poor Heathen and Idolatrous nations. And I cannot but entertain an ardent hope, that some measures may be adopted among us, as a people, to assist, not only in recommending the Bible as the only rule of faith and practice for every believer ; and rule of discipline for every church among us. But to devise some

uniform method in all our churches, whereby we may cast our two mites into the offerings of God, and thereby assist in spreading the knowledge of the holy scriptures among the heathen ; and in putting that rich blessing into the hands of our poor fellow creatures, who have never yet enjoyed it. And then if our opposers will heap upon us the name of Free-Willers, a name which we have hitherto considered ourselves too unworthy of. Yet, we shall not blush when we have merited the noble title by *Free-Will*ing a part of our substance for the public cause of our dear redeemer.—Nothing will be so likely in my opinion, to destroy idolatry and superstition, as a thorough and familiar acquaintance with the Bible. If the Bible is believed, idolatry and superstition must fall, like Dagon before the Ark. Scepticks disbelieve the Bible, for want of a thorough acquaintance with it. I have been told that a certain learned Deist once damned the Bible, and in a passion, threw it away as an heap of priest craft ; and swore, that he would read it no more. But, after his passion got cooled down, considering what he had done, and that he had never given it a thorough reading. He swore that he would read it *through*. And accordingly, began and read it in order. But before he got

through, he was convinced that it was a divine revelation; and with a broken heart he *threw away* all his *Deism*, and was converted, and became a follower and an ambassador of Jesus—The Bible is one correct and consistent chain of truth, from the beginning to the end, that will not admit of dispute, if fully known and rightly understood. What I call the doctrines of men, are such as are composed of vain philosophy, and a few passages of scripture not fully understood, misapplied, and zealously propagated by ambitious men, who wish to be considered greatest and to have folks think that they have found out something never known before. Those doctrines may be always known by the allowance they give for sin, and their direct tendency to divide and separate brethren, and to set the professors of religion to disputing with each other, and so stopping the work of reformation. These things have done much harm, and prevented much good already in christendom; and should those religious disputes be carried on among the heathen, to the same height that they have been in America in times that are past: Their conversion to christianity must be rendered very difficult. But if missionaries sent among them, do but unite their voices, and agree to exalt no

name but the name of Jesus, and no doctrine but the doctrine which is according to godliness; which drops as the rain, and destills as the dew, and present to every church which they embody, the holy scriptures as their only rule of faith and practice, and walk themselves before them, by the same rule; which I hope they will do: It looks as if by the blessing of God, which no doubt will attend their ministry, and the influences of his holy spirit, which will accompany their preaching, they may be the happy instruments of turning whole nations from Paganism and Mahometanism to christianity, and of bringing thousands of thousands of souls, out of nature's darkness into God's marvellous light. And their mission, though arduous, will be ultimately rendered glorious. The truth is, if we would believe right in matters of religion, we must believe as the scriptures say, Jesus Christ has said, "He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living water."

1. The holy scriptures state every fact, which God requires us to believe concerning him. They tell us his NAME, his nature, his attributes, his glorious perfections, and his wonderful works in creation and providence.

2. They tell us concerning the creation

of man, of his formation, of his happy estate when he completed the work of atonement; in his primitive rectitude, of the occasion finished transgression and made an end of of his fall, his sad and deplorable conditions, and made reconciliation for iniquity, after his fall. and brought in everlasting righteousness,

3. They tell us what we are to believe by giving his life a ransom for all, to be testified in due time. The remarkable events which took place concerning Jesus Christ, in respect to his mediation; the infinite atonement made by him, by which he was made a surety of a better testament, and by which a door of mercy was opened to mankind, and salvation proclaimed through the seed of the woman. His spiritual appearance to them before and after the law given to Moses—the promises made to the Patriarchs—the predictions of Moses and the Prophets concerning him—his miraculous conception in the fulness of time—his nativity—his parentage—his removal from one place to another—the place where he was brought up, with every concurrent circumstance, exactly agreeing with, and fulfilling all the promises of God, and predictions of the Prophets—his sinless life—his holy doctrine—his miraculous deeds—his being betrayed into the hands of sinners—the cruel treatment he met with among the Jews, through the envy of the chief Priests, Scribes and Pharisees—the vile reproaches he bore—the agonies and sufferings he endured—the painful and ignominious death he died,

and brought in everlasting righteousness, by giving his life a ransom for all, to be testified in due time.

The remarkable events which took place at the time of his crucifixion, darkness prevailing over all the land from the sixth unto the ninth hour—the earth quaking, and the rocks rending, and the graves opening. His glorious resurrection from the dead, on the morning of the third day, of which he gave many infallible proofs unto his disciples, by shewing himself alive unto them after his passion. Being seen of them forty days, and speaking of the things pertaining to the kingdom of God. His visible ascension in the presence of many witnesses. “While they beheld, he was taken up, and a cloud received him out of their sight.”—His exaltation at God’s right hand, which he proved by shedding forth the Baptism of the Holy Ghost and fire, in a visible manner upon his disciples, on the day of Pentecost; enabling those illiterate preachers to speak in the languages of all nations. To whom he had previously commissioned them to go, and confirming their missions, by enabling them to work miracles as he

had done. All these things proved him to be the real son of God and Saviour of mankind.

4. They describe to us the condition that mankind are now in, under the gospel, viz. That they are all concluded under sin, that they have all sinned and come short of the glory of God, that the whole world lieth in wickedness, that the heart is deceitful above all things, and desperately wicked. And notwithstanding Jesus Christ has died for them, and has magnified the law and made it honorable, and paid the price of their redemption, and has thereby rendered their sins pardonable, and their souls salvable. Yet repentance toward God, and faith in our Lord Jesus Christ, are so indispensably necessary, that they cannot be saved without them. They must either repent or perish; they must either believe or be damned, be born again or never see the kingdom of God. And at the same time, they represent an infinite provision made in the gospel, for all poor perishing sinners. That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. That Jesus is exalted to be a Prince and a Saviour, to give repentance unto Israel and remission of sins. That it hath pleased the father, that in him all fulness

should dwell. That he has all power in heaven and in earth committed unto him. That he is Lord of Lords and King of Kings.

That all men have become accountable to him, and must all stand before his judgment seat. Yet, he condescends to seek and save lost sinners, declares his unwillingness that any should perish, and now commandeth all men every where to repent, and tells them that he came not to call the righteous, but sinners to repentance. Declares himself to be the light of the world, the true light that lighteth every man that cometh into the world, and commandeth his ministers to go into all the world and preach the gospel to every creature; and closeth his commandment with these few, but plain and decisive words:

"He that believeth and is baptized *shall be saved*. But he that believeth not *shall be damned*."

5. The holy scriptures points out every duty which God requires of men; in every situation, in every station, and in every condition and circumstance of life. It points out the sinners duty, and tells him what he must do to be saved. That he must repent and believe the gospel, and submit himself to God, and come to Christ. Seek him while he is to be found, call upon him while

he is near—the wicked must forsake his ways, and the unrighteous man his thoughts, and return to the Lord, who will have mercy, and to our God, who will abundantly pardon. It points out the believers duty, and tells him to deny himself, and take up his cross daily and follow Christ in his ordinances and imitable examples—to deny all ungodliness and every worldly lust, and live soberly, righteously, and Godly, in this present world—to watch and pray, that they enter not into temptation. To do good to all men as they have opportunity, and especially to the household of faith; and if they are rich, not to be high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life. If they are poor they must not envy the rich, but be content with such things as they have; committing themselves to the Lord in well doing, as unto a faithful creator, who has said, “I will never leave thee nor forsake thee. He hears the needy when they cry, the poor and him that hath no helper. And hath chosen the poor of this world,

rich in faith and heirs of the kingdom.—And finally, in a word, it points out the duty of rulers and ruled, ministers and people, husbands and wives, parents and children, masters and servants, that if any one desires to know how they ought to live and conduct, and behave themselves toward God, their relatives or their neighbour, they may turn to their Bible, and find a plain rule, that will determine their duty without the aid of any expositor, save the spirit by which it was written. And, for rules of church discipline, we find no rules that appear to us to be equal to those given by Christ and the Apostles in the New-Testament. They are all plain and well calculated to keep order in the house of God. They have been proved by this people, over forty years, as they stand in the Bible; and we find them to be sufficient for us, without any addition or diminution, and we believe they will stand the test of ages; or, till the mystery of God shall be finished, and Jesus comes to judge both the quick and the dead. They tell us what to do with a trespassing brother, and how to conduct toward an offended brother, and what to do with those who are overtaken in a fault, and with those who disobey the rules given by Christ and the Apostles, and publicly transgress, and what

is to be done with a man that is an Heretic. And I here recommend it to all, to search them thoroughly, read them prayerfully, and compare them unprejudicedly, and obey them implicitly. The scriptures are made known for our obedience, and not for us to differ about. They teach us to love God and one another, and I give it as my opinion, that if we read them more, we shall dispute less.

Order and connexion of their Meeting.

MONTHLY CONFERENCE.

Every regular Church holds a conference meeting as much as once every month in which, all the members have liberty to tell the state of their minds freely. All speaking one by one, that all may hear, and all learn, and all be comforted. And of improving their gifts of prayer and exhortations as they may feel moved. These meetings are open, and if any brother or sister of any denomination attend, they enjoy the same privileges. And all those who have experienced religion, though not baptized, have the same right of telling their experience, and of praying or exhorting as the rest. Persons under conviction for sin, and seeking for an interest in Christ, have also the

privilege of attending those meetings; and are generally conversed with, and prayed for, by those who feel their case. And it has often been the case, that the laboring and heavy laden, have found rest in those meetings of conference.

In a word, any person behaving themselves civilly, have a privilege of setting in those meetings; and seeing and hearing for themselves. And it has been sometimes noticed, that glorious revivals and great reformations have begun in conference meetings. Where there is large churches in country towns, and the members live scattering, they usually hold a conference in each section of the town every month, so that all the members may be accommodated. And in some churches, where the members live compact, they meet oftener. On the whole, they have experienced so many rich blessings in conference meetings, they prize them very highly.

Church meeting of Business.

Each church has the exclusive right of doing their own business among themselves, and with the assistance of an ordained Elder, of admitting members, or withdrawing from, or of admonishing, and even reject-

ing them, if need require, agreeable to the rules given by Christ and the Apostles.—Every church has also a book for record, and a chosen Clerk, to enter the names of all the members; and record all business done in church meetings, which are usually holden once a month. Those meetings are generally composed of the male members, excepting in cases where females are immediately concerned. But in any case none but the members of the church attend. When met after prayer and supplication, &c. they enter on business, and if need require, they choose some brother to preside in the meeting. To bring on business in a regular manner, and to see that regular order is observed in the meeting, so that all persons concerned may have a fair hearing. And if any business is presented, it is attended to in a regular manner, and the church decides at that, or some other time, either by themselves, or by committing it to a number of able brethren, as circumstances may require, and they in their wisdom, shall think proper. If no other business is presented, a particular enquiry is made into the state of the members of the church, in the different sections, whether they are engaged in religion or not. And if it be found that there is any members,

who are delinquent in attending meetings, or otherwise disorderly—Then they choose brethren to visit them and labor with them, as they shall find duty; and make a report of their labors to the next church meeting. These meetings being constantly kept up, and business attended to seasonably and wisely, disorders are kept out, and the church is kept in union, and looks forth as the morning, “Fair as the Moon, clear as the Sun, and terrible as an army with banners.” But for ministers to go round preaching and baptizing members, and leaving them without being under the watch and care of any body. Or for them to imbody churches and leave them without regular discipline, looks to me just like a man going into the forest with a great resolution to make a farm, and after he has cut down a great piece and burnt it over, and got one good crop, goes off and leaves it, and lets it grow all up to bushes again. Or, like a man selecting a spot for a garden; fencing it, and dressing it, and sowing it with the choicest seeds, and then neglecting to weed it. In the former case, he renders the land worse to clear than it was before he took it; and in the latter, he puts himself to a great cost, and then loses all his labor, and dressing and seed; and near about ruins

the ground, and brings a just reproach upon himself.

QUARTERLY MEETINGS.

There are eleven quarterly meetings in the connexion; that is to say, four in the State of Maine, namely. Gorham, Edgecomb, Farmington and Montville quarterly meetings. Three in New-Hampshire, namely. New-Durham, Sandwich and Andover quarterly meetings. Three in Vermont, namely. Strafford, Wheelock and Huntington quarterly meetings. And one in New-York, called Bethany quarterly meeting. These meetings may be said to be associations of the churches within their limits. They are composed of messengers chosen and sent by the churches, to represent them in those meetings. They have a book for records, and a Clerk to minute and record all their proceedings. They meet four times a year in each of those regions, and hold their meeting two days.—When met, after prayer and supplication and praise, &c. they usually choose some brother to preside in the meeting, who first calls for, and reads the minutes of the last quarterly meeting. This being done, he calls for accounts from all the churches.—

These accounts are either written or verbal. If written, they are handed to the presiding brother, who reads them publicly—if not, the messengers from the churches, give a verbal account of the standing. Those accounts generally contain a particular statement of the order of the churches, their additions, or diminutions. (And it is hoped, that in future, they will contain their number.) If any revivals or reformatations have occurred in the recess of the meetings, they are mentioned, and the circumstances related; which often proves very affecting, and sometimes alarming to the wicked, who are present as spectators, so that the good work of the Lord, seems to spread through this medium.

If any church wishes for advice, they receive it: or, if any want help, they request it, and elders are appointed to visit and help them. If there are any new candidates for the ministry, they are either examined in the meeting, and advice given them, or a time appointed, and a number of ministers chosen to examine them, on some other day; or else they are referred to some elder's conference already appointed, as appears most expedient.

When this business closes, a meeting of worship begins, and most generally, a ser-

mon is preached by some one of the ministers who feels the word, which is often followed by weighty exhortations and fervent prayers, and songs of praise. And thus the meeting usually closes the first day. The second day, they meet early for worship; several sermons are commonly delivered with life and power, inculcating and shewing the necessity of repentance and regeneration; and the importance of practical piety among those who profess these things.

These sermons being followed again with powerful and spirited exhortations, and fervent and effectual prayers, hardly ever fail of taking some deep and solemn effect on the minds of the people. Very large congregations usually attend those meetings and we have reason to believe, that they have been much for the spreading of reformation among the people; and for the furtherance of the kingdom of the blessed immanuel among us. At those meetings, the saints are generally quickened and edified and ministers are encouraged and strengthened, and return to their flocks like clouds filled with water for the thirsty hills and plains; and preach the gospel to them with energy, and tell them all the good news they have heard at quarterly meeting. This re-

vives the old brethren and sisters, and those who had tarried at home divide the spoil. Very great reformatations have begun at quarterly meetings, and the towns where they have been held have experienced such blessings, that there are usually requests from a number of towns for the next Q. M.

YEARLY MEETINGS.

There are four yearly meetings in the connexion. That is to say, one in New-Hampshire, called New-Durham yearly meeting; which is holden annually, on the second Saturday in June, either at New-Durham, or some other town within the limits of that quarterly meeting, or of the Sandwich or Andover quarterly meeting, as is thought most expedient. And the appointment is made either at yearly meeting, or left to the discretion of those quarterly meetings to appoint, so that all the churches in the union may have timely notice thereof. Two in the State of Maine. That is to say, one called Edgecomb yearly meeting, holden annually, on the first Saturday in September—one year at Edgecomb or at Woolwich, in the region of Kennebeck—and one year at Farmington, or some other town in that quarterly meeting, in the region of Sandy

river. The other is called Gorham yearly meeting, holden annually, on the first Saturday in November, alternately at Gorham and Parsonsfield; and one in Vermont, called Strafford yearly meeting, formerly holden annually, on the first Saturday in February: But since altered to the first day in October. It is either holden at Strafford, or at some other town in the bounds of that quarterly meeting. The appointment is made annually, and notice there given at all the other yearly meetings, that all may have the privilege of attending if they please. These meetings are composed of messengers, chosen and sent from all the quarterly meetings, and of all such others as are disposed to go. The meeting generally holds three days. The first day is a meeting of business; and when assembled, after prayer and praise, they choose a brother to preside in the meeting; and another to minute all the proceedings: The Minutes of the last yearly meeting is then read, and accounts are called for from the quarterly meetings. Then the Minutes of the quarterly meetings, if present, are presented and publicly read; which contains a brief statement of the state of all the churches in the union—But if there is no written accounts from any one, or more

the quarterly meetings, then they endeavour to obtain a verbal account. These accounts are generally more or less refreshing, and contain news of revivals or reformations, in some part or other of the union. There is generally a large number of ministers present at those meetings; and many of those who devote themselves to travelling and preaching. All have the privilege of relating what they have seen of the displays of divine power where they have travelled, and every brother or sister enjoy the same privilege, and sometimes many weighty exhortations are delivered on the first day of the meeting. The second day, which is always the Sabbath, they meet early for worship. Very large congregations generally attend, often as many as two or three thousand, and some of about all denominations. Two or more sermons are usually delivered in the course of the day: Generally setting forth the unsafe state that mankind are naturally in, and pointing out the way of salvation, and shewing the beauties and excellencies of Christ, and inviting sinners to him; and also, the necessity of living religious, and shewing our faith by our works. Many exhortations, both from male and female, are commonly given in the course of the day, and many solemn cautions, both to sinners and saints.

Order is generally observed through the whole, and they speak one at a time, so that every one may have the privilege of hearing or being heard. Those of other denominations who attend, are entertained in a friendly manner, and if they are of that class who are enquiring after truth, they have every privilege they desire to satisfy themselves. Ample provision is made by the brethren, for all such, and they are made welcome among the rest. The brethren highly disapprove the practice of selling liquor any where near such meetings, as has been the case in some places, particularly in New Hampshire, at the June meeting, and has been much to the grief of the ministers of Christ, and other brethren and sisters who have attended the meeting. Therefore, such as are disposed to carry round liquor to sell, are earnestly desired and requested to desist from the practice of bringing them any where near our meetings. The Minutes of those meetings being kept by a chosen Clerk, are transmitted to the yearly meeting register, and recorded on the general record, so that the general state of all the churches may be known four times a year, by applying to that record. The third day the meeting usually closes with an Elders conference, the minutes of which are

recorded in a record for that purpose. The chief business of which, is to ask and give advice on the subject of church order, and to hear the experience and call of those who are candidates for the ministry, and to advise them in respect to their improvements; and to deal with any who have been any ways disorderly. This meeting consists of church officers only, excepting those who are candidates for the ministry. They are generally very profitable meetings, and close with increasing union of the members.

An account of Churches and Ministers.

PARSONSFIELD, S. M.

Is thought at present, to be the most central church in the union, and the yearly meeting record is kept in this town. The church was embodied not long after the first rise of the people. It has experienced many changes from rejoicing to mourning, and from mourning to rejoicing. They have probably experienced as many revivals as any church in the connexion; a number of which have been very general. Many have been added to its number from one revival to another: But many of that number being young, have since removed for settlement to other parts of the country. Others

have been removed by death, who have left us a comfortable evidence that they are gone to a better world, and have entered into the joys of their Lord. Some have indeed relapsed into sin, which has occasioned much sorrow of heart among the faithful: But after proper labor, they have been disowned and suspended from the fellowship of the church. In 1813, a sweeping sickness began to prevail in the town, and prevailed under different types and forms till 1814. In which time, we lost a number of very useful and respectable members, both male and female. This was truly a time of mourning in Zion. The witnesses seemed to prophesy in sackcloth, and to weep as it were between the porch and the altar, till the fall of 1817; when the spirit of the Lord appeared to be poured out upon the people of all ranks, and a very solemn reformation begun, which continued nearly two years and spread into almost every section of the town, till about 200 professed experimental religion. The greater part of whom, had never professed to experience religion before. The work appeared remarkably solemn, and the most beautiful order was observed in all their meetings. They spoke one by one. They all kneeled in prayer, and what one offered up in prayer, they all

appeared to make joint request to God for. And when they joined in songs of praise, they appeared to sing with the spirit and with understanding also. Those who appeared to be the most haughty before conversion, now seemed to be the humblest. Some rising of sixty have been baptized, and mostly standing fast in the liberty wherewith they were made free. The rest, with a few exceptions, remain sober minded, and attentive to religious meetings, and will doubtless, as fast as duty is made known, profess their faith by baptism, and cast their lot among Gods people. In the month of February last, I was called to attend the funeral of an infant of about six months old. I was led to speak on the occasion from Deut. xxxii. 29. "O that they were wise, that they understood this, that they would consider their latter end!" When the words were read, an awful solemnity seemed to rest on the people; and much tenderness prevailed through the assembly, through the whole exercise; and before the close of the solemnity, a young woman sister to the lifeless infant fell on her knees, and prayed vocally for mercy, till she appeared to experience the forgiveness of sin. And after returning from the grave, before we left the house of mourning, the father and

mother, and one of the brothers, appeared to experience the same blessing. And the hour of mourning seemed to be turned into a house of rejoicing; their sorrows were turned into joys and their sighs into songs. From this, the work began to revive again, and a number have since been hopefully converted, and several have been baptized. The old brethren in that section of the town are much engaged for the promotion of the cause, and we are still hoping for a greater spread. We cannot boast of having so much opposition and persecution as some. These glorious revivals have had a great effect on the morals of the people in general. We have opposition enough, however, to keep the work alive, and to discern the difference between saints and sinners. But have great reason to be thankful that our lines have fallen to us in places. There are several other religious societies in the town: But we don't quarrel about our religion. We are in hope of going to one heaven together before long, where all the realm is love, and we think it best to cultivate habits of affability and kindness towards each other here. The present number of baptized members belonging to this church, in this town, is 162. In Effingham, Porter and Cornish, adjoining, I think there is somewhere near

100, which will make in the whole, about 260. Their present ordained ministers, officiating, JOHN BUZZELL and CHRISTOPHER BULLOCK. N. B. The former has been resident in the town 22 years last April. The latter has lived in town but a few years.

NEWFIELD, S. M.

A very glorious reformation took place in Newfield, in the winter of 1814, and progressed until about 150 in the different parts of the town, professed to experience religion. This was truly a refreshing time; sinners were mourning, saints rejoicing, Zion travelling and bringing forth her children. About the close of this glorious work, a young Schoolmaster, who was instructing the youth in that place, by the name of *Samuel Burbank*, became a subject of the work, and experienced a change from nature to grace. This event took place on the 11th of July, the same year. And on the 11th of Sept. following, he made a public declaration of his faith, in the crucified and risen Saviour, by baptism: He was baptized by elder John Buzzell; and from that time, (like the Eunuch) went on his way rejoicing. And immediately by degrees, began to enter the gospel field, and proclaim liberty to captives, and the open-

ing of the prison to them that are bound. He was publicly ordained and set apart to the work of the ministry, 11th of Sept. 1816, where he still continues laboring among them, with good success, and we see the fulfillment of the divine promise. "As a young man marrieth a Virgin, so shall the sons marry thee." He states in a letter to me, that previous to his baptism, there had been 21 baptised, and seven more after his baptism, before his ordination. He also states, that he has baptized 20 since, which have been added to that church, which make in the whole 48, which have been added since the revival. He also states, that several have been disowned for immoral conduct—That many others, who were in good standing, have removed to other places, and many more removed by death. Among whom, he makes particular mention of Nathaniel Jordan, a licenced preacher, who was celebrated for his remarkable piety and zeal for the cause of God. He was fervent in prayer, and very powerful in exhortation. After a long and distressing sickness, in which he shew the deepest degrees of christian patience, on the 18th of June, 1817, with apparent complete composure of mind, he resigned his mortal breath, and yielded his spirit to him who gave it. His

usefulness will be long remembered in Newfield, and his loss has been much felt. "Precious in the sight of the Lord is the death of his saints." Their present number of baptized members is 70. Ordained minister, SAMUEL BURBANK.

RAYMOND, S. M.

The church in Raymond, from its first embodying, has been repeatedly favoured with refreshing showers of righteousness. They have had revival after revival, and addition after addition; and notwithstanding, they have passed through some serious trials and afflicting scenes; their number has been gradually increasing. The present is a time of refreshing with them. A number have been recently brought out of darkness, into Gods marvellous light; and several are now candidates for baptism, and a day appointed for the administration of the ordinance. They have generally paid attention to good order among them, and regularly keep up their meetings; a large number usually attend with them upon the public worship of God. They have a number of excellent gifts among them. Elder Zachariah Jordan, a single man, who devotes his time in travelling, and his talents in preaching the gospel of Christ, I think is a mem-

ber of this church. Their number is 10
Ordained minister, ZACHARIAH LEACH.

LEBANON, S. M.

Much have been the fruits of the labor of the ministers of Christ in this town. They have been highly favored of God. He has given them many souls, as seals of the ministry, and as stars in their crown rejoicing. It is with them as with other churches; they have lost many by death and others have removed into other parts of the country; and it must be expected that they have had some trials and labor among them. But there has been a gradual increase of members; a specimen of which, seems to be contained in a late communication, which I have received from elder David Blasdel; in which he gives a particular statement of the number he has baptized, and of the times of their baptism which seems by the account, to be but a few at a time, and often occurring, from the 11th of May, 1815, to the 25th of July, 1819. He states that he had baptized 105 persons in that region, and the prospect still encouraging. Present number 125. Ordained ministers, JOHN BLASDEL and DAVID BLASDEL.

(To be Continued in No. 2.)

CRUCIFIXION.

SAW ye my Saviour, saw ye my Saviour,
Saw ye my Saviour God?
Who died on Calvary, to atone for you and me,
And purchased our pardon with blood.

Jesus hung bleeding, Jesus hung bleeding,
Three dreadful hours in pain:
O, the sun refus'd to shine, on his Majesty divine,
When insulted, derided and slain.

Darkness prevailed, darkness prevailed,
Darkness prevail'd o'er the land;
And the solid rocks were rent, through creations vast extent,
When the Jew's crucified the God-Man.

Now it is finish'd, now it is finish'd:
And the great atonement is made,
He was taken by the great, and embalm'd in spices sweet;
And in Joseph's new sepulchre laid.

Hail mighty Saviour! Hail mighty Saviour!
Author and finisher of faith:
Who burst the bands of death, rose triumphant from the earth,
And ascended to mansions of bliss.

There interceding, there interceding,
Pleading that sinners might live;
Shewing his hands and side, saying I was crucified,
O father, I pray thee forgive.

I will forgive them, I will forgive them,
When they repent and believe,
When they return to me, and be reconcil'd to thee,
They a free salvation shall have.

ADVERTISEMENT.

THE RELIGIOUS MAGAZINE, is printed once in the months, to continue two years, at \$1 per volume—50¢ in advance, and 50¢ when the volume is completed.

To be sold by the author, at *Parsonsfield*—by Elder Ebenezer Chase, *Andover, N. H.*—by Elder Samuel Burbanck, *Newfield, S. M.*—by Elder William Buzzell, *Middleton, H.*—by Elder Henry Tatem, *Cranston, R. I.*—by Elder Zachariah Leach, *Raymond, S. M.*—by Elder Samuel B. L. er, *Nottingham, N. H.*—by Elder Simeon Dana, *New-Hampson, do.*—by Elder Aaron Buzzell, *Strafford, Vt.*—by Elder Nathaniel King, *Randolph, do.*—by Capt. Samuel Ambrose, *Sandwich, N. H.*—by Samuel Cushman, *New-Gloucester, M.*—by Elder David Blasdel, *Lebanon, do.*—by Elder J. Foster, *Wilton, do.*—by Elder Jonathan Woodman, *Eaton, H.*—by John Buzzell, *Ossipee, do.*—by Capt. John Moulton, *Porter, S. M.*—by Jeremiah Bullock, *Limington, do.*—Doctor Samuel Hight, *Hollis, do.*—by Elder Joseph White, *Buxton, do.*

NOTE—All communications to the Editor, by Mail, must be post paid.

RELIGIOUS MAGAZINE :

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, *Parsonsfield, State of Maine.*

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. II.

KENNEBUNK.

PRINTED, BY JAMES K. REMICK.

1820.

A

RELIGIOUS MAGAZINE.

NOTE.

No. 2. NOVEMBER 1820. VOL. II.

The Editor respectfully informs his patrons that the occasion of this number's coming so late was his ill health, and hopes they will excuse it.

Revival of Religion in Rhode-Island.

THIS work has excited the attention and admiration of a great many people. It began in July 1819, in the town of Smithfield R. I. under the improvement of Clarrissa H. Danforth, a female preacher. from Vermont, who made her first visit to Rhode-Island about that time. Many (doubtless led by curiosity) turned out to hear the female preach, and notwithstanding it appeared strange, and out of the common line of tradition; many of those who were considered competent judges, were constrained to acknowledge that she admirably preached the Gospel of Christ. I am informed, that almost all the houses erected for public worship in that region, have been opened for her; and multitudes of people, and some of all ranks, have flocked to hear her. And hundreds in different parts of the State have since professed experimental religion, have reformed their lives, and are

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bringing forth fruits meet for repentance and appear to love God and one another and are sweetly united to follow the Lamb. Ministers of different persuasions, have engaged in the work, and have seen their laborers blessed, and their respective flocks have been greatly increased. This revival, also spread into some towns in Massachusetts, and into some towns in Connecticut. And notwithstanding it has been so great, and so general; yet it has been very solemn and gradual. I do not certainly know the exact number of those who have professed to experience a change since the work began. But, from what I can gather from the calculations of others, who have been more immediately acquainted, there has been about three thousand souls who have professed faith in Christ, within about sixteen months in that region.* Several of our Ministers have visited the state, in the course of the work, viz. Elder Jonathan Woodman, Elder Pettengaile, from New-Hampshire, and Elder Daniel Quimby, from Vermont. Elder Joseph White from Standish, S. M. has been labouring among them with good success for a number of months past. And by his last communication, it appears that

* About as many as the Apostle Peter, won by one short exhortation.

he has baptized 91, since last May; and he stated that several others stood as candidates. In September last, I visited them myself, and can truly say, that it was with me, as it was with Barnabas, when he was sent from Jerusalem to Antioch. "Who when he came and had seen the grace of God, he was glad." My visit was short, but very agreeable. I attended, I think, seventeen public meetings, and can say, that I enjoyed a measure of the divine presence in them all. Our first meeting was a Quarterly Meeting, holden at Burrilville, where I met a large number of people, and had the pleasure of hearing a very solemn and weighty sermon, delivered by Elder Ray Potter.— On the second day of the meeting, which was the Sabbath, I enjoyed much freedom in preaching the word, and at the close, administered the Lords Supper to a large number of brethren and sisters, who appeared, and conducted in all respects, as if they discerned the Lords body. An holy solemnity rested on all the communicants, while signs of sorrow for sin, joy for pardoned guilt, and love to the Saviour, seemed to mingle in every countenance. I also attended a general meeting at Smithfield Academy, where I preached again, and at the close, by the request of Elder Ray Potter,

gave him the Right hand of fellowship, and received him as a member of the united Churches, to which I belong, and a fellow labourer in the gospel of Christ. As safely say, it is the Lords doing and it is which Elder White, Elder Potter, and myself (at the request of the Church of Christ in Smithfield) Ordained three deacons. Then repaired to the water, and baptized one person, and after returning to the Academy, gave him, with a number of others who had been previously baptized, the right hand of fellowship, as members of the Church of Christ in that place. I then proceeded to communion, which was solemn and refreshing. This Church then consisted of ~~three~~ members, in good standing.

I also attended a communion with the Church in Providence, and enjoyed much divine consolation with them. I also, enjoyed several interviews with the public preachers, which was very edifying, particularly at Elder Potters and at Elder Henery's. Elder Tatem is Pastor of the Church in Crunston, and in the course of the revival has baptized about 130 persons. Elder Potter, had at that time baptised 44. And since my return, I have received a communication from him, stating, that he has lately embodied a Church at Pawtucket. Finally

from all the information I could obtain by others, and from all my own observations while I was among them; I think I may say, it is the Lords doing and it is marvelous in our Eyes. And my prayer is, that it may spread; and keep spreading, till the kingdoms of this world, shall become the kingdom of our Lord, and of his Christ. The number of the Churches, and the number of members in union with us in that State, will probably appear in my next.

WEARE N. H.

A great revival has been experienced in the course of the present year, in the town of Weare, it began about twelve months ago, very small at first; and gradually increased till the month of February, and at that time it began to be more general, and has progressed till about 60 persons have been hopefully converted. Some of all ranks, have become the subjects of this glorious work. In the month of September, I was informed that 39 had been baptized, among whom was one Captain, with his Lieutenant, and Ensign, and several of his Sergeants. It must be a pleasing sight, to all the friends of Zion, to see her thus lengthening her cords, and strengthening her stakes, and breaking forth upon the right hand and the left. And to see those who are filling the

ranks of worldly honor, willing to forsake all for Christ, enlisting under his banner, falling in, and filling up the ranks among humble followers. ~~of Christ~~ Elder H. Buzzell, informed me, that the work was usually spreading, and the prospect still encouraging.

STRAFFORD Vt.

A refreshing season has been witnessed by the brethren in Strafford, God has graciously pleased to pour out his spirit upon the inhabitants of that town once more, and a number have experienced religion for the first time, and become the humble followers of Christ. This Church was small in the beginning, and has passed through various trials; But they have had joy as well as sorrows, and have been blessed with an increase of members, and are still growing. The particular number converted and baptized in the course of the present year, I cannot give, as I have not received a communication in writing; but understand by verbal report, that the work has been glorious. I also understand that there have been revivals in a number of other places in Vermont, of which I intend to give a more particular account, as soon as I receive it in writing from the Elders living in that region.

Yearly Meeting Accounts.

The minutes of the Yearly Meeting held at Mountvernon S. M. Sept. 2d, 1820, state, that the Churches composing the Edgecomb Quarterly Meeting, are generally in good union. And that some of them have of late, been favoured with revivals and some additions. They also state, that the Churches composing the Montville Q. M. are in good standing, and regularly attending to gospel order. And that all the Churches West of the Kennebeck river, belonging to the Farmington Q. M. are in good union. And that the most of them have of late been favoured with revivals, and that love and harmony is prevailing among them. That the Churches which compose the Gorham Q. M. are in general union, have good seasons, and in some places reformation and additions. Particularly, in Raymon S. M. and in Ossipee N. H. They also state, that at that meeting they received into fellowship three ordained Ministers, and with them four Churches—viz. 1. A Church in Bowdoinham S. M. which was gathered and organized Nov. 7th 1818. By the instrumentality, of Elders, Humphrey Burrington, Joseph Robinson, and Josiah Farwell, their present number of baptized members is 42. Ordained minister, JOSEPH ROBINSON.

2. A Church in Gardiner, S. M. was gathered and organized by the friends, a Sermon was delivered on the named Ministers, July 15th 1820, and occasion by John Buzzell. From Isaiah XCII, sidered under the care of Elder Robin. "Who among you will give ear to this? Their present number is 13. Elder H. Who will hearken and hear for the time to Meder has recently moved into the town? The scene was solemn, and the and will doubtless improve his gift among congregation was much affected and many, them. who had before appeared to be light and

3. A Church in Bowdoin S. M. was organized Feb. 6th 1818, containing 19 members, and

4th A Church, part in Bowdoin, and is Lisbon? Their present number not mentioned. Their Ordained Ministers, HENRY PURRINGTON, and NATHAN PURRINGTON.

Yearly Meeting in Parsonsfield.

The Yearly Meeting in this town, held the 4th and 5th of the present month, was a very solemn and affecting season. On the first day of the meeting, after attending the reports from various parts, at two o'clock P.M. the corpse of Mr. John Blazo, (who lived in the neighbourhood from its first settlement, and had died suddenly with the Jaw, by an injury in one of his thumbs.) was brought into the meeting-house, followed by a long procession of near and distant relatives, and a very large concourse of

At the particular request of the friends, a Sermon was delivered on the occasion by John Buzzell. From Isaiah XCII, "Who among you will give ear to this? Who will hearken and hear for the time to come?" The scene was solemn, and the congregation was much affected and many, who had before appeared to be light and vain, and putting the Evil day afar off; put on a different countenance, and shew signs of repentance, and a resolution of an amendment of life. On the second day of the meeting which was the Sabbath A. M. a Sermon was delivered by Elder Enoch Place, well adapted, instructing and quickening to the hearers. P. M. a Sermon by Elder Jonathan Goodman which was delivered with life and power, and followed by several pithy exhortations. All which appeared to have a good effect; and which we have good reason to hope, will be lasting with many, and pave the beginning of another glorious revival of religion in this town. Several have already given us good evidence of their sincere repentance of sin, and of genuine faith in our Lord Jesus Christ. A general solemnity seems to rest on all around, many of the old saints are fervently engaged in praying the out pouring of the spirit, and an in-thriving of souls, and some which have been

slumbering, seem to be trimming their lanterns to meet the Bridegroom. Elder Z. Jordan and Sister Judith J. Prescott (a female preacher) have both tarried in the town since my first meeting, and have been improving the town by gifts in different sections of the town. Their testimonies appear to be well received, and to have good effect on the minds of the people, and we trust that their labors will not be in vain in the Lord. At the year meeting we received a good report from the Churches composing the New-Durham M. viz.—That they were in general fast, and in a comfortable state, and that a very glorious revival had recently taken place in Candia N. H. That about 50 members had been lately added to that Church, and that the work was gloriously spreading in the town of Deerfield adjoining. I also stated that Elder Dodge, from the State of N. Y. attended their Q. M. and brought a good report from our brethren in the West. That the work of the Lord has been glorious in that section of the country. And the four young Churches, which compose the Bethany Q. M. were in good standing and contained 350 members.

An Account of Churches returned since my first

BARRINGTON, N. H.

This town which is large, has been highly favoured of God, the first Church in this town, was small, at the time of my first acquaintance with it; and was one of the four churches, which composed the New-Hampshire Q. M. at the time of that establishment. But God has since graciously poured out his spirit on the inhabitants, and blessed the labours of his servants. And granted them revival after revival, until the reformation has spread into about every section of the town. There are now four churches in Barrington; all in good standing. The 1st contains 90 members. The 2d contains 102 members. The 3d contains 90 members and the 4th 35 members. The whole number amounting to 317.

Their ordained Ministers, MICAJAH OTIS, JOSEPH PLACE, and NATHANIEL BERRY.

OSSIPEE, N. H.

There are two Churches in Ossipee, they are both in good standing, and in a Prosperous State. They have had a precious Season, and revival among them in some parts of the town, the present year. A goodly number have given evidence of a change of heart, but I do not know the number that

have been added. The first Church, contains at present 42 members. And the second Church contains 24. Ordained Minister, MAYHEW CLARK.

WAKEFIELD, N. H.

The Church in Wakefield, have had a lot of mixture, and have alternately experienced joys and sorrows. Some times they enjoyed very happy Seasons, and at other times they have had to pass through trials and labours: But I am informed of late that their labours have pretty much subsided, that the state is more tranquil, and the prospect encouraging. Their present number

WATERBOROUGH, S. M.

The Church in Waterborough has been favoured with several revivals, and have experienced many glorious revivings from the presence of the Lord. They have had many added: But of late have suffered much by reason of the innovations introduced by Jacob Cochrane, (a man whose character is generally known) and propagated by those he called his Ministers. Such as a new rite of Baptism, a revival of the ancient paschal supper, or passover, connected with kissing, as an ordinance, singing and dancing in public Worship, with a number

other bodily exercises which decency forbids my naming here. These new things, under the name of the purest kind of religion, connected with pretended miracles, such as healing the sick and baptizing with the holy ghost and with fire. &c. &c. excited the attention of a great many people, of different denominations, hundreds flocked to see and hear, and were on tiptoe to find out the mystery. And to the unspeakable mortifications of many, they found it to be the mystery of iniquity. And no doubt a number of sober, well disposed, and well meaning people, and even some that were public teachers, were carried away by the dissimulations of Cochrane and his pretended Ministers. But such, as soon as they discovered that his new plan led into licentiousness retreated, and a number of this character have returned to their former brethren, confessed their wanderings, and it is hoped, that they will be more vigilant for the future. A number of the members of the Church in Waterborough, were carried away among others; and have been very zealous of Cochranism, which has been a great grief to the Church in general, and has caused a time of mourning among them. Some have returned; and others who have not publicly confessed their errors, have ab-

stained from those extravagancies, and appear to be sober minded and attentive to religious meetings as usual. On the whole, Christianity, in that region is at a very low ebb, and those things which have been practised among them, have perished in the forgetting of them. And the probability is, that the brethren in Waterborough, will yet see good days, and we hope another glorious revival. Their present number of baptized members is 90. Ordained Ministers, ABRAHAM TINGLY, and HENRY HOBBS.

HOLLIS, S. M.

The Church in Hollis, is small at present but in good standing, they have no ordained Minister, but constantly keep up worship of God, and Church discipline among themselves, and live in beautiful harmony. They have some excellent gifts for exhortation and prayer. A number of zealous people attend their meetings; and I thought when I visited them last, that there was a prospect of an addition. Their present number 15.

N. B. Elder Humphrey Goodwin, resides in Hollis, but at a considerable distance from this Church, and visits them occasionally.

MONTVILLE, S. M.

There are two Churches in Montville and both said to be in good standing. The first contains 79 members, and the second contains 34 members. Ordained Minister, MOSES M'FARLAND.

Elder Allen Files, a single man, has also been labouring in this region with good success, for about two years past.

CAMBDEN, S. M.

The Church in Cambden, is also said to be in good standing at present, and contains 30 members. A young man by the name of Samuel Robins a member of the same Church, has lately began to preach the word, but at present is very much out of health.

SUMNER, S. M.

The Church in Sumner is young, and at present small. The returns, state, that they have 15 baptized members, and that there were four or five, who stood as candidates for baptism. They also state, that William Woodsome, a member of the same Church, has been preaching the word in that region for some time past, and that he has been duly examined of late, at a Church meeting, in the presence of Elders Zachariah Leach, Samuel Burbank, and Zachariah

Jordan, and received their approbation and we trust that he will be useful among the people in that quarter.

DANVILLE and MINOT, S. M.

This Church also began small, but has been gradually increasing. They have had many solemn and refreshing seasons, and understand that they are still in a prosperous state; and pressing toward the mark. They have no Ordained Minister settled among them. But Nathaniel Sturges, who is a member of the same Church, has frequently improved his gift among them as a preacher, and I believe has been well received. Their present number of members is 32.

STANDISH, S. M.

The Church in Standish, has experienced a number of precious revivals, and many souls have in that town, been convinced of sin, and hopefully converted to God. It is a melancholly fact, that in Standish, as well as in other places, a number who have professedly set out to follow the Saviour, have turned again to the weak and beggarly elements of the world. And it is equally true, that many others have been well engaged in the cause of the redeemer; and

steadily pursuing the footsteps of the Saviour, some have indeed endured unto the end, and have died in the triumphs of faith, while others are still persevering in the duties of religion, and urging their passage through all opposition toward the heavenly land. Many, also, who have professed religion in Standish, have removed to other parts of the country, and now help to fill other Churches in the union. I have thought that they have suffered some for want of a steady careful watchman among them, yet God has blessed them, and increased them from time to time. Their present number of baptized members in Standish is 33.

N. B. Elder Joseph White, who is now successfully labouring in Rhode-Island. And Elder Allen Files, who is labouring in the region of Montville, as before stated, are both regular members of the Church in Standish.

LEWISTON, S. M.

It appears by the account given me in writing by the Clerk of the Church, that the work of the Lord began in the north part of Lewiston and its vicinity, in the summer and autumn of 1817; and progressed until a goodly number were turned from Darkness to light; and from the

bondage of sin into the glorious liberty of the gospel, by the washing of regeneration and that on the 3d of Sept. 1817, Elder Josiah Farewell, *Embodied* a Church in that place, consisting of twenty members young and old. Since which time, Elder Benjamin Thorn, a member of the same Church, has been received and considered by them, their Pastor and teacher. The work has still spread, and the number of believers increased. Twenty three have since been added, and they have lived in beautiful harmony, they have never had occasion to withdraw the hand of fellowship, but, from only one member. They have built them a comfortable house for public worship, with the assistance of a respectable society, that associates with them. And they appear to be in a prosperous state. Their present number of baptized members is 42. Ordained Minister, BENJ. THORN.

HEBRON and BUCKFIELD, S. M.

This Church, was once the charge of that humble servant, and faithful minister of Jesus Christ. Elder JOSEPH HUTCHINSON, whose memory will ever be precious, to those who were acquainted with his gifts and virtues. Since his death, they have passed through changing scenes of sorrow

and joy, sometimes there have been glorious revivals, and at other times trying scenes of labour among them. At present, there is no particular difficulty subsisting among them, as my informer writes,* "But somewhat divided in mind, respecting outward forms and ordinances." I think it probable that somebody or other, has been trying to instill into their minds the idea that the outward gospel ordinances are not meritorious, and therefore unprofitable, and ought to be laid aside, but if we allow that ground of reasoning, we may as well lay aside every religious duty, and dispence with every gospel requirement: for there is nothing that we can do, that is meritorious.

But after we have done all those things, which Christ in the gospel requires of us to do, in the deepest humility, we may, and ought to say, "we are unprofitable servants;" for our salvation is entirely of grace; from the foundation to the top-stone: But it cometh to us, through faith, by submission to God, in doing his commandments, enjoined on us in the gospel of his son Jesus Christ; and the right use of those means of grace, which he has devised. I hope, therefore, that my brethren every where, will be careful of falling into a spirit of criticism,

* Deacon Joseph Hutchinson.

about things indifferent, and striving about words to no profit, which only tend to the subversion of the hearers. And serve, only to make divisions among brethren; and to raise a spirit of emulation among them, and to throw them all into disorder. We ought rather, to be concerned to know that our hearts are renewed by, and established with grace, and to make our calling and election sure. By adding to our faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And always remember that our blessed Master has said, by this shall all men know that ye are my disciples, if ye have love to one another. And "if ye love me, keep my commandment." The present number of members, now standing in Hebrew Church is 75.

LINCOLNVILLE, S. M.

I am not personally acquainted with the state of the Church in Lincolnville; and the return states nothing in particular of its number, I cannot at present give my readers any further information, than that their present number of baptized members is 101. Ordained Minister, JOHN LAM

A few remarks on genuine Faith.

Faith, is considered in the holy Scriptures, a fundamental principle in the doctrine of Christ. The exclusive term of justification before God. And it is imputed for righteousness to all those who possess it. And by it they obtain witness that they are righteous in the sight of God; and a testimony that they please him. Since, therefore, our eternal all, seems so much to depend on our having a genuine faith, it appears important, and highly necessary, that we should rightly understand the nature and origin of faith. The way and manner of obtaining it, and its operations and effects on us when obtained. The inspired Apostle when describing the nature of faith Heb. xi. 1. says "Now faith is the substance of things hoped for, the evidence of things not seen." Therefore we see, that in order to constitute a proper subject of faith, there must be both substance, and evidence i.e. a substance invisible to us, and yet containing all those things promised to us, and hoped for by us, for, those things which are visible to us, or things that we see, are the subjects of knowledge, and not of faith. For what a man seeth why doth he yet hope for? but those things that certainly exist out of our sight, are the proper subjects of faith. And in or-

der to an act of faith in us, there must necessarily be an evidence to us, witnessing to our understanding, that those things do really exist. And if they are things hoped for, where they are to be found, and how they are to be obtained. For no man can believe any thing against his reason, and it would be unjust, and even cruel to condemn a rational creature for not believing in a substance, or thing, that he has no evidence of. Therefore, to remove every excuse from the sinner, which he might suggest to excuse himself for his infidelity, the Apostle says that faith, is, the evidence of things not seen viz—1. “The substance of things hoped for, and 2. The evidence of things not seen. Thereby, signifying, that God has granted to us sufficient proof, or evidence, of every truth, which he requires us to believe. For instance, the creation of the world, by the word of God, is a proper subject of faith. Heb. xi. 2. “Through faith, we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. That is to say, the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse. viz

those, who deny the being of an eternal, invisible, all wise, all powerful, self-existent, self sufficient God, are inexcusable—“Because, that which may be known of God, is manifest in them; for God hath shewed it unto them.” In as much, as we know, that *nothing* could not produce *something*, and the spacious globe on which we stand, with all its variety, and the innumerable globes visible to us, with which it is surrounded, and all maintaining their proper order, could not be the effect of giddy chance: but must be produced by a great first cause. Therefore, our very beings as men, being made intelligent, after the similitude of God, with every created thing we turn our eyes upon, clearly demonstrate his being, his excellence, and perfections. Again, that faith which was once delivered to the saints, and by which every true believer is justified, and by which the just shall live, is said to be the gift of God. Eph. ii. 8. That Jesus is the author and finisher of it. Heb. xii. 2. And that it is the first of the spirit. Gal. v. 22. These passages plainly shew, 1. That God is the origin of all true faith, that it emanates from him. 2. That Jesus Christ is the author and finisher of it, viz. He is the author of our faith, in as much, as he by his death and sufferings, hath aton-

ed for our sins, and purchased for us this precious gift. And he is finisher of it, because, it is he that speaks peace to the believing soul. 3. Faith, is said to be the fruit of the spirit, because it is wrought in the soul by the convincing operations of the spirit. Now, in order that we may obtain this precious faith, we must attend to that evidence which God has given to us, of those things which he has promised to those that believe the gospel of his Son Jesus Christ. For although, the gift of faith, is of God; the act of faith, is by the creature. For instance, we believe any fact, unseen by us, by the hearing of substantial or credible evidence; hence, the Apostle tells us that *faith* cometh by *hearing*, and hearing by the *word of God*. The evidences which God gives to manifest the truth of the gospel, are both substantial and credible, and cannot fail of producing a genuine faith in any rational person, who pays that diligent attention to God, which he requires in his word. For he saith "hearken *diligently* unto me, and eat ye that which is good, and let your soul delight itself in fatness." Incline your ear and come unto me, *hear* and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. See Isia. lv. 2 and 3. God has made

men with eyes to see, and ears to hear, and hands to handle and feet to walk, and a heart to think, and a soul to understand. And has endued them with rational powers and faculties, and through the appearance of divine grace, by the mediation of Jesus Christ, has capacitated them to see and hear, and understand, and submit to all his gospel requirements, if they will; but if they will not, they alone must bear the awful consequence. They will have no one to blame but themselves. God, has called, and they have refused, and rebelled, And he has said, that they that refuse and rebell, shall be devoured by the sword.— While on the other hand, those that are willing and obedient, shall eat the good of the land.

God first manifests himself by these evidences to us, and then requires us, to hearken diligently unto him, and look unto him and believe him, and submit to him, and obey him, &c.

The evidence granted to us in a gospel land, are severally three, but unitedly one.

1. The spirit of truth which testifies of Christ, and reproves the world of sin of righteousness and of judgment.

2. The scriptures of truth which were written by inspiration of the holy ghost.

3. The Preached word, by the Ministers of the gospel, who are qualified and sent forth to testify repentance toward God, and faith in our Lord Jesus Christ. These three, unitedly agree to substantiate the same things to the creature—viz. 1. That God is a holy pure, and just being. 2. That the law given to man was good and required perfect obedience. 3. That we have sinned. 4. That Jesus Christ has by his life and doctrine magnified that law, and made it honourable. And by his death suffered the penalty due to sinners, finished transgressions and made an end of sins, and made a full and complete atonement, and brought in an everlasting righteousness, and being delivered for our offences, and raised again for our justification, has opened for us, a lawful door of hope. And, now, commands all men every where to repent. And promises salvation, to all who believe and obey his word, but threatens with damnation all those who believe not.

Now, when the creature begins to hear, and listen diligently to this evidence of things not seen; the spirit of the Lord begins to open his understanding, and he begins first to believe that there is a God, with some realizing sense, and to have some realizing view of the character of God, i. e. of his pu-

city, of his righteousness, and of his holiness, and justice. And here he begins also, to see and feel his own impurity, unrighteousness and unholiness, and his exposedness to the wrath of God, on account of sin. And being ignorant of the righteousness, which is of God by *faith*, he flies first to establish a righteousness of his own by the deeds of the law. But finding all his efforts useless and vain, and only tending to increase his burden, and enhance his guilt, he dies to all hopes of obtaining justification by legal performances; and begins now to hearken more intently to the charming sound of the gospel, which only commands repentance towards God, and faith in our Lord Jesus Christ; and promiseth *justification* by *faith* alone, without the deed of the law and *salvation* by *grace*, through *faith*. And declareth that Christ came not to call the righteous, but sinners to repentance. That he came to seek and to save that which was lost. And even assuring them, that Christ Jesus came into the world to save sinners; that he receiveth sinners and eateth with them. That he inviteth all such to come to him, and refuseth none that come, though ever so great sinners. That he has power on earth to forgive sins, and that all who hunger and thirst after righte-

ousness, shall be filled. And that if they will only ask, they shall receive, or seek they shall find, or knock, it shall be opened to them. The distressed sinner, hearing these soul quickening, and soul ravishing truths, feels a gleam of hope, springing up in his heart for a moment, that God will have mercy on his soul, and grant him salvation; and thinks he will obey the impression he feels in his heart, and bow to the feet of Jesus, and beg for mercy. But as he is about to yield, unbelief intercepts him, and says "this is too good news to be true. I am the chief of sinners. I have not only sinned by transgressing the law; but I have sinned against the gospel; I have rejected the light; I have grieved the spirit. I have neglected the great salvation; I have persecuted the followers of Christ, if not outwardly I have despised them in my heart. What shall I do to be saved? Oh if I could only feel my sins forgiven as the children of God do; and feel Christ in me the hope of glory, as they do!" But here the soul begins to hear something about the bitter agonies of Christ, in the garden and on the cross; and how he bore our sins in his own body on the tree. And to have some realizing view of the bleeding saviour, and begins to cry out in such language as this,

"T'were you my sins, my cruel sins,
His chief tormenters were,
Each of my crimes, became a nail,
And unbelief the spear."

Here the sinners heart, is broken for sin, through the evidence of divine truth, as he attends to that which he either reads in the bible, or hears from the faithful ambassadors of Christ, and what he feels in his own heart by the spirit. At length he resolves to forsake all for Christ, and to give up every thing in point of affection, and fall on the mercy of God, and merits of Christ, and trust alone in the promises of the gospel.— And as soon as he thus submits to God, he feels his sins forgiven, and receives the spirit of adoption, whereby he can cry Abba Father. This spirit of adoption, is the substance of things which he hoped for while his soul was under the convincing operation of the evidence of things not seen. He had the evidence, and as he attended to that, he discovered more and more the need of the substance, and hoped that he should obtain it; and as soon as he fully believed the evidence, and submitted to the requirements of the gospel, as stated by the evidence, he received the substance; which completed his faith. He now feels justified *by faith*, and saved *by grace*; and has peace

with God through Jesus Christ; and rejoices in hope of the glory of God.

And receiving the end of his faith, even the salvation of his soul, and being sealed with the holy spirit of promise, agreeable to the record of divine truth*. This spirit which I consider the substance of the thing hoped for before conversion, and received at the time of conversion, becomes in the heart the earnest of the heavenly inheritance, and is a substantial evidence of those things promised in the gospel, to him that overcometh.† Which things are yet unseen, but having this evidence, the soul presses forward toward the mark, by obedience to all the sweet commandments of the gospel. And thereby, addeth to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and thus running the race set before him. "Looking unto Jesus, and steadily persevering, he in due time attaineth the mark, and obtaineth the prize, and coming into possession of the substance of those things hoped for, by the true believer. For so, an entrance shall

* Eph. i. 13 and ii Cor. i. 22, and Chap. v. 5.

† Rev. iii. 12, and 21.

ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."*

Thus we may see, that our whole salvation is by *grace*, through *faith*; and that *faith* includes both the gift of God, in the substance and evidence; and the act of the rational creature in the belief of the evidence, and reception of the substance. But for a further illustration of the subject, I would just observe, that *repentance* is the gift of God, as much as *faith*; for we read that God hath exalted Christ to be a prince and a Saviour, to give *repentance* to Israel and remission of sins.† Does it therefore necessarily follow, that Christ repents for the sinner, and that the sinner has nothing to do about it? does it not rather imply, that Christ gives the sinner a space to repent,‡ and by his word and spirit, calls upon him to repent. The latter is certainly the truth, it is the sinner that repents. When Christ gave Israel this unspeakable favour, he called upon them to repent. Saying "*repent ye and believe the gospel*, Mark 1. 14. And Luke xiii. 3. *Except ye repent ye shall all likewise perish.*" Therefore it is plain that the gift of repentance is of God; but the act of repentance is of the sinner;

* See ii. Pet. † Acts v. 31. ‡ Rev.

in hearing and obeying the calls of God in breaking off his sins by righteousness, and we might even extend the argument to all temporal blessings, as well as spiritual, for all though they are all the gift of God; they all come to us, by the use of proper means. But where the proper means are not used, those blessings cannot be reasonably expected. It is acknowledged, that the gifts and callings of God are without repentance, but in order to receive and enjoy those gifts, we must obey the callings, *repentance* is one of those gifts and *faith* is another, and in order that we may possess them both, we must repent and believe the gospel.

Extract of a letter written by JOSEPH SHAW, Esq. of Lincoln Plantation Maine, directed to his Father in Standish and transmitted to the editor, dated Nov. 8th 1820.

"On the 13th of October last, I trust, the Lord, through the superabundant riches of his free grace; and unmerited mercy, was pleased to manifest himself to me, and give me a satisfactory evidence, that for the sake of his son Jesus Christ, through faith in his name, I was justified from all my sins; and that by the righteousness of Christ, I stood acquitted of all my transgressions, although they appeared to be of the greatest magni-

tude. The happiness I felt I never can express, I felt and tasted that the Lord was good, and my tongue broke out in unknown strains and I sung surprising grace. With the eyes of my understanding, I saw the FATHER, and the SON at his right hand. The Father, was well pleased with the sacrifice made by the Son, and sent the holy spirit, which I felt in my heart reconciling me to God, not imputing unto me my trespasses. I viewed God to be an eternal fountain of love flowing toward mankind, and the only cause of the unhappiness of man, was his unreconciliation to the will of God. I have ever wished to believe the christian religion: but in the reconciling the heathen mythology, and the various kinds of religion subsisting among men, involuntary doubts arose respecting christianity, which I ever wished to silence: but it pleased the Lord in infinite condescension to remove all doubts from my mind; and gave me such an evidence of the authenticity of the christian religion, that it seemed as if I could have convinced the whole world of the truth of my being a subject of the converting power of it. I have formerly, been very much dissatisfied with the plan of salvation as I understood it. But I now saw a most beautiful symmetry in every part of

it, and a divine ^{harmony} pervading the whole system. I saw Gods ways to be perfectly equal. He was willing to save all that come to him by Jesus Christ. And that Christ be a whole saviour or none. That he must have all the praise of mans salvation. I was led to acquiesce in every part of the gospel; there was nothing in the whole plan that I wished to alter. I adopted the language of the poet.

What if we trace the Globe around,
And search from Britain to Jappan:
There can be no religion found,
So just to God, so safe to man.

O that I may ever be kept humble at the feet of Christ, and adorn my profession with a holy life and godly conversation; and never sin against a God, who has laid me under such unspeakable obligations to love and obey him.

ERRATA.

In No. 1, of Vol. 2, page 20, for the word *Andover* read *Weare*.

RELIGIOUS MAGAZINE;

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. III.

KENNEBUNK:

PRINTED, BY JAMES K. REMICH.

1821.

ERRATA.

In No. 2, Vol. 2, page 40, 10 lines from the bottom, for *syteen* read *sixteen*.

In page 42, 15 lines from the bottom, for the word *three* read *one hundred and eleven*.

Page 44, 4 lines from the top, leave out the words *of Christ*.

Page 51, 5 lines from the bottom, for the word *jealous* read *zealous*.

Page 56, 4 lines from the top, for *combodied* read *embodied*.

Page 61, 7 lines from the bottom, for *first* read *fruit*.

Page 72, upper line, to the word *divine* add the word *happy*.

NOTE—It is requested by the Editor, that the several Clerks of the quarterly meetings should as soon as possible, communicate to him the number of their Churches, and number of their members, and names of their ministers and places of their residence. As it is impossible for him to publish those accounts before he receives them.

A

RELIGIOUS MAGAZINE.

No. 3. MARCH, 1821. VOL. II.

REMARKS ON ELECTION.

I CONSIDER Election, as one of the mysteries of the kingdom of God, which hath been hid from ages, and from generations; but is now made manifest to the saints. And, as one of the links of that chain of divine truth, revealed to us, and recorded in the Bible; which so admirably displays the attributes, perfections, and glory of the invisible God through the mediation of Jesus Christ, and at the same time, through the same medium, opens and unfolds to all mankind, a lawful door of hope, and a consistent way of salvation, whereby God can be just, and the justifier of him that believeth in Jesus.

The opinions of men vary like their faces: they differ greatly upon natural, political, and religious subjects: and perhaps, no subject has been more controverted than

that of election. It is probably one of those things spoken of by Paul, which Peter said was hard to be understood. Which they that are unlearned and unstable, wrest as they do also the other scriptures to their own destruction. I blame no man for his religious opinions, unless he imbibes them under the influence of a corrupt bias, and pleads them as an excuse for his infidelity and immorality. For in many cases, it seems almost impossible for persons to believe otherwise than they do; because they judge according to the best evidence they have. And it is certain that the force of tradition and education, has great influence on mankind, not only in forming their morals, but also, in forming and establishing their religious opinions. Numerous instances, if it were necessary, might be adduced to substantiate the fact. But as many who think differently from me, take the liberty of speaking their minds freely, upon this much controverted point. I hope I shall give no offence by endeavoring to lead my readers to a right understanding of *Bible election*. But before I proceed to a particular examination of the scriptures respecting this important point, I would observe, that I do not believe that the election spoken

in the Bible, means an eternal irrevocable decree of God, to save one part of mankind, and make them the heirs of immortal glory, and to leave the rest without the possibility of obtaining that blessing, and all too with a wise regard only to his own good pleasure, without respect to virtue or vice, holiness or sin in them, and that even before they had an existence, or had done any good or evil. Neither do I believe that there is any election to salvation out of Christ, spoken of in the Bible; or that any person can be considered elect or elected until they believe in Christ, receive his spirit, and have Christ in them the hope of glory. This I think will appear evident, if we candidly read those scriptures which speak of election; and observe their connexions, and the tense in which they are written. I shall,

1. Notice some of the principle scriptures where the words elect, election and elected, are made use of by the inspired writers, and shew who they apply to. And,

2. Shall notice several of those passages which are hard to be understood, and seem to admit of dispute.

1. The word *elect*, is mentioned seventeen times in the Bible, viz. Four times by the Prophet Isaiah, four times by Christ himself,

five times by the Apostle Paul, twice by the Apostle Peter, and twice by the Apostle John.

The word *elect* means *chosen*, or *choice one*, and implies, or presupposes that the persons thus elect, are really possessed of those graces or divine excellences which render them the proper objects of divine delight. The word is first applied to Christ, see Isaiah xlii. 1. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." Christ was the proper object of Gods delight, because he was really possessed of those divine excellences, which rendered him so. All the divine attributes met and harmonized in him. Mercy and truth, righteousness and peace, all met and embraced each other in his glorious person. God always delights in his own glorious excellences, and loves with complacency, every thing that is like himself: But stands opposed to every thing that is contrary to his divine nature. Jesus Christ was always a choice one, and therefore always *elect*, because all elect things were naturally in him. God was ever well pleased in him. For he pleased the father that in him all fulness should dwell. Even all the fulness of the Godhead bodily. All divine grace origi-

nally dwelt in Christ. Therefore, he is head over all things unto the church. And every thing that renders mankind elect, is what they receive of him. See John i. 14 and 15. And we behold his glory as the glory of the only begotten of the father, full of grace and truth. And of his fulness, have all we received, and grace for grace." All mankind out of Christ, or in a state of unbelief, are considered non-elect. Rom. viii. 8. "So then they that are in the flesh, *cannot please God.*" Verse 9. "Now if any man have not the spirit of Christ, he is none of his." Or *non-elect*.

Yet, notwithstanding this was the deplorable condition of mankind, that by sin, they had all become the objects of divine wrath, and obnoxious to justice, Gods benevolence and beneficence was so superabounding toward the human family. While in a nonelect state, being moved by divine pity, without any selfish motive, he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. That so, a complete atonement might be made, the divine law, which had been transgressed by man: Be magnified, and made honorable by Jesus Christ, and

a lawful door of hope be opened; and a way be made manifest, whereby men may repent of their sins believe in the saviour, be justified by faith, and be saved by grace, and receive of his fulness, *grace for grace*, and so become elect in him. 1 Pet. ii. 6. "Wherefore also it is contained in the scripture, Behold, I lay in Sion, a chief corner stone, elect, precious, he that believeth on him, shall not be confounded." Jesus Christ is considered not only, elect, precious, as a sure foundation for the believer to build his hope of heaven and immortal glory upon: but he is also considered the chief corner stone, or the uniting stone of the whole building. For it is his divine nature, that unites all believers to God, and to one another. Therefore, to them that *believe* he is *precious*, because all that renders them precious to God, and to one another originated in him, and they receive it all from him. Believers are also precious to God. See Isaiah xliii. 4. "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee."

2. The word *elect* is applied to believers in Christ. This will appear evident, if we read those scriptures where a description of Gods elect is given by Christ and the Apos-

les. And first by Christ, read Luke xviii. 7. And shall not God evenge his own elect, which cry unto him day and night? Here we may see, who, and what manner of persons, Christ considered to be Gods elect. Were they unbelievers? Were they enemies to God by wicked work? Or were they such as cast off fear and restrain prayer, and say what is the Almighty that I should fear him? And what profit shall I have if I pray unto him? And say if I am elected I shall be saved &c. &c. No, they are such as cry unto God day and night. These were certainly believers. "For how shall they call upon him in whom they have not believed? But we will attend to the description which Paul gives of Gods elect. Col. iii. 12. "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." Here he sheweth their inward graces, that they were really possessed of those excellences, which rendered them the proper objects of divine delight. These, are surely, not the qualities of an unconverted sinner: But the graces of a new born saint. And if this was his view of the subject, no wonder he should say, Rom. viii. 33. "Who shall lay any thing

to the charge of Gods elect ? It is God that justifieth. Who is he that condemneth ? God always justifieth such persons as those, who are, *holy and beloved*, and possessed of *bowels of mercies, kindness, humbleness of mind, meekness, and long suffering.* Who is he that condemneth ? It is certain, that no rational person, would condemn such persons as these. They are the excellent ones, the salt of the earth, the light of the world, the pillar and ground of the truth. Whoever toucheth such an one, to harm them ; toucheth the apple of Gods eye. And it were, even better, for a man, that a millstone were hanged about his neck, and he drowned in the depth of the sea ; than that he should offend one of these little ones that believe in Christ. Again, Paul sheweth how they came by this justification. Rom. v. "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ." These were therefore believers, and all the children of God by *faith in Christ Jesus*. Therefore they were elect. But we will enquire a little further into Pauls view of election. See ii. Thes. ii. 13. and 14. "We are bound to give thanks always to God, for you brethren, beloved of the Lord, because God hath from the beginning, cho-

sen you to salvation, through sanctification of the spirit, and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Some think because Paul, said, "Because God hath from the beginning, chosen you to salvation," &c. That Paul meant, that God had chosen them *before the beginning*, or *from all eternity*. Eternity, surely, is without beginning ; and the very idea of election, presupposes a time, when such choice was made, and a manner of its taking place. But if any wish to know the time when the Thessalonian brethren were elected, they must read Pauls own account, for it was an event that he was knowing to, and of which he was an eye witness. See i. Thes. i. 4. and 5. "Knowing, brethren beloved, ~~your~~ election of God, for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Here it is evident that the time of their election, was when Paul and his companion first preached the gospel to them. And the manner of their election, was through sanctification of the spirit, and belief of the truth.

Paul was knowing to all this. Which he could not have been, if it had been an event

which had taken place before he or they had an existence, for in that case, it must have been a mere subject of faith, and not of knowledge. And if that had been his view of election, he would have said, as our modern disputants do, that he believed the election was of God. But he *knew* the election was of God. The fact is, that some time in the year 53 (according to the date of the Bible) Paul and Silas went to Thessalonica, and went into a synagogue of the Jews, and Paul, three Sabbath days, reasoned with them out of the scriptures, opening and alledging that Christ must needs have suffered and risen again from the dead. And that the Jesus, whom he preached unto them, was Christ. And his preaching was in demonstration of the spirit, and with power. And their gospel came ~~not~~ unto the people, not in word only, but also with power, and in the Holy Ghost, and in much assurance. And there was a very great reformation. "And some of the Jews believed, and consorted with Paul and Silas; and of the devout Greeks, a great multitude; and of the chief women, not a few."

This, therefore, was the time of their election; and Paul had good reason to remember it. For Antichrist got alarmed, and

unbelieving Jews moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar; and assaulted the house of Jason, &c. crying, "These that have turned the world upside down have come hither also. Whom Jason hath received, and all these do contrary to the decrees of Ceasar. Saying, that there is another King, ONE JESUS." And Paul and Silas had to get off as well as they could, by night, unto Berea, where they found the people more noble. See Acts xvii. chap. We will now attend to the description which St. Peter gives of the mode of election, and of the graces of the elect, and we shall find that he agrees with saint Paul.

1. For the mode, see 1 Pet. i. 2. Elect, according to the fore knowledge of God the father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. It was according to the foreknowledge of God the father. But it was "Through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ that they were elect." Which is the same as chosen to *salvation* through sanctification of the spirit and belief of the truth. For whoever believes the truth, obeys Jesus Christ.

2. Their graces. See Chap. ii. 9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." And to put the matter beyond a doubt; that he did not hold to *eternal election*. He adds, "Which in time past were not a people: but are now the people of God." This also, agrees with the testimony of St. Paul. Rom. ix. 25 and 26. "As he saith, also in Osee, I will call them my people which were not my people, and he beloved, which was not beloved. And it shall come to pass in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God." Hence, it is evident, that neither of those Apostles believed in *eternal election*. For if they had been eternally elected, they must have been eternally his people; and consequently, there could never have been a time when they were not his people. Hence also, we see the propriety of Peters' exhortation to his brethren, 2 Pet. i. 10. "Wherefore, the rather brethren give diligence, to make your calling and election sure." If their calling and election had been made sure by an eternal irrevocable decree, this exhortation must have been very needless

as they could never have made it any more sure by their perseverance.

But as the limits of this work will not admit of enlarging, I can only give a specimen.

I shall now notice a few other passages; which are hard to be understood; and seem to admit of some dispute. The first of which is, Rom. viii. 29 and 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." These words have a particular allusion to that portion of the elect, who lived before the law, and under the law. Who trusted in a promised Messiah; and were justified by faith in a savior to come; and not to the elect in general.

1. It will appear evident that they were all believers; if we read the words immediately preceding. "For we know that all things work together for good to them that love God, to them who are the called according to his purpose." It is certain that there are none that love God, but believers, and it is equally certain that there are none

who are the called according to his purpose but believers : for God never purposed or designed to save fallen men in any other way, only by faith in his son. And that, not by a mere speculative faith : but by faith, which worketh by love and purifieth the heart.

2. It will appear evident that they were primitive believers, who had lived and died, before the Apostles day ; if we consider the tense in which he speaks : for he speaks of all these things in past tense. Mark the words, "For whom he *did* foreknow, he also *did* predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he *did* predestinate, them he also *called*, and whom he *called*, them he also *justified*, and whom he *justified*, them he also *glorified*." These words are often adduced as undeniable and incontestible proof of eternal, particular and unconditional election by such as hold that the universal foreknowledge of God, makes every thing certain, or that every thing that is foreknown must come to pass because it is foreknown. But if the foreknowledge mentioned in these words, mean the universal foreknowledge. If the words prove any thing for them, they prove too much ; for the fore-

knowledge, predestination, calling, justification and glorification all run parallel, so that instead of proving that a part would be certainly and unavoidably saved, and the rest unavoidably be lost ; they would prove that all would be saved, and in that case, I cannot see that there would be any proper election to salvation about it, as all would share exactly one fate. Again, I cannot see that the words as they now stand, will prove any thing for those who hold to universal salvation, unless they can make it appear that all mankind are now in a state of complete glorification, and have been in that state of felicity ever since the days of the Apostle Paul.

3. It is evident that by the words "For whom he did foreknow." He did not mean the universal foreknowledge, nor intend the application of them, to any but to those who were ancient believers, and true worshipers of God. See his own explanation of the subject. Rom. xi. 2, 3, 4. "God hath not cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But what saith the answer of God unto him? I

have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal. The people whom God *foreknew* were exactly the same as those whom he *did foreknow*. And they were such as bowed not the knee to the image of Baal. The fact is, that ever since the days of Adam, God has always had a people upon earth, who have believed in his son Jesus Christ. Christ has been in the world by his spirit, ever since Adam heard the voice of the Lord God walking among the trees of the garden, saying, where art thou? And under every dispensation, Christ has been preached to mankind, as the only name under heaven, given among men, whereby they must be saved. And all such as have attended to his word, and have believed on his name, have received his spirit, and have thereby become the sons of God. See the testimony of John concerning him. John 10, 11, 12 and 13. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even them that believed on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

That is to say, they obtained not this grace by hereditary right, from the first Adam, nor by being the natural seed of Abraham, to whom the promise was made, nor by the will of any man: but by the will of God. This will was declared by Christ himself. John vi. 40. "And this is the will of him that sent me, that every one that seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Here we may see the propriety of the Apostles expressions. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son," &c. He first knew them to be believers in his son, and then ordained or predestinated them to be conformed to the image of his son, or in other words, to personate his son, and shew forth his image to the world, that others might believe on him. He therefore called them to their several offices, and justified them in their offices, and glorified them, when they had finished their work, which they were called to do. "These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth." All the old saints had a measure of the spirit of Christ, and

all bore some resemblance of him, both before the law and under the law, more particularly the Patriarchs, with Moses and the Prophets, who were raised up to typify him in his several offices; and to testify before hand of his coming, and of his sufferings, and of the glory that should follow. These God took particular care of, under all their trials, and kept them as the apple of his eye, yea, he even reprov'd kings for their sakes, he loved and delighted in them, and set them apart for himself; and esteemed them as jewels, and promised to spare them as a man spareth his own son that serveth him. And finally he said, "Unto you that fear my name, shall the sun of righteousness arise, with healing in his wings, and ye shall go forth, and grow up as calves of the stall," &c. I shall here leave those predestinated sons, spoken of by Paul. And after one general remark on several other passages, which are frequently mentioned in the controversy about election. I shall close for the present.

The principal passages which now strikes my mind, are John vi. 37. "All that the father giveth me, shall come to me, and he that cometh to me, I will in no wise cast out." Verse 44. "No man can come to me except the father that sent me

draw him." John x. 14. "I am the good shepherd, and know my sheep, and am known of mine." Verse 16. "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Verse 26. "But ye believe not, because ye are not my sheep." Verse 27, &c. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of thy hand." V. 29. "My father which gave them me is greater than all, and no man is able to pluck them out of my fathers hand." We shall meet with no great difficulty in reconciling these passages with the whole tenor of scripture, if by the sheep, mentioned in all these places, we understand believers, or understand that our blessed Lord was speaking of those who had experienced religion before he entered upon his public ministry. For it is evident there were many upon the earth before he entered upon his public ministry who feared God and trusted in a Messiah to come; and were really righteous, both among the Jews, and also among the Gentiles. Who at that very time, were really waiting; and even longing for his appearance. Such as the Shepherds, to whom

the angels brought the glad tidings of his birth. And the wise men from the east, who visited the place of his nativity; and worshipped him in the manger. Simeon and Anna, who knew him the moment they saw him in the temple, and blessed and gave thanks to God; and spake of him to all them that looked for redemption in Jerusalem. There were doubtless thousands of others of the same character; some of whom had long before repented and got religion; many others had repented under the preaching of John the baptist, who was his forerunner. As Andrew, Simon, Peter, Philip, Nathaniel, Levi, James and John, and I know not how many more, who knew him as soon as they saw him, and heard his voice. He knew them all before, and as soon as he called them, they knew him, and exclaimed, "Rabbi! thou art the son of God, thou art the king of Israel, &c."

It is really striking, to see, how those heavenly sheep, fell in after their glorious shepherd. And to see with what extasy joy their souls were filled; and to hear how they expressed themselves when they spread the tidings to their brethren. "We have found the Mesias!" We have found him of whom Moses in the law and the prophets did write!" Jesus of Nazareth, the Son

Joseph. These, had all heard and learned of the father; and they came to him. These all had the spirit of the father in them, and it drew them right to Jesus. He was the good shepherd, and his father gave all the sheep to him, because he was willing to lay down his life for them. And they heard his voice, and followed him; and he gave unto them eternal life. His first work, after he entered upon his public ministry, was to gather together the children of God, or what he used to call the lost sheep of the house of Israel, and to put them into gospel order; and by the way, to preach repentance to sinners, and to tell them that the kingdom of God was at hand. It was therefore, for this cause, that he sent forth his disciples without purse or scrip, throughout all the land of Israel. That is to say, he sent them to the lost sheep of the house of Israel. "And as ye go preach saying repent for the kingdom of heaven is at hand." They had no need of purse nor scrip. They found brethren and sisters all the way, who were willing to feed and lodge them, and thank them for calling. All that feared God, was glad to hear the news of a saviour. And all the change that such experienced was an exchange of a faith in a saviour to come; for a faith in a saviour already come.

Therefore he said "All that the father giveth me shall come to me." He speaks in present tense, "All that the father *giveth* me shall come to me," &c. Now, if we understand, that all these places with many others of like import, apply to the real children of God, who were trusting in, and waiting for the Messiah, they will all look plain. But if we apply them to persons out of Christ, or in a state of unbelief; and conclude that by "The sheep" he only meant the goats, that God had designed to make sheep of, or that he meant, a certain number that God had given him from all eternity. We shall find difficulty in getting along without wresting the Scripture; even without contradicting the plain declaration of the word. But I am fully satisfied that by sheep he meant such as had a lamb like nature in them. And those whom his father gave him, he used to call his sheep. And those who were converted under his own public ministry, and the ministry of his Apostles, while he was personally with them, he called his lambs. But those who were penitent, unbelieving, self righteous, scribes and Pharisees, to whom he said. "But ye will not believe not because ye are not my sheep." Were such as he had preached the gospel before. But they had rejected his counsel.

under a notion, that they were always *sheep*, and always elect, because they were natural seed of Abraham, to whom the promise was made. They concluded, that they were well enough without repentance or regeneration. Therefore, when he preached repentance to them, they were greatly offended, and said he had a devil, and was mad. "Why hear ye him? They had a devil, and were mad themselves, so they judged him by themselves. (It is a common consequence I believe, when the wicked get mad, to think that all who are about them are mad.) They had already committed the unpardonable sin, by saying that he had a devil; and no wonder that he told them that they were not his sheep. The sheep of Christ never persecute their Shepherd. And I believe that it is very uncommon for them to persecute one another. For the spirit of Christ never leads to persecution, but is holy, harmless, and undefiled, and leads us to peace and harmony; and to follow peace with all men, and holiness without which no man can see the Lord. These blessed sheep which the father gave to Christ, he kept and never lost one of them. These were the ones that he prayed for in the garden, and particularly the Apostles; and not for these alone, but

for all those that should believe through their word.

Cornelius, of Cesarea, with his household, must serve as a specimen for the other sheep which were not of the Jewish fold. He was a Gentile, yet he feared God with all his house; and gave much alms to the people, and prayed to God always. He was certainly a good sheep, and had a good flock of lambs about him. His prayers and his alms came up for a memorial before God, and God sent his angel to inform him thereof, and directed him to the Apostle Peter for further instruction concerning the way of salvation. The very man with whom Christ had left the principle care of his sheep and lambs. And he being convinced by another remarkable vision, that God was no respecter of persons: But that in every nation, he that feareth God and worketh righteousness, is accepted with him," "Came without gainsaying," and almost as soon as he began to preach, the Holy Ghost fell on all that heard him. They had nothing to do, only to believe and rejoice in Christ as the only Lord and Saviour of the world, and judge of quick and dead, and to receive the greater manifestation of the spirit, as a seal of their faith, and be baptized, and taken into the fold, and have

Christ for their Shepherd; and I have no doubt but the Apostles afterwards found many more of the same description—so much or so little for this time.

Revivals of Religion.

PARSONSFIELD, S. M.

In my last I gave some account of a prospect of a revival of religion in this town; which began to appear at the time of the Nov. yearly meeting, and has been gradually progressing and spreading ever since. I do not know the exact number of those who have professed to experience a change since the revival began: But the work has been very glorious, a large number of blooming youth, as well as of the middle aged, have apparently forsaken all for Christ and his cause, and unite with the people of God in public worship and religious conference, while many others appear to be mourning for their sins, and crowding around the gates of Sion. Some pleading with God for pardon, while others seem anxious to hear the word; and take unwearied pains to attend upon the public worship of God. Meetings of worship and conference, have been holden in different sections of the town, almost every evening through the winter.

On the Sabbaths, our assemblies have been crowded with people ; where sermons and exhortations have been delivered in demonstration of the spirit, and with power mixed with fervent prayers for the out pouring of the spirit ; and the ingathering of souls. Our sons have appeared like plants grown up in their youth ; and our daughters like corner stones polished after the similitude of a Palace. The principle young men and young women in town, have not been ashamed, publicly, and from house to house, to espouse the cause of religion. Almost every meeting has been remarkable, on account of the conversion of some sinner, or the return of some backslider ; and some very remarkable events have taken place in the course of the reformation, which we hope will result in the advancement of the public cause, and building up of the kingdom of the glorious Redeemer. Several persons of talents are to be found among the number of converts, and appear to be steadily persevering in the duties of religion, and are fair to be useful members in society. The work has had almost a general spread through the north side of the town, from one end to the other, and is now spreading into Cornish. Twenty-seven only have been baptized ; but there are many more

who are daily searching the scriptures, to know their duty ; and searching their hearts to see if they are meet subjects of the ordinance ; and the probability is that many more will go forward soon.

We have had visits by Elder JORDAN, Elder WOODMAN, and Elder WHITE, which has been refreshing to us. Sister JUDITH J. PRESCOT has tarried with us through the winter ; and has been almost constantly laboring in the region, when her health would admit. And finally, we all have abundant reason to be thankful for what the Lord hath wrought in us, and by us, and for us, and among us, since this glorious work began.

Revival in Waterborough, S. M.

It will doubtless be remembered by my readers, that I gave some account of the tried and mourning situation of the Church in Waterborough, on account of the prevalence of Cochranism in that region. I am now authorized to tell you that God has heard the cries and prayers of his people in that place, and has begun to revive his work among them. This glorious event began to take place at our quarterly meeting, which was holden in that town last Jan'y. Elder CLEMENT PHINNY tarried on the ground,

and God blessed his labors remarkably, in calling together the lost sheep of the house of Israel, who had got scattered in the dark and cloudy day, and about all that had been in that situation, have heard the voice of Jesus, and have returned to the true shepherd and bishop of their souls. This, with the preaching of the gospel of Christ, has alarmed a number of lost sinners, who began to look about themselves, while they saw backsliders leaving them; and returning to the fold of Christ. And finding themselves to be in danger, they began to fly from the wrath to come! I understand that seven or eight have been hopefully converted, and that a number more are striving to enter in at the strait gate, and it is confidently hoped that they will succeed, and that hundreds of others will follow their example. Our well beloved brother in the ministry, PELATIAH TINGLEY, who resides in that town, although now about eighty-six years of age, and in a very low state of health when I saw him last, appeared to be as much alive as any of the young converts, and as much engaged in the reformation. I am told that he has ventured abroad several times, and has preached (though short) some of the best sermons he was ever heard to deliver. In the month of January,

heard him deliver one myself; which was probably, about six or eight minutes long, upon practical religion, which was one of the best sermons I ever heard. I was surprised to see how God supported him under the weight of age, and pressure of infirmities. The subject was handsomely introduced, judiciously divided, and applied with energy. I believe that there were but a few present but what felt it. The last account I had from Waterborough, Elder PHINNY had made them a second visit, and it was thought that the reformation was still spreading.

Revival in Newfield, S. M.

I am informed that Elder PHINNY, after tarrying a while in Waterborough, on his first visit, made a visit to Newfield, and attended several meetings with the brethren there, and the work began to revive in that place. It began first among the old professors, and that got hold of the hearts of sinners. I am told by Br. EMERY, who lives in the place, that the work has become glorious, seven or eight blooming young men, and I do not know how many others he stated, were brought out of darkness into God's marvellous light. These have enlisted under the banner of the Saviour, and

are trying by every gospel means, to win as many more as they can. He also states, that the old brethren are well engaged in the work. Brother DREW has since informed me that the prospect is very encouraging.

Revival in Belgrade, S. M.

A letter from Elder WARD LOCKE, dated at Portland, 15th ult. brings tidings of a glorious revival in the town of Belgrade. He states that many in that place have lately experienced religion, and that the work was still spreading. He says that he baptized seven before he came from home, three have been baptized since, and that many more were waiting for his return.

Revival in Deerfield, N. H.

By a late communication from Elder JOSEPH KENNY, I am authorized to state that since last August, about thirty souls in the town of Deerfield, have been hopefully converted. A goodly number of old professors have also been revived, so that about sixty in all, are happily united together in Church fellowship. He states that they are a very loving band of brethren; and that the Lord blessed them remarkably. He says it is a time of harvest in that region; that

there has been a very glorious revival in Brentwood, Epping and Poplin, in which about eighty persons have hopefully experienced religion.

AN ACCOUNT OF CHURCHES.

Church of Knox, S. M.

I have lately received a return of this Church, in a communication from Elder JOSIAH FARWELL, in which he says, "This Church has experienced many trials on account of men striving to draw away disciples after them: But the storm has subsided, and the brethren appear to be generally united." There has been some late revivals among them; and they have had an addition of four members of late. Their present number of baptized members, is 30.

Church of Saco, S. M.

The Church in Saco have had fiery trials. Saco was the very seat of Cochranism, where he practiced all his innovations; with which many were carried away. But Elder GEO. PARCHER, with a goodly number of brethren, have stood through the furnace of affliction, and have come forth (I trust,) as gold tried. They now enjoy peace and tranquillity among themselves; and have good seasons in their religious conferences. Their

meetings of worship are frequently crowded. Great solemnity generally prevails among them, and it is hoped that the cloud of blessing is gathering and hanging over them; and that God will ere long, answer the prayers of his faithful children, by raining down righteousness once more upon the inhabitants of Saco, that her streets may once more be filled, and her places of public worship lined with converts. Their present number of members in good standing, is 56. Ordained minister, GEORGE PARCHER.

Church of Buxton, S. M.

The Church in Buxton have passed through several trying scenes, but a good number stand fast in gospel liberty, and appear to be pressing toward the mark. The last account I received from them, a number were well engaged, and there was some prospect of a revival. Their present number of members in good standing, is 40. Ordained minister, JONATHAN CLAY, jr.

Church of Alfred Gore, S. M.

This Church is small, but in good standing. I understand that they have generally enjoyed much consolation in their meetings. They have been without any steady pastor

all of late. Their present number, is 22. Ordained minister, RICHARD EMERY.

Church of Shapleigh, S. M.

The return from this Church, states nothing particular concerning the state of religion in that town. Their present number of baptized members in good standing, is 111.

Extract of a letter, written by SAMUEL K. HODGSON, to his friend in Limerick, Me. dated at Canterbury, N. H. October 10, 1820. Communicated to the Editor by JUDITH J. PRESCOT.

DEAR SIR,

I AGAIN resume my pen, after a long silence, of a number of months; and thinking that it may not be uninteresting to my friends at Limerick, to have their ears saluted with this pleasing intelligence. About three weeks since, the Lord in infinite goodness, was pleased to call after me by his spirit. And after two days seeking him by prayer and supplication, he delivered my soul from the burden of sin, which had all my life before oppressed me. While I heard the awful doom of sinners, I was ready to sink, under a sense of my situation. Though I was young, yet I found I was accountable to God, for every thought, word, and deed. I thought, surely, I must be cut off. For, surely said I, there is no mercy for me. How can God be just, unless I perish? However, in this situation I remained, as I observed before, for about two days. In an instant, one evening, there was a light fell from heaven into my heart. All my guilt was gone—My fears of death, judgment, and eternity, were at once dispersed, and removed—My heart was filled with the love of God. The saviour of sinners, appeared to me in all his fulness and glory and beauty. I found every want supplied in him. All nature appeared full of God. The sun shone to his praise—The trees seemed to clap their hands, and sing the glory of the God of the universe. And there appeared to be a new beauty upon the face of creation. I at once longed to be an angel, that I might employ my deathless song in praising him who died for me. I longed that all might share with me in the joy I received. When I read my Bible, I found a thousand glories, which I never thought of before. I thought death was only a dark entry into a pleasant place; into which I longed to enter. All things which once delighted me, had now lost all their charms. The card-table, over which I had

spent so many golden moments, became to me, an object of abhorrence and contempt. I loathe myself, and repent in dust and ashes. Thus, it appears, that twenty-four years of my time, has run to waste, in the service of the enemy of all souls. I have now come to this resolution, to renounce my old master, which is the devil; and devote the few remaining days, in the service of that God; who has preserved me amid the vicissitudes of fortune; and protected me from the billows, and surges, of the tempestuous ocean of time. O reader! Now while reading this, resolve to be for God. Break off your sins—Dont parley with the tempter. But try by the grace of God, to amend your ways—Turn to our God, who is abundant in goodness. And if your foolish computations, will sell their souls, for the poor reward of Hell-fire; let them go: But do you be determined, if but two, shall gain the heavenly land, to be one. Now, is the day of salvation—To day, if you will hear his voice, harden not your hearts.”

North Free Will

RELIGIOUS MAGAZINE.

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. IV.

KENNEBUNK:

PRINTED, BY JAMES K. REMICK,

1821.

N. B. There will be a Quarterly-Meeting holden at Burrilville R. I. the second Saturday and Sabbath in October next. The preaching Elders in the different parts of the connexion are particularly requested to remember the time, and are invited if possible to attend.

The Editor respectfully informs his patrons that he has been very much out of health for a number of months past, but is some better. He has also lately buried his eldest son; who died in the triumphs of christian faith, leaving the world a memorable evidence of the supporting and consoling efficacy of the religion which he professed.

A
RELIGIOUS MAGAZINE.

No. 4.

ANGUST, 1821.

VOL. II.

NEW-HAMPSHIRE YEARLY MEETING.

THE New-Hampshire yearly meeting, was holden at Weare, on the 9th, 10th, & 11th of June. The scene was truly solemn, interesting, animating and delightful. A large number of gospel laborers, of different ages; from the hoary head to the sprightly youth; and some from almost every point of the compass, all centering to their anniversary; not appearing like so many gentlemen of the bar; nor arrayed like those who fill the ranks of worldly honor: but in imitation of their glorious commander were adorned with modest apparel, of meek and lowly carriage, and appeared to be clothed with the garments of salvation; armed with the sword of the spirit, and shod with the preparation of the gospel of peace. These, also, were many of them, accompanied to the meeting; by brethren and sisters from their respective places of residence. This last circumstance, brought fresh to mind, that sacred promise, Psal. cxxvi. 5th and 6th. "They that sow in tears, shall reap in joy. He

that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." These were richly laden; and it was not with them as it is with the Camels of Arabia; which, though they bear the sweet spices, feed on the shrubs: but they were kindly received and courteously entertained. The inhabitants of Weare, conducted in all respects, as if they were accustomed to hear, and loved a free gospel. Their hearts were open, their houses, barns, and pastures were open; and their tables generously spread, and richly furnished with the comforts of life, for the refreshment of those humble ministers and their associates. The language of the most respectable people in the place, to them, was similar to that of Laban, to the servant of Abraham, when sent to woo a bride for his masters Son. "Come in thou blessed of the Lord; wherefore standest thou without? For I have prepared the house, and room for the Camels." They seemed to think nothing too good, or too much, that they could do for the comfort and refreshment of the followers of Christ, and all without money or price! Saturday, 9th of June, 10 o'clock A. M. the brethren assembled at the meeting-House for business. After solemn supplications, prayers, intercessions, and giving of thanks for all men; and a particular request to God for wisdom to direct; and his holy spirit to lead and influence, in all the duties of the day; we organized the meeting in our usual form; and attended to a representation of the several Quar-

terly-Meetings. The forenoon was mostly spent, in telling, and hearing good news, from different parts of Zion, which was very refreshing, for although there were complaints from some places, of too much remissness; yet from many others, there were accounts of glorious revivals, and great additions. The afternoon was spent in public worship, very agreeable. Sabbath 10th of June, the people flocked from every direction to hear the word of God. Two Sermons were delivered in the course of the day. One by J. Buzzell, and one by Elder Eben. Scales, which were followed by many pithy exhortations, and fervent prayers. The assembly, though large, were very orderly, and conducted with great propriety, and appeared as if they believed what they heard, and intended to reduce it to practice. Monday 11th June, was spent much in the same manner. Two Sermons were delivered; one by Clarrissa H. Danforth, from Rev. xii. i. "And there appeared a great wonder in heaven, a woman clothed with the Son, and the moon under her feet, and upon her head a crown of twelve stars." The other, by J. Buzzell, from James ii. 24. "Ye see then how that by works a man is justified, and not by faith only." A great solemnity rested on the congregation in general; they still behaved with great decency; and many of the youth, shew signs of a deep concern for the salvation of their souls. Many weighty exhortations were delivered in the course of the day, both from male and female, which we trust, will be long remembered

by those who heard them. I have not witnessed a more agreeable interview, in any yearly meeting holden in New-Hampshire, for many years. There was nothing to be seen in, nor about the meeting, inconsistent with the solemnity of the occasion.

MEETING AT CANDIA, N. H.

Wednesday, 13th of June, I attended a meeting of worship with the brethren at Candia in a meeting-House built, and occupied by Elder Moses Bean. Three Sermons were delivered in the course of the day, one A. M. by Elder Mark Fernald, one P. M. by Clarrissa H. Danforth, and one by J. Buzzell. The congregation was large and attentive. A large part of the congregation appeared to be brethren and sisters in Christ; and a considerable number of that part babes in the kingdom, who have been the happy recipients of emancipating grace, in the course of the late glorious revival, which has been experienced in that region, I believe the Lord has much people in that place.

"My soul, how lovely is the place,
To which thy God resorts!

'Tis heaven, to see his smiling face,
Though in his earthly courts."

FUNERAL OF ZACHARIAH BOODY.

Friday 15th of June, on my return from Candia; as I was about entering the town of New-Durham, my ears were saluted with the mournful tidings of the death of Zachariah Boody,

old friend, and distant relative, who had been "a succourer of many, and of myself also;" and with whom I had spent many agreeable hours, while in an infant state of religion. As I drew near, a mournful scene presented, and my heart was deeply penetrated, while I beheld the people from almost every direction, some on foot, some on horseback, and others in carriages, gathering to the house of mourning; to pay their last respects to one of the first settlers in New-Durham; one of the principal fathers of the town, and one of the first professors of experimental religion in that region, who had ever helped to bear the burden in the heat of the day. When I entered the scene, I was informed that he met the King of terrors with great composure, and christian fortitude; and died well resigned to the will of his God. His life was useful, and his death is lamented, by all his relatives, his neighbours, and townsmen; and especially by the poor people, whose wants have been so often supplied by the opening of his hand. Many tears were shed, in the course of the scene; and many remarks made; but, nothing affected my heart so much, as a remark made by a poor woman. Who as she stood behind me weeping, said. "*Well I know, the poor have lost a good friend.*" The funeral was conducted with great decency and solemnity. At the request of the friends, a discourse was delivered, adapted to the occasion, by the Editor, from Mat. xxiv. 44. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

REVIVALS.

The revivals in Parsonsfield and Cornish still continue; but are more particularly, of late, spreading in Cornish and Limerick. The work is gradual, but very solemn. The whole number baptized and added to this church since the last revival began, is 48, that is to say, 19, by Elder Buzzell, and 29 by Elder Cristopher Bullock. It is probable that a number more will go forward soon. The last accounts from Belgrade and Farmington, S. M. were refreshing, the work was still spreading. Three churches have been lately added to the Farmington Q. M. I hope I shall be able to give my readers, a more perfect account, of the general state of religion, in that section of the country, in my next, as I expect, that my brethren in that quarter, are using every exertion, to collect as perfect an account as possible, of the churches, ministers, number of members &c. and as soon as they transmit it to me, I shall give it to my readers.

EDGECOMB, Q. M. S. M.

I received a line from brother Barnabas Fledge, dated at Wiscasset, the 6th of last month, inclosing the proceedings of their last Q. M. which was holden on Squam Island; which gives some good account of the state of churches. He also states, that the Lord is at work among the people, and desires that the Lord may give some of his gospel laborers a message for Wiscasset. "Lord send by the hand of whom thou wilt send."

N. B. The Elders belonging to the Edgecomb Q. M. will confer a great favor on the Editor, if they will as soon as they conveniently can, collect, and transmit to him the number of their churches, and the number of baptized members belonging to each church: also the names of all their ordained Ministers, and the places of their residence.

A few extracts from my correspondent THE RELIGIOUS INFORMER, will give my readers a sketch of the general state of religion, in RHODE-ISLAND, VERMONT, and NEW-YORK.

1: *Extract of a letter from Elder Ray Potter, dated at Pawtucket R. I. May 19th 1821.*

"There has been quite a glorious revival of religion in this place, which began about a year past, and has continued ever since, and is still progressing. There were a year ago, only two or three brethren, who seemed determined to contend for the liberty of the gospel in its primitive likeness, who having got starved out, for want of hearing the gospel preached free to all, determined to meet by themselves, if there were no more to associate with them, and to call upon the name of the Lord; and if any of the unconverted should come to hear, to declare that salvation was free for all, without money, and without price. The good Shepherd blessed their endeavours, and although their number was few at first, yet they so increased, that the house was soon filled with hearers, and some appeared to be enquiring the way to Zion. After

much entreaty, I consented to make an appointment, and to come and try to preach to them, little aware, however, of what was about to transpire. The first time I preached, there were a number awakened, and one, while I was speaking cried vocally for mercy, and after meeting, it was a weeping time indeed with many souls. This seemed so to call my attention, that I could not feel clear without making another appointment, and finally the work kept prevailing, and I kept preaching to them as often as I could, and the Lord has kept turning and overturning, and at length I have turned in hither for a season to woo a bride for my master—We have had about persecution enough to keep the rust from us, there having been almost every thing said of us, but just calling us what we profess to be—“*The Disciples of Jesus.*” And a considerable part of it has come, too, from those, who ought to endeavour to keep the unity of the spirit in the bond of peace. “Free-Willers—Self-willers—saving themselves by works, Runagates—no meeting-houses—delusions—enthusiasm—it will soon die away,” &c. &c. and probably a hundred other appellations have been attached to us by some of the dear souls, who have hitherto crammed the people with this kind of language: “You can come, and you can’t come; you will come, and you won’t come; you shall come, and you shan’t come; and you will be damn’d if you do come; and you will be damn’d if you don’t come”—The opposition for a long time clogged the wheel, that is, when the

converts were delivered from their sins, their way was so hedged up about going forward, by these frightful stories, that the work seemed sometimes to move slow; nevertheless, God reigns, and, let all his saints rejoice.

I have assisted in establishing a church here, consisting of between 60 and 70 souls, who appear to be of one heart and of one voice, low in the valley of humiliation, and praising God for redeeming grace and dying love. You will remember, that there was no church here of this sect which is so spoken against, and only two or three bretheren. The work is still prevailing. I have baptized occasionally the whole time, but there has been more coming forward of late. The fourth Sunday in March I baptized 15, the fourth Sunday in April, 14, and we expect about as many more, the fourth Sunday in this present month. Indeed there is a sound of an abundance of rain. The news of free salvation echoes, and crowds come to see and hear for themselves. We are now about erecting a meeting-house, which will be free for all of Jesus’ heralds, who come along laden with the riches of the gospel. We have already about 1000 dollars given outright towards it, which will enable us to seat it free for the accomodation of any civil person, who wishes to hear without discrimination; that is, as far as the house will hold.

Brother Daniel Green, who is a patron of your Informer, has been an instrument in the hands of God in forwarding the work here, having renounced the laws and traditions of men and de-

clared himself to be a free soldier of Jesus, which has made no small stir with the "Orthodox" people in these parts; and for which he has had to suffer reproach; nevertheless, he endures hardness as a good soldier, and at present, I believe, is determined to live free or die in the field of the Lord's battle. He is a man, in good circumstances in life, and has begun to blow the trumpet of salvation.

Deacon Gardner Buffington and his family before brother Green turned too, to help, were about all of this craft, which were in Pawtucket and were like sparrows alone on the house top but continued to groan, mourn, and weep between the porch and the altar, until God heard their groans and sent salvation from heaven since which, their little habitation has become a Bethel for Israel's God to dwell in. This encouragement for individuals to pray and not faint.

There have been a glorious out-pouring of God's spirit almost all round us of late, of which I cannot now give you a circumstantial account. Brother Joseph White is laboring arduously in the gospel, and has a great field open through Burrilville, Gloucester, Smithfield, Scituate, &c. He informed me the other day, that there was prospect of three new meeting-houses being erected through that part of the vineyard. Brother Henry Tatem is preaching the Gospel free in Cranston, and round about more southerly. Sister Clarrissa, H. Danforth has been an instrument in the hands of God of doing much

good in this country. We hope to see her again soon. The Methodist brethren have had some glorious revivals among them."

"Brother, pray for me, that utterance may be given me, to make known the riches of the Gospel, and that my feeble body, which seems sometimes almost worn out through fatigue and labor in God's harvest; might yet be supported to preach Jesus to thousands and tens of thousands of my dear fellow mortals, yea, until I shall see the travel of the redeemer's soul and be satisfied, and Jerusalem be a quiet habitation. Even so, Amen.

2. *Extract of a letter from Elder Ziba Woodworth, to the Editor of the RELIGIOUS INFORMER, Dated at Montpelier, Vt. June 13, 1821.*

"Three weeks ago yesterday, I had a call to visit Roxbury, a newly settled town, about twenty miles south of Montpelier. A great collection of people assembled; to whom I preached Christ, and at the close of the meeting, a number of the youth of both sexes came to me, and requested me to baptize them. I appointed a meeting next morning at 9 o'clock, and preached to a large and attentive auditory, from Acts ii. 37, 38.

"Men and brethren, what shall we do?" &c. Seven came forward and related what God had done for, and in their souls. I do not remember of ever hearing clearer testimonies given of a thorough work of grace on the heart, than was given by them all. They all wished to join this order of people. There were several aged fa-

thers in the place, who had belonged to the Calvinistic order of Baptist (but perfectly clear from every mark of fatality) who were alive in the work and ready and willing to take and lead the lambs of Christ. I thought it both wise and prudent to bind them together, and let them try to keep house, viz. meet every sabbath for public worship, maintain family and secret devotion, meet once each month to renew their covenant with God and each other, to live as Christians ought, &c. And to take the scriptures for their rule of faith and practice; and at their request or desire, put them under the watch and care of brother Sylvanus Robinson, a faithful young brother, and of good report, &c. Their number then was sixteen, and a good prospect of additions.

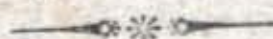
I, last Friday, met my brethren in Elder's conference for Quarterly-Meeting in Duxbury, Vt. found a heavenly union of soul and sentiment: two came forward and related their call of God to the work of the ministry, one of whom has been a Methodist local preacher a number of years, came well recommended, both as to his moral character and preaching gifts. He is to improve among us, and where God in providence shall call him, until our next Quarterly-Meeting in September next, thinking it prudent not to lay hands on any man suddenly.

Our Quarterly meeting, was attended with the divine presence and approbation of Christ: reports good from almost every branch, interspersed with powerful exhortations and shouting, such as we have never experienced before in

our meeting. All glory to God and the Lamb. We had the gospel preached to us in its purity, once on Saturday, and once on Sunday by brother Wetherbee of Stow. Once on Sunday in its own purity by brother Charles Bowles.

A glorious reformation has just taken place in Jericho, 30 miles from Montpelier, and the Macedonian cry is heard "come over & help us."

O! that God would carry on his work mightily, till the stone of Israel, cut out of the mountain, shall roll, until it becomes a great mountain and fills the whole earth. Let us my brethren in the ministry, remember this; that God has set watchmen on the walls of Jerusalem, which shall never hold their peace. Ye that make mention of the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a rejoicing in the earth. Amen."



3. A CORRESPONDING LETTER.

"The church of God in the western part of the State of New-York, sendeth Christian Salutation to the Editor of the religious informer. That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. As we are sensible, that all the lovers of Jesus are always desirous to know the state and prosperity of Zion, and "as cold waters to a thirsty soul, so is good news, from a far country." We have thought proper to give information to our brethren in the eastern country, concerning the situation of Zion, in these regions. God has favored Zion in

this country, and in this letter, we wish to give public praise to his name. About the year 1810 Elder Nathaniel Brown removed from the State of Vermont into this uncultivated country. Soon after his arrival, he gathered a small church in the town then called Batavia: but since been incorporated, and now called Bethany, in the county of Genesee. Although the brethren were few in number, and doubtless felt themselves to be weak, and like lambs amongst wolves; yet their cry was to the great shepherd for protection; and God heard their mourning and made additions to them. (When Ephraim was a child the Lord loved him.) In about the year 1811, God was pleased to raise two more public gifts, which were engaged in the work, and laborious in traveling from place to place, and he blessed their labors. Some time in the year last named, the brethren, at a communion season thought proper to appoint a Quarterly-Meeting, and they appeared to be owned of God; and for four years we continued our meetings once a quarter. The churches being considerable numerous, or at least remote from each other, we found it necessary for the accommodation of the brethren to divide our Quarterly-Meeting, and God has still favoured Zion. These two Quarterly-Meetings, in connexion with each other, have felt desirous to open some correspondence with our brethren in the east, and we can say, although not very numerous, yet God has greatly encouraged his people, & made them stronger than their enemies. The whole number of

brethren which compose these two Quarterly-Meetings, is 615, the number of churches is 16, the number of Elders is 8.

The names and residence of the Elders are as follows:

NAMES.	TOWNS.	COUNTIES.	No. Mem.
Nathaniel Brown,	Bethany,	Genesee.	615
Hermon Jenkins,			
Nath'l Ketchum,	Pike,	do.	
Jonas Parmenter,	Attica,	do.	
Jonathan Hinkly,	Parma,	do.	
Josiah Fowler,	Ontario,	Ontario.	
Jeremiah Folsom,	Boston,	Niagary.	
Richard McCary,			

This done by order and in behalf of the church of God. ABRAHAM FOLSOM.

N. B. These are the people, which have been called by us, the Bethany Quarterly-Meeting.

I rejoice greatly to hear of their prosperity; & of the wonderful spread of the gospel in those regions. It is admirable to see, what has taken place in that new settled country, within eleven years past. This surely is the Lord's doing, and it is marvelous in our eyes! I also rejoice that a door of correspondence is now open; whereby we may become familiarly acquainted, and communicate to each other an account of the wonderful works of God. It will doubtless be as pleasing to them to hear from us, as it is to us to hear from them, as it seems to be the desire of all, to hear from all; it becomes the duty of all, to do all that they can to promote such a correspondence; by communicating to the Editor, all such information, as will be proper to publish in a religious Magazine.

Editor.

The following is a summary account of Ministers and churches communicated since my last, together with those received through the medium of the religious informer.

~~*

STATE OF MAINE.

ORDAINED MIN.	TOWNS.	No. Mem.
Jeremiah Bullock,	Limington & Limerick, Bethel and Gilead,	120 18
	<i>New-Hampshire.</i>	
	Shelborne and Duran,	26
	Barrington 5th Church,	35
	Barnstead,	75
	Brookfield,	19
	Hanover,	31
	Candia,	165
	Canterbury,	128
	Deerfield,	60
	Gilmanton, 1st Church,	118
	Newcastle,	35
	Pittsfield,	190
	<i>Massachusetts.</i>	
Teleman,	Fitchburg,	95
	<i>Vermont.</i>	
	Strafford,	95
	East Randolph,	49
	Tunbridge 2d Church, { East, 190 South, 92	
	Corinth,	84
	Northfield,	25
	Brookfield 2d Churches, { East, 30 West, 9	
	Vershire,	29
Ziba Woodworth,	Montpelier,	60

Charles Bowles,	Hemtington,	79
Calvin Huntley,	Duxbury,	21
B. Manard,	Hanesburg,	15
	Waterbury,	30
	Weathersfield,	10

NEW-YORK, BENTON, Q. M.

Zebulon Dean,	Benton,	Ontario, County,	15
Mervah Dealing, {	Lions,	do.	25
Sam'l Whitcomb, {	Wayne,	Steuben,	15
Samuel Wire,	Phelps,	Ontario,	31
Solomon P. Plover,	Junius,	Seneca,	15
	Dalmar,	Tioga,	17

OWEGO, Q. M.

Edward E. Dodge,	Owego & Candor,	Tioga Count.	37
	Candor,	do.	59
John Gould,	Berkshire,	Broom,	28
	Choconet, Penn.	Susquehannah,	37

Total. No. 2014

Which being added to the total No. of the {
Bethany Quarterly Ministers above named { 615

Gives the aggregate No. of 2629

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REMARK.

It must be peculiarly interesting, and highly pleasing to the real friends of Zion; who are daily praying for the spread of the gospel, and the universal reign of Christ; to see what God hath wrought in the different parts of our country within a few years past. Especially to see the wonderful spread of the gospel, and increase of the Redeemer's kingdom among the newest settlements. To see Christianity in its purest form, planted with the settlement of our country; and increasing with its population, must

inspire us with a joy, which is unspeakable, and full of glory. When we look through the newly settled towns of Vermont, and the young plantations in the exterior of New-York; and see in many places large and flourishing churches, which have been recently planted; and in many other places, little ones just begun, and others beginning; and all, too, through the indefatigable labors of a few humble, faithful, Ministers of Christ; who, for the love they have to him, and to the precious souls of their fellow mortals; have left their houses, and without the promise of *glebes*, or hope of pecuniary rewards; have travelled over the towering mountains, and through the deep valleys of the wilderness, to sound the news of salvation in the little cottages, of those new plantations. May we not say, that we see, in the most appropriate sense, the fulfilment of the ancient prediction; "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." It is but about twenty-seven years, since the first church in our connexion was planted in Vermont; and that, then, but a small one, consisting of only nine members. And it is but eleven years, since Elder Brown left Vermont, and planted the first church in New-York. And now we hear the news of the conversion of hun-

reds, and still it is hoped, that the one half has not been told us. Succeeding numbers we trust, will give a more perfect account of the displays of immanuel's power, in those new settled countries. Our preaching brethren in the west, have every thing for their encouragement; the Lord is daily testifying of their gifts, by owning their labors, and giving them souls as seals of their ministry, and as stars in the crown of their rejoicing. And although, a number of the churches are young and small, there is room enough for them to grow; and if they only stand fast in the liberty wherewith Christ has made them free; and walk in Christ as they have received him; they are assured of his blessing and protection. God has set before them an open door, which no man can shut. And the blessed Saviour has said to such, "Fear not little flock; for it is your father's good pleasure to give you the kingdom." He gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young.

The state of religion is still good in Rhode-Island, and the prospect very encouraging. The number of their members are as follows, viz.

CHURCHES.	NO. MEMBERS.
Barrilville,	143
Smithfield,	138
Pawtucket, about	70
	<hr/>
Total.	351

Ordained Ministers, JOSEPH WHITE and RAY POTTER.

*The best method of coming in to a complete Union, or
Unity of the Faith*

Unity is one of the greatest blessings, that ever was enjoyed among mankind. It is the beauty of, and a continual source of happiness in a family. The strength of an army—The glory of a kingdom—And the indissoluble bond, which connects, consolidates, and knits the saints together in divine love. And without which no family can be truly happy.—No army can prosper—No kingdom can stand, and no church can travel; and finally there can be no real happiness either here or hereafter without unity. The Psalmist commends it Psal. cxxxiii. "Behold, how good and how pleasant it is for brethren to dwell together in unity" he says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there, the Lord commanded the blessing, even life forevermore." Paul enjoins it Eph. iv. "Endeavouring to keep the unity of the spirit, in the bond of peace." St. Luke in his account of the Acts of the Apostles, tells us of a time of general and complete union among the Disciples of Christ, see Acts iv. 32. And the multitude of them that believed were of one heart and of one soul; neither said any of them, that augmented the things which he possessed was his own; but they had all things common—"And notwithstanding, the falling away, which followed

that time; and the confusion which has since prevailed, in, and among the various sects professing christianity; and which still, too much prevails; even among those who profess experimental religion; yet I think it is generally understood, and believed, by the truly pious, of all denominations, that such a time will come when all such confusion will be done away, and all those who are truly religious will come in the unity of the faith, and be of one heart and of one soul. This seems to be the prevailing desire, and that, which forms the climax in the prayers of all saints, "That the time may soon come, when the watchmen shall see eye to eye, and lift up their voice together, and that every thing which now divides the professed followers of Christ, either in doctrine or discipline, may all be done away; and the good people be all of one heart and of one mind, and sing together in the heights of Zion." Now, if we believe that such a blissful state is attainable here on earth; we must necessarily believe, that there is a way to attain it; and means by which it is to be attained.

Many great and powerful efforts have been already made, by the prevailing sects, in their turn; and even the most desperate means have been used, to bring the professors of christianity into a state of complete uniformity; and the ambition of each of those sects, from erroneous principles, has led them to believe that their favorite creed, must be the standard, before which all the rest must fall; and to which all the peo-

ple must ultimately come. The Jews, because they were the descendants of Abraham, to whom the promise was made. "In thee, and in thy seed, shall all the families of the earth be blessed" concluded, that they were all *Elect*, and that each individual belonging to that line, was a peculiar favorite of heaven; and that all others were accursed. Hence they concluded that in order that the Gentiles might be saved, they must be converted or proselyted to Judaism, be circumcised, and keep the whole law. And, hence, also, they expected, that the Messiah when he appeared would be a temporal Prince, deliver them from the Roman yoke; restore the kingdom again to Israel; become universal Monarch of the world, and so all nations come under the Jewish economy. They, therefore, scorned, condemned, and crucified the Saviour; and persecuted his followers, because they preached them repentance, the necessity of regeneration. They intended, no doubt, to have brought all nations into a state of Jewish uniformity, but their measures proved abortive; only operating against themselves, and instead of waving the banner over all nations they became scattered and tributary to all nations.

The Romans, in their turn, as soon as they came popular; and Christianity became the established religion of their Empire; endeavoured immediately to enforce uniformity, by flattery, reproaches, and by every cruel torture, that human art could invent, or inveterate malice inflict, till they martyred almost an innumerable

multitude of the real followers of Christ; because they differed from them in doctrine or discipline, or both. All this contributed nothing to the unity of the faith; and instead of bringing all to the Roman Pontific Standard, served only to degrade their ecclesiastical Banner, increase disunion, multiply divisions, and widen the splits and increase disputes among the professors of Christianity: and lay the greatest stumbling-block that could possibly be laid before the unregenerate race of mankind. For it is certain that nothing could have been more repugnant to the revealed principles of the christian religion, than persecution; and nothing more degrading to the public cause, or even more shocking to humanity itself; than to see the professors of Christianity, whipping, hanging, gibbeting, burning or banishing one another for their religion. It is on account of the conduct of such professors as those; that the name of Christ has been blasphemed among the heathen, and the cause of religion held in derision even by many who have their residence among the Christian nations.

Later sects when in power, have made the same kind of experiments to no good purpose, and I am fully convinced that pure religion was never the cause of those cruel persecutions it was only the name of religion, joined with what has been called the civil government, which has occasioned all those persecutions, devastations, and blood-shed: While those who have been the real subjects of pure religion, have been the constant

sufferers; but still one thing is admirable; that notwithstanding all the opposition pure religion has met with in its progress among mankind, it still prevails; and spreads its influence among the sons and daughters of Adam in a wonderful manner.

It is probable that the spirit of persecution yet dwells in the hearts of those who hold the form of Godliness but deny the power; but light has so increased in the human family, and religious toleration become so general, that there is but very little said in these days, about the use of chopping-blocks stakes, and fire and faggots, and three corded whips, to bring people into a state of religious uniformity. But Christian ministers are travelling and promulgating the news of salvation; and thousands are repenting and believing the gospel; and praying that the watchmen may see eye to eye; and many trials have been already made, and many methods proposed to come to a *unity of faith*. Some have thought, that if the ministers, could have a general conference; and converse familiarly on those points which are controverted, that they might by that means come to a *unity of faith*: but notwithstanding such an interview might be very agreeable to the ministers of Christ, if it were practicable, yet it is unlikely that we shall ever witness such a scene on earth, even among the little few of our own denomination. Yet we think there is a way that we may all keep the unity of the spirit, and all come in the *unity of the faith*. It is a subject that I have thought much

of, and have finally concluded that the best and only way for the Ministers of the gospel, and brethren in private capacity to come into this glorious union, is for each one to walk in Christ as they have received him, rooted and built in him, and established in the faith as they have been taught abounding therein with thanksgiving.

The very nature and spirit of pure religion, leads to unity and uniformity as naturally as the water runs down a declivity. Almost the first sound that we hear from a new born heir of grace, is, "Draw near all you that fear God, and I will tell you what he has done for my soul." Being let go he goes to his own company; he runs right to the people of God. He views the saints in comparison like angels. He knows no difference between them; and feels no partiality for one more than another. They all appear beautiful to him; whether black or white, rich or poor, bond or free, noble or ignoble; if they only love Jesus he esteems them as the excellent of the earth, and all his delight is to be with them. The language of his soul is, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and enquire in his temple."

He views himself but a stranger in Zion, and a babe in the kingdom, and views all the rest to be before him in grace and knowledge, and is willing to receive instruction from the very least of them. He feels the utmost anxiety to be a

ble to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, and to be filled with all the fullness of God. It seems to be the desire of the newborn soul to be in complete uniformity with the followers of Christ, and the humbler they appear, the better it accords with his feelings. If they kneel when they pray, he'll kneel too—if they have laid aside all their superfluities and needless ornaments, he'll lay aside all his—The examples of the saints, are the most powerful admonitions and instructions to him—Every thing they do under divine influence appears beautiful to him. He cares not what the wicked world says, nor who laughs; if he can only have the approbation of God; and the testimony of his own Conscience, and a humble place among the followers of Christ. He can't bear the idea of being separated from the brethren; and there is nothing that gives him so much pain as to hear a jarring word among the saints. This is certainly the case, with all who experience the religion of Christ, while in an infant state. It is also, evident, that this is the case with all saints, whether young or old, when immediately favoured with the gracious influences of the divine spirit. And I have observed, that it is peculiarly so with them, upon a dying pillow. Love to one another, is the badge, by which we are known to be the disciples of Christ. "By this (said Christ) shall all men know that ye are my disciples, if ye have love one to another." And

is the most substantial evidence that we can have, that we have experienced a real change. "We know that we have passed from death unto life, because we love the brethren." And while the holy spirit is our guide, and the Bible our only body of divinity; we can always run sweetly together, and see eye to eye: for God has promised "To him that ordereth his conversation a right, will I shew the salvation of God." And there is no better way for all to come to a unity of faith; than for all to search the scriptures daily, and carefully do the will of God. For "If any man will do his will, he shall know of the doctrine." The sole cause, of all the division which has ever taken place among the professed followers of Christ, has been a departure from the real principles of the doctrine of Christ, and teaching for doctrine the commandments of men. It is therefore the duty of all who wish to come in the unity of the Faith, to search the scriptures daily, to know the will of God, and carefully do the same; and there is no doubt, if that is the case with us, when we meet on earth we shall love one another and see eye to eye, and if we never meet till we meet in another world we shall be united there.

ALLENS CHOICE.

"Since the happy moment, never to be forgotten, that Jesus deigned to pluck me from the jaws of hell, and manifest his everlasting love to my soul by his spirit, I have not only vowed; but still renew my choice to be for him only; and am by his grace more and more delighted with his truth, in love with his perfections confirmed in his gospel, and determined to walk in his ways, and make his name my theme for time and eternity. Let the mercenary courtiers of popularity indefatigably pursue the empty sound of applause, the licentious waste all their fires, and stake their whole inheritance in a sensual paradise, let the obscene coquette, the self adorning fop, paint, powder, decorate, and hours at their glass, twist, screw, turn, and metamorphosis their noisious lumps of clay, to strole about as vassals in quest of eyes; let sanguine heroes depopulate kingdoms, and wade through seas of blood to wear a scar of honor, and the lanksided misor wear out life, starve body, damage soul, to fill a bottomless bay: be it my whole portion & labor, during my short race across this little world, to bear the grand commission once given from the throne of heaven to Mary Magdalene (who had been divested of seven Devils) *go quickly and tell that Jesus (the despised Nazarene) is risen, yea and lives forever more.*

PERSEVERANCE.

The word *perseverance*, means persistence, or a steady pursuit of some object, or a diligence in the use of those means by which the desired object is to be obtained. Whether the object be of a temporal or spiritual nature. And when applied to things religious, it implies the utmost diligence in the performance of those duties required of us in the gospel. The word *perseverance*, is used but once in the Bible. And that is Eph. vi. 18. Praying always, with all prayer, and supplication in the spirit. And watching thereunto with all perseverance and supplication for all saints. The meaning of the word *perseverance* in this place, is so plain, that there is no reasonable ground, left for dispute, about it. It is here enjoined as a real duty; and not as a mere article of Faith. It is the same, as though, the apostle had said. Praying always, with all prayer and supplication in the spirit. And watching thereunto *with all diligence* or with steady aim. It is not only required of believers to do those duties but it is also required of them to be constant and diligent in the doing of them. See Prov. iv. 23. "Keep thy heart with all diligence." And ii. Pet. iii. 14. "Be diligent, that ye may be found of him in peace, without spot and blameless." The word *perseverance* also means a pressing forward toward the mark, a going on to perfection, and not a setting down on past experience or on something already, attained. A person may believe in what is called *final perseverance*, or that he shall finally and eternally be sav-

ed, but if he is not diligent, in the use of those means, which God has devised. What grounds has he for his faith? Faith without works is dead." Will a dead faith save him? It is a fact, that God has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us, exceeding great and precious promises; that by these we might be partakers of the divine nature; having escaped the corruption that is in the world through lust. Yet, it is equally as true, that all these promises are upon conditions of perseverance, or diligence in the duties of religion. See ii. Pet. i. 5. "Besides this, giving all diligence, add to your faith virtue &c. God, has also promised to mankind, a seedtime and harvest. Shall a man, therefore fold his hands in the spring? And say, "I believe in the promise. God has promised a seedtime and harvest, and I believe I shall have a good crop in autumn, whether I plow or not. God has promised and I believe I shall have a crop." Will he therefore have a crop; without the use of means? No, the same God, who promised a seed time and harvest; has also said. "He that sleeps in seed time, shall beg in harvest and have nothing. So Peter says, "If ye do these things ye shall never fall." "But he that lacketh these things, is blind, and cannot see a far off; and hath forgotten that he was purged from his old sins." The truth is, God has made men rational, intelligent creatures, moral agents and governs them by special laws, and

requires special obedience of them; and promises his blessings to those who are willing and obedient: but threatens with destruction, those who refuse and rebel. All the promises of God to mankind are upon conditions, and the conditions, are all on mans part: but the promises are all on Gods. And in order that we may have the fulfilment of the promises we must be found in the condition. Again the conditions of the promises are all expressed in present tense for instance. *Ask*, and ye shall receive, *seek*, and ye shall find, *knock*, and it shall be opened unto you. *Ask*, *seek* and *knock*, are all conditions and are all in present tense. Shall receive, shall find, it shall be opened, are the promises. So, "He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living water." "And he that believeth and is baptized shall be saved. He that endureth to the end the same shall be saved. He that overcometh shall inherit all things: but there is no promise out of the path of obedience. We, therefore, who profess the religion of Jesus Christ; ought to live daily as we profess, denying ourselves of all ungodliness, and every worldly lust, and live soberly, righteously, and godly, in this present world. We ought to be steady in our profession of religion; and steady in the duties of religion, both in the closet, in our families, and in public. We ought not to let any trifling concern, hinder us from spending a proper share of our time in searching the scriptures, nor any common business, or little indisposition of body, hinder us from attend-

ing our established meetings. I believe, with common prudence, there is not much danger of people, becoming poor, by spending a reasonable part of their time, in attending upon the public worship of God, or of their catching cold by going to meeting. I have attended a good many thousand public Meetings within thirty years; and perhaps as many large assemblies, as any of my cotemporaries. I have attended crowded assemblies in meeting-Houses, and with thousands in fields and groves; and sometimes where the people have been obliged to climb the trees to hear the word of God. But I have never known a single instance of ones dying in any of those assemblies, nor a leg, or an arm broke, or an eye put out. And I have baptized hundreds in the cold months of winter, both male and female, and I never took cold myself, nor never knew any one of them to take cold. While I have been frequently called to the house of mourning; to deliver the funeral Sermon, and have seen the solemn procession formed; and the grave yard filling up, with the remains of persons who have gotten their death by surfeiting in ball rooms, and by the gratification of pride, and by other intemperate conduct. God ever watches over his people, and especially the assembly of his saints, when met for his worship. "The eyes of the Lord are over the righteous, and his ear is open to their prayer; but his face is set against them that do evil."

The Traveling Ministers Pocket Companion.

ELIJAH'S example declares,
Whatever distress may betide;
The saints may commit all their cares,
To him who will always provide.

When rain long withheld from the earth,
Occasion'd a famine of bread;
The Prophet, secur'd from the dearth,
By Ravens was constantly fed.

More apt for to rob, than to feed,
Are Ravens, who live upon prey:
But where the Lord's servants have need;
His goodness can find out away.

Thus worldings, thought Ravens indeed;
Though greedy and selfish their mind;
If God has a servant to feed,
Against their own wills can be kind.

And Satan the Raven unclean,
Who croak in the ears of the Saints;
O'er rul'd by a power unseen,
Administers oft to their wants.

God teaches them how to find food,
From all the temptations they feel;
The Raven who thirsts for my blood,
Has help'd me to many a meal!

This instance to them may seem strange,
Who know not how faith can prevail;
But sooner all nature shall change,
Than one of God's promises fail.

He Ravens and Lions can tame,
All creatures obey his command;
Then let me rejoice in his name,
And leave all my cares in his hand.

Mark A. Fernald
RELIGIOUS MAGAZINE.

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavouring to keep the unity of the spirit in the bond of
peace, till we all come in the unity of the faith, and of the know-
ledge of the Son of God, unto a perfect man, unto the measure of
the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. V.

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Remarks on "The doctrine of Baptism"

HEB. VI. 2.

WHEN I first observed this passage, and compared it with Eph. iv. 5. "One Lord, one faith, one baptism" I thought, ~~there~~ must have been a mistake in the translation, of one, or the other, of those passages. For as both were written by the same hand; and Paul had so emphatically announced to Ephesians, *one baptism*, I could not see the propriety, or consistency, of his stating to the Hebrews, that the *doctrine of baptisms*, was one of the principles of the doctrine of Christ. Or why the word, in this passage, should be rendered in the plural; while in the other, it was so emphatically put in the singular. And having been previously taught, that there was an inward baptism; or baptism by the spirit, and humbly hoped, I had experienced a measure of the same. I thought this must be the "*one baptism*" spoken of by Paul to the Ephesians; and the only baptism, that could do us any good. And I considered it useless, to believe, or practice, any thing which was not essential; or efficacious to the purifying and saving of the soul. And finding that there were such a diversity of opinions; and so much strife among the various sects of Christians, about the subjects and mode of water baptism: for a while, I renounced all outward baptisms; and held only to that

baptism which I conceived to be by the spirit. But upon a more general examination of the scriptures, and a deeper investigation of the subject; I found that there were four baptisms distinctly spoken of in the New Testament, which I shall just notice in the following order. viz.

1. A baptism of sufferings.
2. A baptism with the Holy Ghost and with fire.
3. A baptism by the spirit. And,
4. A water baptism.

1. A baptism of sufferings. This baptism, is mentioned by Christ, and applied to himself; Luke xii. 50. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." This passage, doubtless, has a particular allusion to his sufferings in the garden and on the cross. Where his agonies were inexpressible, and his sorrows beyond a parallel, so that he was all overwhelmed and baptized in sufferings. While entering the dismal scene, he said, "My soul is exceeding sorrowful even unto death." And "O Father, if it be possible, let this cup pass from me." He prayed in an agony, and sweat as it were great drops of blood falling down to the ground." It would be impossible for a mortal's pen to fully describe the sufferings of Christ; while he bore our sins in his own body on the tree; and trode the wine press of his Father's wrath alone, and of the people there was none with him. There is no word that could have expressed it more fully, than the word *baptism*. "I have a baptism to be baptized with," &c. Christ began his sufferings as soon as he entered the prepared body, and was constantly wading deeper, and deeper, into the disorders of our fallen state, and corruptions of our sinful natures; for he was always a man of sorrows and acquainted with grief; till, in the thirty-third year, of his useful and sinless life; calvary's bloody summit, witnessed his last struggles, and felt his dying groans

which rent the rocks and shook creation. Here his sufferings were all accomplished.

Through out the Saviour's life we trace;

Nothing but shame and deep disgrace;

No period else was seen;

Till he a spotless victim fell;

Tasting in soul a painful hell,

Caus'd by the Creature's sin.

This same baptism, is mentioned again by Christ. Mark i. 39. And applied to two of his disciples. "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized, with all shall ye be baptized." All the Apostles, shared largely in the sufferings of Christ, they drank of the same cup, and were baptized with the same baptism; and later saints, have in their measures, experienced a portion of the same.

2. A baptism with the Holy Ghost and with fire. The baptism with the Holy Ghost and with fire, was first mentioned, and foretold by John the baptist, who was the forerunner of Christ. Mat. iii. 11. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Jesus Christ, was the only person, who ever administered this kind of baptism; and the only candidates were the Apostles; and the only time that ever it was administered, was at Jerusalem on the day of Pentecost. It took place, soon after the election of Matthias to the apostleship; whose election, seems to have been fully sanctioned by his partaking of this baptism, with the other eleven, who had been previously chosen to the same office, by Christ himself. It took place in the following manner. That is to say, "When the day of Pentecost was fully come, they," (that is the Apostles) "were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled

all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." There are four things in this baptism, which are worthy of remark.

1. It was vocal, because there came a sound from heaven, as of rushing mighty wind, and filled all the house where they were sitting.

2. It was visible, for there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

3. It was mental, for they were all filled with the Holy Ghost. And,

4. It was miraculous, because, they being ignorant and unlearned men; were enabled thereby, to speak intelligibly in the languages of all nations; and probably too, with greater clearness, than those, who had acquired the knowledge of those languages, at the seminaries of learning. Some suppose, that all true believers are baptized with the Holy Ghost and with fire; but that supposition seems to be groundless, as we have no account in the scriptures, of any who were ever the subject of it, excepting the Apostles. Besides, if this were the case, we might expect to hear them speaking, not only with new tongues; but with other tongues; and to see the same signs following them, which followed the Apostles. The ancient prophets who wrote the Old-Testament were all inspired men; and were no doubt filled with the Holy Ghost, and spake as they were moved by the Holy Ghost. But we have no account of their being baptized with the Holy Ghost and with fire. So we have several accounts in the New-Testament, of believers receiving the Holy Ghost, under the preaching, prayers, and laying on of the hands of the Apostles; yet there is no mention that any of these gifts were accompanied with the cloven tongues of fire. This extraordinary and miraculous baptism

was given to the Apostles to fulfil Christ's promise to them; and to confirm their faith in him, to prove that he was the real Son of God, and was risen from the dead, and had all power in heaven and in earth committed unto him. And to qualify and prepare them to go into all the world; and preach the gospel to every creature, which they had before received a commandment to do.

3. A baptism by the spirit. This is mentioned by Paul i. Cor. xii. 13. For by one spirit are we all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. The word *baptize*, is originally a Dyer's word; and is various in its signification. Sometimes it means *to dip, immerse, or colour*. Sometimes *to overwhelm, or bury*. And at other times it means *to wash, or purify*. The word *baptized* in this place, means *washed or purified*; and has a particular reference to the agency and efficiency of the Holy Spirit in its operations upon the soul, in the work of regeneration. Which in several places in scripture is called washing. Christ speaking to Peter, says John xiii. 8. "If I wash thee not, thou hast no part with me." And Paul speaking in this same epistle says Chap. vi. 9. 10, and 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus; and by the spirit of our God. This is clearly meant of regeneration; for no person can have experienced these things, without being in Christ, and a new creature. Again, in his epistle to Titus, he calls regeneration a washing. See Titus iii. 3. 4, and 5. "For

we ourselves were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hateing one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Which (saith he) he shed on us abundantly through Jesus Christ our Saviour." These passages plainly shew, that the great work of regeneration is effected by the agency and operations of the spirit of God, on the rational mind. And hence, all such as have experienced it, are said to be *baptized by the spirit*. This baptism therefore applies to all true believers. "For, by one spirit are we all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free." Now, in order that salvation might be made possible to all men; and that men might experience this baptism, or washing of regeneration; and so be purified, and brought into one body of living members, of which Christ is the head. Christ has not only laid down his life a ransom for all, to be testified in due time, and by the grace of God tasted death for every man; but has been delivered for our offences, and raised again for our justification. Ascended up on high, led captivity captive, and received gifts for men even for the rebellious." And hath sent down his Holy Spirit to comfort his humble followers; and to reprove the world of sin, of righteousness, and of judgement. Now, this manifestation of the spirit and grace of God is what distinguishes men, in an unregenerate state, from Devils incarnate. Constitutes them gospel probationers; recapassiates them to exercise their moral powers and abilities, as rational creatures, in submitting to the truth of the gospel of Christ, and through the power of his spirit, to obey all its requirements; and thus to render them responsible to himself, for all their

thoughts, words, and actions. For we must all appear before the judgement seat of Christ; and be judged according to men in the flesh, that is, as those who have had a day and means of grace; or, as gospel probationers. Therefore, in order that men may experience a baptism by the spirit, and have their souls thus purified; they must attend to the calls of the gospel, and believe and obey the truth. See 1. Pet. i. 22. 23. Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently; being born again, not of corruptible seed, but of incorruptable, by the word of God, which liveth and abideth forever. Hence it is plain that the *gospel* has its commandments and ordinances as well as the *law*. And although by the deeds of the *law*, no man can be justified; and we are forbidden, to touch, taste, or handle its ordinances. Which *law* was completely fulfilled, and all its ordinances antityped by Christ. Yet, he having bought us with the incomparable price of his own most precious blood, we have *by purchase*, all become his *legal* subjects and in this sense God has already given him the heathen for his inheritance; and the utmost parts of the earth for his possession. All men therefore become responsible to him. Which could not be the case, if they were not his legal subjects; for no king has a right to judge any subjects but his own. But some may ask, "If Christ has in reality laid down his life a ransom for all men, and by the grace of God tasted death for every man; and in consequence thereof, God has given him the heathen for his inheritance and the uttermost parts of the earth for his possession. Will he not finally save all men?" Ans. The foundation is big enough for all, and there is grace enough in Christ to save all; and he offers his grace, freely to all; and will finally save all who become his *willing* subjects; believe in him, and obey

his gospel commands. But he will judge every man at the last day according to their works, and render to every man according to their deeds. "To them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But, glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; "For there is no respect of persons with God." See Rom. ii. from the 7th to the 11th verse. Hence, we see that notwithstanding Christ has redeemed us from the curse of the law, being made a curse for us; and has redeemed us by *price*. We must also be redeemed by *power*. For no man can be saved in his sins. And except a man be born of the water and of the spirit he cannot enter into the kingdom of God.

4. A water Baptism. Water baptism is a gospel ordinance; it was instituted by Jehovah himself, at the very commencement of the gospel dispensation. John the baptist (who was the harbinger of Christ, and was sent to prepare the way before him. To give knowledge of salvation unto his people, by the remission of their sins) was its first administrator. He began his ministry in the wilderness of Judea, "Saying, repent ye: for the kingdom of heaven is at hand. And altho, Christ was not yet revealed to the people; John announced to them that he was then personally among them. "There standeth one among you whom ye know not. He it is who coming after me, is preferred before me, for he was before me." This is said to be "The beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1. and 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." The original design of the ordinance, was no doubt,

1. To signifying, and shew forth, by an outward washing; that those who were admitted to it, had experienced the remission of their sins, by hearty repentance, and faith in a promised Saviour, whom John announced then to be among them; and ready to be revealed. He therefore admitted none to his baptism; but such as brought forth fruits meet for repentance. Thereby signifying that he was sent only to make ready and prepare a bride for his heavenly master, and that none would be admitted an accession to the glorious bridegroom; but such as were true penitents, and were willing to forsake all for him.

2. It was designed as a medium of introduction, by which Christ might be made manifest to Israel, or be introduced to his people. See John i. 31. "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water," This manifestation took place at the time of his baptism, for he submitted to his own ordinance; leaving an example for all his believing followers. And when he was baptized, he came up straight way out of the water, and, lo, the heavens were opened, and the Holy Ghost descended in bodily shape like a dove and lit upon him, and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." This single circumstance, is enough to substantiate the idea, that water baptism was a divine institution. The Father, Son, and Holy Ghost, all honoured and sanctioned the ordinance. But, if further proof were necessary, we have sufficient witness from the conduct of our Saviour afterwards; for he proceeded in the same mode of Church building himself. Though it is said, "Jesus himself baptized not; but his disciples. It is evident and plain, that they did in his presence, and that he approved of it.

Which he would not have done if he had not commanded it. See John iii. 22. "After these things

came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." v. 23. "And John was also baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized." And they came to John, and said, Rabbi he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

I suppose they thought this would hurt John's feelings to have Christ out do in baptizing; and to have all the people flocking after him. But John rejoiced in it; and said, ye yourselves bear me witness, that I said I am not the Christ, but am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy, therefore, is fulfilled. He must increase, but I must decrease. John was willing to have all his disciples go after Christ, and even pointed them to him saying behold, the Lamb of God. There was nothing that could have given him such pleasure, as to see the bride and Glorious bridegroom together. Some think the words of John. "He must increase, but I must decrease." Meant that water baptism must decrease, but that could not be the meaning because water baptism increased under the ministry of Christ and the Apostles; rather than decreased; for Jesus made and baptized more disciples than John; Though Jesus himself baptized not, but his disciples. Again it is evident, that Jesus Christ approved of water baptism, and intended that it should be retained as an ordinance in the gospel Church by the words of the commission which he gave to his Apostles after his resurrection from the dead. Mat. xxiii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have com-

manded you; and, lo, I am with you alway even unto the end of the world." Some have doubted whether the baptizing mentioned in these words, has any reference to water baptism; because the *water* is not particularly named in the subject yet it is clearly implied. And it is evident that Peter understood it so by his conduct afterwards; for on the day of Pentecost, while he was immediately under the operation and influence of the baptism of the Holy Ghost and fire; when the people were pricked in their hearts, and cried, "Men and brethren what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, &c." "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls." We should doubtless meet with the same objection here as in the former passage, as the water is not particularly named; though it is very clearly implied. But if we follow him to the house of Cornelius, there we shall find a positive proof that he made use of water. When the Holy Ghost fell on his hearers; he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" So Philip when being under the same divine influence, and told by the angel to go toward the south; and bid by the spirit to join himself to the chariot of the ethiopian Eunuch, administered the same ordinance to him, when the Eunuch believed. But as none will deny that water baptism was practised by Christ and the Apostles. I shall close my present remarks after shewing who are the scriptural subjects and what is the scriptural mode of it.

1. The scriptural subjects are true penitents, and hearty believers; such as have experienced a baptism by the spirit, or in other words, such as have experienced the washing of regeneration; and the re-

newing of the Holy Ghost. Where ever the subjects of baptism are described in the scriptures, this is their character. Peter says of baptism, it is the answer of a good conscience, See 1. Pet. iii. 21. "The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Hence, it is plain, that none are the subjects of it, but such as have a good conscience, and none have a good conscience but such as have them made good by having them purged from dead works to serve the living and true God. John admitted none to his baptism, but true penitents. And when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of Vipers! Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance. And think not to say within yourselves we have Abraham to our father; for God is able of these stones to raise up children unto Abraham. It is also worthy of remark, that Christ Mat. xxviii. 19. Commanding his disciples to teach before they baptized. Saint Mark recorded the same commission in the following words "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark xvi. 16. Here he puts believing before baptizing. Philip the evangelist proceeded exactly according to this rule. He went down to the city of Samaria and preached Christ unto them; and "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." And when the Eunuch enquired of him, saying, see, here is water, what doth hinder me to be baptized? Philip said, "If thou believest with all thine heart thou mayest." Acts viii. 12, and 37. The answer of Philip, clearly implies, that an unbeliever has

no right to baptism. Again, when Peter preached on the day of Pentecost. "They that gladly received his word were baptized." which plainly shews that they were believers. For they gladly received his word; and to receive, is to believe; the terms are synonymous. So when he was at the house of Cornelius and the Holy Ghost fell on his hearers, he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Some think, that if a person has received the Holy Ghost, or is baptized by the spirit, that he ought not to be baptized with water: but let it be remarked, that the same argument, which they bring against water baptism; the Apostle Peter brought for it.

The reason is obvious, for if as the same Apostle says, baptism is the answer of a good conscience toward God." The outward ought to be just like the inward. And if the person has received the Holy Spirit, to the washing, sanctifying, and justifying of the soul, then to be answerable thereto, in obedience, and by way of acknowledgement to God, in the presence of our fellow mortals, the body of the same person ought to be baptized in water. This idea, seems to accord well, with Paul's words. Heb. x. 22. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." But some will ask if this was the understanding of the Apostles. Why did Paul in his epistle to the Eph. speak of baptism in the singular. "One baptism?" I know no better way to convey my thoughts, in answer to this query; than to do it in a figure for instance, when a deed is given of any property, it is a *deed*, whether it be acknowledged, or not, by the grantee; and will hold the property. Yet to make it every way lawful, it ought, surely to be acknowledged before a legal Magistrate; and when it is acknowledged according to law, it makes no more than

one deed of it. However, in case the grantee fails of acknowledgement; the deed must be sanctioned by proper authority. I have no doubt, but there are thousands, who have experienced a washing of regeneration and have died before they had an opportunity of being baptized with water, that have made a happy change. And perhaps, thousands of others, who have neglected it, for want of a right understanding of the subject; whose baptism will be sanctioned by the Court of heaven. Yet, I think, if the duty is made plain to us, and we have the privilege of doing it, we ought not to neglect it. But some will ask, "What good will it do me?" And so they might as well ask, "what good it will do me to visit the widows and the fatherless in their affliction?" Or to do any thing else, which Christ commands. We ought in the doing of every duty to aim at Gods GLORY and not at our good. However, we shall find great good, in doing it, if we do it in answer of a good conscience. "In doing the commandments, there is an exceeding great reward!" Not for doing; but in doing.

3. The MODE. Nothing is more obvious or plain, than that the apostolical mode of baptism was immersion. This will appear both from the original meaning of the word, and the divine records; as well as from ecclesiastical history, and the comments of the most learned and approved divines. But as the limits of this work, will not admit of enlargement; a few extracts from the New-Testament, must suffice.

1. The baptism of our Saviour, makes it evident that he went down into the water. For St. Matthew says, "And Jesus when he was baptized went up straightway out of the water." Which he could not have done, if he had not first gone down into it.

2. The record of St. Luke concerning the baptism of the Eunuch proves, that both the administrator and the candidate, went down into the water; and came up

out of the water. See Acts viii. 38, and 39. And they went down both into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing.

3. The testimony of St. Paul, makes it fully evident that they practiced burying the candidates in baptism. Rom. vi. 3, and 4. "Know ye not, that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore, are we buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the father, we also should walk in newness of life." He also mentions the same thing, Col. ii. 12. "Buried with him by baptism." Those who believed in the death burial and resurrection of Jesus Christ; and in the death burial and resurrection of the body, manifested and professed their faith, by submitting to water baptism, being visibly buried with him thereby.

(To be Continued.)

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Account of Ministers, Churches and numbers returned since my last.

FARMINGTON, Q. M. (ME.)

Ordained Min.	Res.	Churches.	No. Mem.
Timothy Johnson, } Benniah Pratt, } Ebenezer Scales, }	Farmington,	1	unk.
Eben. Brown, } John Foster, } William Paine, }	Wilton,	2	{ 1st. 45 2d. 28
Edward Savage, }	Anson,	1	40
Sam'l Robbins,	Belgrade,	1	51
Ward Lock,	Chesterville,	1	12

* Elder Foster lives in Jay.

<i>Ordained Min.</i>	<i>Res.</i>	<i>Churches.</i>	<i>No. Mem.</i>
John Trefethern,	Cornville,	1	8
Asa Burnham,	Adkinson,	1	35
Nath'l Harvey,	Corena,	1	13
Sam'l Hutchings,	New-Portland,	1	81
Daniel Young,	Storks,	2 { 1st.	50
Jesse Burnham,	Boardedy,	1 { 2d.	17
Jeseph Osgood,	Exeter,	1	38
Josiah Bartlett,	Garland,		unk.
	Gillman Pond,	1	37
	Kingsfield,	1	20
Thomas Dudley,	Montvenon,	2 { 1st.	unk.
Isaac Porter,	Molta,	1 { 2d.	15
	East Pond,	1	unk.
	North Hill,	1	20
	Phillips,	1	19
	Temple,	1	30
	Vienna,	1	50
Jesse Briggs,	Hallowell,		
<i>Ordained Min.</i> 20	<i>Churches.</i> 23	<i>Total rel'd 609</i>	

NOTE. Besides those ordained ministers above named; there are five unordained preachers, belonging in the above Q. M. namely. *Benjamin Tuffts*, residing in Phillips. *Hobart Chandler*, residing in Wilton or Jay. *Noah Greely*, residing in Mt. Vernon, also a brother *Butler*, and a brother *Johnson*, probably residing in Molta. Who are endeavouring to sound salvation to their fallen brethren and sisters in Adam, and we trust are useful in the glorious cause.

REMARK.

A number of the above named churches have been recently planted, and though small and young are harmoniously united in the cause of Christ and are gradually increasing in number and growing in grace. Others, which have been longer imbedded, and have passed scenes of trials, and fights of afflictions; and some that have been almost demolished; have been enabled to build the ruined walls, and to set up the gates, and to lay the foundation of the Lord's house anew. BELGRADE, has witnessed a very glorious revival in the course of the last year. The sighs of mourning sinners and the songs of new born heirs of glory have been echoing and reverberating in the different sections of the town. A goodly number have experienced a hopeful change; and have presented their bodies as a living sacrifice to God; and the prospect is yet encouraging. The church in STARKS has been left in a very disconsolate state for several years; both her Elders, James Elliot and Nathaniel Elliot, were taken away by death several years ago. And the church has been left to mourn their absence and loss of their usefulness. And have past many sorrowful and solitary days. But glory to God in the highest! He has seen the affliction of his people in STARKS; and has sent his faithful labourers among them. And has condescended to bless their labours; and has comforted his people, by granting another wonderful revival in that town. I am authorized by the last account from that region to state, that a considerable number have already hopefully experienced the remission of their sins, and others are penitently seeking for a pardon. While we witness such glorious displays of Emmanuel's power, it inspires with the most lively hope, that the Lord will soon comfort all the waste places of Zion and make her wilderness like Eden, and the desert as the

garden of God. Several other places in bounds of the Farmington Q. M. have been recently favoured with gracious showers of blessings, and we are ready to think, that the set time to favour Zion is come. Elder Foster, and Elder Scales, and a number of other Elders, seem to be married to the cause. Infirmities, and the increase of hoary hairs, do but heighten their zeal for God. The churches are striving to get into gospel order, and are coming up to the help of the Lord against the mighty; and we hope we shall soon hear of a glorious in-gathering of souls.

A GENEROUS PRESENT.

Elder Edward Lock, who resides at Belgrade, (Me.) and was once an active, and very useful member in this connexion; and assisted in laying the foundation of the first church: but for several years past has not been considered an active member among us. Being somewhat advanced in life, and having been blessed with a large portion of worldly property, has lately thought it prudent, to settle his business and to make a division of his property among his heirs. And among other rich donations, (we have learned and have reason to believe, that out of real love to the cause which he once espoused; and with a design for its everlasting promotion.) He has given (out right) an excellent farm in the town of Jay: to be equally divided, between Elder John Foster, Elder Ebenezer Scales, and Elder Ward Lock. Which farm I understand has been appraised at \$750. Elder Foster now lives on the premises, and finds it a comfortable habitation for his family; and a quiet resting place for his weary body, when he returns from visiting the churches, and sounding salvation to his perishing fellow mortals.

Remark. I have no doubt but there are several such rich blessings, now preparing in the connexion, and designed for the assistance of the poor preachers, who have left all for Christ, and are preaching his gospel fully to the people. But what should encourage them the most; is the crown of *eternal life* which awaits all those who are faithful unto *death*.

The account of the Churches in the Montville Q. M. at present stands as follows.

Ordained Min.	Res.	Churches.	No. Mem.
Moses McFarland, } Joseph Gowin, } Joseph Higgins, } Samuel Whitney, } * Josiah Farwell, }	Montville,	2	{ 1st. 37 2d. 85
Ebenezer Tasker,	Thorndike,	1	60
— Anthony,	Dixmont & Newburgh,	1	unk.
Wentthrop Frost,	Frankfort,	1	
	Prospect,	1	
	Monroe,	2	{ 1st. 22 2d. 30
	Swanville,	1	30
	Knox,	1	51
Total returned.	8	10	325

NOTE. There is one unordained preacher belonging to the above named Q. M. by the name of Samuel Whitten, who resides in Montville, or adjacent.

* Elder Josiah Farwell, though a member of the church in Thorndike, has for several years past, given himself up wholly to the work of the ministry; and has been constantly traveling from church to church, to assist them in their order, and labours, and from place to place, to woo a bride for his master. His labours have been greatly bless'd, and we hope that he will not be weary in well-doing, for in due time he'll certainly reap, & he faints not.



An account of the Ordained Ministers in Edgcomb Q. M. and places of their residence.

<i>Ordained Min.</i>	<i>Res.</i>	<i>Ordained Min.</i>	<i>Res.</i>
Benj'n Thorn,	Lewiston,	George Lamb,	Brunswick,
Christo'r Pray,	Durham,	Sam'l Hinkly,	P. Island,
T. Cunningham,	Edgcomb,	Wm. Emerson,	Boothbay,
John Lamb,	Linconville,	—— Bridges,	Ilesboro'.
T. McKenney,		H. Purinton,	Bowdoin,
B. Hedge,	Wiscasset,	Nath'l Purinton,	do.
Jona. Brown,	Bowdoinham,	Henry Meder,	Bowdoin'm
Jos. Robinson,	do.		Total 16.
Daniel Hebbard,	Edgcomb,		



YEARLY MEETINGS LATELY HOLDEN.

1. The Elders and brethren assembled at Edgcomb (Me.) on the first day of September last. And after solemn supplication to God for wisdom; They attended to a representation of the several Quarterly Meetings, which was very refreshing. There were account of revivals in a number of Churches, in each Q. M. of steadfastness in others; and an appearance of a general rise. On the second day of the meeting, which was sabbath. Three public meetings were holden. (ie.) one at Edgcomb M. H. One at Squam Island, and one at Woolwich. The congregations were very large and attentive. The gospel was preached in demonstration of the spirit and with power. Sinners trembled and saints rejoiced. On Monday 3d of September, the Elders attended to the ordination of Barnabas Hedge of Wiscasset. And ordained him to the pastoral care of the church in that town. The scene was solemn and refreshing, and we hope good was done in the name of Jesus.

2. YEARLY MEETING, STRAFFORD Vt.

Assembled on the 6th of October last, at the meeting-house in Strafford. A large number of Elders and brethren from different parts, opened by solemn prayer. And after usual organization for business. They received refreshing accounts from the different parts of Vermont, New-York, and Ohio, as well as from the more easterly parts of the connexion. Elder Woodman, who was present at the meeting, informed me, that the Elders brought reports of reformations and revivals in different parts of Vermont. Two churches lately embodied, one in the town of Jerico Vt. consisting of 22 members. The other in Hanover N. H. containing 15 members. The former, belonging to the Huntington Q. M. and the later to the Strafford, do. And that a very powerful reformation was then going on, and spreading in the towns of Jerico and Underhill. A particular account was also read, stating that a new yearly meeting is lately established in the State of New-York, consisting of a large number of churches and ministers in all, amounting to between eight and nine hundred brethren and sisters. The meeting is Denominated THE HOLLAND PURCHASE YEARLY MEETING.

They also received a very interesting account (by Elder John Blodget, and a brother Ayer,) from the State of Ohio. That many souls in that State are rejoicing in God; and sinners seeking for salvation. Above all, that Elder Steadman, who for a long time has been fallen from his steadfastness; has returned to his brethren in a humble manner, and is now resuming full fellowship, and that he is solemnly engaged in preaching the gospel and we humbly hope that he will learn obedience by the things he has suffered and that God will enable him to redeem the time. The meetings of worship on the Sabbath were very solemn; the sermons and exhortation were very instructing and



quickenings, and the prayers which were offered up to God were effectual and fervent. Brother Woodman states, that a most beautiful harmony pervaded the whole meeting from beginning to end. He thinks he never enjoyed a more agreeable interview. It was my intention to have witnessed the same. And I made my calculations to have been there; but being under the double press of family and bodily affliction, my circumstances would not admit of it. But I can say, "As cold waters to a thirsty soul; so is good news from a far country."



3. GORHAM YEARLY MEETING.

The Gorham yearly meeting convened at Buxton, (Me.) on the first Saturday and Sabbath in the present month. About 20 ordained ministers, old and young, and number of unordained preachers, and a very large company of brethren and sisters from different, and some from distant parts, collected on the first day of the meeting. The scene was agreeable, but very solemn. While I sat and saw them gathered, and gathering in; and taking their places in the house; it reminded me of that glorious day, when all the true ministers of Christ; and all the saints, will get to their long and eternal home. And take their several places in that house not made with hands, eternal in the heavens. I sat and reflected on the long chain of scenes which have transpired, since the time the morning Stars sang together; and all the sons of God shouted for joy! I considered, how many patriarchs, prophets, Apostles, and faithful ministers of Christ, had worn out, and laid down their lives in the cause of religion; And how they with their humble flocks, had passed out of this militant state to the world of glory.

And while I saw the places of a number of our faithful ministers already vacated by death. I thought how soon all our present ministers, would be called to give an account of their stewardships, with their brethren around them.

The meeting opened by solemn supplication to God, for wisdom to direct in the business of the day. We then organized, prayed, called for & heard reports from different parts of our community. Some reports were written; but the most part were verbal. And were generally given in by the public preachers; which afforded us an opportunity not only of hearing of the wonderful displays of gospel graces in the conversion of sinners; but, also, of hearing the improvement of the several gifts of our ministering brethren; all of which, was for the mutual consolation of our souls, and for the improvement of our joys. Every one spoke of the glory of Christ; and of the excellency of his religion, and of his great condescension in the salvation of sinful men. The attending saints were many of them bathed in tears of joy, while they heard of the reformation, and revivals of religion, and the glorious advancement of Emmanuel's Kingdom in the different parts of this state; and in New-Hampshire, Vermont, Rhode-Island, New-York, Connecticut, and Ohio. It seemed to me, as if the kingdom of heaven was very near!

*"While such a scene of sacred joys,
Our raptur'd eyes and souls employs;
Here we could sit and gaze away,
A long, an everlasting day."*

WATTS.

After a short intermission, we sat for worship. And after prayer, and a number of weighty exhortations, heard a powerful and well adapted discourse, delivered by Elder Jonathan Woodman, from Rev. xxii. 17. And the spirit and the bride say, come. And let him that heareth, say come. And let him that is a thirst come. And whosoever will, let him take the water of

life freely." Sabbath day morning, the weather being extraordinary pleasant for the season, the people flocked from all directions to hear the word, abundantly more than the house could contain. Seats were prepared on the backside of the house, and the pulpit window taken out, and when the people were comfortably seated, and there was a proper silence, a very lengthy discourse was delivered by Elder J. Buzzell from Heb. xii. 1. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Another appropriate discourse, was delivered in the afternoon by Elder Ward Lock; and an application by Elder Henry Hobbs, from Num. xxiv. 17. "Here shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This was followed by many weighty remarks, and powerful exhortations and admonitions. All of which were attended to with candour and great tenderness. And we have reason to hope that a lasting blessing was left in the town of Buxton.

ELDERS YEARLY CONFERENCE.

On Monday proceeding the yearly meeting, the Elders assembled for conference, at the house of Deacon William Leavitt, in Buxton (Me.) The scene was truly instructing. Love and harmony prevailed; and a number of things took place in our meeting, which rendered it very agreeable. Among other pleasing occurrences, which took place; we had the happiness to hear three young preachers, relate their experience of

grace, and call into the ministry, to great satisfaction, namely, James Sawyer, of Brownfield, (Me.) David Swett, of Gorham, and William Woodsome of Sumner, and were all approbated by the meeting.

DEATHS OF MINISTERS.

Since our last Elders yearly conference, our well beloved, and much respected, and very useful brethren in the ministry MICAJAH OTIS, of Barrington, N. H. And PELITIAH TINGLEY, of Waterborough, (Me.) have in christian triumph, closed the mortal scene, given up the Ghost, in hope of a glorious immortality; and we trust, have gone to join the blood washed millions above. We regret the loss of their company and usefulness; and mourn with their surviving relatives; while our hearts are filled with gratitude, to see others in the bloom of youth, coming forward to fill up the gospel ranks. And while we view the fields white, and ready to harvest, we feel to lift our united cries in humble prayer to the Lord of the harvest, to qualify and send forth more faithful labourers into his harvest.

A HARD QUESTION ANSWERED.

Can a moral agent choose that which he does not love or that which is directly contrary to his nature.

I believe it is admitted, by all who believe either in present, or future rewards and punishments; that Adam, was made a moral agent, and under law to God; and accountable to him, for all his thoughts, words, and actions. And if this was the case, he must be made capable of virtue or vices holiness or sin, obedience or

disobedience. And of course a subject of rewards or punishments according as he obeyed, or disobeyed God. And in fact, I can see no other ground upon which he could be held responsible; any more than the brutes, which are invariably grounded by a law of instinct, suited to each species, according to their several natures, and uses, in their different grades, in the chain of creation; from which law, they cannot willingly err.

2. If it be admitted, that Adam was made a moral agent. It must also be admitted, that he was made a *holy* one. For nothing could come out of the hands of God, that was unholy, or unclean. Man was made by divine counsel. See Gen. i. 26. "And God said, let us make man in our image, after our likeness;" v. 27. "So God created man in his own image; in the image of God created he him." It would be blasphemous to suppose, that God could be the author of sin, or that his holiness should decree it, or, in his holy council foreordain that it should absolutely come to pass.

3. Now if we admit that sin is contrary to holiness, and that Adam being made a moral agent in the image of God, did of his own choice sin against God: then we must acknowledge, that one moral agent did choose that which was contrary to his nature and that which in his holy capacity, it must have been as impossible for him to love, as it is for the most abandoned sinner, to love and delight in the perfections of God.

4. All allow that the fall of Adam did not consist in a loss of his moral powers, but that he retained the same intellects, after his transgression, that he did before, only by sin became depraved or by yielding to the temptation of satan partook of a carnal mind which was enmity with God. And so lost communion with his maker, and plunged himself in a labyrinth of woe and misery.

5. All Christians allow that God did not leave men to perish in this deplorable condition without a reme-

1 man governed

dy; but, that his benevolence, and beneficence, was such, that he even spared not his own Son, but freely gave him up for us all, to suffer the just for the unjust, that he might bring us to God. And all hold, that he has abolished death; and brought life and immortality to light in the gospel. So that the ruins of the first Adam are restored in the second—And we are again thereby rendered responsible to him. Now, if a holy Adam, being a moral agent, being tempted by satan, could choose to be contrary to his holy nature, why may not any one of his posterity, being possessed of the same moral powers, choose holiness, contrary to their sinful nature, when grace is offered them, by the glorious gospel of Christ? And so partake of a spiritual mind, by believing in Christ; as Adam partook of a carnal mind, by believing in the serpent. Adam was cast out of paradise, by believing the serpent, and disbelieving God. And his posterity are brought into the church of the first born by believing in Christ and disbelieving the Devil. Adam acted from a hope of being more wise. He knew nothing of the bitter effects of sin, until he made the experiment by partaking of the forbidden fruit. So we know nothing of the sweets of redeeming love, until we make the experiment by believing the gospel and partaking of the bread of life.

When Adam had eaten of the forbidden fruit, his eyes were opened. He then began to see and feel the bitter effects of sin. So we by hearing the charming sound of the gospel, are inspired with a hope of being made holy, and everlastingly happy; and feeling the bitter effects of sin, we act from that hope; but our eyes are never opened to see the beauties of Christ, and the excellences of religion, until by faith we lay hold on Christ; and partake of the divine nature. Hence we see the propriety of the saying of the pious Psalmist. "O taste and see that the Lord is good; blessed is the man that trusteth in him." If therefore

Adam being a moral agent being inspired with a false hope by a mere infatuation of the Devil, could choose to sin, which was contrary to his holy nature: much more, may those of his posterity, who feel the awful consequence of sin, being inspired with a true hope, by the repeated calls of God, and the glorious promises of the gospel: lay hold of the hope set before them; and partake of the grace of God, contrary to their sinful nature.



An address to the Ordained Ministers and licenced preachers; and other Church Officers.

Beloved brethren. Notwithstanding I have been a long time in the public ministry, and have passed through so many scenes of trials, and fights of affliction. And have of late experienced some of the most trying scenes I ever passed through; by reason of bodily infirmity, and of death, and sickness in my family. Yet I feel more and more married to the cause of God; and determined to spend and be spent therein. The general, present prospect, is very encouraging, and I entertain the most sanguine hope, of seeing a general out pouring of the spirit, and ingathering of souls. I view the fields white already to harvest; and I see and feel, an important necessity of a general engagedness of all the labourers in the glorious work. I hope my brethren, we shall let no concerns of a worldly nature, which can be dispensed with, hinder us from our gospel labours, or from paying that attention to the order of the churches, which is indispensibly necessary for the promotion of the general cause. The Lord is evidently on our side. And notwithstanding a number of our gospel heroes; have left the mortal scene, and are removed from us by death. And some others who have faught well for a while: have deserted us in point

of principle and have hid behind the stump of fatalism. Yet, the battle is evidently going in Zions favour. And we have every thing to encourage us to fight on, under the banner of King Jesus. Stand fast therefore, my brethren in the liberty where with Christ has made you free, and rally round the standard of the glorious redeemer. I remain your brother in tribulation, and servant in the gospel of Christ.

JOHN BUZZELL.

NOTE. Please to read the 33d chap. of Ezekiel.



THE USE OF RUM AT FUNERALS.

Many serious and well disposed persons, and even men of talents and emminent for piety and morality, have long doubted the expediency and consistency of giving rum or other spirituous liquors at funerals.

It is thought, that, notwithstanding, a moderate use of spirit may be some times necessary in taking care of the dead. Yet it is thought, that the common practice of giving rum after returning from the grave, is not only inexpedient, but inconsistent with the solemnity of the occasion. And is often attended with bad consequences. As it not only tends to raise and excite the animal passions and to bring on a stupor upon the rational powers, which always produces a forgetfulness of God, and of our duty to him: but also drowns the true spirit of mourning, and causes the unfortunate, to forget the good advice they have received from their departed friends, and to drive off the thoughts of death, judgement, and eternity; and of the necessity of our being prepared to follow them. Again, it is not a very uncommon thing, where this practice is followed, to see two or three decanters of rum, with water and sugar, set on

the table, and the people invited to help themselves; for those who are a little given to appetite to help themselves very liberally, and I am certain, that there is nothing that appears more indecent to the moral, or more disgusting to the pious, than to see persons retiring from the grave, and house of mourning, disguised with liquor. Another bad consequence of this practice, is, the poor, always think that they are not only authorized; but obligated to follow the examples of the rich. And when they see the rich so generously treating, after returning from the house appointed for all the living, they think they must do so too, and often get in debt and sometimes have to be sued for the *rum*, that they give away at funerals. This is a malady, which has been gradually brought on, by *custom*, and it has become almost epidemic: but I presume it may be cured, by the powerful operations of *example*; if taken in proper season. Therefore, in order for a radical cure, my first prescription is, for the pious and moral of all societies who are in affluent circumstances, to consider the pernicious consequences, of this prevailing evil. And immediately, without regard to *custom*, hearken to the voice of that *grace*, which teacheth us, to deny all ungodliness and every worldly lust. And to live soberly, righteously, and godly, in this present world. And each one for himself, come right out from the practice. The root of the disorder will then be broken up. And the cause being removed, the effects will recede. "Wo to him that followeth the multitude to do evil."

LOVE IN GOD.

Love in the saints is a noble grace, but superlatively glorious in God. On it angels look, admire; and I should look and adore. Every thing in God has the majesty of a God. Hence his mercy is in the heavens; his truth reacheth to the clouds; his justice is like the mountains; his judgments are a great deep; his pity is like that of a father; his patience great to a miracle; he is ready to forgive; his goodness is a bundant unto all; and his love, in height, breadth, depth, and length, past knowledge. Although the mercy-seat that dwells so long between the cherubim of gospel-grace shall in a little be turned into the fiery throne of judgment, and long-abused patience into indignation and wrath; when the royal signet, that sealed the salvation of thousands, shall stamp the irreversible doom of an unbelieving world; yet love in God shall undergo no change. Here, it shines as the morning-star, through the scattered clouds; there, as the noon-day sun, in the illuminated regions of glory.

"From everlasting to everlasting," is the epithet of love. A love without begining and without end, gives a bliss without limits and bounds. This amazing love of God produces a sweet similitude in the love of his saints; so that, as the one measures with the existence of God, from everlasting to everlasting, the other measures with the existence of the new creature, from the hours of conversion to all eternity. Their gifts shall end, their graces change, faith be turned into vision, hope into fruition; but love shall neither end nor change; it shall heighten and brighten in the altitude of glory, when the drop is lost in the ocean, when the soul arrives at its centre, and rests, with ineffable complacency, and unknown delight in God.

Again, O how free is this love of God! nothing moving him to love. When we love, it is for something w-

think excellent and agreeable to us ; but he loves the naked child when weltering in its blood, and, as a proof of non-such love, dresses, salts, swaddles, clothes it, and makes it comely through his comeliness being put upon it.

Again, his love is a full love. The oceans ebb and flow ; if at one time they cover the shores, at another time they leave their beds bare and dry ; but his love is perfect in its plenitude, notwithstanding these boundless oceans that have watered the whole universe ; that have run in mighty torrents among the angelic and seraphic hosts above, and in amazing inundations among fallen men below.—Though there be repeated manifestations of love to his hidden ones, and thousands of his favourites feast on this heavenly food, while travelling through the howling wilderness ; yea, through the egress of love, through the unnumbered ages of eternity, shall be continued to the glorified throng, still its ardour and exuberance will be evermore the same. The ocean will not be one drop less for all the waterings of the fields of bliss. After the Sun of Righteousness, through a duration in eternity beyond conception, and above the reach of thought, has illuminated the spacious continent of glory with his beams, not one ray, not one irradiation ; shall be in the least diminished.

Again, his love is efficient, active, and an operative love. I may love a fellow creature, or an absent friend, and yet avail them nothing, nor they so much as know it ; but the love of God, like the light, reveals itself wherever it is. Love draws, and we run ; his love constrains, compels our love ! for a pardoned sinner cannot choose but love. Wherever the heavenly spark falls, it sets the soul in a flame.

Again, the love of God is a fixed and unchangeable love ; and the more the soul is in sorrow or distress, the more free and full are the communications of divine love. In the time of need, the world's love will

give us the slip ; but in the most calamitous circumstances, sacred love performs the part of two loves, and sticketh closer than a brother. Mortals' love, (alas ! how many can attest the truth of this !) may to-day appear ardent, steadfast, and sincere, but to-morrow be entirely cooled ; yea, converted into slander, hatred, and revenge. But let all the sons of God know, that divine love shall be to them what the holy waters were to the prophet, ever on the increase, till it be an ocean to swim in for ever. Against fears on every side this is comfort, that God will rest in his love.

Divine love is also a beneficent love. Jonathan loved David exceedingly, but could not do much for him, nor save him from being expelled his native country ; but the love of God is fruitful of every blessing ; is the tree that bears all kinds of fruits that nourish the soul, and feast every power. The love of poor men can bring no advantage to the persons loved ; but when God sets his love upon a sinner, all at once, he who had nothing of late, has all things, life, liberty, friends, riches, glory, a kingdom ; sufficiency here, and all-sufficiency hereafter ; in a word, all that can be named, sought after, wished for, or thought upon. Then, ye sons of earth ! hug yourselves in the embrace of wealth, and bless your own condition, but presume not that you are the favourites of Heaven because his common providence pours upon you. As for me, may I be the object of this love, and, in spite of poverty, I am rich ; in spite of sin, I am secure, and walk on triumphing to the better country.

But again, the love of God is an intimate love. O how the high and lofty One reveals the secrets of his covenant, and the sweets of his love to the soul, where he condescends to come and dwell ! When by the Holy Ghost the love of God is shed abroad in the soul, what heavenly joy refreshes the whole inner man ! " I know thee by name," says Job ; " I beseech thee show

me thy glory," says Moses. The intimacy begun in time, is the bliss of eternity, and in greater or lesser degree is the privilege of every believer. The more our fellowship is with the Father, and his Son Jesus Christ, the more of his divine likeness we shall put on; and in the other world, in the different degrees of assimilation to God, consist the different degrees of glory.

Again, the love of God is infinite; and what that is, none but an infinite Being knows. Ours is a spark, his the sun; ours a drop, his the ocean.

Again, his love is uninterrupted. Nor sin within us, hell without us, nor Satan accusing us at the throne, can interrupt his love; this is encouragement to serve him in spite of sin, and in the face of enemies.

Lastly, his love is eternal. Heaven and earth shall pass away, but love will not. Time must end, but love attends the saints beyond the grave. Death cools the love of the nearest relations, but cannot separate from the love of God. Love is the quintessence of bliss, the heart of heaven, the joy of angels, the song of the redeemed, and the character of God. O happy day! when I shall rise to enjoy love that transcends the glory of the redeemed, and all the anthems of angelic choirs!

MEIKLE.

RELIGIOUS MAGAZINE.

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. iv. 3 and 13.

NO. VI.

KENNEBUNK:

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1822.

NOTE.

The Editor tenders his most humble thanks to all his patrons; and particularly to those ministers, and brethren, who have taken some pains, to transmit to him, the number and state of their churches, accounts of revivals &c. But he regrets, that after so many entreaties and solicitations; that the account, of so many churches are still kept back, and humbly hopes, they will be forwarded as soon as possible. Particularly from Edgcomb Quarterly Meeting, and the churches in the Sandwich Quarterly Meeting. And also the churches composing those Quarterly Meetings in the north part of Vermont and Lower Canada. And as it was one principle object of the Editor, in writing this volume, to ascertain as near as possible, the number of ministers, churches, and brethren, belonging to the union. He wishes therefore the assistance of all his brethren, that such accounts, may be forwarded that the design may be accomplished before the volume is completed.

NOTE.—Those subscribers who have forwarded the whole pay for their volume or that shall forward it before the volume is completed shall receive a receipt with their last No. if not forwarded to them before.

ERRATA FOR No. 5, Vol. II.

Page 147—at the heading for "baptism," read *baptisms*. In the same page 3 lines from the top, for the word "those" read *there*.

Page 150—8 lines from the top, for the words, "as of rushing mighty wind," read *as of a mighty rushing wind*. In the same page, 2 lines from the bottom for the words "these gifts," read *those gifts*.

Page 156—10 lines from the top, for the words "do," read *out do him*.

Page 172—5 lines from the top, for the word "grounded," read *governed*.

A

RELIGIOUS MAGAZINE.

No 6.

FEBRUARY 1822.

VOL. II.

(ELECTION CONTINUED.)

JACOB AND ESAU.

Jacob have I loved, but Esau have I hated. ROM. ix. 13.

THERE is no one passage of scripture, between the covers of the Bible, about which there has been more dispute, than about this. Those who believe in the doctrine of eternal, particular, personal and unconditional election; or that the present and future states, both of the righteous and wicked; were determined, by an eternal, irrevocable decree of God; consider these words as ample, and incontestable proof of their favourite system. While those, who consider men moral agents, and gospel probationers, and election to salvation, to be in Christ only; and not antecedent to true faith in him, have a very different view of the subject. The great difficulty, in understanding Bible election; appears to arise, partly, from a want of a right division of the word; and partly, from a misapplication of those passages, where the word election is used. For instance, the word election, sometimes signifies the power of choosing. Sometimes it signifies the act of choosing; and sometimes it signifies the choice, or persons chosen. And ought always to be construed, and applied according to the primary in-

ention of the writer. Again, when it applies to nations, it is very improper to apply it to individuals. And so when it applies to Patriarchs, Prophets, Apostles, or believers in Christ; it is highly improper to apply it to infidels. This is like taking the children's bread and casting it to dogs. The Apostle introduces this subject, by expressing his unfeigned sorrow for the fall of the Jewish nation; who were Israelites by original extraction; but proves that the promise made unto Abraham, or to Isaac, did not necessarily include all their descendants. And in the sequel sheweth, that God is not unrighteous, in bestowing his unmerited mercy on whom he pleaseth, whether Jews, or Gentiles. And also from the metaphor of the potter and the clay, sheweth Gods absolute power, in disposing of nations, or of persons, according as they obey, or disobey him. And while speaking of the promise which was made unto Abraham. He remarks, that the seed was to be called in Isaac; and that the children of the promise were to be counted for that seed. And extending his remark to Isaac, he saith, "And not only this, but when Rebekah also, had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.) It was said unto her the elder shall serve the younger." And then adds, "As it is written Jacob have I loved, but Esau have I hated."

1. It is evident that the election mentioned in this place, was a lineal election, and referred to the Patriarchal line, through which the seed was to come. And that the prediction "The elder shall serve the younger" &c. Alluded unto events, which were to take place between the two nations, which were then seminally in the loins of Jacob and Esau. And which events accordingly, did take place between the two

nations, hundreds of years after Jacob and Esau were dead. This will appear as evident as words can make it; if we turn to the passage referred to by the Apostle, and read what was said to Rebekah Gen. xxv. 23. "And she went to enquire of the Lord, and the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Now, the Apostle says, "That the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. But he dont say, that God told Rebekah, before the children were born, or had done any good or evil, that, he loved Jacob, but hated Esau. For God never told Rebekah so. And besides, God never hated any person yet without a cause; especially, a little harmless infant before it was born. But he says, "As it is written, Jacob have I loved, but Esau have I hated."

By whom then was it written? Why, it was written by Malichi, the last Prophet that spake to the nation of Israel; about 1282 years after the death of Jacob. And then, not on account of any thing which had transpired between the two brothers. But on account of events which took place between the two nations, which proceeded from their loins, which nation, had ever been called by the names of their predecessors, *Jacob and Esau*. But the events, which occasioned this awful denunciation, must at present be omitted, while we return to enquire, what we are to understand more particularly by the purpose of God according to election. What then was the purpose of God according to election? Why,

1. It was the purpose of God according to election, to save fallen men by grace, through faith in his Son Jesus Christ; and not by the work of the law.

2. It was the purpose of God according to election, that the seed of the woman should bruise the serpent's head.

3. It was his purpose according to election, that there should be an elect line of Patriarchs, through which that seed should come; extending from Adam of Eden, to Joseph of Bethlehem. And that each of those persons, should receive, the diploma of *Son*, as a mark of distinction from all others, with a patriarchal blessing, importing their election to this noble office; and foretelling the events that should take place, at the time of the appearance of the promised seed, & of the universal blessings, which should flow through him to the human family. A specimen, of which, we have in the promise made to Abraham. "In thee, & in thy seed, shall all the families of the earth be blessed." This patriarchal blessing, was generally conferred upon the first born; except in a few cases, where God by some special communication ordered it otherwise. The case now under consideration, is one of those exceptions. The case has been already described. The woman bore twins, and both sons; which might have rendered it very uncertain, which of the two, was the line, through which the seed should come. And as it so happened, that the first born, was not the person designated by Jehovah, to receive the patriarchal blessing: to prevent any disorder from that circumstance; that the purpose of God according to election might stand, (ie.) that the signal blessing, might be put upon the right person. When the pious mother went to enquire of the Lord concerning the peculiarity of her circumstantial feelings, (before the children were born.) The Lord informed her, that two *nations* were in womb, and that two manner of *people* should be separated from her bowels, and that the one *people* should be stronger than the other *people*, and that the elder should serve the younger.

Who then does not immediately, see, that this election was a lineal election; and that it referred to the nations, and not to the persons of Jacob and Esau? Or in other words, who does not see the absurdity of applying this election to the salvation and reprobation of individuals?

It was the purpose of God according to election, ie. it was the choice of God, that Jacob should receive the patriarchal blessing; because he was to be the father of the Jewish nation. And it was also his purpose according to election, that the nation which proceeded from Jacob's loins, should be stronger, and more powerful, than the nation which proceeded from the loins of Esau; and that the Edomites, notwithstanding they were a powerful nation, should become tributary, or be in subordination to the Israelites. But it was not the purpose of God according to election, that Jacob should be saved, and that Esau should be damned. Nor, that Esau and his posterity should be excluded from a common share of gospel privileges among other nations. Lineal, national, or official election, was never designed, to limit, and confine, the love and mercy of God, to those peculiar favourites only, who were elected. But that he might through them, make known, and display his love and mercy to others. The patriarchs were elected to personate, and represent, and testify of a Saviour to come; that others around them, might also see, and hear and believe in him. So God also elected the Jewish nation, and established them upon a form of government, and laws of his own making, and favoured them with distinguished privileges, and rich blessings: not with a design to confine all his blessings to that nation; but to open a way, through that dispensation, whereby he might in the fulness of time, bestow greater privileges, and richer blessings, upon all the nations of the earth. So also, under the same dispensation, God elected sev-

eral orders of men, to personate the promised Messiah, in his several offices; that his image might be fully shewn forth to mankind. Namely, Moses personated him as a mediator—Aaron, as an highpriest—Elijah, as a prophet—David, as a King. Yet God did not confine all his love to those elect individuals, or their successors. God loved all his people and those *orders of men*, were elected for the service and benefit of the rest. And, doubtless, thousands of others, who were not elected to be priests, prophets, or kings; believed in the promised Messiah, received his spirit, became the sons of God, & became elect in him. While perhaps, on the other hand, thousands of others, belonging to the same peculiar nation, and enjoying the very same privileges; were disobedient to God, & perished from between the stretched forth hands, of an indulgent, & longsuffering creator. And not only this, but we find that when the gospel day commenced; and Christ was about to set up his spiritual kingdom. He called his disciples together, and chose, or elected twelve, and ordained them, and sent them forth to preach the gospel of the kingdom, first to the lost sheep of the house of Israel, and then into all the world, to preach the gospel to every creature. And those who believed their preaching, and submitted to the laws of their king, experienced salvation, and also became elect in him. And I have no doubt but there are hundreds, and I hope thousands in the present day, who are elected of God to sound salvation to the perishing nations; that others through their preaching may believe and be saved. We see therefore, that election was designed for public benefit, and not for the exaltation of a few individuals; to the exclusion of all the rest. Without respect to virtue or vice, holiness or sin, every man is to be judged according to his works, and receive according to his deeds. Jacob was elected to the office of a patriarch; but this did not ensure

him salvation, without repentance toward God, and true faith in a promised Saviour. Neither did his election to that office, exclude Esau from enjoying gospel grace in common with others in a private capacity; any more, than my brother's being elected a member of the legislature excludes me, from being a free citizen of the same state. Or any more than my brother's being elected a gospel minister, hinders me from being a true penitent, or hearty believer. Much has been said in respect to the policy of Jacob, and his fond mother, in obtaining the blessing; And much might be said here, if I had room, which might be pleasing to my readers. But as brevity, and perspicuity, are my principle objects; I shall pass over all that, with only remarking, that in the act of receiving the blessing, Jacob very much resembled a guilty condemned sinner, who comes to God for mercy. For at any rate, he obtained the blessing by coming in the name, and cloths of the firstborn. And, although, he got the blessing, he had nothing to boast of. For it is evident, that Isaac imparted it, with his heart glowing with distinguishing love, to his very Son Esau. So that we may justly infer, that Jacob obtained the blessing of his father Isaac, for his brother Esau's sake; as the guilty condemned sinner, obtains the pardoning grace of God, by coming in the name of Jesus, and pleading the merits of a crucified Saviour. But there is one passage, which is frequently brought forward by our opponents to prove the personal reprobation of Esau (ie.) Heb. xii. 16. 17. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected for he found no place of repentance, though he sought it carefully with tears." It is very plain, that the Apostle was not in this place, arguing in favour of absolute election and reprobation.

tion. But was urging the necessity of constant perseverance in the way of holiness, and a diligent watchfulness, lest any man should *fail of the grace of God*, or, lest any root of bitterness springing up should trouble them, and thereby many be defiled. Or, lest through unwatchfulness, and unprayerfulness, they should any of them fall into *fornication*, or *profanity*; and so for one moment's pleasure of sin, sell, or give up, all divine consolation: after the similitude of Esau, who for one morsel of meat sold his birthright. Which certainly could never have been the case with any of them, if their election had been absolute, and unconditional. And of course all such cautions would have been needless. There is no doubt but Esau was a profane person, and by nature, a child of wrath even as others; and needed regenerating grace as well as others. But it is very evident that the Apostle, by this comparative remark, did not mean to be understood, that he considered Esau a reprobate in a gospel sense, or, a person wholly abandoned of God, without a day of grace, or offer of mercy. For in the same Epistle. Heb. xi. 20. He says, "By faith Isaac blessed Jacob and Esau, concerning things to come." So we see, that notwithstanding Jacob through guile, and the policy of his fond mother, obtained the patriarchal blessing, (agreeably to the purpose of God according to election.) Which Esau honestly applying for, was rejected: And found no place of repentance, in his father Isaac. Though he sought it carefully with tears. The reason is obvious—There was but one patriarchal blessing, and that had been irrevocably given to Jacob. Yet he received a blessing through the gospel; for it is evident, that *faith* is a gospel grace; and by *faith* Isaac blessed *Esau*, as well as *Jacob*, concerning things to come. And although the patriarchal blessing insured to Jacob, the prerogative of government over

Esau, for a certain term of time; the blessing which by the same faith was bestowed on Esau, predicted a period when he should have the dominion, and should break Jacob's yoke from off his neck, and so in his turn, sway the sceptre of power. This will appear more explicit, if we turn to the passage, and read the words contained in the two blessings.

1. The blessing of Jacob, we have Gen. xxvii. 28, and 29. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; cursed be every one that curseth thee, and blessed be every one that blesseth thee."

2. We have the blessing of Esau, in the 39th and 40th verses of the same chapter. And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven from above; and by thy sword thou shalt live and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, thou shalt break his yoke from off thy neck."

1. I can perceive no very essential difference in these two blessings, except in those words which refer to national prerogative of government; and that seems, not very material. Since, he who by faith put that right *first* on Jacob, also by the same faith, put it *last* on Esau. And again, there is no candid person I presume, who reads those words, and compares them with what God said to Rebekah, or that reads the scriptural history of those two persons, that will pretend to prove, that it was the purpose of God, that Esau should in person serve Jacob, for all will agree, that the purpose of God shall stand, and inasmuch as it was exactly to the reverse of this, viz. In stead of Esau's serving Jacob, and in person bowing down to him. Jacob did repeatedly acknowledge himself to be Esau's servant, and called Esau his Lord, and

bowed down to him, as will appear by their narrative. Therefore, the fact is, this right of government, referred to the nations, which proceeded from the two persons; and not to the persons themselves, as has been before hinted.

2. If we take notice of the order of the blessings conferred on those two persons, and compare them with events, which soon after began to take place, and continued to take place in succeeding generations. We shall find, that those prophetic blessings, were completely fulfilled in them, and in their respective posterities.

1. Let us notice the order of Jacob's blessings. "Therefore God give thee of the dew of heaven, & the fatness of the earth, and plenty of corn and wine, &c."

2. Let us notice the order of Esau's blessing. "Behold thy dwelling shall be the fatness of the earth, and the dew of heaven from above, &c."

Here the candid reader will observe, that in Jacob's blessing "The dew of heaven" is *first*; and the fatness of the earth is *last*. But in Esau's blessing the fatness of the earth is *first*, and the dew of heaven is *last*. These are figurative expressions. The dew of heaven from above, doubtless means *spiritual blessings*. The fatness of the earth means *temporal blessings*. Hence we may infer, that Jacob and his posterity, was to enjoy spiritual blessings or gospel privileges first, and the fatness of the earth or temporal blessings last. And that Esau and his posterity were to enjoy temporal blessings first; and spiritual blessings or gospel privileges last. However, we are not to understand, that while Esau and his descendants enjoyed the fatness of the earth, that Jacob and his descendants had no temporal blessings. Neither are we to understand, that while Jacob and his descendants, enjoyed the dew of heaven; that Esau and his descendants had no spiritual blessings. All these

are to be understood in a comparative sense, is, while Esau and his descendants, were rich, and in affluent circumstances, Jacob and his descendants, were to be comparatively poor, and under restrictive circumstances; yet to enjoy a competence of the necessities of life. And so while Jacob and his descendants were to be exalted to heaven in point of religious privileges, and abounding in divine favors; Esau and his descendants were to be comparatively destitute of those blessings. Yet, to enjoy the common influences of the spirit, and light enough to leave them, if they submitted to it; and enough to render them forever inexcusable if they rejected it.

We come now to notice some of the most remarkable events, which took place in the history of those two persons, and we shall see how they correspond with the patriarchal prediction. Jacob was to have the dew of heaven *first*. And accordingly he soon began to experience it. It fell on him first at a place anciently called Luz, which he ever after called Bethel, (ie. the house of God,) on account of an extraordinary vision which he witnessed at that place the time he went to Padan-aram. He tarried at this place all night, and he took of the stones of the place and put them for his pillows and lay down to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and he saw the angels of God ascending & descending on the ladder, & he beheld the Lord also standing above the ladder, saying, "I am the Lord God of Abraham, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, & thou shalt spread forth to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed, &c." See Gen. xxviii. from 12th to 15th. Jacob awaking from this wonder

ful vision, was so transported, with the magnificence and grandeur of the scene, and his soul was so ravished with a sense of the divine excellency; that it appears, he thought that he had either accidentally, or providentially, lit upon the only spot of communication between heaven and earth. "He said, how dreadful is this place! This is none other but the house of God, and this is the gate of heaven." And he sat up a stone for a pillar, and called the place Bethel, and made a solemn vow to God. And God appeared to him again at the same place; when he returned from Padan-aram; and renewed his promise. The angels of God also met him at Mahanaim. And he wrestled all night with the angel of God at Penuel. God also comforted in the visions of the night at Bersheba, when going down to Egypt. Thus we see that Jacob had much of the dew of heaven, and abounded in spiritual blessings but comparatively, enjoyed but a little of the fatness of the earth, and was almost all the time under afflicting circumstances. He had to leave his father's house for fear of his brother, in the days of his youth, and to turn his back upon his affectionate parents, and went down to Padan-aram, and hired himself out to his uncle Laban, and wrought with him as an hired servant twenty years. And his uncle deceived him, and cheated him, and changed his wages, and fell from his agreements time after time. The first seven years he served for Rachel; and then was turned off with blear-ey'd Leah. And then had to serve seven years more for Rachel, which made fourteen years that he served for two wives. And the first was cheated upon him too. The other six years, he served for a certain part of the flocks of herds. And as soon as God began to prosper him; his prosperity excited so much jealousy, and so many hard thoughts, and hard words, and down looks in the family, that Jacob found that it would not do for him

stay any longer there. He therefore took his wives and children and what goods and cattle he had, and on a sudden, turned his back upon Padan-aram, & set his face for the land of Canaan. But remembering the old broil at home, he thought it would not do to go there till that was settled; and after spreading his case before God, he sent a considerable part of his flocks and herds as a present before him to appease his brother's wrath. And after settling that difficulty he went to Shalem, where he met with another shocking trial, on account of his daughter Dinah, (who was almost an idol in the family,) and she was violated by Shechem, a young prince of the place. And the atrocious act excited such resentment in the bosoms of her two brothers Simeon and Levi, that they resolved that nothing but blood should atone for the crime. And accordingly they slaughtered all males in the city of Shechem, and plundered the city. And Jacob had to remove to Bethel, where he saw the ladder. He journeyed from there to Ephrath, and there, he buried his beloved Rachel; and soon after had to help bury his father Isaac. And about the next news we have of him, his little beloved Joseph was hated of his brethren, and being sent by his father to visit them at Dothan, they conspired his death. But being delivered out of their hands, by Reuben, who was a little more merciful than the rest; he was striped of his coat of many colours, and sold to a company of Ishmaelites. And the coat dipped in blood, and brought home to his affectionate father, that he might think, that his dear child was torn in pieces by some evil beast. About the next news we have of the patriarch Jacob, there was a famine in the land, and he was forced to give up his beloved Benjamin. But however this almost insupportable trial, was soon overbalanced, by the heart cheering and soul ravishing news, that Joseph was yet alive; and was governor

of all the land of Egypt, and turned the key of all its granaries. Now, when we look over those scenes of Jacobs life, with many others which are here omitted for want of room, can we wonder he should say, while his last sands were running. "Few and evil have the days of the years of my life been?" Yet glory to God, we see that he had much of the dew of heaven! And his last days were his best days. He died in full faith of the promised Messiah and left the Patriarchal blessing with Judah, saying, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." Again, if we follow the history of his descendants, we shall find them to be an afflicted people, all the way along. They sojourned in Egypt, about four hundred and thirty years, and a great part of the time were groaning under the heaviest afflictions. Yet, they had the dew of heaven. God heard their groanings; and saw their affliction, and came down for their deliverance. And brought them out with an high hand, and stretched out arm. And made their proud sin-hardened oppressor, a public monument of divine wrath, while he led his afflicted Israel, through the flowing deep upon dry ground, and caused them to sing his praise on the banks of deliverance.

He also gave them his law to keep, & fed them with manna in the wilderness forty years. Notwithstanding, many of them, were a stiff necked and a rebellious people, and their carcasses fell in the wilderness, by their unbelief. Yet he carried the residue into the promised land; and fulfilled all his promises which he made to Abraham, to Isaac and Jacob. Hence we see that they had much of the dew of heaven, tho' not much of the fatness of the earth.

2. But we must now turn our attention for a moment to the history of Esau. Esau was to have the

fatness of the earth first. "Behold, thy dwelling shall be the fatness of the earth, and the dew of heaven from above." Now, while poor Jacob was labouring as an hired servant in Padan-aram—Esau was dwelling with his parents on the homestead, or adjacent, and was in affluent circumstances. He was also where he could hear the prayers and receive the counsel of his pious father and mother, if he pleased. He was his own man, and was rich. And when his brother Jacob was returning from his servitude as soon as he heard the news of his coming, he could at once muster four hundred men to meet him and escort him home. And when he met him, instead of remembering the old broil and falling on him and his wives, and his children, &c. with edge of the sword; as Jacob feared. He not only conducted as a gentleman, but as a brother, and a christian. He ran to meet him, and embraced him; and fell on his neck, and kissed him, and wept for joy. And when he enquired with respect to the present sent forward to appease his wrath "What meanest thou by all this drove which I met?" Jacob said, "These be to find grace in the sight of my Lord." Esau could say, "I have enough, my brother; keep that thou hast unto thyself." He had a plenty of every thing, and wanted for nothing. But when Jacob urged him, he received it, yet not to appease his own wrath; but to allay his brothers fears. His wrath had doubtless been appeased long before. When Jacob supplanted him, his wrath was kindled against him, because he thought, that Jacob had by fraud and subtilty, got a blessing which of right belonged to him. But it is probable, that when he understood that the thing proceeded from the Lord; and that it was the purpose of God according to election, that Jacob should have the blessing he submitted to it, and therefore at meeting treated his brother with the utmost kindness; and did forever afterwards.

This therefore, is the character of the man, who has been so often sentenced to eternal reprobation, by such as have hearts hard enough, and minds blind enough, and heads weak enough, to believe that a just and holy God, whose nature is declared to be love; hates a certain part of little children, before they are born, or have done any good or evil, and of his mere good pleasure destines them to hell and endless misery, while it is evident, that Christ has died for them; and has delivered in the gospel, that "Of such is the kingdom of heaven."

The next account we have of Esau (after the burial of his father) "He took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan." And removed to mount Sier; leaving the homestead (the land of Canaan) to his brother Jacob. And they called the country where he went Edom, to bear up his name, because Edom, and Esau, signify the same thing. The country was also, sometimes, on account of its eminence and fertility called, the mount of Esau, Seir, &c. Moses gives but a brief tho' splendid account of his posterity, and of their prosperity. According to his statement, Gen. xxxvi. chap. They soon prospered into a nation, erected edifices, built cities, and became a respectable kingdom, and had nine kings which in succession reigned over them; before any king reigned over Israel. Besides along list of Dukes, or noble men, which came out of the loins of Esau. Thus we see that Esau and his descendants enjoyed abundance of the fatness of the earth. Tho' it is presumed that they enjoyed but a small share of religious privileges. And probably no outward means of religious information, except what they obtained through the channel of tradition. While the afflicted descendants of Jacob, had the oracles of God

Julian

committed unto them. Thus far we see the prediction of their father Isaac fulfilled.

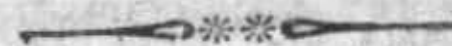
3. We come now to enquire the cause of the awful denunciation "Jacob have I loved, but Esau have I hated." We have the words recorded Mal. i. 2, and "I have loved you saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacobs brother? Saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." This is the text referred to by the Apostle; about which there has been so much dispute. And here it is evident, that God was speaking of the nations called Jacob and Esau; and not of the two persons their predecessors. The Apostle was also writing of the nations, when he quoted it. It aught, therefore, to be applied to the nations; and not to individuals.

The fact is, these two brother nations, were situated near together. And the nation called Jacob, or Israel, were frequently involved in war, with other nations as their history abundantly sheweth. And were sometimes carried away captive, and their cities were sacked, their houses striped, and their goods pillaged. And the nation called Esau, or Edom, while in pretended friendship or professing neutrality being near, without any just provocation; would in a sly, hidden, and clandestine manner, for the sake of plunder; join with the enemies of Israel, and help to spoil them. Which was not only repugnant to the law of nations but inconsistent with the dictates of humanity. God saw their conduct and abominated it. Several of the prophets, mention these things in their writings. But none are more clear on the subjects than Obediah. See his prophesy verse, 6, 10, 11, 13, 14. "How are the things of Esau searched out! "How are his hidden things sought up!" "For thy violence against thy brother Jacob, shame shall cover thee, and thou

shalt be cut off forever." "In the day that stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast one of them." "Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity." "Neither shouldest thou have stood in the cross way; to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress." From these quotations the cause of this denunciation, may be very clearly seen. God loved his people, tho' he suffered them to be afflicted for their sins, but he hated those who afflicted them wrongfully. And would not suffer such offenders to go unpunished. So he hates all the workers of iniquity, and is angry with the wicked every day. But he don't hate little children before they are born, nor have done any good or evil. However God hated the unnatural and inhuman conduct of the Edomites toward his people and accordingly sent his righteous judgments upon them. And they were brought to bow down to Israel according to the word of the Lord to Rebekah. "The elder shall serve the younger," and agreeable to the prediction of Isaac. "By thy sword thou shalt live and serve thy brother." "But when thou shalt have the dominion, thou shalt break his yoke from off thy neck."

4. We come now to enquire when this event took place, ie. when Esau took the dominion, and broke Jacob's yoke from off his neck. It has been already remarked that the right of government ran parallel with the enjoyment of religious privileges. Hence we may infer, that Jacob held it as long as he enjoyed those privileges. Of course the Jews held that right

they rejected Christ and his gospel, and when they rejected him, and his gospel, they forfeited that right. And when the Gentiles received the gospel and its privileges they received the right of dominion. The Jews therefore were no longer a peculiar nation, their law was magnified and made honourable. The promises made unto the Patriarchs, were all fulfilled in Christ; and the prophecies concerning him were accomplished. And he having by the grace of God tasted death for every man and laid down his life a ransom for all. A lawful way is opened whereby the dew of heaven may fall upon all nations or wheresoever all may enjoy gospel privileges. But inasmuch as the Jews by their unbelief have shut themselves out from those privileges, they enjoy only the fatness of the earth. While the Gentiles enjoy the dew of heaven in glorious effusions. The gospel considers all men in a state of nature upon a level, whether Jews or Gentiles. And God now considers none to be his peculiar people, only such as believe his gospel, and obey his Son Jesus Christ. He is the elect precious, all who fear God and work righteousness are elect in him. For all the promises made to the Patriarchs are centred in Christ. Therefore all that are Christ's by regeneration, are Abraham's seed, and heirs according to the promise.



Revival of Religion in New-Durham, N. H.

The Church of Christ in New-Durham, is considered the oldest church in the union. It was established and organized in A. D. 1780. Under the improvement of Elder Benjamin Randal, with the assistance of his associates. He continued their pastor till the 3d of October, A. D. 1808. At which time he died.

in the triumphs of faith, leaving his beloved flock in the care of the great shepherd. They have passed through some very trying scenes, both before, and since his death; and have also had, some very glorious revivals. Many of their first members have been removed by death, and others have removed into different parts of the country, and belong to other churches. Others have wandered out of the way of righteousness, which has caused much grief to the rest. They have had no steady pastor since the death of Elder Randal; but a small part of the time. Elder Moses Cheney of Sandbornton resided in the town with his family for a short season, and his gift appeared to be profitable among them, and they experienced a revival. But he afterward thought it his duty to return to Sandbornton again. Since that, they have been visited by the neighbouring ministers occasionally, and have had some visits by distant brethren. One in particular, by Elder John Foster, which was followed by another revival. And so they have experienced several small revivals. And there has been great prospects of a general out pouring of the spirit, and of an ingathering of souls; and some times it would seem as if it was ready to break forth. At other times, it would seem as if about all hope was gone. But I believe there has been a number who have been pretty constantly weeping between the porch and the altar, saying, "Spare thy people, O Lord; and give not thine heritage to reproach." And God has of late heard their prayers, and appeared for their deliverance.

Extract of a letter to the Editor from Elder Jonathan Kenney, dated at New-Durham, 15th of last month.
 "DEAR BROTHER,"

"As cold waters to a thirsty soul, so is good news from a far country." I have the pleasure to inform you, that since I saw you in November last. I have

the privilege of preaching the gospel of Christ, in the town of New-Durham. The place where the Lord first raised the standard of gospel liberty in this northern clime (in our connexion.) The first time I was in the town, my mind, was remarkably exercised with a sense of worth of souls. I viewed the fields white and ready to harvest, and the faithful labourers. And I felt it my duty to tarry with the people a few days, in which time, the Lord began to pour out his spirit, and favour Zion. Backsliders have been reclaimed, both old and young. Twenty-one, new soldiers, have enlisted under the banner of the cross, fifteen deserters, have returned and found a pardon. A large number are under conviction. I have baptized at three different times. Last Lords day, I baptized ten. One of whom was the youngest daughter of the late Elder Benjamin Randal, who was the planter and pastor of this church, and two of the others were his grandchildren. Our present number is rising of sixty; and is daily increasing. And we prayerfully hope, that the church of Christ in this place, will be reared again on its old foundation, and stand in its primitive beautiful order.

NOTE. "In our last monthly meeting, which was last Wednesday; I should say there were over one hundred persons which attended; forty-nine of whom spoke of the goodness of God."

This account is confirmed by a communication from Samuel Runnels Esq. who is a ruling Elder in the same church. Dated 31st January.

EXTRACT.

"The 11th of Nov. last, Elder Jonathan Kenney, on his return from Q. M. at Buxton, made us a short visit and attended two meetings. And gaining an evidence that a reformation was nigh, he soon made a second visit, and began to preach the word with power to the people. And the Lord poured out his

spirit in a wonderful manner. And a number who had been backsliden; some three years, and some twelve years; and spending their portion of goods in a foreign country, began to return again to their fathers house. And an awful trembling got hold of sinners, and many of them are crying "God be merciful to me a sinner." "Lord save or I perish." Old and young, rich and poor have a share in this time of refreshing. The old saints are greatly comforted, and in general are engaged with Elder Kenney to shew unto the people the way of salvation. As for myself I have been almost ready to say, now Lord letest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation &c. But still I desire to wait patiently till my change comes."

REFORMATION IN LIMERICK, Me.

This reformation began visibly to take place nearly twelve months ago. There appeared to be an unusual solemnity on the minds of the people in almost every section of the town, when it first commenced, and especially about what is called Limerick corner. The people in this village have shared largely in the blessing. I have preached there several times to crowded assemblies; and I do not recollect that I ever witnessed more solemn scenes. The people who attended, of all grades, appeared to give the most solemn attention. A number of the most respectable inhabitants, have their hearts and hands, engaged in the work. Their hearts and their houses are open to receive Christ's ministers, and to hear what is commanded them of God. The work is solemn and progressive. I think as many as twenty have professed

experimental religion for the first time, since the reformation begun. Many others believe with their hearts; but for fear they should run to fast, do not as yet confess with their mouths; but they love the brethren, and love the cause; and are delighted with hearing the gospel of free salvation. However, a number of the blooming youth have felt their hearts so burning with the love of Jesus, that they have not been afraid nor ashamed, to profess their faith in a crucified Saviour, by following him in his ordinance of baptism, as about as cold weather as has generally been experienced the present winter, many more I think have been on their minds and I expect will follow the example soon.

ANOTHER REVIVAL IN PARSONSFIELD, Me.

This is the third revival, which has been experienced in this town, within five years past. The first began in October 1818. That continued about eighteen months. The second commenced November 1821, and continued rising of six months. In the course of both revivals we hope that about 300 souls have shared in the pardoning grace of God. This began to be visible about the middle of last month. A good deal of good seed was probably sown at the time of Quarterly Meeting; and quite a solemn concern rested on the minds of many. Since that, Elder Clement Phinney, has been indefatigably labouring from section to section of the town, with good success. Nine or ten have been hopefully converted since the revival commenced; but the most remarkable, are two aged people, a man and his wife, who have been converted in their old age; and become as little children. It is a ravishing sight to see those hoary headed people ming-

ling their hosannas with the blooming youth, who have enlisted under the banner of Christ. Some of different ages have shared the blessing, many more we trust are seeking an interest in the Saviour. People of all denominations flock to the meetings, and I never saw the people more earnest to hear than at present.



"Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

An extract of the experience of Elder Benjamin Randal, (taken from a manuscript) written by himself, corrected by the Editor.

He was the son of captain Benjamin Randal and was born at Newcastle, county of Rockingham, State of New-Hampshire. He says, "I very well remember the operations of the spirit of God on my mind at a very early age. I think it is the first thing I can remember; but like little Samuel I did not know that it was the voice of the Lord. I well remember of my mothers putting me to bed, and of my trying to say, what I called my prayers.

"Now I lay me down to sleep,

I pray the Lord my soul to keep, &c.

I felt as if I wanted something more than I could express in those words. And my heart was so affected that I covered up my little head and wept; and tried to pray in other words, which would more fully express my feelings. From that time I practiced praying in secret, on my knees, or prostrate on my face, altho' I had never known that kneeling was enjoined as a duty; or that ever any body had practiced in that way. I had an awful fear of God, for I

thought that he was a great monarch dwelling in an admirable city, sitting upon a shining throne, surrounded with a glorious sort of people, far above the moon and stars. And I used to think, if I could get into that glorious place, among those glorious people, I should be happy; for I had no idea that I must be changed, and have a nature like God, in order to be happy with God. And I fear that is the notion of the greatest part of mankind. However, I really believed that God saw me every where; in the dark as well as in the light, in the secret place as well as in the open fields, and heard every thing I said; and knew every thing I thought. Which made me mind every thing I said or did. For I thought, if I would be a good child, the Lord would let me go to that good place; but if I was a bad child I must go to the bad place. Which I thought was a deep pit, some where under where we live.

So I strove to be a good child, and paid attention to my book, and my prayers. And I now say, that I do not remember, that ever I spoke a profane word in all my life. Nov. 18th 1755, there was a very great earthquake. The shock struck the house, about four o'clock in the morning, and shook the house very much; which frightened me at first, not knowing what it was; but when I came down stairs and my parents informed me that it was an earthquake. (It being a very light night, and living near the water) I looked out, and saw the serenity of the air, and the calmness of the water. Instead of feeling terrified, I felt a solemn awe of the great God come over my mind; and I thought I loved the rumbling sound. The next day, there were a number of small shocks; and they seemed to make me feel joyful. I took delight in going to school, and loved to go to meeting, and continued in that way, till I was almost nine years old. My father being a seafaring captain, he took

me to sea with him, in December before I was nine in February.

The vessel was bound to Virginia, and we were twenty-seven days on the passage. Directly after we sailed I was taken sick; and a fever set in, and I was brought so weak and low, that I was unable to help myself; and all on board, thought I should not live to reach the port of destination; but I do not remember that I felt one restless thought; but felt as if I loved God, and thought if I died, I should be happy. Thus I went on in my phariseical forms, trying to get to heaven by praying and fasting. On the yearly fast, I used to fast from Wednesday evening until Friday morning. And well may I say, being ignorant of God's righteousness I went about to establish a righteousness of my own; and did not submit to the righteousness of God. As I advanced in age I advanced in pride, and became superfluous in dress, as much as my ability would admit, and grew vain in my conversation, and allowed myself in frolicking and dancing; but I considered all this to be no harm, as long as I kept up my form of religion; for I knew of no order, or rank, but what allowed of these things. Even the minister of the place, and all the ministers that I knew, would not only allow of it, but would ever plead for it, under the name of civil recreation, and that there could be no harm in a civil dance &c. And I knew of no church members who did not allow of, or practice dancing. They also allowed of superfluous dress, especially, on what was called sacrament days; it was esteemed an honor to the table. And the last dance I ever attended, was with the church members; if any of them are still alive, they know that I tell the truth. O how has my heart since ached for those things; and the Lord knoweth, that my soul still mourns, when I think how many are still thus blinded, by blind guides. For, "If the blind,

lead the blind, they shall both fall into the ditch together." When I gave away to the above practices, I used to feel dreadful condemnation, and all my religious fabrick would come tumbling down about my ears; and for a while I should be ashamed to pray to God, and perhaps omit a turn or two; and then afterwards, when I dared to pray again, I would pray as much oftener, as to make up all I had lost. So that generally by Sabbath day night, I would have my accounts all square. O! my God how ignorant I have been. O what a stranger to the way of life and salvation by Jesus Christ.

At times, I used to have dreadful apprehensions concerning the state of my soul; and my distress was so great, sometimes, that for a season, I could not bear to see any body, and my acquaintance thought I was sick. I remember when I was in my eighteenth year, I had a dreadful distress, which lasted me several days. But (as Bunyon says) I got out on that side next to my own house, and got relief, by my old medicine, i.e. by my old form. About this time, my father gave up the idea of making a sailor of me. I never could be happy at sea; because I could not bear profane company, or profane language. Therefore, I could not bear a seafaring life; because the sailors were generally so profane; yet I never told any one the cause. But as I declined a seafaring life, my father agreed with a very pleasant tempered man at Portsmouth, by the name of Tipe, a Sail-maker, to learn me his art; and I served with him, three years and one month, which brought me to be twewnty-one. All the time of my apprenticeship, I was under great trials of mind, and some of the servants were very profane, which caused me much distress. And when I reproved them, they would seem to give attention; and I believe my masters son, was very tender in his mind, he was a very civil young man, and I loved him

much. But one of the servants was more than common ungodly; he would seem for a time to hear me attentively, and turn it off, with saying, "Ben, you'll be a minister." And break out into laughter. But I had no idea of being a minister; for I was so superstitious at that time, that I thought it an abominable thing, for any one to attempt to preach, without a college education; and my advantages were very small. In the year 1770, the year that I was twenty-one; the God of heaven, sent, that flaming preacher, George Whitefield, through these states. He arrived at Portsmouth, on the twenty-third of September. But, O, how disgusting was the news of his arrival to me. I was much opposed to all traveling preachers, who in those days, by way of derision, were called new-lights, and in short to all, except the settled, congregational Clergy, and to every thing but form; so that the power of God was even a torment to me. And where there was any power in the preaching, I thought it was all delusion, and enthusiasm. And that all such preachers, were turning the world upside down—Breaking up churches—Frightening the people. And that their earnest and loud preaching, was only designed to make the people cry out, and make a noise. And that they preached only, because they would not work. And I felt enough of the spirit of persecution, to have had all such preachers whip'd out of town. I should not lik'd to have been seen in it myself. Yet I should have been willing to have seen others done it. I here mention this, with grief and shame, believing there are many others of the same disposition; that if any such, should ever read this, they may take warning, and cry to God to change their hearts, and give themselves no rest, till they feel the disposition removed. O! how dreadful to have a profession of religion—A form of godliness, and deny the power. To profess Christ, and fight against

his power—To belong to churches—Eat and drink in his name—And hate his spiritual appearance. O, what a surprise I should have met with! What a hell I should have had, if I had have died with that disposition. O persecuting Pharisees—Christless christians—Take warning I pray you, before it be too late! But to return, although Mr. Whitefield's coming was so disgusting to me, as almost every body turned out to hear him, I went also. But more as a mere spectator, than with a desire of reaping any benefit, for I felt resolved, that his preaching should have no effect on me. I heard him for the first time, on the 24th of September. He spake from Rev. ii. 4 and 5. But the power with which he spake tormented me. When he began to be engaged; and his blessed soul to be inflamed with love, and his heart with grief and pity to poor sinners. And began to expand his arms, and tears began to roll down from his eyes. It immediately raised the devil in me. Ah, thought I, you are a good for nothing noisy fellow—All you want is to make the people cry out—My good old minister dont do so; and he is as good a man as you are, and much better. The next time I heard him, was on the 25th of September at the great meeting-house in Portsmouth, he spake from Luke xv. 2. And his preaching had much the same effect on me as before. The next time I heard his blessed voice proclaim the glorious gospel, was on the 28th of September, on Friday before the Sabbath on which he died. From Mark xvi. 15 & 16. O how wonderfully he spake. "He spake as one having authority and not as the scribes." But it still raised a dreadful spirit of opposition in me. But O, the mercy of God! That he had not let me drop into hell! O stupendous love! O what an eternal wonder it will be, of long suffering patience, that I, (after all this, and much more) have found forgiveness of God, through our Lord Jesus Christ! Glory, glory, everlasting glory, be to his great name!!!

The next Sabbath, 30th of September, 1770. O that day! That memorable day! That blessed day to Whitefield! That blessed day to me! The minister of our town preached at Portsmouth at the great meeting-house, and I went with him. And at noon as I went out from meeting, I stoped with an acquaintance at Parkers corner. And a man came riding along and cried MR. WHITEFIELD IS DEAD! Died this morning at Newbury, about six o'clock. As soon as the sound of his voice reached my ears, an arrow from the quiver of the Almighty struck through my heart, and a mental voice, by the spirit sounded through my soul, louder than ever thunder sounded in mine ears. The first thought, which passed through my mind, was, *Whitefield* is now in heaven; and I am in the road to hell. I shall never hear his voice any more. I have despised him—He was a man of God, and I have reviled, and spoke reproachfully of him. He has taught me the way to heaven; and I regarded it not: O that voice is silent as the night, I would not think any thing too much if I could but hear it again. But, ah! never, never, never more in this life. O the loss I have met with; but it cannot be recalled. He will be a swift witness against me, in the day of judgment. I trembled, every part of my body was affected as well as my mind. I thought, O that I could be hid; that no one might know how I felt. Thus I could say, that I felt nothing but shame, and hell, and condemnation. I tried to hide what I felt, till I got home. I then took my room, and kept my distress as much as possible to myself. For I thought no person ever felt such horror as I did. All my former religion appeared worthless, and fled from me as though it never had been. It seemed as if there never was any person so vile as I, having such an heart alienation, and such enmity to God, in all his nature, and the manifestations of his spirit and power. Such unreconciliation

every sense to God. It would sometimes come in my mind. What reason have I to be so distressed. I have never been so bad as such, and such ones. I have never curs'd and swore like them &c. But, I would think again. Ah, their sins were all outward; but they never had such a heart as mine. At times I felt a little calm, and then I wrote a little and made some remarks on the travel and preaching of Whitefield, for in the time of my distress, all the preaching of Whitefield was brought to my remembrance. Then my distress would roll on my mind again like a flood. I should feel so distracted that I would rise from my seat, walk the floor, and be ready to pull the hair out of my head. And if any thing like comfort came into my mind; I could not, I would not have it. For it appeared impossible that it could be for me (for notwithstanding my distress) I felt as if I could not bear, that any of Gods attributes should be infringed. I believed God was merciful enough to save me, or any body else. But how it could be possible, for him to be just, and save me, I could not see. O, that blessed "Just God and a Saviour," was such a mystery to me, that I could not get any discovery of it. And I came to this conclusion, that it would be better for me to be damned, than that Gods justice should be infringed. *Mind*, I do not say, that I *felt willing* to be damned. Some say, that a soul can never be converted until it feels willing to be damned; but I dont believe that. God has taught me better—For if the scriptures are true, and I believe they are. God is not willing that any should perish. And he never required that any of his creatures, should *will* that, which he does not *will*. I was never *willing* to be damned; but I felt as if it would be better for me to be damned than that the glory of God should be eclipsed. Here, I lay, in this unutterable horror, more than two weeks, which time by experience, I could say,

*"Weeping woe, and lamentation ;
Vain desire, and fruitless prayer ;
Shame and hell, and condemnation ;
Doubt distraction, and despair,"* was all I felt.

For I dispaired of salvation from all, or any of my former duties. I dispaired of any help, from all created power. And I dispaired of mercy if there could not be a way that God could have mercy on me in a line of Justice. But I had no one to tell my trials to ; or to have any advise from. One day, I had a little calm on my mind, and was sitting and musing on my state. And I thought there never was any one in my condition. Once, I was company for almost any body, and now I am company for nobody. Once I could take pleasure in the world ; but now there is nothing in the world that is desirable to me ; all things are tasteless and insipid. And I said, O that I had never been born—For nothing will ever be desirable to me again—I shall never feel any more satisfaction in company—I who used to pray so much, and so constantly ; cant pray one petition ; for it seemed to me as if I did not pray any at all. Yet upon a recollection I believe that I breathed prayer all the time ; and all my sighs were "God be merciful to me a sinner." The 51st Psal. 2d part com. metre. I kept breathing or repeating all the time.

*"O God of mercy hear my call,
My load of guilt remove ;
Break down this separating wall,
Which bars me from thy love."*

While I was musing, the words of Paul Heb. ix. 26. passed through my mind. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." But I was in such deep thought that they seemed only to pass through my mind ; but I took no notice of them. They came to my mind a

second time ; but still I took no thought upon them. At they came a third time, and I began to think, But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," I thought, what can this mean ? And as I meditated on the words, the load and burden of sin went off ; and I began to feel calm and peaceable. This frightened me, and I thought I was going to lose my concern, and turn back to my old state, and be as bad as ever. And I cried out, I had rather remain in this distressed state till I was as old as Methusalah ; than to turn back again to my old state. Then I tried to make myself feel as I had felt before, by thinking of what a bad state I was in. But I could not get that feeling and distress again. Then I thought the spirit of the Lord had departed from me, and that I was now left to myself ; and given up to the hardness of heart, and blindness of mind ; but all this could not bring any distress on my mind. At length I began to reason thus, what can this mean ? How did my mind feel when this distress took me ? Why, it found me in love with the world and its vanities. What state has it left me in ? Why, the world and all its vanities are now tasteless to me. I hate sin and folly—I have no relish for any earthly good—And what do I love ? Why, I know that I love God ; and long after his righteousness. What then is this but a change ; wrought by the power of God in my soul ? This is conversion—This is what I read of in the scriptures—Born again." O, glory to God. As soon as I believed this—What love, joy, & peace, flamed through my soul—Now I saw a "Just God and a Saviour." Now I saw a blessed sacrifice for sin, to the full satisfaction of divine Justice. O, how the character of Jesus shined in my soul. O thought I, Jesus is precious to my soul !

"My transport and my trust"

O! My soul, kept crying, JESUS! JESUS! JESUS! And it was all I could say for some time. Ah, it seemed, if I had ten thousand souls, I could trust them all with him. I saw an universal atonement—An universal love—An universal call—And that none would ever perish, only those who refused to except. Now I saw that God had ever been my friend; and had ever been willing to save me; and had ever been waiting to be gracious. O, how I felt! My soul was inflamed with love to God, as my great Creator and preserver—To Jesus Christ as my only redeemer—To the Holy Spirit as my blessed reprover and comforter. O what love too, I felt to all mankind, and wanted that they might all share in that all fulness, which I saw so extensive, and so free for all. And, O, what pity flowed into my soul, for poor sinners, whom I saw in the gall of bitterness, and bonds of iniquity. In this heavenly flame; I walked, and leaped, and praised God with ineffable joy, for sometime; & no creature was witness to my happiness. And as I had never seen any soul in such raptures, I thought no one could conceive any thing about it; and that every body that I knew were strangers to it. Therefore, I thought it would be best to keep it all to myself; lest I should be laughed at and ridiculed for it. But I soon found that this was a suggestion of the enemy, for it proved a snare to me, for I found in order to keep my religion secret, I had to conform in some measure to the world and not to reprove the ungodly much. I experienced this joyful scene as above mentioned I think about the 15th of October 1770.

Mark Lervale

A

RELIGIOUS MAGAZINE.

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

—***—
BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.
—***—

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. VII.

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Vol. II.

REMARKS ON THE "POTTER AND THE CLAY."

ROMANS IX. 21.

Hath not the potter power over the clay of the same lump, to make one vessel unto honour and another unto dishonour?

THE Scripture has been often made a subject of warm debate, among the various sects professing Christianity; and is generally adduced by those who hold to the doctrine of fate, to prove that God in the beginning as a Sovereign agent, without respect to virtue or vice, holiness or sin, made one man for salvation, and another for damnation; as the uncontrolled potter maketh, of equal clay, one vessel unto honour and another unto dishonour: but this application of the subject, appears to be very foreign from the plain intention of the inspired writer. 1, It is very evident, that the apostle was in this chapter writing concerning nations, and endeavouring to shew, that notwithstanding the Jews as a nation had been formerly considered God's peculiar or covenant people; and by their religious privileges, had been distinguished from all other nations; a way was opened by the gospel, whereby all other nations might enjoy religious privileges as well as the Jews. And in elucidating this interesting subject, he clearly proved, that the

promises made unto Abraham, did not necessarily include all his descendants, or natural seed; but that it pointed particularly to Christ, and included none but such as were genuine believers in him. And to silence the murmuring of the Jews, he sheweth Gods absolute power in disposing of nations, according as they obey or disobey him. And that God having in Christ fulfilled all his promises to the Jewish nations, he could not be considered unrighteous in bestowing his unmerited mercy on whom he pleased, whether they were Jews or Gentiles. He therefore asks the question, "Is there unrighteousness with God?" And answers it with emphasis, "God forbid." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." And to the intent that all his brethren might see that their salvation was entirely of grace, He saith; "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And at the same time, to shew God's supreme prerogative, and absolute power over all his rational creatures, to deal with them, and to bestow upon them his mercies, or, to inflict his righteous judgments, according as they please, or displease him, he therefore mentions Pharaoh, as a monument, or example of divine wrath, who on account of his audacious wickedness, and multiplied crimes against God, was left to hardness of heart, and final impenitency. And notwithstanding he was sufficiently ripe for destruction; it pleased God to *raise him up*, or to *make him stand* (As the original seems to signify) that is to uphold him in a corporeal state & in office; while he might in a public and open manner, according to the demerit of his crimes, pour upon him the storm of his wrath, in a multiplicity of plagues, and finally condemn him, and his wicked subjects, with an overthrow in the red sea. And all this God did that he might shew his power in Pharaoh, and

that his own name might be declared throughout all the earth, that is, that others might learn obedience to God by this example. Some persons suppose that the words, "even for this same purpose have I raised thee up" &c; Mean, that God designed him for that purpose when he made him; and decreed all his conduct from the beginning of the world, but if that had been the case, Pharaoh would only have answered the end of his creation, and could not have had any conscience of sin, and would have been doing the declarative will of God. And allowing that hypothesis, he must needs have been a very happy creature; for Christ says, Mat. XII. 50. "For whosoever shall do the will of my father which is in heaven, the same is my brother, my sister, and mother." But be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." God rules in the kingdoms of men, & setteth up whom he will, and he requires implicit obedience of all those whom he exalts to power or privileges, and deals with them severally according as they obey or disobey him. The apostle says "therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." That is to say, he will have *mercy* on all such as hear his calls and obey his voice and submit to his government. But he will harden all such as reject his calls, refuse his grace, and despise his government. However, we are not to understand that God hardens mens hearts any other way than judicially; ie, not by inserting any thing into their hearts, to make them more inflexible; but by withdrawing his aggrieved spirit, and leaving them in a state of final impenitency. To elucidate this idea, the apostle asks the above metaphorical question, "hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour?" And then adds, "what if God willing to shew his wrath and to make

his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called not of the jews only, but also of the gentiles? As he saith also in Osee, I will call them my people, which were not my people, and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called, the children of the living God." These sayings, do not appear to accord very well with the notion, that God, without respect to virtue or vice, holiness or sin; made one man for salvation and another for damnation. The question propounded by the apostle, "hath not the potter power over the clay &c? clearly presupposes, that the potter possesses that power over all the clay he works; ie, of the *same lump*, to make one vessel unto honour and another unto dishonour. But if we admit the supposition, that God made one man for salvation, and another for damnation; and that that part which he at first designed for salvation, must necessarily be saved; and that part designed for damnation must unavoidably be damned; We deny that power in God, which we allow in a maker of earthen ware. For it is evident, that a potter has power over the clay of the *same lump*, to make one vessel unto honour and another unto dishonour. I would here remark, that I think our opponents misapply this text more for want of an acquaintance with the work of a potter, and for want of a knowledge of the terms he makes use of, than for a want of a good intention. For instance, the potter calls the whole quantity of clay of which he purposes to form his variety, "*the mass*." And that quantity which he selects to form an individual vessel of, he calls a *lump*. Therefore, in order to make the text prove eternal election and reprobation;

tion; we must understand something which we do not read; ie. we must understand *mass* instead of *lump*. And I believe that it is always the case with those who believe that famous system, that in order to make it a consistent theory; they are always obliged to understand some secret *decree*, which was never made known; or, to believe in a *will*, which was never revealed in the holy scriptures. "But to the law, and to the testimony, if they speak not agreeably to this word, it is because there is no light in them."

However, if my candid reader will turn his attention but a moment to the passage to which the apostle refers; and from which he doubtless borrowed the similitude; he will there see the whole matter elucidated and explained by Jehovah himself, and opened to the weakest understanding. See Jere. xviii. from the 1st, to the 10th verse. "The word which came to Jeremiah from the Lord, saying, arise and go down to the potters house, and there I will cause thee to hear my words. Then I went down to the potters house, and, behold, he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel as it seemed good to the potter to make it."

Here the candid reader will observe, that the potter did not take another *lump* of like clay to make the second vessel of, but the *same lump* of which he made the first. "Then the word of the Lord came unto me saying O house of Israel cannot I do with you as this potter? saith the Lord. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down and to destroy it; If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to

build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

What can be plainer than this? The potter had power over the clay of the *same lump* when moulding it into a vessel unto honour; if it marred in his hand, to make it again into a vessel unto dishonour. So God has power over the nations, and can deal with them just as the potter dealt with the clay. That is, if a nation do evil in Gods sight so as to provoke him to wrath, and cause him to pronounce the sentence of destruction against them; if they turn from their evil, and amend their ways and their doings; then he will revoke the sentence; or repent him of the evil that he thought to do unto them. This mode of divine conduct, we have clearly exemplified in the case of Nineveh. The Ninevites, were audaciously wicked, and the magnitude of their crimes was such, that God said he would overthrow their city within forty days; and sent his servant Jonah to denounce the sentence. "Yet forty days and Nineveh shall be overthrown." The decree was absolute. But when the people of Nineveh believed God, and repented at the preaching of Jonah, and publicly confessed and forsook those crying sins which had provoked Gods wrath, and called aloud for his judgments, the cause being removed, the judgments of course were averted. For as soon as the king arose from his throne, and laid aside his robe of royalty, and covered himself with sackcloth and sat in ashes; in humble contrition before God; and by a decree of himself and his nobles proclaimed a fast, saying, "Let neither man nor beast, herd nor flock, taste any thing, let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God, yea; let them turn every one from his evil way, and from the violence that is in their hands, who can tell if God will

turn and repent, and turn away from his fierce anger, that we perish not." God saw their works that they turned from their evil; and God repented of the evil that he said he would do unto them, and did it not.

The fact is, as soon as they believed God's decree, and repented of their sins and made decree themselves, to abandon those enormities which occasioned the denunciation; there being no occasion of its execution, God's decree of course was revoked, and the city was spared. God is unchangeable in his holy nature and always stands opposed to sin; and with him there is no variableness, neither shadow of turning; yet, his divine attributes are such, that he invariably changes his way of dealing with us, as any change takes place in us. Hence, he is said to be angry with the wicked every day; and that his wrath kindleth on the unbeliever: Yet, he is all love and mercy to the repenting, and returning sinner; and who, their sins may be as scarlet & as crimson, he will make them as snow and wool. Yea, he will receive them graciously, and love them freely, and pardon them abundantly for his own namesake. Again, we shall see the same mode of divine dealing exemplified toward the nation of the Jews. If we suffer our minds for a moment, to trace their history, from the time of their coming out of Egypt, to the time of the crucifixion of our Saviour; a period of about 1500 years; we shall see the *lump* frequently changed, from dishonour to honour; and from honour to dishonour, till they became so marred in the hand of the Dishonouring potter; that they killed the prophets; and stoned them that were sent unto them; and rejected Gods only son, and crucified the Lord of glory, and persecuted his followers. Since that time, they have been altogether as a nation, a vessel unto dishonour. Their celebrated capital has long since been destroyed—Their magnificent temple demolished—

Their grand national council dissolved—and the sceptre has departed from Judah, and the lawgiver from between his feet. And for a period of above seventeen centuries, they have been scattered among all nations; and reduced to the most abject and degraded circumstances, not even allowed to hold any real estate in any part of the world, as other citizens (except in the United States) which is a striking proof, that the Divine Being, has determined to allow them no land for quiet and permanent possession; but that which he gave to Abraham, Isaac, and Jacob, by a sacred oath. And I have no doubt, but as soon as they are convinced of their capital error; and believe in the true Messiah, who has already come; and as a nation adopt the New Testament, as their rule of faith and practice; they will again be restored to their native land; and enjoy religious privileges, which will be seven fold greater, than ever their ancestors enjoyed at any period under the law dispensation. The apostle has illustrated this subject, in a most beautiful manner, Rom. xi. 20, and 23. "Because of unbelief they were broken off." "If they abide not still in unbelief, they shall be grafted in; for God is able to graft them in again." So we see that they are still in God's hand as clay in the hand of the potter, and probably now on the wheel, and as soon as they come into the condition of the promise, by believing in the Lord Jesus Christ; God is able, willing, and ready, to mould them into a vessel unto honour; and raise them to the most dignified station: not only in a national point of view; but as a sample to all other believers. For the mountain of the Lord's house shall then be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." In order therefore, for the commencement and ushering in of that glorious day, two things only seem to be necessary. 1. For the Jews

a people to read and believe their own scriptures; and compare the promises made to the patriarchs, and the predictions of the prophets, with the events which have taken place. And 2. For all true believers, to lay aside all the doctrines & disciplines invented by men, and not contained or enjoined in the sacred volume; and take the Holy scriptures as their only rule of faith and practice, and deal with each other as they direct. And for the ministers of Christ of all denominations to consider the Bible their only body of Divinity, and the Holy spirit by which it is written, its best expositor; and compare scripture with scripture; and endeavour as much as possible, to acquaint themselves with the circumstances which existed among the Jews, and other nations, at the times those scriptures were written; and take Christ as their pattern; and the apostles as their learned guides, and strive to imitate him and them in teaching; and instead of holding up the systems and doctrines of men, preach the doctrine that Christ and the apostles preached; that is to say, repentance toward God, and faith in our Lord Jesus Christ. And hold up the necessity of a crossbearing life; and practice the ordinances of the gospel as they are set down in the New Testament: In this way, all the watchmen among the gentiles, would soon come to the unity of the faith, and see eye to eye; and in this united situation, they would not only be unspeakably happy among themselves; but would bear a most powerful witness to the Jews, of the reality of the Christian religion. And without doubt, the long wished for day, would then commence, and Jesus would reign from land to land, from sea to sea, and from the rivers to the ends of the earth. Two events, which have already taken place, would be sufficient to convince all the Jews, (if they would be candid, and believe their own records) that the true Messiah

has come and that they have overlooked him, namely, 1. The abolition of their national government, and 2. The utter destruction of their temple. For Jacob expressly says Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." And the prophet Haggai, when speaking of the exceeding glory of the second temple, which was built by Zerubbabel; said, "and the desire of all nations shall come, and I will fill this house with glory." Hence it is clear, that those events were not to take place till after his coming; and as it is evident that they have taken place, the Jews must of necessity believe that the true Messiah has come, and that they have overlooked him. Or else, they must acknowledge, that their own scriptures are false and good for nothing. The latter, I suppose they would not be willing to own; and if they admit the former; they may as well admit, that Jesus of Nazareth was the person; for it is certain, that he was the most extraordinary person that history can furnish us with an account of. He was fairer than any of the sons of men; and in grace he excelled them all—He was meeker than Moses—Patienter than Job—Stronger than Sampson—Greater than Jonas—Mightier than David—Wiser than Solomon—And made and baptized more disciples than John—And wrought more miracles while he was here upon earth, in about three years, than all the men who ever lived before or since that period. And when the Jews, as a nation, shall believe his gospel, and receive him as their prophet, priest, and king; the first fruit being holy, the *lump* will also be holy; and they shall again become a vessel unto honour. Therefore, from the remarks which have been offered on the potter and clay; we may infer; that as God is the great creator, redeemer, and preserver of all mankind, he

governs them all by special laws, both as nations and as individuals, and having made them all moral agents; considers them all responsible to himself, for all their thoughts, words, and actions; and affords them all a day and means of grace; and so long as their day of grace lasts, they are in his hand as clay in the hand of the potter; and that he being a just God and a Saviour, has an absolute right to bestow upon them his unmerited mercies; or to inflict his righteous judgments, according as they obey or disobey him. Hence it becomes the indispensable duty of all mankind, to hearken to his gracious calls, repent of their sins, and believe in his son Jesus Christ, and submit to his righteous government, while he is in his mercy seat. Or else they must expect to lie down in sorrow, and be punished with everlasting destruction from the presence of the Lord, and the glory of his power, or in other words they will have to go away into everlasting punishment; while those who believe in Jesus, and receive him as their righteousness, will go into life eternal; and inherit the kingdom prepared for such from the foundation of the world.

O reader, I beseech thee, as an ambassador for Christ, and a sincere friend to thy soul, to be reconciled to God; for "now is the accepted time, and, behold, now is the day of salvation." The glorious work of reformation is going on in different parts of the Globe; and thousands are rallying round the standard of gospel liberty, and taking shelter under the balmy wings of the Saviour. Hundreds in this country, are flying like clouds before a storm, and as doves to their windows. And all who come with broken hearts, and contrite spirits, are received graciously, loved freely, and pardoned abundantly. None are sent away without a blessing. Trust not to any elections out of Christ I charge you, for all the

promises are in him, yea and in him amen. The market of grace is now open—all things are now ready—"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."

"Free grace, the christians all declare,
And Christ declares the same :
Free grace ! Free grace ! and you may share,
Fly sinners to the Lamb."

Late Revivals of Religion.

1. A very glorious revival of religion has recently taken place in Canterbury N. H. and in the adjacent towns. Elder David Swett, states, that as many as 45, have been hopefully converted in that region since the work began ; and that the prospect is still encouraging.

2. The account from New-Derham N. H. states, that the reformation still continues and increases in that town ; the number of converts have increased to 40 or over ; and that 25 have been baptized, and received into the fellowship of the Church, since the revival commenced.

3. A revival has also been lately experienced in the town of Strafford N. H. and fourteen have been added to that church.

4. It is also stated, that a very glorious revival has been recently experienced in Gilmanton and Gilford, N. H. and that the prospect is still very encouraging ; but the number of its subjects are not mentioned in the return.

5. By a late communication from our brethren of

the Strafford Q. M. we are informed that a very glorious reformation has taken place in the town of Thedford Vt. within a year past ; and between 100 & 150, have been hopefully converted there. Elder Aaron Buzzell has baptized 30 of that number. He has also baptized 20 in Strafford Vt.

6. A very wonderful display of Immanuel's power, has been felt and experienced in the course of the year past, in the town of Randolph, Vt. brother Pope, who has been an eye witness, and a principal instrument in the work ; states, that about 200 souls, have become the happy recipients of emancipating grace, and have emerged from nature's darkness, into God's marvelous light. Elder Nathaniel King's family has shared largely in the blessing. He has baptized many. And brother Pope since his ordination has baptized about 20. And I understand that the congregational minister in the town falls in with the work, and also shares in the blessing ; and of course, love & harmony prevails among the lovers of Jesus in that town.

7. The minutes and Messengers from the sandy river Q. M. bring reports of love and unanimity among the churches in that region ; and of revivals in several places, and particularly in the town of Philips (Me.) and adjacent, between 40 & 50 have experienced religion for the first time, and 23 have professed their faith in Christ by following him in baptism. We understand, also, that the work of the Lord still continues in Belgrade (Me.)

8. The good work of God still continues in Parsonsfield, Cornish, and Limerick, Limington &c. our meetings are crowded ; and great solemnity appears to rest on the minds of the people ; the number of converts is gradually increasing ; meetings for baptism are very frequent ; and the Lord is daily adding to the churches, such as we hope shall be saved. Doors are opening on every hand for preaching, and the

macdonian cry is frequently heard, "Come over and help us." The harvest truly is great, but the laborers are few.

"Say not four months, and then comes harvest;
The fields are white, the harvest near;
And he that reaps receiveth wages,
As in Scripture doth appear."
Go forth ye reapers, with your sickles;
Go labour in the Gospel field;
And gather fruit to life eternal,
And Christ shall be your sun and shield.

—***—
The number of churches returned since my last. No.

SANDWICH, N. H.

The church in Sandwich is said to be rising; and a general engagedness among them. Their present number is 156. Ord. Minister, *Joseph Quimby*.

EATON, N. H.

The church in Eaton, has lately witnessed a glorious out pouring of the spirit, and ingathering of souls. Their present number is 55.

Ordained Minister, *Jonathan Woodman*.*

BARTLETT, N. H.

The church in Bartlett, stand fast in the faith of the gospel. Their present number is 55.

Ordained Minister, *Eld. Hesselton*.

*Elder Woodman resides in Eppingham.

ADAMS, N. H.

The church in Adams, continues in gospel union, and brotherly love. Their present number is 52.

Ordained Minister, *Daniel Elkins*.

DURHAM, (Me.)

The church in Durham, contains 39 members in good standing.

Ordained Minister *Christopher Tracy*.

MERIDETH, N. H.

This church I think is situated at the lower part of the town near Meridith bridge, and is the 2d. church in our order in that town. It was embodied some time past; but lately revived into fellowship with the united churches. Their present number is 52.

LATE ORDINATIONS.

1. Tiba Pope, of Randolph Vt. was ordained on the 20th Jan. last.

2. David Swett, a native of Gorham: was ordained to the work of the ministry, at New-Durham N. H. on the 16th of May last.

3. William Sanders, formerly *Deacon*, was ordained to the work of the ministry, at Strafford N. H. on the first day of the present month.

YEARLY MEETING.

The New-Durham yearly meeting, convened at Sandwich, N. H. on the 8th day of the present month. A large number of ordained Ministers, and licensed preachers; perhaps a larger number than we have

ever seen before collected on a similar occasion. These were also accompanied by brethren and sisters from distant and different parts. After christian salutation and expressing our mutual congratulations, we assembled at the meeting house, and sat for business. And after solemn supplications and songs of praise to God, we organized for business in our usual form, and proceeded to receive written and verbal accounts from the several Quarterly Meetings. And accordingly, the whole forenoon was spent in hearing and telling good news from the different parts of our little Zion. It appeared by the testimonies of the ministers of Christ; that God was reviving his work in many parts of the country; that the churches in general are on the rise; and generally striving to maintain gospel order. Love and harmony pervaded our meeting from the beginning to the end; and one spirit appeared to animate the whole body.

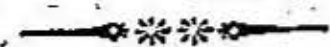
In the afternoon, Eli Towne, of Woodsboro, Frederick County, State of Maryland; (formerly a Methodist minister) presented Credentials, and recommendations, signed by several justices, and the clerk of said county &c. &c. certifying that he was a man of regular life, and of good moral character and useful in the cause of religion. After which the said Eli Towne; in a very candid and regular manner, gave an account of his conviction of sin, and conversion to holiness, and his call to the ministry of the gospel; with a short sketch of his travels in different states among the Methodists; and his success in preaching the word: but stated that he had ever been dissatisfied with his infant baptism, as also with some rules of discipline among that people. He then manifested his entire satisfaction with our order and discipline; and desired to become a member. The question then being stated to the members composing the meeting;

all voted in the affirmative, and the meeting closed with thanksgiving and praise to God. Sabbath day, June 9th at an early hour the people reassembled at the meeting house; and after praise and prayer, a sermon was delivered, by said Eli Towne, from Mat. iv. 19. "Follow me, and I will make you fishers of men." The assembly was large and attentive, and we hope some were taken in the gospel net. In the intermission, we repaired to a convenient water; and after solemn praise and prayer, Elder John Buzzell led the said Eli down into the water; and baptized him in the name of the Father, and of the Son, and of the Holy Ghost, agreeable to the commandment given by the great head of the church. The scene was truly solemn and affecting, a multitude of people attended, and behaved with great decency. In the afternoon a sermon was delivered by Elder John Buzzell from Eph. ii. 8 and 9 "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." This was followed by many weighty exhortations and fervent prayers; and we trust much good was done in the name of the blessed Jesus. Monday 10th of June, assembled again at the meeting house for Elders conference; and after due examination of the candidate, and consultation upon the subject; We set apart and ordained the above named Eli Towne to the work of the ministry; by prayer and the laying on of the hands of the Presbytery, &c. &c. He was led to the chair by Elder Clement Phinny. Elder Aaron Buzzell prayed at the laying on of hands—Elder John Buzzell gave the charge, and Elder Enoch Place gave the Right hand of fellowship. We then concluded by singing the ministers farewell hymn.

"Farewell my brethren in the Lord,

The gospel sounds a jubilee" &c.

The scene was truly affecting—The place was sweet and awful—It seemed to be none other than the house of God, and the very gate of heaven.



A few remarks upon an extract of a publication, written by Asa Rand,

ENTITLED

Two sermons on Christian fellowship. Said to be preached by him at Gorham Me. October 20, 1816.

In which publication (after denying all christian fellowship with a number of other religious denominations) He says "of the Freewill Baptist, nearly the same remarks respecting the scriptures apply to this sect. They often speak in terms of irreverence and even contempt of the sacred volume. Often have I heard among them myself, that the Bible is not the word of God. Their preachers, and exhorters pretend to speak what is given them immediately from above. All real Christians will admit that the spirit helps the infirmities of true gospel ministers to preach according to the Scriptures. But these have new truths as they say revealed. They are much influenced by dreams, visions, and remarkable impulses in determining their duty, and obtaining evidence of their safe state. They glory in an ignorant ministry. Many of their teachers have scarce ability to read the scriptures" &c. &c. &c. When this publication first fell into my hands, and I observed the above extract, I confess I was some what surprised; as I had no idea that the people with whom I had formed so dear a connexion, were taxable with the above charges. But, aware, that in the then present fluctuating state of religious affairs, it was possible for errors to have

rept into the church; especially while the spirit of religious freedom was so mightily prevailing among the people of all grades, and our brethren so anxious for union with all saints, and opening their doors to the teachers of all religious sects, and inviting to their communion the pious of all denominations. I therefore have thought it prudent to suffer patiently, and make no remonstrance against this unprovoked attack upon our religious character, until a general examination might be made among our ministers and churches to see if those things were so. But after a diligent inquiring, and bearing my scourging almost six years; thank God, & think myself happy, that I am permitted to answer for myself, touching those things whereof and my people have been accused, by Mr. Rand.

The above extract contains five ridiculous charges, which Mr. Rand judges sufficient to exclude our whole community from his *Christian Fellowship*, and which if true, might be thought (by a candid person) sufficient to shut them all out of the kingdom of heaven.

I would here remark, that I feel no disposition to retaliate, by retorting upon Mr. Rand and his favorite sect, the same measure of reproachful censures, which he has without any just provocation heaped upon us. For I verily believe there are many good ministers and people, among those called Congregationalists, whom I love and respect as some of the excellent of the earth; and with whom I expect to reign in glory. But as a lover of truth, and minister of Christ, I think it my indispensable duty to state that I know to be facts respecting those things whereof we are accused by Mr. Rand, and leave a candid public to judge, whether our faith and practice as a people have been such, as to deserve those censures. 1. Mr. Rand says, "they often speak in terms of irreverence and even contempt of the sacred volume." This seems to be his principal and funda-

mental charge; the other four, he only adduces to elucidate and prove this; so as to make out his story. 1. As to the sacred volume, *the Holy Bible*. It is a well known fact (in New-Hampshire, Vermont, and the State of Maine, where those people have mostly prevailed,) that the people called Freewill Baptist, have put as high if not a higher estimate on the bible, than any denomination of christians now known. It can be proved by their most eminent records, as well as by living witnesses; that from their first rise to the present day, they have ever took the Holy Scriptures as their *only rule* of faith and practice, and *book of discipline*. And have constantly recommended, or given them as such to every minister they have ordained, and to every church they have embodied, and to every member they have baptized; and received into fellowship. And many of our ministers are so zealous for the Holy Scriptures, that they will not even receive a single member, whether old or young, male or female, unless they will publicly promise to take the bible as their *only rule* of faith and practice; to the exclusion of all the creeds and disciplines invented by men. We have been often reproached and slurred by people of other denominations, for having *no articles of faith* but the bible; and for having *no book of discipline* but the bible. And yet Mr. Rand can say of us, "they often speak in terms of irreverence and even contempt of the sacred volume." And to prove his assertion, he says, "often have I heard among them myself, that the bible is not the word of God." And to substantiate the whole, he says, "their preachers and exhorters pretend to speak what is given them immediately from above" &c. And to make the whole story hang together, and to put the matter beyond a doubt that he had stated facts, he adds, "many of their teachers have scarce ability to read the scriptures." And to

form his climax, and put on his capsheet, he says, "they glory in an ignorant ministry." I will not pretend to say, that Mr. Rand never heard one of the Freewill Baptist say, that the bible was not the word of God. I know there are a great many teachers in Gorham, who love to dispute upon religious subjects. And I think it more likely than not, that Mr. Rand might fall into dispute with some of his neighbours, about *the word of God*. And some of them, either for the sake of argument, or for want of a thorough acquaintance with the scriptures, or for want of a right division of the word, or a right application of those passages which mention *the word of God*; might tell Mr. Rand that the bible was not the word of God. For instance, Mr. Rand might tell them that the bible is the word of God. And they might tell him that Jesus Christ who was the author of the bible, was *the word of God*. And both might have been proved by the bible, without invalidating the sacred volume. For it is evident that JESUS CHRIST is called the word of God in several places, as in John i. 1 and 14, and John v. 7, and Rev. xix, 13. So *the scriptures* are called the word of God, Isia xl, 8, Mark vii, 13, and 2, Pet. 1, 19, and in several other places. And a brotherly love, and a small measure of the spirit which the scriptures were written might have easily reconciled the difficulty without producing so much acrimony. But men generally dispute most about those things which they are the most ignorant of. At any rate, every candid person must allow that it is not only uncharitable, but highly improper, for a man who professes to be a minister of Christ, to censure a whole community as being unworthy of christian fellowship; for a word that may drop from an individual or two in a warm debate, on some controverted subject. I am very certain that the people called Freewill Baptist, hold the Holy Scriptures to

be the written word of God ; and that they were written by divine inspiration, and are profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. And it is on this account that they as a people have embraced them as their only rule of faith and practice ; and I am confident that nothing would give them more grief than to hear any person speak in terms of irreverence or contempt of the sacred volume. Again Mr. Rand says, "their preachers and exhorters pretend to speak what is given them immediately from above." Again he says, "But these have new *truths* as they say revealed." Does this look like the conduct of a people who for more than forty years have separated themselves from all other religious sects for the sake of taking *the Holy Scriptures* as their *only* rule of faith and practice ? The candid public must judge for themselves. From what Mr. Rand has here asserted, a person unacquainted with the people called Freewill Baptist must necessarily conclude, that their preachers and exhorters have entirely laid the bible aside ; that they make no account of it ; that they do not pretend to carry one to meeting with them, or even to have one in their houses ; that they depend altogether upon new revelations &c. Whereas the truth is, the Freewill Baptist preachers confine themselves almost entirely to the study of the Holy Scriptures, and probably read them more than they do all other books in the world ; and select their subjects for public improvement from the bible, & reason with the people out of the scriptures ; and hold to no revelation only what the scriptures testify of. However, while Mr. Rand was making the above charges, in order to ingratiate himself to the people as a *true gospel minister*. He observes, "all real christians will admit that the spirit helps the infirmities of true gospel ministers."

to preach *according to the scriptures*." Here I would remark, that what Mr. Rand says, all real christians admit, is just what the Freewill Baptist believe ; that they believe, that the Holy Scriptures, were written by inspiration of the Holy Spirit ; and that no man can understand them himself, or suitably apply them to others without a measure of the same spirit by which they were written. The bible is altogether a sealed book to an unconverted man ; for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned. Indeed, we hold that a person cannot be convicted, and converted, and become a real christian, without a measure of the same spirit, much less to become an able minister of the New Testament. An unconverted man notwithstanding all his literary acquirements, is full of *infirmities* ; and is no more fit for a *Doctor of Divinity*, than a man that is full of wounds and bruises and putrifying sores is for an earthly Physician : and as unsuitable to take the oversight and pastoral charge of a church of Christ ; as a wolf would be to watch a flock of sheep. I do not pretend to judge of Mr. Rand's piety ; I hope he is a good man ; and he is not now, I hope he will be before he dies. But I frankly give it as my opinion, that he had not much of the *spirit* to help *his infirmities*, when he wrote and read those two sermons on *Christian Fellowship*. For the inspired apostle says, "though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal." Again he says, "many of their teachers have scarce ability to read the scriptures." This declaration must indeed appear strange, and even ridiculous, to a stranger who has read the geography of our country, and especially if he has become acquainted with our literary advantages in the

New-England States ; where every town, and even every district in town, is by law furnished with an instructor of good moral conduct, who is able to teach reading, writing, arithmetic, geography and the English Grammar ; and many of those instructors if requested can teach the Latin, and Greek languages ; and the bible is introduced as one of the most important school books ; and there is scarcely a child of common sense of twelve years of age in the country, but what can read a chapter in the bible decently ; and many that can do it much younger. And yet Mr. Rand can say of us "many of their teachers have scarce ability to read the scriptures." But he accounts for all this, by saying, "they glory in an ignorant ministry." I have no reflections to cast, I have nothing to boast of ; we are all ignorant enough. But if what Mr. Rand has here stated so roundly, is a fact ; it is remarkable strange that their congregations and churches are generally so large ; and that so many persons of abilities and literary characters are to be found among their adherents. But I suppose Mr. Rand meant to be understood, that the people called Freewill Baptist *despised human learning*. But if that was his meaning, I am very positive that he labored under a very great mistake. For I know of no people who strive harder to obtain useful instruction than the people called Freewill Baptist. It is a fact, that we do not join with old *Pilot* to put the HEBREW, GREEK, and LATIN, up over the head of Jesus. It is a good thing for a minister to be well stocked with human learning ; if he knows what to do with it when he has got it ; and keeps it in its proper place ; as it not only furnishes him with correct ideas of what has transpired under the several dispensations since the fall of man ; and the present diversified situations and conditions of the human family ; but also furnishes him with a variety of words, easy to be

understood, whereby he can with less ambiguity, and more clearness, communicate his ideas to his promiscuous audience. But when we place learning instead of sound abilities, or in the place of grace, we always go wrong. It will do for an *Hagar* ; but not for a *Sarah* ; it will make an excellent *handmaid* ; but a miserable *mistress*. A sanctified heart is better than a silver tongue ; and an heart full of grace, is better than an head full of notions. Notional knowledge frequently serves to make mens heads giddy ; but will never make their hearts holy. Nothing has ever done more harm in christendom than the induction of unconverted and man-made ministry. I wish to cast no reflections on any religious society whatever. But is it not a notorious fact, that unconverted man-made ministers, have been the bane of many good societies ; and a public nuisance to the general cause of religion ? I cannot say what Mr. Rand's acquired abilities are, or what his claims are to scientific improvements ; but if his learning does not exceed the bounds of his *Christian Fellowship* ; I should suppose he would cut but a small figure as a champion in the spacious field of science ; and shine but dimly as a star in the literary horizon. But I judge him not ; his own master he standeth or falleth. I wish him to know every man well, and I have no doubt but he has ability enough to read the bible, and I hope he will read it more, and more prayerfully, and strive to have the power of the spirit by which it was written ; that he may understand it better, and be more disposed to practice its precepts. Mr. Rand has said much about the conduct of the Freewill Baptist in Gorham and charges them with the neglect of the worship of God, the profanation of the Sabbath &c ; and seems to give his opinion of the whole community upon what has transpired in his own neighborhood. It is granted that the brethren in Gorham, have passed through

great trials for many years past; for want of a regular pastor to keep regular gospel order among them, and it is hoped that they will be supplied, and that God will send them one after his own heart; that will feed them with knowledge and understanding.

The present prospect in Gorham is promising; the attention of the people is very much called up, and love and harmony begins to prevail, and there is quite an appearance of an union among the different sects. They have lately united in erecting a very handsome and convenient Meeting-House near Gorham corner, with this inscription, **FREE MEETING-HOUSE**. It was dedicated to God on the 18th of last month. Several ministers of different denominations united in divine service; and a most beautiful harmony existed through the whole scene. A very large and respectable audience attended on the occasion, and conducted with great decency and solemnity. Three sermons were delivered on the occasion. The first by the Editor from Hag. ii, 9. The second by elder Asa Heath of Scarborough, from the 6 and 7th verses of the same chapter. The third, by Elder Abner Flanders of Buxton, from John viii, 36. The saints of all denominations appeared to be comforted; and sinners appeared to be deeply affected, love appeared to run from heart to heart. The scene was so glorious, that some thought it was really a prelude of the millennium, or an omen of some very glorious event.

The preachers of our order are invited to fill the desk as often as they can; and are requested to send on their appointments, to Daniel Baker of that town, so that proper notice may be given.

A HYMN FOR DEDICATION.

Thou great I AM, to thee we raise,
A joyful song of grateful praise,

O may our thanks like incense rise,
Approv'd of thee above the skies.

We bless thee for thine only son,
The great mysterious, holy one,
In him we full redemption know,
From sin and death and endless woe.

We bless thee for this house of prayer,
Sweet pledge of thine indulgent care,
Blest token of thy kind design,
To let thy grace on thousands shine.

We bless thee for thy matchless grace,
To aid us in this sacred place,
While we our thankful homage pay,
To him who bore our sins away.

Long may this favoured mansion stand,
Distinguished by thy gracious hand,
Let mourning sinners here find rest,
And saints proclaim the saviour blest.

When e'er within these walls we meet,
O may we find a blest retreat,
And in this house which thou hast given,
Prepare us for a throne in heaven.

N. B. The music was excellent, and all the inter-
als in the time of divine service was filled up with
beautiful anthems suited to the occasion.

CHURCH OF GORHAM.

The church in Gorham, as observed, have been
several years without any regular pastor, and of
course their meetings have been but thinly attended;

except when some travelling preacher came along. However a number have pretty steadily kept up family and public worship. Their present number of baptized members are 40. Elder Clement Phinny, who resides in the upper part of the town, is a regular ordained Minister; but travels a great part of his time.

MORE GOOD NEWS.

*Extract of a letter to the Editor, dated at Woolwich (Me.)
May 30th 1822.*

DEAR SIR,

"Expecting that as cold waters to a thirsty soul is acceptable, so will the news of a reformation be to you. The Lord has once more poured out his spirit in the town of Woolwich in a very wonderful and glorious manner. About the beginning of January last, Elder John M. Baily, appointed several meetings in his own neighborhood; and the Lord began to work in their midst. A goodly number in the course of a few weeks, were hopefully converted; and from that time to the present; the work has spread through every part of the town; till about 122 have been converted, 30 have been baptized and added to this church, about as many more to the Calvinist Baptist church; and a number to the Congregational church. Elder Allen Files, has been laboring in this place since February, and the Lord has blessed his labors remarkably. This church with a very few exceptions, is in good union. Our present number, (exclusive of those who have removed to other parts) is 120.

Ordained Minister, *John M. Baily.*

J. L. SAVAGE, Chh. Clerk.

NOTE—Since the writing of the foregoing pages the following is added, by the Editor.

CHURCH AT PARSONSFIELD & CORNISH.

A very glorious revival of religion commenced in the lower end of PARSONSFIELD and South part of CORNISH about eighteen months ago; which has been noticed in some of my former numbers; and the work has been gradually spreading ever since; and many of the inhabitants of both towns, have been the happy sharers in the glorious work. People of all ranks, and of different ages have professed to have found him of whom Moses in the law and the prophets did write; "Jesus of Nazareth the son of Joseph;" and it is probable, that as many as fifty or sixty in the course of the revival, have experienced religion for the first time; and many others who had been in a backslidden state, have taken to them words and returned to the Lord, and appear now to be well engaged in the cause of the glorious redeemer. On Wednesday the third of July, I attended a meeting at Elder Christopher Bullock's (who at present resides in that region,) and embodied a church consisting of thirty four members, and put them in gospel order, under the watch of the above named Elder Bullock, and I do not recollect that ever I witnessed a more solemn and effecting scene.

CHURCH AT LIMERICK, (Me.)

Wednesday July 10th 1822, being appointed in council with a number of others, I attended a meeting at Limerick corner and after due examination of the candidates, we embodied a church consisting of thirty

six members, and put them in gospel order. They have no ordained minister at present; but brother *Elias Libby*, who is a resident in the place, and has been a great instrument in the late revival there, has lately devoted and given himself up to the work of the ministry, and is improving his gift among them, with great apparent success. And I have no doubt if they keep humble, and walk in Christ as they have received him, they will before long witness a very glorious ingathering of souls. Great solemnity, accompanied with tenderness, appears to rest on the minds of people in general, and new cases of conviction and conversion frequently occur; and the united prayers of brethren, are daily ascending to the throne of grace, for the outpouring of the spirit, and we have every encouragement to hope that God will hear their prayers, and add daily to their number.

Revival of Religion in Effingham N. H.

A remarkable revival has recently taken place in that part of Effingham formerly called Ossipee-Gore; which began almost without any visible instrumentality. A brother who lives in the vicinity informed me, that it took place in the following manner, viz. A couple of young women who had become serious in their minds retired to an orchard for secret prayer; and while they were there lamenting and bemoaning their lost situation, and begging of God to have mercy on their souls; they happened to be overheard by some of their sinful companions; who upon hearing them was so affected that they soon followed the example; and the work began to spread in a marvelous manner. About 20 have professed to have experien-

ced a saving change within a few weeks past, and the work is still spreading. The subjects are principally young men and young women in the bloom of life; and some of the most respectable in the place. I made them a visit about two weeks ago, and attended a meeting of public worship with the converts, and had the privilege of hearing the improvement of several of their gifts; and must confess, that I was much edified in hearing them relate the wonderful dealings of God with their souls; I thought I could adopt the language of Scripture, and say, "this is the Lords doing and it is marvelous in our eyes." I am informed since, that the work is still spreading, and that their number is increasing. Elder Jonathan Woodman, who lives in the town, having returned from his journey to Vermont, is now engaged in the work, and the probability is, that there will be a general spread.

A QUESTION.

What are the true signs of a revival of Religion in a town?

Ans. 1. When the saints begin to feel a constant and ardent desire for an outpouring of the spirit of God, and an ingathering of souls; and begin deeply to sigh, and cry, for the abominations that are in the land.

2. When the minister of the town, begins to have a deep sense of the worth of souls under his charge; and a deep sense of his responsibility to God in all his public improvements; and begins to weep between the porch and altar; saying, "spare thy people O Lord, and give not thine heritage to reproach and emphatically preaches repentance to-

ward God, and faith in our Lord Jesus Christ, as the only terms of justification with God."

3. When his congregation begin to be very solemn, and a general seriousness and tenderness begins to appear on the countenances of the youth.

4. When the youth begin to avoid alluring company and turn their backs upon the gay circles of life; and refrain from what the world calls civil recreations; and retire to their closets, and read their bibles, and lay aside all their unnecessary ornaments; and pull the curls out of their hair; and begin to enquire, "what must I do to be saved?" and frequently attend the meetings of worship, and religious conferences.

5. When the prayerless husband and wife, begin to confess their neglect of duty to each other; and disobedient children confess to their parents, and ask their pardon and prayers; and the old broils begin to be settled up in the neighbourhood, each one confessing their faults, one to another & smiting upon their breasts crying "God be merciful to me a sinner:" Then you may assuredly know that the kingdom of God is at hand; and that the set time to favor Zion is come, and expect soon to hear young converts singing on the banks of deliverance; and chirping on the boughs of free grace, and to see large additions made to the church of such as shall be saved.



ANOTHER IMPORTANT QUESTION.

Which are the best means to be used to obtain a revival, when both the minister and the church are in a lukewarm and scattered state?

Ans. 1. Let the minister faithfully examine himself, and remember from whence he is fallen, and repent

and do his first work—Let him leave his bed of sloth; and in his meditation repair a second time to the midst of the valley of dry bones; and take another general survey of the deplorable situation of his perishing fellow mortals—Let him solemnly call to mind the awful charge he once there received, "son of man prophesy upon these dry bones." And let him also recollect the solemn charge he received with the laying on of hands, to "preach the word, to be instant in season and out of season." And let him solemnly ask himself the question, Am I as much engaged now for the glory of God, and good of souls, as I was when I first entered the public ministry? And if I were now called, should I be able to give an account of my stewardship? and then let him proceed as God shall direct.

2. Let all the brethren examine themselves whether they are really in the faith, and what they profess to be; and whether they keep so close a walk with God, as they did in the days of their espousals. And whether they walk in Christ as they received him. Yea, let them repair again to their closets, and cry mightily to God to pour out his spirit unto them, and make known his words to them, and let them daily rise early in the morning and call their little families around them, and read a portion of scripture, sing a hymn, and pray to God as they used to do when they first espoused the cause of religion; and carefully do whatever God has commanded, and avoid whatever he has forbidden; and in this way, there is no doubt, but the work will soon revive, and Zion will travel and bring forth her children.

A MORNING HYMN.

"O could my soul this morning rise,
And feel that life that never dies;
I'd praise that hand with all my powers,
That guarded my unguarded hours.

Tis he who gives me life divine,
In him eternal joys are mine;
Then rouse my soul, bid sloth adieu,
Thy Jesus love and him pursue.

Haste on to that immortal shore,
Where night and sleep are known no more;
There shall I soon in glory rise,
With seraphs in a sweet surprise.

There shall I raise a morning song,
With all the vast angelic throng;
Sailing in everlasting peace,
My morning song shall never cease."

ALLEN.

NOTE.

The Editor expects by the leave of Divine providence, to attend the quarterly meeting which is to be holden at Strafford Vt. on the Saturday and Sabbath after the 3d Wednesday in August next, and to be accompanied to the meeting by brother Elias Libby of Limerick, Me.

Samuel Stevens

RELIGIOUS MAGAZINE.

CONTAINING

AN ACCOUNT OF THE

UNITED

CHURCHES OF CHRIST:

COMMONLY CALLED

FREEWILL BAPTIST.

BY JOHN BUZZELL,

Preacher of the Gospel, Parsonsfield, State of Maine.

Endeavouring to keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. EPH. iv. 3 and 13.

NO. VIII.

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RELIGIOUS MAGAZINE.

No. 8. September 1822. Vol. II.

AN ADDRESS.

To the Ministers of the UNITED CHURCHES OF CHRIST.

BELOVED BRETHREN IN THE MINISTRY,

IT is with the utmost diffidence in my own abilities ; but with humble and firm reliance, on the all-sufficient grace of God, that I attempt to address you at this time. This number, completes the second volume of the Religious Magazine ; which gives you a brief & comprehensive history, of those flourishing, & United Churches of Christ, of which you now have the oversight, and many of which have been gathered, planted, and watered by your own instrumentality, through the efficacy of all-atoning blood of the immaculate Lamb, and by the powerful operations of the divine spirit, which has so wonderfully attended your ministry. Permit me my brethren, to remark to you, that it is only forty two years, last June, since the first little church was embodied at Newdurham N. H. which by the superabounding grace of God ; has given rise, to this, now flourishing connexion. And thirty-one years last June, since I conscientiously professed my faith in Christ, received baptism, and became a visible member of the same little church. A deed, which I can truly say, I have never regreted : but am more, and more, confirmed in my choice ; delighted in the

work, and determined to spend and be spent in the sacred cause.

And notwithstanding, I have since passed through many trying scenes, by reason of bodily and family afflictions; and the opposition I have met with from the wicked world; and the shocking trials I have experienced by reason of some false brethren; yet, while I review the past scenes of my life; and consider, how many precious souls, I have seen converted, and translated out of the kingdom of Satan, and brought into the kingdom of God's dear son; and in my meditations, look East, West, North and South, and see how many faithful ministers have been raised up—How many souls converted—And how many churches have been planted and organized by the indefatigable labours of my brethren in the ministry; my soul glows with gratitude, and must say, "It is the Lords doing, and marvelous in our eyes." Permit me also to remark, that notwithstanding, we are all lovers and encouragers of useful education, we do not pretend to boast, as some, of having a very learned ministry. For although, we have had, and still have some, who are accounted men of learning, which have been, and still are, very useful among us. The greater part of our preachers have been called like the ancient prophets, and apostles from the handles of the plow, the fishing boat, sail-making, and other useful avocations. Yet we have no reason to complain, for we can say to the glory of God; that we have generally had our birth and education, in a land of light and liberty; and the greater part of us, in the New-England States; which have ever been distinguished, by their attention to literature, and where the privileges of education are undoubtedly the best, and the most equal; & where the English language is taught in our common schools and academies; in as great per-

fection, I presume, as in any part of the globe.—And in addition to this, to our great advantage. The Holy Bible, which we acknowledge to be our *only rule of faith and practice*—Book of church discipline, and great body of divinity; is introduced as a common, and one of the most important school-books. So that without vanity, it may be said of our preachers, as was said of Timothy, that from children, they have known the Holy Scriptures, which are able to make them wise unto salvation, through faith in Christ. Which knowledge they are also able to communicate to others in words easy to be understood.

And in making the above selection, it has pleased God, to choose men of grace and experience, who know how to sympathize with the labouring and heavy laden, and to converse with, pity, and pray for the guilty and condemned sinner; and to rejoice with the new-born soul; when justified by faith in a crucified and risen Saviour; and assist him in singing the new song, which God by emancipating grace has put in his mouth. Men, of good natural abilities, of a sound mind and judgment—Sound in faith—Orthodox—Well skilled in the principles of the doctrine of Christ. Men, who can in the most familiar language, describe the happy estate of our first parents in the garden of Eden—The manner, and baneful effects of their fall—The lost and deplorable condition of all their posterity—The service and use of the law—The redemption by Christ—And the way of life and salvation by him—The gift and operations of the divine spirit, both before and under the law; and since the commencement of what is emphatically called the gospel day. Men, who know the vain excuses of the sinner; and the lurking places of Satan, by which he takes the advantage of mankind. Men, who know how the sinner lives; and how the saint ought to live;

and can rightly divide the word of truth, and are apt to teach; and have gifts of communication, whereby they can give to each their portion of meat in due season. Men, who also in their lives and preaching, endeavour to imitate their glorious master, who came to seek and save that which was lost; and preached repentance to sinners, and sent his Apostles and ministers to do the same; and told his hearers that he came not to call the righteous; but sinners to repentance. And the Apostle Paul has testified, that it was a faithful saying; and worthy of all acceptance. The Apostles not only shewed men their deplorable condition; but they lifted up the remedy upon the pole of the gospel. Hence, the convicted and repenting sooth saying damsel, cried after Paul and his companion, exclaiming, "These men are the servants of the most High God which shew unto us the way of salvation."—It is the duty of ministers, to shew the remedy, as well as the malady. A duty which has been too much neglected by the bulk of preachers; but a duty which I hope we shall never dispense with; and which I am confident we never shall, while we remember the wormwood and the gall, and that we ourselves were once labouring and heavy laden sinners; and by nature children of wrath even as others; and feel the woe upon us if we preach not the gospel. Human learning, is good, and sometimes very useful to a minister of the gospel, especially, if it leads him to the better understanding of the holy scriptures, and to make him the more humble, and shew him his own insufficiency, and his entire dependence on God, and to have high and exalted thoughts of Jesus Christ; and of the way of life and salvation by him; and to believe and obey the gospel, and teach others to do the same. But if his learning only serves to puff him up with pride, and a vain conceit of himself, and of

his literary attainments, and to think that he is a great man—And knows more than every body else, because he has been a few months in a college, or a few weeks in a theological seminary. And at the same time, to have low—mean—undervaluing, and degrading opinions of Jesus Christ—Of the holy spirits—Of the Bible—And of the work of reformation. And instead of believing the plain record that God has given of his Son; and practicing the commandments, as they are there recorded: wrest the scripture; twist it, turn it, and blend it with vain philosophy, and the doctrines and traditions of men; to make it prove something which was never intended by the inspired penman; and inconsistent with experience and right reason, and all to work a vain admiration of himself in the proud and ignorant; to make them maintain him in ease and luxuries. In that case, I say, his learning is no real benefit to himself nor others; as it only serves to make blind eyes blinder, and hard hearts harder, and to strengthen the hands of the wicked; either by making God the author of sin, or by promising them life, without repentance, or by explaining God's threatenings to the wicked, in such a way, as to make them believe that their punishment for sin, will be very tolerable. O lamentable! "If the blind lead the blind, both shall fall into the ditch." And the fault of the former, shall not extenuate the guilt of the latter.

O my brethren in the ministry. I am weary of withholding. My bowels yearn over the human family. My heart glows with supreme love to the Saviour; and with sympathetic pity to the purchase of his blood. Bear with me a moment, while I give vent to my feelings, by renewedly calling your devoted, and united attention to the work of the glorious gospel. Suffer one, who esteems himself less than

the least of all saints, to admonish you to a faithful discharge of your duty; and to make full proof of your ministry.

Never was there a time, which call'd louder for the ministers of Christ to exert themselves; and for Zions Watchmen to be WIDE AWAKE, than the present. The unconverted world, are all lying in wickedness; and they must either repent or perish, believe or be damned, be born again, or never see the kingdom of God. And Anti-Christ has mustered a host of false doctrines, to lull them to sleep in the cradle of carnal security, till they sleep the sleep of death. Fatalism—Universalism—Unitarianism—And if I understand it, Deism, in disguise; with a catalogue of other Man-made-isms too numerous to mention; all propagated under the specious name of *gospel*; and many of their advocates, boasting of superior talents, and of great erudition. And yet the moral-agency of man—The eternal justice of God—The real divinity of Christ—The authenticity, validity, and plain declarations of the holy scriptures, are all called in question; and either denied, or evaded, by sophistical arguments.

O my brethren in the gospel, take to yourselves renewedly the whole armour of God; wherewith ye may be able to withstand in the evil day; and having done all to stand. "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto, with all perseverance, and supplication for all saints."

O brethren, nothing will dispel darkness, like holding up the light, or destroy error, like preaching the truth. We must take and wield the sword of the spirit. There is nothing that will destroy the doctrines of men, but the doctrine of Christ and his Apostles. The Bible is like the sword that was placed to keep the way of the tree of life, that turned every way. Or like the rod in the hand of Moses, that ate up all the rods of the magicians.—We must rise early, and visit our closets, and read our Bible. And compare scripture with scripture; and search every subject to the foundation; that we may be ready for every good word and work; and not have occasion (as some) to complain that *we are not prepared*.

Again, we must study to shew ourselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth. There is a portion in Gods word for every character, and we must render to all their dues; to cæsar, the things that are cæsar's, and to God the things that are God's. We must give the Father his due; and give him the glory due unto his name, and worship him in the beauty of holiness. And we must give the Son his due; and honour him as we do the Father; and acknowledge him to be the only begotten Son of God, full of grace & truth; and having all fulness dwelling in him; and having power upon earth to forgive sins, to make men new creatures, and give them eternal life, and make them happy forever. And we must give the Holy Ghost his due; and acknowledge him to be the reprover of the world; which reproves men of sin, of righteousness, and of judgment; which recapacitates, and qualifies them to repent, and believe the gospel; and is the principal agent in the great work of their regeneration; and is the sanctifier and comforter of all Gods people.

We must also give sinners their due. And tell them that they have all sinned, and come short of the glory of God; and have rendered themselves odious to his holiness, and obnoxious to his justice; and that they must repent, or perish, believe, or be damned. And that now is the accepted time, and now is the day of salvation. And if nothing else will affect them, and break their hearts, and cause them to be sorry and mourn for their sins; we must tell them about the love of God in our redemption; and give them the whole history of Jesus, from the manger to the cross; and let them hear how much he has done and suffered for their sins; and has ascended up on high, and sent his spirit to reprove them, and his servants to preach to them, and has said "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We must also give saints their due. We must exhort them to keep all the commandments of their blessed master; and follow all his imitable examples; and encourage and comfort them with all his great and precious promises; and in particular, tell them, *that in the path of duty*, he has promised to be with them to the end of the world, and give them a crown of glory in heaven.

In a word, we must not shun to declare the whole counsel of God. But we must shun profane and vain babblings. We must preach the truth, as it is in Christ, whether men will hear, or forbear. And remember, "If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and the doctrine which is according to Godliness, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife evil surmisings &c."

Pure religion, has always been followed by a

counterfeit; and in all ages of the world, the true servants of God have had their opposers. Cain, persecuted and slew Abel—Jannes and Jambres, withstood Moses—The Chief Priests and scribes opposed and persecuted Christ, and his Apostles—And the Stoicks, and Eppicurians, encountered Paul. And about the whole catalogue of false doctrines, which are now extant in the world, were in agitation, if not in discussion in the Apostles day, under some name or other.

The *Stoicks*, denied *moral-agency*, or the liberty of the will, and pretended that all events were determined by fatal necessity. The chief priests and scribes, and all the unbelieving Jews, denied the *real divinity* of Christ, and stoned, and crucified him, because he said he was the *Son of God*. The Pharisees opposed the doctrine of repentance and regeneration; and thought they were safe without it, because they were Abraham's natural seed, and had been circumcised. And the *Devil* has stood to it from the beginning, that mankind shall not surely die, if they do disobey God, and transgress all his laws.

O my brethren, we are not ignorant of Satans devices. He is plotting in every way, to delude and destroy souls. Let us therefore be sober and vigilant. Watch and pray that we enter not into temptation. And my young brethren, in particular, I beseech you, be very watchful, and very prayerful, and very humble, and keep very near to your blessed master; and learn of him who is meek and lowly. Be faithful unto death, and Christ will give you a crown of life.

And to close, I would just say, let us all both old and young, thank God and take courage. The Lord is on our side. More are they that are for us than they which are against us. The work of reformation is spreading—The kingdom of Satan is fal-

ling—Christ's kingdom is increasing—Zion's light is shining—And *the true servants of Christ* of all denominations, are marching toward the great center; and I trust will soon come to see eye to eye.

Let us be careful not only to preach; but practice what we preach—Strive to keep up gospel order in all the churches, over which we have the oversight; and strive by every lawful means, to promote the cause of Christ. The harvest truly is plenteous, but the labourers are few. Travel brethren as much as you can. The doors are opening in every direction for us; and the cry is heard, "Come over and help us." God bless you my dear brethren, and provide for you under all circumstances—Cover your heads in the day of battle—Make you conquerors at the last, and crown you his, eternally in his kingdom.—AMEN.



Extract of a letter written by JOHN LIBBY, a young man, of about 20 years of age, sent to his brother in Limerick; giving some account of his conversion &c. Dated at Exeter N. H. Aug. 26th 1822.

DEAR AND BELOVED BROTHER,

I retire from the gay and thoughtless crowd, to the silent chamber; and with pleasure devote a few leisure moments, in writing to you. I feel to give thanks to God, that I have lost all taste for associating with my wicked companions, with whom I once took so much, what I then called delight; But I can truly say, that I never knew what pleasure, satisfaction, or peace of mind was; until I found it in obeying my heavenly master. I have often heard of the pleasures of the Christian, the peace of mind that always

attended them while in the performance of their duty; but, I can say in the language of the Queen of Sheba, (while viewing Solomons temple) "the one half was not told me."

In my last letter, I mentioned that I expected to follow the example of Christ by being baptized. The scene was awfully solemn—I had the evidence in my own bosom, that the great master of assemblies was present—An awful solemnity and great tenderness appeared to rest on the people—And I believe it was a day that will be long remembered by many of my youthful companions. Two, have since come forth, and boldly declared themselves to be on the Lords' side. Delightful prospect! To see the young men of our land, stopping in their career of vice and dissipation; and becoming humble followers of the meek and lowly Jesus; and bold soldiers of the cross—To hear the tongues that were once employed in profaning their makers name; now employed in praising God for the wonders of redeeming love; and ascribing honor, and glory, to the great captain of our salvation. And to see the fair daughters of our country; laying aside the vain trappings of fashion; and adorning themselves with a meek and quiet spirit—No longer spending their precious time before the gilded mirror, in decorating their mortal bodies with the spoil of Babylon; but clothed with humility, as with a garment; and their voices employed in persuading their thoughtless companions and associates, to put in for a share; before the door of mercy shall be shut, and it be eternally too late. When the voice will be heard, "I know you not," and they have to take up the sad lamentation; that the summer is ended, the harvest over, and their souls not saved.

You requested me to give you a particular account

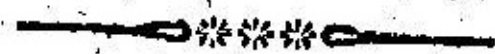
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of the dealings of God with my soul ; but, that I must dispense with at present ; and only say, once I was blind, but now I see—Once I was in nature's darkness ; but now I trust, my soul is brought into God's marvelous light ; and the glorious liberty of the sons of God. You, my brother, I presume are already acquainted with the manner of my first conviction. For three months, I sought some other way of finding acceptance with God ; than the yielding up of my whole heart to him. But I sought in vain. True indeed, is that saying recorded in the sacred volume, "Ye cannot serve God and mammon." You undoubtedly observed, that something more than common, was the matter with me, during my visit in June last. For many times I was brought upon the point of crying, "Men and brethren, what shall I do to be saved?" But I had resolved to defer the important concern of my soul's salvation, like Felix to some more convenient season. I thought, I was yet young enough ; and I might with safety procrastinate it a few months or years longer. But, the tale of mortality, was constantly sounding in my ears, this solemn admonition, "Be ye also ready." And would often convey to my heart this weighty injunction, "Prepare to meet thy God." Conscience, that worm that never dies, would often warn me of my danger ; and then I would resolve that in a few weeks, or months, I would seek my soul's salvation. But the gospel would then thunder in my ears, "Now is the accepted time, behold, now is the day of salvation." "To day, if ye will hear his voice, harden not your heart." "Lest God swear in his wrath, that ye shall never enter into his rest." And then I would sometimes think that I had sinned against God with such an high hand, that it was inconsistent to think, of ever obtaining a pardon. And my depraved heart,

would some times, almost resolve, to give up to all manner of wickedness and sensuality, and was almost determined, to sell my soul as dear as possible. Then again, the sacred word of God informed me, that although my sins were as scarlet, or as crimson yet they might be made white as snow or wool ; if I would comply with the terms of the gospel. But my proud heart, prevented me from coming humbly and begging for mercy ; until I was brought to behold myself hanging over the verge of endless perdition, and eternal torments, and the brittle thread of life, all that hindered me from plunging headlong into the yawning gulf ; and suffering eternally in horror, remorse, shame and regret. Then I could fly for relief to my long neglected Saviour ; and surrender myself into the hands of a just God, and exclaim, "Lord save or I perish." It was then, I trust, a spark of divine love was enkindled in my bosom, that has never since been wholly extinguished ; but has often been raised to a flame. And I have from time to time, enjoyed a measure of that peace, that is like a river and passeth understanding. And although I have many troubles, temptations, and trials ; yet I find God to be an ever present help ; and find him able and willing, to provide a way for my escape from every temptation ; and that his arm is strong enough to support me in every trial. And this is my lasting consolation, "that his arm is not shortened that he cannot save ; nor his ear heavy that he cannot hear." The two principal reasons for renouncing my infant baptism, were these. 1. Because I did not look upon it as baptism, without first believing ; for I cannot find one place in the scriptures, where it says, be baptized and believe ; but exactly the contrary, believe and be baptized. And 2. because I cannot look upon any thing to be baptism but immersion. For all the commen-

tators agree, that the original word *baptizo*, which is rendered in our language, *baptize*, means immersion, or plunging. And it appears so plain to me, that our saviour was baptized by immersion, that I have not a doubt of it. John baptized in Enon because there was much water there. But enough, I presume I am writing to one who has studied these things for himself.

May God be our support, and may we be ever ready, to tell a frowning world; that we are determined to know nothing among them but Jesus Christ, and him crucified.



A FEW REMARKS ON ACTS ii. 17.

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

This passage, as well as many others, has been often made a subject of dispute; and different opinions have been formed of the meaning of these words. All agree, that the words apply particularly to Christ; that is, that God did not leave his holy soul in hell, nor suffer his sinless body to see corruption. But their difference of opinion seems to arise from their different notions either of the *soul*, or of *hell*, or of both, viz.

Some have concluded, that the soul and the body are one, and cannot be separated; and that hell means no more than the grave; and consequently that when men die, they go soul and body into the grave, and exist no where else, till the morning of the resurrection; and then awake either to a glorious immortality; or be raised to life, and then burnt up soul and body and be no more.

They have also an opinion somewhat similar of Christ, i.e. that he had no soul that could exist sepa-

rate from his body; and that when he gave up the ghost and died, and was buried, he existed no where else but in the tomb for three days and three nights. An opinion that is without any scriptural foundation; as well as repugnant to right reason. For it is abundantly evident from scripture that Christ existed before he entered the prepared body, or before man had a body, or was made; and was with the father before the foundation of the world. And that God created all things by him and for him, and that by him all things consist. He was with the church in the wilderness, and with Shadrach, Meshech, & Abednego, in the fiery furnace; and his spirit was in and with all the true prophets. He was in the world and the world, was made by him, and the world knew him not; he came to his own and his own received him not; but as many as received him to them gave he power to become the sons of God. It is also as evident as words can make it; that the souls of men have existed, and do exist, separate from their bodies, and when their bodies are dead. We have a striking proof of this, in the case of the widow's son, who died, and was miraculously raised to life again by the prophet Elijah. The prophet, cried unto the Lord, and said, "O Lord my God, I pray thee, let this child's soul come into him again," and it is expressly said. "And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived—i. King. xvii. 21, 22." Another striking proof of the separate existance of souls, is that given us by the inspired apostle, Rev. vi. 9. He says, I saw under the altar, the souls of them that were slain for the word of God, and the testimony which they held. And if it were necessary, a multitude of scriptures might be adduced, which prove that souls exist separate from the body; but these

being expressly to the point, I think them amply sufficient. Again, others are of an opinion, that the words mean, that when Christ gave up the ghost and died, his soul leaving his body on the cross, immediately descended into the prison of hell, where the devil and his angels dwell, and continued there preaching to the spirits in prison three days and three nights; and then returned to the tomb, and reentered and reanimated his body before it saw corruption. Here is another extreme; but not altogether so presumptuous as the former. That has no foundation at all, and the preaching of it, appears to me like one attempting to build a castle in the air. But this, seems to be founded upon another mistake, or a misunderstanding, and misconstruction of the sacred writings. Particularly what is recorded i Pet. iii. 18 and 19. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; By which also he went and preached unto the spirits in prison." Hence they conceive, that when he was put to death in the flesh, his spirit or soul went immediately to hell, and preached to those departed spirits, which were there imprisoned. This like all other religious mistakes, appears to arise from a want of a thorough reading of the scriptures. There is no candid person who reads the 20th verse of this same chapter in connexion with the 18th and 19th above quoted, that could believe that the inspired writer meant to be understood that Christ's soul went to hell, and preached to the spirits in prison, after his crucifixion. For he plainly says, that this preaching was done in the days of Noe while the ark was preparing. Read the whole sentence. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in

the flesh, but quickened by the spirit: By which also he went and preached to the spirits in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water." The truth is, Christ, by the same spirit whereby he was quickened, or raised from the dead, preached to the antediluvians, (who lived in the days of Noe, while the ark was preparing) whose spirits are now in prison for their disobedience to him then: But did not go and preach to them, as is imagined after his crucifixion. For it is evident from his own words, that he went immediately to paradise. Hear his language to the penitent thief, Luke xxiii. 43. "THIS DAY shalt thou be with me in paradise." If his soul went that day to paradise, it is certain, that it did not die with the body, and go into the grave with the dead, nor into hell with the damned; for neither of these can be considered a paradise. Paradise, means a place of felicity, or the blissful regions, where the souls of all true penitents always go when they die.

We come now by a fair comparison of scripture, to shew the true import, or meaning of the words. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

1. I would remark, that Christ's soul in a certain sense was in hell, is clearly presupposed by the words, "Because thou wilt not leave my soul in hell." What then may we understand by the word *hell*, in this place? It may be answered, that the word *hell*, as well as *heaven*, and several other prime words in scripture, are used in different places, to signify different things. For instance, the word *heaven*, sometimes signifies the expanse of the sky as in Job. xx. 11. Some times the church, as in Rev. xiv. 6. Or the enjoyment of

saints in this life. Eph. ii. 6, &c. But, at other times, it signifies the place where God and angels, and the spirits of just men made perfect dwell; and where the treasures of all the saints are deposited. So *hell*, which is the opposite, also signifies several things. It ordinarily signifies the place, or state of misery, in which wicked men are tormented with the devil and his angels; as in ii, Pet. ii. 4. Rev. i. 18, and vi. 8. And in many other places. It may also some times signify the place of the dead; or the grave, as in Psal. lv. 15. And at other times, it means extreme remorse for sin, or great horror of conscience, as in Psal. cxvi. 3, and Jonah ii. 2. It also signifies inexpressable and insupportable troubles, as in ii, Sam. xxii. 6, and Psal. lxxxvi. 13. David considered himself as being delivered from the lowest hell; when rescued from the waves of death, and floods of the ungodly. Christ, also, experienced a similar hell, while he bore our sins in his own body on the tree, and suffered the just for the unjust. And this he experienced in soul as well as in body. This is plain, from the words he used when praying and agonizing in the garden. "My soul is exceeding sorrowful even unto death, &c." He had the weight of all our sins upon him; and at the same time was betrayed into the hands of sinners, by one of his own family, a professed friend, who had dipped his hand in the same dish with him. And being surrounded by a wicked throng who laid hold on him and led him away to the Highpriest; where the Scribes and Elders of the Jews were assembled. Who sought false witness against him, accused him of blasphemy, said he was guilty of death; and spit in his face, and buffeted him, and others smote him with the palm of their hands; and told him to prophesy who smote him; and what rendered this scene the most insupportable; Peter, one of his chiefest Apostles, de-

nied him before them all, and spoke wicked words. After spending a dismal night in this horrid scene; he was bound like a malefactor, and led to Pilate's bar; where they crown'd him with thorns, and again spit upon him, and smote him on the head with a reed, and mocked him. And then led him away and crucified him between two thieves, and gave him vinegar to drink, mingled with gall. All this and much more the Son of God underwent to save mankind from misery and despair. This was a *hell upon earth* indeed! Far more intolerable than that experienced either by David or Jonah. They only suffered a while for their own sins; but he suffered for the sins of the whole world. Yet God did not leave his soul in hell, neither did he suffer his body to see corruption. For it is evident; that his soul went immediately from the horrid scene of crucifixion to paradise; and that he was raised again from the dead, the third day before his body corrupted.

PARSONSFIELD Q. M.

Parsonsfeld Quarterly-Meeting, was holden at Osisee, N. H. August 21st, the present year. Elder Samuel Burbank, president, A beautiful order existed through all the scene. Love, appeared to run from heart to heart; and the unaffected joy, which sat on the countenances of the brethren and sisters, evidently shew, that they really enjoyed a measure of the divine presence; and rejoiced in hope of the glory of God.

The forenoon, was spent, as usual, in giving, and hearing a representation of the several churches, which was very refreshing; as well as accounts of revivals in several places; where God is lately pour-

ing out his spirit, and bringing souls out of darkness into his marvelous light. The churches in general, with a very few exceptions, appeared to be steadfast in faith, and abounding in the work of the Lord; as well as increasing in number. The ministers appeared to be fervent in their prayers, united in their sentiments; and more than common engaged for the promotion of the general prosperity of the cause of pure religion.

In the afternoon, a sermon was delivered by the Editor, suited to the occasion, from Isaiah lxii. 5. "As a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

In the course of the meeting, James Fly, formerly a Methodist preacher, who resides in Hiram, Me. Related his experience of grace, and call into the work of the ministry, to the entire satisfaction of the brethren present; and offered himself as a candidate to the glorious work. On the second day of the meeting, Aug. 22. The Elders present ordained, and set apart James Sawyer to the work of the ministry; who had before been examined by a council which sat at *Brownfield*, Me. The town where he resides. They also appointed a council to ordain James Fly, which accordingly has since been performed at *Parsonsfield*, on Thursday, the 5th of September instant. The particular revivals referred to, are those in the towns of *Limington* and *Brownfield* (Me.) and in *Effingham* and *Eaton*, N. H. A goodly number have lately experienced emancipating grace, in each of those places, and particularly in the latter; and the prospect in all is very encouraging.

STRAFFORD Q. M. VI.

I arrived at *Strafford*, on Friday, 23d of Aug. last, accompanied by brother *Elias Libby* from *Limerick*, Me. On Saturday, 24th we attended their Quarterly Meeting; which opened, by a short, but interesting conference of the Elders; in which several important subjects seemingly intricate, were briefly and ably discussed, and elucidated, and made plain to the understanding. After which, they organized for business in usual form, and proceeded to receive a representation of the state of all the churches under their care; which was done in the most orderly manner; and with that prudent dispatch and brevity, which is truly worthy of imitation. They used great plainness of speech; and by attending strictly to their subject, they avoided needless digressions, and very lengthy speeches; which frequently renders the good meeting so lengthy, as to worry and burden the good people. However culpable the Editor may be, in this respect, he is fully persuaded, that it is always best, for public speakers to apportion the length of their discourses, to the time allotted for public exercise. And in quarterly, and other large meetings of business where a large number of speakers are present, who have all something to communicate; we should carefully observe that divine rule in our holy discipline. "Whatsoever ye would that men should do to you, do ye even so to them." The brethren in *Strafford* Quarterly Meeting was quite exemplary in this respect; they seemed to speak about long enough, and not too long. The reports from their churches were generally good; and the most of the churches sent accounts of late revivals, and some, of great additions. Particularly those in *Randolph*, *Thedford*, *Cornish*, *Strafford*, &c. of which there has been some account in former numbers.

In the afternoon, the assembly being large, the speaker was situated in a carriage in the street, near the meeting-house door; and a sermon was delivered from Mat. iii. 3. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The assembly were solemn and attentive, and we hope some good was done in the name of Jesus.

On the second day of the meeting, which was the Sabbath, about 1500 people assembled, at the upper meeting-house: and two sermons were delivered (ie.) one by Elder Davidson a late emigrant from Scotland; and the other by the editor. Excellent order was observed through the day; and great attention paid by the assembly in general.

After the close of the Q. M. we visited the following churches (accompanied by Elder Aaron Buzzell.) Namely. Vershire, Cornish, Montpelier, Northfield, Randolph, Tunbridge and then Strafford again; and lastly Thedford. And attended a meeting of public worship in each place, and enjoyed a good degree of freedom in every meeting. We travelled over a considerable extent of country—Enjoyed several precious interviews with our brethren in the ministry, as well as with brethren in private capacity—Saw many young converts; and some mourning sinners, inquiring the way to Zion, with their faces thitherward.

N. B. Brother Sylvanus Robinson, residing in Northfield, was ordained, and set apart to the work of the ministry, January 27th 1822. And Elder Nathaniel King, has removed with his family to Tunbridge; where I trust another door is opened for him to do good.

A general account of the ministers and churches, which have been returned since this publication began; brought up, and presented in one general view, distinguished by their several Quarterly-Meetings.

GORHAM QUARTERLY MEETING, Me.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
Zachariah Leach, }	Raymon,	1
Zachariah Jordon, }	Gorham,	1
Clement Phinny,	Buxton,	1
Jonathan Clay, jun.	Saco,	1
George Parcher,	Standish,	1
_____	Hebron & Buckfield,	1
_____	Sumner,	1
William Woodsom,	Otisfield,	1
William Cobb,	Minot & Danville,	1
Nathaniel Sturges,	Windham,	1
_____	Bethel & Gilliad,	1
_____	Harrison,	1
_____	Gray & N. Gloucester	1
James Colley, jun.		

PARSONSFIELD Q. M. Me.

John Buzzell,	Parsonsfeld,	1
Christopher Bullock,	Do. & Cornish,	1
Jeremiah Bullock,	Limington,	1
Jonathan Woodman,	Effingham, N. H.	1
Samuel Burbank,	Newfield,	1
Henry Hobbs, }	Waterboro,	1
Henry Leach, }	Alfred Gore,	1
Richard Emery,	Wells,	1
Joseph Goodwin,	Hollis,	1
Humphry Goodwin,	Ossipee, N. H.	2
Mayhew Clarke,	Wakefield, N. H.	1
_____	Brownfield,	1
James Sawyer,	C	

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
Elias Libby,	Limerick,	1
James Fly,	Shapleigh,	1
	Hiram,	
FARMINGTON Q. M. Me.		
Ebenezer Scales, }	Wilton,	2
Ebenezer Brown, }	Jay,	
John Foster,	Chesterville,	1
Ward Locke,	Farmington,	1
Benniah Pratt, }	New-Portland,	1
Timothy Johnson, }	Belgrade,	1
Samuel Hutchings,	Anson,	1
Samuel Robbins,	Cornville,	1
William Paine, }	Adkinson,	1
Edward Savage, }	Corena,	1
John Trefethern,	Starks,	2
Asa Burnham, }	Boardedy,	1
Nathaniel Harvey, }	Exeter,	1
	Garland,	
Daniel Young,	Gilman Pond,	1
Jesse Burnham,	Kingsfield,	1
Joseph Osgood,	Montvernion,	2
Josiah Bartlet,	Malta,	1
	East Pond,	1
Thomas Dudley, }	Northhill,	1
Isaac Porther, }	Philips,	1
	Temple,	1
Hubbard Chandler,	Vienna,	1
Benjamin Tufts,	Hallowell,	
	Montville,	2
Jesse Briggs,		
Moses McFarland, }		
Joseph Gowin, }		

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
Joseph Higgins, }	Thorndike,	1
Samuel Whitney, }		
Josiah Farwell, }		
Ebenezer Tasker,	Dixmont & }	1
	Newburgh, }	
Anthony,	Frankfort,	1
	Prospect,	1
Wentthrop Frost,	Monroe,	2
	Swanville,	1
	Knox,	1
EDGCOMB Q. M. Me.		
Benjamin Thorn,	Lewiston,	1
Christopher Tracy,	Durham,	1
Timothy Cunningham,	Edgcomb,	1
Thomas McKenney, }	Linconville,	1
John Lamb, }		
Benjamin Hedge,	Wiscasset,	1
Jonathan Brown,	Bowdoinham,	1
Joseph Robinson,	do.	1
Daniel Hebbard,	Squam-Island,	1
George Lamb,	Brunswick,	1
Samuel Hinkley,	Parkers-Island,	1
William Emerson,	Boothbay,	1
Bridges,	Islesboro,	1
Humphry Purinton, }	Bowdoin,	1
Nathaniel Purinton, }		
Henry Meder,	Bowdoinham,	1
John M. Baily, }	Woolwich,	1
Allen Files, }		
NEW-DURHAM Q. M. N. H.		
Moses Bean,	Candia,	1
Wentthrop Young,	Cantebury,	1
Peter Philbrick,	Deerfield,	1
Thomas Bell,	Newcastle,	1
Ebenezer Knowlton,	Pittsfield,	1

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
<i>Enoch Place,</i>	<i>Rochester,</i>	4
<i>Nathaniel Berry,</i>	<i>Barrington,</i>	1
<i>William Sanders,</i>	<i>Strafford,</i>	1
<i>Jonathan Kenny,</i>	<i>Newdurham,</i>	1
<i>John Page,</i>	<i>Alton,</i>	1
<i>Samuel B. Dyer,</i>	<i>Louden,</i>	1
<i>Unknown,</i>	<i>Gilmanton,</i>	2
<i>——— Wilson,</i>	<i>Barnsterd,</i>	1
<i>Unknown,</i>	<i>Nottingham,</i>	1
<i>William Buzzell,</i>	<i>Middleton,</i>	1
<i>———</i>	<i>Brookfield,</i>	1
<i>——— Toleman,</i>	<i>Fichburg, Mass.</i>	1
<i>———</i>	<i>Merideth,</i>	1

SANDWICH Q. M. N. H.

<i>Joseph Quimby,</i>	<i>Sandwich,</i>	1
<i>Dudly Pettingale,</i>		1
<i>Daniel Elkins,</i>	<i>Adams,</i>	1
<i>——— Hasseltine,</i>	<i>Bartlet,</i>	1
<i>Deacon Head,</i>	<i>Burton,</i>	1
<i>David Bean,</i>	<i>Tamworth,</i>	1
<i>Isaac Townsend,</i>	<i>Wolf boro,</i>	1
<i>Josiah Magoon,</i>		2
<i>Simeon Dana,</i>	<i>Newhampton,</i>	2
<i>Thomas Perkins,</i>		2
<i>——— Fisk,</i>	<i>Eaton,</i>	1
<i>William Cass,</i>	<i>Elexandria,</i>	1
<i>Israel Blake,</i>	<i>Thorington, &</i>	1
	<i>Elsworth,</i>	1
	<i>Bridgewater,</i>	1
<i>Joshua Quimby,</i>	<i>New-Concord,</i>	1
	<i>& Bethlehem,</i>	1
	<i>Shelborn, &</i>	1
	<i>Duran,</i>	1

STRAFFORD Q. M. Vt.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
<i>Aaron Buzzell,</i>	<i>Strafford,</i>	1
<i>Nathaniel King,</i>		2
<i>George Hacket,</i>	<i>Tunbridge,</i>	2
<i>Thomas Muxley,</i>		1
<i>Daniel Bacheldor,</i>	<i>Corinth,</i>	1
<i>Nathaniel Bowles,</i>		1
<i>James Morgan,</i>	<i>Northfield,</i>	1
<i>Sylvanius Robinson,</i>		1
<i>Nathaniel Jones, Dea.</i>		1
<i>Ziba Pope,</i>	<i>Randolph,</i>	1
<i>——— Davidson,</i>	<i>Vershire,</i>	1
<i>———</i>	<i>Hanover,</i>	1

HUNTINGTON Q. M. Vt.

<i>Ziba Woodworth,</i>	<i>Montpelier,</i>	1
<i>Charles Bowles,</i>	<i>Huntington,</i>	1
<i>Samuel Webster,</i>	<i>Boulton,</i>	1
<i>Beniah Maynard,</i>	<i>Storksboro.</i>	1
<i>Josiah Wetherby,</i>	<i>Stow,</i>	1
<i>Calvin Huntly,</i>	<i>Duxbury,</i>	1
<i>———</i>	<i>Waterbury,</i>	1

BENTON Q. M. N. Y.

<i>Zebulon Dean,</i>	<i>Benton, Ontario, Co.</i>	1
<i>Menoah Dealing,</i>		1
<i>Samuel Whitcomb,</i>	<i>Lyons, do.</i>	1
<i>———</i>	<i>Wayne, Stuben,</i>	1
<i>Samuel Wise,</i>	<i>Phelps, Ont.</i>	1
<i>Samuel P. Plover,</i>	<i>Junius, Senica,</i>	1
	<i>Dalmar, Tioga,</i>	1

OWEGO, Q. M. N. Y.

<i>Edward E. Dodge,</i>	<i>Owego, Tioga, Co.</i>	1
<i>———</i>	<i>Condor, do.</i>	1
<i>John Gould,</i>	<i>Berkshire, Broom,</i>	1
<i>———</i>	<i>Cocanet, Susq.</i>	1

BETHANY Q. M. N. Y.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches</i>
Nathaniel Brown, } Hermon Jenkins, }	Bethany, Gen. Co.	16
Nathaniel Hetchum,	Pike, do.	
Jonas Parmenter,	Attica, do.	
Jonathan Hinkley,	Parma, do.	
Josiah Fowler,	Ontario, Ont.	
Jeremiah Folsom, } Richard McCury, }	Boston, Niagary.	

RHODE-ISLAND Q. M.

Joseph White,	Smithfield,	1
	Burrilville,	1
Ray Potter, } Daniel Green, }	Pawtucket,	1

NOTE—The Ordained Ministers are in *Italic*—and the unordained in Roman type.

It appears by the above account ; that the whole number of ministers returned, is 133 and that the whole number of churches, is 156. But it must be noted, that the *Weare* and *Wheellock* Quarterly-Meetings are wholly omitted, for want of regular returns, as also the churches in Ohio, and in the Cannadas. And it is also very probable, that some *ministers*, as well as *churches*, may have been omitted in some of the Quarterly-Meetings which have been named ; for want of a proper knowledge of them, or of their standing. But the editor hopes, that his brethren will not lay any thing to his charge, on this account, as he is confident that such omissions have not been designed. It was his intention to have made out a correct list of all the ordained and unordained ministers, and a correct account of all the churches, with the whole number of baptized members, belonging to this connexion. But finding so many returns wanting, and many of

those sent on, to contain only the number of their ministers and churches. He thought it prudent, to dispense with giving the number of members returned, until a correct return is made from all the churches. He hopes, therefore, that the ministers and clerks of all the churches will pay a particular attention to that business, and make out a regular return of all their baptized members annually in the month of October to the clerks of their several Quarterly-Meetings, so that they may make regular returns of the whole to the yearly meeting in the month of November, annually.

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SANCTIFICATION.

The word sanctification, in scripture, implies three things, as it applies to the souls of men.

1. An act of divine grace, in making them holy, and granting them freedom from the dominion of sin.
2. The privilege of being holy. And
3. The duty of being holy. As a grace, it is given us in Christ Jesus ; who of God is made unto us, wisdom, righteousness, sanctification and redemption. And is wrought in us by his holy spirit. As a privilege, it is unspeakable ; because by it, we are freed from the dominion of sin, and renewed after the image of God, in knowledge, righteousness, and true holiness. And as a duty, we are under the most solemn obligations, to study and practice it ; as without it we cannot be truly happy, either here, or hereafter ; and it is evident that it must be completed in time ; for without holiness, no man can see the Lord.

Various are the opinions of men, respecting this grace, or in respect to the time of the believers receiving it.

Some are of opinion, that it is a gradual and progressive work ; beginning immediately after justifica-

tion, & increasing as the soul lives in obedience to God, and mortifies the deeds of the body through the spirit, until he gains a complete victory over the world, the flesh, and the devil. Again, others seem to be of opinion; that a person may be convicted, converted, and justified, and live perhaps months, or it may be years, and possibly be called into the work of the ministry, without being sanctified. And then by some extraordinary impulse of the divine spirit, through their own prayers, or the prayers of others, receive sanctification; and be forever afterward freed from the dominion of sin.

I do not think, that ever it was the design of God, that christians should contend with each other, & dispute about sanctification; or that those who have really experienced it, wish to excite animosity. Purity of heart, always leads to peaceable lives, both among ourselves, and if possible with all men. Yet, as it is the duty of such, to do good to all men as they have opportunity, and especially to the household of faith; I think it my duty, out of pure love to the cause, to offer a few thoughts, which I have long retained upon this important subject.

But, would first remark, that I do not feel to say to the least babe in Christ, "Stand by, I am more holy than thou," but really esteem myself, less than the least of all saints. Yet, as others have taken the liberty of speaking their minds freely, and have said much on the subject, I hope I shall give no offence to any, by casting in my two mites, or barley loaves, and little fishes. And if I should happen to differ in my sentiments, from the opinions of others, and even from those of great and good men, who have lived before me; and by a fair comparison of scriptures should offer light on the subject, I hope none will reject it, because it is a little out of the line of modern orthodoxy.

I understand that *sanctification* is interwoven with, and essentially comprehends every other grace, received by the believer. This I think, will appear as evident as words can make it, if we follow the chain of scripture testimony, and let the Bible speak for itself. Nothing is more obvious, from the whole tenor of scripture; than that the whole work of regeneration from the beginning to the end, is effected by the agency of the divine spirit, through the use of those means which God has devised in the gospel conducive to that end. The Apostle Paul, places the *sanctification of the spirit*, before *believing*, ii. Thes. ii, 13. "But we are bound to give thanks to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth."

He also places it before *justification*, i. Cor. vi. 11. "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God."

Peter, places *sanctification of the spirit* before *obedience*. i. Pet. i. 2. "Elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience; and sprinkling of the blood of Jesus Christ."

What can be plainer than this? Or what candid person who reads these passages, can possibly imagine, that true faith in Christ, justification before God, and obedience to the gospel, goes before sanctification; or that a person can be in Christ, and have peace with God, and love, and serve him, months, and years, without it. We read, if any man be in Christ he is a new creature; old things are passed a way; behold all things are become new" ii. Cor. v. 17. And John viii. 36. "If the Son therefore, shall make you free, ye shall be free indeed." How then, can a man be

a new creature, and have *old things passed away*, and *all things become new*, without being sanctified? Or how can any person *be free indeed*, while they are under the dominion of sin? Or how can a holy God, who cannot look on sin with any allowance, justify an unsanctified soul.

Again.—If we are yet under the *dominion of sin*, we are certainly the servants of it. “Know ye not (saith the Apostle) that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Rom. vi. 16. “But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness” v. 17 and 18. He further adds v. 20 and 22. For when ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Hence it is plain that no man can serve two masters, for he will either love the one and hate the other; or hold to the one and despise the other.” “Ye cannot serve God and mammon.” Therefore, from these and hundreds of other passages of like import in the sacred volume, I am led to believe, that the soul of every true believer is purified, and made clean, through the sanctifying influence of the divine spirit, by the washing of regeneration, and so freed from the love, act, guilt, and dominion of sin. And that the sanctification which is afterward enjoined is that of duty, which consisteth in walking in Christ as we received him, i.e. living the life which we live in the flesh, by faith in the son of God, or denying ourselves of all ungodliness, and every worldly lust, and living soberly, righteously, and godly in this present

world. Read i. Thes. iv. 3, 4, 5, 6, 7, “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour.” “Not in the lust of concupiscence, even as the gentiles which know not God: That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we have forewarned you, and testified.” “For God hath not called us unto uncleanness, but unto holiness.”

This passage needs no comment, the Apostle, has explained himself in the clearest light. And it is evident that he meant to be understood, that it was the will of God that they should live a life of sanctification, by being devoted to his service, & abstaining from fornication, & all other uncleanness. And therefore in the closing of this same epistle, he marks out the very steps, by which they might so live. See Chap. v. 14. &c. “Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.”

From these last words, “And the very God of peace sanctify you wholly; &c.” Some take it that the Apostle meant that the Thessalonian brethren were only sanctified in part, in nature. Therefore, he invoked God, to sanctify them wholly, or throughout spirit,

soul and body. But the apostle says nothing about sanctifying of the body ; further than that he prays God that it may be preserved blameless, unto the coming of our Lord Jesus Christ. Who will then change our vile bodies and fashion them like unto his glorious body. But it is evident by the whole run of the chapter, that the apostle was enjoining a *life of sanctification*, and there is no doubt but a majority of them were endeavouring to live so. But it seems that some of them were unruly ; and them no doubt needed sanctification, either in heart, or life, or both. If persons relapse into sin, after conversion, it is certain they need it. Such, therefore, they were exhorted to warn ; but to comfort the feeble minded..

And to close the present remarks, I would just say, I hope that all my dear brethren professing godliness, will daily strive, to live a life of practical holiness, and walk in Christ as they have received him, rooted and built up in and established in the faith as they have been taught, abounding therein with thanksgiving. That so their whole spirit and soul, and body, may be preserved blameless, unto the coming of our Lord Jesus Christ. And they shall all have my most fervent prayers that they may be, and live as holy as possible ; and I hope, I shall also share in theirs. So that when our warfare is ended, we may through the rich grace of God, ascend the hill of the Lord and dwell in his holy place.

