

To the preceding Monody would have been added a Biographical Sketch of Mr. *Robinson*, had not his Memoirs been recently undertaken by a pen peculiarly suited to the business: it may, however, be proper just to mention, that Mr. *Robinson* departed this life on the 9th of June 1790, aged 54 years and 8 months.

Rev. JOSEPH COOK,
Euhaw, Upper Indian Land, South Carolina.

Mr. *Cook* was born of pious parents in the city of Bath, Somersethire, and called by divine grace in the early part of life, under the ministry of the late celebrated and much esteemed Rev. *George Whitefield*, at the chapel, of the late Countess Dowager of *Huntingdon*, at Bath. Mr. *Whitefield* was exceedingly kind to him, and often took him out with him in his carriage to converse with him about divine things. As he very soon gave clear evidence, not only of a sound conversion, but also that he had ministerial gifts, Lady *Huntingdon*, who had a great regard for him, which continued to her dying day, sent him, in the 19th year of his age, to her college at Trevecka, in Brecknockshire, South Wales. Here he applied himself closely to his studies, and made considerable improvement. He was much esteemed by his tutors and fellow-students, being of a good obliging temper; but what most endeared him was his lively spiritual turn of mind, and his readiness to help and comfort any who were in trouble of soul. His very first excursions in the villages to exercise his gifts, the Lord owned, so that he preached with acceptance and success.

In September 1771, Lady *Huntingdon* received a sensible anonymous letter, requesting her to send a minister to Margate, in the Isle of Thanet, describing it as a licentious place, particularly at the watering season. She made known the contents of it to one of her senior students, Mr. *William Aldridge**, and gave him the liberty of choosing any student he pleased in the college to accompany and assist him in this important work: he fixed upon Mr. *Cook*, who cordially approved of the design. Preparations therefore were made for their journey, and after taking an affectionate leave of all at college, attended with many hearty prayers for their safety and prosperity, they proceeded to the place of action. Being utterly

* Mr. Aldridge is now pastor of a congregation in Jewry-street, near Whitechapel, London.

unknown to any person at Margate, they began to preach out of doors. Many attended, and not in vain. Several were savingly wrought upon, and turned from the error of their ways, while old professors were stirred up, who seemed to have been settled upon their lees: and now these itinerants preached not only at Margate, but at many other places in the Isle of Thanet.

About this time, many persons in Dover not satisfied with Mr. *Wesley's* ministers and doctrine, having left his meeting, and assembled in a private room for exhortation and prayer, sent a very pressing invitation to Messrs. *Aldridge* and *Cook*, which they accepted. The former preached at Dover for the first time, in the market-place, on a Sabbath-day, but met with great opposition. A presbyterian meeting-house, which had been shut up for a considerable time, was therefore procured by the persons who had given them the invitation, in the which Mr. *Aldridge* and his colleague ever afterwards preached whilst they continued at Dover. It was now agreed on by all parties, that Mr. *Aldridge* and *Cook* should supply Margate and Dover constantly, and change every week; accordingly Mr. *Cook* came to Dover, and preached on the next Tuesday evening. His first text was Heb. ii. 3. *How shall we escape if we neglect so great salvation.* Many attended, and were much struck at the sight of such a youth, who delivered his discourse extempore, (which was a new thing to most of them). This sermon was, he believes, peculiarly blessed to Mr. *Atwood*, now one of the Baptist ministers at Folkstone, in Kent, so that he was obliged to say, "Here is a man that has told me all things that ever I did; surely he is a servant of Christ." Mr. *Cook* continued to supply Dover, in his turn, for some time, and was remarkably useful in winning souls to Christ, of which many are yet living witnesses, though some are fallen asleep. Mr. *Cook* and Mr. *Aldridge* occasionally preached also at Deal; and at Folkstone their word was signally blessed to many, several of whom have since joined the Baptist interest, and one of them is now a Deacon in Mr. *Atwood's* church.

Two years after, the students were called in from all parts of the country to the college in Wales, to form a mission for North America, as very pressing and encouraging letters had been received by Lady *Huntingdon*, desiring her to send faithful and zealous ministers thither. She therefore willingly entered into the plan, laying the whole of it before the students, with her earnest request that they would take the same
into

into mature consideration, and especially make it a matter of prayer, and that then those who saw their way clear to go would declare it. At length Mr. *Cook*, with others, freely offered themselves for this service, came up to London, and related their views of this work before many thousands in the Tabernacle, Moorfields, and elsewhere; an account of which was printed. After taking a very affecting farewell, they embarked for America, with the Rev. Mr. *Percy*, (who afterwards returned, and has a meeting-house at Woolwich, in Kent). However the ship was detained in the Downs by a contrary wind. Mr. *Cook*, being so near, wished to see his friends at Dover once more. He went therefore unexpectedly, and preached a lecture, which was remarkably owned. Several of his fellow students also went the next Sabbath to Dover to preach. A fair and brisk gale sprung up in the night, the ship sailed, and they were all left behind. Two of them remained in England, Mr. *Henry Mead*, a minister now belonging to the establishment, in London; and Mr. *William White*, since deceased. Mr. *Cook*, with the rest, were yet determined on the voyage, and prosecuted the plan. On their arrival in America, as they had all preached in England, and considered themselves authorized to do so on their general plan, they travelled about the country, and preached with much acceptance among serious Christians of different denominations, but particularly among the Baptists, whom they found in a lively state of religion at that time. Though these students were commonly considered as belonging to the episcopal church, then the established religion of the Southern Colonies, and seemed fond to keep up this idea among the populace, yet they generally appeared pleased with the company and conversation of the Baptists; and the most of them gave it to be understood, That they had received convictions respecting the justice and propriety of the Baptists distinguishing sentiments, which, by one or two of the students, was represented to have arisen from the introduction of a young man of Baptist principles into the Countess's seminary in Wales, whose arguments had made so great an impression on the students, that her Ladyship thought proper to discard him. Mr. *Cook*, however, kept himself considerably reserved, and more at a distance from the Baptist churches than the rest. Messrs. *Hill* and *Coffin*, after fully professing Baptist sentiments in their conversation among the Baptists, joined the Presbyterians. Mr. *Roberts*, who had professed the same in a letter to one of the Baptist ministers, united himself with a respectable congregation of Independents in Georgia; and on some misun-

derstanding arising, left off preaching, took a commission in the army, rose to the rank of lieutenant-colonel, and died. *Mr. Lewis Richards* for a while suppressed his convictions, and engaged in a parish, as candidate for the rectorship, but some time after* united himself to the Baptist church at the High Hills of Santee, was baptized by the Rev. *Mr. Furman*, and is now pastor of the Baptist church in Baltimore, Maryland.

Mr. Cook had obtained the office of a parish, but on his marriage with a young lady, Miss Elizabeth Bulline, of Baptist parents, then dead, at the village of Dorchester, about eighteen miles from Charlestown, he determined to settle there, and preached to a mixed people, in respect of religious profession: a great part of them were, and are Episcopalians; a number the posterity of a Baptist church which has become extinct, that once flourished under the ministry of the Rev. *Isaac Chanler*, a pious and eminent divine; and the remains of an Independent congregation, removed to Georgia, the same mentioned above to which *Mr. Roberts* had united. With the latter *Mr. Cook* formed his closest connexion, preaching ordinarily in the place of worship belonging to them. The dispute between Britain and the Colonies was now become very serious, the sword was drawn, blood had begun to deluge the field of battle, and a general concern for religious, as well as civil liberty, possessed the breasts of the Americans. A temporary form of government agreed on by South Carolina, while a reconciliation to Britain on equitable principles was hoped for, had continued the partial establishment, and legal support of the church of England: this convinced the Dissenters of the necessity of uniting and making vigorous exertions for obtaining the *equal* enjoyment of *all* the privileges proper to a free people. For they now saw, that the Episcopalians, who generally possessed the most conspicuous stations, with their usual appendages of wealth and influence, while they declaimed against the unconstitutional claims of Britain, and were very fond of receiving the assistance of their Dissenting brethren in the national struggle, were determined to secure to themselves every exclusive and partial advantage in their power. An invitation was now given to ministers and churches of various denominations, but principally to the Baptists, among whom the business originated, to meet at the High Hills of Santee, at the seat of the Baptist church there, which is nearly the centre of the

* *Mr. Richards* was baptized some time after *Mr. Cook*.

State, to consult their general interests. To this meeting, which was held early in 1776, came Mr. *Cook*, with two other of the young gentlemen mentioned above, and continued there to the next Sabbath, after the business was concluded, which being the season for the administration of the Lord's Supper in that church, divine worship was publicly attended on the two preceding days. On Saturday, Mr. *Cook* had an invitation to preach, and a little before service began, he took aside Mr. *Hart*, the minister of the Baptist church in Charlestown, who had staid to assist at the solemnity, and Mr. *Furman*, the pastor of the church at Santee, who was then very young in the ministry, and has since succeeded Mr. *Hart* in Charlestown, requesting their advice on a matter under which his mind laboured. They were informed by him, that he had for a considerable time felt strong convictions respecting the propriety of Believer's Baptism, and its necessity in order to an universal obedience of Christ in a becoming manner.—That he had endeavoured to silence his conscience, and avoid the means of conviction during a great part of the time; but that of late he had felt such guilt and shame in reflecting on his past conduct, as impelled him to a serious consideration of the subject, with a full determination of heart to do whatever should appear to be the will of God; and that the result of this investigation was the most satisfactory evidence in favour of what he had so long thought his duty. This, with the forcible application to his mind, of Ananias's address to Paul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord," made him anxious to comply with his duty without delay, especially as a favourable opportunity then offered. "I have only to add, Gentlemen," concluded he, "that I should be glad of your advice whether to embrace the ordinance immediately, or defer it to be administered among the people where I live; and if I submit to it immediately, seeing my sentiments and intention have been hitherto unknown to the public, whether it would be proper for me to make Ananias's address to St. Paul, just now mentioned, and from which I have felt so much conviction, the subject of the discourse I am about to deliver, and just in the light I now behold it, as it applies to myself? This, I confess, is the dictate of my own mind, but I would not wish to act unadvisedly."

The ministers were both of opinion, that it would be best not to delay the administration, and that it was proper he should follow the dictate of his mind respecting the subject

and method of preaching proposed. He preached accordingly, to the surprize and conviction of many, and was the next day baptized by the pastor of that church, the Rev. Mr. *Furman*, after satisfying the church respecting his acquaintance with experimental religion; and on farther consideration, having enjoyed his visits before, and being fully satisfied with his ministerial qualifications, they began to contemplate his ordination. He was accordingly ordained a few days after by Mr. *Hart* and Mr. *Furman*. A vacancy having taken place in the church of Euhaw, by the death of an excellent divine, the Rev. *Francis Pelot*, Mr. *Cook* soon received a call to take the pastoral care of it, which he accepted, and preached there without interruption for some time; but the invasion of the State taking place, and his exposed situation, near the sea-coast, having already subjected him to losses and distress, he removed to an interior part of the country, where he continued to the conclusion of the war, but suffered anew in the ravages of the State by the troops under Lord Cornwallis, and other commanders; so that when he returned to the Euhaw, on the commencement of the peace, he was reduced to a state of poverty. Previous to his leaving Euhaw, he had lost his first wife, and married a second: some circumstances attending this marriage gave displeasure to a number of his friends, and himself acknowledged he was chargeable with imprudence in the transaction, for which he was sorry.

Hitherto nothing very considerable had appeared in Mr. *Cook's* ministry in America, towards promoting the kingdom of Christ; but on his return to his church, having passed through some humbling scenes, and entering more fully into the gospel spirit, he laboured with much success. The church had been greatly reduced before he took charge of it, and at his return was almost become extinct; yet it pleased God, by his ministry, to add a pleasing number to it in a few years. The account of additions, by baptism, presented to the Association for the five last years of his life, is as follows: For 1786, 17; for 1787 and 1788, 19; for 1789, 27; and for 1790, 15. Many of these are persons of real worth and respectability.

In the September of 1790, he wrote a letter to Mr. *Rippon*, of London, in which, after having said some very handsome things of Dr. *Gill's* Exposition of the Old and New Testament, and (to use his own expression), of the "ancient and highly honoured church," over which the Doctor so long presided, he gave a pleasing account of the believing Negro church at Savannah, and then added, "My sphere of action is great, having

having two congregations to regard at a considerable distance from each other, exclusive of this where I reside; as also friendly visits to pay to sister churches, and societies of other denominations, who are destitute of ministers, frequently riding under a scorching sun, with a fever, twenty miles in a morning, and then preach afterwards. Our brethren in England have scarcely an idea of what hardships we struggle with who travel to propagate the gospel. I have been in a very poor state of health for two months, but it has not prevented an attention to the duties of my station. O what a blessing is health! we cannot be too thankful for it."

This good man had now almost finished his course. The circumstances of his dissolution may be collected from a letter, written by one of his dear friends, of which the following is an extract*.

To the Rev. Mr. RIPPON, London.

Euhaw, South Carolina, Oct. 4, 1790.

REV. SIR,

I COULD have wished a more agreeable event than the present had been the occasion of my address to you. Yet when I consider I am fulfilling the promise made to the Rev. Mr. Cook, of this place, now with God, it seems to afford a kind of melancholy pleasure. About ten weeks before his decease, he returned in the middle of a sultry day, from preaching to a congregation about twenty miles from hence, complaining of feverish symptoms, with a dry cough, a tightness of the breast, and great lassitude; notwithstanding which, he relaxed not his labours. In this state he continued till two weeks before his exit, when he delivered his last sermon from Eph. i. 6. *To the praise of the glory of his grace wherein he hath made us accepted in the beloved.* He was then so weak, that I feared he would not be able to proceed, but he was greatly supported, and much engaged: he reminded the congregation of the truths he had taught, assured them that he felt acquitted from the blood of all men, having fully declared the counsel of God in his ministry. He pathetically addressed himself to his hearers of every age, rank, and sta-

* The lines in Italic, which now appear in this letter, did not originally belong to it, but are introduced from different papers, which have been received relative to Mr. Cook, to prevent unnecessary repetition. EDITOR.

tion, confident, as he told them, that this was to be the last sermon they were to hear from him, and then concluded with a solemn farewell. The succeeding Sabbath he was to have preached on St. Helena Island.

On Thursday following, the symptoms began to be so alarming, that I feared he could not continue long. He desired me to read to him the 324th Hymn in your Selection, entitled, "The Christian remembering all the way the Lord has led him." Some time after, he assured me, he died in the firm belief of the doctrines he had preached, and requested I would write to his friends in England. *He sent for Mr. Bealer, an amiable man, and Deacon of his church, since dead, and consulted with him about the interests of the church, particularly about obtaining a successor to the pastoral office; and as the following Sabbath was the sacramental season, when he was assured the ordinance would be administered by his brethren in the ministry, who were to be present on the occasion, he said, "Next Sabbath when you are feasting below, I shall be at the banquet above."* He fixed on the place of his interment, and requested that the Rev. Mr. Furman, of Charlestown, should be desired to preach his funeral sermon from 2 Tim. i. 12. *For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* From this time he inclined to be silent, and seemed engaged in secret prayer. On Friday, was rather easier, and on Saturday morning, he joined in prayer with the Rev. Mr. Holcombe, who came to assist at an ordination. About noon he grew worse. *Dr. Mollie, one of the members of his church, who attended him in the last stages of his illness, writes thus, in a letter to a friend, concerning the last day of Mr. Cook's life, "Mr. Cook appeared to me to have an heart fully resigned to the will of God: some time before his death, he told me, that his whole hope of eternal salvation was built on the sure foundation stone, Jesus Christ; but I do not feel, said he, that great comfort and joy I have often experienced, and which I felt twelve or fourteen days ago, as noted in my diary."* Visible tokens of dissolution inducing a friend to ask if he should pray with him; he gave assent, and, at the conclusion, audibly said, AMEN; after which, he spoke no more intelligibly, but continued struggling with the last enemy till half past three Lord's-day morning, Sep. 26, 1790; when he was released from all his labours, leaving a disconsolate widow under great affliction; an only child, a son by his first wife, about 15 years of age, in whom all his earthly hopes seemed to center, as he possesses a love of religion with a thirst for learning; and a church, almost every member

member of which looked to him as a common father in Christ. His remains were interred the same evening, immediately after the administration of the sacrament, when a very tender and animated exhortation, to an audience dissolved in tears, was delivered at the grave by the Rev. Mr. *Holcombe*, who has since succeeded him in the charge of that church. The funeral sermon by Mr. *Furman* was not delivered for a considerable time after, owing partly to the distance of 80 miles, and partly to several unavoidable hindrances. Mrs. *Cook* survived her husband but a few weeks, being taken off by a short and severe illness. His son is now at grammar learning, and it is hoped will act worthy of his father. The Rev. *Joseph Cook* was of a middle stature, and slender make, but had acquired a degree of corpulency a few years before his death. His mental powers were good, and had received improvement by an acquaintance with the liberal arts and sciences, though his education had not been completed. His conversation was free and engaging: as a preacher he was zealous, orthodox, and experimental. He spoke with animation and much fervour; though his talent lay so much in the persuasive, that at the end of his sermons he frequently left the audience in tears. He was taken from his labours at a time when his character had arisen to considerable eminence, and a spacious field of usefulness was opening all around him, and at a time when he was greatly endeared to his people. He was a little in advance of 40 years at the time of his death.

REV. WILLIAM DORE, Cirencester.

OBSERVING in your Register * the slight mention made of my late friend Mr. *Dore* of Cirencester, I cannot help expressing a wish that you will insert in some future Number of it, the following extract from the church-book belonging to the Society of which he was pastor.

July 3, 1791, died Mr. *William Dore*, aged about 40 years, of a putrid fever. He was a native of Newport, in the Isle of Wight, the eldest son of a family remarkable for its piety, and for embracing the religious sentiments of the Particular Baptists, who descended from parents who were members of the church of England. He was called to the ministry by the Baptist church at Lymington, educated in the Baptist aca-

* See page 269 of the Register. EDITOR.

demy at Bristol, and filled the place of minister and pastor of the Baptist church at Cirencester, upwards of 16 years; universally respected for his sound judgment, liberality, and temper—a man of a studious and recluse turn of mind, possessed of that inestimable quality, a remarkably attentive memory; though not an orator, yet a very acceptable preacher, both for matter and manner; deeply read in modern theological controversy, though no polemic; an amiable and valuable character of the family in which he lived, where he was regarded as a son or a brother, rather than as a boarder; though not much known beyond the circle of his religious connexions, which was both his excellence and his foible, yet all denominations and descriptions respected his character, and he was invariably esteemed the most by those who knew him best; a striking proof of sterling worth.

The only pieces he ever printed were a sermon preached at the ordination of his brother, as pastor of the church Meeting at Maze Pond, Southwark, and the Annual Circular Letter of the Midland Association for the year 1779.

Rev. JOHN POYNTING, A. M. Worcester.

ON the grave-stone, in the table pew of the meeting-house at Worcester, is the following inscription: "Here lieth the body of Mr. *Elisha Hathaway*, gospel minister, teacher and pastor to this congregation 40 years; having finished his work by the will of God, he fell asleep in Jesus the 17th Sept. 1714, aged 81."

"*Isaac Poynting*, died 5th of May 1740, aged 63, pastor of this church 25 years."

These were respectable ministers; the latter came to Worcester from Frome, or near it, about the year 1715. Mr. *John Poynting*, his son, was born in the month of October 1719. He was always of a weakly constitution. He was educated at Bristol under the Rev. Mess. *Foskett* and *Evans*. After some years of probation in the ministry at Worcester, he succeeded his father as pastor of that church. He was reckoned a good scholar, and was favoured with a retentive memory, and a sound judgment. He was of a studious turn of mind, and rather a recluse. The first time he preached to the Midland Association was at Pershore in 1749, and the seventh and last time was at Cirencester in 1779. His sermon to the Association

Association at Bromsgrove, in 1768, was printed at their unanimous request, and was highly spoken of at that time, *His text was Psalm cxxxii. 16. *I will also clothe her priests with salvation, and her saints shall shout aloud for joy.* For aught that appears to the contrary, this was the first Association sermon that was printed at the desire of this Convention, though it had then met. 113 years. About this time, it was understood that Mr. Poynting's continuance at Worcester was uncertain. A sight of his discourse, some time after it was published, induced the church at Tiverton, then in a widowhood state, to request he would visit them with a view to a settlement amongst them; but the application was unsuccessful. The college at Providence, in Rhode Island, conferred on him the degree of A. M. in 1774.

His voice was weak, and his pronounciation too much like a school-boy's. He preached good sermons in so bad a manner, that he was far from being popular. His income from his people, for many years, was so small, that he was obliged to keep a boarding-school. The straitness of his circumstances, in the early part of his ministry, it is said, led him to a parsimonious habit of life, which he carried with him to the last. He was of late too infirm to perform all his ministerial work either with comfort to himself or to his people; but as he did not chuse to have an assistant, the Society very considerably decreased. He preached the Lord's-day before his death, and was no worse than usual when he went to bed on the Thursday night, but he died early on the next morning, Friday Oct. 6, 1791, aged 72. He was never married. The Rev. Laurence Butterworth, of Evesham, spoke over his grave on the 11th of the same month, and preached his funeral sermon the Lord's-day following, from Isaiah iii. 10, 11. *Say ye to the righteous. it shall be well with him:—Wo unto the wicked it shall be ill with him, &c.* After all, Mr. Poynting died, it seems, worth 1200l. or more, of which he devised, by his will, 200l. to the particular Baptist fund in London, for poor ministers; 100l. to the widows' fund; and 200l. to the academy at Bristol, in which he received his education.

* It may be had of Mr. Button, Paternoster-row; and of Mr Thomas Thomas, Houndsditch; price 6d.

Rev. JOSIAH EVANS, Brecknockshire.

Mr. *Josiah Evans* was born at Nant-y-Craf, in the parish of Llanddewi-Abergwesfyn, Brecknockshire, on the 27th of October, 1760. His father, Mr. *Morgan Evans*, is one of the pastors of the Baptist church meeting at Pentre and Pant-y-Celyn*; and his mother is the only sister of the Rev. Mr. *Joshua Thomas*, of Leominster. In his childhood and youth, the son appeared of quick understanding. He was never left to open profaneness and immorality, though his natural temper was lively, bordering upon levity. He began betimes seriously to attend the ministry of the word, and gradually to improve in useful knowledge. It does not appear that he was ever under very extraordinary and sudden convictions or impressions, so as to date his conversion from any particular time or persons. This circumstance was often very discouraging to him. The great work was begun and carried on in his soul secretly and gradually, yet effectually.

He was baptized near Pant-y-Celyn by the late Mr. *Rees Jones* †, on the first of February 1783. About 1785, at a kind of conference, it was found that his knowledge and capacity were more than common; but still it was not easy to persuade him to speak in a public way. He preached but seldom till 1786. He was often employed that year at home, and sometimes in neighbouring churches; and his ministry was very acceptable. He went to Bristol in August 1787, with a determination to give himself wholly to the ministry, being persuaded in his own mind, that he should either not preach at all, or else give his whole time to the work. He said, it was a doubt with him whether a minister should say any one word in his sermon that he had not premeditated. He was strong and active when he went to Bristol, and so he continued through the first year. He came home in the vacation, preached as usual, and returned to Bristol at the proper time. In December that year, he paid a visit to the churches in the counties of Monmouth and Glamorgan, as he had done the preceding Christmas. It happened to be a hard frost, and then changed to very cold rain and sleet. One day he had near thirty miles

* His colleague in the pastoral care is Mr. *John Evans*, who, with the late Rev. *Hugh Evans*, M. A. pastor of the Baptist church at Broad Mead, Bristol, were two brothers children. The co-pastors, though of the same name, are not of the same family.—See the History of the Welsh Association, page 8, in the Baptist Register, No. 2.

† Mr. *Rees Jones* was then a third colleague in the pastoral care at Pentre, and a near kinsman to Mr. *Morgan Evans*.

to go, and the weather exceeding uncomfortable and wet, and preaching without shifting his clothes, he took so violent a cold, that he never after recovered his health. With no small difficulty he returned to Bristol, but through a part of that spring he continued very ill, more like to die than live. About May he grew somewhat better. He came home in June 1789, feeble and emaciated. Toward September and October he recovered so far as to be able to preach now and then. In the spring, 1790, he grew a little better. In August, he went to the salt water at Aberystwyth; and, afterwards he found himself so much better that he kept several meetings in Monmouthshire, went on to Bristol, and preached two or three times at Broad Mead, in that city. In a letter to his uncle soon after, he says,—“ I would never envy a person’s situation less than when he stands in Broad Mead pulpit. It is a sad kind of purgatory to a young Welshman: but, between you and me, I could have done there much better if I had had less pride.” From Bristol he went to Fairford, in Gloucestershire, where a destitute congregation had their eye upon him. They wished him to continue a month or two with them; but he was so circumstanced that he could not then comply with their wishes. He spent two Lord’s-days with them, and the next at Horsley. He now returned through Bristol, homeward, and preached at several places in Monmouthshire.

While he was visiting at Bristol and Fairford, the neighbouring church at Dolau was deprived, by death, of their worthy pastor Mr. *David Evans*. He supplied there towards the spring, 1791, and they wished him to settle with them; but he and they were dubious about his health. After this he went to Swansea, in virtue of an earnest invitation he had from a destitute church there, and then returned to Fairford. His health declined as winter advanced. His last letter to his uncle was dated April 5, 1792. In it he describes himself as being in a languishing condition. His brother went to him, and brought him home in May. He continued to the 15th of July, 1792, and then he fell asleep, in the thirty-second year of his age. He was buried at Pant-y-Celyn, the meeting-place near his father’s house. His uncle, Mr. *Zacharias Thomas*, preached at his funeral, from Isa. lvii. 2. and his cousin, Mr. *Timothy Thomas*, from Phil. i. 23. Mr. *Josiah Evans*, a few days before his departure, conversing with Mr. *John Evans*, his father’s colleague in the ministry, said, he could appeal to him who knew all things, that he had delivered his message for the Lord, without respect of persons; with a desire to be serviceable to immortal souls: and he said,

he doubted not but several had received benefit from his labours.

Though he possessed so many excellencies in the sight of others, he generally complained of doubts respecting his personal interest in Christ, which continued much upon his mind through all his illness: yet he firmly rested upon the foundation, Christ. On the day before his departure, his father asked him how he was in his mind. He answered—"Not the tenth part so clear as I could wish. I do not feel much joy; nor am I in any terror. I wish to see the King in his beauty, and the land that is far off, much plainer." Next day, he said—"I have no God to appear before, nor have I to do with any but a God of mercy." A little before he breathed his last, he called for his father and mother; they asked him what he wished for? he replied—"Nothing; only to see you once more, for I am just going into the eternal world!" His mother asked if he were willing to appear before the King? He replied—"Yes; very willing." Soon after, he departed. It is thought the last thing he spoke articulately was a stanza out of a Welsh poem of Mr. *B. Francis's*, which represents the dying believer spying the borders of felicity. At that instant his uncle *Zacharias* came in, and asked if he spied these borders? He answered—"I think I do;" and so went off.

The Rev. *S. Pearce*, of Birmingham, one of his fellow-students, gives the following account of him: "I had not long known Mr. *Josiah Evans* before I discovered that union of good qualities in his heart, which commanded my affection and respect; and distinguished him as a proper person to select for the peculiar intimacies of pious friendship. Our apartments adjoining, we spent most of the hours of relaxation together, and in a few weeks felt a mutual attachment. Perhaps I had more advantages for ascertaining his real character than either of our fellow-students; for he was rather of a reserved disposition, and made sure of a friend before he laid open his heart with any degree of freedom and confidence.

I found him possessed of an equal temper of mind, seldom agitated, to an undue degree, at the changing scenes around him, but steadily pursuing that object to which the maturest deliberation directed him. He was not hasty indeed to determine; but, when he was once resolved, he was generally inflexible. Perhaps he was too positive; but it is certain that this error is not so injurious to a student as the opposite extreme. Resolutions hastily formed are in general hastily abandoned, and minds disposed to sudden revolutions cannot make those advances which attend a persevering application.—

Mr.

Mr. *J. Evans* had one essential qualification for friendship, which was *faithfulness*. I believe he never discerned any thing in my temper or conduct, which he thought would be injurious to my proficiency as a student, or to my spirituality as a Christian (after our intimacy commenced); but he watched the first opportunity of laying it before me, with the reasons of his disapprobation. On some of these occasions, he would give his friendly admonitions and counsels with such affectionate eloquence, that the result has been, our retiring together with tears, lamenting our mutual imperfections before God, and beseeching wisdom and grace from above to adorn our profession, and in every step to pursue something worthy of our being and character. Some of the moments we thus spent, I believe, were marked with as true humiliation of heart as ever we knew: for as we did not conceal the various states of our minds from each other, we had no occasion to restrain our feelings, and guard our expressions in these exercises: on the contrary, we felt as much freedom as though we had been apart, and realized the presence of none but our Maker. *A world for such a friend, to lose, is gain.*

As a Christian, his views of evangelical truth were (according to my judgment) clear and consistent: his faith in them was without wavering, and the influence they had upon his heart and conduct was universal and permanent. He lived near to God; he watched over the state of his mind daily: I never found him unprepared for spiritual conversation: the things of God lay near his heart. His letters abound in good and pious sentiments, and I esteem the few I have in my possession "as apples of gold in baskets of silver;" I never peruse them without some advantage; and by them, though dead, he yet speaks to me, and helps me to converse with him. He bid fair for great usefulness in the *ministry*: a strong understanding, a becoming gravity of manners, and a manly zeal for the glory of God; a general choice of the most evangelical subjects, together with a happy talent at introducing the figurative parts of Scripture to illustrate the subjects he discoursed on, were all united in his public services; and it is no wonder he was generally acceptable to serious Christians. Nothing seemed wanting to make him eminently popular in *England* (as I hear he was so in *Wales*), but a more perfect acquaintance with the idiom of the language; and had it seemed good to the great Head of the Church to have continued him a few years longer, he would, no doubt, have filled up this deficiency, as his application was equal to his health, and his improvement to his application.

The removal of one who promised so much usefulness to the churches of God, is among those mysteries of Divine Providence, which call for the most unsuspecting confidence in the unerring wisdom, and unchanging faithfulness of him, who, though "he giveth not account of any of his matters unto man," yet "doth all things well." Thus have I borne an honest, though brief and imperfect testimony to the worth of this pious youth. Whilst I contemplate and admire his character, hope I can say, "*Sequor*," though I must lament that it is "*non equis passibus*."

REV. JAMES ADAMS, Hatch, Somerset.

MR. ADAMS, in his will, ordered a tomb to be erected over his grave, from which I have the chief part of the following account of him*.

To the memory of Mr. *James Adams*, who died the 18th of February 1791, in the 82d year of his age, after having been a faithful and friendly pastor of this church twenty-three years.

Under which account are inserted, *at his request*, David's words, Psal. xxvi. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.* The late Dr. *Evans* preached from this passage of scripture at the opening of the Meeting-house on 22d of September 1784; Till which time, though the church had been standing more than 200 years, they always met for social worship in private houses, and this was the text which Mr. *Adams* desired the late Mr. *Day* to improve at his interment, which was accordingly done. I was present at each of the above services, and buried, near Mr. *Adams*, but last Friday, one of the Deacons of the church; they have a burying ground adjoining the meeting. As a proof of his loving the house of God, Mr. *Adams* has left an endowment for the better support of the ministry, properly enrolled according to the statute of mortmain, of more than 20l. *per ann.* with suitable instructions for descent, if public worship should cease at Hatch; the whole properly vested in the hands of trustees. The substance of this is inserted, but *not at his request*, on the reverse of his tomb, in order to have it remembered. He lies interred in the yard near the door of the Meeting-house; the only tomb there.

* Nov. 7. 1792, this account was transmitted by the Rev. Mr. Rowles of Chard, to the EDITOR.

ORDINATIONS

IN

1790, 1791, 1792.

Rev. BENJAMIN DICKINSON, of Malborough, near Rotherham, Yorkshire, was ordained Feb. 25, 1790, Mr. Hindle, of Hanley, introduced the services, and took the confession of faith. Mr. Ashworth, of Gilderfome, engaged in the ordination prayer. Mr. Hopper, of Nottingham, gave the charge to the minister, from Col. iv. 17. *Take heed to the ministry, &c.* Mr. Ashworth preached to the church from Eph. v. 2. *Walk in love*, and concluded the service with singing and prayer: it was a season much to be remembered.

Rev. NATHAN SHARMAN, Chenies, Bucks. Mr. Sharman, was ordained pastor of the Particular Baptist Church at Chenies, June 9, 1790. Mr. Sleep began in prayer. Mr. Morris explained the nature of the service. Mr. Liddon prayed the ordination prayer. Mr. Hall, of Arnsby, preached to the minister from 2 Tim. iii. 16. Mr. Gill, of St. Alban's, preached to the people from 1 Thes. iii. 8. and Mr. Joshua Jones, of Lincoln, concluded in prayer.

Mr. SAMUEL PEARCE, Cannon-street Church Birmingham, (Extract of a letter.) My ordination was conducted as follows: Wednesday the 18th of August 1790, being set apart for the purpose; the assembly met at half past ten. Mr. Edward Edmonds, of Bond-street, in this town, opened the service with reading the scriptures and prayer. Dr. Evans made an excellent introduction on the nature, propriety, and end of the service; defending the sole right of every church to choose their own pastor; yet demonstrating that it was highly proper for such pastors to be *publicly* set apart to their important work, in order particularly, among other uses, to prevent the intrusion of unworthy and disorderly men into the sacred office. The Society then recognized their call, of which having given my acceptance, I delivered a confession of the leading articles of my faith. Mr. Fuller, of Kettering, implored the divine blessing on the new relation which the church and I had then formed. Prayer was accompanied with the laying on of hands, in which all the ministers near him joined. At the same time five members of the church were publicly set apart for Deacons, over whom Mr. John Ryland, of Northampton, prayed, laying on of hands as before,

* In this list the ordinations of 1793 are not included; some others which came to hand are omitted, because they were not explicit enough. EDITOR.

Dr. Evans then delivered a very affectionate, faithful, and judicious charge from 2 Cor. iv. 1, 2. *Therefore seeing we have received this ministry, &c.* After which Mr. Hall, sen. of Arncliffe, addressed the people from Deut. i. part of 38. *Encourage him.* Mr. Purdy, of Chipping Norton, closed the service in prayer, and dismissed the people with the usual benediction. Singing at the usual intervals. Mr. Fuller preached at night from Psalm xlviii. 8.

REV. NATHAN SMITH, (Extract of a letter from the Rev. John Stutterd.) At Barnoldswick, Yorkshire, on the 28th day of September 1790, Brother Nathan Smith was ordained pastor of the church which assembles there.

Met at half past nine, A. M. Brother Miles Oddy introduced the service by reading Ezek. xxxiii. 1.—10. 1 Tim. iii.—Tit. i. Singing and prayer. John Stutterd asked the usual questions, and received the confession of faith. Brother John Fawcett, sen. pronounced the ordination prayer, which was attended with laying on of hands, and also gave the charge from John v. 35. *He was a burning and a shining light.* He then closed the worship of the forenoon by singing and prayer.

Met again at three P. M. Brother James Shuttleworth introduced afternoon service by singing and prayer. Brother John Parker preached to the people from 1 Thess. iii. 8. *For now we live, if ye stand fast in the Lord;* and the Rev. Mr. Sowden, an independent minister, concluded the whole by singing and prayer.

REV. THOMAS BALDWIN, Boston, Massachusetts. On Thursday (Nov. 11, 1790,) Mr. Thomas Baldwin, was installed in the pastoral charge of the second Baptist Church of Christ in Boston. The solemnity was attended at the Rev. Mr. Eliot's Meeting-house. The service was introduced with an Anthem from the 100th Psalm. The Rev. Dr. Stillman, preached the sermon. Rev. Mr. Smith, of Haverhill, gave the charge. Rev. Mr. Green, of Cambridge, gave the right hand of fellowship. Rev. Mr. Grafton, of Newton, made the last prayer. The whole was concluded with an Anthem from the 133d Psalm. The assembly was solemn, numerous, and respectable; and exhibited another specimen of that candour and catholicism which have so long prevailed among the different denominations of christians in this town.

REV. JOHN SAFFERY, of Salisbury, was ordained the 13th of April 1791, Mr. Stradling began the service with reading the 4th of Ephesians, the 1 Tim. iii. and prayer. Mr. Tommas, of Bristol, proceeded in the introductory part of the business from John xviii. first part of 36th verse. *My kingdom is not of this world;* asked the questions, &c. and prayed. Dr. Evans gave the charge from 2 Cor. iv. 1, 2. Mr. Kingdon preached to the church from

from 1 Theff. iv. part of verfe 1. *To please God.* Mr. Horfey closed in prayer.

Rev. WILLIAM CAREY, Leicefter, (Extract). After I had been a probationer in this place a year and ten months, on the 24th of May 1791, I was folemnly fet apart to the office of pafter. About twenty minifters, of different denominations, were witneffes to the tranfactions of the day. After prayer, Brother Hopper, of Nottingham, addreffed the congregation upon the nature of an ordination, after which he propofed the ufual queftions to the church, and required my Confeflion of Faith; which being delivered, Brother Ryland prayed the ordination prayer, with laying on of hands. Brother Sutcliff delivered a very folemn charge from Acts vi. 4. *But we will give ourfelves continually to prayer, and to the miniftry of the word.* And Brother Fuller delivered an excellent addrefs to the people from Ephes. v. 2. *Walk in love.* In the evening, Brother Pearce, of Birmingham, preached from Gal. vi. 14. *God forbid that I fhould glory, fave in the crofs of our Lord Jefus Chrift, by whom the world is crucified unto me, and I unto the world.* The day was a day of pleafure, and I hope of profit to the greateft part of the afsembly.

Rev. JOHN HUTCHINGS, Coggeshall, Effex. Met on the 7th of July 1791, the day agreed on for the ordination, at half paft ten o'clock. Sung Pf. cxxxii. L. M. Mr. Richard Hutchings, father of the above, began in prayer, opened the work of the day, and received the Confeflion of Faith. Sung Rippon's Selection, 411. Brother Pudney prayed. Sung three firft verfes 132d Pf. C. M. Brother Zenas Trivett gave the charge from Acts xx. 28. Sung Rippon's 407. Brother George Hall prayed. Singing again. Brother Steevens preached to the church from Ezek. xlvi. latter part of 35th verfe, *And the name of the city from that day fhall be, The Lord is there.* Sung Rippon's 408. Mr. John Hutchings then concluded in prayer.

Rev. JOHN PAUL PORTER was fet apart to the pafteral office of the Baptift church meeting in Garrard-ftreet, Bath, Aug. 3, 1791. Mr. Matthews read a chapter and prayed. Mr. Rowles unfolded the bufinefs of the day. Mr. Porter made a confeflion of his faith. Mr. Ifaac Sottridge prayed. Mr. Tommas, of Bristol, then gave the charge from Ifaiah lii. 11. *Be ye clean, that bear the veffels of the Lord.* Mr. Thomas Davis, of Reading, addreffed the church from Phil. ii. 29. *Receive him therefore in the Lord with all gladnefs, and hold fuch in reputation:* He alfo difmiffed the congregation with prayer.

Rev. JOHN LAW, Wefton by Weedon, Northamptonfhire. On Wednesday 21ft Sept. 1791, public worfhip began about ten. Mr. Skinner read and prayed. Mr. Fuller introduced the work

of the day. An officer of the church gave a brief narrative of the steps the church had taken to procure a pastor, and how they were led to make choice of the Rev. Mr. Law, which the members recognised by lifting up their hands. Mr. Law signified his acceptance of their call, and delivered in a Confession of his Faith; the church also calling two brethren to the office of deacon, they, with the pastor, were solemnly set apart. Mr. Whitmore praying the ordination prayer, which was attended with laying on of hands. Mr. Sutcliff, of Olney, then gave the charge from John iii. 29.; and Mr. Ryländ, jun. of Northampton, preached to the people from 1 Thess. iv. 11--14. Mr. Green, of Middleton Cheney, prayed between the sermons; and Mr. Elisha Smith, of Campden, in Gloucestershire, concluded the service.

Rev. JONATHAN MAXCY*, M. A. Providence, Rhode Island, was ordained pastor of the Baptist Church in that town, Sept. 8, 1791. A sermon, well adapted to the occasion, was preached by the Rev. Dr. Stillman, of Boston, from 1 Tim. iv. 15. *Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all.* The introductory prayer was made by the Rev. Benjamin Foster, of New York. During the imposition of hands, the throne of grace was addressed by the Rev. William Vanhorn, of New Jersey. An excellent charge was then delivered by the Rev. Hezekiah Smith, of Haverhill, and the right hand of fellowship was given by the Rev. Isaac Backus.

Rev. WILLIAM STEADMAN, Broughton, Hants, (Extract). My ordination took place on Wednesday Nov. 2, 1791. There were present our honoured brethren, Messrs. Tommas, of Bristol; Horsey, of Portsmouth; Saffery, of Sarum; Nike, of Romsey; Stokes, of Lockarly; Cole, of Whitchurch; and Budden, of Downton. The service began about half past ten, and was conducted in the following manner: Mr. Saffery read Ephes. iv. and 1 Tim. iii. and then prayed. Mr. Tommas introduced the business, stated the nature of a gospel church, and dropped some suitable hints about ordinations, &c. then asked the church, if I were a member in full communion with them? and whether they wished that I should become their pastor? To both which questions he was answered in the affirmative. He then asked me, whether I accepted of their call to the pastoral office? to which I replied, I did: after which he requested, and I delivered, a brief Confession of Faith. Mr. Cole prayed. Mr. Tommas then delivered the charge from Acts xx. 28. *Take heed therefore unto yourselves, and to the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood.* Mr. Budden prayed. Mr. Horsey preached the sermon from Matth. xxiii. 8. *And all ye are brethren.* Mr. Nike

* Mr. Maxcy has since resigned his pastoral office, and presides in the College.

concluded in prayer. Sung at the usual intervals. The service was concluded a little after two.

Rev. JOSHUA BURTON, Foxton, Leicestershire, (Extract.) On December 8, 1791, Joshua Burton was ordained pastor of the Baptist Church at Foxton, Leicestershire. Service commenced with singing. Mr. Eyres prayed, and read 1 Tim. iii. After singing again, Mr. Fuller, of Kettering, interrogated the church relative to the steps taken to procure a pastor; and was satisfactorily answered by Mr. Daniel Fidgin, Deacon, who also signified the church's choice of Mr. Burton for their pastor: Mr. B. accepted the invitation, having previously obtained an amicable dismissal from the Baptist Church at Sutton Ashfield. Mr. Burton, being required, gave an account of his faith, in 18 articles which accorded with the sentiments of the Associated Churches. Mr. Sutcliff, of Olney, prayed, laying on of hands, as did the rest of the ordained ministers present. After singing, Mr. Fuller delivered a judicious discourse on the duty of pastors, from Jer. i. 10. Again singing. Mr. Morris, of Clipstone, prayed. Mr. Sutcliff preached an affectionate discourse to the church and congregation, from 2 Theff. iii. 16. *The Lord be with you all.* Mr. Gill, a respectable independent minister of Harborough, concluded the service by prayer. The opportunity was acknowledged to be pleasant and profitable: and the hopes of serious friends were revived, that the Lord would raise up again the ancient church at Foxton, which was nearly lost, having had no pastor for 9 or 10 years,

Rev. THOMAS BURGWIN was ordained pastor of the church at Oakingham, Berks, Dec. 28, 1791. Mr. William Burnham, of Maidenhead, prayed and opened the nature of ordination. The Confession of Faith being delivered, Mr. Thomas Davis, of Reading, prayed, and gave the charge from Exod. xviii. 19. *Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God.* Mr. Bicheno's text, from which he preached to the people, was Acts xvi. 9. *And a vision appeared unto Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* Mr. Bicheno also concluded in prayer.

Rev. JOSEPH SWAIN, Walworth, near London. Mr. Swain, after having been eight years an honourable member of the church in Carter-lane, Southwark, under the pastoral care of Mr. Rippon, was called to the work of the ministry by that society, Monday June 2, 1791. The congregation in East-street, Walworth, consisting of different descriptions of good men not formed into a church, enjoyed the first of his labours, which were evidently crowned with a blessing. A pleasing number of them having been baptized, and united in a church state by Mr. Swain,

Swain, on the strict communion plan, presented him with an unanimous invitation to the pastoral office. Their place of worship being small, and some of their friends residing at a distance from Walworth, Mr. Swain was ordained in Mr. Rippon's meeting-house, Feb. 8, 1792. After singing, Mr. Upton, of Greenwalk, prayed. Mr. Timothy Thomas described a gospel church, made some very candid remarks on the imposition of hands in ordinations, and proposed the usual questions to the church and the minister. These being satisfactorily answered, Mr. Swain read his confession of faith. Mr. Booth prayed the ordination prayer, laying on hands with Mr. Rippon, Mr. Smith of Eagle-street, &c. Mr. Rippon gave the charge. Mr. Button addressed the church from Eph. v. 15. *See then that ye walk circumspectly*, &c. Mr. Smith prayed the last prayer. Mr. John Giles conducted the praises of God, at proper intervals, by lining out two or three verses at a time, from different hymns. Also part of Dr. Watts's 132d Psalm, and the whole 410th hymn of Mr. Rippon's Selection.

REV SAMUEL NORMAN, Bampton, Devon. (Extract from one of his letters.) After serving the people of Bampton one year, to whom I was recommended by Mr. Clarke and Mr. Rowles, &c. &c. during which time their debt on the place of worship was paid, I accepted a unanimous call to the pastoral office. Wednesday, the 25th of July 1792, being the day set apart for my ordination, the service began at half past ten o'clock, Brother Sprague lined out the 133d Psalm. Brother Arnold read the 133d Psalm, and the 1 Tim. iii. and prayed. Brother Sprague then delivered an introductory address very suitable to the occasion, when the church was called upon to publicly recognise their call of me to the pastoral office; which being done by lifting up their right hands, I declared my acceptance of the call, and gave a confession of my faith. After which the ordination was performed by the solemnly laying on of the hands of the Brethren, Thomas, of Prescott; J. Dawson, of Lyme; Sprague, of Tiverton; and Clark, of Exeter, who prayed the ordination prayer. Brother Sprague then gave out the 410th Hymn of your Selection. Brother J. Dawson delivered the charge from the 2 Tim. ii. 24 and 25. *The servant of the Lord must not strive, but be gentle unto all men, apt to teach*, &c. Brother Sprague then gave out the 411th of your Hymns; Brother Thomas prayed; Brother Rowles preached to the people from 2 Cor. xiii. and part of the 11th verse, *Live in peace*; and also concluded the service in prayer.

REV. DANIEL JONES, Swansea. On Wednesday the 28th of November 1792, Mr. Daniel Jones (originally a member of the church at Panteg, Carmarthenhire, but late a student under Dr. Evans in Bristol) was publicly set apart to the work of the ministry at Backlane, Swansea. Brother Daniel Davies, of Llanelli, and

and Brother David Powell, of Nottage, introduced the service with prayer: after Brother Jones had delivered a confession of his faith, and the members had signified their approbation and call, he was set apart by several ministers then present, who laid their hands on him, while a most fervent prayer, on the behalf of him and the church, was put up to the Father of mercies, by Brother Benjamin Phillips, of Salem, who also, after a hymn was sung, delivered the charge from John xxi. 17.; and after him, Brother David Evans, of Macs-y-berllan, preached from Heb. xiii. 7. and concluded with prayer. We had, through the whole service, evident marks of the presence, approbation, and assistance of the Lord.

Rev. HENRY EVANS, Craig-fargod. December 5, 1792, Mr. Henry Evans, who is a native of Carmarthen town, and originally a member of Darkgate church, by which he was recommended to the academy of Bristol, was ordained pastor of the General Baptist church at Craig-fargod, Glamorgan. Brother David Saunders, of Aberduar, delivered the charge from 2 Tim. ii. 15. and Brother Morgan Rees, of Pontypool, preached from 1 Cor. ix. 9.

ACCOUNT OF THE NORTHERN ASSOCIATION,

IN 1791 and 1792*.

THIS Convention did not formally meet in their associated capacity, entirely owing to the neglect of the western district, who have manifested an inclination to drop the connexion, and to the church at Newcastle being without any settled pastor or resident minister for some time. There have been, especially at any occasional meeting of ministers, a very becoming spirit discovered by the church at Hamsterly, and efforts made for the revival and continuance of this association; these, it is to be hoped, will be soon crowned with success, as the church at Newcastle has the pleasing prospect of an acceptable minister, and a new church is going to be incorporated in the North Riding of York, of the members at Hamsterly, who are resident in that part. It is highly pleasing to see the Redeemer's interest succeed in the world, and the pure gospel obtain access where it was not known, and new churches raised to our Saviour's honour; but to find united in these infant communities, zeal and prudence, orthodoxy and charity, stability and success, is far more pleasing still. And as antiquity throws a solemn air over every scene, so to meet with churches planted above a century since, who have borne the burden and heat of the day, laboured and not fainted,

* By one of their members. EDITOR.

and who retain a degree of primitive zeal and prosperity, is a beautiful sight indeed. But when we find ancient congregations retaining little of the spirit of true religion, and discovering a worldly Laodicean spirit, while they tread the house their fathers trode, and tell us what piety was *once* in the place; we are filled with disgust, our indignation and pity are equally excited, and while we found in their ears, we pray the spirit of the living God to imprint on their hearts that awful threatening—*Remember therefore from whence thou art fallen, and repent and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of its place except thou repent.*

The Civil State of DISSENTERS in England, 1793.

EVERY Dissenter in England is excluded from all civil and ecclesiastical employment of honour and profit in the kingdom. No Dissenter can be admitted to command in the army or navy, were even his country invaded, nor to collect any part of the public revenue, nor to act as a magistrate, nor to graduate in either of the universities, not even to take a degree of Doctor of Music or Physic, which employments do not seem to have any reference to the state. Nor will the affirmation of a Quaker be taken in any of our courts, in any criminal prosecution whatever; so that, if a man of this denomination were to see another murder his father or his wife, he could not prosecute the criminal without denying his religion.

No Quaker can practise in any of the courts of law, not even as an attorney.

This civil incapacity makes Dissenters be looked upon by the vulgar, most unjustly, as rebels and enemies to government, and to a family which they placed on the throne; and in all seasons of alarm and tumult, they have experienced, and do experience, great evils in this way.

Every Dissenter who acknowledges the truth of the doctrine of the Trinity, is *tolerated* in the exercise of religious worship; but he who denies the Trinity, is, on conviction, liable to *confiscation of goods and imprisonment*.

Dissenters pay all taxes and tythes, and are obliged to serve offices in the church, which are attended only with labour and expence, as churchwarden, &c. subject to heavy penalties if they do not serve, or find, at their own expence, a proper substitute!!!

The substance of the Charge delivered by the Rev. ANDREW FULLER to the Missionaries at the parting Meeting at Leicester.

My very dear Brethren!

EVERY part of the solemnities of this day must needs be affecting; but if there be one part which is more so than the rest, it is that which is allotted to me, delivering to you a solemn parting address. Nevertheless, I must acknowledge, that the hope of your undertakings being crowned with success swallows up all my sorrow. I could myself go without a tear, so at least I think, and leave all my friends and connexions, in such a glorious cause. Impressed, therefore, with these sentiments, I can the more readily and cheerfully part with you.

My dear Brethren! Let me address you in the words of our Lord Jesus to his disciples, John xx. 21. *Peace be unto you, as my Father sent me, so send I you!* The whole of this language was sweet, especially considering the troubles of their hearts to whom it was primarily addressed.—The preface is sweet, *Peace be unto you*—as if he had said, All is well as to the past, and all shall be well as to the future.—The commission itself is sweet. Nothing could well be more grateful to those who loved Christ, than to be employed by him on such an errand, and to have such an example to imitate.

There is, to be sure, a great disparity between your mission and that of Christ. He came to offer himself a sacrifice for sin, and by his blood to obtain eternal salvation for poor lost sinners. Yet, notwithstanding this disparity, there are various points of likeness between your undertaking and that of your Lord and Master. I shall single out three or four, which I would wish to impress upon your minds. These are, The *objects* you must keep in view;—The *directions* you must observe;—The *difficulties* you must encounter;—and, The *reward* you may expect.

First, There is an analogy between the *objects* of Christ's mission and those of your's. The great objects of his mission were to glorify God, and to seek and to save lost souls; and your's are the same. Men and devils have dishonoured God; they had virtually called him a hard master; had thrown off his yoke, and represented him, in the punishment of sin, as a Being whose ways were not equal. But Christ, by his obedience and death, rolled away these reproaches. By the former, that is, by making it his meat and drink to do the will

will of his Father, he proved, in the face of a rebellious world, that his yoke was easy, and his burden light. By the latter, that is, by enduring the full penalty of the divine law without a murmuring thought, he manifested its equity, declaring in effect that God was in the right, and that man deserved to fall a sacrifice to his justice. You also, my brethren, have to glorify God, and that both by your cheerful obedience to his will, and by patiently enduring affliction. The heathen will judge of the character of your God, and of your religion, by what they see of your own character. Beware that you do not misrepresent your blessed Lord and his glorious gospel. It is a great encouragement to be engaged in the same cause with Christ himself. Does he ride forth as on a white horse, in righteousness judging and making war? (Rev. xix.) Ye are called, like the rest of the armies of heaven, to follow him on white horses, pursuing the same glorious object, that India may be conquered by his truth. May you be able, at the close of your lives, to say, after the example of your Lord, "I have glorified thee on earth, I have finished the work which thou gavest me to do." Christ was sent of the Father, not only to glorify his name, but to seek and to save that which was lost; and such, my brethren, is your errand. Go then after your Saviour's example, go in pursuit of the lost sheep; follow after them, search and find them out, that they may be brought home to his fold, from the dark mountains whither they have wandered, and gathered from the dreary deserts whither they have been scattered in the dark and cloudy day; that they may be delivered from the errors and abominations of the Heathen, and be brought to the knowledge and enjoyment of God.

Secondly, Christ, in the execution of his mission, was under the *direction* of him that sent him, and you must be the same. As mediator, he always acted as the Father's servant. Though a Son, and as such equal with God, yet in his *official* capacity, he learned obedience. It is emphatically said of him, he both *did and taught*; and in both he inflexibly adhered to the directions of him that sent him. *I came down from heaven, not to do mine own will, but the will of him who sent me. I have not spoken of myself, but the Father who sent me; he gave me commandment what I should say, and what I should speak.*

Christ acted as the Father's servant; and you are the servants of Christ. There is a woe upon any minister if he preach not the Gospel of Christ, but especially upon those whose business it is to preach the Gospel among the Heathen. Among *us*, if *you* do not preach the Gospel of Christ, others will;

will; but there, all, under God, will depend upon you. When the Lord first planted the Israelites in Canaan, he planted them *wholly a right seed*. Be exceedingly careful to follow this example. See that the doctrines you teach, and the duties you inculcate, be not your's, but His who sent you. A right seed is necessary to a profitable harvest. You must likewise do the will of Christ, as well as teach it, and that after his example. He pleased not himself. Perhaps no men must expect to have their wills so often crossed, or to meet with so frequent calls for self-denial, as those who embark in such an undertaking as yours. This leads me to observe,

Thirdly, Christ, in the execution of his mission, had great *difficulties* and *trials* to encounter, and you must expect the same. The trials of your Lord were partly from *pain*, and partly from *contempt*. Great were the hardships he had to undergo. Foxes had holes, and birds had nests, but he had not where to lay his head. And notwithstanding all that your brethren can do to make you comfortable, you may expect to taste of the same cup. Your Lord was also exposed to contempt. He is mad, said they, why hear ye him? If these things were done to the green tree, what may be expected of the dry? But Jesus *endured the cross, and despised the shame*. May you be enabled to follow his example. He met with trials, not only from open enemies, but from pretended friends. Those who ate of his bread lifted up the heel against him. Betrayed, denied, and forsaken, he yet persevered; nor did he desist till he could declare, *It is finished*. Then, when he could appeal to him who sent him, saying, I have finished the work which thou gavest me to do, then, he bowed his head, and gave up the ghost! What an example for you to follow!

Fourthly, Christ was not sent forth in his undertaking without a *promise* of support in it, and a glorious reward for it. It was predicted of him, "He shall not fail nor be discouraged, till he have brought forth judgment unto victory." This implied, that he would meet with much to discourage him. If many waters could have quenched his love, it had been quenched: but divine Omnipotence supported him. And as his Father sent him, so sends he you. Faithfully has he promised to be with you always to the end of the world. The divine Father promised him souls for his hire; that he should see of the travail of his soul, and be satisfied. And herein, as the Father sent him, so sends he you. You also shall have your reward. The joy set before him encouraged him

him to endure the cross; you also shall enter into the joy of your Lord. Keep that joy in your view. For it is a faithful saying, *If we suffer with him, we shall also reign with him.* Harken to the promise of your Lord and Master, "for his sayings are very true," *To him that overcometh will I grant to sit down with me in my throne, as I also have overcome and am set down with my Father in his throne.*

Go then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each, I trust, will be addressed at the last day, by our great Redeemer, *Come ye blessed of my Father;—these were hungry, and you fed them; athirst, and you gave them drink; in prison, and you visited them; Enter ye into the joy of your Lord. Amen.*

Copy of a Letter signed by the Ministers and other Christian Friends on a solemn day of prayer at Leicester, previous to the departure of our Missionaries for India.

The Society for propagating the Gospel among the Heathen, to *Ram Ram Boshoo, Parbotee*, and all in *India*, who call upon the Name of Jesus Christ our Lord, both their's and our's.

Dearly beloved brethren!

WE rejoice that we have an opportunity of addressing those as fellow-christians, who till lately were lost in Heathen darkness and superstition. The accounts which our beloved brother *Thomas* has given of you, have greatly refreshed us. For many years we have been praying to God on your behalf; we knew but little of what our dear brother *Thomas* was doing among you, but had united together before we heard of his being in England, for the purpose of sending the gospel into Heathen countries. It was by the special providence of God that we heard of him, and of the state of things among you. We thankfully embraced the opportunity, and have ever since been heartily engaged in promoting the good work. From Asia sounded out the word of the Lord into Europe; glad shall we be to have that joyful sound reverberate to Asia again, and extend to every other part of the earth!

You requested in your letter sent to one of our brethren, that "Missionaries might be sent to preach the gospel among you, and to help forward the translation of the word of God." For these purposes we recommend to you our much esteemed brethren *Thomas* and *Carey*, men who we are persuaded are willing to hazard their lives for the name of the Lord Jesus; men who will seek not your's, but you;

men who, though not pretending to infallibility, we doubt not, will labour to translate the Bible as fast as they are able; who will teach you the word of the Lord in truth, and adorn the doctrine they preach, by a life of holiness, righteousness, and goodness. Receive them in the Lord, and strengthen their hands by uniting with them in every good word and work.

We hope that upon the arrival of our brethren, you will be solemnly baptized, in the name of the Father, the Son, and the Holy Spirit, the one living and true God, thereby putting on the Lord Jesus Christ, making an open profession of his name. Expect persecutions and reproaches. All that will live godly in Christ Jesus must suffer persecution, because the hearts of men are by nature at enmity with God, and true religion. But be not disheartened; tribulations will turn to your advantage, and the furtherance of the gospel, through the blessing of your and our God, who will be with you to support you in all your afflictions. Only let your conversation be as becometh the gospel of Christ, that the enemies of godliness may have no evil thing to say of you. Shun all evil company, and all idolatrous assemblies and customs, "Come ye out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you; and will be a father to you, and you shall be my sons and daughters, saith the Lord Almighty."

Nevertheless, though you have no fellowship with the unconverted in their evil works, yet be ye courteous, kind, affable, pitiful, and ready to do good unto all men, even to your enemies as occasions may offer. Be faithful and just in all your dealings, speaking the truth, and acting with uprightness. Pray for those that persecute you. Consider who it is that maketh you differ, and pray that the same almighty Love which hath conquered your hearts may conquer their's. Let Unchastity and all manner of uncleanness, and all intemperance in eating or drinking, be unknown among you. Put far away all lying, and deceit, and treachery, and double dealing. Be subject to the laws of your country in all things not contrary to the laws of God. Be obedient to your superiors, and compassionate to your inferiors. Be faithful in all your relative connexions. Cultivate love, meekness, gentleness, goodness and mercy. If any of you be overtaken in a fault, be ready to reclaim and to forgive, as Christ also has forgiven you. You have read the xviii chapter of Matthew on this subject. If any turn back after professing the name of Christ, and are not to be reclaimed, be not stumbled at it, but withdraw yourselves from all fellowship

with them. Such things will be permitted to try your sincerity. In short, in your spirit and conduct let your countrymen behold the holy tendency of the doctrine of Christ, and we doubt not but God, your own God, will bless and multiply you abundantly.

Dear brother *Ram Ram Boshoo!*

Thousands in our solemn assemblies have read and sung your Gospel Hymn, with joy, and hope, and brotherly love! Your sentiments and feelings are our's! We feel that we are brethren! Though wide oceans divide us, we are of one spirit! We have heard of your labours of love. Go on, very dear brother, and by every mean in your power, disseminate the knowledge of Jesus Christ. Teach the gospel which you have heard and learned. Teach your countrymen by psalms and hymns, and spiritual songs, to make melody in their hearts to the Lord.

Dear brother *Parbotee!*

We have been made acquainted with the affecting circumstances of your conversion to our Lord Jesus Christ; and we greatly rejoice with you, and for you. It does our hearts good to hear of your readiness to avow your attachment to him; and that you have declared yourself ready to encounter all the difficulties and persecutions that might follow your being baptized in his name. Go on, dear brother. Eternal life is before you! Be you also a helper of our brethren. Endeavour by every mean to teach others what you know of Christ; and adorn your profession by an unblemished conversation.

Might we add (surely we may) dear brother *Mohun Chund?*

We have heard of your serious attention to the preaching of the gospel, of your being convinced by it that you was a great sinner before God, that there was no refuge for you among all your *Shasters*, and that the *Gospel* alone was of God, discovering the way of salvation;—and farther, that you had disused the idolatrous worship of your countrymen; had forbidden the vain homage paid you by the deluded people, and had subjected yourself to temporal loss for Christ's sake: yes, we have heard of your adherence to the Gospel when visited by *Parbotee*, previous to his conversion, and how, when threatened by him respecting *losing cast*, you left the company and went and poured out your complaint to God in prayer. And moreover, when he came to you in the agony of his soul, requesting to hear the gospel, you directed him

him in the way of eternal life. O brother *Mohun Chund!* can you think how it grieved us to hear after all this, that your heart failed you in a time of trial: that you dissembled for a piece of bread! Surely your heart has ere now smitten you! Our Redeemer is merciful! Remember Simon Peter! But he also is holy, and jealous of his honour. *He who denieth him before men, and repenteth not, him will he deny before his Father, and the holy angels!*

Dearly beloved brethren, farewell! Thousands of prayers have already been offered up on your behalf! Thousands more will follow! Let us have your's for us in return! *The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. Amen! Amen!*

Signed at Leicester, March 20, 1793—Andrew Fuller, Rey. Hogg, J. Sutcliff, S. Pearce, R. Hopper, J. Ryland, Robert Mills, T. Blundell, J. W. Morris, W. Staughton, E. Sharman, C. Briggs, T. Edmonds, R. Watts, T. Trinder, J. Yates, J. Canner, J. Purser, T. Prowitt.

N. B. Subscriptions to the Baptist Society for propagating the Gospel among the Heathen, whether annual or occasional, are received gratefully by the Rev. R. Hogg, of Thrapston, treasurer to the primary society; and the Rev. A. Fuller, of Kettering, secretary to the same: also, by the Rev. S. Pearce, secretary to the corresponding society at Birmingham; or Mr. King, the treasurer there:—by the Rev. J. Fawcett, of Brearly-hall, near Halifax, secretary to the Yorkshire society; by Mr. John Hughes, of the fire-office, Bristol; by the Rev. William Button, No. 24, Paternoster-row, London; and by the Rev. Dr. Rogers, Philadelphia.

A COPY OF A LETTER FROM THE REV. MR. LA TROBE
TO MR. RIPPON.

DEAR MR. RIPPON,

London, June 26, 1793.

MR. DIXON has, by your desire, transmitted to me No. 6. of your instructive work, *The Baptist Annual Register*, for which I sincerely thank you, and I have given Mr. Dixon the 9th No. of the little Accounts concerning our endeavors to propagate the Gospel among the Heathen, which he promised to send, or deliver to you.

I have this morning perused, with much pleasure, the account of the rise of the *Particular Baptist Society for propagating the Gospel among the Heathen*, and trust that our Savior will lay his blessing upon your endeavors, and by your means also extend his glorious kingdom on earth. You have made

honourable mention of us ; but no praise is due to our poor labors. What could we poor insignificant people have done, had not our blessed Saviour himself performed the work, and to shew his power, made use of the weakest and most insufficient instruments ? I think the rise, progress, and success of the Brethrens missions, are some of the greatest proofs on earth of the truth of our Lord's declaration, *My grace is sufficient for thee : for my strength is made perfect in weakness.*

In your Account, the following articles are proposed for examination and discussion in a diligent and impartial manner. (No. 5. p. 378). 1. What qualifications are especially requisite in Missionaries ? 2. What advice should be given to the Missionaries, or what regulations adopted concerning them, &c. I did not find any answers to, or further discussion of, these subjects in your 6th No. p. 485. except that you have met with two Brethren willing to go among the East Indian Heathen. To the first question, we Moravian Brethren should answer simply thus : The love of God shed abroad in their hearts by the Holy Ghost. From love and gratitude to Him who hath purchased them with his own blood, they should be truly and wholly devoted to his service ; assured, that in *life* and *death* they are the Lord's, and that he will abide with them forever ;—void of self-love, self-seeking, self-complacency, and the whole poisonous system of *self* ;—conscious of numberless wants and infirmities ; but by experience, acquainted with the saving power of Jesus, and the sanctifying merits of his precious atonement ; filled with love to their fellow-men, as being bought with an inestimable price, and consequently, precious in the sight of our Saviour, however depraved and corrupted, and however despicable in the sight of men ; shunning no danger, no trial, no persecution, when engaged in the cause of the Saviour, always hoping, always believing ; unweariedly following the poor straying sheep ; and even without present prospects, relying upon the gracious promise, *That the word of the Lord shall not return unto Him void, but accomplish that which he pleases, in due time, and prosper in the thing whereto he has sent it.* Those of our Missionaries, whose labours the Lord has blessed, have had these qualifications. Learning, and what the world calls accomplishments, we have not experienced to be of much use. A true christian has always those accomplishments he wants ; he is kind, courteous, gentle, peaceable, and full of good-will. Let the worldling produce any better principles of conduct ; but he must put up with shame, because he has not the truth in him. 2. What advice should be given to the Missionaries, &c. ?

When the Brethren went first among the Heathen, they were advised, and also thought, that they must first enter upon an explanation of the greatness, justice, omnipresence, &c. of God; of the heinousness of sin, &c. but they soon found that, *to know nothing among them save Jesus, and him crucified, was the right way*; the word of the cross proved the power of God unto salvation, and every other good thing followed. The minds of the converts were by degrees open to all other religious subjects. Therefore, our advice is, as to doctrine, that they preach the *crucified Jesus*; that they look more for real conversion of heart in the few committed unto their care than for numbers, that they carefully and kindly maintain discipline, excluding transgressors, yet not forsaking them, but endeavouring by God's grace to lead them gently back into the right way; that they are continually watchful to prevent hurt to the souls of men; that they become acquainted with every individual, and baptize none but those in whom a change of heart is visible. That, as to external support, they be satisfied with whatever providence may appoint, and frugally manage their house-keeping. The Lord be praised who has hitherto given us such persons for our missions. May he also give them to your dear people, and hear your prayers in behalf of all men. The ideas in the preamble (p. 372, of the Register,) contain every thing needful for a missionary's consideration, and imply a complete answer to the questions. Did our Saviour do so much for us how much then ought we to be devoted to him!

I have been too prolix, and must beg your pardon for interfering in your concerns; and I am sure you have persons in your society much more able to say something to the purpose on these subjects, but I have simply written what just struck my mind in perusing your Registers. We differ in a few things, but we are, I trust, one in Jesus, and do what we do in his name. You are at liberty to insert what you please concerning us, and our missions, in your work, if you think it can give any pleasure to your good people.

I remain with sincere esteem,

Dear Sir,

Your affectionate friend and humble servant,

C. IG. LA TROBE

E X T R A C T S

From the American Association Letters, &c. and from the personal Correspondence between the *English*, and the *American Brethren*.

THE GENERAL COMMITTEE of BAPTIST ASSOCIATIONS met at Tomahawk Meeting-house, in the County of Chesterfield (Virginia,) May 12, 13, 14, 15, 1792.

Saturday, May 12. At noon the Rev. David Thomas preached the introductory sermon from Dan. xii. 1, 2, 3.

The Delegates convened in the Meeting-house, and prayer being made, the letters from the district Associations were read, and the Associations and Delegates enrolled.

- † 1. *Portsmouth* *.—Thomas Armistead and David Barrow.
2. *Middle* *.—Eleazar Clay, James Sanders, Bernard Todd, and Thomas Burford.
3. *Roanoke* *.—John Williams, Thomas Reed, and James Hurt.
4. *Strawberry* *.—Robert Stockton, Joseph Anthony, Samuel Goodwin, and William Johnson.
5. *Dan River* *.—Samuel Harris, Reuben Picket, and George Roberts.
6. *Dover*—Lewis Lunsford, William Webber, Henry Toler, and Reuben Ford.
7. *Ketocton*.—David Thomas, James Ireland, and John Monroe.
8. *Chappawamsick*.—William Fristoe, Jer. Moore, William Holley, and William Mason.
9. *Orange*.—John Waller.

The Rev. William Webber was then chosen Moderator, and Reuben Ford, Clerk.

On motion, agreed, That the Rev. Messrs. Thomas, Mason, Waller, Barrow, and Clay, be appointed to consider the state of of the Union, and make report.

That Messrs. Toler and Roberts do prepare and bring in a Circular Letter to the district Associations.

The Rev. Messrs. Williams, Barrow, and Armistead, appointed to preach on the morrow, then adjourned till Monday morning, 8 o'clock.

Monday morning, 14th May, after divine worship, proceeded to business.

Ordered, That the terms of union between the regular and separate Baptists, as agreed upon at Dover, be inserted for the information of the Baptists at large, which are as follow:

† The five Associations distinguished above, and marked thus *, are on the South of James River, the other four are on the North of it.

After debate respecting the utility of adopting a Confession of Faith, We do agree to receive the regular Baptists'. But to prevent its usurping a tyrannical power over the conscience of any, we do not mean that every person is to be bound to the strict observance of every thing contained therein, yet, that it holds forth the essential truths of the gospel, and that the doctrines of salvation by Christ, and free and unmerited grace alone, ought to be believed by every Christian, and maintained by every Minister of the Gospel; and that the terms, regular and separate, be buried in oblivion, and that from henceforth, we shall be known by the name of the UNITED BAPTIST CHURCHES OF CHRIST IN VIRGINIA.

The Committee, appointed to amend a resolution of a former Committee, presented the following, which was agreed to: After maturely deliberating on a variety of circumstances, your Committee suppose that the business of the General Committee, is to consider all the political grievances of the whole Baptist society, and all references from district Associations, as also other circumstances which evidently relate to the external interest of the whole Baptist society, and no other concerns whatever.

The Circular Letter to the district Associations being read, was approved.

The report of the Committee, appointed to examine a collection of Hymns prepared by the Rev. Eleazer Clay, was received, and agreed to as follows: Your Committee have examined the said Collection, do approve of the same, and hope the said book may be beneficial to the populace in general, and to the church of Christ in particular.

The Delegate who waited on the last General Assembly, with a memorial and petition, informed the Committee, That, agreeable to his appointment, he waited on the Assembly with said Memorial*; that it was received by the House, but that the prayer of the said petition was rejected.

The reference concerning slavery still referred to the next General Committee.

The Rev. John Williams, preparing a plan for the Baptist History, was referred to a resolution that past the General Committee on that subject in the year 1790.

Agreed, that the next General Committee be holden at Muddy Creek meeting-house, in Powhatan county, on the second Saturday in May next.

Met Tuesday morning, May 15th, and, after divine worship, proceeded to business.

The Committee recommended, that a lay member be appointed to wait on the Assembly with a Memorial from the

* It appears from the minutes of 1790, (Mr. R. has not received those of 1791,) that this was a memorial and petition, "praying for the sale of the glebe lands, and the opening of the churches," for the different societies of Christians, "which before the war, had been used only by the Episcopalians" EDITOR.

General Committee, remonstrating against those laws that have vested the Glebe Lands in the hands of the Vestry, and their successors, for the sole use of the Episcopal church.

The Memorial being read and amended, was agreed to; and Brother Thomas Burford appointed to wait on the General Assembly with the same, and the Rev. William Webber is directed to give due notice in the public papers.

The reference concerning seminaries of learning being considered,

Resolved, That the Rev. Messrs. John Williams, and Thomas Reed, be appointed to prepare and bring in a plan to the next Committee for establishing one.

Adjourned till the 2d Saturday in May, 1793.

The Circular Letter of two pages was on the Ministry of the Gospel.

The WARWICK ASSOCIATION (New-York), held at Peekskill, May 31, and June 1, 1792*. Tuesday, two o'clock, P. M. May 31. Brother John Dodge preached by appointment, from 1 Cor. xvi. 13. *Stand fast in the faith.*

Brother John Caton was chosen Moderator, and Brother Thomas Montanye, Clerk. Letters from thirteen churches were read.

Wednesday, Sermon this morning by Brother Thomas Montanye, from Rom. v. 10.

The Circular Letter was postponed on account of the expediency of publishing the manner of forming this Association, and to shew the churches the regularity of our proceedings †.

Voted, That our next Association be held at Warwick, the third Tuesday in October, 1792. Introductory sermon to be preached at two o'clock, P. M. by Brother Elias Lee; and in case of failure, by Brother John Caton.

Sermon in the afternoon by Brother Lee.

The BETHEL ASSOCIATION, held at the Baptist church, on Jamey's Creek, Spartanburgh County, South Carolina, begun on Saturday, August 11, 1792 †.

Two first days spent in public devotion.

Monday, August 13. Rev. Saunders Walker delivered an introductory discourse from 1 Sam. iv. 3. Letters from twenty-four churches being read, the names of their Delegates were enrolled. Rev. James Fowler was elected Moderator, and Mr. William Ford, Clerk.

Five churches applied for admission into this Association, and satisfactory information being given by their Delegates, of their faith, and good order, they were received.

It was advised, that churches be careful not to admit any to ordination, but such as manifest real piety and promising gifts,

* See the year 1791, in page 294.

† This statement takes up three quarto pages.

‡ The account of 1791 is in page 290 of the Register.

and who use every prudent measure for improvement in gospel knowledge. And that in order to their ordination, the church to which the candidate for the ministry belongs, should call in the assistance of three (or at least two) of such ministers in union, as they esteem men of repute and ministerial ability for such a business.

Tuesday, 9 o'clock. After various business was transacted, it was agreed, That our next Association be held at the place of our present meeting, to begin the second Saturday in August, 1793.

Having received a letter from the Rev. Oliver Hart, A. M. of Hopewell, in New Jersey, addressed to the Association, which contains some excellent advice and instruction on the doctrine and discipline of the church; a few extracts from it were made and adopted as the association letter at this time.

The minutes of this Association include 31 churches, which have in them 1881 members. Increase since last year 521.

The MEREDITH ASSOCIATION (New Hampshire), held at Sandbornton, September 13, 14, 1792.

Wednesday, Sept. 13. At two o'clock, P. M. Elder John Peak preached the introductory sermon, from Prov. viii. 20, 21.

Letters were read from the churches. Including Wentworth and Cockermonth which were received this session, it appears there are 533 members in this convention, 54 of whom were baptized in the course of the year, and added to the church at Meredith.

By letters and messengers from New Hampshire and Woodstock, we received some very agreeable intelligence.

Thursday, Sept. 14. Met. Read and accepted the Circular Letter prepared by Brother Brainard, on Church Order and Government.

Appointed Brother Brainard to prepare the Circular Letter against our next.

Recommended again, that the Ministers of our Association exchange their gifts as opportunity offers.

Our next Association to be holden at Sandwich, the second Wednesday in September, 1793, at two o'clock, P. M.

The GEORGIA ASSOCIATION. Our excellent Brother, the Rev. Mr. Abraham Marshall, who assisted the poor Negroes in forming the church at Savannah, and in calling Andrew (a black man), into the work of the ministry amongst them, has lately transmitted to Mr. Rippon, in MS. the Georgia Association Minutes of 1785, 1786, 1787, 1788, and 1792*, from which the following extracts are made.

May 15, and 16th, 1785. This Association met at Kioka, and consisted of only five churches; the number of communicants not mentioned.

* A complete history of this Association would be very acceptable.

Oct. 20, 1787. Sixteen churches associated at Greenwood, who had been favoured with a clear increase, in one year, of a above 600 members. They were now 1402 members in all.

In Oct. 1788. The Representatives of *thirty-one* churches met at Clarke's Station, and, (including 198 Negro brethren) they were in all 2223 members.

Oct. 20, and following days, 1792, this Association met at Fishing Creek. *Thirty-seven* churches are enrolled in the Minutes. The members 2934. omitting the church at Ebenezer, whose numbers are not mentioned in the MS.

The NEW-YORK ASSOCIATION, held in New-York, October 31st, and November 1st, and 2d, 1792*.

Wednesday, Oct. 31. At three o'clock, P. M. Brother Van Horne preached the introductory sermon, from Matt. xxviii. 20. *And lo, I am with you alway, even unto the end of the world.* After divine service, proceeded to business—it being opened with prayer by Brother Holmes. Brother Foster was chosen Moderator, and Brother Bryant, Clerk.

Read twelve letters from our sister churches: five of which were now received into union with this association. The churches at Patohog and Sag-Harbour were lately constituted. Brother Rathbun preached in the evening, from Ps. lxxxvii. 3. *Glorious things are spoken of thee, O city of God.*

Thursday, November 1. Brother Runyon began by prayer. Read a very affectionate letter from the Philadelphian Association. A letter from the Danbury Association informs us of harmony in their churches, and gives a pleasing account of considerable additions. The Stonington Association proposed mutual correspondence, which was agreed to. The Circular Letter was read. Brother Hamilton preached this evening, from 2 Theff. ii. 16. *Good hope through grace.*

Friday, 9 o'clock, A. M. November 2. The business of the day introduced with prayer, by Brother David Jones. Attended the request of Mount-Pleasant church in their letter, desiring the opinion of this Association with respect to the expediency of erecting an Academy in their vicinity, for the education of pious young men of promising abilities, for the ministry in the Baptist denomination. The design approved. Appointed a Committee to form a plan for the said institution, viz. Brethren Foster, Van-Horne, Holmes, Stites, Hunter, Robins, and M. Smith, Esq.

This Association, taking into consideration the calamitous situation of the French Nation, think it expedient to recommend to the churches we represent, to intercede in their public addresses to the throne of grace, that God would be pleased in the greatness of his mercy, to grant them relief from their distressed

* The Minutes of 1791 are in page 299 and 300.

situation—establish civil and religious liberty amongst them, and open an effectual door for the extensive spread of the Gospel of Christ.

The next Association to meet in New-York, the last Wednesday but one in May, at 3 o'clock, P. M. 1793. The Association closed with prayer by Brother Coles. Brother Finch is to preach in the evening.

The CHARLESTON ASSOCIATION, held at Coofawhatchie, the 3d of November, 1792 †.

The Saturday and Sabbath were employed in exercises of public devotion.

On Monday, 11 o'clock, A. M. the introductory sermon was delivered by Rev. Edmund Botsford, from Psalm cxxxviii. and 2d. *For thou hast magnified thy word above all thy name.* Letters from twelve churches were read.

Decrease this year 23. Members in all 1985.

The Circular Letter prepared by Rev. Richard Furman was read, and with a little alteration, approved. It is an answer to these Questions. "In what relation do the children of church members stand to the church? And what method is most adviseable to be pursued with respect to them, both for their own spiritual benefit, and the general interests of religion?"

Appointed the third Wednesday in March next, as a day of humiliation, fasting and prayer to Almighty God, to be observed by all our churches: to deprecate the divine displeasure manifested against our land, in the many adverse dispensations of providence experienced in the course of the present year; and on our churches in their barren and lifeless state: and to implore his mercy for the pardon of our offences, the influence of his gracious Spirit, and the revival of the work of grace; and for the various blessings of his kind providence of which we stand in need.

Requested Rev. Edmund Botsford to write the Circular Letter for the next year, and that it be an answer to the following query: What conduct should be observed by Christians in matters of controversy, wherein they differ from each other in respect either of principle or practice?

Agreed that our next meeting be at the High Hills of Santee, the Saturday before the 1st Sabbath in November next. The sermon to be delivered by Rev. Evan Pugh; in case of failure, by Rev. Richard Furman.

Mr. Furman, as Chairman to the *General Committee of the Fund for the educating Young Ministers*, reported, That the Committee had agreed on a system of rules for regulating the business committed to them by the churches, and were ready to ratify them, in which they desired the concurrence of the Association. The

† The minutes of 1791 are recorded in the Register, page 300.

Rules being also presented, were read, and unanimously approved.

Agreed unanimously to assist Rev. Jesse Mercer in pursuing a regular course of learning, by furnishing him with ten pounds for the present year. Mr. Joseph Cook, son of the late Rev. Joseph Cook of the Euhaw, underwent an examination, and was approved. Agreed, that the expences of his education for the last year, be paid out of the fund.

The Chairman read a Petition addressed to the Legislature of this State, praying for the incorporation of the Committee: the same being taken under consideration, was approved, signed by all the members, and committed to the Chairman to be forwarded to the General Assembly.

Account of the NEGRO CHURCH at SAVANNAH, and of two NEGRO MINISTERS.

Savannah, Dec. 22, 1792.

DEAR BROTHER RIPPON,

BY return of Capt. Parrot in the ship Hannah, opportunity offers to acknowledge the receipt of your kind favour with two boxes of books, agreeable to invoice, which were very thankfully acceptable to our Brother Andrew, as well as myself, and were delivered agreeable to your request. Within a month past a few of our christian friends were providentially collected at my house, when it was thought necessary we should commence a subscription for the building a Baptist Meeting-house in this city, as the corporation has given us a lot for that purpose. Mr. Ebenezer Hills and myself were appointed trustees, and we have subscribed £.35. 6. 8. if we can get as much more, we intend to begin the work, please God to smile on our weak endeavours, and the place will be made sufficiently large to accommodate the black people: they have been frowned upon of late by some despisers of religion, who have endeavoured to suppress their meeting together on Thursday evening in the week, which was their custom, but is now set aside; so that they only continue worship from sun rise to sun set on Sabbath days.

I copied brother Andrew's last return of members for brother Silas Mercer, who was here since the association at Coofawhatchie, which is as follows: Return made to the Georgia Association, Supposed to be two or three years past

| | | | |
|---|-------|-------|-----|
| | | 250 | |
| Baptized since (say 80 in this year 1792) | | 159 | |
| | | <hr/> | 409 |
| Excommunicated | <hr/> | 8 | |
| Dead | <hr/> | 12 | |
| | | <hr/> | 20 |

Total remaining, Nov. 26, 1792 389

Brother

Brother Andrew lately brought me a letter from brother George Liele, of Jamaica, expressive of the great increase of his church in that Island. Andrew is free only since the death of his old master, and purchased his freedom of one of the heirs at the rate of 50 *l*. He was born at Goose Creek, about 16 miles from Charleston, South Carolina; his mother was a slave, and died in the service of his old master: his father a slave, yet living, but rendered infirm by age for ten years past. Andrew was married nine years since, which was about the time he and his wife were brought to the knowledge of their wretched state by nature: His wife is named Hannah, and remains a slave to the heirs of his old master; they have no children: He was ordained by our Brother Marshall: he has no assistant preacher but his Brother Sampson, who continues a faithful slave, and occasionally exhorts. Some white ministers from the country preach in his church. Jesse Peter, another Negro, (whose present master is Thomas Galphin,) is now here, and has three or four places in the country where he attends preaching alternately; a number of white people admire him. While he is here, I purpose to be informed more particularly of his situation, &c. Although a slave, his master indulges him in his profession, and gives him uncommon liberties. To return to ANDREW, he has four Deacons appointed, but not regularly introduced. He supports himself by his own labour. There are no white people that particularly belong to his church, but we have reason to hope that he has been instrumental in the conviction and converting of some whites.—AMOS, the other Negro Minister, mentioned by Brother George, resides at one of the Bahama Islands, which is called New Providence, and is about four days sail towards the south east. There is one white church at Ogeechee, and another at Effingham; each of these are about twenty miles from this, which are the nearest and only ones. Perhaps fifty of Andrew's church can read, but only three can write.

For the present, accept of the sincere love and kind respects of all the Black Society, with Andrew's particular thanks. My ears have heard their petitions to the throne of grace for you particularly, which no doubt they will continue; and let me entreat your prayers for them, and for the connected societies of this State.

Your Brother in the Lord Jesus,
JONATHAN CLARKE.

Kingston, Jamaica, Jan. 12, 1793,

OUR Meeting-house is now covered in, and the lower floor was completed the 24th of last month. We suppose we are indebted for lumber, lime, bricks, &c. between 4 and 500 *l*.* I am not able to express the thanks I owe for your kind atten-

* There are at present 20 galleries nor pews in it. EDITOR.

tion to me, and the cause of God. The Schoolmaster, together with the members of our church, return their sincere thanks for the books you have been pleased to send them, being so well adapted to the society, they have given great satisfaction.

I hope shortly to send you a full account of the number of people in our societies, in different parts of this island. I have baptized near 500.

I have purchased a piece of land in Spanish Town, the capital of this island, for a burying ground, with a house upon it, which serves for a Meeting-house. James Jones, Esq. one of the Magistrates of this town, and Secretary of the Island, told me, that the Hon. William Mitchell, Esq. the Custos, had empowered him to grant me licence to preach the Gospel, and they have given me liberty to make mention of their names in any congregation where we are interrupted. Mr. Jones has given permission for all his negroes to be taught the word of God. The gospel is taking great effect in this town. My brethren and sisters in general, most affectionately give their christian love to you, and all the dear lovers of Jesus Christ in your church at London, and beg that they, and all the other churches, will remember the poor Ethiopian Baptists of Jamaica in their prayers. I remain, dear Sir and brother, your unworthy fellow labourer in Christ.

GEORGE LIELE.

Kingston, Jamaica, April 12, 1793.

REV. AND DEAR SIR,

I AM one of the poor, unworthy, helpless creatures born in this island, whom our glorious master Jesus Christ was graciously pleased to call from a state of darkness to the marvellous light of the gospel; and since our Lord hath bestowed his mercy on my soul, our beloved minister, by consent of the church, appointed me deacon, schoolmaster, and his principal helper.

We have great reason in this island to praise and glorify the Lord, for his goodness and loving kindness in sending his blessed Gospel amongst us, by our well-beloved minister, Brother Liele. We were living in slavery to sin and satan, and the Lord hath redeemed our souls to a state of happiness to praise his glorious and ever blessed name; and we hope to enjoy everlasting peace by the promise of our Lord and Master Jesus Christ. The blessed Gospel is spreading wonderfully in this island; believers are daily coming into the church, and we hope, in a little time, to see Jamaica become a Christian country.

I remain respectfully, Rev. and Dear Sir,

Your poor Brother in Christ,

THOMAS NICHOLAS SWIGLE.

Mr.

Mr. George Gibbs Bailey, of Bristol, now at Kingston, in Jamaica, writes thus, under date May 9, 1793. "I have enquired of all those who I thought could give me an account of Mr. Liele's conduct, without prejudice, and I can say with pleasure, what Pilate said, *I can find no fault in this man.* The Baptist church abundantly thrives among the Negroes, more than any denomination in Jamaica; but I am very sorry to say, the Methodist church is declining greatly."

Another sensible Gentleman, of Kingston, in Jamaica, much attached to Mr. Wesley's interest, also says, "I will be very candid with you, and tell you, that I think the Baptist church is the church that will spread the Gospel among the poor Negroes, and I hope and trust, as there is reason to believe that your church will be preferred before all others by the Negroes, that those of you who are in affluence will contribute and send out a minister, and support him," &c.

Westmoreland County, VIRGINIA, April 5, 1793.

REV. AND DEAR BROTHER,

I FIND by your Annual Register, you have been pretty much informed of the great prosperity of the church of Christ in this country. Very remarkable was the outpouring of the divine Spirit among us a few years past; great numbers were added to the churches, and great was the triumph of Zion. I supposed we were gathering some chaff; however, as great a proportion still appears to be wheat as could have been expected; but we are more languid than in that soul comforting season of religious warmth. There are not many shouts in the camp of Israel here at present from new born souls; but still, we not only have large congregations to preach to, but pretty good order in most of the churches, and are encouraged to believe we shall see greater things yet. *Civil and religious liberty* have erected their blissful banners in *America*, and I hope the sweets thereof will spread, till *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*, when all people shall serve him with one consent. Liberty of conscience has been unlimited in this State ever since, or soon after, the Declaration of American Independence; unless the case of Glebes, mentioned in the Minutes of the general committee, be an exception †.

I live within a few miles of Robert Carter, Esq. with whom you have corresponded, and who has been a peculiar friend to me. I expect you know, by this time, that he espouses the *New Church*, who are of the principles of the Hon. *Emanuel Swedenborg*.

I not only ride and preach about home, but frequently travel, and have meetings abroad for weeks together.

† See the Minutes referred to, in page 535 of the Register.

God is raising up some promising young ministers among us, one of whom is Brother Andrew Broaddus, with whom I am to set off next Tuesday, on a preaching tour of between three and four hundred miles over the Blue Ridge. . . .

I am, Rev. and Dear Brother, your's,
I hope, in the dear Redeemer,

H. TOLER.

From the Rev. ABRAHAM MARSHALL, who formed the Negro Church at *Savannah*, to MR. RIPPON.

Kioka, GEORGIA, May 1, 1793.

REV. AND DEAR SIR,

YOURS came safe to hand, and gave singular satisfaction. Neither spreading plains, nor rollings oceans, can prevent us from weeping with those that weep, and rejoicing with those that rejoice. I have had it in contemplation for some time to open a correspondence with our dear friends on the other side of the flood, but my constant travelling has hitherto prevented; I am highly pleased that you have opened the way.

Your Correspondent is the son of Daniel Marshall, who was a native of New England, and educated *after the most strictest sect of the Presbyterians*: He was early brought to the knowledge of the truth, and on becoming acquainted with the Baptists, and their principles, joined that ancient and apostolic people, and was shortly after ordained: His zeal for God, and his constancy in religion were remarkable. Fired with an idea that the latter day glory was rushing on, he left his native spot, and a goodly inheritance, to spread the Gospel, if it had been in his power, from the rising to the going down of the sun.

He encountered innumerable difficulties from the Indians, among whom he made his first stand, and taught them a year and half with considerable success; so that many of their savage hearts, instead of thirsting for human blood, were made to long for an interest in *the blood of sprinkling, that speaketh better things than that of Abel*. He conducted his little family from State to State, spreading the favour of his Redeemer's name, the distance of eleven hundred miles, till he came to Georgia, where he planted the first and largest church in this State, from which the rest have principally sprung. He expired in a most triumphant manner, expressing those words, *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness*.

After his departure, your unworthy Brother closed his former travels with one tour of three thousand miles, through eleven States, preaching and baptizing.

The Lord has dealt bountifully with us in this new world. Our civil and religious liberty is fixed on the most broad basis.

The

The Spirit has been poured out upon us from on high, this barren wilderness has become a fruitful field, and Georgia has not been forgotten of the Lord among the thousands of his Israel.

In the year 1787, there was a glorious revival; thousands attended on the word; your Correspondent baptized upwards of a hundred that year. The Baptists have great influence, and are the most numerous of any denomination, in this State. We are increased to upwards of three thousand three hundred in about twenty years past*. O! that the Lord would daily add to us such, and only such, as shall be saved.

I have sent forward letters and minutes which will furnish you with a particular account of our affairs. I hope to be better provided, and more accurate in future.

As to the Black Church in Savannah, of which you had a particular account † by Mr. Clarke, I baptized forty-five of them in one day, assisted in the constitution of the church, and ordination of the minister. They have given repeated proofs, by their sufferings, of their zeal for the cause of God and religion; and, I believe, are sound in the faith, and strict in discipline.

I am also intimately acquainted with Jeffy Golfin ‡; he lives thirty miles below me, in South Carolina, and twelve miles below Augusta: he is a negro servant to Mr. Golfin, who, to his praise be it spoken, treats him with respect. His countenance is grave, his voice charming, his delivery good, nor is he a novice in the mysteries of the kingdom.

From less than the least,

ABRAHAM MARSHALL.

From Dr. E. to Mr. RIPPON.

Connecticut, May 27, 1793.

AS to the state of religion among us, I wish I could give a more favourable account. There are, in a few places, special awakenings, and attention to eternal things, and instances of hopeful conversions, particularly under the ministry of our Brother Smalley. Mr. (now Doctor) West, of Stockbridge, has been greatly favoured, in repeated instances, of revival of religion among the people of his charge. One thing which, in my opinion, is an argument of a state of things favourable to religion among us, is the prevailing disposition in people, in this part of the country, to establish public libraries in almost every parish, and libraries consisting of a large proportion of reli-

* By the list of churches in Georgia, it appears that Kioka, in Richmond County, was the first Baptist church constituted in that State. It was formed in 1772. EDITOR.

† The account may be seen in the Register, No. 4, p. 339—343. EDITOR.

‡ Brother Jesse Golfin (or Galphin) the Negro, is also mentioned respectfully in the Register, p. 336.

gious books, and those of the most serious and useful kind. There is a controversy carrying on in New York, between Dr. Moore and Dr. Linn, on the subjects of regeneration, election, absolute decrees, efficacious grace, and the saints perseverance. I am very glad this controversy has arisen. Controversies on such kind of subjects have been long agitated in New England; and our southern brethren have seemed to claim a pre-eminence over us in New England, as being better united in sentiment among themselves, and more orthodox than we are; while we have told them, that they had as many Arminians among them as we, and that it would appear, if they were opposed by the orthodox. I doubt not, this controversy, if it proceed, as I hope it will, will produce many good effects. It will lead ministers to study and distinguish more thoroughly and carefully the principles of religion, and insist on more important truths in their preaching. Some gentlemen glory in preaching those truths which all acknowledge. Then they much preach nothing opposite to the grossest Arminianism; and the principle of which some men are so fond, That all controversy in religion is to be avoided, requires, that a man preach neither Arminianism nor Calvinism, neither Socinianism nor the opposite, neither Deism nor Christianity, neither Theism nor Atheism. I am sorry that the parties in this dispute do not, as yet, enter more thoroughly into it. It is a gross absurdity to attempt to establish a doctrine, and through fear of establishing it too firmly, to make use of arguments which are not the most decisive: or to undertake to confute a doctrine, and from fear of giving offence, to be afraid to confute it too effectually, and so not confute it all. It is a common thing with disputants to attempt to prove a point by texts of scripture, the sense of which is equally disputed, and which they know, or ought to know, is equally disputed as the main point.

On the whole, if our disputants be not afraid of each other, and so gradually sheer off; or if, like Issachar, they do not esteem *rest* a most important *good*, I flatter myself, that this controversy will be productive of a real increase of light to both ministers and others. A man never studies a point as he does when he is engaged in a controversy concerning it.

At Boston, a controversy is carrying on concerning the qualifications for communion in the church, and whether the unconverted have a right to sealing ordinances.

Considerable exertions are making in this State to supply the new settlements on the borders of our northern and western wilderness with preaching. Numerous settlements are there making, which are unable to support the preaching of the Gospel among themselves, and perhaps some of those settlements are not much disposed to do it. Attempts have been heretofore made by the Associations of this State, to afford them assistance, by sending out some of their own number to preach in those settlements for a season. But many inconveniencies attended

attended this mode of supply; therefore, last year our general Association petitioned the Legislature of the State, to grant them a contribution through the State for the purpose of supporting missionaries in the new settlements. The legislature has granted the object of the petition, and the Missionaries will, I expect, in a few weeks be sent on that business.

A LETTER FROM THE REV. MR. BACKUS, TO MR. RIPPON.

Middleborough, MASSACHUSETTS, June 14, 1793.

DEAR SIR,

I AM much pleased with the Registers, and the accounts they contain of the work of God in various parts of the world. The dawning of gospel light among the Hindoos is very encouraging. O that salvation may be extended to those people, long injured by men who have professed Christianity. Neither is the prospect which opens in the West Indies of small moment. The glory of the latter day is hastening; and though amazing stupidity and earthly mindedness have prevailed in various parts of America, yet God hath not forsaken our guilty land.

A powerful work of conviction and conversion was granted last winter in Smithfield, in the north part of Rhode-Island government, greater than hath ever appeared there before in our day; and it has spread considerably in neighbouring places. A like work should be mentioned in old Plymouth, where our fathers began to plant New England*, which has prevailed to a greater degree than hath been known in that town since 1742. Great numbers have been hopefully converted, of which, perhaps, you will have an account from their minister†. About the same time Brother Eldridge, pastor of the Baptist church in Barnstable, was much quickened, and a great blessing attended his labours there; and in our sister church at Harwich, I was there in the last of March, and beginning of April, when people were very earnest to hear the word, and many have since been called by grace, as I lately hear.

But the most remarkable account that I have now to give, is from a town in New Hampshire, planted in the wilderness a few years ago, to which they have given the name of New London. Elder Job Seamans, an intimate friend of mine, settled there five years ago, but he laboured under many trials for four years; and he says, I should have fainted had it not been for that one text of scripture, *The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.* And a revival began a year ago, which had prevailed so far, when he wrote to me

* See Mr. Backus's Church History of New England, vol. 1. p. 33—
41. EDITOR.

† No such account has been received. EDITOR.

on Jan. 29, 1793, that he says, "This town consists of about fifty families; and I hope that between forty and fifty souls have lately been translated out of darkness into God's marvellous light in this town; besides a number in Sutton and Fisherfield, who congregate with us. They are aged, middle aged, youth and children. Fifteen have been baptized, and joined to the church. I expect a number more will come forward in a short time. Indeed, I know not of one of them but what is likely to submit to gospel order; nor one person in the town who stands in any considerable opposition. We have lectures, or conferences, almost every day, or evening, in the week; and, I believe, I may safely say, that our young people were never a quarter so much engaged in frolicking, as they are now in the great concerns of the soul and eternity. The work still continues, though I believe there are not quite so many under heavy conviction, as there were some time back. Some things in this revival exceed whatever I saw before. The convictions have usually been very clear and powerful, so that men and women have freely acknowledged the justice and sovereignty of God. I have put these questions to some of them, Would God be just in cutting you off for ever? Answer. *O yes.* Would God be just in damning you, though he should save another sinner just as bad as you? Answer. *O yes;* he has a right to do what he will with his own. And when they were delivered from their distress, they usually went into trouble of soul for sinners: children, as well as grown persons, have had this exercise, and they have also desires, beyond what I have ever knew before, for a universal outpouring of the Spirit." Your's in gospel bonds,

ISSAC BACKUS.

Postscript. *Boston, June 18, 1793.* Since I came from home, I have heard that Mr. Seamans has lately wrote from New London, that he has baptized fifty-six persons since last summer.

J. B.

ASSOCIATION

OF

GENERAL BAPTISTS,

Holden at *Hinkley*, Leicestershire, April the 3d and 4th, 1793.

Public worship began Wed. morning at 11 o'clock. Brother GODDARD prayed, and brother JOHN TAYLOR preached from James v. 10, 11. Afternoon, brother D. TAYLOR preached from 1 Tim. i. 15. Thursday afternoon, brother BURGESS preached from Gal. ii. 19, 20.

Chairman, DAN TAYLOR,

Moderators. BEN. POLLARD and WILL. BURGESS,

Scribes. ROB. SMITH and JOSEPH BENTLEY.

The next Association to be holden at London, the last Wednesday and Thursday in June, 1794.

Pian

Plan for holding our future Associations.

That our churches be classed into several districts, and each district be visited in the following order, so as to form a circle of eight years.

1st. year. London church.

2d. year. Nottingham and Derby district; eight churches.

3d. year. Lincolnshire district and its neighbourhood; 9 churches.

4th. year. Leicester and Warwickshire district; 8 churches.

5th. year. Yorkshire and Lancashire; 5 churches.

6th. year. Nottingham and Derbyshire district.

7th. year. Lincolnshire.

8th. year. Leicestershire and Warwickshire.

L E T T E R.

Dear Brethren,

THROUGH a kind Providence we are favoured with another annual interview: and, as it is under your sanction, so we trust it will be for your benefit that we assemble. It is our consolation that this is your main design: and we trust we can appeal to past experience for evidence of the utility of these Associations.

It is a maxim universally acknowledged, that Man in an individual capacity is incapable of attaining any very important object, or rendering any considerable service to society: but when men of various capacity, acquirements, habits and experience, *unite* in promoting one common cause, there is scarce any difficulty which they cannot surmount, or any design they cannot by perseverance accomplish. This is abundantly evinced in all the arts, trade, and commerce. In civil, political, and religious societies, it will appear, that if any considerable progress has been made, or any important end obtained, it has been by the *combination* of vigorous exertions.

Our blessed Redeemer and Master, in laying the plan for the promotion of his interest, and the establishment of his kingdom in the world, has acted in this view, exactly in agreement with this principle. He no sooner entered on his public ministry, than he chose some *Colligues* or *Associates*—not indeed to assist him by their counsel, but to train them up to assist one another.

We may grant, however, that there is not sufficient evidence in the New Testament, that Provincial Assemblies were held, in the apostolic age, in the manner we now hold them; yet it seems pretty clear that the Apostles themselves

assembled on certain occasions to confer about the affairs of the churches: (see Acts. xv.) If Paul, Barnabas, and others, therefore, were deputed by their brethren of the church at Antioch to associate with the Apostles and Elders of Jerusalem; how much more will the propriety and necessity of such meetings appear to us, who do not enjoy their powers? "The churches, let it be here observed, were entirely independent. They submitted to no foreign jurisdiction. And though the churches founded by the apostles had this particular deference paid to them, that they were consulted in difficult and doubtful cases; yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them: nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches, nor does there even appear in the first century, the smallest trace of that Association of Provincial Assemblies, from which Councils and Metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced in Greece, from whence it soon spread through the other provinces*."

During a great part of the 2d century, the churches of Christ had no other bond of union than that of Love. "Each Assembly was a little state, governed by its own laws, which were either enacted or approved by the Society. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which like confederate states, assembled at certain times, in order to deliberate about the common interests of the whole. Among the Greeks, this confederacy of states was very common. Their Assemblies were composed of the Deputies from each respective state. But these ecclesiastical Associations were not long confined to the Greeks; their great utility was no sooner perceived, than they became universal, and were formed in all places where the Gospel had been planted. To these Assemblies, in which the Deputies, or Commissioners of several churches, consulted together, the name of *Synods* was appropriated by the Greeks, and that of *Councils* by the Latins; and the laws that were enacted in these general meetings were called *canons*, i. e. *rules*†."

It is a fact, however, which ought not to be concealed, that, great as the utility of these Assemblies was, both to the ministers and their respective churches, they became a source of evil to both, by the abuse of them. The deputies

* Mosheim's Eccles. Hist, vol. i. new edit. by Maclaine, p. 107.

† Ibid. p. 147, 148.

assumed dominion, and the privileges of the people were infringed. They soon commenced Lawgivers: and the people had nothing to do but obey. The Presidents exalted themselves into Archbishops, and exercised their authority, not only over the Laity, but likewise over the Ministers themselves. This laid the foundation for the Hierarchy of the Church of Rome; and it is too well known, how assiduous successive builders have been to heighten and aggrandize this stately edifice.

From this view of their origin and effects, some of our brethren may be inclined to condemn our annual Associations. They will, however, grant, that the *abuse* of any thing is not a sufficient plea for its rejection. We ought to examine whether what we plead for be good in itself, if properly conducted; and if it be, to pursue it with zeal, and beware of the abuses.

We think it will admit of no dispute that Representative Assemblies are almost essential to the perpetuity of any cause whatever: at least, that they have very great influence on the prosperity of such cause. Can it be imagined, that the people called Quakers, would ever have acquired such importance as a distinct society, had every one of their assemblies been totally unconnected with the rest, or had they neglected that friendly intercourse they still carry on with almost every society in the world? Can we believe that Methodism would ever have spread so universally, had Mr. Wesley and his preachers never associated? Is it not evident that the people called Presbyterians, have in many parts of this nation declined, and their interest almost been lost, where they have been unconnected with other churches of the same description? Is it not a glaring fact, that among the old General Baptists, their cause in many places was nearly extinct, through the inattention of their Ministers, and others to these measures? And, we may add, that much of the success of the new connexion of General Baptists, is owing to the love and zeal of their ministers and members, and their frequent conferences with each other.

As we conceive the above remarks carry their own evidence with them, so we think you will permit us further to urge the importance of attending these meetings with all possible diligence.

Having pointed out the utility of associate bodies in general, we beg leave to remind you of their importance in the propagation of religion.

I, You cannot be ignorant, Brethren, that the state of mankind is very deplorable, till improved by the Gospel.

You lament, with us, that so many are yet under the influence of sin, are strangers to peace, enemies to God, exposed to the miseries of hell, and alas! are yet ignorant of it. You know, it is an arduous task, "to turn them from darkness to light, and from the power of Satan unto God." The feeble efforts of an individual are not likely to accomplish much. We all need assistance by instruction, by example; by a mutual communication of our difficulties, or escapes, and our failures. And most of us, by mutual intercourse, may be able to contribute a considerable share toward the more effectual propagation of the gospel. And, O how happy shall we be; if by our united, though feeble endeavours, accompanied with the blessing of God, the misery of any of our fellow creatures is prevented, and their happiness secured! If men associate for the purpose of improving the Arts, and adding to the stock of temporal knowledge and happiness; how much more important to unite in promoting the highest knowledge of which the human mind is capable, and which will issue in the everlasting felicity of all those who possess and improve it.

2. Besides our common appellation as Christians, and the importance of associating to promote one common cause, we have our peculiar *views* of Christianity, in its doctrines and in its practices; and which we think it is our duty to promote. And though some may be inclined to think these peculiarities of very trifling consequence, yet there are few persons who do not consider their particular opinions of *some*, though not of the greatest, importance. Now, as the world is thus constituted, that we do not think with uniformity in religion, any more than in any branch of science; it seems wisely ordered of Providence, that men are disposed to parcel themselves out into various religious Communities. Let each good man then enjoy his own birthright unmolested, and let all the children of God, that can assimilate with others, use their best efforts to maintain their own hypothesis, "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 fullness of Christ." Eph. iv. 13.

3. Were we not to assemble, in some such form as this, it would not be possible to obtain that knowledge we now do, of the state of the several churches which enter into our views of religion, and consequently could not either give or receive the assistance required: and in many instances many of our churches would not only decay, and our particular interest suffer, it would materially injure the general cause of religion

glion. We therefore strongly recommend it to our brethren to be more zealous in their future attendance, that a more general knowledge may be obtained, and a more extensive good be effected.

4. It will not be improper to remind our brethren,, that as Ministers of the Gospel, and Representatives of the churches, we experience mutual benefit, as well as pleasure, in these annual interviews. We feel our hearts warmed afresh with love and zeal; we find our hands strengthened, notwithstanding our many discouragements; and we can the more joyfully anticipate the day, when we shall meet the General Assembly and Church of the first-born, in Heaven.

5. You will permit us to remonstrate against the too common practice of sending letters instead of representatives. For though letters may express the state of the churches that send them; yet these churches deprive the rest of the benefit which would be derived by the presence, the arguments, and the votes of their representatives: and thus the few who do the business, frequently incur the censure which belongs to those who are absent. This is extremely discouraging to those who labour most in the cause, and cannot fail in the issue of being highly prejudicial to the whole connexion.

6. It frequently happens, that in some of our churches there are young men raised up, who seem to possess talents for usefulness in the ministry, and whose abilities would in a measure be lost, because the society to which they belong do not need their labours, and therefore do not afford them sufficient encouragement. Now, by our Associations, these men become known to other churches, who want their assistance; and they, in due time, are invited to exercise their abilities with comfort to themselves, and to the satisfaction and lasting advantage of many who hear them.

7. It is well known also, how much our churches have assisted each other in their secular concerns. Many places of worship have been erected in various parts of the kingdom, and which could never have been built, had it not been through the intercourse established by these annual meetings. Many poor and afflicted Ministers have been supplied; many expensive law-suits have been eased to churches and individuals; and many public benefactions have been rendered eminently useful:—which in a great degree must be attributed to the same cause.

It may be objected, as has often been the case, that the Associations are attended with a heavy expence to the churches: And this is indeed with many distant poor Societies,

an objection of a serious nature. But we beg leave, Brethren, to offer a few considerations, which we think will, in a measure, remove it.

1. There cannot be the least doubt that the connexion at large, is well able to support whatever expence is incurred by the association, even though it were much heavier than it is: and therefore if a plan could be adopted for consolidating and equalizing the expences, in proportion to the ability of each church, their distance from the centre, &c. the expences would not, to some churches be near so formidable; and though some others would have a heavier burthen, yet they being better able to bear it, would in such a case discharge an important duty of benevolence towards their weak and necessitous brethren.

2. Besides this, a plan is now adopted for the more equal distribution of travelling, &c. by laying out the churches in proper districts, and fixing the association, as well as circumstances will allow, to suit the conveniency of the several churches in connexion.

3. Further, we conceive that there is not so much reason to complain of the expence, when it is considered that the churches choose their own representatives, and no doubt such on whom they can depend for œconomy; and who themselves certainly suffer the greatest inconveniency, though their expences be paid, by the loss of their time, the neglect of their business, and damage to their cloaths.

Finally. We cannot take our leave, without earnestly intreating our Brethren to reflect on the preceding arguments—of *the necessity and utility of Associate Bodies in general*. For the superior importance of religion—the promotion of our distinct interest, and the welfare of our churches in general, as well as the pleasing prospect of doing universal good, which may, and will extend, even to future generations—we exhort you seriously to regard the advice we have ventured to give. We claim no authority over you, and have no purposes to serve, but your usefulness and happiness, and the glory of God.—If you were to retrench your unnecessary disbursements, and establish a fund for the purpose, the end might be easily gained, and we trust you would reap advantages sufficient to requite all your labour, and abundantly compensate all the expences.

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| Signed in behalf of the Association, | } | by | DAN TAYLOR, Chairman, |
| | | | B. POLLARD, Moderator, W. BURGESS. |