

THE
BAPTIST
ANNUAL REGISTER,

FOR 1794, 1795, 1796—1797,

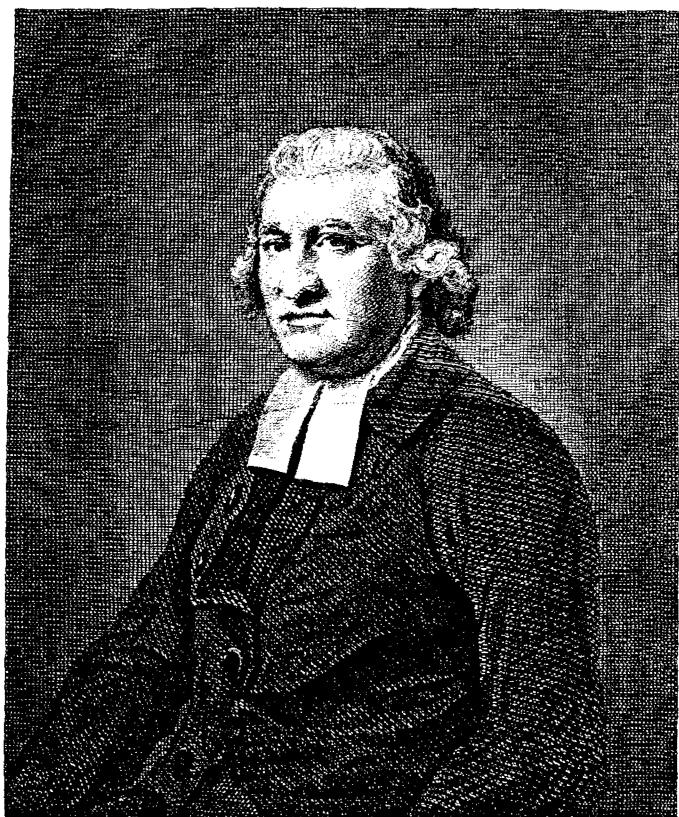
INCLUDING
SKETCHES
OF THE STATE OF RELIGION
AMONG
DIFFERENT DENOMINATIONS
OF GOOD MEN
AT HOME AND ABROAD.

By JOHN RIPPON, D.D.

From East to West, from North to South,
Now be his name ador'd!
EUROPE, with all thy millions, shout
Hosannahs to thy Lord!

ASIA and AFRICA, rebound
From shore to shore his fame;
And thou, AMERICA, in songs,
Redeeming love proclaim!

SOLD BY MESSRS. DILLY, BUTTON, AND THOMAS, LONDON;
BROWN, JAMES, AND COTTLE, BRISTOL; OGLE, EDINBURGH;
ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS
IN NEW YORK, PHILADELPHIA, BOSTON, RICHMOND, SAVANNAH,
AND CHARLESTON, IN AMERICA.



Chandler Pinz?

T. Trotter sculp!

THE REV.^d BENJAMIN FRANCIS, A.M.

Pastor of the Baptist Church

at Horsley in Gloucester Shire.

Published May 1st 1772. by L.R. London.

DIRECTIONS TO THE BINDER.

Sheets *D*, *E*, and half sheet *F*, whose running title is "The History of the Welsh Association," with its preface half sheet, signature *a*, must all be taken out of numbers 10, 11, 12, 13, and preserved with former unfinished articles.

The Portraits.

Rev. Mr. Francis's to face the title page.

Rev. Mr. Clarke's to face page 276.

Rev. Dr. Stennett's to face page 380.

TO THE PURCHASER.

The unfinished articles which came out in the first, second, and following numbers of the Register, together with the History of the Welsh Association, which is now all printed, will make near half a volume—this we *hasten* to complete, as health and leisure may permit, in the course of a few numbers.

Odd numbers may be had to complete sets, at the first price.

The price of the *two* volumes, now finished, extending from 1790 to 1796-7, is 14*s.* half bound and lettered.

THE HISTORY OF THE WELSH ASSOCIATION is printed and sold in a separate piece, price 1*s.* 6*d.* Apply to Mr. Thomas, of Leominster; or to any of the persons who circulate the Register.

Also the most beautiful and correct edition ever printed of Wilson's Scripture Manual—small size, 1½*d.* uncut; stitched in blue covers and cut 2*d.*

The Baptist Catechism, with or without proofs, may accompany the Register at any time.

Allowance to those who give them away.

N. B. Corrections are desired for a new list of all the Baptist churches in England, Ireland, Scotland, and Wales, in which the ministers and pastors should be distinguished from each other; and the number of members in every church ascertained. The names and ages of each of the deacons, also would be highly acceptable for number XV. of the Register.

If brethren, either in the ministry or not, would, of their own accord, undertake this service; and one in each district procure a list of information, he might convey it, soon after the Associations in June, to Mr. R. by whom it would be respectfully treated, if drawn up with the *accuracy* such an article requires.

A LIST OF THE
PARTICULAR BAPTIST CHURCHES*
IN ENGLAND.

1794.†

* The Names of Ministers in this Catalogue are printed in
Italics, and so distinguished from Pastors.

BEDFORDSHIRE.

CHURCHES. NAMES OF PASTORS AND MINISTERS.

- | | | | |
|----|-----------------------------|-----------|---------------|
| 1. | BEDFORD , 1st Church | — | Hillyard |
| 2. | _____ 2d Church | | Thomas Ranger |
| 3. | Biggleswade | - - - | |
| 4. | Blunham | - - - - - | Martin Mayle |

N O T E S.

* Many of the churches in this list are destitute of *pastors*, but most of them are supplied with *ministers*; and several, who have not *stated* resident ministers, are regularly supplied by the pastors of neighbouring churches and others.

† After numerous letters written, and incredible pains taken to render this list perfect; it is probable other alterations should have been made in it:---However the most recent information has been introduced, and some as late as May 15, 1794. The corrections which may hereafter be found necessary can be inserted among the errata.

Number 1. Is the mixed communion church, over which the famous Mr. John Bunyan presided; the late pastor of it, Mr. Joshua Symonds, was for several years a pædobaptist. In 1772, he became a baptist, and, agreeably to the original constitution of the church, remained in his office. The present amiable young pastor of it is a pædobaptist, under whose labours it is said, more baptists than pædobaptists have been added to this society.

2. This is a church formed upon the strict communion plan, and is principally a late separation from Mr. Bunyan's old church: Mr. Ranger who has the charge of it, was the predecessor of Mr. John Giles, in the pastoral office of the church at Eyethorn in Kent.

3. Mr. James Bowers, who was pastor at Biggleswade, removed, and is settled with an independent church at Haverhill in Essex.

MAY, 1794.

A

5 Carlton

CHURCHES. NAMES OF PASTORS AND MINISTERS.

5.	Carlton	-	-	-	-	-	-
6.	Carrington	Cotton	End	-	—	—	Freeman
7.	Cranfield	-	-	-	-	—	Wakefield
8.	Dunstable	-	-	-	-	-	Francis Hughes
9.	Keyfoe	-	-	-	-	-	William Dickens
10.	Leighton	Buzzard	-	-	-	-	Thomas Wake
11.	Little	Stoughton	-	-	-	-	John Emery
12.	Luton	-	-	-	-	-	Thomas Pilly
13.	Maulden	-	-	-	-	-	William Coles
14.	Ridgmount	-	-	-	-	-	<i>Edward Mabbutt</i>
15.	Sharnbrook	-	-	-	-	-	Richard Grindon
16.	Southill	-	-	-	-	-	John Gamby
17.	Steventon	-	-	-	-	-	<i>James Pratt</i>
18.	Thorn	-	-	-	-	-	-

BERKSHIRE.

19.	Abingdon	-	-	-	-	-	Daniel Turner John Evans
20.	Farringdon	-	-	-	-	-	-
21.	Kingston-Lisle	-	-	-	-	-	Thomas Smith
22.	Newbury	-	-	-	-	-	James Bicheno
23.	Oakingham	-	-	-	-	-	Thomas Burgwin
24.	Reading	-	-	-	-	-	Thomas Davis
25.	Wantage	-	-	-	-	-	-

BUCKINGHAMSHIRE.

26.	Cheneys	-	-	-	-	-	Nathan Sharman
27.	Chesham	-	-	-	-	-	James Sleap
28.	Colnbrook	-	-	-	-	-	<i>John Lloyd</i>
29.	High Wycombe	-	-	-	-	-	William Scott
30.	Newport	Pagnell	-	-	-	-	John Muddiman

NOTES.

10. Mr. Thomas Wake was, till of late, pastor of Smarden in Kent.
20. The meeting-house at Farringdon was erected a few years since, on the spot where the famous Mr. Richard Steed's had been. Mr. Thomas Duncombe, pastor of the church at Coat, has regularly supplied it once a fortnight, on the Lord's day evening, ever since 1772.

25. When the list was printed in 1790, the church at Wantage was destitute of a pastor; since then, Mr. Enoch Francis, who removed from Exeter, filled that office among them, but has lately resigned it.

30. Mr. Muddiman is above 70 years of age, resides at Long Buckby, and preaches once a fortnight at Newport; Mr. Chater, of Olney, a town five miles from Newport, preaches to this congregation the other Lord's-days.

CHURCHES. NAMES OF PASTORS AND MINISTERS.

- | | | |
|-----|------------------------|----------------|
| 31. | Olney - - - - - | John Sutcliff |
| 32. | Princes Risborough - - | Joseph Crook |
| 33. | Stony Stratford - - - | John Goodrich |
| 34. | Waddeston Hill - - - | |
| 35. | Woodrow - - - - - | Richard Morris |

CAMBRIDGESHIRE.

- | | | |
|-----|---------------------|---------------|
| 36. | Cambridge - - - - - | Robert Hall |
| 37. | Cottenham - - - - - | Thomas Baron |
| 38. | Gamlingay - - - - - | William Pain |
| 39. | Over - - - - - | Thomas Lee |
| 40. | Soham - - - - - | Francis Bland |
| 41. | Sutton - - - - - | George Norman |
| 42. | Wisbeach - - - - - | _____ Fisher |

CESHIRE.

- | | | |
|-----|------------------------|-------------|
| 43. | Chester - - - - - | S. Hatch |
| 44. | Brafey-Green - - - - - | |
| 45. | Warford - - - - - | Thomas Holt |

CORNWALL.

- | | | |
|-----|----------------------|----------------|
| 46. | Chacewater - - - - - | Robert Redding |
| 47. | Falmouth - - - - - | |

CUMBERLAND.

- | | | |
|-----|----------------------|--------------|
| 48. | Broughton - - - - - | Jacob Hutton |
| 49. | Whitehaven - - - - - | |

DERBYSHIRE.

- | | | |
|-----|------------------|------------------|
| 50. | Derby - - - - - | Charles Briggs |
| 51. | Loscoe - - - - - | William Fletcher |

NOTES.

43. Mr. Hatch, formerly at Stoney Stratford, and more lately at Yeovil, with about seventy others in the same company, were about to sail from Liverpool to America.---The destitute society at Chester, finding him disengaged, wished for his help---this accounts for the appearance of his name above.

49. Mr. William Graham, the late pastor of Whitehaven, is gone to the Sandemaniaus.

50. This is an infant interest: Mr. Charles Briggs, some time assistant at Loscoe, divides his labour between the society at Derby, and that at Hanley, Staffordshire.

51. In the first edition of the list of 1790, Codnor and Loscoe were enrolled as two churches; Brother Hopper of Nottingham, in a letter,

DEVONSHIRE.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
52 Bampton - - - - -	Samuel Norman
53 Bovey Tracey - - - - -	<i>Hugh Williams</i>
54 Cullumpton - - - - -	Nicholas Gillard
55 Dartmouth - - - - -	<i>William Willey</i>
56 Exeter - - - - -	William Clark
57 Kingsbridge - - - - -	Humphrey Penn
58 Modbury - - - - -	
59 Plymouth - - - - -	Philip Gibbs
60 Plymouth Dock - - - - -	Isaiah Birt
61 Prefcott - - - - -	Benjamin Thomas
62 Tiverton - - - - -	Daniel Sprague
63 Upottery - - - - -	John Rippon, fen

DORSETSHIRE.

64 Loughwood - - - - -	Samuel Burford
65 Lyme - - - - -	Joseph Dawson
66 Wimbourne - - - - -	John Miell

DURHAM.

67 Cold-Rowley - - - - -	John Rowland
68 Hamsterly - - - - -	Charles Whitfield

ESSEX.

69 Braintree - - - - -	John Hornblow
70 Coggeshall - - - - -	John Hutchings
71 Colchester - - - - -	Thomas Steevens
72 Earls-Colne - - - - -	Major G. Pudney
73 Halstead - - - - -	William Hallobread
74 Harlow - - - - -	Isaac Gould
	John Sandys

NOTES.

corrects the mistake thus: "There is no baptist church at Codnor--
 " formerly our people met there in an house, before they borrowed
 " the meeting at Lofcoe, of the Presbyterians, who are all dwindled
 " away."

52. Mr. Samuel Norman is the person who assisted the aged Mr. Burford, at Loughwood.

55. Mr. William Willey, originally in Mr. Wesley's connexions, was called to the work of the ministry by the church at Tiverton in 1791. He helped the church at Bampton, Devon, and then the church at Hatch, Somerset, some months before his removal to Dartmouth.

56. The pastor of the church at Exeter is the excellent Mr. William Clark, formerly of Unicorn Yard, London.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
75 Langham - - -	Zenas Trivett
76 Potter Street - - -	James Brown
77 Ridgewell - - -	Humphrey Larwill
78 Saffron Walden - - -	Matthew Walker
79 Waltham Abbey - - -	John Davis

GLOUCESTERSHIRE.

80 Bourton - - -	Benjamin Beddome
81 Campden - - -	Elisha Smith
82 Chalford - - -	David Hughes
83 Cheltenham - - -	Samuel Duncombe
84 Cirencester - - -	<i>William Wilkins</i>
85 Coldford - - -	
86 Fairford - - -	Daniel Williams
87 Hillsley - - -	William Hitchman
88 Horsley - - -	Benjamin Francis
89 Kingstanley - - -	
90 Natton, 7th day - - -	
91 Sodbury - - -	Thomas Ferribee
92 Tetbury - - -	Joseph Burchell
93 Tewksbury - - -	John Davis
94 Thornbury - - -	
95 Wotton-under-edge - - -	Thomas Symmons

HAMPSHIRE.

96 Broughton - - -	William Steadman
97 Lockerley - - -	John Stokes
98 Lymington, 1st Church	Isaac Stradling
99 ———, 2d Church	
100 Portsmouth, 1st Church	Joseph Horsey <i>Daniel Miall</i>
101 ———, 2d Church	Peter Edwards
102 Rumsey - - -	John Nike
103 Whitchurch - - -	Charles Cole

NOTES.

85. Mr. in a letter says: "I was at Coldford last year, and found the poor baptist brethren in a lamentable state; their place of worship almost in ruins, and no acceptable person of their own denomination to break the bread of life to them. Yet, as they have preaching, now and then, when a stranger comes that way, and occasionally partake of the Lord's Supper, I should think, they may yet be called a church."

86. Brother Williams, now at Fairford, was pastor of the church at Unicorn Yard, London, till March 1794.

HEREFORDSHIRE.

	CHURCHES.		NAMES OF PASTORS AND MINISTERS
104	Leominster	- - -	Joshua Thomas
105	Ryeford	- - -	James Williams

HERTFORDSHIRE.

106	Codicote	- - -	Alexander Thompson
107	Hempstead	- - -	John Liddon
108	Hertford	- - -	Robert Baskerville
109	Hitchin	- - -	John Geard
110	Hoddesdon	- - -	
111	St. Albans	- - -	John Gill
112	Tring	- - -	John Clement
113	Watford	- - -	Thomas Hunt

HUNTINGDONSHIRE.

114	Great Gedding	- -	John Whitmee
115	Great Gransdon	- -	John Howson
116	Hale Weston	- -	William Joyce
117	Needingworth	- -	Thomas Ladson
118	Spaldwick	- -	John Manning

KENT.

119	Ashford	- - -	Thomas Cromwell
120	Beffels' Green	- - -	John Stanger
121	Canterbury	- - -	<i>James Parnell</i> <i>Thomas Parnell</i>
122	Chatham	- - -	John Knott
123	Cranbrook	- - -	George Stonehouse
124	Eythorn	- - -	John Giles
125	Folkestone, 1st Church		William Atwood
126	—————, 2d Church		Francis Read
127	Greenwich	- - -	Richard Hutchings
128	Margate and Shallows		Jonathan Purchis

NOTES.

116. Hale Weston Church, of which Mr. William Joyce is pastor, was unintentionally omitted in the former list.

122. Mr. Knott's church at Chatham is in a prosperous condition, and the congregation has so increased, as to induce them this last year to enlarge their little place of worship, in which they have erected a commodious gallery.

128. This society has of late years been gradually increasing; and beside their worthy pastor, it has now three gifted brethren who assist on the Lord's days, and preach in the neighbourhood; Mr. Richard Lewis, school-

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
129	Sandhurst - - - -	William Copping
130	Sevenoaks - - - -	Michael Bligh
131	Smarden - - - -	
132	Tenterden - - - -	<i>John Foster</i>
133	Woolwich, 1st Church	Robert M ^c Gregor <i>John Penny</i>
134	—————, 2d Church	Adam Freeman

LANCASHIRE.

135	Accrington - - - -	William Wade
136	Bacup - - - -	John Hirft
137	Blackburn - - - -	James Miller
138	Bolton le Moor - - - -	
139	Cloughfold - - - -	Robert Hyde
140	Coln - - - -	John Stutterd
141	Goodshaw Chapel - - - -	John Pilling
142	Hag Gate - - - -	William Smith Abraham Nowell
143	Hawksheadhill - - - -	
144	Liverpool - - - -	Samuel Medley
145	Manchester - - - -	John Sharp
146	Ogden - - - -	
147	Preston - - - -	
148	Rochdale - - - -	Thomas Littlewood
149	Tottlebank - - - -	Thomas Harbottle
150	Warrington - - - -	

LEICESTERSHIRE.

151	Arnsby - - - -	Thomas Blundel
152	Bottesford - - - -	Thomas Linford
153	Foxton - - - -	Joshua Burton

NOTES.

school-master, at Margate; Mr. Box, school-master, at Ramsgate; and Mr. Thomas Cramp, who resides, and preaches mostly, at St. Peter's, near Margate.

138. Bolton le Moor was constituted Aug. 4, 1793, and has various supplies.

147. The church at Preston is in a low condition. In 1792, Mr. Miller of Blackburn visited them once in two months, and administered the Lord's Supper.

150. Whether Warrington be yet a church, and should stand in this list, or not, a full history of it would be acceptable to the register.

CHURCHES. NAMES OF PASTORS AND MINISTERS.

154	Leicester	-	-	-	<i>Benjamin Cave</i>
155	Sheephead	-	-	-	Robert Mills
156	Sutton in the Elms	-	-	-	<i>Benjamin Evans</i>

LINCOLNSHIRE.

157	Boston	-	-	-	William Melsham
158	Lincoln	-	-	-	Joshua Jones
159	Spalding	-	-	-	James Craps

MIDDLESEX.

160	Bow	-	-	-	William Newman
161	Hammersmith	-	-	-	
162	Staines	-	-	-	

LONDON AND SOUTHWARK. †

163	Battle Bridge	-	-	-	<i>Thomas Sowerby</i>
164	Blacks Fields*	-	-	-	Michael Brown
165	CARTER LANE*	-	-	-	John Rippon, jun.
166	Chapel Street	-	-	-	
167	CRIPPLEGATE, first day				
168	—————, 7th day				Robert Burnside
169	DEAN STREET*	-	-	-	William Button
170	DEVONSHIRE SQUARE				Timothy Thomas
171	Eagle Street	-	-	-	William Smith
172	Ewer Street*	-	-	-	
173	GOODMAN'S FIELDS	-	-	-	Abraham Booth
174	GRAFTON STREET	-	-	-	John Martin
175	Great Ayliffe Street				
176	Green Walk *	-	-	-	James Upton
177	MAZE POND*	-	-	-	James Dore

NOTES.

161. The baptist church at Hammersmith, of which Mr. Daniel Gillard, now a druggist in that place, was pastor, having been dissolved; another church, consisting in part of some of the members of the old society, has lately been constituted, and occupies the place of worship, which was built for the first congregation.

† The eight places above which have asterisks affixed to them, are on the *Surry* side of London Bridge. And the ministers and messengers of the churches in *London* and *Southwark*, which are in this list distinguished from the rest by small capitals, constitute the *Particular Baptist Fund*, instituted for the relief of poor ministers and churches in *England, Wales, &c.* To promote the design, a collection is annually made in these fund congregations; it amounted, for the year 1793, which was distributed in the spring of 1794, to 620l. 13s. 5d. beside these collections, the whole interest of the fund capital is given away every year.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
178 Mill Yard - - - -	Thomas Thomas
179 Mitchell Street - - -	Thomas Powell
180 Piccadilly - - - -	Joseph Gwennap
181 UNICORN YARD* - - -	
182 Walworth* - - - -	Joseph Swain
183 WILD STREET - - - -	Dr. Samuel Stennett <i>Joseph Stennett</i>

NORFOLK.

184 Claxton - - - -	John Smith
185 Dereham - - - -	Robert Denham
186 Difs - - - -	Charles Farmery
187 Great Ellingham - - -	John Ewing
188 Ingham - - - -	John Hooke
189 Lynn - - - -	William Richards
190 Norwich, 1st Church -	Joseph Kinghorn
191 ———, 2d Church -	Mark Wilks
192 Shellfanger - - - -	Thomas Smith
193 Worstead - - - -	——— <i>Beard</i>
194 Yarmouth - - - -	Jabez Browne

NORTHAMPTONSHIRE.

195 Braunstone - - - -	John Simmons
196 Clipstone - - - -	John Webster Morris
197 Earls Barton - - - -	<i>Thomas Shrewsbury</i>
198 Gretton - - - -	
199 Guilsborough - - - -	John Edmonds

NOTES.

199. In the year 1781, the church at Guilsborough erected an unadorned place of worship, and soon after Mr. John Edmonds settled among them. Success attended his labours, and it was but natural for a minister and congregation, who had uniformly conducted themselves as peaceable subjects and good neighbours, to expect peace and good-will in return: but after many virulent expressions which had dropt from individuals in various companies, and after part of a brick wall belonging to the meeting-house had been outrageously pulled down, of which these innocent people took no notice: on Dec. 25, 1792, they were alarmed at the cry of fire, and soon discovered that *their place of worship was in flames*: they made immediate efforts to extinguish them, but the thatch on the roof rendered their efforts ineffectual. They advertized *fifty guineas* reward for the apprehension of the incendiary or incendiaries, and his Majesty and the ministers of state offered *two hundred pounds* more, but in vain. Their case was immediately printed and recommended by the Baptist and Independent ministers of the neighbouring counties. A meeting-house has been built for them, and their pastor was lately in London collecting towards the expence of it; and it was from the beginning,

CHURCHES.

NAMES OF PASTORS AND MINISTERS.

200	Hackleton	-	-	-	John Luck
201	Irthlingborough	-	-	-	William Hall
202	Kettering, 1st Church	-	-	-	Andrew Fuller
203	—————, 2d Church	-	-	-	John Satchell
204	Longbuckby	-	-	-	William Cole
205	Middleton Cheney	-	-	-	Thomas Green
206	Moulton	-	-	-	<i>Edward Sharman</i>
207	Northampton	-	-	-	
208	Ringstead	-	-	-	Robert Tweltree
219	Road	-	-	-	William Heighton
210	Rushden	-	-	-	
211	Thrapstone	-	-	-	<i>Reynold Hogg</i>
212	Towcester	-	-	-	William Amphlet
213	Walgrave	-	-	-	Alexander Payne
214	Weston by Weedon	-	-	-	John Law

NORTHUMBERLAND.*

215	Newcastle	-	-	-	<i>Thomas Skinner</i>
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NOTTINGHAMSHIRE.

216	Collingham	-	-	-	William Shaw
217	Nottingham	-	-	-	Richard Hopper
218	Sutton Ashfield	-	-	-	

OXFORDSHIRE.

219	Burford	-	-	-	
220	Chipping-Norton	-	-	-	Thomas Purdy.

NOTES.

ning hoped, that the peculiar circumstances attending the case would incline a general attention, and finally obtain for them (what indeed is not yet done) that assistance which their necessities require.

207. The whole baptist denomination is indebted to the church at Northampton, for the sacrifice which they have lately made, to the general good. In their widowhood state, the following pastors have visited them, and each spent a few Lord's days with them: Mr. Steadman, of Broughton; Mr. Saffery, of Salisbury; Mr. Birt, of Plymouth Dock; Mr. Francis, of Horsly; Mr. Redding, of Truro; and Mr. Timothy Thomas, of London, supplies them the latter part of May. Other pastors, no doubt, will *cheerfully* follow, when it may be convenient, if the Northampton friends should find it necessary.

* The church at Hexham, in Northumberland, of which old Mr. David Fearney was Pastor, is become extinct: the surviving members of it joined the church at Rowley, Durham, in 1788.

215. The present minister of Newcastle was once pastor at Towcester.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
221	Coat - - - - -	Thomas Dunscombe
222	Hook-Norton - - - - -	Benjamin Whitmore
223	Oxford - - - - -	James Hinton
224	Watlington, 7th day -	
225	Whitney - - - - -	

RUTLANDSHIRE.

226	Oakham - - - - -	Abraham Greenwood
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SHROPSHIRE.

227	Bridgenorth - - - - -	Henry Butterworth
228	Broseley - - - - -	A. Webster
229	Sheffnall - - - - -	
230	Shrewsbury - - - - -	— Palmer

SOMERSETSHIRE.

231	Bath - - - - -	John Paul Porter
232	Beckington - - - - -	John Alford.
233	Bridgewater - - - - -	Benjamin Morgan
234	BRISTOL, Broadmead -	Dr. John Ryland Joseph Hughes
235	———— Pithay - - -	John Tommas William Belsher
236	Chard - - - - -	Samuel Rowles
237	Croftcomb - - - - -	Samuel Evans
238	Frome - - - - -	John Kingdon
239	Hatch - - - - -	Joshua Braker
240	Horfington - - - - -	John Cox
241	Paulton - - - - -	Isaac Sottridge
242	Road - - - - -	John Matthews
243	Stoke Gomer - - - - -	Aug. Crisp
244	Wellington - - - - -	John Cherry
245	Yeovill - - - - -	— Price

NOTES.

224. The seventh day friends at Watlington had the ordinances administered to them by the late Mr. Hiller, of Tewksbury: they are now supplied by Mr. Hinton, of Oxford.

240. Mr. John Cox is minister at Horfington, but not pastor, as was printed in the former list.

STAFFORDSHIRE.

CHURCHES.

NAMES OF PASTORS AND MINISTERS.

246	Burton on Trent	-	-	-	-
247	Cosely	-	-	-	Joshua Biffell Thomas Smith
248	Hanley-green	-	-	-	
249	Willenhall	-	-	-	Richard Baylis

SUFFOLK.

250	Ipswich	-	-	-	George Hall
251	Wattisham	-	-	-	John Hitchcock

SURRY.

252	Clapham	-	-	-	John Ovington
253	Guildford	-	-	-	
254	Kingston	-	-	-	——— Phillemore
255	Lingfield	-	-	-	

SUSSEX.

256	Battle	-	-	-	——— <i>Brown</i>
257	Brightelmstone	-	-	-	
258	Lewes	-	-	-	Joseph Middleton
259	Rotherfield	-	-	-	William Coe
260	Rye	-	-	-	Thomas Purdy
261	Slougham	-	-	-	Thomas Humphry
262	Uckfield	-	-	-	Richard Butcher
263	Wivelsfield	-	-	-	Henry Booker

WARWICKSHIRE.*

264	Aulcester	-	-	-	James Biggs
265	Birmingham, 1st church				Samuel Pearce
266	———, 2d church				Edward Edmonds
267	Coppey	-	-	-	

NOTES.

256. Mr. Vidler's society at Battle having avowed the error of universal restoration, was separated from the association in 1793. The society which now stands in this catalogue, is a small one which separated from that church, in consequence of the said error.

263. Mr. William Pendered, in the former list, should not have been mentioned as pastor at Aulcester, he was only minister there.

* Henly in Arden, should not have been registered in the former list, as a church---“ It has been generally considered as a branch of Aulcester.”

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
268 Coventry - - - -	John Butterworth
269 Ryton - - - -	
270 Warwick - - - -	Peter Reece

WILTSHIRE.

271 Bradford - - - -	Joseph Ring
272 Bratton - - - -	John Cooper
273 Calne - - - -	Isaac Taylor
274 Chapmanlade - - - -	
275 Crockerton - - - -	John Clark
276 Devizes - - - -	James Dyer
277 Downton - - - -	John Bain
278 Grittleton - - - -	Richard Mofely
279 Malmfbury - - - -	
280 Melksham - - - -	
281 North Bradley - - - -	Joseph Clift
282 Salisbury - - - -	John Saffery
283 Stratton - - - -	
284 Trowbridge - - - -	Nathaniel Rawlins
285 Westbury Leigh - - - -	Robert Marshman

WORCESTERSHIRE.

286 Bewdley - - - -	
287 Bromsgrove - - - -	
288 Dudley - - - -	
289 Evesham - - - -	Lawrence Butterworth
290 Perfbore, 1st Church - - - -	
291 ———, 2d Church - - - -	John Smith
292 Shipstone on Stour - - - -	Thomas Taylor
293 Stourbridge - - - -	Benjamin Mafon
294 Upton - - - -	Thomas Edmonds
295 Westmancote - - - -	Henry Dawson
296 Worcester - - - -	

NOTES.

280. Melksham church has for many years been supplied by the neighbouring ministers, and by the students from Bristol. In the late worthy Mr. Freeman of Bath, who had been much with them, they were hoping to obtain a pastor; but death removed him to his long home, before they could realize their wishes.

283. Stratton in Wilts, nearly midway between Highworth and Swindon, is about 8 miles from Kingston Lisle, Berks. The first and last of these places, are supplied by Mr. Thomas Smith, originally a member of the church at Prescot, Devon.

YORKSHIRE.*

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
297	Barnoldswick	- - Nathan Smith
298	Bingley	- - - -
299	Bishop Burton	- - David Kinghorn
300	Blackley	- - - - John Hindle
301	Bradford	- - William Crabtree
302	Bridlington	- - - - Joseph Gawkrödger
303	Bramley	- - - - Joseph Askwith
304	Cowlinghill	- - James Shuttleworth
305	Driffeld	- - - - William J. Wrightson
306	Elland	- - - - <i>William Ackroyd</i>
307	Farfley	- - - - William Roe
308	Gildersome	- - James Ashworth
309	Gisburn Forest	- - Thomas Newhouse
310	Halifax	- - - - William Hartley
311	Haworth	- - - - Miles Oddy
312	Hebden Bridge	- - - - John Fawcett <i>John Fawcett, jun.</i>
313	Hull	- - - - John Beatson
314	Leeds, 1st Church	- - Thomas Langdon
315	——, 2d Church	- - William Price
316	Lockwood	- - - -
317	Masborough	- - Benjamin Dickinſon
318	Rawden	- - - - John Oulton
319	Sallendinenook	- - - - Joshua Wood
320	Scarborough	- - - - William Hague

NOTES.

* The church which was at Sheffield is diſſolved.

Among the churches in Yorkſhire, Cornſhaw, and Keldwick were mentioned in the firſt edition of the liſt, printed in the register: different letters having pointed out the error, both places are now omitted.

298. Bingley church conſiſts of Baptiſts and Independents. Mr. Joſeph Harriſon, an Independent miniſter, once of Foulmere, near Cambridge, adminiſters the Lord's Supper to the latter, and occaſionally changes with Mr. James Aſhworth, the Baptiſt miniſter, of Gildersome, that he may adminiſter it to the former.

306. Elland, near Halifax, is a new formed church, over which, Mr. Hindle was ordained paſtor: ſince then, the paſtor, and the far greater part of the people, are gone to Blackley. Elland was lately ſupplied by Mr. William Ackroyd, an approved miniſter belonging to Mr. Fawcett's church.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
321 Shipley - - - -	John Bowser
322 Snape - - - -	William Terry
323 Steeplane - - - -	John Dracup

NOTES.

322. Snape is between Bedal and Maffam in the North Riding of Yorkshire.

The following is a concise narrative of the facts which gave rise to and issued in the formation of this church, on Aug. 29, 1793.

In May 1772, Joseph Robson, a member of the Church at Hamsterly, removed with his family to Wood-hall, four miles from Midlam, and eight from Bedal and Maffam. This occasioned Mr. Whitfield's visiting that part of the country once or twice a year, and frequently preaching in it. His labours were not wholly unsuccessful. At different times he baptized about twelve or fourteen persons, some of whom are since dead.

About five years ago, a person of the name of William Terry, a clock and watch maker, in Bedal, who had been a hearer of the late Rev. and celebrated John Wesley, and his connexion, from attention to his bible alone, became fully convinced of the truth of the doctrines, commonly denominated Calvinistic; and having found them a source of peace and purity to himself, made known his sentiments to others. Only one or two of his religious friends received them. Others grew very shy, and then opposed them. Mr. Terry and his few friends met every Lord's Day out of church hours, for prayer and reading the scriptures. Their number increased: they desired him to make his remarks upon the scriptures, which he read: he did so. His auditors increased, and he was invited to Snape and Maffam, where his parents, and others, were the first fruits of his labours. Nor were they converts merely to sentiment, but to genuine piety and holiness. These things being noised abroad, brought him acquainted with the few Baptists in those parts. This led on to know their sentiments. The evidences of truth were so clear, that he durst not oppose them. And when fully convinced himself, knowing the unpopularity of baptism according to the scriptures, and fearing his weak friends, who were mostly churchmen in principle, though Dissenters in practice, would be stumbled at it, he was afraid to embrace it.

In the summer of 1792, Mr. Whitfield was at Woodhall, spent the Sabbath day there, preached twice from Matt. xxviii. 19, 20; and had several of Mr. Terry's friends to hear him. There is reason to believe that what they heard and saw was instructive, convincing and edifying. The next morning Mr. Terry presented himself for baptism. This was Mr. Whitfield's first interview with him: By what he heard from him, and learned of his character and conduct from others, he was satisfied of his being a proper subject for baptism. Nevertheless, as he thought him not so well-established in the principles of nonconformity, had no personal knowledge of him, and there being no regular church in that place for him to unite with, he advised him to consider the matter more fully, and then to come to Hamsterly the first opportunity, to be baptized, and join the church there.

Mr. Terry came over, accompanied by one of his friends, a candidate for baptism also, on Jan. 3, 1793; that evening they were proposed

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
324	Sutton - - - -	John Walton
325	Slaughwaite - - - -	Charles Bamford
326	Wainsgate - - - -	Henry Horsfall

NOTES.

to the church and approved of, and on Lord's Day forenoon, Jan. 5, baptized with another at Hamsterly, and received into fellowship. Mr. Terry was requested to exercise his talent as a speaker in the evening. He was approved of, and requested to preach among his friends at his return. In the month of May following, Mr. Whitfield paid them a visit, and preached at Massam, Snape, and Woodhall where he baptized eight more. In July, they addressed a letter to the church at Hamsterly, being now eighteen in number, requesting liberty to form themselves into a separate church and to have the assistance of their pastor and a deacon upon the occasion. The request was cheerfully granted, a letter with suitable advice returned, and the 24th of Aug. fixed upon for solemn preparation by fasting and prayer, and the 29th for the incorporation.

On the 28th of Aug. there being three candidates for baptism, Mr. Whitfield preached upon the subject in a barn at Snape, to a very attentive audience, from Luke, x. 26: next morning at ten o'clock, the ordinance of baptism was administered in a rivulet, a mile from the village. It was quite a new thing: all the people behaved well, one person excepted, but he was quite silent till all was over.

The assembly met again at two o'clock. The service was conducted in the following manner:

A short introductory prayer---Read Ephes. ii.---Sung---and prayed. The nature of the solemn act was then briefly explained. The congregation were desired to sit, and the persons incorporating to stand up. Their request was then read, and their dismissal was also declared. Their names being inserted in a book prepared for that purpose, and their personal concurrence, and cheerfully giving up of themselves to the Lord, and each other to walk in the fellowship of the gospel, being declared by stretching forth the right hand; they were declared to be a church constituted on evangelical principles. Prayer was then offered up to God for them: after singing, a sermon was addressed to them, from Eph. ii. 21. 22. the Rev. Mr. Cook, an Independent minister, concluded that service with prayer. The church immediately assembled, the right hand of fellowship, with congratulation, was given them by the messengers from Hamsterly; the three newly baptized were received, and three more from other churches: the sacred supper was then administered, and the assembly dismissed as usual. Mr. Cook preached, at seven in the evening, a very suitable discourse from Matt. xi. 6.

Thus ended the services of a day, which it is hoped will be long remembered with pleasure by the parties concerned. The inconvenience arising from the want of a meeting house, was amply repaid by the air of primitive simplicity, which appeared in the whole of these transactions, and especially by the enjoyment of that presence which is the glory, the comfort and the defence of Evangelical churches.



JONATHAN EDWARDS,
President.

A LIST OF THE PARTICULAR BAPTIST CHURCHES

IN THE PRINCIPALITY OF WALES.

1794.*

By the Rev. JOSHUA THOMAS of LEOMINSTER.

N. B. The *first* Column shews the Number of Churches in this connexion: the *second*, the year when the Churches were constituted: the *third*, the names of the Churches: the *fourth* distinguishes the Association to which they belong; thus, N. is for the North Association; S. E. for the South East; S. W. for the South West: the *fifth* column is a catalogue of the Ministers; those whose names are in *Italics* are Helpers or Candidates, not ordained: the *sixth* column shews the number of Members in the Church: and the *seventh* the month of the year 1794, when the account was given.

ANGLESEA.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
1	1784	Beaumaris	N.	Richard Michael <i>Richard Morgan</i> <i>Ellis Roberts</i>	35	July
2	1779	Ebenezer	N.	Christmas Evans <i>Hugh Williams</i> <i>William Burnell</i>	180	July

BRECKNOCKSHIRE.

3	1787	Builth	S. E.	William Jones	18	August
4	1699	Maes-y-berllan	S. E.	David Evans <i>Charles Morgan</i> <i>John Williams</i>	175	May

N O T E S.

* Had this list of the Welsh churches been ready, it would have appeared with the English one in May 1794. Nevertheless, it is so paged as to follow that catalogue whenever the volume is bound.

1. Beaumaris is the capital of Anglesea which is itself a county and an island surrounded by the sea, though separated from Carnarvonshire by the river Menai.

2. Ebenezer is the first church formed in consequence of a Mission to North Wales, and encouraged by the Fund in London, 1776. There are seven churches more which are the fruits of that kind Mission, viz. No. 1, 5, 20, 21, 22, 26, 40.

CARDIGANSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794
5	1788	Aberystwyth	S. W.		82	March

CARMARTHENSHIRE.

6	1742	Aberduar	S. W.	Zacharias Thomas David Saunders David Davis Timothy Thomas <i>David Thomas</i> <i>Aaron Williams</i>	321	Dec.
7	1794	Bwlchgwynt	S. W.		21	Nov.
8	1794	Drefach	S. W.		40	October.
9	1794	Ffynnon-henry	S. W.	James Davis	85	Dec.
10	1775	Graig	S. W.	Evan Evans John Richards <i>Owen Williams</i>	161	Sept.
11	1775	Heol y Prior	S. W.		70	June
12	1788	Llandyfaen	S. W.	<i>William Thomas</i> <i>Thomas Thomas</i> <i>Moses Williams</i>	114	July

N O T E S.

5. Aberystwyth has of late been without a pastor, but they are tolerably assisted, and have a prospect of being comfortably settled in a minister. Though this is the only Baptist Church in the county, and but a young one, yet it is supposed there have been some of the denomination in Cardiganshire ever since the middle of the last century, or before. In the Life of Mr. Vavafor Powell, mentioning the large churches in Wales gathered under his ministry, Cardiganshire is named. He and Mr. Walter Gradock preached much in this county. At present, there reside in it many members belonging to Aberduar, Penpont, Graig, Cilfowyr, Ebenezer, &c. But the meeting-houses which happen to have given names to the churches are on the Carmarthen and Pembrokehire side of the river Teivy, which divides Cardiganshire from those counties. But there is a large handsome meeting-house in Cardigan, the county town, which belongs to Ebenezer church: and there are several good meeting-houses in the county, belonging to the other churches.

9. Part of this church is called Horeb.

11. Heol y Prior. This, in English, is Priory-street; and the meeting-house, by some, is called Penuel. This is the second church in the borough town of Carmarthen. At present they have no pastor nor resident minister, but are supplied by several ministers in a kind of rotation.

12. This church hath no pastor: the three ministers now with them were raised up among themselves.

Thus

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
13	1735	Llanelli	S. W.	Morgan Rees Daniel Davis	140	June
14	1696	Pant-tég	S. W.	David Jones Griffith Jones	70	Nov.
15	1794	Penpont	S. W.	John David Evan Rees Daniel David	99	Oct.
16	1768	Porthtywyll	S. W.	Owen Rees	50	Nov.
17	1668	Rhydwilim	S. W.	George Rees Gabriel Rees Morris Evans Thomas Williams William Williams John Llewelyn Morris Morris Daniel Evans	550	
18	1773	Salem	S. W.	Benjamin Phillips Benjamin Davis Job Lewis Daniel John	160	Dec.
19	1792	Ty-côch	S. W.	John Williams William Williams	35	Dec.

CARNARVONSHIRE.

20	1784	Horeb	N.	John Williams William Williams Evan Evans	140	Oct.
21	1793	Nevin	N.	Hugh Evans	46	Sept.
22	1784	Salem	N.	William Roberts	40	Sept.

N O T E S.

No. 7, 8, 15, are new churches, and have yet no settled pastors, but are all supplied by neighbours.

16. Is in a low condition. Mr. Owen Rees is often from home.

17. Rhydwilim is a large church. By some mistake, the number of members is not come to hand: it is thought they are between five and six hundred.

19. Was never yet settled with a pastor, but Mr. B. Phillips, of Salem, mostly administers ordinances amongst them.

22. Salem has no pastor, but is assisted by Mr. Hugh Evans, and others. There are three churches so named in this list, but their being in three different counties, it is thought, sufficiently distinguishes them.

DENBIGHSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
23	1786	Newbridge	N.		42	August
24	1764	Glynn	N.	John Edwards Thomas Jones Edward Jones	116	August
25	1789	Rhôs	N.		23	August
26	1783	Salem	N.	Nicholas Lewis Robert Roberts Hugh Davis	96	Sept.
27		Wrexham		Robert Roberts		August

GLAMORGANSHIRE.

28	1649	Abertawe, 1st	S. W.	John Williams John Rees	60	July
29	1785	Ditto 2d Church	S. W.	Daniel Jones John Walters William Rees	140	July
30	1789	Bryn-salem	S. W.		41	Oct.
31	1791	Capel Sion	S. E.	Edward Evans	45	June
32	1790	Castell-nêdd	S. E.	Morris Jones	60	Oct.
33	1650	Hengoed	S. E.	Lewis James	70	June

N O T E S.

23. Newbridge. Their pastor emigrated to America in August 1794.
25. Their pastor, N. Lewis, also removed in August to Salem, No. 26.
Newbridge and Rhôs are helped from the church at Glynn.

27. Wrexham church consisted of Baptists and Independents soon after 1640. The pastors were mostly Independents till about the year 1715; from that time to the present they have been Baptists. But they have had a few Pædobaptists in their communion till lately. They never were in connexion with the Association in the South, or in the North. No. 24, incorporated from them by mutual agreement, for the sake of convenience. Dr. Jenkins, for some years their pastor, lately removed from them to London: they are now in a low condition. Mr. Robert Roberts is one of them, and is gifted for the ministry.

28. The English name is Swansea.

29. Commonly goes by the name of Back-lane.

30. Hath no minister, but is supplied by Mr. Morgan Rees of Llanelli, and Mr. Moses Williams of Llandyfaen.

31. This is the first church at Merthyr-Tydfil,

32. Neath in English.

33. Hengoed church was formed at Llanharan, near the town of Llantrifaint. Kelligar was from the beginning a considerable branch of it, and in the persecuting times, from 1650 to 1688, this branch chiefly persevered.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
34	1792	Merthyr-Tydfil	S. E.	William Price	89	June
35	1789	Nottage	S. E.	David Powell	90	Oct.
36	1726	Pen-y-fai	S. E.	Jonathan Francis	47	Oct.
37	1777	Peter-ton	S. E.	<i>Reece Edwards</i> <i>Edward Evans</i>	90	May
38	1785	Ystrad-dafodog	S. E.	David Oliver	52	June

HEREFORDSHIRE.

39	1633	Olchon	S. E.	George Watkins <i>James Perrot</i>	60	June
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MERIONETHSHIRE,

40	1785	Ramoth	N.	John Jones <i>David Richard</i>	108	June
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MONMOUTHSHIRE.*

41	1747	Bethesda	S. E.	John Hier <i>Harry Rees</i> <i>John Adams</i>	200	June
42	1696	Blaenau	S. E.	Thomas Moses <i>William Thomas</i>	125	June

N O T E S.

vered. In 1710, they built their place of worship, and called it **Cefn-hengoed**, abbreviated Hengoed. It went by several names before.

34. This is the second church in that place.

37. Is called Llanbedr-ar-y-fro, St. Nicholas, &c. Mr. Thomas Morris, of No. 48, administers ordinances here.

39. Olchon. It is indeed uncertain when this church was constituted; but, by circumstances, it is supposed to have been about 1633. It is CONSIDERABLY THE OLDEST SOCIETY OF NONCONFORMISTS IN THE PRINCIPALITY. Though the place is in the skirt of an English county, the inhabitants of it are mostly ancient Britons; and the public service is performed in their language.

* Monmouthshire is reckoned an English county, being in the circuit of the English Judges: but most of the Baptist churches in it are Welsh.

42. Blaenau records inform us that they were a gathered church about 1660, when the great persecution began, which continued to 1683, or near it. Blaenau church persevered through all those hard times. But, strictly speaking, it was then a distant branch of Llanwenarth. They had no proper pastor of their own. Mr. Morgan Williams was a very useful gifted brother among them; but Mr. William Pritchard the Llanwenarth pastor, and Mr. Lewis Thomas the pastor of Swansea, administered ordinances here as well as they could. In the printed Narratives of the General Assemblies in London 1689, &c. Blaenau is set down as a church, and W. Pritchard as their pastor, and no pastor at Llanwenarth named: but these

22 LIST OF CHURCHES, MINISTERS, &c.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
43	1772	Brynbyga	S. E.	Edmund Watkins William Edmunds	55	July
44	1771	Caerleon	S. E.	Thomas Evans	70	May
45	1652	Llanwenarth	S. E.	James Lewis <i>William Morris</i> <i>Morgan David</i> <i>Joseph Price</i> <i>Joshua Watkins</i>	180	August
46	1729	Pen-y-garn	S. E.	John Evans	90	Sept.
47	1776	Trofnant	S. E.	Miles Edwards	42	July
48	1781	Twyn-gwyn	S. E.	Thomas Morris	50	Oct.

MONTGOMERYSHIRE.

49	1792	Rhydfelen	S. E.	James Evans	27	August
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PEMBROKESHIRE.

50	1704	Cilfowyr	S. W.	David Evans David Rees David Evans Thomas Evans Benjamin David John David <i>Jonah Evans</i>	840	August
51	1767	Ebenezer	S. W.	William Williams Thomas Henry <i>Lewis Evans</i> <i>John Phillips</i> <i>Evan Lloyd</i>	330	Oct.
52	1745	Llangloffan	S. W.	David Lewis John Williams Henry David Thomas Lewis Morris Griffiths <i>James Harris</i> <i>William Jenkins</i>	700	Sept.

N O T E S.

are two of the several inaccuracies of the Narratives regarding Wales. The Blaenau Church Book plainly records, that it was in 1696 they were put in proper church order.

51. The members were supposed to be about 330, in October.

52. As Mr. James Harris is lately married to one of the Dolau members, it is not yet certain where he may settle. Mr. William Jenkins went to the Academy at Bristol, in August 1794.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
				<i>Joseph James</i>		
				<i>John James</i>		
				<i>Thomas Jones</i>		
53	1794	Middle-mill	S. W.	John Reynolds	71	Sept.
54	1731	Moleston	S. W.	Benjamin Davis	165	Oct.
				Daniel Davis		
				William Thomas		
				<i>Stephen Arley</i>		
				<i>Isaac Jones</i>		
				<i>John Morgan</i>		

RADNORSHIRE.

55		Dolau	S. E.	John Evans	142	Oct.
				<i>James Griffiths</i>		
				<i>Joseph Jones</i>		
56	1727	Pentref	S. E.	John Evans	110	August
				Morgan Evans		

N O T E S.

53. This place, in Welsh, is called Felin-ganol. Besides their pastor they have a gifted brother.

54. The number of members was given at Moleston, 3d of October. On the 29th of that month, No. 8. viz. Bwlchgwynt was formed, and 19 of the constituents were from Moleston, which reduced the 165 to 146. On 3d of October, it was said, that Mr. Stephen Arley was so feeble and infirm, by reason of age, that for five years he had not been able to preach.

55, 56. Dolau and Pentref for many years were one church. The members resided in the three counties of Brecknock, Radnor, and Montgomery. Baptist ministers preached in these Counties about or before 1640. But when the civil war broke out between the king and parliament, Nonconformist ministers were driven out of those parts for some years. When the violence of the wars abated, Messrs. Vavasor Powell, Hugh Evans, and others, returned into these counties, and preached with great success. It is not certain when, in those days, this church was constituted. But perhaps they had some Independents in communion with the Baptists there. The latter continued in these parts through all the persecutions. But it does not appear that they joined the Association in the time of the Commonwealth, nor do we find any account of them in the London narratives of 1689, &c. Probably all this was, because they had some Independents among them. But gradually they separated. The Independents formed two congregations, one at Rhayadr, and the other at Llanwrtyd; but Dolau church joined the Association soon after 1700.

The above is a List of those who are properly styled **PARTICULAR BAPTISTS** in the Principality. There are two Societies more, which are Baptists, both in Glamorganshire:

57. 1750. Craigfargod. Henry Evans, pastor. These are esteemed **GENERAL BAPTISTS**. They separated from Hengoed, as they did not own, or believe eternal and personal election, with some other doctrines believed in that connexion. But they profess to maintain firmly the Deity of Jesus Christ, and free justification through his righteousness alone, without any works of man. Their number is not given. They are not a very large congregation.

58. The Engine. For above twenty years a few serious persons formed a friendly society of a religious nature. They were supposed to embrace Mr. Sandiman's sentiments, or part of them. They continued for years without any professed pastor. Gradually some of them were convinced by the word, that Believers Baptism was the true gospel ordinance; in consequence of which, some of them were baptized in and about 1780. Being formed into a regular church, according to their view of the New Testament, they had several Baptist ministers to preach and administer ordinances in turn, having no minister of their own. In 1787, they proposed to join the Association, and were admitted. In 1790, when the Association divided, by mutual consent, the Engine was ranked in the South West convention; but they never after continued in the public connexion; they left it of their own accord. A few of the members joined the church at Swansea. The Society it seems are fewer than twenty. It is said, they have two or more among themselves who exercise as their ministers; of late, they have had little intercourse with other ministers.

OBSERVATIONS.

In the county of Flint there is no Baptist church. It is a small county, and the chief part of it English.

Some of those named in the above List are not constant ministers, but occasional supplies. And some it may be are omitted who have lately begun to exercise, yet are useful in the ministry. A few it is not easy to know where to place them.

In the first 56 churches enrolled in these pages, though the number in Wrexham is not ascertained, there are about 7058 members.

THE
CIRCULAR LETTER

FROM THE
BAPTIST MINISTERS AND MESSENGERS

Assembled at NORTHAMPTON, *June 4, 5, and 6, 1793,*

Maintaining the important Doctrines of three equal Persons in the Godhead: eternal and personal Election; original Sin; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the final Perseverance of real Believers; the Resurrection of the Dead; the future Judgment; the eternal Happiness of the Righteous; and everlasting Misery of the Impenitent; with the congregational Order of the Churches, inviolably;

To the several Churches they represent, or have received Letters from, meeting at *Codnor*, in Derbyshire; *Burton-upon-Trent*, in Staffordshire; *Sutton-Ashfield* and *Nottingham*, in Nottinghamshire; *Sheepshead*, *Leicester*, *Sutton-in-the-Elms*, *Arnsby*, and *Foxton*, in Leicestershire; *Oakham*, in Rutland; *Braunston*, *Guilsborough*, *Clipstone*, *Gretton*, *Kettering*, *Walgrave*, *Moulton*, *Northampton*, and *Road*, in Northamptonshire; *Olney*, in Buckinghamshire; *Carlton* and *Thorn*, in Bedfordshire; *St. Albans*, in Hertfordshire; *Spalding*, in Lincolnshire; and *Soham*, in Cambridgeshire.

Grace be to you, and Peace from God our Father, and from the Lord Jesus Christ.

Dear Brethren,

HAVING again enjoyed our annual interview with each other, and heard the accounts you sent us of your state, which, on the whole, afforded us ground of thankfulness and pleasure; you will be expecting to receive from us as usual the circular Address, whereby we have been accustomed to stir up your pure minds by way of remembrance, that we might establish you in your most holy faith, and provoke you to love and good works.

In order to avoid too great a sameness in our Epistles, we have been used to select before-hand some divine subject, and to appoint one of our brethren to discuss it in the general Letter, previous to our yearly meeting; that it might then be read before the ministers and messengers of the associated churches,

churches, and receive their correction and approbation. The last subject on which we addressed you, was **GODLY ZEAL**, and we hope that excellent grace was not described and recommended in vain. Since the publication of that letter, we bless God, you have had an opportunity of exerting your *zeal*, by encouraging an attempt, too long neglected by ourselves, and our predecessors, to spread the glorious Gospel of our blessed Lord in the Heathen world. We had proposed to have written to you this year upon *Joy in God*; and though mournful occurrences have taken place in the world around us, yet neither the dreadful stagnation of trade, nor the horrid calamities of war, would have rendered it unreasonable to encourage the sons of Zion to rejoice in their King. It certainly becomes us to mourn for the distresses of our country, and the miseries of mankind; for the abominations of the land, and the low estate of the church; and above all, for the defects of our own characters, and the evils of our hearts and lives: but all these causes of grief are not incompatible with joy in the Holy Spirit. We may glory in tribulation; and even in the midst of penitential sorrow, our souls may exult in the riches of grace, and triumph in redeeming love.

May your sacred *joy* be increased, though our letter on that subject is deferred, through the unexpected removal of our beloved brother * who was appointed to draw it up. By his being called away from his station among us, to attend our other dear brother †, who had already reaped some first-fruits unto God from the regions of *Indostan*, we have lost a *Letter upon Joy*; but we have found a new subject for the exercise of that delightful grace. His brethren, who valued his company and friendship, cannot, amidst all the regret occasioned by his departure, refrain from joy; and even his affectionate people, who are for a time left destitute of a pastor, are enabled to rejoice, that they had such a sacrifice to make; and that the love of Christ constrained him to leave the connections he loved, and made them willing to acquiesce in the call of God. Blessed be our divine Saviour who put into his heart, for many years past, so peculiar a solicitude for the salvation of the Heathen; and has now given him an opportunity for the noblest gratification that earth can afford. He, and all his family, with his guide and fellow-labourer, are, we trust, rejoicing in that God who rules the ocean which surrounds them; while the Indian converts are longing and waiting for the arrival of the missionaries they requested. We will follow them with our most ardent prayers, hoping before

* Mr. William Carey.

† Mr. John Thomas.

this time twelve months to have good news from a far country, to furnish our churches with additional ground of rejoicing.

Yes, beloved, we have sown, not without tears of joy; and we trust in God, that in due season, we shall reap not fainting. You generally know with how small a beginning our little SOCIETY FOR PROPAGATING THE GOSPEL commenced; and you see how surprizingly and speedily God has prospered and succeeded our attempts. Before Zion travailed she brought forth. Before our society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The *Hindoos* had written for missionaries, while we were forming our plan, and their answer to our enquiry was at hand, while we were asking, Whither shall we first send forth in the name of the Lord of Hosts? The account of the rise of our Society is already in most of your hands, and in due time farther particulars will be laid before you, and our friends in general. In the mean while it was proposed at the Association, that for this time, instead of the usual instructions circulated through the churches, we should give you a copy of the *charge* delivered to our brethren at our solemn parting with them, and likewise of the *letter* addressed to the *Hindoos* *. This, it was said, would be gratifying to many, while it would tend to keep alive the zealous concern that has been felt for the salvation of the Heathen. That concern, we are happy to say, has not been confined to our associated connexion, though it has spread through it pretty generally. With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has stirred up their hearts to concur with our design, and to send us generous aid from the distant extremities of the land. You know already how early and how liberally we received encouragement from *Birmingham*, where a corresponding society was immediately established in aid of the mission; and by the instrumentality of our active friends, we soon derived farther assistance from several churches in *Warwickshire*, *Shropshire*, and other adjacent counties. From *Yorkshire*, and its borders, where our brethren, unknown to us had chosen the same subject of *Christian zeal* for their last year's letter, we soon received a noble evidence that they had not been meditating on a topic they did not feel. The establishment of a society there, which sent us *two hundred*

* The *Charge* and the *Letter* are inserted in No. 7. of the Register.
P. 525—532.

pounds in proof of their fraternity, caused our hearts to rejoice in that union which flows from the love of Christ. From many of our sister churches, both in the neighbourhood of this association, and in more remote parts of the island, we have received substantial succour; in some instances unsolicited, and in many beyond our expectations. From *Newcastle*, and *Plymouth*, *Cambridge* and *Luton*, *Devizes* and *Bath* and *Frome*; from several places in *Hampshire*, *Suffolk*, *Essex*, and *Kent*, have kind and considerable donations been transmitted. *Bristol* and the great *Metropolis* of our land have lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress. Nor has this encouragement been received merely from our own denomination. Though this Society honestly acknowledged that its founders were of the *Particular Baptist* persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed at first, if no opening was soon found for a *Baptist* mission, to have requested the *Presbyterian* and the *Moravian* brethren, who had been already employed in labouring among the Heathen, to accept some assistance from our subscriptions: for by the leave of the God of heaven, we were determined to do somewhat toward propagating his gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of our brotherly love for the present; but he who knew our hearts in this request, has inclined our brethren to shew us favour. Our *Pædobaptist* brethren have not looked upon us with a jealous eye; but *Evangelical Episcopalians* as well as different classes of *Dissenters*, notwithstanding their difference of judgment and practice respecting one of the positive institutions of the New Testament, have befriended our design; and some friends belonging to the people called *Quakers*, who suppose the ordinance from which we are denominatèd has ceased, have sent in unsolicited aid. One of the ministers of the *UNITAS FRATRUM* sent us pecuniary assistance; and another * in a most friendly letter expressed his earnest wishes for our success, and, with great candour and piety, answered some of

* The Rev. Mr. La Trobe's letter here referred to, may be seen in the Register, No. 7. page 531

our printed enquiries respecting the needful qualifications of missionaries, and the advice proper to be given them.

Dearly beloved brethren, what shall we render unto God for all his goodness towards us! We have complained with the church of old. Isa. xxvi. 17, 18. that *we had not wrought any deliverance in the earth, neither have the inhabitants of the world fallen*, before the weapons of our warfare! But we trust our Lord is going forth conquering and to conquer. In the name of our God will we lift up our banners, and we hope we shall soon sing of the triumphs of his cross. Our brethren are gone out upon an arduous undertaking. Their difficulties will be many; and they are but imperfect men. Let us pray daily for them. And look out for fresh openings in the heathen world. Deny yourselves in superfluous expences, and save more for God.—About nineteen parts of the world out of thirty are pagans still! And still the Eastern and Western antichrist count their votaries by millions. O pity a benighted world! Let the love of Christ constrain you. Surely our Redeemer has not yet received one half of the reward he merited by the travail of his soul.

Let it appear that you have some degree of the same kind of love to souls that was in Christ Jesus! His love to immortal souls induced him to lay himself out for their good incessantly. When he was found in fashion as a man, and felt all the innocent infirmities of humanity, the prospect of saving a Samaritan Adulteress made him forget his own hunger and fatigue, and the delight his mind took in his Father's business infused fresh vigour into his weary body. All through his life on earth it was his meat and his drink to be doing good, though he perpetually endured the contradiction of sinners against himself: and though their enmity became more and more inveterate, he was not to be overcome of evil, but died praying for his murderers. Dear brethren, let us aspire after more of the same disinterested benevolence that was so perfectly exemplified by our blessed Lord. Imitate his self-denial, his diligence, his ardour, his unwearied zeal. Shew that the objects which lay so near to his heart, lie very near to your's.

It has given us singular pleasure that the benefactions of our distant friends have been attended with many prayers. At *Folkstone*, in *Kent*, where our brethren had only received information of our attempt from the republication of our Plan in the Baptist Register, they immediately formed a corresponding Society in aid of the Mission, and appointed a monthly meeting for extraordinary prayer upon the subject, to be attended with a collection for the same purpose. We

hope others will imitate this example, especially where the monthly prayer-meeting for the revival of religion was not previously established. In the churches of our association, and many others who had for some years past united with us in that practice, we hope the state of the Heathen will be particularly remembered, as well as the revival of evangelical piety among ourselves, and other protestant churches; and we trust you will then, and at other times, continue to pray for the Missionaries who are already gone out, and beg that the Lord will raise up more such labourers, and open a door for them in other pagan countries. The work in which our brethren are engaged is arduous, their difficulties and temptations will be many, and though we highly esteem them, we know they are liable to err and mistake, unless the Lord shall keep them continually. Therefore we beseech you to be much in prayer for them, that the Lord would keep and prosper them.

After some singular interpositions of providence, which remarkably made way for all brother *Carey's* family to attend him, they set off in good health and spirits. One of them wrote thus to a minister in London, at three o'clock in the morning of their departure* :—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewel, my dear brethren and sisters, farewel. May the God of Jacob be our's and your's, by sea and land, for time and eternity! Most affectionately adieu!"—All circumstances combine to encourage us, beloved brethren, to go on in this attempt. Future difficulties may occur, but He that has helped thus far, will still be a God at hand, and a God afar off; to help us at home, and them abroad. Let us rely upon him. And if you do not find your utmost hopes accomplished on their first arrival, be not disheartened. Remember how long *David Brainerd*, laboured among the Indians in *North-America*, before his labours were crowned with such great success. And in *Greenland*, the *Moravian brethren* waited a considerable time before the seed they sowed in that inhospitable climate began to promise a joyful harvest. But if *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh; then the reapers shall receive their wages, and gather fruit unto eternal life, that both he that soweth, and he that reapeth may rejoice together.*

Dear brethren, we close this short epistle, by committing

* The Letter was dated June 10, 1793.

you to God, and to the word of his grace; praying that while we, and you, are solicitous for the salvation of those that were brought up in Heathenism, we may also find the work of the Lord going forward among ourselves; that many souls may be effectually awakened, convinced and converted in our congregations, who, though they have been brought up in a land of gospel light, are at present as far from vital godliness as professed pagans: and may each of us, who have already professed to have been turned from darkness unto light, be enabled to walk as the children of the light, and of the day; having no fellowship with the unfruitful works of darkness; but living as such who are the lights of the world, the salt of the earth. Your privileges are glorious, your obligations are proportionable. Your principles tend in the most powerful manner to constrain you to depart from all iniquity, and to abound in the work of the Lord. If, indeed, you know those things which are contained in the gospel of Jesus, happy are ye if your whole deportment evinces the influence of evangelical truth upon your hearts and lives! The grace of our Lord Jesus Christ be with you all. Amen!

M I N U T E S.

Tuesday evening 6. Brother Hopper, of Nottingham, was chosen Moderator, and Brother Ryland, minister of the place, began in prayer; the letters from the churches were then read, minutes made of their contents, and Brother Burton, of Foxton, concluded.

Wednesday morning 6. Spent two hours in social prayer: the following brethren being engaged, Ed. Sharman who supplies the church at Moulton; Benj. Evans, late a student at Bristol, now a probationer at Sutton-in-the-Elms, whence Brother T. Edmonds is removed to Upton; Mr. Hunt, of Watford; A. Payne, of Walgrave; and John Edmonds, of Guilsborough.

10th Brother Gill began in prayer; Brother Fuller gave a short account of the nature and design of the Association; Brother Morris, of Clipstone, preached from 1 Cor. i. 30. *Of him are ye in Christ Jesus, &c.* Brother Mills, of Sheephead, prayed; Brother West, of Carlton, preached from Heb. ii. 10. *It became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.* Brother Sutcliff, concluded in prayer.

Evening 6. Brother Craps, of Spalding, prayed, and Brother Pearce, of Birmingham, preached from 1 Tim. i. 2. *The glorious Gospel of the blessed God.* Brother Hogg, of Thrapston, closed the service with prayer.

Thursday morning 6. Brother Mabbott, of Hoddesdon, in Hertfordshire, began in prayer; after which the ministers belonging to the association gave a brief account of their spiritual exercises in the course of the last year; and Brother Blundell,

who was lately ordained pastor of the church at *Arnsby*, concluded the public meeting in prayer.

The ministers and messengers staying awhile, to attend on some farther business of a more private nature, the accounts of our small fund were examined: two poor brethren were allowed half-a-guinea each, toward their expences in attending the association; three guineas were voted to encourage supplies for the new interest at Derby; and one guinea for the congregation at Braybrook; a guinea also was voted for a minister in strait circumstances.

It was resolved to receive into this association the church lately formed at Burton-upon-Trent, among whom our Brother Briggs occasionally labours in the word of the Lord.

Resolved also, That the congregation of Pædobaptist Dissenters at Creaton having shewn peculiar friendship to our distressed brethren at Guilsborough, whose place of worship was burnt down, by some unknown incendiaries, on the 25th of December last; the whole association consider them as entitled to our hearty Thanks, which the Moderator is desired to transmit. Many other of our dissenting brethren, who are not of our own denomination, have also shewn that sympathy to our Guilsborough friends which calls for our respectful acknowledgments. At the same time we add a public declaration of the sense we have of the gracious attention of his *Majesty*, and the Ministers of State, who have offered two hundred pounds reward for the detection of the cruel offenders.

Resolved, That the next Association be held at Sheephead, on the Tuesday, Wednesday, and Thursday, in the week after Whitsun-week, June 17, 18, and 19, 1794. Brother Craps and Brother Ryland to preach; in case of failure, Brother Fuller and Brother Sutcliff. Put up at the Crown.

Resolved, That having been disappointed respecting the preparation of the Circular Letter, through our Brother Carey's call to the East-Indies, a copy of the charge to the Missionaries, and of the Letter to the Indian christians, be printed, instead of the epistolary address, and a short letter only be prefixed, tending to excite increasing zeal for the propagation of the Gospel.—The Moderator closed in prayer.

State of the Churches since the last Association.

Added.		Diminished.	
Upon a profession of faith	88	By death	37
By letters of recommendation	7	Dismission	7
Restored after exclusion	1	Exclusion	10
	—		—
Total Increase	96	Total decrease	54
Clear Increase			42

The number of communicants in all the churches is 1596.

T H E
KENT AND SUSSEX ASSOCIATION
OF BAPTIST CHURCHES,

Consisting of those which meet at *Ashford, Sandhurst, Smarden, Tenterden, Folkstone, Bessels Green, and Chatham*, in Kent; and at *Battle, Rye, Rotherfield, Wivelsfield, Lewes, Brightbelmston, and Handcross*, in Sussex.

Maintaining the important Doctrines of Three equal Persons in the Divine Essence; eternal, and personal Election to Holiness here, and Eternal Life hereafter; the original Guilt and Depravity of Mankind; particular Redemption; free Justification, by the imputed Righteousness of Christ alone; efficacious Grace in Regeneration, and the Perseverance of the Saints to eternal Glory.

Assembled at *Chatham*, KENT,
The 4th and 5th days of June, 1793.

TUESDAY, the messengers of the churches met at four o'clock: the 423 Hymn in Rippon's Selection was sung; and Brother Knott prayed. The names of the messengers were then called over, and Brother Middleton was chosen Moderator, and Brother Knott, Scribe. The Moderator read the preliminaries of the association, and then called for the letters of the respective churches, which were also read; in which it appeared that the churches at Tenterden and at Smarden were destitute of pastors. The church at Battle having avowed the error of Universal Restoration, it was agreed that the said church should be separated from this association, which was accordingly done. The Moderator prayed and adjourned the assembly at five o'clock.

Public worship began at seven o'clock, and was conducted in the following manner: Sung, Rippon, 427. Brother Booker prayed. Brother Middleton preached from Hab. iii. 2. *O Lord, revive thy work in the midst of the years.* Sung, Rippon, 98. Brother Copping concluded in prayer.

A Letter from fifteen persons announcing that they had withdrawn from the church at Battle was read, declaring their disbelief of the Universal Restoration of Devils and Men from Hell, and desiring advice and help of the associated churches. Agreed that the Messengers do represent this case to their respective churches. Adjourned.

Wednesday, the Messengers met at six o'clock, and the following brethren engaged in prayer; Vine, Finn, Pope, and Stace. The Circular Letter, which Brother Knott had been appointed to draw up, ON THE SIGNS OF THE TIMES, was read, approved, and ordered to be printed. The Moderator concluded; and the assembly adjourned at eight o'clock.

Public worship began at half past ten o'clock, and was conducted in the following manner: Brother Atwood read the first Chapter of Paul's Epistle to the Philippians: Sung, Rippon, 254. Brother Atwood prayed. Sung, Watts, II. 165. Brother Purdy prayed. Sung Watts, I. 135. Brother Copping preached from Psal. lxxxvi. 17. *Shew me a token for good.* Sung, Rippon, 342. And Brother Humphrey concluded in prayer.

It was agreed that the annual *Fast-day* be observed by the Churches in this Association on the first Wednesday in November next, as usual; and that the *Prayer-meeting* be continued on the first Monday evening in each month, in the ensuing year. This Association heartily approves of THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE HEATHEN, instituted by the *Northamptonshire Association*, and will do all in its power to encourage the same.

It was agreed that Brother Middleton should write the next Circular Letter, and that an answer to one of the following questions be recommended to him as the subject of it; 1. *What are the best evidences of the grace of God in a believer's heart?* 2. *What is the nature of Christian candor?*

It was agreed that the next Association be held at Sandhurst, in Kent; on the first Tuesday and Wednesday in June, 1794. Accommodations at the Angel. Brethren Knott and Humphrey to preach. The Moderator concluded in prayer, and dismissed the Assembly, at five o'clock. In the evening, Brother Swain, of Walworth, near London, preached a lecture from Isa. xl. 31.

The state of the associated churches of Kent and Sussex,

Baptized	-	-	82		Dismissed	-	-	8
Received by Letter			8		Excluded	-	-	15
Restored	-	-	2		Dead	-	-	28
			—					—
			92					51
Increase	-	-	-	-	41.			

THE

YORK AND LANCASHIRE ASSOCIATION,

OF THE DENOMINATION OF

PARTICULAR BAPTISTS.

Connected with the Churches at *Gildersome, Leeds, Rawden, Halifax, Salendine Nook, Wainsgate, Hebden Bridge, Rochdale, Bacup, Cloughfold, Akrington, Blackburn, Preston, Coln, Barnoldswick, Cowling Hill, Sutton, Elland, Manchester and Masborough.*

Met at *Masborough*, near *Rotherham*, YORK, May 22, 23, 1793.

Wednesday, May 22d, Mr. A. Greenwood opened the service by prayer, and a short account of the nature and design of the Association.—Mr. Ashworth preached from Matthew xix. 20.

Met

Met again in the evening. Mr. Hirst was chosen Moderator. A hymn was sung, and Mr. Littlewood prayed. The letters from the churches were then read, and afterwards the circular letter drawn up by Mr. Fawcett, ON THE CROSS OF CHRIST,* which being approved, was ordered to be printed.

Met again on Thursday morning. Mr. Littlewood prayed, and preached from Rev. iii. 19, and Mr. Hirst from Rom. xvi. 24. The service was concluded with prayer.

N. B. It was the opinion of the Brethren present, that, for the sake of convenience, the association ought to be held at places nearer the centre; but as many were absent, the determination of this is referred to a future opportunity.

The next association to be held at Hebden Bridge, on the Wednesday and Thursday in Whitsun-Week, 1794. Messrs. Langdon, Sharpe and Crabtree, are requested to preach; or in case of failure, Messrs. Hirst, Hartley and Littlewood.

Mr. Hirst to draw up the Circular letter on "Repentance."

Put up at the Old White Lion, Hebden Bridge.

☞ The state of the Churches much the same as last year; but as some of the societies omitted sending letters, the increase &c. cannot be exactly ascertained.

* As this is a long letter, and has been printed in the form of a pamphlet, and pretty generally circulated, it may perhaps be unnecessary to reprint it in the Register. EDITOR.

T H E

W E S T E R N A S S O C I A T I O N,

Of the Elders, Ministers and Messengers of the several Baptist Churches meeting at *Kingsbridge, Exeter, Prescott, Wellington, Yeovill, Loughwood, Horsington, Bridgewater, Crockerton, Frome, Paulton, Bratton, Calne, Melksham, Grittleton and Malmesbury, Sarum, Portsmouth, Wotton, Horsley, Pithay and Broadmead* in BRISTOL, *Sodbury and Bradford.*

Having received Letters also from *Falmouth, Chacewater, Plymouth Dock, Plymouth, Bovey-Tracey, Cullumpton, Tiverton, Bampton, Stoke Gomer, Upton, Hatch, Lyme, Chard, Crocombe, King Stanley, and Thornbury.*

Being met in Association at *Bradford, WILTS,*

May 21 and 22, 1793.

Tuesday, May 21, met at three o'clock. Brother Mosely began in prayer, Brother Tommas, of Bristol, was chosen Moderator, the preliminary articles were read, and also 39 letters from the churches. Brother Taylor, of Calne, then concluded that service in prayer,

Another

Another service was begun at seven o'clock in the evening by Brother Penn, of Kingsbridge. Brother Hughes preached from Matt. v. 16, and closed in prayer.

Wednesday, the 22, met at six o'clock in the morning for prayer. Messrs. B. Thomas, Perry, Morgan, Symmons and Sotteridge prayed; then attended the private business of the Association, and adjourned.

The forenoon service was begun at ten o'clock by Brother Belsler in prayer; Brother Kingdon succeeded. Brother Tommas, of the Pithay, preached from 2 Cor. vi. 1, and closed the service in prayer.

The General Letter drawn up by Brother Redding, ON THE DUTIES WE OWE TO GOD, TO SOCIETY, AND TO OURSELVES, was read, and the assembly adjourned.

The afternoon service was begun by Brother Horsey at three o'clock in prayer. Brother B. Francis preached from Luke xiv. 23, and closed the meeting in prayer.

N. B. Singing at proper intervals.

Agreed to recommend the Dartmouth case.

Agreed to hold the next Association at Chard, the Wednesday and Thursday in the Whitsun week; our Brethren John Tommas and B. Francis to preach the sermons; and in case of failure, our Brethren William Clark and Robert Redding.—Brother Birt to draw up the Circular Letter.

In the associated churches there were last year,

Baptized	100	Dead	65
Received by Letter	13	Dismissed	12
Restored	3	Excluded	13
	<hr/>		<hr/>
	116		90
Increase.			26

A very valuable member of the Western association thus writes, "Near 30 ministers were present, and a great number of serious persons, from all the adjoining parishes, to worship and enjoy God. What upon earth can be more like heaven? We met, kept together, and parted in love and peace; and it was generally observed that the tokens of the divine presence were evident in the various exercises of worship."

The contributions to the ASSOCIATION FUND enabled the members of it to distribute £42, to necessitous churches and individuals.

MINUTES OF THE THREE

PARTICULAR BAPTIST ASSOCIATIONS,

In WALES, 1793.

The Circular Letter from the three Associations written on THE INSPIRATION OF THE SCRIPTURES, is thus pre-faced—"The Ministers and Messengers of the several Churches of Jesus Christ, owning the only true God, the Father, the Son, and the Holy Ghost, in Union inseparable, yet distinguishable; professing Faith before Baptism, and practising the laying on of Hands on the baptized, with others (*not approving the Imposition of hands*) all holding the Bible to be the only perfect Rule of Doctrine, Practice, and Experience; our Light in which may be seen partly in the *Confession of Faith*, usually mentioned."

THE SOUTH WEST ASSOCIATION,

Held at *Cwm-du*, the second Week in June 1793.

MET *Tuesday* evening, praised the Lord who preserved us in journeying; Brother Daniel Jones prayed for a blessing upon our convention; then Brother David Lewis preached from Pf. cxxx. 7. and Brother D. Evans, of Maes-y-berllan, from Jer. xxxi. 10. and concluded the opportunity. Adjourned to eight next morning.

Met *Wednesday*, according to appointment. First of all, supplications were made by Brother W. Thomas, and another; then the Letters from the churches were read, by which it appeared that they were mostly in peace, and but one without addition last year; ministerial gifts increasing among several. Three churches desired the association next year. Brother David Evans, the pastor at Dark-gate, Caermarthen, is dead: his departure is our loss. Several of the churches made complaints this year; we hope they often carry them to the Lord, who hears the desires of the poor, and the groanings of the prisoners. At 11 o'clock, our concerns in church and state were seriously laid before the hearer of prayer, by the brethren H. David and James Lewis; then Brother W. Williams preached from Isa. liii. 1. and Brother B. Davies from Isa. xxxii. 2. and Brother J. Jones from Rom. x. 4. At six, Brother J. Evans prayed, and Brother J. Reynolds preached from Isa. lv. 4. and Brother Gabriel Rees from Rom. iv. 3. and we had reason to say, morning and evening, *Surely, the Lord is in this place.* Adjourned to nine next day.

Met *Thursday* according to appointment; first of all Brother Benj. Phillips prayed for a blessing. Then we proceeded to business.

We humbly judge, that in future it will be more agreeable for each association to draw up their own letter, as formerly, that they may be the sooner had in the churches.

We agree to exhort the churches in this convention to endeavour to have Welsh schools, that youth may be taught to read the scripture.

Is it regular, according to the New Testament, to call several congregations of Christians, one church?

We permit the church belonging to Cwmivor, to send among the churches to receive their love and assistance towards defraying the expence which has attended building their meeting-house.

The Association next year to be at Llanelli, on the second Wednesday and Thursday in June, and the Brethren B. Davies, D. Evans, of Maef-y-berllan, and Christmas Evans, to preach.

The churches to keep Wednesday month after the Association, to return thanks for a peaceable country, when confusion abounds so much in other lands.

The whole concluded in prayer by Brother G. Rees.

Signed by the Moderator,

W. WILLIAMS.

Baptized	- - -	160	Excluded	- - -	57
Restored	- - -	24	Dead	- - -	65
Received by Letters	-	3			
		<hr/>			<hr/>
		187			122
		Increase this year			65.

THE SOUTH EAST ASSOCIATION.

This Association was held at *Llanwenarth*, the first Week in *June*, 1793.

Met about five *Tuesday* evening, Brother J. Jones of Ramoth prayed. Praises were sung, then Brother J. Richards preached from Rom. xiv. 17. and concluded with prayer and praise.

Met on *Wednesday* morning before ten; the Brethren John Evans, of Dolau, and Timothy Thomas, prayed; then Brother Henry David preached in Welsh, from Jer. l. 34. and Brother B. Francis, in English and Welsh, from Deut. iii. 25. concluded in prayer and praise.

Met again about half after two, Brother D. Oliver prayed, then Brother D. Powell preached from Acts v. 20. and Brother Gab. Rees from 1 John ii. 1. concluded by prayer.

Met *Thursday* before ten, Brother John Hier prayed, then the letters from the churches were read, in which it was found that an addition had been made to every church but two.

When the following articles were agreed upon:

To receive the new church at Aberhavesp, in Montgomeryshire, into the association.

That Brother D. Oliver should visit those churches who had not assisted, to request their benevolence towards defraying the expences of the meeting-house at Ystrad-dafodog.

That Brother D. Powell be permitted to go to all the churches, to request assistance towards the expence of the two meeting-houses at Nottage and Bethel, Glamorganshire.

That the churches shall keep a meeting in a month after the association, to return thanks to God for his providential tenderness towards us in spiritual and temporal concerns, particularly on account of the mildness of our civil government.

That the association be next year at Olchon, in Herefordshire, on the first Wednesday and Thursday in June, according to the regulations agreed upon last year, and the Brethren Timothy Thomas and Miles Edwards to preach. The letters to be read Thursday morning.

The whole concluded in prayer by Brother M. Evans.

Signed by the Moderator,

HENRY DAVID.

Baptized	119	Dead	42
Restored	8	Excluded	34
By letters	2	Dismissed	1
	<hr/>		<hr/>
	129		77
Increase		52	

THE NORTH WALES ASSOCIATION,

Met at *Cefn* the fourth Week in June, 1793.

Wednesday morning, the Brethren James Evans and Daniel Davies prayed, then Brother Joshua Thomas preached in Welsh and English from Rom. xvi. 25. and Brother John Evans, of Dolau, from Prov. iii. 17. Brother J. Jones concluded in prayer. Adjourned for a short time.

Met again, Brother T. Thomas prayed in Welsh, and Brother J. Jenkins, of Wrexham, in English, then Brother Morgan Rees preached in English and in Welsh, from Judg. vi. 24. and Brother John Williams, of Horeb, from 1 Cor. i. 23. and after him Brother D. Saunders from Ps. xxvii. 4.

Met *Thursday* morning. Brother Morris Griffiths prayed, and the letters from the churches were read; the accounts in general were comfortable, yet a few things mournful. The following articles were agreed upon.

That Brother J. Williams be permitted to go through the churches to request help towards defraying the expences of the new meeting-house at Crekith, Carnarvonshire.

That

That the Association, next year, be held at Ebenezer, in Anglesea, on the last Wednesday and Thursday in June. The Brethren Gabriel Rees, Daniel Davies, and John Jones to preach.

That a day of thanksgiving be kept Wednesday month after the association.

The whole concluded in prayer by Brother Christmas Evans.

Baptized	51	Dead	24
Restored	10	Excluded	12
	—	Dismissed	3
	61		—
			39

Increase

22

Increase at

{	Cwm-du	65
	Llanwenarth	52
	North	22

139

OBSERVATIONS.

The Circular letter this year was written by a member of the South-west association, which is the second in order; for that reason, the Breviates of the second are here inserted before those of the first.—The time now fixed to keep the associations is, for SOUTH-EAST, the first *Week* in June; SOUTH-WEST, the second *Week*, and the NORTH, the fourth *Week*, so the day of the month is not now mentioned.

This year the Moderator in North Wales, by pre-engagement, was obliged to go off before the business was finished, so could not properly sign the letter.

The South-east association was near Abergavenny, a considerable town. More English in the service would have been agreeable there. The South-west was in a country where most understood Welsh better than English. Cefn, near New Bridge, where the Northern was held, is in the road from Wrexham to Oswestry, on the very border of the English, and some persons from Wrexham attended there.

The congregations sang at proper intervals in the three conventions. JOSHUA THOMAS.

OBITUARY

For 1793.

The Rev. JOHN REYNOLDS, A. M. London.

MR. JOHN REYNOLDS, late pastor of the Baptist Church meeting at Cripplegate, London, was born January the 5th, 1730, in the parish of Farmington, near North Leach, Gloucestershire, of Thomas and Mary Reynolds. His father was a farmer, and afterwards lived at Little Riffington, about a mile from Bourton-on-the-Water. His mother was baptized, and became a member of the Baptist church at Bourton, when she was big with child of him. He was brought acquainted with divine things at 12 years of age, under the ministry of the Rev. Benjamin Beddome, of Bourton, who baptized him when he was about 14 years old. He learned Latin and Greek of the Rev. Mr. Creed, a clergyman, one of the masters of the school at North Leach; went to the Baptist Seminary at Bristol at about 18, and preached occasionally at 20, chiefly at Bromsgrove, Bratton, Cirencester, and Cheltenham, and more constantly at Oxford about three years and a half. He came to Cripplegate in April 1766, and having served the people for some time, went into the country, but returned to them September 20, following, and was next day admitted a member, by dismission from the church at Bourton. He was ordained pastor at Cripplegate the 2d of October, the same year. The service was conducted in the following manner :

After the congregation had sung, Mr. John Wynn, one of the deacons of the church, prayed. Dr. Gill then desired that some proper person would mention the reason of the meeting. Mr. Wynn, who was on this occasion the mouth of the church, informed the audience, That having lost their late excellent pastor, the Rev. Mr. John Brine, they had been earnest at the throne of grace, beseeching the Lord to provide for them a successor according to his own heart; that he had in his kind providence sent Mr. Reynolds amongst them, whom they had in private called to be their pastor, which office he had accepted, and that they were now met publicly to testify the same. Dr. Gill then desired the members of the church to recognize this call by the lifting up of the right hand; which being done, and Mr. Reynolds having renewed his declaration of acceptance, Dr. Stennett prayed. Dr. Gill

addressed the minister from 2 Tim. i. 13. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* Mr. Burford prayed. Then Mr. Wallin preached to the people from 1 Cor. xii. 25. *That there should be no schism in the body, but that the members should have the same care one of the other.*

The praises of God were sung, and Mr. Anderson concluded the service by prayer, and a scriptural benediction.

Nothing very remarkable attended Mr. Reynolds's labours among his people. His sermons were orthodox and methodical: they seemed to be principally delivered memoriter, with a considerable degree of earnestness which was generally conspicuous, notwithstanding the injury his voice had received from a peculiar accident. One day shirting himself, he unthinkingly put his studs between his lips; on a sudden his breath drew one of them into his mouth, and down his throat. This so affected the organs of his speech, as to render his delivery unpopular, particularly so, if at any time he took cold, when it was difficult for him to speak loud enough to be understood, unless by those who were near the pulpit. His success was far from being equal to his wishes, but probably greater than his own modest opinion of it. He has been heard in the private circles of his friends to speak with a peculiar solicitude for the conversion of souls—if it were but *one* soul under his own ministry. Prudence distinguished him. No man, among his brethren, was more frequently consulted in difficulties than himself, and he was deservedly esteemed by christians of the different denominations who knew him, both the ministers and the people. The college at Providence, in Rhode Island, conferred on him the degree of Master of Arts in the year 1770. His name never appeared to any thing, as his own publication, except to a discourse preached before the Bristol Education Society, and printed at their request, in the year 1782. The text of it is Eph. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.* The sermon is quite in his own manner, unornamented indeed, but serious, evangelical, and full of matter.

Of late years, Mr. Reynolds was rather corpulent. For some months before his death he felt a general languor overspread his frame, which detained him from the house of God.

But in the midst of his debility he went and preached his farewell sermon to his flock, from Psalm xxiii. former part of the 4th verse. *Yea though I walk through the valley of the shadow*

Shadow of death, I will fear no evil; and meant, if he had been spared to go out again, to have considered the following words, for thou art with me, thy rod and thy staff they comfort me.

Through his affliction he was always serene, and sometimes happy. The 76th Hymn of Dr. Watts's 2d book. *There is a land of pure delight; &c.* was one of his favourites. 1 Cor. xiii. 10. was a pleasing scripture to him; *But when that which is perfect is come, then that which is in part shall be done away.*

In his illness his pulpit was filled partly by his ministering brethren, the pastors of the Baptist churches in London, and mostly, for several weeks, by Mr. John Giles, now pastor of the church at Eyethorn (or Haythorn) in Kent. On Thursday evening, in the last week of his life, when Mr. Giles had mentioned to him the late Rev. Mr. Rogers's saying, "I have been the Lord's working servant, and I am now his waiting servant." Mr. Reynolds replied, "I trust with an honest heart, I can say the same." Mr. Giles said, "That death was a solemn subject to the people of God in health, but he supposed it appeared much more so in the *near* prospect of one's *own* dissolution." Mr. Reynolds very emphatically answered, "It is *really* so:" and added, "I have sometimes been entertained with elegant compositions of divinity; and also with such as have displayed a good taste, free from wit, but full of argumentation and genius.—Here he paused and panted for breath, and then said, "But none of these things will do now—nothing short of the good old plain truths of the Bible. The unchangeable love of God; and the vicarious sacrifice of Christ are the foundation of my faith and hope." Now he was again exhausted, but recovering a little, with solemnity and a peculiar accent, he said, "Here is *terra firma*;" and repeated with much exertion, "I say, Mr. Giles, here is *terra firma* for a dying man."

The ministers who paid him the most frequent visits in his illness were Mr. Booth, Mr. Thomas Thomas, and Mr. Timothy Thomas.

He departed this life Feb. 6, 1792, aged 62 years and one month, and was buried the 14th, in Bunhill Fields, near his predecessors Mr. Skepp and Mr. Brine, and has left behind him a believing widow and two sons. Mr. Booth delivered an Address at his grave; and on a following Lord's day preached a sermon to the church and congregation at Cripplegate, from a passage of which Mr. Reynolds was very fond; John xiv. 2, 3. *In my father's house are many mansions, if*

it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, &c.

The spot where he is interred is, according to the intersections of the ground, number 52 East and West, number 29 North and South, in which there is a head stone with this inscription,

To the memory of
 The Rev. John Reynolds, A. M.
 Who, after having been many Years
 Pastor of a Protestant Dissenting church
Near Cripplegate,
 With Hope of a glorious Resurrection,
 Slept in^r Jesus, Feb. 6, 1792,
 In the 63 year of his age.
 An angel's arm can't snatch me from the grave;
 Legions of angels can't confine me there.

Mr. CHARLES BEALER,
 A *Deacon* of the Baptist Church,
Euhaw, Upper Indian Land, South Carolina.

Mr. BEALER was a German. He went to America a poor orphan at ten years of age, and was kindly received by an opulent and worthy family. Proving industrious and diligent, and acquiring considerable skill in agriculture, he was encouraged in the line of his business by several gentlemen of great wealth and respectability.

At a proper time of life he entered into the conjugal relation, and acquitted himself as a tender and affectionate husband. Blessed with children and servants, he proved a prudently indulgent parent, and a generous master: and, by the blessing of heaven on his labour and frugality, he enjoyed the enviable medium betwixt penury and affluence. Towards his neighbours, and strangers of all descriptions, he uniformly shewed kindness, benevolence, and hospitality. He was punctual in his engagements, of undoubted veracity, and strictly honest. As a citizen, he cheerfully contributed his part for the support of government, and, with the principles of a true patriot, he discovered on every proper occasion, a becoming concern for the good of his country; nor did he spare to risk his life or health in its defence. In his military capacity, he was tender of prisoners, cruel to none, and of unquestionable courage. To these valuable moral endowments

ments, God was pleased to add, in a remarkable degree, his renewing grace. And though this crowning and special blessing was bestowed at a period of his valuable life somewhat advanced, his attainments in vital religion were conspicuously eminent. Decency and simplicity marked his appearance; modesty, cheerfulness, and affability distinguished his deportment. In conversation he was free, pious, and edifying: in prayer he was brief, but frequent and fervent. He was a constant reader, and a sincere lover of the holy scriptures. Upon the maxims, and by the excellent rules of these lively oracles, he formed the most shining parts of his truly amiable character. He heard the word preached, and walked in all the sacred ordinances of the gospel with a high degree of reverence and devotion, and was distinguishingly zealous in the cause of God. It is well known that for several of his last years, he appeared to have the prosperity of religion infinitely more at heart than his own private interest. In his happy family, among mankind at large, and in the house of God, he was undeniably the exemplary and eminent christian; but in his office AS A DEACON, HE EVEN EXCEEDED HIMSELF. In the discharge of this important trust, all his gifts and graces seemed to converge to a single point, and shine and burn unrivalled. But alas! he is gone! A lingering and painful tympany, as heaven's awful messenger, has borne him hence. Vain, in his case, was the best of medical assistance.* But in all his continually increasing pains of body he possessed his soul in patience. He frequently expressed his hearty reconciliation to all the dispensations of providence, and his sincere affection for all men. With the utmost pleasure he spoke, on the verge of time, of the Lord's gracious dealings with his soul, and declared his full assurance of future happiness. Important instructions, wise counsel, and pathetic exhortations flowed from his dying lips. The last words he uttered were, "Bless the Lord, O my soul, and all that is within me, bless his holy name." To the last moment,

"His mind was tranquil and serene,
No terrors in his looks were seen,
A Savior's smile dispell'd the gloom,
And smooth'd his passage to the tomb."

Ripened for celestial society, and filled with the divine consolations of religion, he cheerfully resigned his happy soul to God on the 13th of March 1792, in the 55th year of his

* His Physician was Dr. Howseal.

life. The emotions excited by this awful, solemn, and yet pleasing event, in his worthy family, in the church, and in the vicinity at large, language is too cold to describe.

The following Hymn was sung upon the solemn occasion.

HYMN 181. Rippon's Selection.

1. When sins and fears prevailing rise,
And fainting hope almost expires,
Jesus, to thee I lift mine eyes,
To thee I breathe my soul's desires.
2. Art thou not mine, my living Lord,
And can my hope, my comfort die?
Fix'd on thy everlasting word,
That word which built the earth and sky.
3. If my immortal Saviour lives,
Then my immortal life is sure;
His word a firm foundation gives,
Here let me build and rest secure.
4. Here let my faith unshaken dwell,
Immoveable the promise stands;
Nor all the powers of earth and hell,
Can e'er dissolve the sacred bands.
5. Here, O my soul, thy trust repose,
If Jesus is for ever mine,
Not death itself, that last of foes,
Shall break an union so divine.

Mr. ROBERT MOSELY,

A Deacon of the Baptist Church at Birmingham.

IN early life it pleased God to reveal his Son in the heart of Mr. Mosely. The direct means of his first serious impressions were the conversation and advice of a pious friend, at a time he had never heard the gospel preached. His astonishment was great when he began to attend the experimental ministry of the late Mr. James Turner, of Birmingham, in hearing his own character so well pourtrayed, his first desires and hopes expressed, and the very subjects he had been wishing to be made acquainted with introduced and illustrated to his full satisfaction. This circumstance he often mentioned in the latter part of his days. He used to say, that the work of God upon his heart, previous to his attending an

an evangelical ministry, so prepared him for receiving the word, that *at once* he perceived the truth and fitness, the glory and excellency of the doctrines of grace. Nor, to the day of his death, had he a scruple about that system which considers salvation as originating in everlasting love, accomplished by everlasting faithfulness, and terminating in the everlasting glory of the eternal and sovereign God.

Discriminating grace filled him with wonder and praise. He scarce ever had a first interview with a young convert but he enquired, "Are you not astonished, my friend, that the great God should chuse *you*, and redeem *you*, and call *you*, and leave so many of your fellow-creatures, and perhaps your own relations, in a state of darkness and danger?"

But though his heart realized the sentiments of unmerited salvation, he took not thence a licence to omit good, or to do evil. No man was more jealous of the practical influence of the doctrines of grace on himself and others; and nothing was more detested by him than that representation of the gospel which annihilates the believers obligations to the law. He could distinguish between the remission of the penalty and the abolition of the precept; nor had he so learned Christ as to be indifferent to that which his Redeemer came to magnify and make honourable. His taste was remarkably changed after he received the ~~gift~~ ~~grace~~ ~~of~~ ~~his~~ ~~conversion~~, he was inordinately ~~and~~ ~~the~~ ~~violence~~ ~~of~~ ~~this~~ ~~idol~~ he sacrificed every moment he could redeem ~~from~~ ~~his~~ ~~employ~~, his table, or his bed but ~~no~~ ~~more~~ ~~did~~ ~~he~~ ~~know~~ ~~the~~ ~~melody~~ of the songs of Zion. ~~When~~ ~~he~~ ~~flung~~ ~~away~~ ~~the~~ ~~instrument~~ of his former mirth, and ~~at~~ ~~that~~ ~~moment~~ never felt an inclination to amuse himself with ~~it~~ ~~or~~ ~~any~~ ~~other~~ ~~purpose~~. But he did not lose his pleasures—he exchanged them for pursuits of a nobler kind, and better suited to the appetites grace had formed in him. Himself was the best judge, and for forty years he never repented the exchange. The principal pleasure of his life was the public worship of his Saviour. No part of the scriptures more truly represented his affection than the passage he selected for his funeral text, "I have loved the habitation of thy house, and the place where thine honor dwelleth." He proved his regard for the sanctuary, and for him who dwelleth there,

1. By a *regular attendance*. He was not one of the professing vagrants of the day, who are only gratified with old tunes from new instruments. Novelty had its attractions no doubt with him, but its charms were never equal to his sense of duty. Whoever was absent, *he* was never from the house of

God, unless he was God's prisoner. Nor did he limit his attendance to the seasons or places of public worship; often, even in weakness of body, he has left a comfortable habitation on a wintry night to meet some of the younger part of the congregation for social prayer, &c. Would to God that every Deacon, in every christian church, would go and do likewise. How assisting to the minister, and how useful to a congregation would *such* Deacons be! Lord multiply them that they be not few!

2. Mr. Mosely was remarkable for *early attendance*. Till his last illness, he never disturbed the congregation by an unseasonable entrance, nor insulted his Maker by voluntarily neglecting any part of the service of his house.

3. *His devotion in the house of God was great*. His soul prostrated in prayer, was enraptured in praise, and generally susceptible of the best impressions which the subject preached from was adapted to make. A minister who often preached when he was present, remarked, from the effect Mr. Mosely's attention had upon him, "If our people were better hearers we should be far better preachers." But Mr. Mosely came on purpose to obtain fresh wisdom and grace, and what he sought he generally found.

Few men, even of those who rank high in the christian world, can be found his equals for habitual spirituality;—as remote from enthusiastic cant as from stoical apathy, his love abounded in knowledge and in all judgement. Who ever found him, when in health, indisposed for spiritual conversation? He was always more disposed for heaven than earth, longing to depart and to be with Christ.

It must not be concealed, that his natural temper was peculiarly irritable; but if his passions were ever unduly roused, he would confess the hated warmth in solemn penitential prayer before God, even in the presence of his friends, with such unfeigned sorrow, that he who had ever known what it was to be forgiven surely could not hesitate a moment to forgive—himself was the greatest sufferer; his imperfections were his burden, and for him to recollect was to desire a deliverance from them.

Two qualities which add beauty and value to the christian character were eminently united in him.—the humility of the pilgrim, and the fortitude of the warrior. He was naturally modest to an extreme, yet from a prevailing regard to the honour of God, he could never see sin without reproving it.

Being decidedly of opinion that nothing was estimable farther than it was useful, he never studied the accumulation of needless

needless wealth, but as (at one part of his life especially,) his gains were great, so was his bounty: not that he made any ostentatious shew of his benevolence; on the contrary, from principle he kept the greatest part of his charities from the knowledge of his nearest relatives; striving literally to fulfil our Lord's command, "Let not the left hand know what the right hand doeth." And as what is known came to light by accident, it is more than probable that time will continue to shed fresh honor on the benevolence of his heart, and the beneficence of his hands.

He lived a life of dependance upon God, and, like his dear and intimate friend, Mr Mewis, he never went a journey without calling his friends together to assist him in prayer; nor ever returned without requesting them again to join in praise. On these occasions, he would freely communicate to his confidential friends (the party was generally formed of his pastor and brother deacons), a statement of his situation as to body, mind, and connections in trade, that they might be the better prepared to lay his case before God, to sympathize in his affliction, or to partake of his joy.

His conversation was truly in heaven, and there was no topic on which he so much loved to hear a minister dwell, as the joys of the celestial world. There were three things that made the thoughts of heaven delightful to him,

1. Because there he should be perfectly holy.
2. Because he should never meet with interruption in his spiritual services; for this, he often said, was the chief thing that pained him on the sabbath day, that it was so soon over.
3. Because it was a state of *pure society*. O how his eyes used to sparkle, and his heart leap for joy, when this subject was introduced from the pulpit—to spend eternity with Abraham, and all the godly patriarchs; Isaiah, and all the prophets; Paul, and all the apostles; Stephen, and all the martyrs; Christ, and all his saints. This overcame him, and whether in the body or out of the body, he could sometimes scarcely tell.

His death was a great loss to the church from which two officers besides, *viz.* Mr. John Harwood, and Mr. William Mewis had been removed by death the same year. Of the former, an account is already given in No. 6. of the Register, page 495, and of the latter, some articles worth preservation are likely to appear in a succeeding part of the publication. May we be followers of them who through faith and patience inherit the promises!

The following Memorial, in Golden Capitals, is hung up in the Meeting-house belonging to the General Baptists, in the Priory of the White Friars, in the Parish of *St. James*, in the City of *Norwich*.

A Memorial,

Dedicated to the singular Merits of

A faithful Confessor, and laborious Servant of Christ:

Who with Christian Fortitude, endured Persecution

Through many Perils, the Loss of Friends and Substance,

And Ten Persecutions for Conscience Sake,

A Man endowed with every Christian Grace and Virtue,

The Rev. Mr. THOMAS GRANTHAM,

A learned Minister of the baptized Churches,

And pious Founder of this Church of Believers baptized:

Who delivered to King Charles II. our Declaration of Faith;

And afterwards presented to him a Remonstrance against Persecution.

Both were kindly received, and Redress of Grievances promis'd.

He died xvii. Jan. MDCXCII, aged LVIII. Years,

And, to prevent the Indecencies threatened to his Corps,

Was interred before the West Doors,

In the middle Aile of St. Stephen's Church, in this City;

Through the Interest, and much to the Credit of

The Rev. Mr. JOHN CONNOULD,

By whom, with many Sighs and Tears

The Burial Service was solemnly read to a crowded Audience:

When, at closing the Book, he added,

This Day is a very great Man fallen in our Israel;

For after their Epistolary Dispute, in Sixty Letters, ended,

That very learned Vicar retained,

The highest Esteem and Friendship for him whilst living,

And was, at his own Request, buried by him, May MDCCVIII.

That Mr. GRANTHAM was a very great Man, appears

In those Letters, and in Numerous printed Works.

Also, when engaged in Public Disputations,

Successfully displaying the well accomplished Logician:

For to such Exercises of Skill and Literature

He was often called in that Disputing Age.

Blessed are the Dead which die in the Lord, yea, saith the Spirit,

They rest from their Labours and their Works do follow them.

The Rev. JEREMIAH DARGAN,
Near *Windsor, North Carolina.*

THE Rev. JEREMIAH DARGAN was born, converted, and called to the ministry in South Carolina; and removed into North Carolina about 1769. At first he was united with the *seperate* Baptists, but afterwards joined the *regular* Baptists. Eminent piety and flaming zeal distinguished him. He scarcely ever preached a sermon without shedding tears very plentifully, and his sermons always seemed to take an uncommon effect upon his auditory. He lived in Bertie county, near a little town called Windsor, and continued preaching in the county (a place very destitute of the gospel, and scarcely a Baptist in those parts when he came thither) for about 16 or 17 years; in which time he was a mean in God's hand to gather a church of about 200 members; and, after a long affliction of the gravel, he departed this life on the 25th of December 1786, with a lively hope of acceptance through Jesus Christ; and on his death-bed requested that the Rev. Mr. Lemuel Burkitt, now of Northampton County, North Carolina, should officiate at his funeral solemnity. Mr. Burkitt accordingly preached on the occasion to a crowded auditory from Luke ii. 29, 30. *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.* The sermon at the request of friends has since been printed.

The Rev. SAMUEL HARRELL,
Hertford County, *North Carolina.*

THE Rev. SAMUEL HARRELL, Hertford County, North Carolina, was the son of John Harrell, Esq. of the said county, and a member of the Rev. Jeremiah Dargan's church. He possessed very eminent gifts, and continued preaching for several years, but never took the pastoral care of any church. Being a man of bright intellects, and a good education, he held a station both in the civil and military departments. He was clerk of Hertford county court; and occupied that office for a number of years until his death, and was Major of the Militia of that district; and notwithstanding all his worldly incumbrances he was a very zealous, pious man, and an ornament to religion. At last being taken with a nervous fever he departed this life in January 1791.

The Rev. HENRY ABBOT,
Camden County, *North Carolina*.

On thursday the 26th of April 1792, died the respectable, and Rev. Mr. HENRY ABBOT, of Camden county, North Carolina, son of the Rev. JOHN ABBOT* of St Paul's Church, London. He came over to America very young, without the consent or knowledge of his parents. He first embraced the principles of the *general* Baptists, and was baptized by one of their ministers; afterwards being convinced of his mistake he joined the *particular* Baptists. He was called to the ministry about the year 1762, removed into Camden about 1765, and became pastor of a church in that county, and continued preaching and baptizing until his death. He was orthodox in principles, exemplary in his life and conversation, particularly useful in church discipline, and was very much esteemed by the most respectable persons in the county. He had the honour to be one of the Representatives of the county in State Congress for the formation of the State Constitution; and again in a second Convention for the deliberation on the Federal Constitution; and at last, after a short but violent sickness of five days, he departed this life in peace. His request long before his death was, that if the Rev. Lemuel Burkitt survived him, he should attend his funeral solemnity, which he did; and to a lamenting auditory preached his funeral sermon from 2 Tim. vi. 7, 8. His wife died before him, and he left no child,

Mr. JOHN HALL,

Many years a Deacon of the church at Hamsterly, *Durham*.

THIS good man, son of Henry and Jane Hall, of Hamsterly, was born in the spring of 1712. His parents being religious characters, and members of the church, brought him up in the nurture and admonition of the Lord, and habituated him from his infancy to attend upon the public worship of God. Their house was a little sanctuary to which the pious in the village often resorted for friendly conference and social prayer; where ministers were received, and strangers who came up to hear the gospel were often hospitably entertained. Many were the prayers offered to God, both by themselves and others, for the salvation of their children, most of whom died in their youth; and the two that arrived at maturity were called early by the grace of God. John was preserved from ungodliness and worldly

* At his father's death, he was proved to be the son of the Rev. John Abbot in order to receive his legacy.

lusts; and brought to an experimental acquaintance with the renovating power of religion under the ministry of the venerable William Carr, by whom he was baptized and received into the communion of the church about 1732, in the twentieth year of his age. He had a lively sense through life of the great importance of religion, of the Redeemers glory and excellence, of the greatness of his love, and the sweetness of communion with God. He was called to the Deacon's office about the year 1760, which he discharged to the honour of God, and the comfort and edification of his brethren. Few persons ever exemplified the power and virtue of real religion more than he did, or obtained more generally the esteem and good will of all men. The church highly esteemed him, the congregation revered him, all who knew him respected him, and even the wicked and profane among men spake well of him, and have been heard to say, *If ever there were an honest and a good man, John Hall was one.* As his whole life was formed upon the sacred principles of revealed religion, so he met his death, through the medium of gradual decay, and some very acute and painful complaints, with fortitude, unshaken confidence, and a hope full of immortality. He died the last day of April, and was buried on the second of May 1793. His funeral sermon was preached from Prov. xii. 26. *The righteous is more excellent than his neighbour.* After the introduction, explaining the character of the righteous, and shewing that righteousness was the supreme excellence of man, the minister, Rev. Charles Whitfield, proceeded to consider the comparative excellence of the righteous, and here enumerated the following distinguishing branches of the deceased man's character:—"Perfection he aimed at, but never professed to have attained, though he far exceeded many of those, who, in modern times have laid claim to it. I cannot enumerate his many excellencies, but I beg leave to mention the following, and appeal to you if he did not possess them in an unusual degree, while I entreat you to imitate him herein.

"He had a just sense both of the truth, nature, design, and everlasting importance of religion. This was become so habitual that he preferred it before all other things, and esteemed its prosperity as his chief joy.

"He was peculiar for spiritual mindedness. The word of Christ dwelt richly in him, and his meditations were in the law of his God both day and night. He sedulously avoided whatever would hinder his contemplations. The decay of his

his hearing in the latter part of his life, though attended with inconvenience, he esteemed as a mercy, since, when in places of business, he was not offended with the profane tongues of the men of the world, as he had formerly been.

“Another of his excellencies was spirituality and prudence in conversation. No egotisms, no vain discourse dwelt upon his tongue; but his speech was always with grace, seasoned with salt, meet to edify the persons present. He had an excellent method both of introducing and supporting religious conversation, without disgusting the enemies of religion, or wounding any of its friends. His unaffected modesty and simplicity rendered him acceptable to all.

“I must not omit to remind you that he was an amiable, and in many respects, an excellent casuist. How often has the awakened sinner, the disconsolate penitent, and the tempted christian, resorted to him for advice, and opened their secret sorrows to him, when they had not resolution to advise with a minister? And with what sound doctrine and solid sense has he administered the healing balm!

“His fervent piety, and his excellent talent in prayer, I hope you will long remember. His family, his friends, and this whole congregation are witnesses to the same, and will retain a sense of the many comfortable seasons which you have enjoyed with him in this important branch of divine worship.

“There is another excellence which I cannot forbear to mention, because he exceeded most men I ever knew in this part of the christian temper; I mean His resignation to the will of God: He was never taken by surprize. However things turned up he was always content. However adverse any dispensation, he never said more than, *It might have been worse.* It is not forgotten that about twenty years ago, when he had a field of corn so shaken by the winds that scarce a grain was left in the ear, upon entering into it, and taking hold of it, he said to the reapers, *Well, it might have been worse. Here is good straw left for which we should be thankful.*

“In short, his candour and humility, his prudent zeal for religion, his benevolence and hospitality, were all truly excellent; and I have often thought, that in all the circle of my acquaintance, to none could the words of our Saviour concerning Nathaniel be more justly applied than to him, *Behold an Israelite indeed, in whom there is no guile!*”

This good man married Hannah, daughter of Jonathani Angus, of Painshels, above 50 years a deacon of the church, and a person of eminent sanctity. The name of Angus has long

long been famous in that country for piety and nonconformity. John and Hannah lived to a good old age, exemplifying the virtues, and demonstrating the felicity of the conjugal state. *They were lovely in their lives, and in their deaths not long divided.* When he had been speaking to his friends or family of his approaching dissolution, which he waited for with patience, but looked for with ardent desire, she has been heard to say to him, *Do you forget me, and the lonely state in which I shall be left?* To which he as often replied, *Keep yourself easy, you will not be long behind me.* And so it came to pass. He was buried on May 2. She began to be very poorly on the 24th of that month. She died on the 26th, and was buried on the 28th, in the 78th year of her age. *Let me die the death of the righteous, and let my last end be like theirs!*

MISS MARTHA HALL,

Late Daughter of the Rev. George Hall, of Ipswich.

(Extract of a Letter.)

MY Daughter MARTHA having been acquainted with divine things several months, was baptized, and joined the church in the beginning of March 1793. She sat down with us at the Lord's table but two ordinance days; for at the latter end of April, her disorder, (which appeared to be a decline,) confined her to the chamber, and in a fortnight afterwards to her bed, on which she lingered till the 14th of October, when she died triumphantly in JESUS, just eighteen years of age. She endured much pain and weakness, but was patiently resigned, and in general very comfortable in her mind, enjoying much of the presence of God. Her faith being lively and strong, she frequently talked very familiarly of death, and for weeks before she departed, longed to be gone, often crying out, "Come Lord Jesus, come quickly:

"Father, I long, I faint to see,

"The place of thine abode."

About eight or ten days before she died, being, as she thought, very near her end, she called her mother, myself, and sisters, to her, rose up in the bed, affectionately embraced us all, and took her leave of us, saying, Farewel my dear and honoured father; I have heard many sweet sermons from your lips, a double and dear father you are to me; I am going to glory; God bless you; then clasping her mother in her arms, she said, Farewel, my dear mother, a kind mother you have been to me, I love you much, but my JESUS better; then throwing her arms all around our eldest daughter (a member also of the church) with serenity and satisfaction, she said, (among
many

many other things) Adieu my dear sister, I had expectations of enjoying some years of christian converse with you, but the Lord has kindly ordered it otherwise; we are now to part, yet it will be but for a little while; we shall ere long meet in glory never to part more, and O what a blessed meeting that will be. I am going home to my Jesus, and O how I rejoice at it. She desired us to send for some of her christian friends, to whom she also bid adieu; speaking with pleasure of her wished for approaching dissolution, and desired, had it been possible to have seen all the members of the church. So far was she from being afraid of death, that she seemed almost in raptures at the thoughts of going where perfect holiness and happiness reign, saying,

“ If sin be pardon’d, I’m secure,
“ Death has no sting beside.”

Finding afterwards that death came not so soon as expected, she appeared disappointed. She saw and felt herself a poor sinner, but was enabled to look by faith to Christ for salvation. Nor can I doubt that our loss is her everlasting gain. The funeral text, at her particular request, which Brother Ridley, a Minister, and fellow member of the church, preached from was, Eccl. xii. 1. *Remember now thy Creator in the days of thy youth.*

The very day after dear Martha was buried, another daughter was taken ill (about nine years of age) and died in less than three weeks.

On the morning of the Lords day that she died, I saw she was very near her end. After preaching in the forenoon I found her in dying circumstances; but I was to preach in the afternoon also, and administer the Lord’s Supper. When the public service was over, our dwelling house being near the Meeting, I was going in to know how she was, but my wife desired I would not, as the groans of the child were too affecting to bear; I therefore stepped back, and, as well as I could, administered the ordinance;—while we were celebrating it the dear creature died. You may be sure, Sir, these were very affecting scenes, and such, as I think, I shall never forget. Who could witness them and not exclaim with Pope.

“ O the pain, the BLISS of dying.”

May the young people in our congregations, as well as our selves, learn the important lessons such providences are calculated to teach us. Amen.

Mrs. HANNAH ROGERS,

Wife of the Rev. William Rogers, D. D.

Professor of English and Belles Lettres in the University of
Pennsylvania.

THE maiden name of this amiable lady was GARDNER; her parents belonged to the society of *Friends*, in the city of Philadelphia; in whose principles she was of course educated; and during her continuance among them, filled up her place, even from a child, with propriety; and was much esteemed by the whole connection.

Being accustomed to a frequent perusal of the BIBLE, her mind became impressed with the divine appointment and continuance of Water Baptism: as she read for herself, she saw that the subjects of this ordinance were BELIEVERS, and the only mode, IMMERSION. Labouring under this conviction, she began occasionally to go to the Baptist Meeting in Philadelphia, then under the pastoral care of the Reverend Mr. MORGAN EDWARDS, nor was she ever opposed by any of her relations in so doing.

A seperation having ensued between Mr. Edwards and his charge, the Baptist Church in Philadelphia sent to Rhode Island for Mr. WILLIAM ROGERS, who had just been licensed to preach, that he might visit them, and fill the vacancy: he accepted the invitation, and arrived at Philadelphia in the month of December 1771. During this winter, and the following spring, it pleased God to pour out his spirit among that people, and *six* persons were added to the church by Baptism, which some of the neighbouring *Elders* administered. Mr. Rogers having been in the mean while *unanimously* requested by the Church and Congregation to become their pastor, he was solemnly ordained as such on the 31st day of May 1772. The work of the Lord still continuing among them, he baptized before the close of that year, *twenty-two* persons, who were mostly of the young and rising generation. Among this number was Miss HANNAH GARDNER, then in the 18th year of her age: but, previous to her becoming a member of the Baptist Church, she sent, of her own accord, and made known her design to the society of *Friends*, soliciting from them a letter of dismissal, and assigning her reasons why she should not be denied. This request was, in about *twelve months* after, complied with, and expressed in

MAY 1794.

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such

such terms as reflected no small credit on that respectable body.

In June 1773, Miss Gardner was married to the Reverend Mr. Rogers, and soon discovered those qualifications which peculiarly fitted her for the important and critical station in which she was *now* to appear.

To those who were so happy as to be favored with her acquaintance, and they were *numerous* and *respectable*, one may with propriety appeal to justify the declaration, that she was no stranger to a most *enlightened* mind, and a heart truly benevolent. Her conversation was always, especially upon religious subjects, animated and improving; her disposition affectionate and friendly; and her charity liberal without ostentation. She often declared, that "a pompous profession of piety, or bearing the name of Christ, would avail us nothing, if we sent the hungry empty from our doors, refused to comfort and relieve the naked traveller, or turned a deaf ear to the cries of the widow and the fatherless." Connected with her *benevolence* towards the poor, may be mentioned that *hospitality* which she uniformly discovered towards all her friends, wherein she was equalled by *few*, and excelled by *none*. Her religion was warm and elevated, without the least semblance of hypocrisy or enthusiasm; she was a steady admirer, as well as an able defender, of the doctrines of grace, commonly stiled *calvinistic*, but no bigot. Though a firm Baptist, she loved all those of every name and denomination who love our Lord Jesus Christ in sincerity.

Mrs. Rogers was of a very weak and delicate constitution. For many years she had laboured under a tedious and distressing indisposition, which the physicians who attended her said, would have long since consigned her to the grave, had it not been for her unusual flow of spirits; these, to use their expression, "kept her alive." She has been known, when racked with bodily pain, frequently to have sat up for the entertainment of her own, or her husband's company, and on their retirement, to be obliged immediately to go to her chamber, apprehending she would be never able to leave it again.

She had four children, three of whom died before her. From the death of her last child, a dear and promising boy, who departed this life, July 17, 1788, in the 4th year of his age, on whom she almost doted, may be reckoned her *fixed* and *gradual* decline. Since this period, she was but seldom capable of waiting upon God in public, which occasioned her much sorrow of heart.

Directed

Directed by her physicians, and advised by her friends, she went in the summer of 1793, to Bethlehem, in Pennsylvania, for the benefit of her health, where she met with the politest and most cordial reception from the worthy BISHOP, brethren, and sisters of the *Moravian* church; who testified their good wishes and sincere attachment by their earnest prayers for her speedy restoration.

On her return from Bethlehem, she was persuaded to go to New York to meet her husband, who was then in the state of Rhode Island. After *his* arrival in New-York, in the course of a few days, they set out for Philadelphia; drawing near to the city, they heard that the inhabitants were very sickly, and dying fast, but could not, from the most particular enquiries, ascertain the nature of the disorder, it being at an early period of its breaking out.

As soon as they arrived at their own house, they saw distress painted on every countenance, the citizens fleeing in every direction, and heard from their neighbours that the prevailing epidemic, was the *yellow fever* *, of the most malignant or pestilential kind; at this time, however, confined to a particular part of the city, but which soon began to spread, and finally pervaded every street and alley in all directions. During the height of the disorder, for many days successively, one hundred persons on an average were buried; all business stopped, excepting what related to the *sick*, the *dying*, and the *dead*—A universal gloom prevailed among those who remained in town!

Mrs. Rogers was frequently importuned by her husband, and many others, to quit the city, but could not be prevailed upon to do it; she was principled against it. "This, she used to say, is a rod from Heaven, and where can we go from the presence, the power, and the justice of God? To his protection I commit myself and mine, and fully confide in his preparing us for *whatever* may befall us." She was very fond of the works of the late Rev. Mr. MATGOWAN, and would quote from his first sermon on the book of Ruth, the following applicable expressions: "We may well say, Lord, what is man when left to himself? There is such a thing as fleeing from a lion, and being met by a bear; so Elimelech fled from the famine, and met with certain death in a land of strangers. It is good in every case to have the word, the counsel of God, for the rule, of our conduct."

* This melancholy visitation commenced in that truly distressed city about the 3d of August 1793, and ended about the 10th or 12th of November following, in which short time 4000, or upwards, of the inhabitants died. Among the number, some of the most valuable citizens!

From the surrounding mortality, and an *impressed* mind, she anticipated a *death*, or *deaths* in her own family, and would say to her afflicted husband, "Dear Mr. Rogers, I must leave you; you know the spot * where I wish to be buried."

On the 3d of October, in the evening, she fell sick, and on the 10th, at ten o'clock, P. M. her immortal spirit winged its way to God, who gave it. During her illness, which was very severe, she was all resignation to the will and pleasure of JEHOVAH: she seldom spoke, but her language was that of prayer. After almost every visit from the physician who attended her, she would say, "My dear Mr. Rogers, be composed, these visits are of no avail." The evening before her departure, as her husband and son were sitting *silent* in the room, she cried out with a remarkable strong voice, "O GOD, have I been impatient? If I have, forgive me! O my Jesus, into thy hands I commit my spirit!" Whenever her husband asked her, whether he should pray with her, she replied, "Pray, yes, but pray for my full submission to the will of Heaven."

The last words she *ever* uttered on earth were an attempt at prayer; clasping her hands together, she said, "O GOD—Almighty!—" and failed—This was twenty hours before she expired!—"The many virtues that adorn human nature, and dignify the female character, shone conspicuous in this truly amiable and exemplary lady †."—Such characters should not disappear and be forgotten; they should be exhibited to the public view, that by the public they may be admired and imitated.

Very soon after Mrs. Rogers's decease, the following eulogy appeared in the Philadelphia newspapers of that month, drawn up by a worthy and feeling friend of the *Presbyterian* church in that city.

"On Thursday evening, the 10th instant, departed this life, after a few days illness, in the 40th year of her age, Mrs. HANNAH ROGERS, consort of the Rev. Dr. WILLIAM ROGERS.

"Mrs. ROGERS was exemplary in her life, as a professor of christianity, and her exit was correspondent thereto, resigning her spirit with calmness and serenity into the hands of her Redeemer, in full confidence of the divine mercy, and with a joyful hope of a resurrection to eternal life.

"The numerous connections and friends of the deceased will drop a sympathizing tear to her memory, and unite in

* Close by the side of her last deceased child, of whom mention has been made.

† Providence Gazette.

condoling with her bereaved husband and only son in their irreparable loss.

“ Her mind was tranquil and serene,
No terrors in her looks were seen,
A Saviour’s smile dispel’d the gloom,
And smooth’d her passage to the tomb.

“ The Lord’s day following, a very excellent discourse, on this solemn event, was delivered in the Baptist Church, by the Rev. Mr. THOMAS USTICK, from John xvii. 24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*”

Possessing the *grace*, and living the *life*, this excellent woman had the consolation of departing in the full enjoyment of *faith**; the Baptist interest, by her death, loses a respectable member, and the cause of virtue and religion a warm advocate and shining pattern!

To resign into the arms of death so affectionate a wife, and such a tender mother, must certainly have been a most severe trial; but the consideration that it was ordered by that BEING, who is too wise to be mistaken, and too good to be unkind, ought to silence every opposing thought! “ The choicest flowers we collect from the garden of society, which yield us the richest fragrance, too often fade in our bosom, drop their leaves, and moulder in the dust.” She has beyond a *doubt* exchanged a prison of clay for celestial liberty; sin for holiness; darkness for light; sickness and pain for unimpairable health; sorrow for eternal joy; and a wicked world for glory.

“ The Sword, the PESTILENCE, or Fire,
Did but fulfil *her* best desire;
From sins and sorrows set her free,
And brought *this saint*, O LORD, to THEE.

Dr. Rogers was seized with the same fever himself a few days after the death of his wife; but it pleased JEHOVAH, in the midst of judgment to remember mercy †; medical applications were owned and blessed, and he recovered. His son, who was almost constantly with his parents during their sickness, providentially escaped the dire contagion!

* It is remarkable that the people of God, of every religious society, who died of this fever in Philadelphia, at that time, were generally composed, and professed a willingness to exchange worlds.

† During the continuance of the fever, six ministers of different religious congregations died, besides four or more public speakers among the Quakers, or society of FRIENDS. Seven ministers who had the disorder were restored to health.

Extract of a letter from a Member of Congress, in the State of Rhode-Island, to Dr. Roger's of Philadelphia, dated Providence, Oct. 31, 1793.

" Dear Sir,

" Great changes have taken place, not only in *your* family, but in many others in Philadelphia, since I had the pleasure of seeing you at my house, on Friday the 9th of August last. Changes which we then little contemplated as so soon to be realized, but such as teach us the vanity and uncertainty of every thing we esteem most dear and valuable to us *in this transient scene of things*. It was not long after you left us before we had accounts of the melancholy, contagious, and mortal sickness which soon overspread your beautiful, and till lately, flourishing and happy city; and which has involved it in all the extremities of the most inexpressible distress, of which you *yourself* must have had no small portion.—O my friend! I sympathize—sincerely sympathize with you in the heavy loss you have sustained, in the death of your excellent and amiable lady, who was *so much* and *so deservedly* beloved, esteemed, and respected by all her acquaintance.—Little did I think the last time I saw her with you, at your house in Philadelphia, just before I left the city, that I was then taking my leave, never more to witness the gracefulness of her manners—the amiableness of her disposition, the courteousness and civility of her deportment towards her family, friends and acquaintance.—But *she has been*, and we ought to be thankful to the holy Power, which has given us all our being—that *she has been a blessing to you, to her friends, and to the world*—and we must submit to the will of divine Providence, that *she should be here no more*.—I hope you experience the beneficent and preserving goodness of Almighty God in supporting and comforting you amidst the scenes of sorrow, sickness, distress and death, with which you have been so much surrounded.

What God intends—is his alone—

Let us not bar his great opposeless will,
By seeming more than he would have us be:
So shall the *chain*, that links propriety,
Remain unbroken.

—Sink not beneath imaginary sorrows:

Think on the various accidents of life:

Think on the *mighty power of awful virtue*;

Think on that Providence that guards the good,
————— and *hope*;

" Hope is a sweet flatterer, whose delusive touch
Sheds on afflicted minds *the balm of comfort*—
And smooths the pillow of disease and pain."—

The people of New England in general, deeply sympathize in the distresses of their Philadelphia brethren. Many churches have set apart days for humiliation and prayer, when all the tender feelings of the heart have been melted into sympathetic compassion, in contemplating the ineffable scenes of woe in which you have been involved—When a melancholy gloom has overspread the congregation, and the tear of pity has been seen trickling down many a dejected countenance. Wednesday the 9th instant was observed in this way, by all the religious societies in this town—I usually attend public worship in that where Doctor Hitchcock officiates—after prayer he delivered a discourse on the occasion, from the first chapter of the Lamentations of Jeremiah, first verse. And when the words, *How doth the city sit SOLITARY, that was full of people! How has she become as a widow*—were pronounced, I felt a fullness at my heart, which you can better conceive than I can describe—it was the sensation of the tenderest sympathy—But such as I have repeatedly felt in reading and contemplating the accounts of your distresses.”

From the Rev. Mr. USTICK, *Philadelphia, Dec, 13, 1793.*

Doubtless you have, ere now, received accounts of the late calamity with which our city has been afflicted. It may not be impertinent for me to superadd a few remarks relative to our society in general, and my own family in particular.

Divine providence seemed to make it our duty contentedly to remain in the city; though a friend had kindly offered to furnish us with accommodations about 20 miles from town. I felt some difficulty in quitting my post at such a time; and thus delayed until one of my children was taken sick, which settled me in the persuasion that it was the will of Heaven we should stay where we were. For nine weeks we had sickness in the family; four of my children were ill; two at a time were taken with the *Epidemic*. Through divine mercy they have all happily recovered, and were some of them permitted yesterday to join in the general Thanksgiving. Dr. Rogers was so kind as to assist in the service of the day; he delivered a pathetic discourse from the words of our dear Saviour, *Blessed are ye that mourn for ye shall be comforted*. In the afternoon, I engaged the attention of the audience with observations from that apostrophe of Jesus, in Luke xvii. 17. *Were there not ten cleansed? But where are the nine?*

In our society since the 1st of Jan. 1793. we have lost about ninety persons, and our church has lost 15 or 16 members since the beginning of August last. Among them were Mr. Van Horne. the minister's brother, and Mrs. Ferguson their sister.