

E X T R A C T S

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

THE REDSTONE ASSOCIATION (Virginia, &c.) met at George's Creek, Saturday, September 29, 1792.

The introductory sermon was preached by the Rev. John Corbly, on 1 Cor. xv. 25, *For he must reign till he hath put all enemies under his feet*. Letters from only ten churches were received; the rest, it is thought, were prevented, by the troubles on the Frontiers, from sending their messengers and letters.

Lord's day, September 30. 1st sermon by the Rev. David Loofbourrow, on John vii. 37. The 2d by Rev. John Corbly, on Mat. viii. 11. The 3d by Rev. Abfalom Bainbridge, a Messenger from the Ketcokton Association, on Rev. x. 1.

Monday, Oct. 1. After transacting various business, particularly recommended it to the churches, to consider by next Association, Whether the laying on of hands on all baptized persons, as such, is an ordinance of Christ, and the neglect of it a bar to communion, &c. Appointed the next yearly meeting to be at the Forks of Cheat, to begin on Saturday before the first Lord's day in June; and our next *Association* to be held at Philadelphia church, on Great Red Stone, to begin on Saturday before the last Lord's day in September.

The Circular letter to the churches this year is a serious address on *Brotherly Love*, and would have filled about two octavo pages had it been printed.

THE UNITED BAPTIST ASSOCIATION, formerly called the *Kebukee Association*, holden at Bear-Creek Meeting-house, Lenoir County, North Carolina, October 1792.

Saturday, October 13. The introductory sermon was preached by Brother Martin Ross, according to appointment, from 1 Tim. iii. 14, 15. *These things write I unto thee, hoping to come unto thee shortly: But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

Brother Nathan Mayo was chosen Moderator, and Brother Needham Whitfield, Clerk. Brother Jesse Reed was chosen Assistant-Clerk. Letters from forty-two churches were read.

The churches in Wake county, in Craven county, on North-River, on Muddy-Creek, and on Pungo river, petitioned for admission: on satisfactory information of their doctrine and practice they were received.

Resolved,

Resolved, That Brother Etheridge, Brother Hines, Brother Bryan, Brother Harmon, and Brother Oliver, be a committee to examine the sundry petitions for a division of this Association, and make report. Voted, That Brother Etheridge, Brother Meral, Brother Harmon, and Brother White, preach on the morrow; and that public worship begin at nine o'clock, A. M. Adjourned to Monday morning half after 8 o'clock.

Monday, October 15, Met according to adjournment. Brother Bryan, from the committee appointed to consider the petitions in the letters for the division of this Association, reported—That for sundry good reasons we think it expedient for a division to take place, and that Tar River be the dividing line. The association concurred with the report; and do recommend it to all the churches in this union, to make their minds known in their letters to the Association at next meeting. Resolved, That Brother Burkitt, Brother Read, and Brother Rofs, be a committee to prepare a form of ceremony to solemnize the rites of matrimony; and to make report to the Association at next meeting. Brother Abram Baker is appointed to write the Circular Letter for the next year; *On the Duty of Ministers to their Churches.*

The Association to be held next year at Brother Rofs's Meeting-House, near Skewawkey, in Martin county, the Saturday before the second Sunday in October. The Reverend Thomas Etheridge is appointed to preach the introductory sermon, and divine service to begin on Saturday, at 11 o'clock, A. M.

The Circular Letter which is on the doctrine of *Original Sin*, fills about two pages in quarto. And the 48 churches in this ciation include 3522 members.

The BAPTIST GENERAL COMMITTEE, holden at Muddy Creek Meeting-house, Powhatan County (Virginia,) 1793.

Saturday, May 11. At noon, Elder Lewis Lunsford (by request) preached an introductory sermon from Rev. iii. 1, 4.

After prayer, the Committee proceeded to business. The corresponding Associations, with their Delegates, are here enrolled, viz.

1. *Middle District*.—Eleazar Clay, Bernard Todd, and Thomas Burfoot.
2. *Culpeper*.—George Eve.
3. *Roanoke*.—Samuel Harris, John Williams, Reuben Pickett, and David Lawson.
4. *Goshen*.—John Waller and Andrew Broaddus.
5. *Dover*.—William Webber, Reuben Ford, John Courtney and Lewis Lunsford.
6. *Strawberry*.—Robert Stockton, W. Johnson, and Samuel Goodwin.
7. *Albemarle*.—Benjamin Burger.

Elder William Webber was chosen Moderator, and Elder Andrew Broaddus, Clerk, *pro tempore*. A letter from the Georgia Association, and a letter from the Ketockton Association, were read. The *Select* Committee to arrange the business are, Elders Reuben Ford, John Waller, Robert Stockton, George Eve, John Williams, Eleazar Clay, and Benjamin Burger.

Elders Andrew Broaddus, Peter P. Roots, and Samuel Harris, were elected to preach on the morrow (Lord's day.) Divine service to begin at ten o'clock, A. M. Adjourned till Monday morning nine o'clock. On the Lord's day, the ministers appointed preached to a numerous audience, and we hope we were not destitute of the sensible presence of the divine Majesty.

Monday, 13th. Met according to adjournment, and after divine service, proceeded to business. The Circular Letter was read. Resolved, respecting hereditary slavery, That the subject be dismissed from the Committee, as we think it belongs to the legislative body. An answer to the Letter from the Ketockton Association was read.

The report of Elder Williams respecting a plan for a SEMINARY OF LEARNING was made, and a Committee appointed to consult on prosecuting the business, viz. Elders John Williams, Lewis Lunsford, Eleazar Clay, John Waller, and George Eve, who reported as follows:—We recommend that Brethren John Williams, Eleazar Clay, Thomas Burfoot, Bernard Todd, George Eve, Henry Toler, Thomas Read, Stephen Woodson, sen. David Barrow, Reuben Ford, Matthew Woodson, Thomas Johnson, John Poindexter, and Simeon Walton, be appointed as trustees for the said Seminary; to hold a Board of Conference at Dover Meeting-house, the last Saturday in September next, and that a majority of them shall have a right to proceed to business, in choosing seven gentlemen, not of the Baptist Society, to complete the number of twenty-one Trustees,—to appoint substitutes for any of the brethren above mentioned, in case of death, failure, or resignation—to make what corrections they may think proper in Elder Williams's plan, and to devise ways and means for carrying the same into immediate execution.—This recommendation was received.

Voted, That a Committee be appointed to prepare a Memorial to the Assembly, praying the repeal of all laws vesting the property of the Glebes solely in the hands of the *Episcopalians*, as believing such laws to be oppressive:—accordingly Elders John Williams, John Waller, and Eleazar Clay were appointed. Agreed that the Memorial, now preparing, be put in the hands of Elder John Courtney, to be presented to the next session.

Agreed that the next General Committee be held at Winn's Meeting-house, in Hanover county, the second Saturday in May next.

The ELK-HORN ASSOCIATION (Kentucky), held at Tate's Creek, Madison county, 1792.

Friday, August 31. At 25 minutes past 12 o'clock, Brother James Garrard delivered the introductory sermon, from Eph. v. 1. *Be ye therefore followers of God, as dear children.* After worship proceeded to business. Brother John Gano was chosen Moderator, and Brother Augustine Eastin, Clerk. Letters from 23 churches were read. Twenty-four churches were enrolled, including Indian Creek (South Licking), and Sugar Creek, received at this session, the members amount to 1700.

Our sister Association of Salem sent a Letter and Minutes, which were read, and her messengers, William Taylor and Joshua Morris, took their seats.

Saturday, September 1. Met pursuant to adjournment. After divine service, proceeded to various business.

The Committee appointed by the last Association to revise the Confession of Faith, continued. The Circular Letter *On Providence*, by Brethren Wood and Drake, read and received. Agreed to defer the Queries in the different Letters until next Association.

Next Association to be held at Bryan's Station, third Saturday in May next. Brother William Wood to preach the introductory sermon; and in case of failure, Brother John Smith.

The same ASSOCIATION was held at Bryan's, Fayette County, (Kentucky), May 18, 1793. And continued by adjournments until the 21st.

Saturday, May 18. At 12 o'clock, Brother William Wood delivered the introductory sermon from Isa.*xxvii. 13. *And it shall come to pass in that day that the great Trumpet shall be blown, and they shall come which were ready to perish.* Letters from 21 churches were read; most of which are in peace, but appear to be in a languid state; few additions having been made this year. Brother James Garrard was chosen Moderator, and Brother Augustine Eastin, Clerk.

The churches at Grassy Lick and Flat Lick, at their request, were received into this Association, in which there are 26 churches; 1847 members.

Monday, May 20. Met pursuant to adjournment, and after attending to several queries, Agreed, As nothing is more earnestly to be desired among the people of God, than union and fellowship, That an attempt be made for an union with the Baptist Association, south of Kentucky: and that our Brethren Ambrose Dudley, James Garrard, John Taylor, John Price and Augustine Eastin, are hereby appointed a Committee to attend their next Association; with full power to confer freely on terms of union; and if there should be hopeful appearances of effecting the same, they may, with them, appoint a time and place for the churches in both Associations, to convene by their Delegates to carry said union into effect.

Agreed

Agreed to make an attempt to open a correspondence with the Redstone Association of Baptists.

The Committee appointed by the Association at Cooper's Run, and continued to revise the Confession of Faith, &c. reported, That some phrases in the 3d and 5th chapters would be better, if put in words easier to be understood by weak minds: and in chap. 24, instead of the words "A lawful oath is a part of religious worship," offer the following amendment, "An oath should be taken in religious fear." This is all in their opinion that wants any amendment. The Treatise of Discipline, they think needs correcting and enlarging.

Tuesday, May 21. Met again, and after much business, Agreed, That our next Association be at South Elkhorn, the second Saturday in October, this year, and that Brother Augustine Eastin preach the introductory sermon; and in case of failure, Brother Elijah Craig.

N. B. Our churches will please to take notice of the following resolve of the Committee of the Separate and Regular Baptists, met at the Stone meeting-house, in Madison county, on Saturday 8th of June 1793:

We, the Committee, have agreed, that each of our churches, in both unions, shall have the liberty of sending two members to meet in General Convention, in order to form an union between the two bodies of Baptists, and that they meet at Marble Creek the last Saturday in July next, at 10 o'clock, A. M.

Thomas Ammon, Andrew Tribble, Moses Bledsoe, Robert Elkin, and Robert Clarke, jun. *Committee for the Association South of Kentucky.*

Ambrose Dudley, James Garrard, John Taylor, John Price, and A. Eastin, *Committee for Elkhorn Association,*

As the Circular Letter is short, and does not quite fill a page, the substance of it follows:

Dear Brethren,

THE Letters from the different churches convey this melancholy idea, that coldness and indifference have spread their baneful influence over the minds of too many; and that the Divine presence is, in a great measure, withdrawn from us. Does not this call for mourning and lamentation? We may be sure, dear Brethren, that we have need of examination. Let us therefore put these serious and solemn questions to each of our consciences: Is the fear of God before my eyes? Do I live in obedience to the Divine law? Do I discharge the duties I owe to God, to his church, and to the world? Do I live a life of self-denial and mortification? Is my house a house of prayer? Is my seat never empty in the house of God? Do I honour God with my substance? Am I engaged in watching over my brethren in love; in reproving the wicked; and in comforting the tempted? If we are faulty in these things, what can we expect without a reformation? Suffer us to exhort you to the faithful discharge

of those duties. The way to obtain our first love is to do our first works.

THE WARREN ASSOCIATION, held at the Baptist Meeting house in Attleborough, 1793.

Tuesday, September the 10th. At two o'clock, P. M. Brother Baldwin, according to appointment, preached the introductory sermon from 1 Peter v. 1, 2. *The Elders which are among you I exhort, who am also an Elder—Feed the flock of God which is among you.*

After public worship proceeded to business. Read the letters, and enrolled 41 Churches, consisting of 3621 members.

Sermon in the evening by Brother Peak, from Rom. v. 2.

Wednesday, Sept. 11. Met according to adjournment. Received letters and minutes from the corresponding Associations. Read the Circular Letter prepared by President Maxcy. Voted, To desire the Trustees of the BAPTIST EDUCATION FUND to meet at Boston on the first Tuesday of October next, at 3 o'clock, P. M. in order to appoint a Chairman, Treasurer, and Secretary; and to transact any other business that may be thought necessary. That Mr. Benjamin Morgan Stillman be added to the number of Trustees heretofore chosen. That any seven of the Trustees shall make a quorum. That the Committee appointed to give advice to any persons, or Churches, who may be aggrieved by being taxed to other denominations, be the same appointed last year.

A report of the General Committee from this and the neighbouring Associations, who met at Cheshire on the 26th of June last, was read; from which we give the following extract: "We recommend to each of our Associations to appoint one or more of their members, to collect an account of the time and manner of the constitution of each Church, and when their ministers were ordained; with any revivals of religion among them; and also a particular account of sufferings from those who have supported religious teachers by tax and compulsion; and that these accounts be communicated to our next general Committee." Voted, That it is the opinion of this Association, that the next meeting of the General Committee would better answer the proposed design, to be held on the Tuesday after the next meeting of this Association at Sturbridge, 2 o'clock, P. M. at which time it is hoped, that the necessary communications will be made.

Chose Messengers to our sister Associations; proposed supplies for destitute churches. Appointed Elder Baekus to write the Circular Letter for next year; Mr. Gano in case of failure. Voted to hold our next Association at Templeton, the Tuesday after the first Wednesday in September 1794. Brother Gano to preach the introductory sermon; in case of failure; Brother Alden.

THE CIRCULAR LETTER*.

ON THE MORAL LAW.

Brethren,

IN an age when mankind are regaining their native rights, and assuming the privilege of thinking and acting for themselves, we deem it not unimportant, that the nature of the DIVINE LAW, the design and manner of its administration under the mild reign of the Gospel, should be explained.

A want of proper attention to this subject will leave us utterly in the dark as to the deformity of sin, and the nature of salvation by grace. Would you ever know your true state, you must know your obligations; would you ever know your obligations, you must know the law by which they are ascertained and defined. The laws given by God, to the Jews, were of three kinds, moral, positive, and political. Moral laws are those which result from the fitness and propriety of things, and respect the duty and government of accountable agents. Positive laws are those which originate wholly in the will of the legislator. Political, are those which regulate the economy and administration of civil government. The divine, or, as it is commonly called, the Moral Law, necessarily results from the connexion subsisting between God and rational beings: God is infinitely excellent—man is wholly dependent. Hence, it is fit and reasonable that men should love God. That God is to be loved, whether we are disposed or not, is the united voice of reason and revelation. How absurd is it for a child to say, "It is not my duty to love my parent because I hate him!" He pleads his crime as his excuse. A concise summary of the Moral Law is contained in these words of Jesus: "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself."

This law is perfect. It cannot therefore be satisfied with imperfection. If it can admit an abatement in its demands, through any infirmity or disqualification in the creature, then it ceases to be a law. The nature of justice is eternal right; neither to be annulled by the caprice, nor varied by the mutability of man. An immoderate attachment to the objects of our unlawful passions, an overbearing propensity to justify the decisions of our wills, and to approve the actions of our lives, obscure our perceptions of truth, and induce us to accommodate the nature of the divine law to our sinful infirmities. But let us not be deceived. Let us recur neither to our dispositions nor circumstances to investigate the nature of justice. Let us throw aside our prejudices; let us extinguish our passions; let us forget our infirmities. Let us rise into the region of pure intelligence, and in the bright light of the divine Spirit con-

* It is somewhat abridged. EDITOR.

template God's law, and the extent of our obligations. That law requires the whole heart. Can it then be satisfied with less? If it can admit one degree of imperfection, by the same rule it can another. Where then is the standard of right? No where.

The law which can vary necessarily destroys itself. *This law is immutable.* Its demands are always the same; neither varied by time or place. It not only requires us to love God with all our hearts, but constantly with all our hearts. God is to be loved, because he is what he is. His nature originates our obligations. If then it was once right that we should love God, it is now right, and always will be right; for he is "the same, yesterday, to day, and forever." God's will, which is an exhibition of his nature, is the rule of our duty; not our feelings and wishes. Our sins alter not God, and therefore alter not our duty, or diminish our obligations. The law of God requires constant love; for "love is the fulfilling of the law." But this law includes a great variety of particulars. God commands us not to kill, not to steal, not to bear false witness; in short, not to sin in any way. That love which fulfils the law is opposed to every kind of sin. Hence the law extends not to our external conduct only, but to all the passions and motions of our hearts.

View the law then as perfect; view it as immutable; requiring your whole affections, requiring them constantly; including what all just laws include. In this way you will readily perceive the use and design of the law under the gospel. It was not given to the Jews that they should obtain life by it, but "that the offence might abound." "I had not known sin," says Paul, "but by the law;" and that it was "added, because of transgressions, until the seed should come to whom the promise was made." He also styles the law "the ministration of death," "the letter" that "killeth." If we apply any part of the law to ourselves, to us it becomes the ministration of death. For, as we are sinful, we can neither obey its precepts, nor endure its penalties. While we are alive without the law, perceiving neither its perfection nor extent, we imagine our own obedience adequate to its requisitions; but when the commandment comes, arresting our hearts by divine power, "sin revives," discovering its strength; we feel its condemnation; we die; we relinquish our hopes of life, which originated in our ignorance of the law, and were cherished by a haughty confidence in our own goodness. Thus we become "dead to the law." You will remember, then, Brethren, that the great design and use of the law, are to exterminate our prejudices in favour of ourselves, and to teach us the true nature of sin. The law is not a rule by which we are to obtain life; but "Christ is the end of the law for righteousness, to every one that believeth." Look then unto Christ. Take the law and the gospel in

in him. Rest satisfied with his righteousness, and submit unto him who is the head and king of his people.

Our present meeting has been harmonious, and not without some tokens of the divine presence.

And now, Brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

By order of the Association.

HEZEKIAH SMITH, *Moderator.*

THOMAS BALDWIN, *Clerk.*

The PHILADELPHIA BAPTIST ASSOCIATION was held by special appointment, at Southampton, Bucks county, Pennsylvania, on Tuesday and Wednesday, 29th and 30th of October, 1793, having been prevented meeting at the time appointed in the city of Philadelphia, by a prevailing infectious disorder, with which God in his providence has been pleased to visit that city.

Tuesday, October 29. At three o'clock, P. M. the introductory sermon was preached by the Rev. David Jones, from 1 Cor. xv. 24, 25. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet.*

Wednesday morning, Rev. Oliver Hart was chosen Moderator, and the Rev. Burgess Allison, Clerk. Letters from 17 of the associate churches were read, and a letter from the Elkhorn Association, Kentucky, with their minutes.

The Association taking into consideration the awful dispensations of divine Providence in the epidemical disorder now raging in the city of Philadelphia, together with the great drought in our part of the country, and general declension in vital piety, recommend that Tuesday the 12th day of November ensuing, be observed as a day of humiliation, fasting and prayer, throughout our churches; and should it please God to remove any part of these judgments previous to that day, that his mercy therein be remembered with public thanksgiving at the same time.

Brother Memminger to preach at 4 o'clock, P. M. Adjourned to half past 3 o'clock, P. M. Met agreeably to adjournment. Brother Fleson having been appointed to write a Circular Letter in consequence of Brother Smalley not bringing forward the one he was nominated last Association to write, accordingly wrote one, which being read was approved. Brother Smalley was appointed to write the Circular Letter for the ensuing year, upon the subject on which he was to have written for the present. The Association to meet next year at Philadelphia, on the first Tuesday in October, at 3 o'clock, P. M. Brother Allison to preach the introductory sermon; and in case of failure, Brother M'Laughlin.

The CHARLESTON ASSOCIATION, held at the *High Hills of Santee*, the 2d of November 1793.

The two first days were employed, as usual, in the public exercises of devotion; concluding on the Sabbath afternoon with the administration of the Lord's supper.

On Monday, 11 o'clock, A. M. the introductory sermon was delivered by the Rev. Richard Furman, from Eph. iv. 3. *Endeavouring to keep the unity of the spirit in the bond of peace.*

Letters from nineteen churches were read, and the names of the delegates enrolled. Rev. Richard Furman was chosen Moderator, and Mr. Frame Woods, Clerk. Letters and minutes from the corresponding associations were received and read.

The church at Enon, consisting of 16 members, applied for admission into this association, and on satisfactory information of their faith and practice, were received by their delegate. This church originated from that at Great Saltcatcher, and was constituted the 7th of May 1793; Rev. Messrs. Alexander Scott and James Sweat being present and assisting.

Agreed to receive the church at the Three Runs into union, when they shall attend by their delegates.

Mr. Botsford having been prevented by sickness from completing the Circular letter on the subject proposed at the last meeting, he is requested to have it prepared for the next year. The Moderator was desired to prepare one for the present occasion. Brethren were appointed to write to the corresponding Associations. Agreed, That the system of discipline be put to the press without delay; and that Mr. Furman, to whom the superintendence of this business is committed, be requested to import Confessions of Faith and Catechisms *.

Agreed, That it be recommended to all the churches in union to observe the 3d Wednesday in December next, as a day of solemn fasting and prayer to Almighty God, to implore his mercy on all our churches, and on our country at large; to pray for the peace and security of these United States, for a general reformation among our people, and for the direction and preservation of our government; That we may have a sanctified use of the afflicting dispensations of divine providence, and particularly of that awful dispensation with which the city of Philadelphia has been visited; and, should the affliction be continued till that time, that their fervent intercessions in behalf of our distressed brethren and fellow citizens in that city, be presented at the throne of grace.

Agreed also, That a day in *every month*, at the discretion of each church, be held throughout the year, as a day of united and fervent prayer FOR A REVIVAL IN RELIGION.

Agreed that our next session of association be at the Upper Fork of Lynch's Creek (Flat-Creek meeting house), on Satur-

* Mr. Furman has, according to the above request, applied to Mr. Rippon for 200 of the Confession of Faith, 200 Catechisms with proofs, and 800 without proofs. EDITOR.

day before the first Lord's day in November next. The sermon to be delivered by Rev. Henry Holcomb; in case of failure, by Rev. Joshua Lewis.

Mr. Furman was unanimously requested to furnish a copy of his introductory sermon for the press. Concluded with solemn prayer.

In the twenty-four churches of this association are 1987 members.

A SHORT SKETCH OF REVIVALS IN RELIGION.

Middleborough, MASSACHUSETTS, Aug. 31, 1793.

An amazing coldness and stupidity has long prevailed in our part of the country, until a revival was granted at Plymouth, about 40 miles from Boston, last winter †. It began at a *vain* meeting, of which they had many. The conscience of one of the company was so awakened as to be a warning to others, which soon turned their frolics into religious meetings; and the pastor of the church, Dr. Chandler Robbins, a pious *Congregational minister*, was all alive in his work; and a large number have been hopefully converted there. I preached among them twice in May, and I hear that the work still prevails. A great work of reformation is also going on in Barnstable and Harwich, chiefly among the *Baptists*. And in the beginning of June, some loose young people were awakened in the first *congregational* society in Middleborough, and a number have received comfort among them; but the work hath been much more glorious in the third *Baptist* society in our town. I preached ten sermons among them in eight days, about a month ago, to remarkably attentive audiences; and it is hoped that more than thirty persons have been converted in that congregation since the first of July. Brother Samuel Nelson labours among them with much life and power; and a few have been awakened in our society. Elder Seamans, who went from Attleborough to a town in New Hampshire, called New London, and laboured under great discouragements there till the summer of 1792, hath had such a blessing on his labours since, that he had baptized 55 or 56 the 24th of last May, as he wrote to Elder Robinson; *and the work still went on*. I have also heard lately that it prevails in the district of Maine. O that it may spread universally!

From the Rev. Mr. Ledoyt, dated *Newport, NEW HAMPSHIRE,*
Sep. 16, 1793.

“ Dear Sir,

It hath been a long, dark, and cloudy night with me, and the people here; but glory to our God, the cloud is dispersing fast. His work is begun amongst us; Newport and * Croyden

† Two or three articles mentioned in this letter are hinted at before in the Register, page 547. EDITOR

* Mr. Ledoyt supplies both those Baptist congregations, they are near each other, but about 130 miles N. W. from Boston.

are greatly blessed. There have been *forty souls* hopefully converted in a few weeks among us. I have baptized 29 in four weeks. The work appears to be still going on. I cannot be idle, it is out of my power to answer all the calls I have at this time; but I endeavour to do all I can. Being favoured with health, and the spirit of preaching, I ascend the mountains easy. There is a prospect of a glorious reformation in these parts. O may it spread far and wide!

God hath remembered my family also for good; my three oldest daughters, I hope, are converted; the oldest seventeen years, and the youngest ten years old, are baptized. *O bless the Lord with me, and let us exalt his name together.* I never more sensibly needed wisdom than at the present. You will not cease to pray for me. O dear brother, be strong in the Lord, and in the power of his might. It appears to me there is a glorious day at the very door. Happy are they who are waiting for the coming of our Lord.

Boston, MASSACHUSETTS, Sep. 26, 1793.

About 80 have been added to the Baptists church in New London, New Hampshire, under the pastoral care of Brother *Seamans*, within a few months past; and about as many to the church in Hopkinton. In Salisbury, a small church of our order was gathered last October. In about ten months, 99 have been added to it, and the greater part of them young converts! the work still goes on under the preaching of Brother *Elias Smith*, a young man of very promising abilities. These three places are within a few miles of each other. Our sentiments are spreading rapidly in various parts of this land.

Baltimore, MARYLAND, Nov. 12, 1793.

The only piece of good news I can inform you of at present is, That an acquaintance of mine, living near *Little York*, in Virginia, mentions a gracious and wonderful revival of religion among the poor Ethiopians in his neighbourhood—that 40 negroes were baptized in one day, and that the work went on astonishingly.

A LIST

FOR 1793.

OF the PRINCIPAL BOOKS AND PAMPHLETS which have been lately printed by the BAPTISTS; with a few others, whose Authors are here distinguished by the denominations to which they belong.

B.

Rev. JAMES BICHENO, Newberry.

The Signs of the Times; or, the Overthrow of the Papal Tyranny in France, the prelude of Destruction to Popery and Despotism, and of Peace to Mankind. 8vo. pp. 78. Price 1s. 6d. 1794.

Second Edition, with large additions.

Sold by Parfons, and Thomas, London; Cottle, and James, Bristol

MR. BICHENO'S SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

<p>The 23000 years, Dan. viii. 14, which comprehend the length of the vision, from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year</p>	<p>B. C. 481.</p>	<p>When Xerxes set out to invade Greece with 5,000,000 of followers, and whose wars were prefigured, Dan. viii. 4, 20. by the pushing of a ram, and end in the year</p>	<p>A. C. 1819. When the transgression of desolation shall end, Dan. viii. 13, and the abomination which hath made desolate the Church of Christ, and the nations of the earth, shall be brought to a period. Dan. xii. 11.</p>
<p>The 1260 years, Dan. vii. 25. xii. 7. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. the period of the prosperity of the papal seat, till the commencement of the decisive attack on his usurpations, begin in the year</p>	<p>A. C. 529.</p>	<p>When the code of Justinian (the strong hold of clerical tyranny) was first published, and about which time this same emperor declared the Bishop of Rome the judge of all, but himself to be judged by no one, and when also the order of Benedictine monks, the great support of the papacy, was founded; and end in the year</p>	<p>A. C. 1789. when his profperity terminates.</p>
<p>The 1290 years, Dan. xii. 11. which comprehend, besides the 1260 years 30 years more for the conflict with Antichrist, begin in the same year</p>	<p>529.</p>	<p>and end in the year</p>	<p>1819.</p>
<p>The 1335 years, Dan. xii. 12. which are to bring to a still more blessed period, begin, in the same year</p>	<p>529.</p>	<p>and end in the year</p>	<p>A. C. 1864.</p>
<p>The Witnesses, Rev. xi. 7. are slain by Lewis XIV. when he repealed the Edict of Nantes, and tormented, plundered, banished, and murdered, near 2,000,000 of his Protestant subjects, in the year</p>	<p>A. C. 1685.</p>	<p>But who, after being politically dead three lunar days and a half, or about 105 years, begin to revive in the year</p>	<p>A. C. 1789. When the French constituent Assembly declared for civil and Religious Liberty.</p>

This the decisive attack of the Witnesses for Civil and Religious Liberty, upon the errors, usurpations, and tyrannies of the papal beast, commences in the year . . . To destroy the papacy, and other antichristian depotisms, at least, so far as to make way for the restoration of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take THIRTY years, the period for executing the judgments predicted in 1a. xxvii. 20, 21. xxviii. 1. Joel iii. 9,---15. Zeph. iii. 8. as also for the gathering the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary . . .

To gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny, and to purify and enlarge the Gentile Church, will occupy FORTY FIVE years more; and at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his servants, promised in Ezek. xxxviii. xxxix. and Zech. xii. 8---14. xiv. and, it is probable, in Rev. xx. 9. Now the Jewish nation is born at once, 1a. lxvi. 8. and the distant heathens are to be converted to Christianity, 1a. lii. 10---15. Jer. xvi. 19. Ezek. xxxix. 21. This is the time of which Daniel says, BLESSED IS HE THAT COMETH TO IT, and which is the year . . .

A. C.
1739.

30

45

1364

The Author of this work at the bar of criticism, where we mean NEITHER AT PRESENT, NOR IN FUTURE, to arraign him, nor any one else, has nothing to fear on the score of genius. His statements, it must be allowed, are curious and entertaining, even if they do not appear demonstrative to minds pre-occupied with the laboured and magnificent plans of other writers on the prophetic scriptures. Averse from launching out into the faithless ocean of conjecture, and tempting the main without pilot or compass, he embarks with caution and courage, circumnavigates the sea of Revelation, and as he apprehends, under the convoy of Daniel and John, at length finds himself in a region where the horrid Justinian Code first made its appearance; and, at the very time when the infernal order of the Benedictine Monks was instituted. This notable period is the year of Christ 529—a period indeed which he allows is not numerically recorded in the sacred writings, as his other data are, but which, being a time of *marked* infamy, is, he thinks, most probably *the* season from which the holy spirit of prophecy would have us count the rise, the reign, and the ruin of THE MAN OF SIN.

Mr. Bicheno does not, with some expositors, conceive that the *three days and a half*, the time the witnesses are to remain unburied in the streets, interal days of *years* to be counted according to the Jewish years of 360 days each, and so making in all 1260 years, but he interprets them of *lunar* days, as most others do the 42 months Rev. xiii. 5. reckoning, as the Jews did, 30 to a month, which being multiplied by *three*, and adding *fifteen* for the half day, makes 105, the number of years which elapsed between the revocation of the edict at Nantes, and the wonderful revolution of 1789.

Whether this scheme be preferable to others or not, one of its parts comes recommended to us by its originality, and all the rest by their simplicity. The scripture numbers here introduced remarkably agree, and a sum, in which prophecy stands indebted to history, after a long credit of ages, seems liquidated when the "French constituent Assembly," as Mr. B. phrases it, "declared for civil and religious liberty in 1789." Here, therefore, he strikes the *first* balance. Then, with distinguished acumen, looking through the vista of futurity, he calculates, that

the account current of all their affairs will be *finally settled* in the year 1864, when the Lord will gloriously appear in favour of his people—when the Jewish nation shall be born at once—the distant heathen be converted to christianity, and all the ends of the earth see the salvation of God.

We take our leave of this work, the body of which cannot but be interesting to the friends of civil and religious liberty, flattering ourselves that the ingenuity of the plan will procure it a multitude of readers, and being assured, from the well known ingenuous disposition of the author, that he will be the last of men to hinder our full examination of it; and the first, if necessary, to promote its further discussion.

Rev. ISAAC BACKUS, Middleborough, Massachusetts.

The Testimony of the Two Witnesses explained and vindicated: with a few Remarks on the late writings of Dr. Hemmenway and Dr. Lathrop. *2d edition, improved.* 8vo. pp. 47. Price 6d.

Sold by Hall, Boston, in New England; and by Thomas Thomas, Houndsditch, London.

Rev. WILLIAM BUTTON, London.

National Calamities tokens of the divine Displeasure; a Sermon preached at the Meeting-house, Dean-street, Tooley-street, Southwark, on Feb. 28, 1794, being the day appointed for a General Fast. Text, Jer. viii. 6. *I bearkered and heard but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course as the horse rusheth into the battle.* 8vo. pp. 33. Price 6d.

Sold by the Author, and by Trap, Taylor, and Thomas, London.

This sermon, in becoming language, very seriously deploras the unhappy war in which we are involved, and the internal divisions of the British empire; all which the author attributes to profligacy and profaness—to luxury, dissipation, and an ardent pursuit of hurtful amusements—to an awful contempt of divine revelation—to the pride of individuals, and the National haughtiness which has so long characterized us.—“Crimes,” to use his own expression, “attended with the most heinous aggravations . . . As our privileges have been, and still are very great, under perhaps the best framed CIVIL CONSTITUTION in the world.” . . . Listen and let him express his opinion freely. Without fear or shame he gives us his political creed in one line of his own, and by this bold extract from Dr. Evans’s sermon on British Constitutional Liberty. “The British Constitution unites the spirit, power, and splendour of an *absolute monarchy* without its tyranny, the wisdom of an *aristocracy* without its oppression, and the freedom of a *democratic*, or popular government, without its licentiousness and disorder, into one uniform, *compact system* of government, which is the pride of every honest Englishman, &c.” Mr. Button’s motives for introducing this quotation, which, no doubt, were numerous, will most probably meet the approbation of *all* his connections, especially as he has virtue enough to admit,
what

what it would have been unpardonable in this statement to have omitted, that it is *possible* for our superiors to sin, and that "under the present government there are ABUSES," and that "their REMEDY is *certainly* desirable." Is this preaching politics? if it be, then God speed the plow. But call it what we will, it evidently discovers more urbanity and love of our country than the conduct of those who, instead of urging a temperate reform, are for ever telling you, that ministers and professors should have nothing to do with politics; while they themselves are loquacious in the parlour, in the pulpit, from the press; loquacious *every where* on these subjects, not indeed for your politics, but for their *own**.

The latter part of this sermon consists of suitable remarks, according to the spirit of the text, on the divine observation of our words and conduct, our want of repentance and self examination. The author then concludes by recommending earnest prayer to God both for national deliverance, and the fulfilment of prophecy, in the accomplishment of which he is assured *all will be well*. He adds, "I shall then hope for *Great Britain . . .* and not for Great Britain only, BUT FOR ALL THE NATIONS ON the Globe. And I do hope that the present commotions in the earth will issue in the spread of the knowledge of Christ, in the establishment of the Redeemer's kingdom, and the downfall of Antichrist; which may the Lord hasten in his time." To this prayer all his devotional readers will no doubt say, *Amen*.

D.

Rev. THOMAS DUNN, (lately from England.) Philadelphia.
The equality of Rich and Poor. A Sermon preached in the Prison of Philadelphia, Dec. 12, 1793, being the day appointed for Humiliation and Thanksgiving on the ceasing of the late Epidemical fever. Text, Prov. xx. 2. *The rich and poor meet together, the Lord is the maker of them all.* 8vo. pp. 24. 1793
Printed by Mr. Dobson, Philadelphia.

E.

Late Rev. JONATHAN EDWARDS,
President of the College of New Jersey.
Miscellaneous Observations on Important Theological subjects,
original and collected. 12mo. pp. 476. 1793.

Sold by Gray, Edinburgh; Verner and Hood, London.

Of the merits of this publication some calculation may be made from the Preface to it, written by the Rev. Dr. Erskine of Edinburgh.

PRESIDENT EDWARDS has left many manuscript volumes of

* This account of Mr. Button's piece is cheerfully admitted. I mean not to praise or blame the person that drew it up, whoever he is. Far be it from me rashly to determine in a moment, whether it be right or wrong in the good man to introduce this beautiful quotation on politics. I rather incline to think, that if he did wrong in it, his sin was one of the least committed on the last day—and this said, I make but two remarks, 1. As to myself, in the whole course of my ministry, I never said *half* so much about politics as is contained in this paragraph. 2. If any man can read this sermon without advantage, it must be his own fault, and not the Authors. EDITOR.

observations, on almost all subjects in divinity, which either occurred to him from his own meditation, or from the books he read. He wrote these volumes, not with any design they should ever be published in their present form, but that he might retain thoughts which appeared to him worth preserving both for his own improvement, and for the instruction and edification of others. The judicious author of the life of this great and good man, gave his opinion, Part IV. Sect. 1. That from these manuscripts a number of volumes might be published, which though more imperfect than if the Author had prepared them for public view, would afford much new light and entertainment to the church of Christ. The high and well merited reputation not only of the books prepared for the press by the President, but of the sermons published since his death, have occasioned many solicitations to his son, Dr. Edwards of Newhaven, to collect and print such part of those manuscripts as might be generally useful. In compliance with these requests, he has not grudged the labour of transcribing this volume of miscellanies, which, if it prove acceptable, will be followed by more, as the Doctor's health and leisure permit.

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Jesus proved the Christ, from his destroying heathen idolatry according to scripture prophecy, § 97.

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F.

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* The Editor of these sheets does not take rank among the *affluent*, but he will be happy, as an individual, to encourage the above laudable plan, should it meet the general approbation, and be agreeable to the author, into whose mind, it is probable, the thought never yet entered.

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R.

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I. With reference to the articles of their FAITH. Here having observed, That we are never well informed of the truth till we are conformed to it—he thus distributes his advice: "*Watch* against a spirit of dogmatical arrogance and bigotry; *remember* you are far from infallibility, or perfection in knowledge; and others have an equal right of private judgment with yourselves.—*Watch* against a spirit of boundless curiosity, and a fond love of novelty: *remember* you are warned not to affect to be wise above what is written, or to *intrude into things that are unseen*: but at the same time, *watch* against a lazy indifference to a progressive acquaintance with the things of God, and *remember*, that the Bible contains an unexhausted mine of religious

gious knowledge, which you have not yet explored.—*Watch* against all notions which flatter human pride, and that encourage the idea of merit in a sinner; and ever *remember*, That the design of God in the gospel is to abase all the haughtiness of man, that his free grace may be exalted as the only source of a sinner's salvation; and *watch* equally against sentiments which tend to encourage licentiousness or sloth: *remember* it is Christ's design to bring apostate creatures back to God.—*Watch* against all sentiments that oppose God's moral government, and make void his law; either as representing the *unregenerate* as fallen *below* all obligations to any thing spiritually good, or the *regenerate* as raised *above* every idea of duty; *remember*, that the law of God is too *holy, just, and good*, to admit of any abrogation or abatement.—While I warn you against every thought that would impeach the equity of the divine *Government*, I would equally caution you to reject every idea that militates against the sovereign freeness of *Grace*.—*Watch* against degrading ideas of the person of CHRIST; *remember*, he is the only foundation of a sinner's hope, and that the efficacy of his atoning sacrifice depends on the dignity of his person, as *God over all blessed for ever*.—*Watch* against the denial of the personality, divinity, and effectual operations of the HOLY SPIRIT; *remember*, that the application of redemption is no less necessary than its impetration; and as our *guilt* could be removed by none but a divine Redeemer, so our *depravity* cannot be subdued but by a divine Sanctifier.—*Watch* against the abuse of those important doctrines; *remember*, that the foundation which God hath laid, is adapted to sustain an holy temple, and no other kind of building will accord therewith.—In fine, *watch* against all sentiments that would lessen your abhorrence of sin, prevent holy joy in God, or make you careless of your moral conduct; *remember*, he who hath delivered us from the curse of the law, hath not lessened our obligations to obedience. He came not to save his people from their duty, but from their sins. Think not that the *promise* of perseverance supercedes the *duty* of persevering.

Dr. Ryland then applies the charge,

2. To christian EXPERIENCE.

Let each one *watch* his OWN HEART, remembering the charge given by the wisest of men, "Keep thy heart with all diligence for out of it are the issues of life."—*Watch* against hypocrisy and self-deception; *remember* that God cannot be deceived, and "will not be mocked."—*Watch* against formality and self-righteousness; *remember*, as an antidote against the former, that God demands the heart, and as a preservative from the latter, that "by the deeds of the law there shall no flesh be justified"—*Watch* lest any one should be found to have only the semblance of conversion, and not really be "born of God:" *remember*, that counterfeit grace will soon be detected.

Watch against those partial DEFECTS which too often attend the experience of true Christians, and which consist in that want of proportion

proportion in our views of divine things, and affections towards them, which greatly impairs the beauty of true religion: *remember* that God, in his word, has given his people the most lovely and consistent discoveries of all his glorious perfections.

Watch against those corrupt MIXTURES which sometimes attend the experience of real christians, Many *sinful* exercises of the heart may attend even the exercises of grace, even in the seasons of our sweetest enjoyments; *remember*, it is not your being assuredly right in one thing, that will prove you right in another.

Watch against BACKSLIDING from God; *remember*, one neglect leads to another, and God has said, the backslider in heart shall be filled with his own ways.

Watch against the DEGENERATING of your experience; *remember* and tremble, lest it should issue in your falling into open and scandalous immorality, dreadful darkness and despondency, or should prove all your past experience to have been hypocrisy and delusion.

3. TO OUR PRACTICE and visible behaviour before men, the language of the text is next applied—and thus the brethren are entreated: Be *watchful* over the whole tenor of your lives; *remember*, “the grace of God teacheth us” to “live soberly, righteously, and godly in this present world.” *Watch* over your tempers, appetites, affections and passions—and against the beginning of temptations. Whatever you make an idol of will be a cross to you, if you belong to God, and a curse to you if you do not.—Study relative duties.—Shew that you love universal holiness: *remember*, “He that faith, he abideth in him, ought himself also to walk, even as he walked.”

Watch over your own conduct in the management of your secular concerns; *remembering*, that the fashion of this world passeth away. *Watch* your temper and conduct towards the enemies of religion: *remember*, “The wrath of man worketh not the righteousness of God.” Instruct opposers with meekness. “Walk honestly,” and “in wisdom towards them that are without.” *Watch* particularly over your disposition and behaviour towards each other: *remember*, Christ hath said, “By this shall all men know that ye are my disciples, if ye have love one to another.” Finally, *Watch* against all earthly mindedness, and a worldly spirit; and *remember*, that your citizenship is in heaven.

Our Author's text in the evening was Acts xx. 26. PURE FROM THE BLOOD OF ALL MEN. Through this discourse also we should have gladly followed him, had not our extracts from the two first sermons been so copious. But though we are denied the pleasure of giving a syllabus of a sermon interesting from end to end; one passage of it may be selected as a fair specimen of the doctrine and manner, of the far greater part of the Puritans, Nonconformists, and other *genuine* Calvinists. “I have endeavoured,” says he to his congregation, “to shew you the

the freeness of Gospel invitations, addressed to the guilty, the helpless, and the vile; without requiring any good qualifications in them, as the preliminary ground of their right to *come to the Saviour*. Yes, and I now again assure you, on better authority than that of good John Bunyan, that the gospel is *good news to the vilest of men*, and that any sinner on earth, who has heard of Christ, may *Come, and welcome* to him, for his complete salvation. You need not *first* know your election, or prove your regeneration, neither of which can be proved or known while you reject him; but though the former is the remote, and the latter the immediate cause of any man's embracing the Redeemer, both are entirely secret, till the heart is united to Christ, and actually coincides with the great ends of his redemption. 'Unto you, O men, I call,' in the Redeemer's name, for his 'Voice is to the sons of men,' as self-ruined, and helpless, 'without strength,' and 'ungodly.' 'Look unto me,' saith he, 'and be ye saved, all the ends of the earth, for I am God, and there is none else.' There is not a sinner in this congregation but has as fair a warrant to apply to the Saviour as any of the saints now in glory had, previous to their first application. Whoever enquires, 'May I come to Christ, and will he receive me if I do?' I reply boldly, yes, you may, and he will undoubtedly save you with an everlasting salvation. If your question were, 'How may I know that I *have been* with Christ?' I should give a different answer; I should enquire what have you received from him? I should bid you, "Examine, if you be in the faith," and if Christ's image is formed within you? But for the ground of your encouragement to come to him, I wish you may seek for nothing else but the *gracious and indefinite CALL* of his word. I know this to be the doctrine of the *old Calvinists*, and I believe it to be the doctrine of *GOD'S WORD*, and had I preached the contrary for many years past, I could not have thought myself *pure from the blood of all men*. On this ground it is that I have treated Unbelief as a sin, and the *worst* of all sins. Yet carefully explaining my meaning, that by unbelief I do *not* intend a doubting of your own safety, which I wish all to do who have not scriptural evidence of it. But by unbelief I mean, an averation of mind from God's method of salvation, a discrediting of God's testimony concerning his Son, a rejection of Christ's mediation, a refusal to rest with complacency in the doctrine of the cross, or an habitual unwillingness to return to God in the name of Jesus."

S.

Rev. SOLOMON STODDARD,

Pastor to the church at Northampton in New England, from the year 1623 to 1729.

The Safety of appearing at the Day of Judgment, in the righteousness of Christ, opened and applied. 12mo. Price 3s. 1792.

Our venerable friend, the Rev. DR. ERSKINE of Edinburgh, has favoured us with the following account of this treatise, and its au-

thor. "Mr. Stoddard was pastor 46 years of a church at Northampton, New England where he died, 1729, in the 86 year of his age. His sermons were searching and experimental, yet rational and argumentative; and often peculiarly suited for awakening the secure, directing in the great work of salvation, and assisting the doubtful in judging their spiritual state. Thrice in the course of his ministry, there were remarkable seasons of general religious concern, and of numerous conversions among his people. It is no wonder that one so diligent and successful in the work of the Lord was highly esteemed and beloved by a church, most of whose members had been brought up under his ministry. Though his station was in a remote corner of New England, his strength of genius, depth of judgment, acuteness in reasoning, and knowledge of divinity, were so uncommon, that, in difficult cases, his advice was much sought and valued, and his influence great through the whole of that country. By his distinguished talents, and high reputation, he profelyted many to an opinion, opposite to the general sentiments at that time, and, as his grandson, President Edwards, has shewn, opposite also to Scripture, viz. That some who suspect, or know themselves unconverted, may, notwithstanding, lawfully partake of the Lord's supper. Dr. Increase Mather, and others, who justly disapproved and opposed that notion, with a laudable candour and impartiality, admired and recommended his practical writings. His most valuable work, *The safety of appearing in the Righteousness of Christ*, thrice, in a short time, printed at Boston, was never, till now, published in Britain.

It examines not learned, critical, or philosophical objections against the doctrine of Imputed Righteousness; but, in a plain and practical strain opens the ground and encouragements of faith; resolves the doubts of a jealous unbelieving heart, and unfolds the subtle workings of a self-righteous spirit. In these views, it is the best treatise I know on the subject; though those will think otherwise, who relish the beauties of language and composition more than they regard the importance and justness of the sentiments.

I agree with some of my worthy brethren, of different denominations, that it has inaccurate expressions, But the general tendency of the book is to shew, that our claim to the pardon of sin, and acceptance with God, is not founded on any thing wrought in us, or acted by us, but only on the Righteousness of Christ. The Author therefore means not these ambiguous expressions in the dangerous sense in which some have used them; and the book contains a salutary antidote against the poison which these expressions have sometimes conveyed. If it is asked, Why I did not alter or expunge these obnoxious expressions? I reply, Because I had no right to do it; and such freedoms with dead authors, appear to me, presumptuous and unjust.

May the divine blessing render this treatise as useful in Scotland as it has been in America!"

T.

Rev. DAN TAYLOR (a General Baptist) London.

A Sermon occasioned by the death of Mrs. Elizabeth Taylor who departed this life, Oct. 22, 1793, in the 49th year of her age: With a short account of her life, and a description of her character. Text, Psal. xlviii. 14. *This God is our God for ever and ever, he will be our guide even unto death.* 12mo. pp. 82. 1794. Sold by the Author; Marfom, Knott, Button and Ash, London.

Rev. DANIEL TURNER, A. M. Abingdon.

1. Letters Religious and Moral, addressed to a young Gentleman in India, and others; designed to inspire the minds of Youth with the Love of Piety and Virtue. *Second edition.* 12mo. pp. 218. Price 3s.
2. Free Thoughts on the Spirit of free Inquiry in Religion; with cautions against the abuse of it, and persuasives to Candour, Toleration and Peace, amongst Christians of all denominations. Sold by Marfom and Thomas, London; and Watts Abingdon.

CONTENTS.

- Section. I. The Necessity and Importance of free inquiry.
 Sect. II. The Necessity of great care and circumspection in our inquiries.
 Sect. III. The necessity of adhering to first principles.
 Sect. IV. A fair unprejudiced study of the scriptures recommended.
 Sect. V. Concluding reflections.

12mo. pp. 148. Price 2s. sewed. 1793.

Sold by Johnson, Knot, Marfom, and Thomas, London.

Rev. JOSHUA TOULMIN, A. M. (a General Baptist) Taunton.

1. The History of the Puritans, or Protestant Nonconformitis, from the Reformation to the Death of Queen Elizabeth; with an account of their Principles; their attempts for a further Reformation in the Church; their sufferings; and the Lives and Characters of their most considerable Divines. Vol I.

By DANIEL NEAL, A. M.

A new edition, revised, corrected, and enlarged.

To which are prefixed some Memoirs of the Life and writings of the Author. 8vo. pp. 524. price 6s. 6d. Sold by Dilly*.

2. *The Character and Reward of the faithful Servant considered and improved.* A sermon preached at Bridgewater, March 10, 1793; on occasion of the much lamented death of the Rev. Thomas Watson. 8vo. pp. 32. price 6d. Johnson

* In a very pleasing letter which I have received from Mr. Toulmin, he says, "You will greatly oblige me by any hints or communications which may tend to improve my edition of *Neal*, or to assist my design of CONTINUING THE HISTORY OF THE DISSENTERS TO THE PRESENT TIME." He adds, "It is meant, I apprehend, by Mr. Lloyd, of Bristol, and Mr. Crutwell of Bath, to keep the subscriptions open till the last volume is published, when the price will be advanced." EDITOR.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS,
IN LONDON AND SOUTHWARK
IN THE YEAR 1793.

Place.	Time.	To begin.	To preach.	To pray.
Mr. Booth's	Jan. 24	Stennett	Swain	Tho. Thomas
Mr. Tim. Thomas's	Feb. 21	Swain	Williams	Rippon
Mr. Button's	Mar. 21	Williams	Tim. Thomas	Dore
Mr. Dore's	Apr. 25	Tim. Thomas	Tho. Thomas	Stennett
Mr. Martin's	May 23	Tho. Thomas	Burnside	Swain
Mr. Swain's	June 20	Burnside	Button	Tim. Thomas
Mr. Rippon's	July 25	Button	Dore	Booth
Mr. Tho. Thomas's	Aug. 22	Dore	Rippon	Williams
Dr. Stennett's	Sep. 19	Rippon	Martin	Button
Mr. Williams's	Oct. 24	Martin	Booth	Burnside
Mr. Burnside's	Nov. 21	Booth	Stennett	Martin

The Minister of each Place concludes the meeting.

The Society at Cripplegate, not being certain of their continuing in a church state, wished to be omitted in the list of Monthly Meetings for 1793.

The ten churches whose ministers and messengers constitute the PARTICULAR BAPTIST FUND, (nine of which are registered in the above list), collected for 1793, £.620 13 5 sterling; which was distributed this spring 1794, to indigent pastors, churches, and students, in various parts of England and Wales.

Formerly a few of the more affluent churches in the country, made an annual collection, and sent it to the fund in London. There seems to be a growing inclination in several places to revive that benevolent practice. The Rev. Mr. Kinghorn's church at Norwich, last year, took the lead in this business, by collecting £.7. 9. 4.—a circumstance this truly pleasing, and which furnishes an example, perhaps worthy of being copied by Sister Churches in the several counties, many of whom are both equal in number and superior in circumstances to several of the congregations in London, which, nevertheless, always contribute generously to this institution.

The Mission in Wales encouraged as usual.

AN ACCOUNT OF THE FOUR COUNTRY CASES,
WHICH WERE PATRONISED IN LONDON, 1793.

Place.	Presented.	Recommended.	Wanted.	Collected.
Roe	Feb. 6, 1789	Mar. 1, 1793		89 15 6
Wotton-under edge	May 1, 1789	June 7, 1793	94 3 8	94 3 8
Moleston	June 5, 1789	Aug. 2, 1793	340 0 0	
Shibley		Oct. 4, 1793	100 0 0	66 7 0

A Sketch of the Presbyterian Mission in NOVA SCOTIA, extracted from a letter forwarded by the Rev. Dr. ERSKINE of Edinburgh, to Mr. Rippon.

THE GENERAL ASSOCIATE SYNOD, which met at Edinburgh in the beginning of May last year, are heartily grieved at the reluctance of Preachers to undertake Missions to North America, whither they have sent such as have been inclined to go from time to time. Among the rest the Rev. Mr. M'GREGOR, ordained by the Associate Presbytery of Glasgow, May 31, 1786, was sent as a Missionary to the Gaelic congregation of *Pictou*, NOVA SCOTIA. "His disinterested and exemplary conduct in the undertaking, and his patient continuance in his labours, resemble the spirit of the primitive apostolic times," and have been attended "with great success." A letter from him was read before the General Associate Synod at Edinburgh, May 3, 1793, in which he *beseeches* that venerable body to send over Ministers immediately, more especially as a considerable number of emigrants, chiefly Roman Catholics, from the West Highlands and Isles, are gone thither, who much need the Gospel, and usually attend on his ministry—He says, "The assistance of a minister who could speak but the *English* would relieve the difficulty," as such a minister might conduct public worship with one half of the people, while he himself is dispensing the means of grace, in another language, to the rest. But he adds, That "if the Synod were to send over presently six or seven Missionaries, there is little reason to fear they would want labour or sustenance." He then endeavours to remove the objections which he supposes some young ministers have to an employment as Missionaries in that country; arising from the disagreeableness of a long voyage—a residence in a strange land—the difficulty of leaving relatives and acquaintance—and a probability of being successfully employed at home. He had formerly given information concerning the climate. *As to fog or mist*; excepting the fishing banks round the south and east coasts, Nova Scotia, he says, is clearer than any part that he ever saw of Scotland. *As to the rain*, he is confident they have "much less there than in Scotland, as November is the only month that can be called rainy." *As to wholesomeness*, Nova Scotia is the far more wholesome of the two. "There are people here from a variety of nations, and it is generally agreed, that it is the most wholesome place they have been in." *As to the severity of the climate*, the winter is severe, "but not so disagreeable, nor hurtful, as the cold, wet, sleety weather at home; nor have we ever above three nights severe frost at once; and at any rate, our charming spring and summer make up fully for the severity of our winter. I believe there is no part of the globe where there is a more beautiful spring than in Nova Scotia."

Mr. M'Gregor nearly concludes his letter with the following warm and affectionate address: "My dear young brethren, let
me

me recommend America to you. Whatever it be to others, it is the best place for Ministers that I know in the world. Only be prevailed upon to come. You will see that every thing which seemed against you will be really for you. The very ignorance of the people will be unspeakably in your favour; for there is every probability of your being more successful among such, and you will have a far better opportunity of observing the success of your labour than if you were to enter into the labours of others, or build where the foundation was previously laid. I have been here above six years, in as disadvantageous circumstances, I suppose, as any whom the Synod ever sent to this continent; and though indeed I have been in it, in weakness, in fear, in trembling, yet I account it the happiest thing that ever befel me that I was sent to America. I had my reluctance, my struggle, ere I set off; but I have reason to bless God while I live, that I was not suffered to comply with the counsels of flesh and blood to stay at home. I am sure that all the world would not keep you out of America if you only knew what it yields. O taste and see that our God is good. Only believe, and you shall surely see his glory, you shall see it far beyond what you can expect. He will supply all your need according to his riches in glory by Christ Jesus. He will grant you more of the unutterable and glorious joy of faith in this wilderness than in the most splendid cities of Britain. You shall indeed be partakers of the afflictions of the Gospel. Let this be your joy, not your discouragement, for no suffering shall befall you here but what shall be measured out to you by infinite tenderness, love and faithfulness; and according to your ability to bear; and withal counterbalanced with exceeding joy. God will make all grace to abound towards you, that ye always having all-sufficiency in all things may abound unto every good work, being enriched in every thing unto all bountifulness to God's praise. I shall not say that God is better in America than in Britain, but I mistake it if you shall not find him better to you."

Extracts of letters from Mr. David George, the Negro Minister, at *Free Town*, SIERRA LEONE, dated from Sept. 13, to Oct. 19. 1793.

After we had been in the Downs four days, we sailed; but the wind soon came a-head, and drove us almost back to our former station, where we continued a fortnight. We then were bound for Plymouth, but running foul of another vessel, our bowsprit was carried away; after this we sprung a leak, and we put into Plymouth, and got repaired again. The day after we put to sea we were chased by two cutters, from early in the morning till about twelve o'clock, when one left us, but the other began to fire at us: we hove too but

but when they came up and spoke with us they werè satisfied. We now stood on our passage. Our topmast was carried away before we came to Bulam, and there we were on a rock till the tide rose and got us off. Before we arrived at Sierra Leone, our topmast was carried away again, but we got safe there on the 7th of August last, about five in the afternoon; and I found my wife, all my children, and my congregation well. The vessel was hourly expected, but it was thought I would not return so soon. I was well received by Mr. Downe, our Governor; and when the people of the colony heard that I was come, they rejoiced much, and at my landing they came down so thick that I could scarcely get along. Some of them took me by the hand and led me through. I have great reason to thank Almighty God for his goodness who carried me over the seas, and returned me safe home again. I was hearty all the homeward bound passage. On Lord's day, the 11th, I preached in my congregation from Thomas's words, John xx. 28. *My Lord and my God.* The Spirit of the Lord seemed to give me utterance, and the meeting was joyful. It is a very healthful time with us for this part of the year. There are not many ill. We are now building on our Town Lots, and some on their Farms; and the people begin to be seasoned to the country. They are getting into a good way, especially those that are on their lands; and I am in great hope we shall all do well in a few years. I am very glad to tell you that the work of God revives here among our people, and I hope it will begin among the NATIVES OF AFRICA. I had the pleasure of baptizing one person the first of September, and four more on Saturday the 6th of October. My Elders, Sir, and all the congregation, thank you for your goodness to me while I was in London, and we all humbly give thanks to the Gentlemen, and every one of the brothers in your congregation, and in others, for the charity they have shewn our church, in the blessed gift of a meeting-house, which the Lord has put it into your hearts to make us a present of: and also for the kind offer, that if the Lord should encline any one of us to come home*, to get instruction in the ministry, you would keep him a year and teach him. Thank the dear Friend that considered us in this †; we take it as a great favour, and leave

* By *home* he means England. When the brethren, Rippon and Pearce, were collecting from him the account of his life, which appears in the preceding volume, page 473, they both observed, that in speaking of this country he generally called it *home*; and being asked why he did so, he replied, Almost all our people, in different parts call it so.

† He probably means Dr. Ryland. EDITOR.

it to the Lord, hoping that he may make some one of us fit to carry on his great work, and be useful; but a direct answer to this we hope to send in a short time. I want to hear from you, and all the brothers, and all the ministers. I want to know how religion flourishes in London.

Please to tell these few words to all my friends in Christ, and, after a while, if the brothers want me to come again, you must let me know, and I'll try and come.

The church in Sierra Leone, together with me, cease not in our prayers to make mention of you all; all the brothers, and the sisters, and all my acquaintance in London. Hoping that you will not forget me and them at a throne of grace.

Please to forward the letters to Brother Geard of Hitchin, and Brother Pearce of Birmingham: and give my heart love to Brother Booth and Brother Thomas, and to the Brother a good way out, where the Gentlemen were so kind to me*.

MISSION AMONG THE HEATHEN.

Messrs. Thomas and Carey, with the greater part of their families, on board the *Maria Princeffe*, a Danish East India-man, left the Downs, June the 10th, 1793. Getting under sail, they had just time to write a line†, by which it appears they were cheerful and happy. Letters have been received a few weeks since from Calcutta, by Mrs. Thomas's friends, written October last. Mr. Rippon has others, which were written a little after, from the same place; the last of them, dated Nov. 8, 1793. This intimates, "That the *Earl of Oxford* East India-man had arrived, and that our *Missionaries* were expected by the next ships." The friends of these good men, in London and the country, are now every day hoping to hear of their safe arrival about that time. It is pleasing to add, That Mr. Fuller, the worthy Secretary of the Society, spends most of this month ‡ in town collecting for the support of the mission, and meets with very good encouragement.

* He means Mr. Walker, Minister at Saffron Walden, Messrs. Searles the Bankers in that town, and Mr. B. Cleaver of Newport, near Walden.

† It is printed above in page 30 of this Number.

‡ May 1794.

O B I T U A R Y

FOR 1793 AND 1794.

REV. CALEB HARRIS, *Llanwenarth.*

The Rev. Caleb Harris was born at New-castle in Emlun, a town in Carmarthenshire, on the bank of the river Teivy. He was baptized about 1738, and joined the Baptist church then under the pastoral care of that eminent minister of the gospel, the Rev. Enoch Francis, father to the present Rev. Jonathan Francis for many years pastor of the Baptist church at Pen-y-vai, Glamorganshire; and to the Rev. Benjamin Francis, pastor at Horsley, Gloucestershire. Messrs. C. Harris, and Jonathan Francis, were both baptized at the same time. Not long after, Mr. Harris removed to Abergavenny, in Monmouthshire, where he settled, and had a dismission to the Baptist church at Llanwenarth, near that town.

He was a very serious, solid, hopeful young man, and was prevailed upon to exercise his talents, in a probationary way, about 1742. In February 1742-3, Rev. Roger David, the pastor at Llanwenarth, died; and in about six weeks after, it pleased God to make another breach there, by the decease of Rev. William Meredith, aged about eighty, who had been for many years a worthy laborious assistant, and a very acceptable help in the ministry among the different branches of the church, which, in his time, lay very wide, and are since formed into separate churches; yet his modesty was such, that he could not be persuaded to be ordained.

As to Mr. Harris, the church thought him too young in the ministry at that time, to sustain the pastoral care; therefore they invited the Rev. Thomas Edwards to that charge, which he accepted. He was a very amiable young man, a member at Blaenau, a neighbouring church. Thus they were again happily settled in a pastor, and Mr. Harris assisted him. He was an excellent preacher, of a very meek temper, and exemplary conversation, but was fast declining in health, and ripening apace for a better world. He finished his work and warfare in the summer of 1746, aged but 34. Rev. Miles Edwards, now pastor at Troisant, near Pontypool, is his son.

Mr. C. Harris had exercised with acceptance for about five years, and now the church desired him to accept the pastoral care: with his usual modesty he complied, and continued to discharge the trust reposed in him as long as bodily

strength continued, which was about forty-four years after his ordination; these, with the five before it, make his services in this church of near fifty years continuance.

Mr. H's parents designed their son for business, and educated him with no other view. After he began to preach, he had no further literary advantages but what he obtained from close application. He was naturally modest, of a weakly constitution, and seldom went much abroad. He drew up the Circular Letter in 1747, and preached at the Associations in 1752, and 1754.

About 1750, and after, Mr. C. Harris was much exercised with an uneasiness that arose in the church concerning the doctrines of the Trinity, and the proper Deity of Christ. Several ministers were invited to assist in settling that dispute, among whom the Writer of this was one*. The late Dr. Joseph Stennett happening to come into the country at the time of the uneasiness, preached upon the subject with great concern. The debate gradually ceased, and peace was restored. Mr. Harris was a zealous advocate for the commonly received doctrines of the Trinity, and the proper Divinity of our Lord Jesus. Though he did not often go abroad, he had much care at home for many years, with little help, except now and then occasionally. The chief assistance he received in the ministry was from Mr. Morgan Harris, a very valuable young man, whose father, of the same name, and grandfather Mr. John Harris †, had been very worthy and excellent pastors of the church at Blaenau. Mr. Morgan Harris, father of the Morgan Harris who assisted Mr. C. Harris, was very acceptable at home and abroad among all the Baptist churches in Wales. His ministerial gifts, his great prudence, with his meek and courteous behaviour, rendered him very engaging wherever he was known. But after a precarious state of health, he finished his course in February 1746-7, aged about 42. He left one infant, whose name was John, and the mother with child of another, which proved also to be a son, and was called Morgan. Morgan was of a weakly constitution, rather more so than his father, but a remarkably pious young man, of very good understanding, and of a most excellent temper and behaviour. He became a member at Llanwenarth; was regularly called to the ministry in 1774, and ordained in 1779 to assist the feeble pastor Mr. C. Harris; and an agreeable help he was; but he died in the beginning of 1790, about 43 years of age. He left a son, an infant.

* Rev. Joshua Thomas, of Leominster. EDITOR.

† Of this excellent man, Mr. John Harris, see an account in the History of the Welsh Association, page 49.

Mr. C. Harris, after the death of Mr. Morgan Harris his assistant, preached but seldom. His daughter, an only child, is married to Mr. John Harris, named already; they live in Abergavenny. The latter part of his time the father removed to them, to be under the tender care of his daughter. He was tranquil and comfortable in mind under the gradual decays of nature, and had the use of his faculties to the last. He departed this life on the 27th of May 1792, in the 77th year of his age, and was interred in the burying ground of the meeting-house at Llanwenarth. His successor, according to his desire, preached his funeral sermon, in Welsh, from 1 Cor. xv. 55, 56, 57. and Mr. Morgan Rees preached it on the same words, in English.

Mr. THOMAS ADAMS,

A *Deacon* of the Baptist church, at *Leominster*.

This good man finished his course on the 21st of April 1792, aged 70 years, in the comfortable view of his interest in Christ, and a glorious eternity. He filled his office near thirty years, till he was rendered unable by the decays of nature. On the evening of the first ordinance day that he was confined at home by weakness, he said to his pastor, who called in the evening to see him, "This is the first ordinance day that I have been absent from the table since I joined the church."—Then he added, "I always contrived affairs beforehand so as not to be absent on Lord's Supper days." A considerable part of his time he was a farmer, about four miles from the town, yet he, and Mrs. Adams, conscientiously observed that caution, *Not forsaking the assembling of yourselves together as the manner of some is*. Both of them carefully, and in good time, attended the house of God, on Lord's days, and week days also; and after their residence in town they were equally exemplary in this respect, though they had many cares, and a family of ten children. Mrs. Adams died on the 14th of March 1791, aged 57.

Rev. JOHN NUTTALL, *Goodshaw Chapel*, Lancashire.

Mr. John Nuttall was pastor of the Particular Baptist Church, at Goodshaw Chapel. He began his labours in this neighbourhood in the year 1747: by his ministry the church was raised, and he commenced pastor of it about 1749, and left it in a flourishing state at the time of his exit, which

was March 30, 1792. He was found in the gospel; preached it faithfully, continued in it steadily, was made useful to many; and although he was not without his failings, yet he was judged to be a truly pious and faithful servant of the Lord Jesus, in whom he trusted for salvation. He is succeeded in his office by Mr. John Pilling, ordained the first of May, 1793, who is a promising young man, and likely to be useful.

REV. JOHN PARKER, *Wainsgate*, near Halifax.*

Mr. John Parker was born at Barnoldswick, near Coln, March 10, 1725, O. S. He was the son of Thomas Parker, a native of Ireland. When he was about eleven years of age, his father fixed him in a family then residing at Stooks, about three miles from the above named village. Here he continued a long time; in the latter part of which, his gravity and seriousness were such as caused him to be both feared and loved.

Mr. Parker was brought under serious impressions when he was about fourteen years of age. In this early part of life he was long confined by a disorder which affected his limbs; but the affliction was in mercy, for it pleased God, during his confinement, to bring him to a deep sense of the evil of sin, and to give a turn to his mind and thoughts which was, in a course of time, productive of the happiest effects. But being incapable of attending the public means of instruction, though he was awakened to an awful apprehension of his deplorable condition as a sinner, he had no knowledge of salvation by Jesus Christ. For a long time he had sore and heavy conflicts in his mind. He read his Bible with great diligence, and cried to God for his gracious guidance, and for the pardon of his sins; but found no immediate relief. Sometimes he thought his case absolutely hopeless, and was dreadfully harassed by temptation, and distracted with blasphemous and atheistical thoughts. About this time a pressing invitation was given him to go and hear that eminent minister in the Establishment, the late Rev. Mr. Grimshaw, of Harworth. Mr. Parker was very reluctant to go, partly on account of the lameness which still attended him, and partly because he had but very faint hopes of obtaining any benefit. The request was urged again and again, with the promise of a horse to ride on. He at length complied; and it pleased the Almighty so to illuminate his benighted mind by the discourse

* This account of Mr. Parker is taken from *His life and letters*, lately published by the Rev. John Fawcett, A. M. — A work which cannot be known without being highly esteemed. EDITOR.

he then heard, that, it is believed, he never afterwards sunk into his former despondency. Mr. Grimshaw, who was at that time expounding the thirty-nine articles, was to him a messenger of peace, while he shewed how the guilty sons of men are pardoned through the blood of Jesus Christ, who came to seek and to save that which was lost. This was good news to our young convert. He heard with astonishment and joy of that divine expedient which infinite wisdom has contrived, through which God can be just, and yet the justifier of him that believeth in Jesus. He saw the fitness of the remedy to his own case, and, believing the testimony of God concerning his Son, experienced that peace which the gospel administers to a wounded conscience. The doctrine of a sinner's justification by the perfect righteousness of Christ, now much engaged his attention. His distance from Harworth prevented his frequent attendance there: However, when he was somewhat better able to walk abroad, he went to several different places of worship nearer home. But while he wished to hear of complete salvation by grace, he found that the prevailing and fashionable mode of preaching led men to depend for acceptance with God, not on the atonement of the Redeemer, but on their own sincere obedience; or if they have failed in that, on their repentance, and purposes of amendment.

This disquieted him much; he, therefore, modestly introduced himself into the company of one or two of those clergymen on whose ministrations he then attended, hoping to obtain more satisfaction from them in private conference, respecting the important points above mentioned, than he had done from their public preaching; but to his great mortification, he found himself disappointed.

It seems about this time, he began to hear that judicious, steady, and eminent minister of Jesus Christ, the late Mr. Alvery Jackson, pastor of the Baptist church at Barnoldswick; and he left the established church with great reluctance; for he had a strong attachment to it; but by degrees his prejudices against Dissenters were overcome, as he found Mr. Jackson's preaching, and manner of life, conformable to the sacred scriptures. At length, he commenced a member of the society, united together under his pastoral care: And as he spent much of his leisure time in reading his Bible, in devotional exercises, and conversation with those who feared God, he made speedy advances in knowledge and piety. Mr. Jackson, who was a man of great reading, and very considerable abilities, being delighted with the company of his young friends, and conceiving favourable hopes of his future usefulness,

ness in public, took great pains for the cultivation and improvement of his mind. The worthy man's labours of love were not ill bestowed; for our young friend profited much by them, and always spoke of Mr. Jackson with great respect and veneration.

In the year 1753, Mr. Parker was called to the work of the ministry. When it was first mentioned to him, being impressed with a consciousness of his own inability, he trembled at the idea of appearing in a public character. The unwearied importunity of the church to which he belonged, at length prevailed on him to attempt to expound and improve some portion of God's word. But his inward discouragements still prevailed, and his modest diffidence induced him to form a resolution to make no farther trial; this resolution, however, was at length over ruled, and it might be said almost literally, that Mr. Parker was *thrust forth* to labour in the vineyard.

Besides preaching occasionally at Barnoldswick, and other places, he was rendered very useful to a people in Bolland. The Lord rendered him acceptable wherever he came, and made him the instrument of turning many to righteousness. Mr. Jackson died Dec. 31, 1763, and our esteemed friend, the year after, was settled as the minister and pastor of the church and congregation at Barnoldswick. Here he continued to labour with diligence, fidelity and fervour, for many years; till, by affliction, being rendered quite incapable of fulfilling the duties of his office, he resigned it.

Wherever he came, it was still his endeavour to promote the welfare of those who were near him. He did not assume an air of austerity and moroseness; but, on the contrary, he was mild, gentle, affable and cheerful in conversation. He had the peculiar felicity of gaining the attention of the company into which he occasionally fell, and instructed or admonished them without exciting their disgust, or kindling their resentment. He laboured to excel in the art of winning souls; and studied how he might, within the limits of a good conscience, become all things to all men, that by all means he might save some. In the families where he was at any time providentially cast, the young children, and even the servants and dependents were regarded by him; he gently hinted instruction to them, and offered up suitable petitions to God on their behalf; for he made it his practice to join in social worship with those who entertained him at their table, or occasionally furnished him with a bed. The great end he had in view in his preaching, he also sought to promote by his friendly visits; and thus he seconded in the parlour what he
advanced

advanced in the pulpit. In the gift of *public* prayer, Mr. Parker excelled most men in his connexions. While addressing God his soul seemed to expand and delight itself, as in its proper element. Without being tedious, he offered up petitions suited to the cases of all present, in such a stream of devout and unaffected eloquence, that, to adopt the language of the late Marquis of Halifax, concerning some of his contemporaries, "A man would be inclined to believe that heaven itself dictated his words to him." The reason why he excelled in this happy talent was, in all probability, his being so much habituated to devotional exercises in *private*; where, from day to day, he poured out his soul before God, for himself, for his friends whose cases he particularly remembered, for the whole church, and for all men. The posture he chose in his hours of retirement, at least frequently, was that of prostrating himself with his face to the ground. This posture he thought most becoming an unworthy sinful creature in addressing the most high God. In the year 1755, Mr. Parker was married to Mary Atkinson, who was to him an industrious faithful and affectionate companion to the end of his pilgrimage, and who is now waiting in patient expectation to rejoin him in a better world. He was a pattern of conjugal tenderness; always discovering the greatest regard for the wife of his bosom, sympathizing with her in all her infirmities, ever speaking kindly to her when present, and well of her when absent; striving to make her comfortable, and endeavouring to promote her spiritual and eternal welfare. As a pastor to the flock, over which the Holy Ghost made him overseer, he was diligent, peaceable, affectionate, and faithful. He gave full proof that he sought not theirs but them; being content with a small contribution from them for his support.

Though he was steady in his own religious sentiments, and held fast what he looked upon to be the truth, yet he was very candid to those who differed from him in doctrine or practice, leaving them the same liberty to think and judge for themselves, which he knew he had a right to take.

It pleased God to exercise him with heavy and manifold afflictions. His constitution was greatly injured in his youth; the effects of which attended him through life, and followed him to the grave. For some years, he was rendered incapable of attending steadily to the duties of his ministerial office, by a complication of disorders, chiefly of the nervous kind. He was frequently convulsed, and affected with a shivering, like that of a person in a strong fit of the ague. These afflictions occasioned his resigning the pastoral office

at Barnoldswick, and with it he gave up all dependence upon the people for support. He had a small plot of land at Lees, where he resided, which furnished him with the means of keeping two or three Cows; and through prudence, industry and œconomy, together with some tokens of kindness from his distant friends, his wants, and those of his family, were comfortably supplied. For some time he continued in a great measure silent with respect to preaching. But it pleased God so far to mitigate his complaints, that he accepted the invitations of his christian friends, and began to make little excursions, and to officiate as a supply in such congregations as needed his assistance. This afforded him many agreeable interviews with those who highly respected him, and for whom he had an equal regard, and contributed to the recruiting of his health and spirits. It seems that in the year 1790, he accepted of an invitation from the society at Waingate, in Wadsworth, near Halifax, to remove to them with his family, and be their stated minister. Here this worthy man was to end his days. So long as he had strength and health to do it, he not only preached publicly on the Lord's days, but more privately from house to house; where he might have an opportunity of addressing those who neglected public ordinances; and thus, like the great apostle, he warned every man, and exhorted every man night and day with tears.

He was far from seeking to amuse his hearers with lofty notions, and swelling words of vanity. He used great plainness of speech in delivering the most important of all messages, and, by sincerity and integrity, commended himself to every man's conscience in the sight of God. Though he seldom, if ever, wrote his sermons, it was evident to every attentive hearer, that what he delivered was not crude and undigested, but the result of the closest thought. In all his discourses he pursued a regular plan, supported every doctrine he advanced by proofs judiciously selected from the sacred scriptures, and illustrated his meaning by apt and striking similies. It cannot be supposed that his abilities in the pulpit always shone with the same degree of splendour. He had his dark as well as his lucid intervals. But when he was under a favourable gale, and his subject peculiarly interesting, who could hear him without astonishment! It was a feast divine to sit under the sound of his voice at such seasons. A torrent of sacred eloquence, issuing from the fervour of his mind, seemed to carry away the hearts of his hearers before it. This was eminently the case in the vigorous part of his life; yet, when he was enfeebled with disease, and decrepit with age, his preaching exhibited a picture of dignity in ruins.

As he was deeply impressed with the importance of the message he had to deliver, he did not degrade it by coarseness, and inelegance of language. Men of learning and refinement have been heard to declare, That they were much pleased and edified by his discourses.

As to his religious sentiments, they were those we commonly distinguish by the name of moderate Calvinism. His strain of preaching was experimental and practical. He laboured most assiduously and constantly, to inform the ignorant, to quicken and rouse the secure, to direct the humble inquirer, to comfort the mourner, to exalt the divine Redeemer, and to promote that vital and practical holiness, without which no man shall see the Lord. He testified to all, the nature, the necessity, the importance, and the proper fruits of repentance towards God, and faith in our Lord Jesus Christ. He dwelt on the obligations under which the subjects of Christ's kingdom lie, to obey his laws, and to be conformed to his example. If you would have deprived this good man of his chief delight, you must have debarred him from spending his strength in the service of his divine Master: his work was his reward.

The very night before that in which he expired, he was remarkably cheerful in the company of a few of his friends, whom he endeavoured to encourage in the way of holiness, and to establish in the truth as it is in Jesus. The following day he wished to be alone, that his meditations on approaching glory might not be interrupted. Death to him had lost its terrors, and appeared with a mild and gentle aspect. The last enemy he could welcome as his friend.

It had long been his desire, with submission to the divine will, that he might finish his labours and his life nearly together. And God was graciously pleased to grant his request. When he had discharged the duties of the very day on which he expired, he went to rest, silently fell asleep in his Saviour's arms, and had a quick transition from this world to another, Who can forbear, on such an occasion, to say,

Life take thy chance, but O for such an end!

The last time Mr. Parker appeared in the pulpit, which was but a few days before he was called to receive his reward, as if he had known that his end was so near, he preached from that memorable text, Phil. i. 21. "For to me to live is Christ, and to die is gain." Both parts of it were exemplified in him. Christ was his life while he lived, and death was his gain when he died.

Mr. Parker died on the 29th of May 1793, in the 60th year of his age. On the 3d of June, he was interred at Barnoldswick, where he had spent the greatest part of his life. A great concourse of people assembled on the occasion, to take their final leave of a man so much, and so generally respected; and they were addressed from the pulpit, in a discourse founded on the words of the apostle Paul to the elders at Ephesus, Acts xx. 25. "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." It was a solemn season, and perhaps will not be soon forgotten. A funeral sermon was delivered at Wainsgate, the Sabbath following, June 9, from the words we have already mentioned, which, it seems, had dwelt much on Mr. Parker's mind for some of the last days of his life, Phil. i. 21. "For to me to live is Christ, and to die is gain." In compliance with the request of his much loved friend, the Rev. Mr. Fawcett, sen. was employed in the mournful office on both occasions. Mr. Parker was of the middle size, pretty strong made, and well built; but he rather stooped a little in the shoulders. He had a good deal of colour in his face, which was the effect of a scorbutic habit. His hair was soft and straight, of a light colour in the early part of his life, then grey, and at last as white as wool, till by little and little, it almost all fell off. His eyes were frequently attended with a little inflammation. But in the year 1791, he had a fever which almost deprived him of his sight, and rendered him ever after incapable of renovating his ideas by reading the sacred scriptures; but he was so well acquainted with them that he could still preach, though he lamented that he could not see the audience before him.

In the immediate views of death, we see in him nothing of the insensibility of the Stoic, the levity of Petronius, or the fluctuation of Socrates; but a mixture of solemn awe, true fortitude, rational tranquility, and lively hope—Hope founded, not on his own religious attainments, but on the all-sufficient Redeemer, and his perfect righteousness. Mr. Addison has justly observed, that "There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season."

Dr. Young, speaking of the death-bed of the just, has the following striking and energetic lines:

The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! if not, draw near with awe,

For here resistless demonstration dwells.
 You see the man, you see his hold on heaven.
 His God sustains him in his final hour!
 His final hour brings glory to his God!
 Sweet peace, and heav'nly hope, and humble joy,
 Divinely beam on his exalted soul,
 Destruction gild, and crown him for the skies,
 With incommunicable lustre bright.
 We gaze, we weep; mixt tears of grief and joy!
 Amazement strikes! devotion bursts to flame!
 Christians adore! and Infidels believe!

Mr. Parker never professed to be a poet, but as so many of our christian friends have of late been bereaved, the subsequent specimen of his easy verse on the death of a very amiable minister, may not be unacceptable.

Consolatory Verses sent to Mrs. Ann Slee, on the death of her husband, the Rev. Isaac Slee †, who departed this life, Jan. 13, 1784, at Haworth, in Yorkshire.

Did *Abra'm*, at the call of God,
 Lay his dear *Isaac* on the wood,
 Nor once refuse to lift his hand,
 To slay the youth, at his command?

Why then should you refuse to part
 With *Isaac*, though so near your heart?
 Why grieve to see your husband die,
 When Jesus calls him to the sky?

Although his sun went down at noon,
 His destin'd work on earth was done;
 He's now releas'd from ev'ry pain,
 And freed from ev'ry moral stain.

His groans no more affect your ears,
 Excite your pity, or your tears;
 His sighs no more your bowels move,
 Nor wound your sympathetic love.

He now has reach'd the peaceful shore,
 Where stormy billows rage no more,
 And could he speak to you, he'd say,
 "O weep not o'er my breathless clay!

"I've gain'd the point, and won the prize;
 "I have a mansion in the skies;
 "From all distress and danger free,
 "I am where oft I wish'd to be.

† The Rev. Isaac Slee, was originally a minister of the established church; after he saw reason to dissent he was baptized by the Rev. Charles Whittfield, of Hamsterly, Durham, and became pastor of the Baptist Church at Haworth, where he continued till he was removed by death to glory.

“ My body now, from pain releas’d,
 “ Within the peaceful grave shall rest,
 “ Till the last trumpet shake the skies,
 “ And bid the sleeping dead arise.

“ My wasting flesh and mould’ring bones
 “ Shall spring to life when Jesus comes,
 “ And rise to meet him in the air,
 “ New dress’d, immortal, strong and fair.

“ You saw me, with a tearful eye,
 “ Beside you languish, faint and die ;
 “ You saw the painful conflict cease,
 “ For then, I enter’d into peace.

“ My happy soul secure from harms,
 “ Rests not in your’s, but Jesus’ arms ;
 “ Could you my present glory see,
 “ You’d long to die, and be with me.”

’Tis true, my friend, your partner’s gone,
 And you, alas ! are left alone ;
 The stroke to you must seem severe,
 To part so soon with one so dear.

But let this thought your heart revive
 Though he is dead, he’s still alive ;
 His joy should give your soul relief,
 And check the torrent of your grief.

Doubtless his spirit finds a place
 Among the ministers of grace ;
 For they who souls to Jesus win
 Shall bright as stars in glory shine.

Advanc’d to a celestial throne,
 He bears the palm, and wears the crown ;
 He triumphs in immortal bliss,
 And reigns in life, where Jesus is,

Rise then above this dusky sphere,
 In longing hopes to meet him there,
 On yonder bright celestial shore,
 Where death shall part your souls no more.

Be waiting for the happy day ;
 Your partner has but led the way ;
 The shining throng will make you room,
 And *Isaac* shout to see you come.

Rev. JOSHUA ANDREWS, *Chapel-y-ffin*, Brecknockshire.

He was baptized in Nant-y-gollen, near Pontypool, and joined the Baptist church at Pen-y-garn, under the pastoral care of Mr. Miles Harris, in 1732 or 1733. Not long after, he

he was encouraged to exercise his ministerial gifts in the vestry, Lord's-day mornings, before public worship began; and then to go for some time to Bristol, under the tuition of Mr. Foskett and Mr. H. Evans. He went thither in 1736. That was a remarkable year at Bristol for students from the Principality, in those early days: these five were there at that time, Messrs. Benjamin Vaughan, Evan Jenkins, Griffith Davies, Joshua Andrews, and Caleb Evans. Mr. Andrews understood English tolerably before he went, and so did not remain there very long; but he preached, while in England, at Tetbury, Kingstanley, Chalford, Weston near Ross, &c. Afterwards he was an assistant at Pen-y-garn, to which church he originally belonged. About 1740, he was ordained on purpose to assist the pastor Mr. Miles Harris; yet not ordained at Pen-y-garn, the chief meeting-house, but at Usk, with a view to revive a dying interest that way, where Mr. Nathaniel Morgan, and others, had been so useful and honourable. The meeting was kept there that the people, seeing the order and method of the church, might be edified. Mr. Andrews visited the churches in South Wales. He was very solid and judicious; his doctrine was sound, and his conduct exemplary; yet his talents were not very popular. Toward the close of 1743, he supplied, in a probationary way, at Llanwenarth, but did not settle there.

The church at Olchon was destitute about the year 1745, Chapel-y-ffin, a branch of Trosgoed church, now Maes-y-berllan, joined them, and both became one church. Mr. Andrews was chosen to be their pastor, but he was so circumstanced that he could not conveniently remove his family to live among them. It was agreed that he should be at Olchon two Lord's-days in the month, and on one of them break bread; and the people were to provide for the other days as well as they could. He was at Pen-y-garn, &c. the other two days. As he had above twenty miles to go to Olchon, it was agreed that his two Lord's-days there should follow one another; that, if it suited him to tarry all the week, he might do it, and be spared the long journey to and fro. He continued to do so mostly for about forty years, and he did it beyond his ability many times. He was often afflicted with an asthmatic complaint, and for more than fifty years frequently appeared like a dying man; yet he seldom missed preaching of a Lord's-day. He had uncommon family trials, and with all, his circumstances in the world were low and straitened: yet, through the whole, his faith, patience, and resignation, were very conspicuous. The greater his trials, the more he shone. For the four or five last years of his
life

life he was much confined to his house; and often in greater straits than his friends were aware of. Some months before he died, a friend went to see him, and asked him whether he had any thing to eat? he said, "I have bread to eat, and if I had something besides water to drink, it would be agreeable*." This being known, very much affected his friends, and immediately little collections were made for him. Thus he was a man of sorrows and acquainted with grief; yet as a lamb, he opened not his mouth to complain. The more he was afflicted, the more he was comforted; yea, in this time of penury he was full of spiritual consolation. An intimate friend says of him, in a letter, "He bore all his family trials, which were heavy and long, without causing any to think hard of him; and, indeed, he was a man of unblemished character from first to last." In preaching, his delightful subjects were free, sovereign grace, and the glory and fulness of Christ. Some thought him too much above common capacities, but he derived his comfort from the deep things of God in the gospel; and towards the last, he said, That his views of them, and of his interest in them, were more clear and comfortable than ever. He finished his course on the 14th of June 1793, aged about 85. He had laboured in the ministry near sixty years, through inconceivable weakness and affliction. His remains were interred in the burying ground, adjoining to the meeting-house at Trostant, near Pontypool, Monmouthshire.

Mrs. ELIZABETH FOSTER

Late Wife of the Rev. BENJAMIN FOSTER, D. D.

Elizabeth, the wife of Dr. Benjamin Foster pastor of the first baptist church in New York, departed this life, August 19, 1793. She was the daughter of the Rev. Thomas Green, pastor of a Baptist church in Leicester, about fifty miles from Boston, in New England; who was not only eminent for his useful labours in the Gospel ministry †, but

* This case of Mr. Andrews is very affecting, but not singular: my honoured predecessor, the late excellent Dr. Gill, was once in similar circumstances. Either through the low condition of the church, or the extreme inattention of the Deacons, he was in want. His necessities being suspected, a deputation of enquiry waited on him, to whom he gave this answer, "Brethren, if I had more food I could eat it." Query, Are there not many pastors now to be found in Great Britain, who have sufficient reason to adopt the same language? EDITOR.

† It is said, that in the course of his ministry, Mr. Green baptized not less than a thousand persons.

as a Physician distinguished for his success in the healing art. She was the youngest of seven children, five sons and two daughters; six of whom have made a profession of religion. Mr. Foster was her second husband, to whom she was joined in marriage on Jan. 16, 1776, and who succeeded her worthy father in the pastoral care of the aforesaid church, in Leicester, on the 23d day of October, following. Not long after the death of her first husband, Mr. Daniel Hovey, she was convinced of the importance of eternal things, and through divine grace found some consolation in the glorious fulness of the Redeemer. Notwithstanding the hope she now possessed, and could by no means relinquish, she was assaulted with too many temptations and fears to make a public declaration of her faith in Christ, and continued in this uncomfortable state of mind till Mr. Foster's removal to Newport, in the State of Rhode Island, in 1785. In the fall of that year, he was favoured with uncommon success in his labours. The Lord was pleased to revive his work, and particularly to awaken the attention of young people. Some were led to enquire, what they must do to be saved? while others were constrained to tell what God had done for their souls, and to triumph in his victorious grace. In this time of refreshing from the presence of the Lord, Mrs. Foster, rising superior to her fears, was enabled publicly to declare her faith in the Saviour, and in obedience to his command, with others, was baptized. Mr. Foster had the unspeakable satisfaction of performing the sacred rite, and of noticing at the time the most wonderful effects of Almighty power and grace, that ever had been manifested at any season when he was the administrator of that ordinance.

It may be truly said Mrs. Foster was an ornament to her profession: her conversation was becoming the gospel of Christ, exciting the esteem and affection of her numerous acquaintance. Prudence was a signal trait in her character. As she was exemplary in her patience under troubles in general; so through the last long and increasing bodily affliction she endured till she obtained, as there is no reason to doubt, a final and a glorious release. The day before she expired, she expressed her apprehensions of the speedy approach of death; but repeatedly signified that the prospect gave her no uneasiness of mind; the same hope and peace she possessed in Christ for years past now supported her in the solemn hour. If it was the will of God that she should depart, she was reconciled to the event: and in the exercise of divine confidence she committed her spirit into the hands of God.

Rev. WILLIAM BUTLER, *Gretton*, Northampton.

On March 15, 1794, died Mr. Butler, the Baptist minister at Gretton, about 11 miles from Kettering. He was sent out of the church of Arncliffe, about twenty years ago. He preached some years at Sutton, in Leicestershire, succeeding to the late Mr. Isaac Woodman. He has been at Gretton about seven years, and appears to have been a useful minister in that place. He finished his course like a christian, and in a manner worthy of a servant of Christ. The Rev. Mr. Fuller, of Kettering, preached his funeral sermon from 2 Tim. iv. 7, 8. *I have fought a good fight, I have finished, &c.* Having some property of his own, he was enabled to subsist by a small income. The congregation at Gretton will feel an heavy loss, and probably find it difficult in future to support the preaching of the gospel.

Mrs. DAVID

Late Wife of the Rev. JOB DAVID, at *Frome*.

There are, it seems, many anecdotes in the life of this amiable Lady, which would not have been unsuitable to the design of the Register. Though these are not communicated, a sincere friendship prompts the following insertion, "In her last illness she discovered the most lively faith in the goodness of God, displayed through a Mediator in the gospel; and her joy was proportioned to it. After having laboured above four years, under repeated shocks of the palsy, in the beginning of March 1794, she was attacked with a severe apoplexy, and about a month after, a second stroke of it finished her course in a few minutes."

Rev. WILLIAM PRICE, *Leeds*.

The funeral sermon of this amiable man was preached at Ebenezer Chapel, in Leeds, August 10, 1794, by the Rev. Mr. Edward Parsons, on Isaiah lvii. 1. *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.*

In this discourse, which is now printed, our author, after a serious and striking exordium, describes the *righteous*, as justified by the obedience and death of Christ, and as shewing their faith by the uniform piety of their lives; and

and then, to illustrate the character of *merciful men*, introduces the apposite parable of the good Samaritan. In prosecuting his design, he observes, That persons of these descriptions are like the Ark of God in the house of Obededom, and as the sun when he goeth forth in his might, diffusing bliss through the circles of domestic and social life, in the church and in the world: That the death of such discriminated characters is attended with a *general loss* to survivors, and of course, should be *so laid to heart*, that our dispositions of mind may correspond to the divine dispensations. Mr. Parsons therefore proceeds "to shew the necessity and means of improving such solemn events;" and he does it under the following particulars:

"To lay the death of the righteous and merciful to heart, implies a just estimate and a due reverence of their character—our being affected with such sentiments of genuine and humble sorrow as suit the occasion—a cherishing serious reflections on the conduct of Providence, which has bereaved us of our religious friends—the appropriation of their virtues, or a transcribing their excellencies into our own lives—an exerting ourselves to repair their loss—and, as they *are taken away from the evil to come*, gratitude for their happiness."

Having filled up these outlines with the animation of a fervid piety, the Preacher enters on the character of his deceased Brother—a character which he was peculiarly fitted to draw, from the great intimacy which subsisted between them for several years; and this we mention with the greater pleasure, because the one was a Baptist, and the other a Congregationalist.

Mr. Parsons being so able to speak for himself, we shall give his account of Mr. Price in his own words.

"As the blessings of salvation are inseparable from the existence of internal grace, I will now proceed to shew how far his * personal interest in the first was decided by the evidence he gave of the last. But I shall avoid praising the dead beyond the probability of rendering his character and example useful to the living. Under the animating assurance that the eulogium of his friends, and the detraction of his enemies, are lost in the approbation of his Lord and master, I cannot sacrifice truth to adulation, or charity to the obnoxious spirit of invective.

"Mr. Price left no biographical materials. If he kept any diary, it was destroyed before he was confined to his chamber; a circumstance the more to be regretted, as the early part of his life was distinguished by some remarkable interpositions of providence, which I cannot recollect with suffi-

* Mr. Price's.

cient accuracy for the merit of public attention. I only know that he was born in January 1757, in Pembrokeſhire, South Wales, and that, at the age of fifteen, he became a member of a Baptiſt church there. Two years after this, he began to preach occaſionally in different parts of the neighbourhood, which courſe he continued to the time of his admiſſion into the Academy at Briſtol, in 1777. Here he remained, under the tuition of the Rev. Hugh Evans, and afterwards of his ſon the Rev. Caleb Evans, about three years. At the expiration of that time, he ſettled at Leeds, where he preached the word of God with little interruption and various ſucceſs till within a few weeks of his deceaſe, making a period of fourteen years.

“ He was a man of a fine natural temper, of a lowly, tender ſpirit, gentle unto all, even as a nurſe that cheriſheth her children. To forgive injuries and alleviate diſtreſs were his moſt delightful exerciſes. He was one of the nobleſt works of God, AN HONEST MAN. The inſincerity he deplored in others, eſpecially in ſome profeſſors and miniſters of religion, he never indulged in himſelf: his conduct was the index of his heart. In the company of ſtrangers he was not more timid than he was unassuming among his intimates. Though he had read much, and was far from being deficient in knowledge, his words were few, and on this account he was often conſidered as reſerved or uninformed; but had he poſſeſſed leſs diffidence, or had he been more fully known, he would have inſpired very different ſentiments of his mental powers and ſocial diſpoſitions.

“ As a follower of the Lord Jeſus, his piety was uniform and clear. Like Timothy, he had known the holy ſcriptures from a child. He told me, a little time before his death, That his mind was firſt ſeriouſly engaged in the eſſential purſuits of goſpel truth, under the miniſtry of the late Rev. Edmund Jones, of Pontypool, when preaching on Romans xiii. 12. That the impreſſions made at that time were rational and ſcriptural, he gave abundant proof in more than twenty years growing conformity to Him who was holy, harmleſs, unſeconded, and ſeparate from ſinners. In the enjoyment of communion with God he cultivated love to man. By his liberality, his conſcientious dealings, his punctuality in all the duties of his ſtation, his unreſerved devotion to the glory of God, he exemplified the various beauties of experimental and practical religion, and left the world without the leaſt ſtain upon his moral reputation.

“ In his miniſtry it was evident how much his ſoul was engaged by the deſire of ſaving himſelf and them that heard him.

him. If his talents were not brilliant, his aims were, and he was not without success, as many in this congregation can testify. He was unequivocally a Calvinist in sentiment, but he never profaned the hours sacred to public worship by an abstract attention to speculative opinions, nor were those hours disgraced by silly conceits, or angry invectives against those whose views were not congenial with his own. His sermons were experimentally and practically doctrinal. They were composed and preached with a view to renovate the heart, and promote the love of every virtue that could render his people amiable and useful in life. You cannot soon forget his last address, or rather I would say his last attempt to address you, from this pulpit, on the important words of Paul to the Colossians: *Set your affections on things above, and not on things on the earth.* He then exhibited, in his own person, the most striking necessity of such an exhortation. His body was so emaciated, nature was so far exhausted, that after speaking a few minutes he was forced to retire, persuaded that he should never return to you again.

“Through his tedious and painful illness he possessed himself like a man who knew that his Redeemer lived, who could, without presumption, appropriate the blessings of that state where there is neither sickness, pain, nor death. But he was not altogether free from anxiety. He loved his family, he loved his people, and it was natural that he should feel for the afflicted, destitute state in which he was about to leave them. For several days after he was confined to his bed, his spirits were greatly agitated on their account. He was in this state when he said, with a degree of earnestness which will not be easily erased from my remembrance, ‘These are strong ties, and I now find it more difficult to trust God with my temporal than with my eternal concerns;’ yet this agitation soon subsided, and he was enabled to add,—‘but God is the husband of the widow, and the father of the fatherless.’ In other interviews with him, he expressed himself to this effect.— ‘What a miserable man should I be in this sickness without religion! I have not lived the life of the wicked, and I doubt not but I shall die the death of the righteous. The pains I now endure are nothing when compared with my deserts, and they are working for me a far more exceeding and eternal weight of glory. All my hopes of heaven are founded on the merits of Christ, and to Him I shall eternally ascribe all the praise of my salvation.’ In this happy frame of mind he continued till the moment when he reclined his head on his pillow, and said,—‘I am now going *.’ May our last end be like his!”

* He died Saturday, July 26, 1794.

Mr. S. STILLMAN, and Miss H. STILLMAN, of *Boston, N. E.*

In a letter of June 4, 1794, one of Dr. Stillman's affectionate fellow labourers thus writes: "Dr. Stillman is chosen Chaplain to the House of Representatives the present year; but he is somewhat confined with indisposition, and has a daughter supposed to be in the last stages of a consumption; of course his troubles are great, but he has a God to support him." By a more recent account we are informed, That Mr. Samuel Stillman, (a son of the Doctor) a youth of 22 years of age, steady and attentive to his business in the mercantile line, but labouring under consumptive symptoms, had, by the advice of his physicians, been sent to the Island of Madeira, from whence he returned *only* alive. The softest attentions of his father, his mamma, and the family, were paid him day and night, till Jan. 17, when he died. Two weeks before his dissolution his sister Harriet, about 26, (unmarried both of them) took to her chamber with the same kind of complaints: From his funeral the affectionate relatives had recourse to the sick room of the dear girl, who lingered till July the 10th, and then died. But it appears that much mercy has been graciously mingled with this dispensation. With his son, the Doctor had some agreeable and comforting conversation eight or nine days before he died, and other opportunities of a similar kind it is likely might have been enjoyed but for the quantities of laudanum which were administered to him. He, however, assured his father, that he was convinced of his lost condition as a sinner, but feared that he had not such a sense of it as he ought to have—yet that he could trust his all with Christ, if called that moment to die.

Harriet had been under great distress for some time, and almost concluded that she was too great a sinner to be saved. But in the beginning of June, it was pleased God to reveal himself to her by the encouraging history of the penitent and pardoned thief on the cross. The grace displayed in *his* forgiveness, accompanied with this declaration, *To-day shalt thou be with me in paradise*, gave her peace and consolation; and, except in a few dark intervals, her soul was happy from that time to her death, which was five or six weeks. She was unwilling that her father should pray for her life; "I fear," said she, "I shall be impatient—I long to be gone—I long to be with Christ."—"I am perfectly happy," said she one day to her mamma, "I have such confidence in his promises, that I can trust all on Christ—I can smile at pain and death." Thus she continued till the last, and in the very moments of dissolution was calm and happy.

ORDI-

ORDINATIONS, &c,

IN

1793 AND 1794.

Rev. THOMAS BLUNDEL. April 3, 1793, Mr. Blundel was ordained pastor of the church of Christ at Arnsby, in Leicestershire, lately under the care of the Rev. Robert Hall deceased. Mr. Joshua Burton, of Foxton, introduced the service of the day by reading suitable portions of scripture, and prayer. Mr. Richard Hopper, of Nottingham, explained the ordination service. Mr. Mills, of Sheephead, prayed the ordination prayer. Mr. Fuller, of Kettering, gave the charge from Tit. ii. 15. *Let no man despise thee.* Mr. Sutcliff, of Olney, addressed the church from Eph. v. 2. *Walk in love;* and concluded the service with prayer.

Rev. JOHN MIELL's ordination at *Wimburn*, Dorset, April 24, 1793, was conducted in the following manner: Mr. Saffery, of Sarum, read Psalm cxxxii. 1 Tim. iii. and prayed. Mr. Stradling, of Lymington, delivered the introductory address; and enquired of the church if it were their desire that Brother Miell should become their pastor; which was answered in the affirmative, and testified by the lifting up of hands. He then desired them to give some account of the steps they had taken, and of the providences which had concurred to bring about the present settlement: which being done by one of the members, in the name of the whole, Brother Miell was requested to signify his acceptance of the call, and to give a confession of his faith; with which request he complied with. Then Mr. W. Steadman, of Broughton, prayed. Mr. Horsey, of Portsmouth, delivered the charge from Acts xx. 28. *Take heed therefore unto yourselves, and unto all the flock over which the Holy Ghost hath made you overseers.* Mr. Lewis, the Independent minister of Ringwood, prayed: Then Mr. Dyer, of Devizes, preached to the people from Col. ii. 19. *And not holding the head, &c.* Mr. Budden, of Downton, concluded in prayer. The service was performed in the Independent meeting-house; that of the Baptists being too small to contain the number of people who assembled on the occasion.

Previous to the ordination, four persons were baptized in a river near the town, in the sight of a numerous concourse of spectators; and in the evening, Mr. Saffery preached from Heb. xiii. 5, latter part. The whole was conducted in a solemn and edifying manner. The meetings were well attended: The Great Head of the church was present; and it was a very comfortable and profitable day to many, both ministers and people. The Baptist church is in a prosperous state; has had con-

siderable additions within this eight or nine months, and is exceedingly well suited in their present pastor.

REV. JOHN PILLING (Extract of a letter from the Rev. Mr. Wade, of Accrington.) John Pilling was ordained pastor of the church at Goodshaw Chapel (near Burnley, Lancashire) May 1, 1793. According to desire, I introduced the meeting by reading Isa. liv. 1 Tim. iii. singing Psalm cxxxii. and prayer. Mr. Hyde asked the usual questions with wisdom, order, and propriety. Mr. Pilling's answers were concise, full, and judicious. Mr. Fawcett prayed the ordination prayer with becoming seriousness; it was well adapted to the case. Mr. Hirst gave the charge from Acts xx. 24. which was plain, and very useful. Mr. Fawcett addressed the people from Acts ix. 31. This last discourse was perhaps one of the best I ever heard or read, on the subject.

REV. JOHN MANNING. Mr. John Manning was ordained pastor of the church of Christ, at Spaldwick, Hunts., on May 7, 1793. Mr. John Whitmee, of Great Gidding, opened the business of the day by reading suitable portions of scripture, and prayer. Mr. Joshua Nicholls, of Kimbolton, stated the ordination service. Mr. Dickens, of Keyso, prayed the ordination prayer. Mr. John Sutcliff, of Olney, gave the charge from 2 Tim. ii. 1. *Now, therefore, my son, be strong, &c.* Mr. Isaac Gardner, Independent minister of the church at Cambridge, prayed. Mr. Dickens addressed the church from 1 Thess. v. 12, 13. *And we beseech you, brethren, to know them who labour, &c.* Mr. Audley, an Independent minister in Cambridge, closed in prayer.

REV. JOHN CHERRY'S* ordination took place on Wednesday, May 29, 1793, in the Baptist Meeting-house, at Wellington, (Somerset). Mr. Dawson, of Lyme, read suitable portions of scripture, and prayed: Mr. Sprague, of Tiverton, explained the nature of the business for which the ministers were assembled, and requested the confession of faith. The confession was then made. Mr. Thomas, of Bristol, offered up the ordination prayer, with which laying on of hands was observed. Mr. Clark, of Exeter, delivered the charge, and then Mr. Benjamin Thomas, of Prescot, prayed. Mr. Thomas, of Bristol, preached to the church; and Mr. Horsey, of Portsmouth, closed the service by prayer. At suitable intervals the congregation were engaged in singing.

The service appeared to be pleasing to those who conducted it; was profitable to those interested in it, and confessedly solemn to the spectators. The prevalence of affection and harmony is a circumstance not uncommon among real Christians at the settle-

* Brother Cherry has opened an Academy at Wellington, for the education of young gentlemen, the circumstances of which portend its usefulness and respectability.

ment of a minister, and it was evident that the best dispositions prevailed through the whole of this day.

REV. JAMES BARNETT, Lymington, (Extract.) I was originally a member with the Rev. Mr. Horsey, at Portsea, and while exercising my gifts among his people, was requested to visit the 2d Baptist church at Lymington; after continuing here a probationer about eighteen months, I received a call to the pastoral office, which I accepted, and which was publicly notified June 12, 1793, in the following manner: Brother Bain, of Downton, began the service by reading and prayer. Mr. Stokes, of Lockerly, introduced the business; asked the usual questions of the church and minister, and received my confession of faith. Mr. Bestiand prayed, and Mr. Edwards, of Portsea, gave the charge. Mr. Croome then prayed, and Mr. Budden, late of Downton, preached to the people. Mr. Sedcole, an Independent minister of Swanage, closed the work of the day by prayer. Brother Perry conducted the praises of God at proper intervals through the whole. Since my ordination we have baptized and received into our little society seventeen persons, six of them are sailors; they belonged to transports which lay here five months, with a part of Earl Moira's army. Their conversion to God was a matter of surprise and joy to us, particularly of one of them who had been a member of the church of Rome.

REV. THOMAS NEWHOUSE, (Extract.) On the 18th of June 1793, Mr. Thomas Newhouse was ordained pastor of the church in Gilsburn Forest, Yorkshire. Brother Nathan Smith, of Barnoldswick, introduced the work of the day by reading Ezek. iii. 17—21. 1 Tim. iii. and prayer. John Stutterd, of Coln, asked the usual questions, and received brother Newhouse's confession of faith; attempted the ordination prayer, and also the charge from Col. 4. 17. *Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Brother Nathan Smith preached to the people from Heb. xiii. 22. *I beseech you, brethren, suffer the word of exhortation,*

REV. THOMAS HUNT, Watford, (Extract.) Dear Sir, Agreeable to the hint which you gave me in your favour of the 29th of December last, I send you the following account of the manner in which I was called to the work of the ministry, and of my Ordination. Once a fortnight a conference on religious subjects was carried on for upwards of two years, between some of the members of the church of Christ, under the pastoral care of the Rev. Abraham Booth, meeting in Little Prescot-street, London.

Standing related to that church as a member, I was called upon to unite and assist with other brethren in those exercises, and the leading ideas were summed up by our Pastor, who also gave his opinion upon the subject, and concluded the meetings in prayer. In process of time, the church thought proper to call upon me to speak more largely from a text of my own choosing at their

next church meeting. In this practice I continued at their different church meetings during the space of six months. After this, a time of solemn prayer was set apart for divine direction, and suitable portions of scripture were read by our pastor. At the following meeting, held May 18, 1791, the church unanimously agreed to give me a call to the work of the ministry, which I cordially accepted in the fear of God, looking up to him for assistance.

On the last Lord's day of May 1791, immediately after public worship in the afternoon, my pastor gave me a word of exhortation from Acts xx. 19. *Serving the Lord with all humility of mind, and with many tears and temptations.* From which he observed, 1. That the ministerial work is a service, and that ministers are the servants of Christ, who is the Lord here spoken of. 2. The manner in which the ministers of Christ should fill up their office, *with all humility of mind.* The christian should be seen in the minister, and the minister should exemplify the christian. 3. That a minister's work is frequently attended with great trials, and many difficulties; the apostle speaks of his serving the Lord *with many tears.* I might therefore expect to meet with difficulties partly from the world; at other times, from quarters where I least expected it; and frequently from myself, and the temptations of satan: these things would sometimes cause me to shed tears. On the 5th of June 1791, I entered upon the public ministry, and delivered a discourse, being my first sermon, from Psalm xxvii. 14. *Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord.*

My Ordination, which took place on the 12th of September 1793, was conducted as follows: Public worship began at half past ten o'Clock. Mr. Sutcliff, of Olney, opened the service with prayer. Mr. Liddon, of Hempsted, delivered an introductory discourse, and by various arguments defended Protestantism in general, and the Dissenters in particular respecting their mode of worship on these occasions, 1. By refuting an objection. 2. By rectifying a mistake. 3. By explaining the nature of the service in which we were engaged. The church having recognised their call, I recognised my acceptance of it, and then delivered the leading articles of my faith. Mr. Gill, of St. Albans, implored the divine blessing on the new relation which the church and I had now formed.

Mr. Booth, my Pastor, then gave me a solemn, faithful, affectionate charge, and addressed the people, *both in one discourse,* from Phil. ii. chap. former clause of the 16th verse. *Holding forth the word of life.* He shewed, 1. What is intended by the word of life. and 2. Called our attention to the duty here enjoined. It is necessarily supposed of the minister who holds forth the word of life, 1st, That he understands it himself before he can explain it to the understanding of others. 2dly, That he gives credit to it before he can recommend it to the faith of others. Then, 3dly, That he exhibits the word of life by the public preaching of the gospel. He applied the subject first to myself; and the charge

charge was included in three particulars. 1st, That I should hold forth the word of life in its purity. 2dly, In its amplitude, and 3dly, In its practical influence. He then addressed the Deacons and private members of the church; and his exhortation to them was included in the following particulars: *Hold forth the word of life.* 1. By a regular and stated attendance on the means of grace, and the ordinances of God's house. 2dly, By adhering to, and steadily maintaining those doctrines which are revealed in the word of life. 3dly, By supporting the cause of truth, and giving your pastor all the encouragement which he may stand in need of. 4thly, By constantly maintaining peace, love, and unanimity among yourselves. 5thly, By such a humble, holy, and exemplary walk and conversation as shall adorn the doctrine of God your Saviour in all things. The exhortation was then applied to the congregation at large. Mr. Pilly, of Luton, concluded in prayer. The whole service proved very pleasant; it was compressed within three hours and a half; and the conducting of it gave general satisfaction*. May the Lord crown the labours of that day with his blessing, to the future comfort of the church, and their unworthy pastor, who subscribes himself,

Your obliged friend and brother in the gospel;

THOMAS HUNT.

The Rev. JOHN ROWLAND, at Cold Rowley, Durham, 23d of October 1793. Mr. Curator†, an Independent minister Brother, of Newcastle, opened the worship with a short prayer, explained the service to be attended to, read Ephes. iv. 1—16. 1 Tim. iii. 1—7. sung and prayed. Mr. Whitfield conducted the ordination service, by proposing the questions to the church and the pastor, and received the confession of faith: he also offered up the ordination prayer. After a psalm (132. C. M. from the pause), was sung, he gave the charge from 1 Tim. iv. 16.

* The brevity of this service is to be attributed, in some measure, to the following circumstance. The church at Watford had laid their plan after the old method, to have *two* sermons at the ordination; and hence Mr. Hunt came to town, and requested his pastor to preach one, and *me* the other: I said to him, "My good brother, I am sure I would gladly shew you any respect in my power, but it is not probable that I can be with you at the time you have fixed; besides, why should we always have two sermons at an ordination, and tire the people to death? Must we forever groan and go on in the road of impropriety? Do give my love to friend Booth, and beseech him to break the neck of a custom of which every body complains. He has done so much good that if he takes upon him, I mean, if he innovates a little, nobody will blame him: a distinction will be made by all, but idiots, between reformation and revolution. Mr. Hunt, I suppose, carried the message, and only *one* sermon was preached; and so pleased were the people with the manner in which the business was conducted, that Brother Hunt hopes, when it is generally known, it will become, in some respect at least, a model for future ordinations, and form a new æra in the history of these services. EDITOR.

† Who is since dead: he was a lively and exemplary and useful minister recommending

recommending attention and perseverance from the weighty motive of being thereby instrumental in promoting the salvation of preacher and hearers. After the 410 Hymn of the Selection was sung, Mr. Skinner, of Newcastle, delivered a very suitable discourse to the people from Deut. i. 38. *Encourage him.* Mr. Robinson, another Independent ministring brother, of Hexham, concluded with prayer.

Rev. WILLIAM TERRY, at Snape, Yorkshire, Nov. 13, 1793. The business of the day was opened by Mr. Rowland, of Cold Rowley, in a short introductory prayer, reading Matt. xxviii. Tit. i. 1 Pet. i. 1—4. with a brief account of ordinations among the primitive churches, and in the dissenting congregations; then sung and prayed. Mr. Whitfield proposed the necessary questions to the church and the pastor; heard his faith, which was approved, and made the ordination prayer. After singing a hymn, he preached to the pastor from 1 Tim. iv. 16. Mr. Ashworth, of Gildersome, having prayed, preached to the people from Phil. i. 27. *Only let your conversation be as it becometh the Gospel of Christ:* He also concluded with singing and prayer.

This service was conducted in a dwelling house, the poor people not having a meeting house; a barn being too dark and cold; and their friendly neighbours the Quakers and Methodists at Massam, being so unfriendly as each to deny the use of their respective houses upon this occasion: But it was pleasing to recollect, that the throne of grace is every where accessible, and that the people were within the promise, Mat. xviii. 20.

Rev. JOSEPH RING, at Bradford, Wilts, (Extract of two letters) April 24, 1794. Yesterday we attended at Bradford the ordination of Brother Joseph Ring. Mr. Cooper began the service by reading a suitable part of scripture, attended with prayer and singing, after which he proceeded to introduce the work by a brief, but judicious discourse, in which he considered the Christian ministry as an appointment of Christ; insisted on the independency of Gospel Churches, and congratulated the people on the liberty they enjoyed in this case. He then proposed the usual questions to the church and minister. Mr. Ring now delivered memoriter, a confession of his faith, with much seriousness, regularity, and good sense. His sentiments are strictly evangelical. Mr. Rawlings, of Trowbridge, prayed the ordination prayer with great spirituality, adding the imposition of hands, in which he was joined by seven or eight of his ordained brethren. Dr. Ryland, of Broadmead, then delivered a most pious, pertinent, ingenious, and animated charge from 2 Tim. iv. 5. *But watch thou in all things.* After a few verses more were sung, Mr. Tommas, of the Pithay, delivered a very suitable discourse to the people from 1 Thess. v. 12, 13. *And we beseech you brethren to know them which labour among you, &c.* It was truly delightful to hear how affectionately and feelingly this venerable servant of Christ addressed the Church. We all rejoice in the gifts and grace of Dr. Ryland, and think it a great privilege for the church

church at Broadmead, the academy at Bristol, and the Baptist interest in general, that Providence has brought him into this neighbourhood. May the great Head of the church long preserve, assist, and succeed him!

Rev. DR. RYLAND'S Settlement.

Extract of a letter, May 20, 1794.

“ Last Thursday, the 15th instant, I attended the long wished for event of Dr. Ryland's settlement as pastor of the Baptist Church at Broadmead, Bristol. Mr. Hughes began the service about half past 10 o'Clock, by reading several parts of scripture attended with prayer. Mr. B. Francis then gave out a suitable hymn, as he did several times afterward; but as he was to preach a sermon in the evening, he took no other part in the first public service. Mr. Kingdon then gave the following account of the business of the day.

‘ As the members of the church assembling in this place have been deprived by death of their beloved pastor, the late Dr. Evans, and as, on various accounts, it is necessary the pastor of this church should possess abilities for giving instruction to pious young men who are candidates for the ministry; they, after seeking divine direction, consulting friends, and employing their thoughts much on the subject, supposed that Dr. Ryland did possess such abilities, and was likely to be respectable and useful among them both as tutor and pastor.

‘ Accordingly they laid the matter both before the church at Northampton and Dr. Ryland, for their serious consideration. The Doctor and his church there, after seeking direction from heaven, on the most mature deliberation, could not but think the call was from the Lord, and that therefore it was their duty to comply with it. And though it was a sore trial to the church at Northampton to part with a minister and pastor, who, on many accounts, had been, and still is very dear to them, yet from the consideration that his removal to Broadmead was likely to conduce to his great usefulness, and the more general benefit of the Christian church, they generously consented to give him up, and publicly dismissed him for the above ends to this church: and we, some of the ministers and members of neighbouring churches, are here present to witness this union, to testify our approbation of it, and thankfulness for it; to implore a divine blessing upon it, and to give this our highly respected Brother Dr. Ryland, a sincere welcome to our pulpits, to our houses, and to our hearts.’

“ Mr. Kingdon then prayed. Mr. Clark, of Exeter, preached; and Mr. Tommas, of Bristol, closed the service in prayer.”

The following is a short but faithful sketch of Mr. Clark's discourse on this interesting occasion.

As my worthy brother, whom, upon the present occasion, I am called to address, had long sustained the pastoral office with much honour and reputation in another part of the Lord's
flock

flock; I do not think it meet, and I persuade myself it will not be expected, that I should at this time attempt to give what is commonly termed a Charge, but shall embrace this opportunity of expressing that respectful and affectionate esteem which I have long possessed for your dear and honoured pastor, and my good wishes for this christian community, by directing your attention to those words which you find in the ii. chapter of the book of Ruth, and the middle clause of the 4th verse.

THE LORD BE WITH YOU.

These words contain a friendly salutation of Boaz to his reapers—they express true humility and genuine piety—The reply made by them, “The Lord bless thee,” manifests that they had drank into the same pious temper and disposition. How delightful to see master and servants thus unite in expressing their regard to God, and esteem for one another!

The passage may serve to direct our attention to the following observation. THAT IT IS A MATTER OF GREAT IMPORTANCE IN WHATEVER SITUATION, CONNEXION, OR CIRCUMSTANCE OF LIFE WE MAY BE, TO HAVE THE LORD WITH US.

By having *the Lord with us*, we mean something distinct from his necessary presence as he is an omnipresent being; and something more than his common presence by which all things are upheld in existence: we intend such an interposition of his providence and grace as shall effect the various purposes for which we stand in need of him. The Lord is with his people to protect them—to guide them—to provide for them—to assist and succeed them.

But what I would particularly attempt in improving the foregoing observation, with respect to our dear Brother, is,

To point out some of those important ends for which the ministers of Christ, and their christian friends on their behalf, would wish the Lord to be with them:

To set forth some things which are necessary in order to our entertaining an expectation of the Lord's being with us:

And then offer some considerations as encouragements to support such an expectation.

The ministers of Christ may very properly desire the Lord to be with them in the dispensations of his providence, by affording them such measures of health and strength as may subserve to a constant and vigorous attendance on the various duties of their office.

The presence of the Lord also will be desired by the ministers of Christ, as necessary to the prosperity and welfare of their own souls. It is a matter of great importance that our own souls be in a prosperous state—this will mightily influence our private studies, and public ministrations: a lively sense of divine things upon our minds will discover itself both in the house of God and in the houses of our friends—it will fortify against the
many

many temptations to which we are exposed, promote holy boldness and courage in our work, and cause a sacred fervor to run through the duties to which we are called—but this lively sense cannot be possessed only as the Lord, in the special influences of his grace, is with us.

The presence of the Lord cannot but appear of the greatest importance in every part of our ministerial work. We need the divine presence to direct and influence us in the choice of our subjects, and in collecting matter thereon; when addressing the congregation, to secure from the fear of man and the desire of applause, and to enable us to deliver the truths of God with freedom, faithfulness, and fervor; and in administering the ordinances of the gospel, that they be attended to with spirituality and solemnity of mind: and as we need the divine presence for assistance, so likewise for success, for a Paul may plant, and an Apollos water in vain, unless the Lord is present to give the increase.

The divine presence is needed in conducting the affairs of the church; the spiritual affairs I mean; for as to the temporal concerns of it, the less we have to do with them the better: much wisdom, spirituality, resolution and meekness, are necessary for managing the concerns of the house of God in such a manner as may promote the glory of God, and the interest of the community over which we preside, for which we need the Lord to be with us.

In the houses of our friends we need the Lords presence, that our visits may be conducted with wisdom and spirituality, so as to be subservient to the grand ends of our ministerial character. Yea, in the whole of our department we need the Lord to be with us, that we may preach by our lives as well as with our lips; and exemplify in our general conduct the great and important truths that from time to time are held forth by us. These are some of the desirable and important ends for which the ministers of Christ cannot but be solicitously concerned, for themselves, and their christian brethren for them, that they may enjoy the divine presence; for these purposes we need the Lord to be with us. We are not sufficient of ourselves to think any thing as of ourselves, all our sufficiency is of God.

But in what way are we to expect the Lord to be with us in our public character?

It is highly necessary to such an expectation that we be attentively concerned for a close and steady walk with him in our private character. Without this, his spirit will be grieved by us, and if grieved, his sensible influence be withdrawn. Would we have the Lord with us? let us make the enjoyment of his presence the matter of earnest prayer, and in all our engagements maintain a dependence on him—let us be found in the diligent use of those means in which his presence is to be expected—and see to it that our ends be right when seeking the divine presence. Let our ultimate end in desiring the

the presence of God be the same as his in affording it—even his own glory in the advancement of a Redeemer's kingdom, and the interest and welfare of the souls of men. However fervent our desire of his presence to assist and succeed us may be, or however firm our dependence thereon, if our end is not right, if self is our ultimate object, of which we are in no small danger, our desire and dependence cannot meet the divine approbation, nor have we any reason to expect the assistance or success that is sought by us. Were we to express in prayer, the ends for which we ask the presence and blessing of God, when self is our object, we should be utterly confounded, and should be made to see and feel that such petitions cannot be granted, but must be an abomination in the sight of God. It is then of vast importance that we look well to the end for which we desire a divine blessing. We may be diligent in preparing for the work of the sanctuary, we may be earnest in our application to God in prayer, both for assistance and success; yea, we may be exercising a dependence on him, and all this from no other principle than Self-love, and with a view to Self-advancement; consequently, more than this is necessary to a well grounded expectation of having the Lord with us—even a regard to his glory. Finally, if we would have the presence of the Lord with us, let us take care what use we make thereof when indulged with it; that we do not sacrifice to our own net, or burn incense to our own drag, but give to him the glory due to his name, both for the assistance afforded, and success granted.

These things are highly necessary to an expectation of the special and sensible presence of the Lord; and where these are found, there is abundant encouragement for his ministers to expect his presence. The work in which they are engaged is the Lord's—the ends pursued are what he is pursuing—he knows the need they have of his presence—and he has graciously promised it to them. For these purposes, my Brother, we wish the Lord to be with you: to be with you as a man, a christian; and a christian minister; to afford you health of body, prosperity of soul, assistance in your work, and to crown your labours with abundant success.

But now, Brethren, we turn our eyes from your dear and honoured *pastor*, to express our desires on *your* behalf, that the Lord may be with *you*—But for what ends? Among the various that might be specified, we mention two; The one is a growth in grace and the knowledge of Christ Jesus; and the other, an increase in your numbers of such as shall be saved.

But in what way are you to expect the Lord to be with you? Do you wish him to be with you, that you may be a spiritual people, alive for God, and making advances in the divine life? then let each one be making the life and power of religion in his own heart the matter of his earnest concern: Let there be a diligent attention to those means which are adapted to promote

mote the life and power of religion in one another: watch over each other: converse freely together upon the most interesting subjects: attempt, as instruments, to kindle the flame of spiritual and devout affections in each others breast. Do you expect the Lord to be with you to bless you with an increase of grace and numbers, through the instrumentality of him whom you have chosen to be your pastor? In what way are you to expect it? Need I say, or are you not beforehand with me in saying, by prayer for him? Yes; pray for him in your closets, in your families, and in the house of God. Do you desire the Lord to be with you making the ministrations of your pastor subservient to your spiritual profit? be found regular in your attendance on them; attend with spiritual views; be judicious, but not critical hearers of the word. Do you desire the Lord to bless your minister to the increase of your numbers? follow the word delivered by him, not only to your own heart by fixed meditation, but also to the consciences of your children, servants, and others with whom you may have opportunity, by serious and faithful conversation. Do you desire that your families may be blessed through his instrumentality? give him an opportunity of conversing with your children and servants on their most important interests, when he visits you—In a word, do you wish the Lord to be with you as a church, for your prosperity, both with respect to an increase in grace, and addition to your numbers? use every mean that is adapted to promote these ends. Forsake not the assembling yourselves together, and, with every mean used, forget not that which is of the highest importance, fervent prayer to the Lord. Blessed be his name! where these things are attended to, there is encouragement from the word of God, and the experience of his people, to expect his gracious presence both in your personal and collective capacity.

And now, Brethren, may the Lord be with you as a church of the living God—May he be with you who are in office in this church to crown your attempts for promoting its most important interests with a most divine blessing—May he be with the aged and the young; with those who have had a long standing in the house of God, and with such as have lately made a profession of his name—May the Lord be with our other Brother* who ministers among you in holy things—May he enjoy much of the divine presence in his own soul, and from time to time come forth under the special unction of the Holy Spirit—May the Lord be with our dear Brethren in the other distinguishing character they sustain, and work to which they are called—that they may have the pleasure of seeing many go forth to publish the gospel of salvation as burning and shining lights. That Ministers and People, Tutors and Students, may have abundant reason to rejoice together, may the Lord be with you, even so Amen and Amen.

* The Rev. Mr. Hughes assistant preacher to the Rev. Dr. Ryland, and his colleague in the Academy.