

THE
COMMENCEMENT
AT
RHODE ISLAND COLLEGE.

PROVIDENCE, Sept. 6, 1794.

On Wednesday last was celebrated the anniversary Commencement of Rhode Island College. At ten o'clock in the morning, the processional train was formed as usual, and proceeded to the Baptist Meeting-house, escorted by the independent company of Light Infantry, in uniform, commanded by Col. Spurr.

The exercises of the day were performed in the subsequent order, after a prayer by President Maxcy.

Salutatory addresses in Latin, and an oration in English, on the progress of reason—By Jeremiah Bailey.

An oration, 5th intermediate, on the pleasures of philosophy, with its advantages to government—By Enoch Hazard.

MUSIC—An oration in Greek, on the wealth of nations—By William Briggs.

An oration, 4th intermediate, on the effects of luxury in empires—By Daniel Warren.

Dispute on this question, "Whether the use of spirituous liquors is advantageous to mankind"—By John Miles, John P. Little, and Mason Shaw.

An oration, 2d intermediate, on science as the source of empire—By Nathaniel Searle.

MUSIC—An oration, 11th intermediate, on simplicity—By William Grant.

An oration, 7th intermediate, on education—By Stephen S. Nelson.

An oration, 10th intermediate, on the progress of revolutions in nations—By Samuel Watson.

An oration, 6th intermediate, on the absurdity of paying deference to custom and precedent—By Zenas L. Leonard.

The procession returned to the College, where the corporation, clergy, and other gentlemen of liberal education, partook of an entertainment provided for the occasion. After dinner, the procession returned to the meeting-house, when the following exercises were performed.

MUSIC—An oration, 1st intermediate, on the political influence of the clergy—By Timothy Briggs.

An oration, in Latin, on superstition—By William T. Hazard.

An oration, 9th intermediate, on the pleasures and advantages of history—By John W. Richmond.

Dialogue designed to ridicule quackery in professions—between Samuel W. Bridgham, Jeremiah Bailey, Mason Shaw, and Enoch Hazard.

An oration, 8th intermediate, on the difficulty of obtaining, and the necessity of maintaining, our liberty—By Joseph Rawson.

MUSIC—An oration, 3d intermediate, on the theatre—By Solomon Sibley.

An oration on the inexpediency of the Americans engaging in the European War—By James Ellis, a candidate for the degree of Master of Arts.

The degree of Bachelor of Arts was then conferred by the President on the following young Gentlemen, Alumni of the College; Jeremiah Bailey, Samuel W. Bridgham, Timothy Briggs, William Briggs, William Grant, Lloyd B. Hall, Enoch Hazard, William Hazard, John P. Little, John Miles, Stephen Nelson, Zenas Leonard, Joseph Rawson, John Richmond, Jairus Remington, Nathaniel Searle, Mason Shaw, Solomon Sibley, Daniel Warren, and Samuel Watson.

The Degree of Master of Arts was then conferred on the following young Gentlemen, Alumni of this College; Samuel Baylies, James Ellis, Elisha Fairbanks, and Chiron Penniman.

The honorary degree of Master of Arts was conferred on the Rev. Thomas Baldwin, of Boston.

The Rev. John Thornton Kirkland, of Boston, an Alumnus of Cambridge College, and Master of Arts, was admitted ad eundem in this college. The Rev. John Usher, of the same college, was admitted ad eundem in this.

The Degree of Doctor of Divinity was conferred on the Rev. Thomas Barnard, of Salem, Massachusetts.

The Degree of Doctor of Laws was conferred on the Hon. John Jay, Esq. Chief Justice of the United States.

The Degree of Doctor of Laws was conferred on John Cokeley Lettsom, M. D. F. R. S. and A. SS. of Great Britain, and one of the Vice-Presidents of the Royal Humane Society.

A Charge was then delivered to the Graduates, by the President.

An oration on the power and improvement of reason, and the valedictory addresses—By Samuel W. Bridgham.

A prayer by the Rev. Dr. Stillman concluded the exercises of the day.

The procession returned as usual to the Chancellor's.

The business of the day was conducted with the greatest order and decorum, in the presence of a-crowded and brilliant assembly.

In the evening the college edifice was handsomely illuminated, and fire-works were played off from the green.

At their late anniversary, the Corporation of the College elected the Honourable Francis Malbone, and Major-General Martin, both of Newport—the Hon. Theodore Foster, and the Rev. Stephen Gano, both of this town—and the Rev. Thomas Baldwin, of Boston, trustees of the college.

Extracts of Letters from a Clergyman in Connecticut, giving an account of the GENERAL ASSOCIATION of the *Congregationalists* to which he belongs, and of the GENERAL ASSEMBLY of the *Presbyterians* in the Southern States of America.

June 24, 1793.

Our General Association, consisting of pastors delegated from the 12 Associations into which our 202 Connecticut churches are divided, has applied to our Legislature for a contribution through our churches, for defraying the expences of Missionaries among the southern and western frontiers of the United States. Since the peace, 80 or 90,000 have emigrated from New England into the frontiers and wilderness, as high as the 45 degree of lat. and westward to the lake Erie and Ontario. The body of them are Presbyterians, or Congregationalists, who, not chusing to live as Heathens, without ordinances, are continually applying for our ministers. In these infant settlements, congregations are too small and scattered to be able to support fixed pastors. It is therefore of high importance, that by occasional preaching religion may be kept alive amongst them till they can be brought to form regular churches. Our Legislature has enabled us to ask contributions for three years, which probably may be protracted according to success. We have already received about 200l. sterling of collections from churches in this State, and our General Association, which sat last week, has appointed eight ordained ministers as missionaries among the frontiers for four months, and the General Assembly of the western Presbyterians synods cordially act in concurrence with us. They also have several Missionaries to the western and southern frontiers, who have met a welcome reception; and, in sundry places, a work of grace has attended their pious labours. Last year an union was happily effected between the General Assembly of their synods, and the General Association of our Connecticut churches. This Spring, three of our delegates sat (without vote) in the General Assembly at Philadelphia; and last week, Dr. Rodgers, and two other delegates from that Assembly, sat in our General Association in Connecticut.

November 1, 1793.

I was at Philadelphia in May last, sent thither with two of my brethren from Connecticut, by our General Association, to attend the General Assembly of the Presbyterian church, which is diffused through the state of New York, and all the States to the southward of it. That church is formed on the plan of the

the church of Scotland. *Our* churches in Connecticut are on a platform, about mid-way between that of the church of Scotland and the Independents. More than two years ago it was proposed, that some further intercourse and connexion should be established between our church and the Presbyterians at the southward: and a Convention, consisting of about six Gentlemen deputed from our General Association, and as many from the General Assembly of the Presbyterian church, met in this town, to concert a plan of intercourse and connexion. The result of that Convention was, that there be a committee appointed on both sides, who should correspond by letters; that there be another committee appointed on both sides, to recommend and give proper credentials to those ministers, or candidates for the ministry, who were about to travel into the limits of the other body; and that there be three Gentlemen annually deputed from our General Association, to attend their General Assembly, and as many deputed from their General Assembly to attend our General Association; that the Gentlemen deputed either way should have a right to attend all the business of the body to which they should be deputed, and to bear a part in all the debates, but should have no right to vote. The ends proposed by this connexion are mutual acquaintance and improvement, and an increase of brotherly love and friendship. Last May was the first time that the result of the Convention of 1791 was acted upon. In pursuance of this plan, three of us were deputed by our General Association, as before mentioned. This was the occasion of my being in Philadelphia. I send you the former acts of the Assembly, and also a register of this State containing a catalogue of the ministers of all denominations. Those marked B. are Baptists; E. are Episcopalians; those marked C. call themselves strict Congregationalists—they are separatists from the consociated churches, as the generality are called, and are under the superintendence of the General Association. By these publications you will see, that there are nearly as many ministers of our order, viz. Congregationalists, in the state of Connecticut, as there are of the Presbyterians in *all* the States to the southward of Connecticut. The other denominations in the States southward of us are Episcopalians, Baptists, Dutch Calvinists, German Lutherans, German Calvinists, Papists, Methodists, Moravians, Quakers, Seceders from Scotland, &c.

The INDEPENDENTS taxing their BAPTIST BRETHREN.

Massachusetts, July 26, 1794.

“In the Register, page 524, you have stated the case of Dissenters in Old England; and now I will give you a view of our connexions in New England.

There has been a Baptist church in Medfield, twenty miles from Boston, ever since the year 1776, and they have a minister now preaching with them, yet they were all taxed last year towards the support of the congregational minister of the town: And on the second instant, one of the Baptist society there was seized for said tax, and carried to Boston and there *imprisoned*; but our two Baptist ministers in Boston sent a letter to the assessors of Medfield about it, which they received the next Saturday night; and as their proceedings were contrary to law, the congregational minister of Medfield was so much agitated, that on Lord's-day morning, the 6th instant, he sent two of their assessors to Boston, and they released the prisoner, without his paying any costs, and conveyed him home the next day. I was in Boston the week following, and was informed of the uneasiness of many in town and country at their violent conduct. This instance may give you some idea of the weakness of what they call their established religion in our government. If christians in general would unite and renounce that tyranny, it would soon be at an end in America. But as the *Man of sin* must die with the *consumption*, he hath a slow lingering death, 2 Theff. ii. 3, 8. Perhaps his death will be more violent in Europe than in America.”

Rev. Mr. DAVID JONES.

The Rev. Mr. David Jones, sometime minister of the Baptist church at Freehold, in New Jersey, has communicated to us his journal of visits, made in 1772 and 1773, to the Indians, on the rivers *Ohio* and *Siota*—a Piece of about 90 pages. In an accompanying letter, dated *Eaton, Pennsylvania, June 7, 1794*, he says, “I am now appointed chaplain to the army, and am the only one in America: by this you may learn that our Society appears in a different point of view to your's in England, where you are abused with the odious character of a **DISSENTER**. I am to set out in a few days for head quarters, which is near 900 miles in the rout I am to go. Several reasons prevailed on me once more to enter into

into the service of my country. 1. My health is impaired, and travelling in times past has had a good effect on it. 2. The army lies opposite to Kentucke where I have business to transact. 3. I am a neighbour to the commander in chief, General Wayne, whose chaplain I was during the last war, and to whom I am much attached; and lastly, I am in hopes once more of having an opportunity to speak to the Indians, should I live to the end of the war."

Extracts from Mr. Jones's Diary, we intend to give as soon as our circumscribed limits will allow us the pleasure. At present we shall satisfy ourselves by mentioning a piece of intelligence from another of his letters.

"In the beginning of 1793, Mr. John Evans, from Wales, obtained recommendations from the President of the United States to go in search of the Welsh Indians, but by all accounts they live 1500 miles beyond the Mississippi, which makes his journey 2500 miles from Philadelphia. I have not heard of him since he arrived at the Mississippi. I fear he will never return, as he had to travel through the Spanish dominions, and the Indians very savage."

MINUTES OF THE MIDLAND ASSOCIATION OF BAPTIST CHURCHES,

Meeting for divine worship at *Bowdley, Bond-street and Cannon-street, Birmingham, The Coppice, Coseley, Evesham, Leominster, Pershore, Stourbridge, Tewkesbury, Upton, Warwick, Willenhall, and Worcester.*

Having also received Letters from *Dudley, Hook Norton, Ryeford and Westmancoat.*

Being met in Association at *Bond-street, Birmingham,*
May 21 and 22, 1793*.

Maintaining the important doctrines of Three equal Persons in the Godhead; eternal and personal Election; original Sin; particular Redemption; free Justification by the Righteousness of Christ imputed; efficacious Grace in Regeneration; the final Perseverance of the Saints; the Resurrection of the Dead; the general Judgment at the last Day; and the Life everlasting: With the Independence of the several Christian societies they represent.

* The Midland letter of 1793, was received too late for insertion in its proper place, but the minutes of this, and the other associations, are introduced: 1. To shew the state of the churches; and 2. To assist any historian who may in future write the history of the Baptists. EDITOR.

Tuesday evening 6 o'clock, the ministers and messengers being assembled, Brother Edward Edmonds, the minister of the place, introduced the service by prayer; Brother Thomas, of Leominster, was chosen moderator; the letters from the churches were read, and Brother Payne concluded in prayer.

Wednesday morning 6. Met again, Brethren Smith and Pope prayed; Brother E. Edmonds produced and read the Circular Letter *; which being approved, was signed by the moderator, and ordered to be printed. The church at *The Coppice* requesting to unite with this Association, on profession of the same faith and order with ourselves, was received accordingly.

As several of the letters contain intreaties, that a day might be set apart, on which the churches of the Union should meet for solemn prayer to God, in particular relation to the present alarming state of public affairs; it was agreed, that *Monday* the 17th of *June*, should be appointed for that purpose; or if that day should prove inconvenient to any of the churches, such are earnestly desired to appoint another as soon as possible, on the same account.

Agreed to recommend to the associated churches, the continuance of the prayer meetings on the first *Monday* of every month, for the revival of religion among the churches, and the interest of our Lord's kingdom at large: To recommend to parents and ministers belonging to our different Societies, to renew the ancient and advantageous practice of *Catechising the Children* of their respective families and congregations: To continue the **DOUBLE LECTURES**, in the summer months;—to be observed until the next Association in the following order:—

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|---------------------------------|-----------------------------------|
| 1 PERSHORE, Wed. June 12, 1793. | 5 BIRMINGHAM, Cannon-street, |
| 2 EVESHAM, Wednesday, July 3 | Wednesday, October 2 |
| 3 DUDLEY, Tuesday, August 6 | 6 COSELEY, Tuesday, April 1, 1794 |
| 4 BEWDLEY, Wednesday, Sept. 4 | 7 WARWICK, Wednesday, May 7, |

The Minister of the place where the preceding lecture is held, to be one of the preachers at the next following; and the congregations are desired to nominate the other preacher, either by messenger or letter, at the lecture immediately preceding their own. The Moderator closed this meeting in prayer.

At 10. Brother Mason, of Stourbridge, prayed; Brother L. Butterworth preached from Matt. vi. 10. *Thy kingdom come.* Brother Davies, of Tewkesbury, prayed; (Brother Jenkins who was appointed to preach this year, being absent) Brother Ryland, of Northampton, preached from Hab. iii. 4. *And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.* Brother Smith, of Coseley, concluded in prayer.

Evening 6. Brother Thomas Edmonds, of Upton, prayed; Brother Pearce, of Cannon-street, Birmingham, preached from

* The Circular letter principally consists of animating exhortations to
GROWTH IN GRACE.

Phil. iv. 1. *Therefore, my Brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*

Brother E: Edmonds closed the Association with prayer.

State of the Churches since the last Association.

By Baptism and Experience	87	By Letters of Dismission	16
By Letter	11	Exclusions	8
	—	Deaths	19
	98		—
			43

Increase this year - 55

The churches at Bewdley, Perthore, and Dudley, are destitute of settled ministers. The rest are all supplied.

The next Association to be held at Coseley, on Tuesday and Wednesday in Whitsun week; our Brethren Edmonds and Pearce, both of Birmingham, to preach; in case of failure, Brother Davies of Tewkesbury.

The same Association met at Coseley, in Staffordshire, June 10 and 11, 1794.

Tuesday Evening 6. Brother Webster, of Broseley, opened the association with prayer; Brother Pearce, of Birmingham, was chosen Moderator; the letters from the churches were read, and Brother Thomas, of Leominster, prayed, and dismissed the congregation.

The ministers and messengers remaining together, a letter from the Church at Shiffnal, in Shropshire, was read, avowing union with the churches of this association in faith and order, and requesting to be admitted among them as an associate church; their request was granted.

Brother Burford, of Tamworth, read a letter from the brethren there, stating that they had lately made an effort for the introduction of the gospel among the inhabitants of that town, to accommodate whom, they had been at an expence too heavy for themselves to bear, and therefore requested the assistance of the churches towards defraying that expence; and also the labors of the ministers as often as any of them could make a visit convenient to themselves. The ministers and messengers heartily approving of the step our friends at Tamworth have taken, agreed to recommend the case to their respective churches, and to forward the contributions as early as possible in the ensuing month (July) to Brother Pearce, of Birmingham. Brother Burford concluded with prayer.

Wednesday Morning, met at half past six. Brethren Davies, Dawson, and Smith, prayed. The Circular letter was read, approved, and signed by the Moderator.

Agreed to recommend to the Associated Churches, the establishment of an ASSOCIATION FUND, to be applied to the support of *Village Preaching, Infant Interests, and the Double Lectures*; each Church to send their benevolence, with their letter, to the next association: That Monday, the 7th of July, be appointed as a day of public humiliation and prayer, in relation

lation to the state both of the nation and the church of God. Brother Bissel closed this meeting in prayer.

Met again at half past 10. Brother Harrison prayed; Brother Pearce preached from Eph. iii. 10. *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.* After singing, Brother E. Edmonds preached from Rom. vi. 22. *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* Brother Rees concluded in prayer.

In the Evening met at 6. Brother Palmer, of Salop, prayed; Brother Davies preached from 2 Cor. viii. 9. *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Brother Henry Dawson prayed, and dismissed the assembly with the usual benediction.

State of the Churches since the last Association.

By Baptism & Experience	98	By Letters of Dismission	13
By Letter - - - - -	12	Exclusion - - - - -	23
Restored - - - - -	2	Death - - - - -	20
	112		56

Increase this Year - 56

The Churches at Worcester and Shiffnal are destitute of Ministers.

The Double Lectures to be this year on the following days.

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|---|--------------------------------|
| 1. PERSHORE, Wednesd. July 2, 1794 | 4. COPPICE, Tuesday, October 7 |
| 2. DUDLEY, Tuesday, August 5 | 5. BEWDLEY, Wednesday Nov. 5 |
| 3. BIRMINGHAM, Bond-street,
Wednesday, September 3 | 6. TEWKESBURY. April. 1, 1795 |
| | 7. WARWICK, Wednesday, May 6 |

The next Association to be held at Bewdley, on Tuesday and Wednesday in Whitsun-week. Brethren Bissel, of Coleley, and Butterworth, of Evesham, to preach; in case of failure, Brother T. Edmonds, of Upton. Put up at the Wheat Sheaf.

The doctrinal articles at the head of the letter are the same this year as last. But in the list of churches for 1794, *Broms-grove* and *Shiffnall* appear, and instead of *Stourbridge*, as in 1793, *Brettel-lane* is inserted, as the church has of late removed from the former to the latter place for worship.

The design of the association letter *, part of which seems to be the composition of Brother Pearce, of Birmingham, is to stir up church members to forget the things that are behind, and to press after those which are before: to this end they are exhorted, To search narrowly into the real state of their own souls: To examine into the causes of declensions: To look again to the Cross of Christ, from which first relief was found, and where alone it can now be obtained: To make a fresh surrender of themselves to the Lord; and, To endeavour to be public blessings to their families, to the particular society with which they assemble, to the church of Christ at large, and to the whole world.

* It fills seven pages. 8vo.

“ A christian’s heart ought to be as comprehensive as the universe—the *Asiatic*, the *American*, and the *African*, as well as the *European*, have a claim on your philanthropy. Made of one blood, derived from one common ancestor, they are yet *your brethren*. Oceans and continents, though they forbid personal intercourse, do not make the relation wider, or the obligation less. In heaven you expect to join with happy spirits from every nation, kindred, and tongue under heaven. Present difference in crime or colour will form no distinctions there—*All souls are equal, saith the Lord*, and it is enough that *a soul exists*, for a good man to use exertions for his salvation. Means are connected with ends, and when God in his providence gives being to the one, we may reasonably expect the other is at hand—Means are *now* using by our denomination, as well as others, to propagate the gospel among the heathen. We call you to the help of the Lord against the mighty. Has God given you the spirit of prayer? Forget not the ignorant and idolatrous, nor the *men of God*, who are gone to shew them the way of salvation.

“ God has freely given you food and raiment for these twenty, forty, or sixty years. Have you nothing to give to him who has given all to you? Nothing for him who became poor, and shed his precious blood for you? Nothing for him who has promised heaven to you? Did Christ think souls so valuable, that he laid down *his life* for their ransom, and are they to you so insignificant, that you cannot part with the *superfluities* of life for their sake? Can you bear to bestow that on fine cloaths, or fine houses, or sumptuous entertainments, which might maintain a servant of Christ among the Heathen? O, beloved, if there be any consolation in Christ, if any bowels of mercy, fulfil ye our joy, and rather deny *yourselves*, than deny *poor sinners the means of obtaining a knowledge of the Saviour*—Consider what blessings you enjoy by the *Gospel*? Did that man of God sacrifice too much who brought the news of a Redeemer first to *England*? And can you sacrifice too much to send these transporting tidings to *Asia* or *Africa*? God will fulfil his own word, and give *the uttermost parts of the earth unto his Son for his possession*,—let your love to Christ decide whether you shall be helpers in this glorious cause, or no.”

THE
KENT AND SUSSEX ASSOCIATION
OF BAPTIST CHURCHES,

Assembled at Sandhurst, the 3d and 4th days of June, 1794†.

Tuesday. The messengers of the several churches in this connexion met at three o’clock: the 52d Hymn of the 1st book,

† *Wishford* in Kent, and *Battle* in Suffex, are not enrolled this year among the churches; but the doctrinal articles of this body are mentioned again as in 1793. See Register page 33. EDITOR.

Watts, was sung : and brother Copping prayed. The names of the messengers were called over, brother Knott was chosen moderator, and Brother Middleton scribe. The moderator then read the preliminaries of the association, requested the messengers to read their respective letters, and after minutes had been taken of their contents, the moderator prayed, and adjourned the assembly at five o'clock.

Public worship began at 7 o'clock. Sung Watts, Psal. cxxxii. Brother Stanger prayed. Sung 2d Book, xxxiv. Brother Knott preached from 2 Thess. i. 7—10. *And to you who are troubled, rest with us, &c.* Sung 2d Book xxii. Brother Booker concluded in prayer.

It was agreed that the begging cases which were presented to the association should be recommended to the attention of the churches in the following order. 1. Handcross. 2. Wivelsfield. 3. Brightelmston. 4. Chatham. Adjourned.

Wednesday. The messengers met at 6 o'clock, and Brethren Pescodd, Brown, Thomas Stanger, and Terry, prayed. Brother Middleton read the Circular letter he had been deputed to write, which was approved, and ordered to be printed for the use of the churches: The subject of it is, THE NATURE OF CHRISTIAN CANDOR.

Letters from the Charleston association, in America, for the years 1792 and 1793, were read, and Brother Middleton was desired to draw up a letter in the name of the associated churches to their beloved brethren in America. The Moderator concluded in prayer at eight o'clock.

Public worship began at 10 o'clock. Brother Atwood read 1 Cor. iii. Sung 2d Book, lxxix. Brother Atwood prayed. Sung 2d Book, clxv. Brother Humphrey preached from Col. i. 4. *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.* Sung 1st Book cxxxiv. Brother Purdy concluded in prayer.

It was agreed, That in order to cultivate intercourse and correspondence between our respective churches, in addition to our annual meeting, our ministers be desired to visit the churches, and that correspondence, by letter, be maintained between the churches as frequently as may be convenient: That for the future our annual meeting commence at one o'clock on Tuesday, and continue, by adjournments, to Wednesday night: That the next Association be held at Handcross, in the parish of Slaugham, in Sussex, on the first Tuesday and Wednesday in June 1795: The Brethren Coe and Purdy to preach; and in case of failure, the Brethren Atwood and Knott: That Brother Stanger write the next Circular Letter, and that an answer to one of the following questions be recommended to him as the subject of it: 1. *What are the best evidences of the grace of God in a believers heart?* 2. *What is the privilege and duty of communion with God?* That the observance of the annual fast day, and the monthly prayer meeting

meeting, be recommended to the churches, because of the blessing which has hitherto attended them: That Brother Middleton be requested to write to the church at Ashford, in the name of the associated body, inviting it to return to the Association: That Brother Middleton be desired to revise the Rules of this Association, and to produce a copy of the same at the next annual meeting, in order to their being printed for the use of the churches.

The Moderator prayed; and though the general state of the churches loudly calls for deep humiliation before God, yet with gratitude we own that much peace, harmony, and Brotherly love prevailed while we were together. The assembly was dismissed at two o'clock.

Brother Brown, of Battle, preached a lecture in the evening, from Heb. iii. 1.

The state of these churches since the former association.

Baptized	55	}	Dismissed	6
Received by letter	5		Excluded	37
Restored	2		Dead	16
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	62			59
Increase			3	

THE
YORK AND LANCASHIRE ASSOCIATION
OF PARTICULAR BAPTISTS †,

Assembled at *Hebden Bridge*, near *Halifax*, June 11 and 12, 1794.

June 11, Brother Ashworth opened the service by prayer, and Brother Sharp preached from 2 Cor. iv. 17. Met again in the evening at six: Brother Littlewood being chosen Moderator, prayed. The letters from the several churches were read, and then the Circular Letter by Brother Hirst, which was approved, and ordered to be printed.

June 12, Brother Hindle prayed; Brother Langdon preached from Matt. xxviii. 20, and Brother Sutcliff, of Olney, from 2 Tim. i. 8. and concluded the public service with prayer and singing.

Agreed, That when the annual meeting is requested to be held for the year ensuing, at a place which may be thought inconvenient, on account of its distance, the propriety or impropriety of it may be determined by a majority of the brethren present when such request is made: That the next Association be held at Bacup, on the Wednesday and Thursday in Whitsun-week, and that Brother Pilling, Brother Littlewood, and Brother Hartley, be requested to preach; and in case of failure, Brother

† A list of these churches may be seen in the Register, page 34.

Hyde, Brother Sharp, and Brother Fawcett: (Put up at the George and Dragon:) That the Circular Letter be drawn up by Brother Stutterd, *On the most likely means for the revival and promotion of vital, practical religion, in our churches and congregations.*

Received on profession	36	Dead	20
Received by letter	16	Dismissed	15
Restored	4	Excluded	14
	—		—
	56		49
Increase . . .	7		

The Circular Letter to this Association is a long Epistle †, or rather a small edifying *treatise*, ON THE NATURE AND IMPORTANCE OF EVANGELICAL REPENTANCE, drawn up by the Rev. John Hirst, of Bacup.

The following is only a brief sketch of his remarks on this very interesting subject: Repentance supposeth sin committed: No fallen man can produce it in himself, nor is it a proper condition to be performed by creatures in order to obtain salvation, but is a part of salvation itself, and a free gift of God: It is needful for all men; and as preaching is the general expedient by which sinners are brought to the enjoyment of this blessing, it should be preached to every creature.

The nature of repentance is thus described: It implies a total change of mind respecting sin, that evil thing which only could make it necessary: It consists in godly sorrow for our manifold abominations in heart and life, connected with faith in the Lord Redeemer, and hope of mercy through him: It includes an entire renunciation of all confidence in the flesh, and a looking for acceptance with God, through the righteousness of Jesus Christ alone: And it issues in a turning from sin to holiness of life and conversation.

That surely must be of great importance which the most eminent ministers that ever existed have constantly urged and insisted on, as the peculiar message they were commissioned from God to deliver to men. The Harbinger of the divine Saviour was a preacher of repentance, and so was Jesus Christ himself. Before his death, and after his resurrection, he commanded his apostles to preach the same doctrine—hence, to such as were known to be in the gall of bitterness and bond of iniquity their message was, *repent, and pray*; and every minister of Christ is thus commissioned to preach to his fellow sinners.

That must be of great importance, without which there is no remission of sins, nor final happiness in heaven; but with which we are interested in the promises and grace of the gospel; freely, and fully pardoned; entitled to the ordinances and privileges of the church of God on earth, and shall be brought to the everlasting enjoyment of all the felicity of heaven.

† It fills 11 large pages, in a small letter which printers call Long Primer.

A C C O U N T S

FROM REV. MESSRS. THOMAS AND CAREY,
MISSIONARIES IN BENGAL.

1. Papers addressed to the EDITOR of the Baptist Annual Register from both the Missionaries.
2. Extracts of their Letters to several persons, and to the Particular Baptist Society, for propagating the Gospel among the Heathen.

To which are added, Explanatory Notes.

TO REV. JOHN RIPPON.

June 7, 1793.

Rev. and Dear Sir, *Atlantic Ocean, Lat. 45 N. 7 W.*

The Cron Princeffa Maria appeared off Dover, June 13, at 3 in the morning: we were all embarked at 5, and at sea at 6. All dine at the captain's table; all have cabins; all as well off as heart can wish: we look back on what is past with wonder and pleasure: it is a pleasure to give issue to a thankful heart both to God and man; 'tis a pleasure to thank you, dear Sir, for your kind exertions—Do pray go on and form a society in London. We expect to give you good tidings—Our hearts rejoice greatly in being actually at sea, and on our way to the poor Hindoos*, for whose salvation we thirst, and may not this be a token that mercy is ripe for them. We have a fine fair wind, and the Triton, a Danish frigate, brings you this.

Calcutta, Jan. 4, 1794.

We all arrived here safely through the kind providence of God. Moonsee † has turned his face to idols to our great grief, but is now with Mr. Carey. Parbotee we have not yet seen. I have taken a house in Calcutta. My former was written to send by the Triton which convoyed us to Madeira, but the high sea prevented our sending letters on board. In this are inclosed the two articles I promised.—A sketch of the burning of the Woman, and my conversation with the Natives in 1792, before my return to England.

Ever, ever yours,

J. THOMAS.

* The *Hindoos*, or *Gentoo*s, are the inhabitants of that part of India, known by the name of Hindostan, or the Mogul's Empire, who profess the religion of the Brahmans, supposed to be the same with that of the Gymnosophists of Ethiopia.

Encyclopædia Britannica. EDITOR.

† This Moonsee or teacher is Ram Ram Boshoo, mentioned in the former Register, pp. 358, 370, and of whom a favourable account is given in the following sheets. EDITOR.

MR. THOMAS'S ACCOUNT OF AN HINDOO BURNING.

In the year 1790, as I was coming down the river Ganges, in a Budgerow *, I saw a great concourse of people gathered together on the bank of the river, near a village called Baullee, about 4 miles from Calcutta. On enquiry, I found they were assembled to see a poor woman burn herself alive with the body of her deceased husband †. I immediately went on shore, and approached the pile whereon lay the body of the deceased, surrounded with Brahmans who assisted in the preparation for the burning. The woman was performing her last rites in the river. I immediately called out to the Brahmans, as the men who ought to teach the common people how to walk so as to please God; I solemnly charged upon them the sin of aiding and abetting in shedding this innocent blood, till they seemed astonished. Long time I had hindered the ceremony by the many things I said to them, till at length they intreated me to move farther from the pile, supposing that my presence would defile it, or that I designed to prevent their proceeding; but I several times objected to remove, declaring myself in the hand of the great God, though in the midst of many murderers. I declared also to them all, that I would see the woman herself, and talk with her, before ever she should be burnt. They replied, it was utterly contrary to all their laws and customs, and refused to comply with my demand. But I continued to persist, and began to upbraid them with a design of putting the woman to death privately. At length they yielded, and the Brahmans themselves made

* A kind of accommodation boat, in common use there.

† The ORIGIN of this inhuman practice may be gathered from the following extract: "At the demise of the mortal part of the Hindoo great law giver and prophet, Bramah, his wives inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile. The wives of the chief Rajahs, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of Bramah. The Brahmans, a tribe then newly established by their great legislator, pronounced and declared, that the spirits of those heroines immediately ceased from their transmigrations, and had entered the first boboon of purification: it followed, that their wives claimed a right of making the same sacrifice of their mortal forms to God, and the manes of their deceased husbands. The wives of every Hindoo caught the enthusiastic (now pious) flame. Thus the heroic acts of a few women brought about a general custom. The Brahmans had given it the stamp of religion, and instituted the forms and ceremonies that were to accompany the sacrifice, subject to restrictions which leave it a voluntary act of glory, piety, and fortitude."

Helwell's Historical Events relative to India. EDITOR.

a path through the multitude, down to the river where the poor woman was. She appeared to be near 60 years of age. Her attendants withdrew and left her standing in the water, about two feet deep. I asked her, whether or no it was of her own will, or by persuasion of the Brahmans, that she was going to do this violence to herself: She answered, it was of her own will. I endeavoured to prove to her, that no law of God ever required any such thing: that innumerable laws and customs were invented of men, and imposed on the world, as though they were of supreme authority: that she ought by no means to think of pleasing the Divine Majesty by this act of cruelty to herself and children, and that though the flames of this fire should soon be extinguished, yet she had still to endure unquenchable fire and everlasting torments; for she would die in the act of violating the divine and holy law of God.

I eagerly listened for a hopeful answer; when, to my utter astonishment, she said: "I have died six times in this manner, with this very man, and now 'tis all come to my mind." This she spake, placing her fore finger on her forehead, and alluded to their doctrine of transmigration of souls. She appeared by the heaviness of her speech and eyes to have been intoxicated with opium, or the like drug. I was so much disappointed, and grieved at heart, that after a few words more, I left her, and retired back to the pile: she followed me, with a basket of flowers in her hand, which she strewed on each side of the way as she came. She then threw the basket from her, took her last farewell of her friends, ascended the pile, assisted by a Brahman, and laid herself down by the deceased, placing her right arm under his head, and her left over his breast. Dried leaves were then thrown over them both, and oil poured on the whole. Immediately two bamboos*, which were fastened with ropes to stakes on one side of the pile, were drawn over all, and held down by Brahmans on the other side of the pile, in order to prevent any effectual struggles. Now the nearest relation was called upon to set fire to the pile beneath both their heads. Loud horns, drums, and universal shoutings, prevented me hearing the cries of the unhappy victim, though I stood the nearest to the pile. The whole was quickly consumed in my presence, and I departed, bitterly exclaiming against the horrid practice itself, and all that encouraged it. In the same journey I saw two more piles at each of which a living woman had been burnt;

* A kind of large cane.

so that the reports of this custom being disused among them are totally without foundation. Probably the number * of victims destroyed by this kind of death would be much lessened, if the unwise laws concerning surviving widows were repealed, for these forbid widows to marry, and enact that they shall be kept on the poorest food, and fill the lowest stations in the family. But it is feared the custom will never be utterly abolished until that sure prophecy is fulfilled; *The Lord will famish all the gods of the earth, and men shall worship Him.* Amen. Zeph. ii. 11.

* A dreadful instance of this inhuman practice is contained in a letter from Father *Martin*, a Jesuit Missionary at Madura.

“The Prince of Morava dying in 1710, his wives, to the number of 47, were burned with his corpse in the following manner: They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned: when they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the head of which was perceived at a great distance. The chief of them, having addressed the successor of the late prince, resigned the dagger of the deceased into his hands, who took it without shewing the least sign of grief or compassion. Alas! said she, what farther comes of all human happiness! *I am sensible I am throwing myself headlong into hell!* These words struck all the spectators with horror. She had a christian woman in her service, who frequently discoursed with her concerning the truth of revealed religion, in order to persuade her to embrace christianity, but without success. She having spoke thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of RAYA, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister with which she was adorned; he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, sometimes at the assistants, cried with a loud voice, *Sheeva, Sheeva*, which is the name of one of their idols, and threw herself into the flames as the first had done. The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, run to a christian soldier who was present, and begged of him to save her; but he stunned with surprize pushed the unfortunate creature from him into the glowing pit, and retired immediately; but so terrified that he soon fell ill of a fever and frenzy, of which he died, the night following. Whatever intrepidity some of these women discovered at first, yet as soon as they felt the flames they roared in a most dreadful manner, and tumbling over each other strove to gain the brim of the pit, but in vain, for the assistants prevented it by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased Prince, with his wives, reckoned among the deities.”

MR. THOMAS'S LAST CONVERSATION WITH THE
BRAHMANS, BEFORE HIS RETURN TO ENGLAND, 1792.

IN the month of January, 1792, I was returning from a journey on the River Ganges, and expected by one more tide to reach Calcutta, but the tide flowing sooner than I expected, I was obliged to come to about seven or eight miles short of that place. It was about the middle of day, and dinner not being quite ready, I thought to take a solitary walk on shore. On landing, I saw no town or village near, but, conversing with a poor native, I understood I was within half a mile of a Hindoo college, where two famous Pundits * and several students, the Brahmans, resided. I immediately determined to go and pay them a visit, and the poor man directed me, pointing at a large grove of trees, among which they all dwelt. As I advanced, I proposed to myself to go among them as an enquirer, and to say little or nothing to them directly like a teacher. On my arrival at one of the outer dwellings, I met with an elderly Brahman, who asked me what I did there? and, while I was satisfying him, another Brahman came up, of a more open countenance and intelligent manner, with whom I began to converse, not without pleasure. I told him, I had in my heart one very great anxiety, that I myself was a sinner, that I had but a little time to stay in this world, and when I should die my soul would depart to Heaven, or Hell, and dwell there for ever and ever. You are a Brahman (said I), can you tell me what I shall do to escape the wrath to come, obtain forgiveness of sins, and admittance into Heaven? He replied, you must give to the poor. I thanked him, and asked how *much* I ought to give, so that I might be sure, and not fail of escaping that wrath, and obtaining this felicity. He then said, I must give one-fourth of all that I possessed. But said I, Brahman, if all I possess, should amount to four rupees only (viz. four half-crowns), then by giving one rupee to the poor shall I certainly escape Hell? Can I obtain Heaven for one rupee? Here the poor Brahman felt himself involved in an unexpected dilemma: for it is by no means a notion among them that many will get to Heaven. I desired him to speak again, and he then directed me to do holy deeds; but when we came to discuss the quantity and

* *Pundits* Learned Doctors.

quality of those deeds, he abruptly broke off, at the dread of another dilemma, and said he would take me to the College just by, where the Pundits and more able Brahmans would answer me better than he could. The buildings are of mud walls, covered with straw, and surrounded with cocoa nut and other trees, which made a pleasant grove, and afforded an agreeable shade. Their several houses are all round about it, at different distances. As you stand opposite the front of it, you see a large open shed, considerably raised, where the Pundits give lessons to their students every morning: on each side is a row of tolas, or cottages, joined to each other, all exactly alike, and those are habitations for the students, who come from distant countries, and partake of the bounty allowed by the Rajahs*, or other persons who contribute to their support. On our arrival there, they seemed to have heard of my coming, for the students poured out from their tolas on each side, and assembled themselves under the large shady trees; thither they brought mats, and spread them underneath the shade for the Brahmans to sit on; a chair also was brought for me, and they all sat down. After a little time, one of the venerable Pundits appeared, and all rose up to receive him; some paid him homage by prostrating themselves at his feet, and others, who perhaps had already seen him on that day, offered him less tokens of veneration and respect: all now waited for my taking my seat, but I professed to honour my elders, and requested the Pundit to take his seat first. At this they were the more astonished, because it is not the custom of Europeans to suffer Natives to be seated in their presence. After much persuasion the Pundit seated himself in the front of the Brahmans. I then took my chair, and all the Brahmans were seated on the mats, in the same position which our taylor's commonly use at their work. I now began to rehearse the questions and conversation that had passed between me and the Brahman I brought with me, to which they listened with all avidity: I then asked them what I could do to obtain the great ends in question. Some said I ought to apply myself to the name of God: by this they mean more or less, that I should perform the ZOAP, which consists in its greatest latitude of pronouncing the name of God millions of times, without speaking any other word; and some whom I know have continued this vain repetition for whole days and nights together, till their mental faculties have been

* *Rajahs*, Pagan Princes, great Officers of State. EDITOR.
deranged.

deranged. I replied after this manner, How can the infinitely great and holy One be pleased to hear his name so often pronounced from these polluted lips? I enquired if the Supreme Being was wise and good; to which they yielded ready affirmatives. I then fixed my eye on one of the nearest Brahmans, and asked him if he had any sons? he said he had. Whenever you shall return home, said I, suppose your son was to come running to meet you, and falling down at your feet should cry out, Peta, Peta, Peta, Peta *, incessantly, without ever saying another word, what would you think of him? I should think, said he, that he was become foolish. So I fear, said I, would the wise and good one, if I was, in the same manner, to call over his holy and reverend name.

I continued my enquiries, and they directed me to wash in the River Ganges †, and the water of that sacred river would

* *Peta* signifies Father.

† *Ganges*. By comparing what different writers have said of this famous river of the hither India, in Asia, we learn, That it is in great esteem among the Natives, not only for the long course it runs, the depth of its several channels, and the pureness of its stream, but from the sanctity of its waters, which they persuade themselves have an efficacy to *wash away all sin*. This river is in a manner lined with their sacred pagodas or temples, and at certain festivals there has been a concourse of an hundred thousand people, who come to bathe in it. They pay their devotion to it as a God, and carry their friends from distant countries to make their exit on its shores, and as they die heave them into the middle of it. The greatest felicity that many of the Indians wish for is to die in this river. They deem the person happy who terminates his existence upon its margin, and even felicitate that family, an individual of which has been drowned in its stream. The Hindoos, at the point of death, if near this sacred river, will with the utmost composure desire to be carried out that they may expire on its banks; and it is common on the near approach of dissolution to request that their ashes may be put into an urn and given to the Ganges. And, hence, these circumstances form a conspicuous part of the congratulations given to survivors.

One part of a Sanscrit Inscription, translated by Charles Wilkins, Esq. at Calcutta in 1785, may be considered as an instance: "*Sardoola Varna* a prince who displayed the ensign of royalty in sacrifice, and subdued the world by an infinite renown, gratified the hopes of relations, friends, and dependants, and honour was achieved *from the deed of death*, NEAR THE UPRISING OCEAN; ---an expression this which is interpreted of his being carried to *Ganga-Sagar* to die.

EDITOR.

The reason of this astonishing veneration is, "because they imagine the Ganges does not take its source from the bosom of the earth, but descends from Heaven into the paradise of Devendre, and from thence into Hindoostan. Many of the Jews and ancient Christians believed this river to be the Pison, one of the four mentioned in Scripture (Gen. ii.) as the boundaries of the terrestrial paradise." *Encyclopædia Britannica*.

cleanse away sin. I asked them such questions as these—Does not sin, according to the Shasters, defile and darken the mind? If sin was taken away, would there not be a great change of mind, as from light to darkness, and misery to happiness? and then would not the renewed enjoy sweet communion with the Supreme, who is all light? Can washing the body cleanse away pollution of mind? Do you yourselves, when you wash in the Ganges daily, find this great change? Do you go down into the water with a mind darkened by sin, and come up with a mind enlightened of the Ganges? It is difficult for me to express their utter confusion and astonishment; for, it is probable, they had never before heard any of these things questioned. But their candour allowed them to speak freely against their own experience, which immediately reflected the condemnation of their own doctrines.

Others directed me to worship the Gods. I then enquired if it was written in their Shasters, that without faith no worship or ceremony could be acceptable to God? They said yes—then said I, my worship and ceremonies can never be accepted, for I have none of that which you call faith—no *Cast** no faith—how shall I worship—how shall I be accepted? The question then was, whether or no I could obtain faith, and how? Faith, they said, was obtained by reading the Vedas; But, said I, the words of the Vedas are reputed so holy, that if any man should read them who is not a Brahman, it would be his sin; I am not a Brahman, neither can I become a Brahman if I would give ten thousand worlds. Beside, said I, do you believe the words of Judisteer†? O! yes, certainly, certainly, said they, from every quarter. Now Judisteer is a very great character in their grand poem, the Mahabharot ‡, and some think the account there given of him is a mutilated tradition of Jesus Christ—be that as it may, they say of him in this poem, That he was not born by ordinary generation, but of Dhormo, the Holy One: That when he was born all the hills of the earth were enlightened: That, while a child, some great king sought his death: That, as he grew up, he went about doing good, and diffusing blessings wherever he

* *Cast* signifies order, or tribe.

† *Judisteer*. “Judisteer” (whose name is commonly written Yudhisht'hir by Sir William Jones) “is the eldest of the five brothers whose fortunes and exploits are the leading subject in the Mahabhârit,” a beautiful Indian Drama.

Sir William Chambers. EDITOR.

‡ *Maha* is great—*Bharot* is song or poem, I am not sure which.

came: That he had several younger brethren, who had not the knowledge of the Holy, like him; and on a certain day, his mother sent one of her younger sons to fetch water from a tank, or pool: on his coming to the tank, he saw Dhormo, the Holy One, sitting on the water's edge, in shape of a bird: Dhormo asked him four questions; the last and the chief of them was, Which is the way to Heaven? The lad said he could not tell. Dhormo then forbid him to take water, till the question was answered. But he presuming, went to take water, and fell down dead. The mother finding her son did not return sent another, and the same things happened to him; she sent them all, one after another, except Judisteer, and they all died in the same manner; last of all she sent Judisteer—when he came, he readily answered all the questions, and to this question, which is the way to Heaven? he answered thus: viz. *Veda Bibhinna*; the Vedas * are discordant, contradictory, one directs this way to Heaven, another that. *Shreeteo Bibhinna*; the Shasters † are also discordant. *Naasho moneerjushea muttong nobhinna*; none of the rules of the ancients, but what are discordant. *Dhormusheea tuttung nibrreetung gooingaa*. The way to Heaven is different from all these. *Maha zona zano Gotusheea Pontha*; the path which the great person walks in, that's the way. Judisteer having fully replied, Dhormo was well pleased:

* *Veda*. Vêd is a Sanscrit term, by which the Hindoos denominate the books of the law of their religion. This word is written by the Tamulians, or Malabars, Vêdam, and called Bêd by the Bengalies, who have in effect no *v* in their alphabet †. The Vedas are of Sanscrit composition in Nâgari characters, and are very numerous, but were reduced to four by Vyasa, who is supposed to have selected from them every information that is necessary for man. The Hindoos consider them as the fountain of all knowledge, human and divine. They are divided into the three general heads of works, faith, and worship; and, if they may be judged of by that compendium of them, which is called *Upanishat*, they abound with noble speculations in metaphysics and fine discourses on the being and attributes of God. Colonel Polier, a great collector of Indian Antiquities, possesses a complete copy of all the four Vedas in eleven large volumes ‡.

EDITOR.

† *Dow's Dissertations*.

‡ *Dissertations relating to Asia*, by Sir William Jones, and others, 8vo. 1792, vol. i. p. 27, 115, 185, vol. ii. p. 4, 98, 104, 107, and 110:

§ *Shasters*. These are Commentaries on the Vedas. "The word *Sâstra*, derived from a root signifying to ordain, means generally an Ordinance, and particularly a Sacred Ordinance delivered by inspiration; properly, therefore, this word is applied only to Sacred Literature."

Sir William Jones. EDITOR.

in token of which, his brothers were all restored to life, who taking water all went home with him. Now Brahman, said I, I ask you the way to Heaven? you direct to the Vedas—Judisteer says the Vedas are discordant. Nothing that is discordant could ever come from God you know. I ask you the way to Heaven? and you direct me to the sayings of the Shasters; but Judisteer says, the way to Heaven is different from all these: which am I to believe, you or Judisteer? You cannot be both right. Here they expressed their wonder, how I came to be acquainted with what was written in their Shasters, and they knew not what to say, but continued to declare, they never saw or heard of the like. Another question arose concerning who this Maha Zoan could be? Some said God--- but I objected he was never called Zoan, or a person in their Shasters: others said it must mean any holy man; I asked if ever they heard of a holy man who walked differently from the Vedas and all the Shasters? They said No. Besides, I said, it was the superlative term here used, and could not be applied to any but One. I could no longer withhold, but now began to unfold to them the word of God, which, at sundry times and places and in divers manners, was sent to men in past ages by the Prophets: I particularly spoke of the prophecies of the Great One that was to come, of the time, the tribe, the place, and the manner of his coming. Of his conception, his birth, mysterious person, miracles, life, death, resurrection, and ascension, and of his shedding down the Holy Ghost in the first times; and of his giving that rest, and peace, which passeth all understanding, to poor sinners, even to this day, of whom I myself was one; and that he does so in all parts of the earth wherever his saving health and holy name is known.

It would not be an easy work to describe their affecting emotions of mind, which they all along expressed in different ways: Some ran and climbed up the cocoa nut trees, gathered the nuts, and broke the shell, that I might drink the sweet water out of them; (God Almighty grant that I may break the shell to many of them, that they may drink of living waters, out of the inexhaustible fountain in Christ,) others brought sweetmeats, fruits, milk, and the like, and laid them all at my feet, saying it would be their sin to suffer me to go away and not eat, for the day now was declining: we had been six hours and upwards in conversation, and I began to take leave, but they continued to follow me even down to the boat; there I shewed them a BIBLE, *the first they ever saw*; and I reminded them

them of a saying in their Shafters, That all nations of the earth should one day become of one Cast, and one religion; they assented: also, that there should come a little book, and eat up all their great books*. Yes, they all knew this saying to be common: then holding up a BIBLE of Pasham's edition, I said, THIS is the *little Book*, THIS IS THE BOOK OF GOD. I also pleased them very much by shewing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people shew more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking as long as they could see me and the boat. Not long after I sailed for England, but this is one of the first places I intend to visit (*Deo volente*) when I return.

EXTRACTS FROM LETTERS ADDRESSED TO THE SOCIETY,
TO THE BAPTIST CHURCH AT LEICESTER, AND TO
VARIOUS INDIVIDUALS, BY MR. CAREY, ARRANGED
ACCORDING TO THEIR DATES.

Bay of Bengal, October 17, 1793.

We set sail [from Dover] on Thursday morning, June 13, in the *Kron Princesa Maria*, Captain Christmas, from Copenhagen. The captain behaved to us with the politest attention. and as we were a large family, he allotted us the best place in the ship, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the sea sickness, then the children, and before night myself; but in a week we all recovered, and had a very pleasant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verd in Africa. We passed the tropic of Cancer in June 29; the 21st of the following month we crossed the line, and August 1, we passed the tropic of Capricorn; on the 20th we saw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the sea from Cape des Aquilas, the southernmost point of Africa, for about 80 leagues south, upon which

* Their Shafters are very voluminous.

runs a strong current, and which when it meets the wind raises the sea in a most tremendous manner. We were in latitude 38° south, and thought ourselves secure from that danger; but early in the morning I was awakened by the violent motion of the ship, and found stools, table, and every thing which was not secured, rolling about the cabin, whilst the earthen and glass ware was crushed to pieces. Mr. Thomas called at the door to inform me that we had carried away our fore and main top masts: I arose and went upon deck; the gloom of the night (though providentially the moon shone); the sea, like mountains, beating the ship in all directions; the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavouring to unrig them and let them loose, formed a tremendous scene. All on board uniformly declared that they had never been in such an alarming situation before; and at one time we concluded that the vessel was going to the bottom. Our ship is about 130 feet long, and was mounted on a sea* at least 50 or 60 yards high, from which she plunged head foremost with incredible velocity: I saw her going, I knew her weight was 600 tons, and concluded with others that she could never recover it:— I had but a moment to reflect, but felt composed, and resigned to die. That I might not be tossed overboard, I caught hold of what was next to me: the plunge was dreadful; her bowsprit was under water, and the gib-boom carried away; but in a moment I saw her rise again, mounted on another sea, without having shipped one hoghead of water. At last we cleared the wreck:—in eleven days we refitted, and except one squall, which carried away our new main-top-mast, have had nothing to alarm us since.

The rains have supplied us with plenty of water, and we have lost none of our company except a black woman and child, who were very ill when they came on board; and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was succeeded by a pleurisy, and followed by the scurvy, of which he died when we were within six days sail of *Bengal*.

We have not been entirely destitute of religious opportunities since we have been at sea: family worship has been constantly attended to, both morning and evening; and we have

* An immense wave.

had preaching twice every Lord's-day in our cabin, sometimes to twelve persons. Some seasons have been pleasant to ourselves, but I fear of little or no service to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodness shewn, I am still the most unfruitful of all the plants in the vineyard of God;—yet I feel a growing satisfaction in having undertaken this work, and a growing desire for its success. Sometimes I am much animated with the prospect before me; but at others, a sense of my own unworthiness and unfitness so discourages me, that I fear I shall never be of any use in the world:—one consideration, indeed, revives my hopes, and supports my mind in the darkest seasons—God hath said, *he will be with his ministers unto the end.*

It has afforded me much pleasure to recollect the times of public worship in the churches in *England*, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.

I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. *Africa* is but a little way from *England*; *Madagascar* but a little further: *South America*, and all the numerous and large islands in the *Indian* and *Chinese* seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathen*, tormented in this life by means of idolatry, superstition and ignorance, and subject to eternal misery in the next, are pleading;—yes, all their miseries plead (as soon as they are known) with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in *him!*

* According to Mr. CAREY'S calculation in his Pamphlet entitled *An Enquiry into the Obligations of Christians to use means for the conversion of the Heathen*, it appears that FOUR HUNDRED AND TWENTY MILLIONS of mankind (i. e. above half the world) are yet in pagan darkness!—If MY SOUL is of such unspeakable value, that were I to exchange it for a WORLD I should be a LOSER, (Matt. xvi. 26.) by what mode of calculation shall I ascertain the aggregate amount of so immense a number of immortal spirits, each of which is as valuable as mine?

Calcutta, November 14—25.

After beating about, and being driven back by currents for near a month, we arrived in *Balafore Roads* on the 7th inst. and on the 10th Mr. *Thomas* and I began our labours. We came in a *ponfowah* from the ship, and at slack water we lay to at a *Bazar*, or market. Mr. *Thomas* soon began to discourse with the *Hindoos*, and presently the people all left their merchandize, and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they intreated that we would build us a house, and come and live among them. On our arrival at *Calcutta* we found poor *Ram Boshoo* waiting for us. We hear that *Parbotee* stands well, and that he and *Mohun Chund* are coming down to us.

Providence has favoured us so that we have sold our investments tolerably well; but the necessary expences attendant on our first settling, will make us very short for the first year; however, the work is *God's*—it has been favoured by God—we shall surmount all difficulties, and the glory will redound to God again.

I feel something of what Paul felt when he beheld Athens and “his spirit was stirred within him.” I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, “the wilderness will in every respect become a fruitful field.”

A pious European who resides here, has much encouraged us to make an effort in this city, and there seem to be many thousands of Portuguese ready to leave the church of Rome, if any one could preach in Portuguese to them—perhaps we may try, though our great design is to preach to the *Hindoos* and *Moors*. I have had several conversations with a Brahman who speaks English well, and being unable to defend himself against THE GOSPEL, he purposes to come, attended by a Pundit, and try the utmost of their strength.

We are all well, the climate at this, which is the cold season, is not unpleasant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. *Thomas* the more I love him: we maintain the greatest affection

affection for each other: he has compleated his translation of the book of *Genesis* on our passage, at which he laboured indefatigably, so as I think to hurt his health; but through mercy is now recovered. We have now *Genesis*, *Matthew*, *Mark*, and *James*, in the language of the country, and shall soon have more I hope. It will be of very great service to us if the society can send out a *Polyglott Bible* by the next conveyance. *Ram Boshoo* is a good Persian scholar, and it will certainly help us much. Also a copy of the gospels in the *Malay* tongue would be of use. In return, I hope we shall send you tidings which will rejoice your hearts.

Bandell, December 16—26.

We have been near a month at *Bandell*, which is a Portuguese settlement; but are now going further up the country, perhaps to *Nuddea*, *Cutwa*, *Gowr*, or *Malda*; at present it is uncertain which.

We have frequent opportunities of addressing the Hindoos, and their attention is astonishing. Last Lord's day we visited them at a neighbouring village called *Saa-gunge*, and Mr. *Thomas* preached to near 200 of them;—they listened with great seriousness, and several followed to make further enquiries about which is the way to heaven, and what they should do to walk therein? Every place presents us with a pleasing prospect of success, and we are of one mind, and one soul:—Pray for us; we daily remember you; and the prosperity of the society lies very near our hearts.

I never in my life found more satisfaction in any undertaking than in this in which I am now engaged; and though I have lost much in point of social intercourse, yet, I find such a sweetness in reflecting on the cause in which I am embarked, as more than compensates for any loss I can sustain. The pleasure of being able to preach the gospel, I enjoyed greatly while in England: This enjoyment I am now deprived of, through my not having yet obtained a sufficient acquaintance with the language.

Parbotee I have not seen, but have heard a good account of him: Mr. *Thomas* has also received a letter from *Mohun Chund*.

The utmost harmony subsists between me and Mr. *Thomas*. Several Brahmans and Pundits have been very pressing with us to settle at *Calcutta*, and preach to them; accordingly Mr. *Thomas* resides there, and I live at a house belonging to a black man, who generously offered it to me for nothing, till
I am

I am otherwise accommodated. I am about renting a small quantity of land of a native, some miles east of the city, so that we may have opportunities of preaching the gospel all over the most populous part of *Bengal*.

Since I have been here my family has been very heavily afflicted with the bloody flux; my wife and two eldest children have been very ill, and it is still a doubt whether my eldest son will recover or not. Many might attribute this to the climate; I believe it might arise from cold, but I am more and more convinced that all my times are in the hand of God, and that as all is under his direction, so all shall work together for good to them that love him. These things are afflictive and severely felt; but I bless God, I faint not: and when my soul can drink her fill at the word of God, I forget all. I had fully intended to devote my *eldest son* to the study of *Shanscrit**,

* “ *Shanscrit* or *Sanscrit* (from two words signifying perfection) is a dead language, but the oldest polished language of India. The *Shanscrit* is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no Philologer could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists.”

Sir William Jones. EDITOR.

The grand source of Indian literature, the parent of almost every dialect, from the Persian Gulph to the Chinese seas, is the *Shanscrit*, a language of the most venerable and unfathomable antiquity; which although now shut up in the libraries of Brahmans, and appropriated solely to the records of their religion, appears to have been current over most of the oriental world; and traces of its original extent may still be discovered in almost every district in Asia.

Exclusive of the *Shanscrit* there are three different dialects applied (though not with equal currency) in the kingdom of *Bengal*; viz. the *Persian*, *Hindoostanic* and the proper *Bengalese*. The *Persian* entered *Bengal* with the *Mogul* conquerors. The *Hindoostanic* or *Indian* language appears to have been spoken for many ages, throughout all proper *Hindoostan*. It is still applied to the purposes of commerce in *Surat*, *Guzarat*, and other places on the western coast. It is indubitably derived from the *Shanscrit*. The *Bengalese* is intimately related to the *Shanscrit* also, both in expressions, construction, and character. It is the sole channel of personal and epistolary communication, among the *Hindoos* of every occupation and tribe. All their business is transacted, and all their accounts are kept in it; and as their system of education is in general very confined, there are few among them who can write or read any other idiom. The uneducated (or eight parts in ten of the whole nation) are necessarily confined to the usage of their mother tongue.

Preface to Halhed's Grammar of the Bengal Language,

my second to the *Persian*, and my third *Chinese*. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of *Persia*, *India*, or *China*. The difficulty of preaching to heathens, is, I presume, much less than has been imagined. I think from what I have seen there would be very little danger of hurt in either Heathen or Mahometan countries; and if this country is any specimen at all, I think the encouragement to be very great. I hope the society may be strengthened and encouraged, and that *we* may soon be able to encourage them by good accounts from *Hindoostan*.

The plan laid down in my little piece I still approve, and think it the best that can be followed. A missionary must be one of the companions and equals of the people to whom he is sent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the *voyage* prove a great snare: On board an East Indiaman especially, it may be expected all the discourse will be about high life, and every circumstance will tend to unfit the mind for the work, and prejudice the missionary against the people to whom he goes. Also in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the settlers are exceeding dangerous. They are very kind and hospitable; but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission: and their discourse is chiefly about the vices of the natives: so that a missionary must see thousands of people treating him with the greatest kindness, whilst he must be entirely different from them in his life, his appearance, and every thing, or else it is impossible for him to stand; their profuse way of living being so opposite to his character, and so much above his ability. It will be very essential to missionaries to be men of calmness and evenness of temper, and rather inclined to suffer hardships, than covet the favours of men; and such who will be *indefatigably employed* in the work set before them; an inconstancy of mind being so highly injurious to it.

I am very impatient to hear of the ministers and churches in England, and all other parts within the compass of your correspondence: pray be particular when you write: the advancement of the Redeemer's kingdom will be very pleasing news to me, and I in return hope to send you some accounts, which
may

may be cause of joy to you, and to all who love our Lord Jesus Christ in sincerity.

*To the Church at LEICESTER.**

Bandell, Dec. 25, 1793.

My very dear Friends!

LONG before this time I expected to have sent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the present opportunity with pleasure, and referring you to Mr. Y—— for an account of my voyage and all the incidents relating to it, I shall principally address myself to *you* (as to those whose eternal welfare I have much at heart) respecting the things of God. Often do I recollect, with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you.—To *you* I delighted not only to communicate the gospel of Christ, but my own soul also, because you were dear unto me; and particularly shall I always remember the memorable time of my parting from you---that indeed was the trial of love; but the great undertaking in which I am engaged preponderated, and still weighs down in my mind every other consideration.

I have certainly lost much *social pleasure* since I came hither, as I cannot preach yet, except to my own family, not being sufficiently acquainted with the language; nor have I at present more than one christian friend to whom I can open my mind, besides my dear colleague Mr. *Thomas*.---I am surrounded by heathens---all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the river's side paying their devotion to the *water*, which they take up in handfuls and pray to in the most fervent manner †. Temples to *Seeb*, *Bishno*, and *Brimba*, are every where to be seen; and flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous

* Of this Church, Mr. Carey had been pastor.

† A veneration for the elements, but especially fire and water, seems to have been common to all the ancient Eastern nations. The Medes and Persians considered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worship fire, hold it in religious respect. Every day at sun-rise the priests go to some river, or to the tanks of their temples, to perform the Sandivancy, or worship to Brahma the supreme.

Sketches of the Hindoos, Vol. i. p. 232.
places.

places. *Burning women* with their husbands, is a practice too frequent*: We were at *Nuddea* (an eminent place for learning) last Lord's day, and were informed that about a month ago two women devoted themselves in this manner. The practice of swinging by the back † is very common; I have seen the scars arising from it in the backs of many persons, and a person now lives in the same house with me who carries them in his flesh.---Notwithstanding all this they are a very attentive and inquisitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans.

I feel happy in being here, and begin to know a little of the language. We have been here almost a month, and have hitherto lived with Europeans at a Portuguese settlement, and the people are papists; but next week we go entirely to live among the natives. At *Nuddea* the Brahmans ‡ and Pundits are very desirous that we should come and preach the gospel. *Nuddea* is a very large town, containing about 3000 families, 800 of whom are Brahmans. Could we succeed here, the prejudices of almost all the people in India would cease, as it is the place which greatly rules religion all over the country.---The work is GOD'S,---his promise is on our side, and in his strength we go forth.

I much want to hear from you. Have you got another minister §? A spiritual holy man? Are you closely pursuing

* This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajalis, where instances of the kind are frequently to be met with. Their LAW says, "It is proper for a woman to burn herself with her husband's corpse," and the Brahmans teach that those who burn themselves with their husbands, shall be exalted to the SUTTEE, or highest sphere, where the God BRAHMA, and his particular favourites reside.

Some Hindoos, though few, bury the dead; and it is said among these that it is the duty of the widow to BURY HERSELF with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. Mr. *Crawford* says, In the countries in which I have been, I have heard of TWO instances of this horrid ceremony.

† See Mr. THOMAS'S account in the former volume of the Register, p. 364.

‡ The Brahmans are the ecclesiastics of the country, successors to the BRACHMANS, who were a branch of the ancient Gymnosophists, or philosophers of India.

§ It is with pleasure and thankfulness that the church at Leicester give an AFFIRMATIVE reply to this interrogation; the great Head of the

fuings spiritual things? And do you closely and constantly keep to prayer meetings and church meetings? Are you not only at *peace*, but do you live in *LOVE*, and have you *fervent charity* among yourselves?—O that I may hear good of you? Be very attentive to *discipline*—the neglect of that has sunk you low before; *now*, pray my dear friends, avoid the quagmire into which you have before fallen. Endeavour to carry it friendly one to another, and to be helpers of one another in the ways and work of God; and if any be fallen, you that are spiritual restore such an one in the spirit of meekness. Love your minister, and consider him as a man, How do my *young friends* do? How do they go on who were baptized the two last times before I left you? They and all of you are often upon my heart before God. How do my dear *old friends* do? I take pleasure in the remembrance of their love and friendship. How many have been added*? Who converted? Who dead? What changes have taken place among you? Who removed from you? Is there any preaching at *Thurmaston, Syston, Sileby* †, &c.? Be very particular in giving me an account of every thing. Nothing from *Leicester* can be unimportant to me. I should rejoice to see any of you, but fear I must wait till we meet in the other world, and may God grant that it may be with joy. My wife, sister, the children, and Mr. Thomas unite in sincere regards to you all, and I am with ardent affection,

Your brother in the gospel,

WILLIAM CAREY.

P. S. Pray give my very respectful love to Mr. *Robinson* ‡.

the Church having favoured them with a minister soon after Mr. CAREY left them, whose services have been rendered both pleasant and useful: viz. Mr. B. CAVE, who, after a probation of several months, was publicly set apart to the pastoral office, Sept. 24, 1794.

* The church has been enlarged by two pleasing additions this year, of twelve persons at one time, and five at another.

† Villages in the neighbourhood of LEICESTER, where brother CAREY used often to preach the word of life; and where his successor still carries the glad tidings of salvation by the blood of the Lamb.

‡ The worthy Vicar of St. Mary's, Leicester.

Manicktullo, Jan. 3d, 1794.

I EMBRACE this opportunity to write to you, though few incidents have occurred, and my knowledge of the language is so imperfect, as to make it impossible for me to communicate any thing of importance to you. Our passage was long, but pleasant, and in it I had opportunity to see and hear much of the depravity of the human heart. Our captain was a very polite, well-bred Englishman; and, to the honour of the Danes I may say, that if they have no religion, they have much less irreligion than the English. We landed at Calcutta on the 11th of November, and have been seeking for a proper place where to fix our residence, which is, I believe, now determined, or nearly so. Mr. Thomas engages in his profession at Calcutta, which may turn out for the benefit of the mission,* as there cannot be, exclusive of the Europeans, fewer than 200,000 Pagan natives in it, to whom he may preach, as many of them are very desirous to hear the gospel. On account of the expensiveness of living there, I am going to Dekarta, which is about 32 miles to the eastward. Thus, with our forces necessarily divided, we shall make an attack in two places at once upon the kingdom of Satan, and God, the Captain of our Salvation, can make us more than conquerors. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; and when the Lord of Hosts himself shall set up a kingdom that cannot be moved, it will be with these spiritual weapons. The superstition of the natives is not so great an obstacle to us as the CAST; to this they are so attached, that they would rather suffer death than lose it. A great hindrance to the setting up of gospel churches, will be that those of one Cast cannot eat or drink with those of another: yet the whole of it appears to be a mere custom, established on long tradition, and not accounted by them a religious distinction. However, it is just the opposite of what Paul told the Athenians, that God had made of one blood all nations of men to dwell on the face of the

* In Mr. Thomas's first interview with the Original Society in England, he told them, that when the missionaries came to be settled, he supposed they might turn their attention to some employments, by which they might in part support themselves.---EDITOR.

earth. There are now not four Casts* among them, as most writers say: they have only two, namely, the *Brahman* and *Sooder*, with their subdivisions, which are very numerous, and merely respect employments; as goldsmiths, braziers, washermen, watermen, husbandmen, fishermen, &c. which are perpetuated in the same families from generation to generation. Two casts, the *Bice* and *Ketra*, they say existed prior to the *Kaly Youg* §, or corrupt age, but have been lost ever since that began, which was about the time of the creation. Their wise men all acknowledge but one God; and their temples of *Seeb*,

* *Four casts.* The Hindoos were generally divided into four Casts or tribes. 1. The Brahman. 2. The Khatry or Chettri. 3. The Byshe, Vyse, Vies or Banian, all expressive of the same cast. 4. The Soodera or Suder. Of these four casts the *Brahmans* are foremost in every respect, and, in point of precedency, claim a superiority to princes. All the priests are chosen from among this order: such as are not admitted to the sacerdotal function being employed as secretaries and accountants. The *Khatry* or second cast, are those from whom the sovereigns are chosen, and these are to defend and govern. The *Vyse* or *Banians*, who constitute the third cast, have the charge of mercantile affairs, and are to enrich by commerce and agriculture. The *Sudera* or fourth cast, the most numerous of all, comprehend the labourers and artificers; these are to serve and obey, and are divided into as many classes as the arts they follow. But for certain offences they are subject to the loss of their cast, which, as it has been often observed, is reckoned the highest punishment they can suffer: and hence is formed a kind of fifth cast, named *Parian*, on the coast of Caromandel, but in the Shanscrit or sacred language *Chandala*: These are esteemed the dregs of the people. The Brahmans are allowed to read their Vedas, or sacred books; the *Khatries*, or cast next in dignity, may bear them read; while the *Vyse* and *Sudra* casts can only read the *Shastras*, or commentaries on the Vedas. But the poor *Chandalas* are not permitted even to enter a temple, or to be present at any religious ceremony.

Encyclopædia Britannica. EDITOR.

§ *Caliyog.* *Yug*, *Yoog*, and *Joog*, seem to be but one and the same word, with a different orthography, and mean an age: thus *Kreeto Joog* intends the first age of the world; *Treetaa Joog* the second age; *Dwapoor Joog* the third; and *Kalee Joog*, or *Caliyog*, means according to their extravagant calculations, the fourth or present age of the world, the iron-age, which they call the age of contention and baseness. "Now the Hindoo astronomers agree that the 1st of January 1790 was in the year 4891 of the *Caliyoga*, or their fourth period †;" and then it follows, that their "*Kalee Yoog*, or principal chronological æra, began in the year 3102 before Christ, according to the common method of computation ‡," which runs up to the year of the world 902, when Adam was still in life.

EDITOR.

† *A Supplement to the Essay on Indian Chronology.*

‡ *Chronology of the Hindoos*, by William Marsden, Esq. *Philosophical Transactions*, 1790.

Birshna,

Birshna and *Birmmha*, with all the worship and offerings presented to numberless objects both animate and inanimate, are made only because they suppose God to be well pleased with that regard which they pay to these useful men or things. They are much strengthened in their idolatry by the idolatry of the Portuguese and Armenian churches, from whose practice they bring arguments with which they combat Christianity.

I have not yet seen Parbotee or Mohun Chund, they are about 200 miles from us, but Ram Boshoo is with us. He is, I doubt not, a converted man; but, during the absence of Mr. Thomas, he was overcome by the persecutions that he suffered, and bowed down to idols. When Mr. Thomas left India, Ram Boshoo went to visit one of the Rev. Mr. Brown's* people at Calcutta, who told him that if he would be baptized, and lose Cast, he would give him some support; he answered, 'Do you suppose that I will be baptized for the sake of money? truly no.' He was then asked, 'Will you say that all which you have heard from Mr. Thomas is false, and that you don't believe any thing about it? if you will, you shall have money.' He replied, 'No, that I cannot say, nor will I accept of money on any such terms.'

It is the custom of the Hindoos for the eldest member of the family to be its head; and all the earnings of the whole household are thrown into one common stock; so that if any want employment, they are supported by the community till they have work. Moonsee having no work went to an elder brother, who supported him, till his master (a professor of religion) forbade him to stay there: he was thus entirely neglected by all European professors, and the jealousies of the Hindoos ran so high, that they threw dust at him, and loaded him with all the opprobrium they could invent; in this state he fell ill of a fever, and the affection to his distressed family, the shame and persecution he underwent, and the arguments used to persuade him, prevailed. They reasoned thus: "How do you know that Christianity is true? you have only seen

* The Rev. Mr. Brown is a minister of the church of England, who preaches at Calcutta, and has the charge of the Orphan School in which the illegitimate children of the Europeans by the native women are brought up. EDITOR.

Matthew, Mark and James; this it seems is but a small part of the Bible; how can you tell that the English is a true translation? you don't understand the originals. Besides, great numbers of Christians are of a very different opinion, and worship images as well as we," meaning the Catholics and Armenians, of whom there are many thousands here; "and how can you say that worshipping images after their custom is not warranted by some other part of the Bible which you have not seen?" thus they pleaded, and he being left alone "transgressed," as he says, "for a morsel of bread." Though I entertain an *high opinion* of him, and think him a very *intelligent*, as well as *good* man *, yet you may easily see that this will for a time prevent our forming a church; we shall have many things to grapple with; but I have no reason to complain, God is very kind, and his tender mercies are over all his works. You will, no doubt, remember me in your prayers; I would write to Mr. Booth, and Mr. Timothy Thomas, but have not time now, I fear; tell them that I have not forgot them.

Manicktullo, Jan. 3--5, 1794.

SINCE our landing, we have been in so unsettled a state, and so much employed in seeking out a proper place for our residence, that I have not been able to make those observations on the country or people, which are necessary to inform or entertain a correspondent.

The people are very loquacious, and very deceitful, but not malicious:---they are very numerous; I do not think I over-rate them, when I say, that the inhabitants of *Hindostan* amount to nearly one hundred millions. Superstition is here triumphant in every place; but both Moors and Hindoos are very industrious, and in many branches of manufacture, excellent workmen. The cultivated part of the country bears a great resemblance to some of our

* Mr. Carey's high opinion of Ram Ram Boshoo is evident from the two following extracts, "*Ram Boshoo* still keeps close to us; I have had much conversation with him, and find him a very sensible well-informed man, and am often much pleased with his discourse; I have yet great hopes of him;---he is certainly a man from whom much good may be expected."

"Notwithstanding poor *Moonshree's* fall I entertain a very high opinion of him as a converted person: He is a man after my heart, he is a faithful counsellor and a discerning man, and very inquisitive, sensible and intelligent. If he wants any thing it is zeal."

English

English counties. The people are universally very attentive to the gospel, and hear with that seriousness which you will seldom see in an English auditory. We have had many opportunities of discoursing with them, and I have *never yet* seen them depart, without giving evidence of very considerable impressions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings; they have constantly desired us to visit them again; and when we told them that we came from *England* on purpose to instruct them, they have given every demonstration of joy.

A few days ago, I met with a very sensible Brahman, who spoke very good English, and entered into conversation with him: he defended his Shasters for some time; at last said I, 'Can you think that can come from GOD, who *is all truth*, which says, "If any person kill himself, he shall never be forgiven:" and yet, "if a woman kill herself by burning with her husband, she shall certainly obtain Heaven by it?" He was confounded; and after I had told him of the way of salvation by Jesus Christ, and pressed him to embrace it, he enquired my name, and told me that he would come to see me; at the same time pressing me to come and visit him again. Indeed these are "a people prepared for the Lord."

Most of the Brahmans say, that they do not yet know the way of life, but that they attend their own religious ceremonies in order that they may find it, and when they have found it, they will leave off those practices. When we inform them of the way of salvation (as revealed in the gospel) and tell them of the death of Christ for sinners, they are *surprised* with the FITNESS of the divine remedy.

But there are difficulties in our way. Their attachment to their CAST, and the great inconveniencies which they must suffer if they should lose it, are more formidable obstacles to us than you can suppose*. Yet this is our encouragement,

* And so far do they renounce intercourse with those who have once forfeited their Cast, that "were a Hindoo of any other Cast to touch a CHANDALA (or outcast) even by accident, he must wash himself and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He

couragement, the power of God is sufficient to accomplish every thing which he has promised, and his promises are exceedingly great and precious respecting the conversion of the Heathen.

The Moors, who are *Mahometans*, are more rigid and fierce than the *Hindoos*; but a congregation of an hundred or more may be collected almost any where, who will hear one part of the Koran compared and set at variance with another, without the resentment which might be expected in such a case. They all believe the imputation of Adam's guilt to his posterity, and maintain that every man is what God makes him to be.

The *Hindoos* acknowledge but one Supreme Being; but they make offerings to a variety of imaginary subordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With these offerings they believe that God is highly pleased. But the minutiae of their worship are so various, that scarcely any even of themselves can give a tolerable account of them.

To the honour of the government I may observe, that the black people here are as free as the natives of England, and the courts of law seem to favour them full as much as the Europeans.

Their national character is that of avarice; to this we may add a strong propensity to lying. The first of these seems to be the effect of the oppressive dealing which they have experienced under former governors. But the whole police has assumed a very different aspect under the government of Lord Cornwallis, and especially in favor of the natives.

Dekarta, Feb. 15, 1794.

I have taken a few acres of land at *Hashrabad*, near this place, which is about forty miles east of *Calcutta* upon the river *Jubana*. An English gentleman, to whom we were all entirely unknown, has generously invited us all to stay in his house till we have erected one of our own: this I am now engaged in; the walls will be made of matts fastened to wooden posts; and the roof formed of

has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is supposed in its consequences to extend even to ANOTHER LIFE, becomes MORE TERRIBLE THAN THAT OF DEATH."

Crausford's Sketches of the Hindoos, vol. i. p. 124. Note.

bamboos,

bamboos and thatched. The neighbouring inhabitants yield me a little assistance in the work, and four or five hundred families intend to come and reside in our neighbourhood; this is occasioned by Moonsee's representing me to them in a favourable light. Although the country is an excellent soil, it has been lately almost deserted on account of the tigers, and other beasts of prey, which infest the place, but those are all afraid of a gun, and will soon be expelled; the people, therefore, are not afraid when a European is nigh. We shall have all the necessaries of life, except bread, for which rice must be a substitute: wild hogs, deer, and fowls, are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience, in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm; but when my house is built I shall have more leisure than at present, and have daily opportunities of conversing with the natives, and pursuing the work of the mission----here is certainly a large field for usefulness----much larger than you can conceive, both among the Hindoos and Mussulmans. They are very numerous, very inquisitive, and very attentive to the gospel. When I can so far know the language as to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language as to be understood in most things belonging to eating and drinking, buying and selling, &c. My ear is somewhat familiarized to the Bengalee sounds: it is a language of a very singular construction, having no plural except to pronouns, and not a single preposition in it: but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word, and forming a new case; except these singularities, I find it an easy language. I feel myself happy in my present undertaking, for though I never felt the loss of social religion, so much as now, yet a consciousness of having given up all for God is a support, and the work, with all its attendant inconveniences, is to me a *rich reward*. I think the society would do well to keep their eye towards Africa or Asia, countries which are not like the *wilds of America*, where long labour will scarcely collect sixty people to hear the word; for *here* it is almost impossible to get out of the way of hundreds, and preachers are wanted

a thousand times more than people to preach to. Within India are the Mahratta country and the northern parts to Cashmire, in which, as far as I can learn, there is not one soul that thinks of God a-right. I hope you will send me an account of every thing important in the Churches, especially *Leicester*. You must not expect my journal till next year; I regularly keep one, which I intend then to transmit.

Feb. 23.—Though I am surrounded by mercies, yet for this fortnight past my life has been rendered useless as to spiritual things, being for the present wholly occupied in temporal concerns, and the Sabbaths now are quite disconsolate. In one of these Sabbaths I am seeking communion with you, and I feel that a distance of ten or fifteen thousand miles, cannot prevent the communion of saints. Though deprived of a personal intercourse with my European friends, I have at least one religious friend, and that is Ram Ram Boshoo, he has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity. The part where I am building my house is within a quarter of a mile of the impenetrable forests called Sunderbunds; and though quite deserted before, through fear of the tygers, the people are now returning, encouraged by my example, and we shall soon have three or four thousand in our vicinity. These people and all others in the neighbourhood are much pleased with my coming, and two or three days ago a deputation of five or six Brahmans, with a present in their hands, came to thank me, or rather to say that they were *glad* I was coming to live among them, for they have no such word as *thank you*, nor any expression of *thankfulness*, in all their language. With respect to personal safety, I am just the same here as in England; my health was never better, the climate, though hot, is tolerable; but, attended as I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the ministers do; how the Mission-Society goes on, whether the churches flourish or not, and in short every thing that occurs. Salute all the Brethren in my name, and let every Minister and every Christian with whom you have the smallest connexion, know that this conveys my christian affection to them.

W. C.

Bengal

EXTRACTS FROM MR. THOMAS'S LETTERS.

Bengal Bay, October 26, 1793.

When we last wrote we were waiting at Dover for the arrival of the *Kron Princeffa Maria*. On Thursday morning, June 13, we put to sea, in expectation of writing by the *Triton* frigate, which convoyed us out of the track of privateers, who might otherwise have detained us; but when she took leave it blew so fresh, that we could not hoist out a boat, so that a large packet of letters which were written by each of us were not sent. For my part I expected a very uncomfortable and lonely passage; having to mess with the servants we agreed for two cabins only, and two persons to mess at the Captain's table; but HE that gave Joseph favour in the sight of Pharaoh, had graciously provided for us and our little ones, far beyond all expectation. We found the Captain a very well-bred Englishman; he would not suffer me to absent myself from his table, and received and entertained us all, as though we had been people of consequence, so that he has often shewed us kindnesses, which we could no other way account for than by the hand of God upon us for good.

Never did men see their native land with more joy than we left it, and this also is not of nature, but from above. Brother Carey, while very sea sick, and leaning over the side of the ship to relieve his stomach from that very oppressive complaint, said, "his mind was filled with consolation in contemplating the wonderful goodness of God." We expect to finish our voyage this week, and in hopes of a speedy opportunity to send to Europe, I have begun writing in time; we have never put in at any place as we intended, for at the Cape the wind was so fair to go on, that we proposed to put in at the *Mauritius*; but as soon as we came near that island the wind proved contrary, and we passed on to *Bengal Bay*. We have been three months without having seen a single ship, which we think rather extraordinary. Poor Mrs. Carey has had many fears and troubles, so that she was like Lot's wife till she got past the Cape; but ever since, it seems so far to look back to *Piddington*, that she turns her hopes and wishes to a safe arrival in Bengal; she has had good health all the passage, and the little babe is grown a stout fellow; all the children are remarkable healthy, which we cannot but feel as a great kindness towards us. Mrs. Carey's sister also shares good

good

good health, and all bear the heat much better than I expected. Mr. Carey was at one time ill with a complaint which he was subject to at home, but the Lord had mercy on him and on me; he is now as well I suppose as ever he was in his life, and has been for some months. We have preached twice on each Lord's Day, and have a tolerable choir of singers. Some persons on board who came to hear us at first have entirely left us, and others have heard us constantly: but to our great sorrow we don't see the blessing of God on our labours. Some profane customs on the Sabbath Day, and in common conversation, have been left off indeed, but the one thing needful is utterly lacking in them, and now we remember the words which our Lord spoke to Ezekiel, chap. iii. 6. "Surely had I sent thee to a people of strange speech, and of an hard language, whose words thou canst not understand, surely had I sent thee to them they would have hearkened to thee, but the house of Israel will not hearken." We have nevertheless reason to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on Sabbath Days, and in family worship, which we enjoy regularly twice a-day. We have finished a translation of the book of Genesis on the passage*, and Brother Carey helped me out in passages which I could not so well have understood without him---so let the goldsmith help the carpenter and the carpenter the goldsmith, till the work of God be done. We have enjoyed some remarkable favours of Providence on our passage, besides those already mentioned; among others, about six or eight weeks ago we began to fear a want of water, and to talk of an allowance, which we have never been limited by yet---well, the next day the Lord sent down abundance of rain in two different showers, and we filled many casks. When we think on these things that are past, we trust *him* afresh for all that's to come. At

* Mr. Thomas has translated Matthew, Mark and James before.

Sir William Jones, in his Dissertation on the Gods of Greece, Italy, and India, says, "The only human mode, perhaps, of causing so great a revolution," as the conversion of the Musselmans and the Hindoos, "will be to translate into *Shanscrit* and *Persian*, such chapters of the prophets, particularly ISAIAH, as are indisputably Evangelical, together with one of the *Gospels*; and a plain prefatory discourse, containing full evidence of the very distant ages, in which the predictions themselves, and the history of the divine person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives."

EDITOR.

present

present I rejoice, and know very little of sorrow: I rejoice because God is with us, the throne of Grace is open, and the precious word of God is unsealed to us. I rejoice to be so near a flock of black sheep, and I long to run and roll away the stone from the well's mouth, that they may drink: I rejoice to be so near my family and so near land; but we have had our patience tried of late, eight or nine days, with a baffling current that sets us back faster than we can get forward, but these two last days we gain on it.

January 8, 1794.

We thought to write to you long before this; but our hearts have been burthened with cares and sorrows. It was very affecting to hear of Ram Boshoo's great persecution and fall, deserted by Englishmen, and persecuted by his own countrymen, he was nigh unto death: the natives gathered in bodies, and threw dust in the air, as he passed along the streets in Calcutta: at last one of his relatives offered him an asylum, on condition of his bowing down to their idols*. The practice of

* I know not which most to admire, the frankness of the missionaries, or the candour of the society, who have favoured us with the account of Ram Boshoo at large. Surely none but minds under a satanic influence can be pleased at the pain occasioned by his falling down again to idols. But disappointments of this kind must be expected. The wisdom of the society has, no doubt, prepared them for such events, and they will estimate the labours of their missionaries by the sincerity of their endeavours, and not by the splendour of their success. Nevertheless, it must be gratifying to this respectable body, to find their prospects so flattering as they really are: for even the case of Boshoo itself is a hopeful one in the opinion of Mr. Thomas and Mr. Carey, who believe him to be a good man, and they *must be* the most competent judges of his character. But lest any well-wisher of the institution should be tempted to construe this case into a discouragement, I would affectionately request him to read the following extract, made from many pages of a volume just published.

In the year 1739 the Rev. Christian Henry Ruach, a minister of the Unitas Fratrum, connected with Count Zinzendorf, was sent from Marienborn in Germany, to seek an opportunity of preaching the Gospel to the poor savages in North America. The first he met with were Mahikander Indians, who were acquainted with the Dutch language imperfectly, but well enough to understand him. Ferocious they were in appearance and manners. He began to converse with two of them called Tschoop and Shabasch, and, without ceremony, enquired whether they wished to be taught the way of salvation. Tschoop answered in the affirmative, adding that he frequently felt disposed to know better things than he did, but he knew not how or where to find them; therefore, if any one would come and instruct him and his acquaintance, he should be thankful, Shabasch also gave his assent. Mr. Ruach, therefore, betook himself

of the Roman Catholicks strengthened this temptation, and he was prevailed on: he is now with Mr. Carey, from whom you will have a more circumstantial account; he thinks well of him, and I hope he at heart is convinced of his errors. I am pursuing my Shanscrit studies, and keep a Pundit. Brother Carey pays Moonstee twenty rupees per month, which takes about half his income. He has told you some of our visits and conversations with the natives: he admires them for their simplicity and manners among themselves, and their harmless behaviour to others, and most of all, for the great attention they pay to the Gospel: but our best times are to come we hope.--I should be very happy to see a Bengal Bible in any degree of forwardness before I die, and have been talking with a printer to day, in whose hands are the Bengal types which are used here, on the expence of such a work: I shall probably be more particular on this subject in my next letter: I shall go on translating and learning Shanscrit. Brother Carey comes on very fast in the Bengalee. We love one another.

Adieu, J. T.

Guilf-

himself to Shekomeko, an Indian town where they lived, was received with much kindness, and immediately addressed them on the aim of his visit, At first he was heard with great attention, and to appearance, not without impression; but afterwards they laughed him to scorn, nor would they listen to one word of the Gospel of Jesus Christ, but mocked whenever his name was mentioned. This occasioned Mr. Ruach to struggle with great distress and famine; nor would any one receive him into his house. But he soon discovered that the word of the Cross was the power of God to salvation. Tschoop, the greatest drunkard among them, was the first whose heart was powerfully awakened through the grace of Jesus Christ. And soon after the work of the Holy Spirit became remarkably evident in the heart of Shabasch. Their eyes overflowed with tears whenever the sufferings and death of our Redeemer were described to them. They often lamented their former worship of idols, and their ignorance of God our Saviour, who had loved them so much, that he died to save them.

About a year after, some white people, conceiving their interests would be injured, if the Indians were converted to Christianity, began to stir up the Heathen against Mr. Ruach, representing him as a man seeking only to deceive and mislead them. By this they were so much irritated, that at last they threatened his life unless he left the place; and even Tschoop and Shabasch were filled with mistrust, and became disaffected to him--yea, strange to relate, Tschoop, whom he cordially loved, was so much enraged, that he sought an opportunity to shoot him; and Shabasch avoided him every where. Notwithstanding all this, he followed these two persons with patience and love, praying for them, and sowing the word of God in tears. He was prudent in all his steps, and continuing

Guilsborough, August 4, 1794.

It has been this day resolved by the Committee

I. That the same salary of 150*l.* allowed to our Brethren Thomas and Carey for the first year, be continued the second year, beginning November 7, 1793, and to be equally divided between them.

II. That as it will be necessary for some time that they should have the assistance of some of the natives, in order to enable them to learn the Shanscrit and Bengal languages, the

to act, from a good conscience, with firmness, the Indians began to admire his perseverance, meekness and courage; and, in a short time, their confidence was restored, and their friendship established. Several were powerfully affected by his preaching; and Tschoop was the first who wiped away the tears from his eyes, by expressing an anxious concern to experience the power of the blood of Jesus in his heart; and having become obedient to the Gospel, in a short time a little company was gathered of such as were convinced of their miserable state by nature, and desired to be delivered from it. Shabasch was afterwards baptized, called Abraham, and proved to be an eminently good man: Tschoop followed, and he was now called John, and became an Indian teacher and interpreter. *And, though he had formerly deserted his christian post,* his gifts were sanctified by the grace of God, and employed in such a manner, as to be the means of a blessing both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory; he was also much respected as a Chief among his nation. But four years of activity in the service of God terminated his labours. During his illness the believing Indians often stood weeping round his bed, while he spake with energy of the truth of the Gospel. And he approved himself to his last breath a minister of God; and his departure, gentle and placid, was that of a faithful servant entering into the joy of his Lord. These Mahikanders appear to be two out of the three persons, who were the **VERY FIRST FRUITS** of the Moravian Missions.

The case of a chief of Meniolagomekah, generally called *George Rex*, was similar to the above. He was a young man of rank, of a very sound understanding; and after his conversion, was named Augustus in baptism, became strong in faith, and an useful assistant in the Indian congregation at Bethlehem. But his brother-in-law Tadeuskund seduced him from the simplicity which is in Christ Jesus, by representing to him, that in Wajomick he would be a man of much greater respectability, than in Bethlehem---and he now even endeavoured to destroy the comfort of the Indian congregation---but after this the Lord gave him repentance, he was readmitted to fellowship, and departed this life happily.

I have made these extracts from *The History of the Mission of the United Brethren among the Indians in North America*, in three parts, by *George Henry Laskiel*, translated from the German by the Rev. CHRISTIAN IGNATIUS LA TROBE, 1794---a work which cannot fail of being interesting to the great numbers who pray for the spread of the Gospel among the unilluminated millions in the heathen countries; on which account I presume to recommend it to their notice and regard.

EDITOR.

sum

sum of 20*l.* per annum be allowed to each towards the discharge of those extra expences.

III. That in consideration of Brother Carey's family being the most numerous and expensive, the sum of 20*l.* be added to his income.

IV. That a Polyglot Bible and a Malay Testament be sent to our Brethren to be added to the society's library in Bengal.

V. That a brief account of the origin and proceedings of the society be printed, together with such extracts from the correspondence of the missionaries as may appear likely to convey to the public a true state of the mission, and tend to promote the interests of the society.

THE COMMITTEE TO BROTHERS THOMAS AND CAREY.

Guilborough, August 4, 1794.

Very dear Brethren!

YOUR welcome letters were received on the 29th ult. Brother Fuller immediately called a committee which has this day met together at Guilborough. Our spirits were refreshed by the intelligence. After reading your letters to the society, to the Church at Leicester, and to Brethren Pearce and Ryland, we sang with sacred joy the 428th hymn of Rippon's Appendix. "O'er the gloomy hills of darkness," &c.---and returned solemn thanks to the everlasting God, whose mercy endureth for ever; for having preserved you from the perils of the sea, and hitherto made your way prosperous. In reading the short account of your labours, we feel something of that spirit spoken of in the Prophets, *Thine heart shall fear and be enlarged!* We cordially thank you for your assiduity in learning the languages, in translating, and in every labour of love in which you have engaged. Under God, we cheerfully confide in your wisdom, fidelity, and prudence, with relation to the *seat of your labours*, and the *means to carry them into effect*. If there be one place however which strikes us, as of more importance than the rest, it is *Nuddea*. But you must follow where the Lord opens a door for you.

It rejoices us greatly to hear of the good understanding between you; and of the high opinion and esteem which each entertains for the other:---This spirit we hope will be preserved and cultivated. Should any little difference ever arise, we hope you will each sacrifice much, rather than injure the common cause.

Brethren, should either of you be tempted to any thing that would cause the work to cease (for you are yet in the body) consider

consider the answer of Nehemiah, *I am doing a great work and cannot come down to you!* It afforded pain amidst our pleasure to hear of poor R. R. Boshoo's fall; but do not give him up. His meeting you, and cleaving to you, does not indicate an apostate heart: It was more like the spirit of a Peter than of a Judas. Your business is, *To bind up that which is broken, and, To bring again that which was driven away:* Such was the conduct of the chief shepherd of the sheep, and such we are persuaded will be yours.

We depend, brethren, upon your freedom, to make known your wants; as much as upon your æconomical application of what is communicated: do not be reserved; if you cannot tell your own wants tell of each others.

Remember us affectionately to your families, to R. R. Boshoo, Parbotee, Mohun Chund, and all who love our Lord Jesus Christ in sincerity. Dearly beloved brethren, farewell; be of good courage; we also will be with you by our prayers and exertions, and GOD, your own GOD, will bless you! Farewell; grace be with you; let us often hear from you, and O! that we may hear good tidings of great joy. Once more farewell! (Signed this 4th day of August, 1794.)

ANDREW FULLER, &c. &c.

THE REV. MR. FAWCETT'S METRICAL IMITATION OF
RAM BOSHOO'S HYMN IN P. 370 OF THE REGISTER.

112th Measure. Carey's Tune.

1. JESUS descended from above,
To save our souls from guilt and shame;
O may we then admire his love,
And render praises to his name.

Chorus. Jesus alone whom we adore,
The ruin'd sinner can restore:

2. He came to bear our sins and die,
That he might save our wretched race:
Yet he's the son of God most high,
Adorn'd with purity and grace.

Chorus. Jesus, &c.

3. Angelic hosts the tidings bring,
And hail the long expected morn,
"Go, shepherds, visit Christ your King,
The promis'd Saviour now is born."

Chorus. Jesus, &c.

4. Sinners he ransoms by his blood;
 He that believes the tidings lives;
 Sinners he reconciles to God:
 Pardon and peace he freely gives.
Chorus. Jesus, &c.
5. By humble faith to him apply;
 His words are kind and ever true;
 "Ye thirsty souls, to me draw nigh,
 Water of life, I give to you."
Chorus. Jesus, &c.
6. O may we still adore his name,
 We who have known his saving pow'r;
 Ascribe salvation to the lamb,
 And love and praise him evermore.
Chorus. Jesus, &c.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS,
 IN LONDON AND SOUTHWARK,
 IN THE YEAR 1794.

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

The Minister of each Place concludes the Meeting.

AN ACCOUNT OF THE FOUR COUNTRY CASES
 WHICH WERE PATRONISED IN LONDON,
 1794.

Place.	Presented.	Recommended.	Wanted.	Collected.
Hertford	Nov. 6, 1789	Mar. 7, 1794	80 0 0	80 0 0
Bramley	Feb. 5, 1790	June 6, 1794	126 0 0	
Uckfield	Oct. 1, 1790	Aug. 1, 1794	60 7 0	60 7 0
Cofeley	Oct. 1, 1790	Oct. 3, 1794	206 2 8	82 18 6

MINUTES
OF THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,

In the PRINCIPALITY of WALES,

In the year 1794.

THIS year each Convention wrote their own Letter, the preambles of which are nearly the same as last year. The Associations were held in their due order thus,

I. THE SOUTH EAST ASSOCIATION,

At *Olchon* *, Herefordshire †, on the 4th and 5th of June.

Met *Wednesday* morning about ten: The solemnity was introduced by reading the 100th Psalm. Brother W. Jones, of Builth; prayed in *Welsh*; and Brother Thomas Evans, of Caerleon, in *English*; then Brother Timothy Thomas, of Aberduar, preached in *Welsh*, from Isa. iv. 5. and Brother J. Thomas, of Leominster in *English*, from 2 Tim. i. 6. former part of the verse; and Brother Morgan Evans concluded in prayer.

Met again about two: Brother J. Evans, of Dolau, prayed; then Brother James Williams, of Ross, preached in *English* †, from Isa. lv. 3. middle part; and Brother Miles Edwards, of Trofnant, in *Welsh*, from Col. i. 12. Brother David Powell, of Nottage, concluded the work of the day in prayer. There was singing several times at proper intervals.

Met *Thursday* morning about nine: Brother William Price, of Merthyr-tydfil, prayed; then the letters from the 22 churches were read, all of whom; but three, had been favoured with some addition. Blaenau and Hengoed noted, that they were bereaved of their aged ministers, Messrs. Evan Harry and Watkin Edwards; both worthy men, gone to rest from all their labours.

Agreed, To receive into the connexion the two churches in Merthyr-tydfil: To grant Dolau church leave to apply for assist-

* *Olchon* is the senior church of Dissenters and Baptists in the Principality, yet it does not appear that any Association was ever held there before this year; the situation of the place, it was supposed, would render it inconvenient; but it has been held in three other places belonging to this church. However, upon consultation last year, *Olchon* seemed to be the only place that would be suitable for the meeting, and it was kept there very comfortably. The neighbouring inhabitants were highly pleased, and ready to entertain more strangers, if there had been more; though the numbers present were very considerable.

† Herefordshire is an English county, but *Olchon* was always inhabited by Ancient Britons, and the church, was in the Welsh connexion from its very first formation.

‡ Many English people attended the association, this was the reason that so much of the service was in their language.

ance towards defraying the expences of building their meeting-house at Nantgwyn: That none but ministers and messengers shall be present while affairs pertaining to the churches are consulted: To advise the churches not to receive into their communion any members from other churches, without a letter, or a permission from the church to which they belong: To keep a meeting of humiliation and thanksgiving on account of the churches and the state, in a month after the association.

To have the next Convention at Croes-y-park *, on the first Wednesday and Thursday in June. The Brethren James Lewis, John Reynolds, and John Jones, to preach.

TIMOTHY THOMAS, Moderator.

Baptized - - -	149	Dead - - -	36
Restored - - -	17	Excluded - -	37
Received by letter	8	Dismissed - -	1

174	74
Increase - - -	100

The circular Letter to this body refers to the epistle last year on the divine *Inspiration of Scripture*; shews the necessity of believing it, in order to proper stability in religion: the privilege of being grounded in the truth, and the misery and danger of the contrary: That Jerusalem is soon to be searched with candles, and every one to be tried: The importance of being deeply sensible of our fallen state, the atonement by Christ, and a holy life; and remarks, that some ministers in particular are much grieved to see so little brotherly love, and consequently, so much disaffection and backbiting among professors.

II. THE SOUTH-WEST ASSOCIATION,

At the *New House*, near the Town of Llanelli, Carmarthenshire, on the 11th and 12th of June.

Met *Tuesday* afternoon: After Brother John Evans had prayed, Brother John Jones, of Ramoth, preached from Lev. xiv. 14. and Brother James Lewis, of Llanwenarth, from Heb. iv. 15. and concluded in prayer.

Met *Wednesday* morning: The Brethren G. Rees and D. Lewis prayed; Brother J. Richards read Psalm ciii. then Brother David Evans, of Maes-y-berllan, preached from 1 John iii. 1. Brother Benjamin Davis, in *English*, from Isa. xlv. 24. and Brother Christmas Evans from Col. i. 22. and concluded by prayer.

After a short time met again: The Brethren T. Morris and Hugh Evans prayed; Brother W. Williams preached from Psalm cxix. 6. and Brother Timothy Thomas from Prov. xvii. 17. and concluded the work of the day by prayer. They sang at convenient seasons through the worship of the two days.

* This place goes by several names, as St. Nicholas, Peterton, &c. Met

Met *Thursday* morning about eight: Brother David Evans, of Cilfowyr, prayed; then the letters from the 21 churches were read, which gave information, that they are in peace, with an addition to every society but one. Some churches are grown so numerous, that on ordinance days there is not room enough for the members to sit down, therefore part of them are obliged to sit without *, and there receive the ordinance. In some places the people have come to be baptized by scores; many more are impatient to show that they esteem the reproach of Christ better than great treasures. Gifts increase in several churches. Many lament that our sins as a nation, and our unfruitfulness as professors, are like to bring vengeance upon us. Several of the churches are without settled ministers, which is an increase to their trouble. In some churches there are several labourers, but work plenty for all. "O brethren! pray for us, and we will pray for you, that God may carry on his work invincibly, making the little one a thousand, and a small one a strong nation."

Agreed, To continue in our connexion the churches of Priory-street, Carmarthen; and Ffynnon-Henry, as they separated with affection. And so likewise the church of Pant-têg, which divided in mutual love, and now consists of Pant-têg, Pen-y-bont, and Tre-fâch: That, in general, as an Association, we judge it right for churches consisting of several branches to divide into separate societies, or churches, as far as it may be convenient, in order to be nearer the pattern of the New Testament; and we wish to encourage them to do so in love: To permit the church at Aberystwyth to apply to the churches for assistance towards defraying the expences which have attended the building their Meeting-house: To divide the quarterly meeting into three, that it may come sooner to each church: To encourage the churches to keep a meeting of humiliation and prayer on various accounts, Wednesday month after the association: To hold the next Convention at Aberduar, on the second Wednesday and Thursday in June, and the Brethren George Rees, Henry David; and John Hier, to preach. The whole solemnity was closed in prayer by Brother George Rees.

Signed by the Moderator,

DAVID EVANS.

The ministers and messengers are requested to meet next year, on Tuesday between two and three, especially those who bring the letters from the churches.

Baptized	- -	447	Dead	- -	49
Restored	- -	35	Excluded	- -	39
		<u>482</u>			<u>88</u>

Increase - - - 394

* At preaching time they stand and others sit on benches by turns, than the house will contain nearly double as many as when all sit,

The Circular Letter notes, That faith is the root of holy action, and love the right principle which constrains the believer to good works: That the justification of a sinner before God is only thro' the sacrifice of Christ: That there is no meetness for heaven without regeneration, and that the form of godliness, without the power of it, is as vain as it is dangerous.

III. THE NORTH WALES ASSOCIATION,

At *Ebenezer*, in the Isle of Anglesea, on the 26th and 27th of June.

Met *Wednesday* morning: The work of the day was introduced in prayer by the brethren Morris Griffiths, of Llangloffan; and Nicholas Lewis, of Rhôs; Brother Gabriel Rees, of Rhyd-wilim, preached from Psalm cii. 16. Brother W. Williams, of Horeb, from 2 Tim. iii. 5. and Brother John Jones, of Ramoth, from Matt. xxiv. 14. and concluded the service by prayer.

Met again soon: Brother Owen Rees, of Carmarthen, prayed; then Brother Daniel Davis, of Llanelli, preached from Heb. iii. 1. and Brother Morgan Rees from Ezek. xliii. 10, 11, 12. Singing as usual: the opportunities morning and evening were agreeable. Adjourned to next morning.

Met *Thursday*, according to adjournment: Brother Hugh Williams prayed, then the letters were read from ten churches, by which it appeared that they were generally in peace and comfortable; their ministers diligent; the harvest very extensive, and that more faithful labourers are wanted.

Agreed, To receive into the connexion the church at Nevin, which separated from the church at Salem in Lley, by mutual consent: To admit Brother C. Evans to go among the churches to request assistance towards defraying the expences of erecting the meeting-house at Amlwch, in Anglesea: That it is agreeable to the apostolic pattern, for every branch, or society, that breaks bread, and exercises discipline among themselves, to be a separate church, 1 Cor. xi. 20, 33. Rom. xvi. 5. Col. iv. 15. To encourage the churches to continue the practice of sabbath-day schools, for instructing youth and others to read *Welsb*, which hath been already a peculiar blessing in several places: To hold the next association at Horeb, in Carnarvonshire, the last Wednesday and Thursday in June; the Brethren John Reynolds, Gabriel Rees, and C. Evans, to preach.

The whole solemnity was closed in prayer by Brother T. Jones.

Signed by the Moderator,

GABRIEL REES.

Baptized - - -	129	Dead - - - -	13
Restored - - -	4	Excluded - - -	23
	<hr/>	Dismissed to America	5
	133		<hr/>
			41

Increase - - - - 92

North

North	-	-	-	-	92
South-west	-	-	-	-	394
South-east	-	-	-	-	100

Total increase of the three associations }
in Wales } 586

There was a letter drawn up, and read in this assembly, with a view to be circular; but as some supposed it too long it was not put to press; in lieu of it the minutes of the three Associations were printed together, with a brief account of the following ordination. Messrs. John Edwards and Thomas Jones were ordained as co-pastors at Glyn-ceiriog, on the 2nd of July, which was in the week after the convention in Anglesea. These two young ministers were raised up in this church, and have a very promising prospect of usefulness in it, and in the country all around. This church was formed in 1764; the present ministers are grandsons to two of the first constituents, who were much persecuted on their very first setting out in religion. Mr. J. Edwards's own mother was likewise a considerable sufferer in those times. She also was one of the first constituents. But through all their troubles this church continued respectable, and had a good auditory. They were, for fifteen years, the only Baptist church in North Wales, except Wrexham which was reckoned a mixt society. May it please God long to continue, and evidently to own these young pastors, rendering them very useful and acceptable at home and abroad.

OBSERVATIONS.

The translation of the above is not literal. All the 53 churches sent letters, and all sent one messenger, or more. Some churches had uncommon additions, Gilfowyr had 154 added; Ebenezer, near Cardigan, 71; and Rhydwilim, 80. To four others, above 20 were added in each. And in the North, at Glynn, 39; in another 24, and another 20; several more in the Principality baptized from 10 to 17; and between the time of the association, 12th June and the 30th August, there were 148 baptized at Gilfowyr, which with the above 154, make 302, in fifteen months or less. Of the 148 it seems there were some baptized every Lord's day, in one branch or other of the church, during the three months; the lowest number at a time 4, and the highest number 33.

Since the association letter has been printed in Welsh, a correction has been made in the number. The increase is as above 586.

JOSHUA THOMAS.

THE
WESTERN ASSOCIATION,

Met in Association at *Chard*, SOMERSET,

June 11 and 12, 1794.

WEDNESDAY, 11th June, met at three o'clock. Mr. B. Thomas of Prescot prayed. Mr. John Tommas, of Bristol, was chosen Moderator. The preliminary articles were read, and then 39 letters from the churches. Mr. Bain of Downton prayed.

Evening. Mr. Saffery prayed; Dr. Ryland preached from John iii. 30. *He must increase*; and closed in prayer.

Thursday, met at 6 o'clock in the morning. Messrs. Miell of Wimburn, Price of Yeovil, Joseph Dawson of Lyme, Cox of Horfington, Norman of Bampton, and Cherry of Wellington, prayed. Settled business of the Association fund, and subscriptions for letters.

The forenoon service began at half past 10. Messrs Simmonds of Wotton, and Sprague of Tiverton, prayed. Mr. Tommas of Bristol preached from Heb. xii. 28. *Wherefore we receiving a kingdom which cannot be moved, &c.* Mr. Birt read the circular letter. Mr. Clarke, of Exeter, prayed; then adjourned.

Met in the afternoon, quarter past three. Dr. Rippon prayed. Mr. Francis preached from Heb. ii. 3. *How shall we escape, if we neglect so great salvation?* Mr. Kingdon prayed.

Appointed the next Association to be held at Frome, Somerset. Messrs. Ryland and Birt to preach. Mr. Cherry to draw up the circular letter. The service to begin at 3 o'clock on Wednesday in the Whitsun-week.

The Moderator dismissed the Association by prayer.

☞ The Baptist meeting-house being too small, our Independent friends very kindly accommodated us with theirs.

In the associated churches the last year, there were

Baptized - - -	132		Dead - - -	58
Received by letter	12		Dismissed - - -	12
Restored - - -	2		Excluded - - -	12
	146			82
Increase			64	

The circular letter this year was drawn up by Mr. Birt of Plymouth Dock, on the important subject of HOLINESS, of which the following is only a short sketch.

“Holiness may be distinguished from numberless things, yet it has but one opposite, and that is sin: and to sin in all its departments and forms, it is the most entire opposite.
There

There is nothing more like or pleasing, or honourable to God than holiness; and to him there is nothing so contrary, so displeasing, and so dishonourable, as sin. Holiness may be considered both as the source and the combination of all excellencies: it is the beauty of the best of creatures, and God himself is *glorious in holiness*.

“Holiness is essential to the Christian character—it has the most prevailing influence on the meditations, engagements, and desires of the saints—it constitutes their honour, and affords them the most refined and exalted pleasure—yea, the religion of our Lord Jesus Christ is consummated in holiness.

“You will therefore, brethren, undoubtedly make it your great concern, in this world of sin and sorrow, to support and advance the cause of holiness, and to exemplify in your dispositions, your conversation, and deportment, its beauties and importance. In these exertions we, *your representatives*, most affectionately and heartily join you, expecting shortly, through the grace of our blessed Lord and glorious forerunner, to meet you in that great assembly, where all will be holiness, love, and joy, for ever.”

EXTRACTS from several of the letters sent to the Association*.

Chacewater and Truro. The letter from this church informed the body of their being in peace among themselves; of meetings for prayer and conference increasingly attended; and of the pleasing prospect their pastor has of usefulness all around.

Plymouth. The church had the past year been in the furnace of affliction. Constant preaching three times on the Lord's day; once in the week. Their venerable pastor yet alive, and lively in the work. They have called a gifted brother, Mr. Hawkins, to the work of the ministry. Express their hearty desire that the representatives of the churches may enjoy a Pentecost at the Association, and that the whole connexion may have a triumphant meeting in the grand assembly at last. 11 members added.

Plymouth Dock. Congratulates the sons of peace on their annual meeting, informing them of the unanimity of their church, the increase of their congregation, and the successful labours of their pastor. 19 added. At *Saltafb* also, a little town in the neighbourhood, he has been encouraged to erect a meeting-house.

* These minutes were taken by a person present while the letters were read. They are only hints from *some* of the letters; many interesting articles perhaps were suffered to pass unnoticed. But these are introduced, that the Brethren belonging to our Associations, *at home and abroad*, may consider, if they please, of the propriety of giving a syllabus of any interesting letters sent to them, either at the end of their own printed epistle, or give them in the Register, the medium here adopted. EDITOR.

Kingbridge. The house frequently crowded with hearers, a considerable part of whom come from the numerous places in the vicinity, where Mr. Penn regularly preaches; and yet it is feared that but few of late have been converted.

Exeter. Speak highly of their pastor. Means of grace well attended; have called two persons to the work of the ministry, Mr. Joseph Sprague who has been a student at Bristol, and Mr. Samuel Rumson who now resides at Exeter, and supplies any of the destitute churches in the city and neighbourhood.

*Tiverton, Cullumpton, and Bampton.** These three churches, not to the exclusion of several others, very respectfully mention the confession of faith published (it should be *republished*) in London in 1689. Are in peace among themselves, but lament, as most of the sister churches do, a war, by which thousands in different counties are reduced to penury and starving; and thousands on thousands have been unnecessarily hurried into the eternal state.

Loughwood. The good old pastor, Mr. Samuel Burford, is yet alive, and preaches twice on Lord's days to the satisfaction of the church and congregation. They have a prayer meeting on Lord's-day mornings, and another in the week. Brother Rowles, and Brother Arnold who is an assistant at Lyme, preach in a neighbouring village. 3 are added, and others are waiting to declare what God has done for their souls.

Prescott. Well attended. Have lost four by death, who honoured their profession; among them Mr. JAMES BROWN, who had been an excellent deacon of the church, very much loved.

Wellington. 3 added.

Hatch. Since the death of their late aged pastor, Mr. James Adams, four candidates have been with them. The 2d, Mr. Hugh Giles, after three Lord's days service among them, exchanged earth for heaven. Mr. Braker is now pastor. 3 added.

Yecwill. "We are in peace, and not without evident tokens of the divine blessing. Have unanimously invited Mr. Price to take the pastoral care, which he has consented to do. We have lost 2 by death, particularly our late honoured pastor, Mr. JOHN GILLARD, who died in a good old age, and is gone from labour to rest."

Frome. Duly mentions the confession of 1689. 5 baptized. Their request to have the Association with them in 1795 was granted.

Crockerton. The auditory nearly the same as usual. In possession of peace, and a little of the life and comfort of religion. They hope, "that, while the world is in a tempest, professors will not be, like Jonah, asleep in the storm."

* Bampton is by mistake omitted this year in the first page of the printed Western Association Letter.

Bradford. Several are very desirous of encouraging social prayer meetings. 3 baptized. Brother Ring lately ordained pastor here.

Pithay, Bristol. Have continued the monthly prayer meetings for the spread of the Gospel. 17 added.

Broadmead, Bristol. Have reason to sing of mercy and judgment, after a long season of difficulty. 17 baptized, 4 received from other churches, including Dr. Ryland the pastor, and his wife, from Northampton. 11 dead. 3 excluded.

Salisbury. Rebuilding our meeting-house. 3 baptized, 1 received by letter, lost 1 by death.

Horsley. "Our audience is numerous and attentive; we wish we could add that all the hearers were doers of the word." 6 baptized, 2 dead.

Wotton. This letter, after bewailing the calamities of Europe, encourages an hope that history is illustrating prophecy; and that the political earthquakes of the nations will accelerate the conversion of the Jews, and the fullness of the Gentiles. 4 baptized, 1 dead, 1 excluded.

Chard. 2 received by letter, 1 dead.

This was the first Western Association that Dr. Ryland ever attended: he was heartily welcomed into it by the whole convention. His sermon was heard with great attention; he was earnestly desired to print it, and at length he was prevailed on to comply.

Never perhaps did a pastor and people lay themselves out more cheerfully than Mr. Rowles, his deacons, and his flock, to accommodate an Association. The ministers, messengers, and every one, seemed happy in the marked fraternity with which they were received: but it is of much more importance to remark, "That God was eminently present in each of the assemblies. Some of the most ancient and the most respectable members of the Association declared, that they never remembered an *happier* Association in their lives."

THE

NORTHAMPTON ASSOCIATION,

Assembled at *Sheepshead*, LEICESTERSHIRE*,

June 17, 18, and 19, 1794.

Tuesday evening 6. We assembled in the meeting-house, when Brother Mills was chosen Moderator, and after invoking

* The Doctrinal Articles are mentioned this year as in 1793, page 25th of the Register; and the societies enrolled are the same, except *Carlton*, which is omitted, and *Codnor* is called by the name of the place at which the church now meets, viz. *Loscoe*.

the divine blessing by prayer, the letters from the churches were read, and minutes taken of their contents. Brother Burton concluded in prayer.

Wednesday Morning 6. Met for prayer, when the following Brethren were engaged, Simmonds, of Braunstone; Sharman, of Moulton; Benjamin Evans who is on the point of being settled at Sutton-in-the-Elms; R. Watts, a member of Clipstone, now a student at Bristol, and J. Tift, who preaches at Burton-on-Trent.

Half past ten. The public meeting began, which, on account of the largeness of the auditory, who could not be contained in the meeting-house, was carried on in an orchard, where they were agreeably accommodated with seats. Brother Blundell began in prayer; Brother Sutcliff gave a brief account of the nature and design of the association, and prayed; Brother Craps, of Spalding, preached from Micah vii. 19. *He will turn again.* Brother Edmonds prayed, and Brother Ryland, from Bristol, preached on Cor. ii. 14. *Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.* Brother Hopper closed the service with prayer.

After dinner, met in the vestry to hear the circular letter, drawn up by Brother Morris, which was approved, and ordered to be signed by the Moderator, and sent to the pres.

Afternoon 5. Met again in the orchard, when Brother Pearce, of Birmingham, prayed, and Brother Fuller preached from Matt. xix. 28. *Verily I say unto you, that ye who have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* Brother Greenwood concluded in prayer.

Thursday morning 6. After Brother Fletcher had prayed, the ministers of the association related their experiences for the past year. The business of the fund was then settled, and the association concluded in prayer by the Moderator, about nine o'clock.

Brother Pearce, of Birmingham, was requested by the congregation to stop and give them another sermon at ten o'clock, with which he complied.

State of the Associate Churches.

By Profession of faith	83	By Death	-	=	39
By Letter	9	By Dismission	-	=	14
Restored	4	By Exclusion	-	=	22
	96				75
Clear Increase			-		21

N. B. Brother Fuller having been lately in London, collecting for the mission, gave a short account of the kind treatment he had received from gentlemen of different denominations; and

and of his having, with the advice of some of the London ministers, sent out a parcel containing fresh supplies for our Brethren in India.

The next association to be held at Kettering on the Tuesday, Wednesday, and Thursday, in the week after Whitsun-week, 1795. Brother Sutcliff and Brother Hopper to preach.

Put up at the White Hart.

The subject of the letter, according to the appointment of the last association, is JOY IN GOD.

“ *Holy joy* is a sweet affection of the soul, excited by the view of some spiritual good, either in possession or in prospect. The Scriptures call it, The joy of faith,—the joy of salvation—joy in the Holy Spirit—joy in God, and the joy of Christ, implying that the believer’s joy contains in it something of the nature of that blessedness which Christ himself possesses.

“ Spiritual joy is to be distinguished from *natural* gladness of heart—from the pleasure of *carnal* minds—as well as from the joy of the *hypocrite* which centres in *self*—and though distinct from godly sorrow, and other apparently opposite affections, is not inconsistent with them, but is the more experienced where these are cherished and prevail. The spirit of mourning is a blessed preparative for the spirit of consolation.

“ The SOURCES of this holy joy are innumerable; we can only mention a few. The character of that Being whom we adore—the glorious gospel of the blessed God—the deliverances he hath wrought for his people in all ages—the wonders of redeeming love, and efficacious grace—the perfect security of good men from ever returning to their former state of sin and misery—the glorious nature, and the certain success of the cause of Christ which we have espoused—and finally, our hope of the glory of God in that perfection of holiness and happiness which awaits us. The beginning of salvation is the beginning of holy pleasure, its progress increases our joy, and its completion will consummate our bliss. Salvation will be accomplished in a way honourable to God. Not one sinner shall be brought to glory but by means which effectually secure the rights of the Lawgiver, and the grace of the Saviour. The awful breach that sin has made between God and man shall be perfectly and honourably healed; so perfectly, that God will no more shew his displeasure towards his people; so honourably, that it shall be *to the praise of the glory of his grace*. This will give emphasis to our song,
and

and kindle in our hearts flames of love to God, and to the Lamb for ever.”

NORFOLK AND SUFFOLK ASSOCIATION, 1794.

Our last association, on the 3d and 4th of June, was held at Claxton, in Norfolk, which church Mr. Smith left before the association. We had no circular letter. The following are the minutes of the meeting.

On *Tuesday*, the 3d of June, through the kindness of God we met together, 1st sung, and Brother Culley, a messenger, prayed. 2d, After choosing Brother Beard moderator; Brother Cole, a deacon of Claxton, read a letter from the church at Wattisham, informing us they had withdrawn from the association. The churches at Shelfanger and Yarmouth sent neither letters nor messengers. 3d, Letters were read, or accounts received from the three churches that remain, when it appeared that since the last association, in Claxton church one member was dead. Ipswich church had twelve added, and two dead. Worstead church had six added, seven dead, and five emigrated to America. 4th, The three churches that remain agreed to carry on the association in expectation of other churches joining them. 5th, Agreed that the determination of bringing a collection from each church should be asserted as one of the articles of union. 6th, Sung, and Brother Thompson, a messenger, concluded in prayer. After this we adjourned to Brother Hazell's house, where the following subjects were conversed about; viz. The wicked spirit going forth from God, and becoming a lying spirit in the prophets. Whether there is such a thing as, imputed sanctification, &c. &c.

Wednesday, the worship of God begun at 10 o'clock; sung, and Brother Farmery, of Difs, prayed. Sung, and Brother Beard, of Worstead, preached from 2 Cor. iv. 9, and Brother Hook, of Ingham, concluded in prayer. Met again in the Afternoon, at 2 o'clock. 1st sung, and Brother Ridley, of Ipswich, prayed; then sung again, and Brother Hall, of Ipswich, preached from Isaiah xxviii. 16, and Mr. Trivett, of Langham, concluded in prayer. The ministers and messengers met again, and after considering the Yarmouth and Shelfanger cases, agreed to withdraw from those churches. That the next association shall be at Ipswich, the first Tuesday and Wednesday in June. Brother Beard, and the pastor of the Claxton church, if they have one by that time, to preach; in case of failure, Mr. Farmery, of Difs, if the church under his care joins the association.