

ORDINATIONS, &c.

IN 1794.

Rev. JOHN BAIN's ordination at Downton, six miles from Salisbury, with an account of the church. (Extract.) Prior to the year 1734, there were many of the Presbyterian denomination in this place. Some of whom, about that time, began to see it their duty and privilege to attend unto believers' baptism. There being no Baptist church at that time nearer than Broughton (14 miles distant), several of them went and joined that church, then under the pastoral care of the Rev. Henry Steele. In the year 1738, the Rev. Jacob Taunton came hither, and preached the gospel among the Particular Baptist denomination for the space of eleven years; when, by a fall from his horse, as he was returning from preaching at Chalk (a neighbouring village) he was killed on the spot. He preached with great acceptance, but was never ordained over the people in this place; the Rev. William Steele, of Broughton, used to administer the ordinances to them. Mr. Taunton was succeeded by the Rev. Mr. Nike, now pastor of the church at Romsey, Hants. He preached to this church till the year 1773, but was not their pastor. The Rev. William Steele, and the Rev. Henry Phillips late of Salisbury, administered the ordinances at that time. Mr. Nike was succeeded by the Rev. Samuel Evans, now of Shepton Mallet, who preached here about four years. His successor was the Rev. Mr. Budden, who had been ordained over the Baptist church at Ringwood (an interest which is now extinct), he preached and administered the ordinances of Christ here about 10 years. In June 1793, I received an invitation to come among the people, and on the 11th of November they unanimously called me to take upon me the pastoral care of the church, which, in a humble dependence on divine aid, I accepted. Soon after my coming, the auditory began rapidly to increase, so that the place of worship would not contain them. The place of meeting was a house which the people had rented for 40 years; but as danger was apprehended from the crowded state of the congregation, we agreed to build, trusting that God would incline the hearts of his people to aid in this undertaking. One of our members, a person in trade, came forward and advanced the money without interest. The house was opened on the 1st of January 1794, when I was set apart to the pastoral office in this church. Mr. Barnett, of Lymington, began at 10 o'clock with reading and prayer. Mr. Saffery, of Sarum, introduced the business of the day. Mr. Dyer, of Devizes, prayed. Mr. Edwards, of Portsmouth (my late pastor), gave the charge, from Malachi ii. 7. *The law of truth, &c.* Mr. Lewis, of Ringwood (a brother of the Independents) prayed. Mr. Horsey, of Portsmouth, preached to the people from 1 Thess. v. 12. Mr. Miell of Wimburn concluded in prayer about 3 o'clock.

We had another service in the evening. Mr. Stokes, of Lock-erly, prayed. Our Independent brother Mosley, of Tizbury, preached, from 1 Sam. vii. 12. Mr. Budden (the late pastor) prayed. Mr. Dyer preached from Col. iii. 4. Our Independent brother Edwards, of Wilton, concluded in prayer. Evening service ended about nine o'clock. Blessed be God our new house is crowded.

The Rev. JAMES FREEMAN BEARD was ordained at Worstead, in Norfolk, the 9th of April, 1794. The worship began about 10 o'clock, with singing 84th Psalm, 2d Part; after which Brother Farmery, of Diss, earnestly implored a blessing on the important work of the day. Brother Ridley, of Ipswich, introduced the ordination service, and interrogated the parties particularly interested therein; when Brother Shalders, the senior deacon, related the steps the church had taken in her widowhood state, and the notable providences which brought Mr. Beard amongst them, who had met their unanimous approbation. Mr. Beard then gave a brief account of his conversion; 2nd call to the ministry; of the providences which led him to, Worstead; and also a confession of his faith in the doctrines of the everlasting gospel. Then the senior deacon, in the name of the church, recognized their call of Mr. Beard to the pastoral office amongst them; and Mr. B. his acceptance of it. After the singing of the 132 Psalm; L. M. Brother Hitchcock, of Watisham, gave the charge from 1 Tim. iv. 16. Sung 103d hymn; 1st Book, and Brother Brown, of Yarmouth, addressed the church from Eph. ii. 19. The 132 Psalm, C. M. was sung, and the opportunity concluded in prayer by Brother Kinghorn of Norwich.

Rev. WILLIAM FREEMAN was ordained pastor of the church, at Cardington Cotton End, in the county of Bedford. April 16, 1794, Mr. Richard Grindon, of Sharnbrook, began in prayer. Mr. John Geard, of Hitchin, introduced the service of the day, and prayed the ordination prayer. Mr. George Norman, of Sutton, Mr. Freeman's pastor, addressed him from Ruth ii. 4. *The Lord blejs thee.* Mr. Thomas Ladson, of Needingworth, addressed the church from 1 Thess. v. 13. *And to esteem them very highly in love for their works sake.* Mr. Samuel Hillyard of Bedford concluded the service with prayer. There was singing at intervals.

Rev. WILLIAM NEWMAN, at Old Ford, near London, (Extract.) On May 15, 1794, Service began at half past ten. After singing Selection 419, Mr. Upton prayed. Mr. Timothy Thomas delivered a short introductory discourse, and received the account of the church, with my confession of faith. Mr. Button prayed. Sung Psalm cxxxii. L. M. 2, 3, 4, 7. My late pastor Mr. Davis, of Waltham-Abbey, gave the charge from Ezra viii. 18. *By the good hand of our God upon us they brought us a man of*
under-

Understanding. Sung Selection 410. Mr. Booth preached to the church from Eph. v. 1. *Be ye therefore followers of God as dear children.* Sung Psalm cxxxii. C. M. 4, 5, 6, 7, 8. Mr. Fleming concluded in prayer. Service lasted nearly three hours and a half; and I believe the great Shepherd and Bishop of souls was among us of a truth.

REV. JOSHUA BRAKER, Hatch, Somersct, After having been minister for some time at Wimburn, in Dorset, and then at Melksham, in Wiltshire, was ordained Pastor of the church at Hatch, May 28, 1794. Mr. Thomas Arnold, assistant preacher in the church at Lyme, read the 132d Psalm, 1 Tim. iii. and prayed. Mr. Rowles, of Chard, opened the business of the meeting, and received the confession of faith. While Mr. Cherry, of Wellington, was offering up the ordination prayer, he was joined in the imposition of hands by the other pastors present. Mr. Rowles then went into the pulpit again, and gave the charge to the newly ordained pastor, from 1 Cor. iv. 2. *It is required in a steward that a man be found faithful.* Mr. Samuel Norman, of Bampton, prayed. Mr. Morgan, of Bridgewater, addressed the church from 1 Thess. v. 12, 13 verses, abridged; *We beseech you, brethren, to know them which labour among you, and be at peace among yourselves.* He then closed the service with prayer. The congregation sung at proper intervals.

REV. THOMAS PRICE, (Extract). Having received a letter of dismission from the church under the pastoral care of the Rev. Mr. Tommas, of the Pithay, Bristol, I was admitted a member, into full communion, by the church at Yeovil, June 25, 1794. My ordination was attended to in the following manner. Mr. Cox, of Hornington, prayed, and read 132 Psalm, &c. Mr. Norman, of Bampton, explained the business of the day, asked the questions, and received the confession of faith. Mr. Budden, late of Downton, prayed, and gave the charge from 2 Cor. iv. 6. Mr. Braker, of Hatch, then prayed. Mr. Rowles, of Chard, preached to the people from Phil. i. 27, latter clause, and concluded in prayer. Mr. Sloper, one of our Independent brethren, of Wells, gave out the hymns.

REV. BENJAMIN CAVE, Leicester, (Extract). In prospect of my ordination, I received a dismission from Cannon-street, Birmingham; under the pastoral care of Mr. Samuel Pearce. After a probation of above ten months, Sept. 24, 1794, being the day appointed for my ordination, the church and our neighbouring pastors assembled for that purpose. At half past ten, Mr. Burton, of Foxton, introduced the service by reading and prayer. Mr. Mills, of Sheephead, opened the nature and design of ordinations, and proposed the usual questions to the church, which being answered, they recognized their call, to which I had given my acceptance. I then delivered the leading articles of my faith, after which Mr. John Edmonds, of Guilborough,

borough, requested the divine blessing on our union, which was attended with laying on of hands. The congregation being very numerous, we adjourned to the General Baptist meeting-house, where the other parts of the service were performed. Mr. Sutcliff, of Olney, gave me a judicious and affectionate charge, founded on 2 Tim, ii. 1. *My son be strong in the Grace that is in Christ Jesus.* Mr. Fuller, of Kettering, then properly addressed the church from John xiii. 34, first part. *A new commandment give I unto you, that ye love one another.* Mr. Greenwood, of Oakham, concluded the service with prayer: singing at the usual intervals. Mr. Hogg, of Thrapston, preached at night, from John xvii. 21. I believe it was a day of general pleasure and profit. The people rejoiced in the speedy provision of an under shepherd for them, and they were congratulated by the ministers and others on the mission to the East Indies, in which their late pastor, Brother Carey, is employed.

Rev. THOMAS MABBOTT was ordained pastor of the church at Biggleswade, in the county of Bedford, Nov. 4, 1794. Mr. Martin Mayle, of Blunham, began in prayer. Mr. William Dickens, of Keyfoe, introduced the service of the day. Mr. John Geard, of Hitchin, prayed the ordination prayer. Mr. Thomas Pilley, of Luton, addressed Mr. Mabbott from Isa. xxxiii. 7. *The ambassadors of peace shall weep bitterly.* Mr. John Emery, of Little Stoughton, addressed the church from Luke xii. 35, 36. *Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.* Mr. John Gamby, of Southill, concluded the service with prayer. There was singing as usual.

A LIST OF THE
PARTICULAR BAPTIST MONTHLY MEETINGS,
IN LONDON AND SOUTHWARK,
FOR THE YEAR 1795.

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

The Minister of the Place concludes.

The Messengers to meet on Wednesday, the 9th of December, at four o'clock precisely, to make a New List.

E X T R A C T S

FROM THE

AMERICAN ASSOCIATION LETTERS.

The BETHEL ASSOCIATION, held at the baptist church, on Jamey's Creek, Spartanburgh County, South Carolina, begun on Saturday, August 10th, and ended on Tuesday, the 13th, 1793.

The two first days were spent in public devotion.

Monday, August 12. Rev. Edmund Botsford delivered an introductory discourse, from Col. i. 28. *Whom we preach.* Letters from 29 churches were read. Seven churches applied for admission into this association, and were received. Agreed to request Rev. Mr. Botsford, to favour us with a copy of the introductory sermon, for the press, which was granted.

The circular Letter, which was drawn up by the Rev. James Fowler; *is an affectionate address to church members.* Next association at the old Meeting-house, on Fairforest, near Col. Brandon's, in Union-county, second Saturday in August 1794.

Baptized	-	133	Dead	-	-	11
Received by letter		147	Dismissed	-	-	79
		<hr/>	Excluded	-	-	46
Added		280				<hr/>
			Diminished			136

Increase since the preceding year 144

The seven churches added consist of 177 members, which are not included in the above increase. In all the 36 societies there are 2093 members.

The BOWDOINHAM ASSOCIATION (Massachusetts) held at Readfield, August 28th and 29th, 1793.

Wednesday, Aug. 28. At one o'clock, P. M. Elder William Hooper preached the introductory sermon from Matt. v. 3. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* Read letters from the several churches. Four churches were received into union this year. The circular letter was prepared by Elder Cafe. It is a short address from Eph. v. 1. *Be ye followers of God as dear children.*

Next association at Ballston, the 4th Wednesday in August.

This association consists of 19 churches, including the four just added to it. And there are in them 695 members.

The DANBURY ASSOCIATION, (Connecticut,) holden at Southington, Sept. 18 and 19, 1793.

The introductory sermon was delivered by elder Isaac Roots from 1 Cor. ix. 14. The letters were read. Sharon and Simsbury churches were added to the Association, making in all 19 churches, 907 members; increase 82. The letter addressed to this Association in 1791 was on "The doctrines of the Gospel." In 1792, on "The universality of the Gospel invitations to

every creature among whom it is sent." This year the letter was drawn up by elder Hamilton on *Practical religion*. It fills four close quarto pages.

Elder Seth Higby, proposing to take a journey into some of the western settlements, in order to preach the Gospel, and comfort the infant churches; the Association expressed their good wishes concerning his journey, and gave him "a letter of approbation as a beloved brother in the Gospel."

The ELKHORN ASSOCIATION (Kentucky) held at South Elkhorn, Oct. 12, 1793, and continued by adjournments till the 15th.

Saturday, Oct 12. At noon, brother Augustine Eastin delivered the introductory sermon from Mal. iii. 16. *Then they that feared the Lord, &c.* It appeared by the letters that the churches are in peace, but in a languishing state, few additions having been made this year.

As the result of former proceedings, a committee was appointed on *Monday* to meet those brethren who lately separated from the South Elkhorn Association which holds with "General Provision;" and, after conferring with them on the terms of union, which were reported to the assembly now convened, it was agreed by a large majority to form an union, in token of which the right hand of fellowship was given to them by the Moderator.

Agreed to set apart Wednesday, the 23d instant, as a day of humiliation before God, and prayer for the preservation and success of our army against the enemy, and for the suppression of vice in our land; inviting the different denominations of Christians among whom we reside to join us in our petitions.

The circular letter enforces the duties of ministers and private members of churches,

Agreed, That in future there be but one meeting of the Association in a year, and that the time be the second Saturday in August. The next Association to be at Marble Creek; but that quarterly meetings be held, and that they be this year at Indian Creek, May's Lick, Cove Spring, each to continue three days, at the times specified in the printed minutes, when each of the brethren nominated for the several meetings are desired to attend.

The same ASSOCIATION met at Marble Creek Aug. 7—9, 1794.

Saturday, at 12 o'clock, brother George Smith delivered the introductory sermon from Rom. xii. 5. *So we being many are one body in Christ, &c.* The letters were read. On casting up the numbers, it appears, that, in these 25 churches, there are 1904 members.

Baptized - - -	36	Dead - - - -	13
Received by letter	76	Dismissed - - -	38
	<hr/>	Excluded - - -	16
Added - - -	112		<hr/>
		Diminished	67
Increase - - -	55		

Monday.

Monday. After divine service, proceeded to consider the union formed last Association with the five churches, late of the South Kentucky Association. Agreed to dissolve the said union, as several of our churches are dissatisfied therewith.

Fixed the quarterly meetings, and agreed that the next Association be at Cooper's Run on the second Saturday in August 1795; and that brother Elijah Craig preach the introductory sermon; in case of failure, brother John Mason.

The KEHUKKE BAPTIST ASSOCIATION, holden at Sandy-Run, Brother Burkitt's meeting-house Bertie county, North Carolina, September 1794.

Saturday, Sept. 27. The introductory sermon was preached by Brother John M'Cabe, according to appointment, from John xv. 14. *Ye are my friends, if ye do whatsoever I command you.* There are 26 churches in this convention, 24 of them have 1652 members; the numbers in the two other societies are not enrolled. The subject of the circular letter is, *The final perseverance of the saints in grace*, 3 pages quarto.

Lord's-day. The brethren appointed preached to a numerous audience, with abundance of life and liberty, and we hope the word was attended with the Spirit's quickening influence.

Monday. The meeting was opened by prayer: The rules of the association were read; and after a great variety of business had been transacted, the next association was appointed at Yoppim meeting-house, in Chowan county, on the Saturday before the fourth Sunday in September 1795. Brother Read to preach the introductory sermon, and divine service to begin at 11 o'clock

Resolved, That Brother Burkitt be appointed to write the circular letter for the next association; and that the subject be *Effectual Calling*.

Whereas it evidently appears, that the Lord is visiting the land with his judgments, in the inundations of water which have overspread our lower counties, so that we have the appearance of a general scarcity; and in the unwelcome expectation of war and blood-shed: Resolved, That the second Monday in November be appointed a day of public fasting, humiliation, and prayer to Almighty God, to avert the impending storm which hangs over a guilty nation.

On motion made by Brother Burkitt, Resolved, That the Saturday before the fourth Sunday in every month, be appointed a day for prayer meetings throughout the churches; whereon all the members are requested to convene at their respective places of worship, to make earnest supplication to the Lord for a REVIVAL OF RELIGION amongst us,

Resolved, That this association shall again be known by the name of *The Kehukee Baptist Association*.

The NEW-YORK BAPTIST ASSOCIATION, held in New-York, May 22d, and 23d, 1793.

Wednesday, May 22. At 3 o'clock P. M. Brother Holmes preached

preached the introductory sermon, from John x. 15. *I lay down my life for the sheep.* Read the letters from our sister churches. Mount Pleasant church was received into union with this association. Brother Van Horne preached in the evening from Acts x. 33. *Now therefore are we all here present before God, to bear all things that are commanded thee of God.*

Thursday. Transacted the business of the association. Brethren Runyon and Bryant preached in the evening at the first and second churches.

The circular letter consists of *inducements to the performance of every gospel duty.* Among their obligations to God they mention the following: "As to the civil liberties and privileges he graciously affords us in this land, they undoubtedly far exceed what any of our sister churches or fellow christians enjoy in any other nation upon the face of the earth. We have no usurping tyrant to reign over us; we have an equal voice with any of our fellow-citizens, of every denomination, in the choice of our legislators and rulers. The spirit of persecution that has raged and spilt rivers of blood in other nations is so stripped of its power in the United States of America, that every one of us may worship God according to what our conscience dictates to us is agreeable to his word. And as to religious privileges (if we will but improve them), we have all that we can desire or heaven can give.

"The scriptures are fulfilling very fast. Undoubtedly the civil rights of man are better understood than ever they were in any age of the world before: the spirit both of civil and religious liberty has diffused itself far and wide, and is making glorious progress among the nations. The bands of slavery are bursting! We hope Babylon is falling! All which, surely is a glorious prelude to the more extensive spread of the gospel, and reign of King Jesus. If we consider what great things the Lord has done in America, and in the European world of late, who can but prophesy? Who can but conclude Christ is on his way? Let us, with one heart, and one voice, cry, *Come, Lord Jesus, come quickly.* Dear brethren; think on these things; remember the nation struggling for liberty! Cry to God for the overthrow of despotism! Plead with the Lord for the speedy ruin of Antichrist; and pray for the peace of Jerusalem."

The same ASSOCIATION, held in New York, May 21, 22, 23, 1794.

Wednesday, May 21. At three o'clock, Brother Runyon delivered the introductory discourse from Matt. xi. 27. *No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* After public worship proceeded to business. Brother R. Runyon was chosen moderator, and Brother Peter Bryant, clerk. Read the letters from our sister churches, Acra and Samp-Town churches

churches were received into union with this association. Brother Gano preached in the evening from Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.*

Thursday, Much business was done. Mr. William Bishop, lately from England, producing for the inspection of this association credentials from several particular Baptist churches, and the board of ministers in London, was invited to take a seat amongst us: we therefore recommend him to all our sister churches, wherever God in his providence may cast his lot; at the same time desiring them not to admit any to preach or exhort but those who bring proper testimonials, as there are many going about in the name of preachers, whose characters and principles cannot be recommended. Brother Bishop preached in the evening from 2 Pet. iii. 9. *Not willing that any should perish, but that all should come to repentance.*

The next association to be held in New York, the last Wednesday but one in May, 1795. to begin at 3 o'clock, P. M. Concluded with prayer by Brother Foster.

This is an Association of 15 churches, in which there are 905 members. The letter says, that the ministers and messengers were indulged with an agreeable interview, and then recommends to them *a frequent recollection of the great truths of divine revelation*, as calculated to excite and animate their gratitude, love, devotion, zeal and diligence.

The PHILADELPHIA BAPTIST ASSOCIATION, held at Philadelphia, October 7, 8, and 9, 1794.

Tuesday. At 3 o'clock, P. M. Rev. Brother Joshua Jones delivered the introductory sermon from 2 Cor. ii. 2. *For I determined not to know any thing among you save Jesus Christ and him crucified.* 41 churches were enrolled; from three of them no account was received this year. In the other 38 there are 2732 members; but several of the churches, it seems, for the sake of convenience, have obtained leave to join other associations.

Baptized - - -	189	Dead - - -	88
Received by Letter	42	Dismissed - - -	65
Restored - - -	5	Excluded - - -	22
	<hr/>		<hr/>
Added	236	Diminished	175
Increase this year			61

Wednesday, Much business was transacted. Resolved, That it be recommended to the different churches in the association, to institute the catechising of children in their respective congregations at stated seasons.

In consequence of information communicated by the Rev. Dr. WILLIAM ROGERS, it is desired that all donations FOR THE PROPAGATION OF THE GOSPEL AMONG THE HINDOOS IN THE EAST INDIES be forwarded to him. The next association

association, by divine permission, to meet in Philadelphia, on the first Tuesday in October, Anno Domini 1795. Brother Peter Wilson to preach the introductory sermon; and in case of failure, Brother Thomas Ustick. Dr. Samuel Jones to write the circular letter. Brother Webb preached this evening from Ephesians ii. 13. *But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.*

The subject of the circular letter, written by Brother Henry Smalley, is *The law of God, commonly called the moral law.*

The SHAFTSBURY ASSOCIATION, held at Elder Powers's Meeting-house, Stillwater, New York, June 6th and 7th 1792.

Wednesday, at two o'clock, P. M. Elder Caleb Blood preached a sermon from Dan. x. 12, 13.

Thursday. A sermon was delivered by Elder John Leland, from Dan. xi. 34, 35. Voted to transcribe into our minutes the following article, taken from the minutes of the Warren Association of 1791, as fully containing our sentiments. The association being impressed with a sense of that freedom which every child of Adam is entitled to by nature; and of which they cannot be deprived but by hostile usurpation; take this method of manifesting their hearty detestation of the SLAVE TRADE; and recommend it to all our brethren, to pray Almighty God to hasten the auspicious day, when the Ethiopian, with all the human race, shall enjoy all that liberty due to every good citizen of the commonwealth; and the name of *Slave* be extirpated from the earth.

The same ASSOCIATION, holden at Pittstown, June 5th and 6th 1793.

Wednesday, at two o'clock, P. M. Elder Samuel Waldo preached from 1 John iii. 2.

Thursday, Elder Rathburn preached from Col. iii. 4. The Association closed with a sermon delivered by Elder Leland from Acts xxiii. 6. *I am a Pharisee.*

The same ASSOCIATION, holden at Pownal, June 4th and 5th 1794.

Wednesday, at two o'clock, P. M. Elder Powers delivered the introductory sermon from 1 Tim. iii. 1.

Thursday, eight o'clock, A. M. Brother Wells delivered a discourse from John xii. 21. This Association recommends to all the churches in our connexion to pay a strict and careful attention to regular gospel church discipline.

The next meeting of this Association to be at Stillwater, Elder Powers's meeting-house, on the first Wednesday of June 1795. Elder Blood to preach the introductory sermon; and in case of failure, Elder Hull.

It is requested by some of the members of this Association, that the several Associations would print their annual minutes in
sizeable

sizeable octavo. By this they might easily be bound together, and preserved.

The subjects of the circular letters from this Association are as follow: In 1792, *The influence of religion on the human heart.* 1793, *The divine inspiration of the Scriptures*, drawn up by Rev. John Leland. 1794, *The agency of the Holy Spirit of God*, by Rev. Isaac Webb.

State of their numbers.

1792 churches	33.	members added	271.	members diminished	79
1793 do.	35.	do.	261.	do.	56
1794 do.	40.	do.	345.	do.	295
			877		430
		Increase		447	

The STONINGTON ASSOCIATION met at Elder Christopher Palmer's meeting-house, at Colchester, Connecticut, Oct. 15th and 16th 1793. The Rev. John Leland addressed the assembly from Acts xvi. 17. *These men are the servants of the Most High God, which shew unto us the way of salvation.* In the 16 churches there are 1869 members. The circular letter on *Charity, or Christian love*, is prefaced with the particular mention of the doctrines of grace, in the manner of some of the English Associations. The following association was appointed to be at the first church in Stonington, the 3d Tuesday in Oct. 1794.

The VIRGINIA PORTSMOUTH ASSOCIATION met at Black Creek meeting-house, Southampton county, Saturday, May 25, &c. 1793. The Rev. William Browne preached the introductory sermon from Eph. ii. 8. *By grace are ye saved, &c.* This is a convention of 22 churches, 1692 members. Their circular letter of 10 pages, by the Rev. David Barrow, is on *The doctrine of God's election of his people in Christ.* Among the questions proposed and answered in the minutes, is this, "Are the people, formerly called Dissenters, yet oppressed by any state laws?" Answered, Yes; namely, By an act of the General Assembly that invests all parish property in this state in the hands of trustees for the sole use of the Protestant Episcopal church."

The next association to be at Black Water meeting-house, at the usual time.

The WARREN ASSOCIATION, held in Templeton (Massachusetts), Sept. 9th and 10th 1794.

Tuesday, Sept. 9. At two o'clock, Brother Stephen Gano, according to appointment, preached the introductory sermon from Gal. i. 10. *Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.* Added to these 41 churches 197, and diminished 122. Increase 75. Total number of members 3667. Sermon in the evening by Brother John Leland, from Isaiah li. 9, 10, 11.

Wednesday, Attended to a multiplicity of business, which is recorded

recorded in the minutes. The circular letter prepared by Mr. Backus, *On the nature of Salvation by the Gospel of our Lord Jesus Christ*, was read and accepted.

On request, Voted to dismiss the church at Richmond to the Leyden association.

“ A letter from the Secretary of the *Baptist Education Society* was read, by which we were informed of the particular state of the Fund. We are sorry to find that so few of our churches have come forward practically to encourage so laudable a design. We hope soon to have generous returns from all parts of the association.

“ The opinion of the association was asked by several churches upon a question of the following import: *Is it not inconsistent with the original principles of the Baptist Churches, to apply to, and obtain Acts of Incorporation from, the Civil Power?* In answer to which, Voted, that the association unanimously disapprove of all such Acts of Incorporation for the purpose of supporting the ministry of the gospel. It is also requested, that the churches would particularly instruct their delegates in this matter, so that their minds may be known at our next meeting.

“ It was motioned, and *unanimously* voted, to have an annual collection in the association immediately after public worship, for the purpose of assisting the WIDOWS OF THOSE MINISTERS DECEASED who have been members of this association. The charity to be disposed of under the direction of a committee to be appointed from this body.”

Brother Gano to write the circular letter for the next year. Voted, to hold our next association at Bridgewater, the Tuesday after the first Wednesday in September 1795, at two o'clock, P. M. Appointed Dr. Stillman to preach the introductory sermon; in case of failure, Brother Williams.

Voted, That the thanks of this association be given to the Rev. Mr. Sparhawke's Society, for their politeness in obliging us with their meeting-house upon the present occasion.

The WARWICK ASSOCIATION (New York), met in Bedford, Oct. 15 and 16, 1793. Brother John Caton delivered the introductory sermon, from 1 John i. 3. *That which we have seen, &c.* Voted, That this association meet in future, the last Tuesday in May. The Circular Letter by Brother Thomas Montanye, was on *Justification*.

The same ASSOCIATION was held at Warwick, May 27—29, 1794. Introductory sermon by Brother Enoch Ferris, 2 Cor. v. 20. *Be ye reconciled to God.* 17 churches, 794 members. Brother William Bishop being introduced into the association, by wholesome recommendations from England, was invited to a seat. He preached from Cant. i. 9. and Brother John Gano, from Rev. xxii. 21. Next association to meet at Clinton-Town, May 1795; Brother Benjamin Montanye to preach.

VERY SHORT SKETCH

OF THE STATE OF RELIGION

IN THE SEVERAL QUARTERS OF THE WORLD.

A M E R I C A.

KENTUCKY, Sept. 15, 1794. It is with concern I inform you that religion appears to be at a very low ebb with every denomination in this state, and it has been so for near two years, as will partly appear by the minutes of our Association; which I send you. Five years ago, the Lord was pleased to visit this wilderness with a general and pleasing revival; many additions were made to the churches of such as, I hope, will be saved; and that prophetic declaration was, in a conspicuous manner, verified—*The desert shall rejoice, and blossom as the rose, it shall blossom abundantly, and rejoice even with joy and singing.* The recollection of that season (which continued for three years) gives me pleasure even at this time, and was an earnest of what, I hope, the Lord will do for this country. An unhappy difference took place two years ago in our Association, which has almost ruined the peace of some of our churches. This weakened the hands of the ministers, especially such as were in the parties. These divisions, I hope, are partly at an end: O that God would heal the breaches in Zion, and send forth his word with power! then, my dear Brother, the work would be easy, our connexion with heaven delightful, and the allurements of the world would appear contemptible. Last October, a union took place between the Particular Baptists of the Elkhorn Association and some of the General Baptists, as you will observe from the minutes of October 1793; but the great difference of principles gave uneasiness to our churches, and threatened a dissolution of the Elkhorn Association. Therefore, at their last meeting in August, they declared the said union void; and so peace has been restored to several of the uneasy churches.

The *Presbyterians* here are much divided upon psalm-singing: they are a people zealous for the traditions of their fathers; are very numerous in this state, and some of them, I believe, are truly pious people. *Episcopalians* make no figure among the sectaries in Kentucky, nor is there one minister of that order among us. Two or three have been here, but, finding no provision for their support proportioned to their wishes, have declined the profession, and turned their

attention to law or physic. One old man, a native of Ireland, came here about three years ago; he obtained a pretty large subscription in the town of Washington, where he preached and abused the Baptists: at length his fame called him to this neighbourhood. Preaching one day, he received a violent shock in the middle of his sermon, and it was reported he was dead. I went to the inn to see him. He spoke of the uncertainty of life, and the vanity of the world, and intreated me to pray for him. As the request was reasonable, I called the family together, informed them of the sick man's desire, and prayed. He recovered in some degree from his illness, but died in about eight or nine months; and was the last of the Episcopalians who performed service in Kentucky.

As to *our* ministers, I request you will be satisfied at present with a few hints.

Mr. Augustine Eastin, the excellent and much esteemed pastor at Cooper's Run, was born in Virginia, on James River, embraced religion, and joined the Baptists about twenty-five years ago, and has been preaching the gospel it may be twenty-two years. He came to Kentucky probably nine years since; is a great advocate for sovereign grace, preaches sensibly, often affectionately, and sometimes in an alarming way; a friend to mankind in general, and to Christians in particular.

Mr. Ambrose Dudley, pastor of the church at Bryan's, in which are above 200 members, is also from Virginia, and embraced religion when young; has been preaching about fourteen years, was a Captain in the American service, is well established in the doctrines of grace, a good natural orator, warm and affectionate in preaching, a persevering man, whose labours the Lord has abundantly blessed, an example of piety and self-denial, and his praise is in the churches.

Mr. William Wood is one of the strenuous assertors of the sovereignty of God, and the fulness and freeness of grace in Christ Jesus. He is much esteemed among his own flock, and the churches in general.

Mr. John Sutton is an old man, and an old preacher, from New Jersey; one of five brothers who were all ministers of the gospel; he preaches as much sound divinity as any man I ever heard.

Mr. John Gano has left us, on the death of his wife. I hear he is coming again to Kentucky;—a faithful and affectionate servant of the Lord Jesus—an instructing and animating preacher, has been singularly useful to the churches in Kentucky. I shall say more of our ministers in my next.

Among the *Presbyterian* ministers, Mr. David Rice is an aged

aged and respectable character, esteemed for his exemplary life and Christian conduct.

Mr. Robert Finly, mentioned honourably in the Register *, is now in Kentucky; he has the care of a congregation at a place called Caneridge.

Mr. James Crawford, a middle aged man, has been settled in Kentucky about eight years; moderate, friendly, and humane. Mr. Marshall, Mr. Blythe, Mr. Colgoon, late missionaries, are young men, and have congregations.

The population of the country encreases rapidly, and its improvements are equal to its population. We are at war with the Indian tribes on the Lakes, and Wabash and Miame River. Our army marched about five or six weeks ago into the heart of the Indian country: no certain accounts from them have yet been obtained. 2000 mounted volunteers, from this state, make a formidable appearance, and, joined by the standing troops of the United States, under the command of General Anthony Wayne, we hope may give an effectual check to savage tribes, and bring them to terms of peace †.

Provisions of all kinds raised in this country are cheap. Indian corn is from 1s. to 1s. 6d. per bushel; wheat from 2s. 6d. to 3s. 6d. per bushel; beef from 12s. 6d. to 14s. per hundred; pork from 12s. to 15s. per hundred; and every other article in proportion. *Labour* is high in this country, and will continue so, as the number of labourers is not proportioned to the lands for cultivation. Day-labourers receive from 2s. 6d. to 3s. per day for their service; house-joiners from 4s. 6d. to 6s. per day; stone-masons 6s. per day; taylor 25s. per suit of cloaths; shoe-makers from 3s. to 4s. per pair, and all other labour in proportion. There are great demands for mechanics. I feel a little inclination to touch on politics, but shall check myself: The Lord keep me, and deliver you, from the civil state of dissenters in England.

RHODE ISLAND, *Westerly*, October 10, 1794. I must just inform you, there has been a great revival of religion among the new Light Baptists ‡ here: since the beginning of July, fifty-two persons have been baptized and

* Register, former volume, p. 294.

† Another letter received since the above, says, "Our army engaged the bloody tribes on the 20th of August last, and routed them entirely, within a few miles of a British garrison who did not offer the savages any protection."

‡ By comparing this extract with other papers, I am led to conjecture that one, if not both, of the churches mentioned in it are of the General Baptist persuasion. Mr. Isaiah Wilcox's society belonged to the Groton conference, which holds with "general provision; and open communion."

joined to the church that Mr. Wilcox was pastor of before his death; they are now destitute of a settled minister. Forty-eight have also joined the church Mr. Babcock formerly preached to, who is likewise dead: they are also yet destitute of a settled ministry. Several others are expected to unite themselves to both these churches. I am their well-wisher, though not of their opinion in all things.

NORTH CAROLINA.—Another Association is branched out from that to which I belong. Ours still retains the name of *The Kehukee*; the other is called the *Neuse Association*, from the river Neuse near which it was first holden. I attended their meeting a few weeks after ours, and was greatly pleased with their order and proceedings. My heart has been filled with thankfulness to Almighty God for his great goodness to the people of this country in the growth of religion amongst us. The Baptist denomination has rapidly increased since 1770. I am now in the 45th year of my age, and the 24th of my ministry; and, when I was converted and called to the sacred office, there were but few Baptist churches in North Carolina. In the year 1775, our Association consisted of only 10 churches, and now we are formed into three different Associations (viz. the *Kehukee*, the *Portsmouth*, and the *Neuse Association*), comprising 75 churches, in which there are upwards of *five thousand* members. At the *Neuse Association*, which I lately attended, we had a pleasing interview. As their minutes are not yet printed, I am unable to furnish you with their proceedings at large; but permit me to give you a sketch:

On the Saturday before the 4th Sunday in October 1794, that Association convened at Brother Oliver's meeting-house on Bearmarth, Duplin county, North Carolina. Introductory sermon by Brother Joshua Barnes, on Job xxviii. 20. *From whence then cometh wisdom, and where is the place of understanding?* Letters from 27 churches were read. Col. Nathan Bryan* was chosen moderator, and Brother Needham Whitefield, clerk. Lord's-day, a numerous audience (supposed to be 2000) attended the word. Brother Ross and brother Burkitt preached.

Monday morning met at nine o'clock, according to adjournment. A circular letter on *The Duty of Deacons* was received; also the minutes of the Portsmouth Association; with a letter of correspondence and minutes from the Kehukee Association. The Association agreed to join the Kehukee in a public fast on the second Monday in November, and in their prayer meeting on the Saturday before the fourth Sunday in every month. Indeed, the

* This Gentleman is Colonel of Jones's county, North Carolina, and has served as a member of the General Assembly 17 years.

whole business of the Association was conducted with the greatest love and unanimity I ever saw.

On reading the 7th number of your Register, concerning *The Civil State of Dissenters in England*, I think my heart was deeply affected with a sense of divine goodness in the privileges granted to the people of America. In North Carolina, we enjoy the exercise of liberty, both civil and ecclesiastical, in the largest sense*; so that the Baptists are as respectable as others. There are members of several churches in the *Ke-bukee* Association who are in the commission of the peace. Some act as sheriffs. One of the members in my church is *high sheriff* in the county of Northampton; another in the county of Hertford. Colonel *Nathan Mayo*, who was moderator in our last Association, has been a member of the General Assembly of the state of North Carolina for many years. There are members in several churches who have served many years in the *House of Commons*, and others in the *Senate*. Upon the whole, there is hardly any post of profit or honour in the state but has been reputably filled by one or another of our Baptist Brethren. Indeed, all *pastors* of churches are excluded a seat in the General Assembly of this state by our constitution; but our *ministers* act as justices of the peace, and in other offices; and some, who had not the charge of a congregation, have been honoured with a seat in the Legislature. Our Brother Peter Qualls, who lately departed this life, has been *Senator* for the county of Halifax several years. I hope I shall be able to furnish you with the biography of him. But though we have ministers and members who are men of wealth and honour, most of our Brethren in the ministry, and the members in general, are poor men. *Not many wise men after the flesh, not many mighty, not many noble are called.*

Our Reverend Brethren Charles Hines, and William Goodman, who belonged to the *Neuse* Association, have departed this life since the last Convention. The lower counties in this state are mostly Baptists, or followers of them. The chapels which were built for the Episcopalians are chiefly occupied by the Baptist ministers. In the western part of the state the Presbyterians are most numerous. I wrote you before that, according to the calculation of one of the most eminent ministers of the Episcopal church, there were only *seven* ministers of that denomination in this state.

MASSACHUSETTS †, Dec. 10, 1794. Mr. Backus gives

* It seems it is not so in Virginia. See Register, p. 199. EDITOR.

† This extract is made from a letter of the Rev. Dr. Rogers of Philadelphia addressed to our worthy friend, the Rev. Dr. Jones, of Hammersmith, near London, and obligingly communicated by him to the EDITOR.

a very pleasing account of the increase of the Baptist interest, in what is denominated the Bowdoinham Association. "This association," he says, "was constituted in May 1784. In Sept. 1790, they were only 6 churches, and 317 members. Last August, they consisted of 21 churches and 887 members in the two counties of Cumberland and Lincoln, (Massachusetts) besides which, they have one church in the county of Hancock, and one in Washington; 17 of which churches have been constituted within these four years, and the glorious work was going on in October last.

"Ninety-one members were added last year to the Baptist church in the city of New London, in Connecticut, where a few years ago there was not one of the denomination. Surely God is doing great things for us whereof we have abundant reason to be glad!"

NEWFOUNDLAND. The Rev. Mr. John Jones, dissenting minister at St. John's, keeps a large school, and educates many of the poor gratis. The *Book Society* heretofore sent him a few Books. In the year 1790, he was presented from the *Bible Society* in London, with a donation of Bibles for the military, which he distributed among the non-commissioned officers and private men belonging to the Royal Artillery, and King's own regiment of foot. By the distribution he had an opportunity of conversing with the soldiers, and of administering suitable advice to them. The consequence was, many attended on his ministry, several were joined to his church, and the general part of the garrison, consisting of about 150, attended public worship at most convenient opportunities, and seemed to hear the word with attention. In 1791, an 100 bibles more were sent to him by the same society, and there is reason to believe a blessing attended them. Mr. Jones, in a letter dated Oct. 28, 1794, says, "Please to present my grateful respects to the Bible Society, and assure them, that their pious endeavours in sending the word of God to us, some years ago, have not been in vain. More than twenty of the soldiers have joined us in church fellowship, and given good evidence of conversion. Many others have been much reformed, and some Romans have embraced the Protestant faith. This summer they were relieved, and are gone to Quebec. Truly, Sir, the separation was affecting. I felt it sorely, as I have had sweet communion with such of them who were united to our church. Their excellent officers indulged me with a room in the garrison to meet those once a week who were of the society, exclusive of stated meetings in the town."

He then adds, That the troops who have taken the place of those who are gone are about 150, but that he has not yet had an opportunity of being much acquainted with them. He has applied again for bibles, and the society has very generously ordered an 100 more to be sent.

'Mr. Jones has a young man lately raised up among his people, who goes to preach at Portugal Cove one Lord's-day in a fortnight, and the other at Torbay; and in each place the work of the Lord seems to be on the increase. So late as Nov. 27, 1794, he writes, " Though it is the fall of the leaf in the kingdom of nature, I hope in the œconomy of grace there are some promising branches springing forth. Indeed hitherto the winter has been our harvest. There are not many here who pay any attention to the sabbath in the summer, which sometimes is occasioned by their curing the fish; and the law says, that there shall be no regard paid to days, nor hours of working; but the few who are not servants, and really fear God, *these honour the law of God.*"

E U R O P E.

LONDON. The ten churches in this city, whose pastors and messengers constitute the particular Baptist Fund, collected for the year 1794, in their respective societies, £ 611 7 4 sterling. The church at Norwich, under the pastoral care of the Rev. Mr. Kinghorn, sent up a collection of £ 9 3 5. A legacy of £ 100 has been received, in virtue of the will of the late Mr. Beeby Wallis, an excellent Deacon of the church at Kettering, under the pastoral care of the Rev. Mr. Fuller: Also a donation from Mr. Joseph Gutteridge, a member of the Rev. Mr. Booth's church, another from Mr. Robert Davies, a member of Mr. Rippon's church, of £ 50 each. The above sums, together with the interest of the fund capital, have been distributed this spring 1795, to necessitous churches, pastors, and students in England and Wales, as usual; and an extra exhibition of 200 guineas has been made to sundry poor ministers, in consideration of the dearness of provisions, and the severity of the late winter: The whole disbursements for the year amounted to the pleasing sum of £ 1564 10.

SCOTLAND, Feb. 4, 1795. Our Forfar Presbytery, last Wednesday, Jan. 28th, ordained at this place a Mr. Duncan Ross, to go out as a missionary to Pictou, in Nova Scotia. A Mr. Brown was to be ordained to-day at Milnathort, by the Presbytery of Kirkcaldy, for the same mission. Several years ago, a blank call was sent over by the

Highlanders, who had emigrated thither, for one who understood Gaelic, whose sentiments were to correspond to the Westminster Confession. The Gentlemen to whom the call was sent, first applied to the church of Scotland, then to some other societies, but still in vain. At length they applied to us. We had only one preacher, Mr. James Drummond Mac Gregor*, who understood Gaelic. The General Synod appointed him: he submitted; and there is every appearance that his ministry has been much blessed among his poor illiterate countrymen. For several years successively he has wrote to the synod the most earnest and affecting letters, on the necessity of sending some others on the same work, as he found it impossible to go through the labour of preaching in the many places from which he had applications. At length, it being intimated to the synod that the two above mentioned were willing to go, they were appointed to be ordained for this purpose. The ordination sermon was preached here from Acts xxii, 21. *Depart, for I will send thee far hence unto the Gentiles.* I hope, Brother, the glorious days are fast coming, when *the ships of Tarshish* will be employed in carrying out regiments of soldiers under the Prince of Peace; not for the purpose of destroying mens' lives, but to save. I look upon all your great navigators and travellers, your Cooks, and your Boulainvillers, just as a kind of pioneers, whom our Lord employs for preparing his way, although *they mean not so, nor does their heart think so.* And what other are the Sennacheribs of our day, who have nought in their heart but to destroy nations not a few?

IRELAND (Extract). Barren as this country has been for many years, there is now a little revival. Two new churches have been lately formed, the one at Shinrone, in King's county, and the other in Dublin. In the course of about four months ten were added to one of these societies, and fifteen to the other; and in several places as many baptized as make the whole number forty-one. Three of these had been Papists, and only five of them were children of Baptist parents. The instruments of this pleasing work are two young men lately raised up, who preach with success in numerous places.

Seven or eight months since, they had gathered thirteen or fourteen *little* congregations in King's County, in Tipperary, Westmeath, and Galway. Some of these infant societies consist of from thirty to fifty, others from fifty to an hundred hearers, and are visited every fortnight by one or other of these active labourers, though the round is an 120 Irish miles.

† See an account of him in the Register, p. 93.

The income of one of these good men is but 25 *l.* a year, which is likely to be less, as eleven of his congregation are gone to America; the other has no salary from the people, but is supported partly by his labour in Dublin, and partly by the occasional benefactions of individuals. Many of the Christian friends in Ireland hope, that such " exertions will appear laudable to every patron of christianity, especially to the brethren of the Baptist denomination in London, to whom they *now* make application for assistance in their attempt to spread the gospel; a work in which they are the more encouraged, as a spirit of enquiry is roused among the people, and a prospect of widely extended usefulness opens."

PRUSSIA. In consequence of Letters and Registers sent to the Rev. Messrs. Henry Roots, Isaac Van Duhren, Erdmann Stobbe, and Peter Klein, the four ministers of a Baptist church at Dantzick, in Polish, otherwise Royal Prussia, the following information has been communicated :

Dantzick is a place of great commerce, very populous, and perhaps about the size of Liverpool. In the year 1792, the merchants in this city exported to different parts fifty thousand lasts of grain, that is four million bushels. The Dantzickers have numerous places of worship for Lutherans and Calvinists, the steeples of which, as you come from sea, begin to appear at the distance of about 5 leagues from the city. They have also an English place of worship, and a Baptist, or Mennonist congregation. Your letters to the ministers of the last named society, I delivered with my own hand. Their place of worship of about 40 feet by 32 is very neat. Mr. Roots the elder, or pastor of the church, is the youngest man of their four ministers. They have one deacon, an organ in their meeting, and one service in a day which begins at about half after 8 in the morning, and ends at 11. They enter on worship with singing, then pray, sing again, and preach about three parts of an hour; and conclude nearly as our Baptist congregations do in England. Mr. Roots reads his sermons; but this is not done by either of his colleagues. In cold winter weather they have a good congregation, but in the summer are quite full. The women sit by themselves. All the four ministers are in business; they preach in turns; receive nothing for preaching; wear neither bands nor gowns, but appear in black while they are at meeting, and put it off as soon as they return home. On Lord's-day evening, by a previous appointment, I was introduced to them at Mr. Roots's. All the four ministers were present, the deacon, and also an attorney who understood and spoke English as well as myself. I was received in a very friendly way, and, according to the custom of the place, saluted with a kiss. All five, the ministers and the deacon saluted me. Your letters were read to them, and I observed peculiar emotions in their countenances at your question; " Whether

“Whether internal piety, or the religion of the heart flourished among them, or in any part of Poland or Prussia?” In the conversation, which was maintained between us by the attorney, our interpreter, they asked, How the Baptists administered ordinances in England? How often the death of Christ was celebrated? Whether there were collections made for the poor? How we sing, and what psalms? Whether the psalms of David only, or other compositions? I shewed them Dr. Watts’s hymns and psalms, some of which the gentleman read off in Dutch; and then some of theirs to me in English, consisting of psalms, and also of hymns suited to the Lord’s supper. They asked if we had organs in our chapels? I told them that they were not approved of; and was informed that in general they were not used in their congregations. They wished also to know how long the sermons of our ministers are. Whether most of our preachers are learned men? Whether they are in business, or receive salaries from their congregations? I replied as well as I could.

By the questions I proposed to them, I found that they are Calvinistic Baptists, and are quite clear in this truth, That it is impossible for any man to be saved without a real change of heart.

They are enemies to all war, and asked me, If any part of England was besieged, whether the Baptists would fight. I said, to be sure they would defend themselves against their enemies. But they answered, Christ has told us, that we should love our enemies. I then asked, What is the difference between my going to war, and sending another in my room? as I gathered from their conversation they had provided substitutes. They replied, that both were totally disagreeable to them; but the laws of the country *forced* them to the latter.

At my leisure I intend to give you a more full account. The information you desired from them, they could not obtain at once; but said they would endeavour to procure it from different parts, and forward it with some books, according to the directions I gave them.

London, *March 26, 1795.*

REV. AND DEAR SIR,

IN our last conversation, you expressed your wish to become more acquainted with the state of religion on the Continent, and with the labours of such ministers of Christ, in various denominations, who preach the gospel with faithfulness and zeal. I will gladly give you such information as I am able to do from the correspondence of our Brethren with ministers of other persuasions. The greatest part of this information I have received from the minutes of a Conference of clergymen, who meet annually about Whitsuntide, at Herrnhut, our largest settlement in Upper Lusatia, to consult with, and edify

edify one another. Each communicates, either by word of mouth, or by letter, his experience and the observations he has made in the year past, and hears the remarks made, or receives the advice given. This annual meeting has been of infinite service to the cause of God in many places, and God has laid a special blessing upon it. I had once the favor to be present, and must confess, that the sight of these venerable servants of Christ filled me with reverence and awe. About thirty parish ministers and curates generally assemble, sometimes more: Some are of the Lutheran, others of the reformed or Calvinistic Church. But besides those who attend, a great many more are considered as members of this Conference, who send letters to the annual meeting which are read, discussed, and answered by some of the members present who are nominated for that purpose. The minutes of this Conference are communicated to all our Congregations in extract; and thus we become acquainted with the state of vital religion in many parts of the world, and are excited to praise the Lord. Indeed, he has done great things, far beyond our expectation, so that, when sometimes like Elijah, we are apt to mourn that only one is left, we are comforted to hear of thousands who have not bowed the knee to Baal. I must add, that *our* ministers who are present attend only as guests, though a bishop of our church is nominated President. I shall now proceed to mention what I know of different countries, and endeavour not to exceed the bounds of a letter.

FRANCE.—*Alsace.* There are in this country a pretty considerable number of parish ministers in connexion, who hold correspondence with our Brethren, and several of them annually transmit a letter to the Conference. The recent political disturbances have, in some measure, impeded the progress of the gospel, and especially the growth of the young people in the knowledge and love of our Saviour, and they forget the *one thing needful*. In a late report, received previous to the present troubles, I remember to have read, that the gospel is preached to near 50,000 persons by these ministers, the parishes of some being very large, of whom, it is to be hoped, that not a few will be saved.

SWITZERLAND. By a correspondence which is opened between various brethren of the Lutheran, Calvinistic, and other denominations, and the above mentioned Conference, it appears, that in the city and canton of Basil, there are several evangelical parish ministers and curates, heartily concerned for the success of the gospel, and who discover
a real

a real attachment to each other— to the doctrine of the God-head and atonement of our Lord, and to such denominations in every country who hold Christ the head. Nine of them meet annually in conference. Some of whom, while they lament the dissipation and indifference to religion, with which many in the rising generation are carried away, write, That the preaching of the gospel, in their respective charges, is followed with a blessing; and that among the young, the catechumens, and the awakened, they plainly discern the work of the Holy Spirit. One of these clergymen, from promising appearances in his parish, expects a rich harvest of souls. Another, whose parish extends through five villages, speaks of a general awakening; and of two small societies, one of twenty persons, and another of not less than fifty, who privately meet for the edification of each other in the ways of God. At one of the last meetings of these nine ministers, they proposed a question to this effect: “How is it that where the gospel has been long and faithfully published there are no more evidences of sound conversion?”

DENMARK. One of the Deans in Zealand has the pleasure of seeing the admission of the gospel among his flock, and the public service well attended. He is also intimate with three neighbouring ministers, one of them a Professor in the University, who frequently meet to converse of the things pertaining to the kingdom of God. They are inquisitive about the state of religion in other parts of the world, and very much rejoiced whenever they obtain accounts of the spread of the gospel. In Copenhagen the capital, in the Peninsula of Jutland, and in the island of Falster, as well as in other parts of the Danish dominions; many of the Clergy, it seems, preach the truth as it is in Jesus, and are affectionately united to other good men whose forms of worship very much differ from their own.

Norway. Among our Norwegian correspondents, there is a minister who, on his journey thither, preached in the cathedral church at Christiana, exhibiting Christ as the new and living way to happiness. In his parish, he preaches to between five and six thousand souls. A blessing attends his ministry. He has repeated proofs of the saving power of the gospel. And though the churches are large, such is the eagerness with which his parishioners flock to hear the word, that many are obliged to stand without.

SWEDEN. A minister who gives the information from his own knowledge, says, That there are at least twenty clergy-
men

men who preach the gospel in West Gothland, five or six in East Gothland, five in Findland, ten or more in Schonen (otherwise Scania), and three or four in the vicinity of Stockholm, the capital of Sweden.

HUNGARY. A Dignitary who has several ministers under his direction, and a cure of above 15,000 souls, says, "That since the mild reign of Joseph the 2d, Hungary has had glorious times. The Protestants have free licence to establish schools and churches, and now enjoy liberty of conscience, and unnumbered privileges for which their ancestors sighed in vain. Leopold, the successor of the Emperor Joseph, has enlarged and secured those liberties: his successor, Francis, is most favourably disposed towards the same cause. The harvest in Hungary may truly be denominated great, but faithful labourers are few; yet there are several not only orthodox in their heads, but what is infinitely more important, full of love to Jesus in their hearts."

SAXONY. In the Electorate of Saxony, in the Marquifate of Lufatia, in the dutchy of Pomerania, and in Voightland the southern division of the Marquifate of Meiffen (or Misnia), as well as in many other parts of Germany, the gospel is held in high esteem, and the name of Christ glorified by the testimony and conversation of many faithful witnesses of the truth. In some of these places, the ministers complain of an increasing number of Freethinkers, as they call themselves, and of Deists, who ridicule the gospel of Christ. They request their brethren to unite with them in praying, that the faithful preaching of the gospel, in its native simplicity, may prove the wisdom of God, and the power of God, in regenerating the hearts of multitudes. There are many pious people in their churches; and they mention others who have lately departed this life, knowing in whom they had believed.

Another Minister, near Leipzig, in Saxony, who, with Paul, glories in the cross of Christ, and endeavours to bring his hearers savingly acquainted with themselves, says, That his congregation consists of three sorts of people. 1. A very few who know our Lord Jesus Christ, love him, and keep together in a kind of society; edifying one another, regardless of the contempt of the world. These frequently meet at their minister's house; and are visited by him in their respective abodes. 2. The major part lead a sober and honest life; tremble at the thoughts of hell, yet remain such slaves of sin, as to cause their minister great trouble. Numbers of this class

class are desirous of being saved, at least from punishment, but they never cast themselves at the feet of Christ as hell-deserving sinners. 3. Many, especially of the young people; live without any thoughts of God, or their own souls; they make no enquiry about the way of righteousness. Yet among the Catechumens, for two years successively, pleasing evidences of divine grace have appeared.

Another respectable servant of Christ, on the Baltic, has laboured in the Lord's vineyard ever since 1756. About that year he saw a glorious revival of religion, under the ministry of two faithful witnesses who have since finished their testimony. He is now the only minister that awakened sinners can apply to in the neighbourhood. His labours are blessed among the rude inhabitants. Many are called out of darkness into marvellous light. He finds that catechising of children is very much blessed; and in his parish, which comprehends four villages, he has two awakened schoolmasters who are intent upon sowing the good seed of the word in the tender hearts of their pupils.

In *Livonia*, a southern province of Russia, in *Europe*, great numbers of serious christians, and many evangelical ministers, are united together in the bonds of the gospel. A Dignitary of the isle of Oesel, in the Baltic Sea, whose parish extends ten German, or sixty English miles in circumference, is not ashamed of the gospel of Christ, for he finds it the power of God unto salvation to some of the most uncivilized of the human race. He often travels twelve or fourteen miles, and sometimes farther, to visit a sick person, and spares no pains in the station which the providence of God has called him to fill.

A S I A.

RUSSIA. Our Brethren at Sarepta, on the banks of the river Wolga, near Astracan, in *Asiatic* Russia (a settlement made chiefly with a view to the propagation of the gospel among the Tartar tribes in that neighbourhood), keep up an uninterrupted brotherly intercourse with the parish-ministers of several German colonies, established on the same river, who are faithful and zealous ministers of the gospel, and have formed considerable societies among their parishioners. These Clergy send their reports to the Conference at Herrnhut.

I have thus briefly stated what I know respecting the important matter in question, for it is truly important, and heart reviving to us, though of different persuasions,
to

to know that the Lord Jesus is adored as the Saviour in many lands and nations. And I most cordially join you in your fervent wishes for a glorious and rapid increase of his kingdom on earth, being

Rev. and dear Sir, yours.

C. J. LATROBE.

A F R I C A.

Letters from two Negro Brethren, viz. the Pastor and Elder of the Baptist Church at Sierra Leone.

SIERRA LEONE. *Freetown*, Nov. 12, 1794. (Extract)

Dear Brother Rippon, I am sorry to inform you, that on Sunday, the 28th of Sept. about eight o'clock in the morning, there came into our harbour, under English colours, a French fleet consisting of seven sail: one ship of fifty guns, two frigates, two brigs, and two ships of twenty guns. We thought they were our friends until they came up abreast of the town. But without sending in any message, they poured a broad-side upon the town. At the first fire the governor ordered the colours to be struck, but it prevailed nothing. They kept up a constant fire for the space of an hour and half. The people had not time to take with them so much as their clothes, but Whites and Blacks were obliged to run back into the mountains. The French landed and plundered our houses of all that we had; broke and destroyed every thing. They burned all the Company's stores, and every house that the Company had in the colony; the church in which Mr. Horne used to preach, and all the buildings; destroyed the cannon, killed all the cattle, hogs, goats, sheep and fowls. They burned but six of the *settlers houses*; yet they have left us in a bad condition. In all the firing they killed but one child, about seven years old, and wounded four more. One man and one woman had their legs shot off; she is since dead with her wound; the others are like to do well. In all this I see the hand of God. It was his mercy that there were not a greater number of the people killed, for thinking that our friends were coming, all went to see the fleet, and were at the water side in multitudes when they fired on the town. As they took away all the clothes from every body, whites and blacks, so they stripped me among the rest, of all my clothes; they did not leave me a second shirt to my back. My wife and children were almost naked. Sir, will you be pleased to lay it before our Brothers, and before

all

all the Baptist churches in London. I would be very glad if they will consider me in my condition, and will send me some old clothes; if it be ever so coarse I will be thankful. My family is well, and so is my congregation; and we all, with one heart pray that God would sanctify his hand to us. We beg the earnest prayers of all Christ's people, in particular our Baptist brothers and sisters in London. I remain your Brother in God.

DAVID GEORGE.

I take the earliest opportunity to acquaint you, that we had a fine passage, and arrived at Sierra Leone in 32 days from Portsmouth. We got sight of land in the evening, but it being foggy, we came to anchor, thinking to breakfast on shore the next morning. In the morning, all in high spirits, we sailed into the harbour, but to our great mortification there lay a French fleet under English colours; three of which got under way and chased us out to sea: we out sailed them some hours, but the wind dying away, they came up with us in the evening, and fired two broadsides into the Harpy, which obliged us to strike. They then boarded us, and took the captain and half the ship's company, with myself, on board one of the French ships. While we were prisoners they robbed me of all I had; they even took my hat off my head; and the next day they set me on shore; but the town was deserted. The inhabitants had all fled into the woods for safety, and left the French in full possession of the place. When they had plundered us of all they chose, they burned the rest, with the town besides; and all the ships in the harbour. After a deal of searching, I found my wife and family all well, considering their situation. I am happy to think I brought nothing more for our meeting-house, as I have lost all the papers, &c. We have concluded to stay till we hear from the Sierra Leone Company. I shall esteem it a favour if you will send me a Hymn and Psalm Book, large print; for the French have got my spectacles, and my eyes are dim. Pray remember me to the several ministers, and to their congregations. With all my losses, I have not lost the love of God in my soul; and I ardently beg the brethren will pray for me. Yours, &c.

JOHN CUTHBERT.

Mr. John Cuthbert, whose signature appears above, is the amiable negro, who, in company with Mr. Rippon, visited the Brethren last year at Bristol and Bath. The benevolent Gentlemen who have communicated to the negro churches of the Baptist denomination

denomination abroad, will be gratified to hear, that, when Mr. Cuthbert was stripped, returning to Sierra Leone, he lost but very little belonging to the church, except the nails and iron work which were to be used in building their place of worship. Before he left London, a plan was given him for the meeting-house, and he was offered, out of the collections, one or two hundred pounds towards the execution of it; but, providentially, he declined carrying any quantity of money with him, saying repeatedly, "I may be taken by the French." To this circumstance he refers in his letter, when he says, He is happy to think that he took no more for the meeting-house with him. The principal papers he lost related to a deed of trust for the meeting-house, with instructions to draw for a certain sum of money under the regulations prescribed.

After the above explanations, it may not be improper to insert the subsequent extracts chiefly made from the report of the Court of Directors of the Sierra Leone Company, to the General Court of Proprietors, delivered on Feb. 26, 1795.

"The Directors have some reason to suppose that the commander of this squadron may not have received any regular commission from the present French Convention; and that the equipment of it may have been made on the speculation of private individuals (some of them slave traders) acting as owners of privateers, and not declaring the particular object of its destination."

Many things conspired towards the catastrophe. The slave traders disliked the settlement, as inimical to their traffic. "One Newell, an American slave captain, who had before had a dispute with the Governor, piloted the French vessels into the river. He was joined by another American, a slave trader, of the name of Mariner, who appears to have prejudiced the minds of the French, and was heard vowing destruction to the place, and every individual in it, if some run-away slaves of a person with whom he had lived, were not restored. He also related how the settlers had formerly followed him into his boats with stones; but now, said he, I shall glut myself with revenge." And in the distress, "Leman, a black settler, who had been some time before imprisoned for selling a man as a slave," helped on the plunder, and was seen exulting "in a laced suit of clothes, intended for one of the African chiefs."

On their landing, the French seemed to have no intention to make depredations on any of the free negroes. "The captain said, that it was his intention to burn every house in the place belonging to *Englishmen*." But he made "strong protestations of his friendly intentions with respect to the Blacks;" and gave "a solemn assurance that the settlers houses should be saved from fire." So that the attack, as far as the French had any hand in it, was made against the colony at Sierra Leone, under the idea of its being an *English* trading company. But the Commodore said from the beginning, "That, if the seamen and soldiers were disposed to plunder, he could not prevent them." And

hence, in the devastation, little distinction was made between the property of the company and their servants, and the effects of the free negroes, except in one instance—the conflagration was extended to the buildings of the company *in general*, but there were only *six* of the *SETTLERS HOUSES* burned*.

That the French Squadron had formed no plan hostile to the felicity of the negroes, but rather the contrary, is probable; for, previous to their arrival at Sierra Leone, they had destroyed the *slave factory* of the Isles de Los; and, after their departure from Freetown, they “liberated 600 slaves;” who, unhappily, were by the natives again reduced into fresh captivity.

On the whole, distressing as the Providence of God has been, it may be hoped, in this instance also, that *the wrath of man shall praise him*. For “the Governor and Council state, in abatement of the calamity, that *some good effects* may be considered as resulting from it. The late events have opened the eyes of the Nova Scotians † to their own folly, in having contended for the ground nearest the water side, to the neglect of the cultivation of the more distant and mountainous parts. They even remark,

“That the improvement about to take place in the mountains during the ensuing dry season, seems likely to be as great and important, as the detriment which has been recently done to the town.”

And the Directors farther report, that, in the course of the expedition of the French Squadron, “the *slave trade* is said to have received a considerable blow; the whole of the property already known to be captured and destroyed by it, being supposed to amount to £400,000, of which much the greater part was engaged in that pernicious traffic. Some commercial *advantages*, as well as opportunities of increasing the company’s influence, may possibly be the consequence of this destruction of European property on the neighbouring coast.”

When the intelligence arrived in London, “the Directors lost no time in dispatching two small vessels to the settlement; each carrying an assortment of necessaries for its consumption. They were also able to embark a few material articles on board their ship the *Amy*, which happened to be detained at Plymouth, and which had already in her a small quantity of goods for trade.” Mr. Dawe’s, two years Governor of the colony, who had been induced by the state of his health, and the circumstances of his family, to think of retiring from his station, failed in the above vessel, giving another proof of his zeal in the cause of the Sierra Leone Company, at a crisis which renders his presence very desirable.

* Whether these houses were destroyed by accident, or design, we have not yet been informed.

† These free blacks are here called Nova Scotians because they came from Nova Scotia.

A L I S T

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B

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D

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M

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O B I T U A R Y

FOR. 1794.

Rev. JOSHUA WOOD, *Sallendine Nook*, York.

ON September 6, 1794, died the Rev. Joshua Wood, Baptist Minister at Sallendine Nook, near Huddersfield, Yorkshire. The following particulars, however defective, I hope will be acceptable to some of your readers.

He was born in the month of October 1734. His father, Mr. David Wood, was a reputable man in the corn trade at Leeds. He was of the Presbyterian persuasion, kept up the worship of God in his family, and governed his domestics with answerable decorum and propriety. His son Joshua was kept at school till he was fourteen years of age, and being possessed of good natural abilities, and a love of learning, his progress was pretty considerable. He was then taken into his father's counting-house, and occasionally assisted in other branches of the business. His mother, about this period, began to hear those ministers who are commonly distinguished by the name of Methodists. Her son Joshua frequently accompanied her; and it pleased God to make use of their preaching for the awakening of his mind to a sense of his lost condition as a sinner, and his need of the salvation which is in Jesus Christ. He began to make a public profession of religion at about the age of seventeen, when he joined Mr. Wesley's society at Leeds.

But having an opportunity of hearing that eminent servant of Christ, Mr. George Whitefield, his views of the evangelical system were enlarged; he embraced the doctrines commonly called Calvinistic, and, in consequence of this change in his sentiments, left the society above named.

Mr. Wood's advancement in knowledge and piety was such, that about his 20th year his friends thought him qualified for public usefulness, and encouraged him to make trial of his gifts in preaching. The business of the counting-house did not suit his turn of mind. He had all along a strong bias to learning, and the acquisition of religious knowledge. He therefore left his father's house, and resided for about twelve months at Shipley; during which period he frequently preached at Idle, near Bradford, and at other places. But returning to Leeds he was admitted a member, and an assistant preacher of the Society of Independents, under the care of the late
Rev.

Rev. Mr. Edwards, and continued in that relation and capacity till the year 1760.

Mr. Wood, besides his employment as an occasional preacher, kept a school at Leeds, and it appears that he was well qualified for this province. But having an invitation to preach to a congregation, who usually assembled for divine worship in a room in the Angel-yard, in Wakefield, he removed thither, in compliance with their solicitations.

While he continued at Wakefield, Mr. Wood was convinced, that the baptism of believers by immersion is the one baptism which was instituted by Jesus Christ, and practised by his apostles and the primitive churches. After some hesitation, having examined the subject with cool deliberation, he resolved, whatever sacrifice he might make in so doing, to comply with the ordinance. He accordingly signified his desire of being baptized to the late Mr. Hartley of Haworth, and Mr. Crabtree of Bradford. They gave him the meeting at the house of the writer of this article, where Mr. Wood communicated a very pleasing account of the Lord's dealings with him, of his faith in Christ, and views of the gospel, and was baptized the same day.

The Baptist church at Halifax being then destitute of a minister invited Mr. Wood to preach to them. His labours gave general satisfaction, and he had an honourable dismissal from the church at Leeds, signed by Mr. Edwards and others. In the year 1760 he was ordained pastor. Mr. Hartley delivered an excellent charge on the occasion, and Mr. Crabtree preached to the people with much affection, seriousness, and propriety.

He continued at Halifax till the year 1770, and was afterwards recommended, by the Rev. John Thomas of Bristol, to the church at Prescott, Devon. He went to this people in September 1771. But, as he found at length that there were some in the church who would not agree to the due order of the Gospel, though they had been for a sufficient time possessed of rules which he had drawn up for their consideration, he could not remain there with any comfort; and so, after having served there upwards of twelve months, he removed. But his labours had been considerably blessed for the awakening of careless sinners, many of whom were baptized, and added to the church after his removal.

The Baptist interest at Sallendine Nook had been in a very low state. For a long course of years, Mr. Henry Clayton, a plain, steady, upright man, had laboured there under great discouragements, and with little appearance of success. But that good man had the happiness of seeing a very considerable
revival

revival of religion in his congregation towards the close of his life. As he was now far advanced in years, and attended with infirmities, he made the motion for Mr. Wood to be invited to come and settle in that neighbourhood, as an assistant to him. Mr. Wood having an unanimous call, after some time, complied with it, and was received into the family of Mr. Ingham of Lockwood, where he was generously entertained for some years. This was eventually a very great blessing to the society and congregation at Sallendine Nook. Mr. Clayton and Mr. Wood lived in peace and harmony, and assisted each other in the public services of the sanctuary, till the good old man finished his labours and his pilgrimage on earth, and went to take possession of the promised inheritance in heaven, for which he had long been patiently waiting.

At Mr. Clayton's decease, Mr. Wood, at the request of the church, took the whole charge of them upon himself, and continued in his relation to them with reputation and honour, till it pleased God to call him home.

His constitution was rather delicate and feeble; he was often under affliction, and yet but seldom so far indisposed as to be rendered incapable of attending to his usual exercises in the pulpit. His health visibly declined for about a year before he died; but such was his regard for the great work in which he was engaged, that he preached twice to his dear people the Sabbath but one before he went to rest. His labours were greatly owned among them, and he was highly esteemed by them for his work's sake. His zeal for God, and his concern for the welfare of the souls of men, were observed by his people to increase more and more, as he drew nearer to the close of his life.

During some of the last days of his illness, he was so weak, that he was scarcely able to converse with his friends. But his mind was calm and serene in the prospect of his end. He said to some, who were lamenting to think of the probability of his being soon taken from them, "I have lived long enough to see the weakness and instability of man, to know that salvation is entirely by grace through Jesus Christ, and to be satisfied respecting my own interest in that salvation. Heaven is the place I have been praying and longing for these forty years, and why should I start back at the near prospect of entering into it?" If it were the will of God that he should be spared to be a little longer useful, he was resigned; but if it pleased the Sovereign Disposer of life and death to remove him, he said, he was perfectly willing to die. Thus good Dr. Watts, when on the bed of languishing, was asked by one of his friends, how it was with him? he answered, "I am

am waiting for God's permission to die." This happy state of mind was particularly exemplified in our worthy friend. The servant who attended him happening at one time to hear him with some emphasis repeat these words, "I am ready, I am ready," she stepped to him, and softly enquired, for what he was ready? He answered, "I am ready to die!" In this state of composure and tranquillity he resigned his soul into the hands of his Redeemer. He was buried at Sallendine Nook on the 10th of September, and his funeral sermon was preached by brother Hartley of Hallifax, the Sabbath next but one following, from the words of the apostle Paul, 2 Tim. iv. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.* This text had been much in his thoughts during his sickness. The whole of it afforded him refreshment and consolation; but he often repeated the latter part of it with great emotion, *Not to me only, but to all them also that love his appearing.* The doctrines of the Gospel in general, which he had maintained and preached in life and health, were his comfort in sickness, and in the hour of death.

The life of this good man was so uniformly circumspect, and exemplary, that he might be said to have had *a good report of all men, and of the truth itself.* In his private conduct, he was peaceable and benevolent; and, making allowance for the infirmities incident to human nature, in every view highly respectable. He was so steady in his attachment to what he believed to be right, whether in principle or practice, that he could not be induced to deviate from it, by either the frowns or the smiles of any man whatever. This was a distinguishing feature in his character.

He had a penetrating genius, his judgment was remarkably correct, and he was well versed in casuistical divinity. Yet his preaching was plain and practical, especially for the last twenty years of his life. During this period, he was fully convinced of the propriety and the necessity of a ministerial address to the unconverted. And it is worthy of remark, that after he had this conviction, his ministerial labours were rendered abundantly more successful than before, in turning sinners from darkness to light, and from the power of Satan unto God. The late President Edwards was his favourite author. He read his works with constant attention, approbation, and delight. But the sacred Scriptures were his chief delight: he read them in their originals, and studied them with unwearied application. He wrote his sermons almost at length, yet he never

never made use of notes in the pulpit. God was pleased to give him many seals of his ministry, who, it is hoped, will be his joy and crown of rejoicing in the day of the Lord Jesus. Mr. Wood has left nothing in print but a circular letter, addressed to the Association, ON RELIGIOUS ZEAL. As he was never married, he lived in a great measure exempted from domestic cares, and devoted his life to study and retirement. I shall close this short tribute to his memory with the admonition of the apostle to the Hebrews: *Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to day, and for ever.*

JOHN FAWCETT.

Brearily Hall, Nov. 8, 1794.

MR. WILLIAM BROWN, *Deacon at Ashford.*

Mr. William Brown was an honourable and useful member of the church at Ashford, in Kent, for near forty-three years. In the early part of his life he lived with his grandfather, who was a farmer, residing at Shadoxhurst, about five miles from Ashford. The conduct of one of his grandfather's servants, who was a very pious man, and a member of the church, led him frequently to think within himself that there was something excellent in this man's religion; hence he concluded to go to Ashford, and hear the Baptist minister on the Sabbath-day. Here the Lord was pleased to touch his heart, and he heard to profit. The sermon that was first made useful to him was preached by that truly excellent man Mr. George Green, for many years a beloved pastor of Ashford church, on Hosea xi, 8. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* Soon after which, he made an open profession of the name of Christ, and was baptized on the 27th of December 1751; since which, he walked in the ways of God, as became a saint, and has manifested himself an humble, peaceable, and holy man. His steady and upright conduct drew the attention of the church to him many years ago, when he was chosen to the office of deacon. In this station he always shewed himself in his true character, AN HEALER OF BREACHES. Believing that harmony in a society promotes edification, he not only wished for peace, but followed after the things which make for it. His heart and house were

were open to ministers, and to all strangers who visited the church; so that on the whole, to use the expression of a minister best acquainted with him, "He was under God, the principal PILLAR of the church and congregation."

For many years he has been a man of affliction. Repeated fits of the gout had greatly weakened his constitution, and left but little strength of nature to bear a violent diarrhoea, which seized him on the Tuesday morning, and of which he died the Friday following. During his illness he was remarkably resigned; he steadily looked death in the face, and his exit was truly happy. To his pastor, the Rev. Francis Read, he frequently expressed his willingness either to live or die, as it might be pleasing to God. The last time Mr. Read prayed with him, was on the evening before his departure; he then made signs to have his head moved that he might hear, and by the motion of his hands, it was perceived that he joined in the exercise. To a friend he said soon after, "I am very happy;" and the last words he was heard to articulate in the night were, JOY, JOY. He serenely breathed out his soul to God about 9 o'clock of the morning, Oct. 3, 1794. His funeral sermon was preached at the time of his interment, the Tuesday after, from Psalm xxiii. 4. *Yea though I walk through the valley of the shadow of death, I will fear no evil, &c.*

Mrs. ELIZABETH REECE,

Late wife of the Rev. PETER REECE pastor of the Baptist church at *Warwick*.

Mrs. Reece was born at Warwick, the 9th of November 1737, and left this transitory world on Wednesday morning, the 10th of December 1794, aged 57. She was the daughter of the late Mr. John Hands, many years an alderman of that place. When in London she soon became acquainted with Mr. M——n, a respectable gentleman, well known in the religious circles, and who is now one of the king's messengers. She never knew him sit half an hour in his house without introducing spiritual and profitable discourse. He was the instrument of leading her to hear the gospel, and to think seriously of her eternal welfare. The first sermon that was made useful to her was preached by the Rev. Charles Decotlogon at the Lock Chapel. She thought then that there was not such a minister upon earth, and for a considerable time she was not willing to hear any one else. After this, when the providence of God removed her to Greenwich, where she went for her health, she was convinced

vinced of believer's baptism by reading the word of God, joined the baptist church under the pastoral care of the Rev. Mr. Hutchins, and boarded with Mrs. W—n, who was truly religious, and of a most amiable disposition. Being invited to the funeral of her mother who died the 8th of Aug. 1783, she went to Warwick. In eight days after, her father died. When he was buried she returned to Greenwich to settle her affairs, where she was violently seized with her old complaint, a cancer in her breast; but she was restored, and returned to Warwick in March 1784, with an intention to end her days there. Soon after, Mr. Reece, the baptist minister of that place, had the felicity of being acquainted with her; they were married the 4th of July 1786. Those who knew her, thought that he could not have chosen a more suitable companion, and he himself says, that not a day has passed since the happy union took place without his praising God for the event. Her advice was wise and good. Her prudence and oeconomy were worthy of imitation. She managed all her affairs with discretion. She was well acquainted with the word of God. By diligent reading and meditation, by the company of wise and orthodox christians, and by hearing many eminent ministers in London, she could explain some of the most difficult passages of scripture. When her opinion was requested on any part of revelation, although she gave it with diffidence, it was very much to the purpose. Mr. and Mrs. Reece used to walk or ride together frequently for more than eight years; their chief subjects of discourse were doctrinal, experimental, and practical religion.

Her attachment to divine revelation was great; she often called the bible the pure fountain of divine truth, and considered all other good books but streams. She used to say to Mr. Reece, that it would have been much better for him to have employed the time in reading his bible, which he spent in perusing expositions and other productions of learned divines.

When she was young, every thing gay and fashionable was her delight, but one day after she became religious, when she was putting on costly apparel, she thought God looked down from heaven upon her with abhorrence. From that time she never followed the fashions of the world, but was remarkably plain in her dress, and she thought it sinful to be otherwise. Now her chief concern was to be arrayed in the righteousness of Christ. She walked closely with God, and followed the Lord fully. It is believed, that since the Lord changed her heart, she never went to bed at night,

nor came out of her chamber in the morning, without being on her knees in prayer; a duty for which she had an agreeable gift, and which she exercised sometimes with her husband, and with the family whenever he was absent. She would go to the house of God when she was hardly able to walk, or even sit, without excruciating pain. Those who were best acquainted with her say, that they never discovered in her the least degree of dissimulation; she would flatter none, nor would she say to any one, "I am glad to see you," unless it were really true. She would not have told an untruth to save her own life. She was an ornament to her profession in every character, an Israelite indeed in whom there was no allowed guile.

More than a year before her dissolution, her complaint began to grow worse. On the first attack of it, near 20 years ago, she applied to Dr. Fothergill and Dr. Hunter, whose advice was of singular use, and which she followed to great advantage. When the swelling was great, and very hard, and the pain violent, by applying what was recommended, in a short time the swelling and hardness were abated, and the pain entirely removed. But these means were at length inefficacious. Mrs. Reece was then urged to take further advice, and did apply to the most noted professional men in the neighbourhood, but her disease became so obstinate that every assistance proved unsuccessful.

Although her conversation had been in heaven, and her heart too, she was greatly tried in her last illness: but she cried to God without ceasing, until he was pleased in mercy to answer her prayer. He removed all her doubts, and gave her strong unshaken assurance of her interest in his love and favour. She often declared, she did not care what she suffered, if she could always say, Christ is mine, and I am his. Mr. Reece thinks he shall never forget the three days when the dearest of all his earthly comforts was under a cloud; nor his felicity at her deliverance from the great distress in which she had been about her soul. He shed as many tears of joy after, as he did of grief before.

When confined to her room, though very weak, she now and then prayed so as that she could be distinctly understood; when she thought those about her were asleep. Sometimes she addressed the divine Father, as her father and friend; Sometimes she addressed the Son, as her Saviour and everlasting portion; and frequently used the following expressions: "O my blessed Jesus, take me to thyself! O my precious Christ, my dearest Lord and Master, say unto me, O say unto me, *To-day shalt thou be with me in paradise.* Come,
Lord

Lord, O come quickly, and receive my spirit this hour; this moment, if it be thy blessed will: thou knowest, Lord, that I long to see thy face, thy blessed, thy charming face. O let me see it without a cloud between." Sometimes she addressed the third person in the Godhead, saying, "O blessed Spirit, come, O come and cleanse this soul of mine from sin, and finish the work thou hast begun. I have an humble hope that thou hast begun a good work in me many years ago. When, O when, wilt thou bring forth the head-stone with shoutings! How glad shall I be when that time comes! Then I shall join the redeemed in praising the Lamb that was slain for his free, sovereign, and distinguishing grace. O what great things the Lord has done for me, for such a sinner; I can never be sufficiently thankful for his unmerited and boundless love to my soul. But I shall soon be with him, to enjoy him, and praise him forever."

She often desired Mr. Reece to pray with her, and to read to her such parts of scripture as she made choice of, or some favourite hymn. The most precious of all to her was that admirable hymn, composed by the late Mr. Robinson of Cambridge.

Come, thou fount of every blessing,
Tune my heart to sing thy grace,
Streams of mercy never ceasing
Call for songs of loudest praise;
Teach me some melodious sonnet
Sung by flaming tongues above:
Praise the mount, O fix me on it,
Mount of God's unchanging love.

Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at home;
Jesus fought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interpos'd his precious blood.

O! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee!
Prone to wander, Lord, I feel it;
Prone to leave the God I love?
Here's my heart, Lord, take and seal it,
Seal it from thy courts above*.

Rippon's Selection, Hymn 509.

* The whole of this hymn is inserted at the particular request of the Rev. Mr. Reece. EDITOR.

Mr. and Mrs. Reece sung the above composition together times without number.

One of Dr. Doddridge's hymns also, the 173d in the Selection, was very much esteemed by her, especially two verses of it, which appear to have been the genuine language of her heart in health, in sickness, and in death:

Jesus, I love thy charming name;
 'Tis music to my ear;
 Fain would I sound it out so loud,
 That earth and heaven might hear.

I'll speak the honors of thy name,
 With my last labouring breath;
 And dying clasp thee in my arms,
 The antidote of death.

The day before she was released, she took her husband by the hand, and told him her mind relative to secular affairs; she then added, "Now I have done with the world forever, I shall soon be with Christ in heaven. May the Lord bless you, and keep you by his mighty power through faith unto salvation. Farewel." After this she said very little. Near half past three the next morning, Mr. Reece seeing her awake, spoke to her: not being able to give him an answer, she put her left hand to her cancerated breast, with her eyes heavenwards, and lifted up her right hand, which instantly fell down like lead. In less than half a minute she went off with all serenity. The sabbath-day following, she was interred in the Baptist burying ground at the Back-Hills, in Warwick, where the Rev. Mr. Scott, of Hinckley, Leicestershire, delivered a very suitable funeral oration upon the occasion, and prayed. The next sabbath the Rev. James Moody, Pastor of the Independent church in Warwick, preached the funeral sermon, which gave great satisfaction to a numerous audience, from Psalm lxxiii. 26. *My flesh and my heart faileth, but God is the strength of my heart and my portion forever.* Mrs. Reece repeated these words many times in the different stages of her illness, and used to say, "I am getting weaker; but I humbly trust God is the strength of my heart, and my portion forever."

The ministering brethren of the Independent denomination have been very kind to Mr. Reece, in supplying for him once in the day for several sabbaths, during the affliction in his family. It would be highly pleasing if the same benevolent and fraternal spirit were manifested among all denominations of christians throughout the world.

EXTRACTS

FROM THE JOURNALS OF

The Rev SAMUEL KIRKLAND,

Missionary from the SOCIETY IN SCOTLAND,
and CORPORATION OF HARVARD COLLEGE,

To the Oneida Indians, and other tribes of the Six Nations:

Mr. Samuel Kirkland, son of a minister in Norwich, in Connecticut, New England, was initiated in the Rev. Mr. Wheelock's Indian Charity School in Lebanon, and finished his education at Nassau Hall, in New Jersey College. While he was in the school he learned the Mohawk language, but as he had a desire of being useful at a more remote distance, he set off for the country of the Senecas, in order to learn their language, Nov. 20, 1764, and was obliged to tarry at Sir William Johnson's for a convoy till Jan. 17, following, and then set out with two Seneca Indians for his convoy. The snow was at that time four feet deep, and very dry. He travelled on snow shoes, with his pack of provisions on his back, upwards of two hundred miles into the wilderness, where he found no path, or houses to lodge in; and in seventeen days he reached that savage tribe. This is the first account of Mr. Kirkland that was given to the public. A person from whom we expected his early Journals having lent them to a friend, fears they are lost; if they can be recovered, the use of them is expected for the Register.

The papers which are come to hand, begin with 1785.

In August, this year, Mr. Kirkland was visited by three of the Indian Chiefs, with an affectionate address from the whole village of Kanonwarohare, requesting that he would again favour them with his labours. He did so, and preached to the people of five or six other villages, not only on Lord's-day, but frequently in the week, travelling from place to place.—And thus he writes.

In several villages, particularly Kanadesko, Old Oneida, and Kanonwarohare, the Indians appeared universally desirous of religious instruction (except two or three who are professed pagans), and would convene for that purpose at almost any time of the day. I have sometimes on week-days, while travelling among them, preached a lecture at sun half an hour high in the morning, and had a full meeting. I generally performed divine service at Kanonwarohare on the Sabbath, it being the most central, and their capital village. Here the Indians would collect in such numbers from the adjacent towns that we had no house sufficiently large to contain them; was therefore obliged to assemble for public wor-

ship under the trees in the open air. The other villages are at the distance of from four to six, ten and twenty-eight miles from Kanonwarohare.

Several extracts from my Journal will serve to give a specimen of the disposition of the Indians towards Christianity, and their knowledge of its doctrines.

Saturday, Sep. 10, 1785. Catechised at Old Oneida, lodged there, and preached Sabbath morning. Then rode to Kanonwarohare. On entering the town near a mile from my quarters, found the Indians assembled two hours sooner than I expected. There being several hundreds, with many foreign Indians, I was importuned to dismount from my horse, and immediately began public worship. Having no house sufficiently large, they, as usual in good weather, assembled this day under some shady trees, near the town. I discoursed from Luke x. 11. *Nevertheless, be ye sure of this, that the kingdom of God is come nigh unto you.* After general observations upon the coming and character of Christ, proposed to enquire, What we were to understand by the kingdom of God? When it might be said to come nigh to a people? the different reception it met with in the world, and the different effects produced by it: then endeavoured to enforce this truth, as held up to us in the text, viz. That it is an important and solemn consideration for any people to have the kingdom of God brought nigh to them. I spoke upwards of an hour, but the wind blowing fresh, my voice began to fail me. Perceiving the attention of the Indians to be much engaged, I requested *Agivetontonguas* (alias *Good Peter*) my Catechist, to make some farther observations upon what I had last said, as I was loth to leave the subject so much unfinished. He arose and addressed them for near half an hour, and with such judgment, propriety, and pathos, as exceeded any thing, in my apprehension, that I ever heard from an Indian. Several of his observations I shall transcribe as literally as the different idioms of the language will admit. "My Brethren, pride and ignorance are our greatest enemies. They will destroy our souls. We think we know something, yea, that we are very wise and know a great deal; this is our misery. For we know nothing of our own character, and our situation in this present world.—Here, for instance, is the young warrior (pointing to a number of that class who sat at some distance with their painted faces and feathered heads), he feels as if he had wisdom and strength sufficient to live and pursue his projects, independent of any Being either in heaven or earth. Oh how vain! The Great Spirit above, who looks through the universe, and now sees us, he considers us as nothing more than

than particles of dust, such as we tread upon; therefore, in his condescension and compassion to poor man, he hath said somewhere in his Holy Book, *Let not the wise man glory in his own wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches*: if any man would glory, let him glory in this, that he may look upon and adore the great God, and praise him for Jesus Christ. We think that earthly good, and present enjoyments are worth a great deal, yea, that there is nothing else of any worth; hence it is, that we Indians set so light by the gospel, which, in God's judgment, is above *all price*. Now, my Brethren, collect all earthly treasures, and they are valuable. But bring them up to compare with the gospel of Jesus and its blessings, and they will blush and seek to hide their face, yea, *vanish* in a moment. Who is Jesus? you will say, he was a man, *a good man*; that he lived among the Jews, and said a great many good things. Is this all? Was he man only? What was the body, the flesh of the man Jesus? It was only a garment or coat to cover him. God was within! When man sinned God shut heaven against him, and could not speak to him without covering himself with a garment. Jesus himself said, that he came to reveal the Father; that is, to open the nature of God to the eyes of man's mind, that man might be brought back and see God. Who then can tell how much the gospel of Christ is worth! the angels have tried but they cannot tell; they are still looking on."

15. Visited the village of Kanadesko, which consists chiefly of Tuscaroras; preached twice and returned late in the evening. The Indians in this village are generally attentive to the doctrine of christianity, and appear to be thankful for religious instruction. They have spent almost the whole of this day with me; two of them manifest great concern respecting their future state.

16. This evening attended a singing meeting. Closed with an exhortation and prayer, as is my general practice on such occasions.

23. Visited by a Cagogon Chief, who came near sixty miles to enquire particularly into the nature of the christian religion, and whether it was originally designed for every nation. He spent several days with me, and discovered more candour than is usual for Indians. He said, that he approved of the laws and spirit of the gospel, thought they would answer for Indians as well as for white people, on condition the Indians would universally agree to embrace the christian religion. But then put this question, which was difficult to answer to the satisfaction of an Indian mind, viz. If the

gospel was originally designed for every people and nation, why was it so many hundred years before some nations heard of it?

March 14, 1786. This year I have laboured in the duties of a Missionary almost incessantly, and not without some success. I have had great assistance from *Good Peter*, as he is called; especially when I have been employed in travelling from one place to another.

I cannot forbear mentioning a remarkable instance of an old Indian, about seventy years of age, who was always a strict and rigid Pagan till within a month past. He never lived at Oneida till of late years; he has been blind upwards of fifty years, which circumstance, with his strength of mind, obtained for him a place in their council. Though not a Sachem in the hereditary line, he appears to be a person of uncommon abilities, of a good judgment and retentive memory; and is said to be one of the greatest Indian historians in the six nations. This person has been under great exercise of mind about his future state for some time. He says, what first waked up his mind, was my requesting him to reconcile certain contradictory accounts in the tradition of the fathers respecting the happiness of all Indians in the other world. He is now become very inquisitive concerning the doctrines of the gospel, particularly what Jesus Christ had revealed of a future state, and what classes and characters of men are to dwell together in the other world. He has affectionately requested that I would come and cast water on him in the name of Jesus, if I should judge him a proper subject. After long consultation, concluded to defer it for the present.

JOURNAL from May 1786 to May 1787.

The making of suitable provision for my family, and arranging my domestic affairs, detained me at Stockbridge longer than I expected when I left Boston, so that I did not set out for the Indian country till the 24th of May; and a great part of the summer met with so many interruptions and embarrassments in the prosecution of my mission among the Indians, that my journal is scarcely worth transcribing. Moreover, the general seriousness that, through divine mercy, has taken place in several towns, did not begin till the latter part of August, and then but in a small degree.

The instructing of Indians appears more and more to me to be an arduous task. When their minds are thoroughly roused, and they begin to believe the Bible is God's book, and the religion of Jesus was designed for every nation, and that

that they have a concern in it; they are exceedingly eager for instruction, and cannot be put off with as little attention as those who have been brought up under the light of the gospel. Truly their engagedness, with the ideas of their miserable pagan state, is calculated to excite the tenderest emotions in one's breast, and rouse the whole soul to vigorous exertions. My ministerial labour has not been more fatiguing and incessant for these fifteen years past than of late; but, blessed be God, I humbly hope never more delightful. I am sensible, I serve the best of masters, and wish I may be honoured as an instrument in the hands of the Lord Jesus, of bringing in some trophies to him from among these poor heathens.

I would acknowledge the goodness of God in the almost uninterrupted health with which I have been favoured the winter past, and thereby enabled to apply myself to ministerial duties in season and out of season. Soon after the Indians returned from their fall hunt, I had my house crowded for many weeks together with catechumens, and persons under soul concern from morning to night; and some whole nights I have set up with them.

I have reason to believe there have been more than SEVENTY SOULS under very serious impressions in three villages. There is no place where the power of divine truth has so much triumphed as at Old Oneida, about six miles from Kanonwalshele; which village is chiefly composed of the Indians who removed from Stockbridge, in New England. I think I never knew more rational and pungent convictions of divine truths among any people. There is a number of instances, where a conviction and heart felt sense of the evil of sin seemed to rise higher in the mind than the fears of misery and future punishment. The convictions of persons of this character wear well. At the settlement of the New England Indians at Oriske, there is observable in some a tincture of enthusiasm, nevertheless, I have reason to believe there is a work of God's grace among them. The external reformation is very conspicuous. 'Tis now more than seven months since there has been a single instance of drunkenness in two villages. Many who were formerly given to dissipation, every step of whose past life was marked with the foulest vices, have now become visibly sober, regular, industrious, and praying Indians. Some of the Indians have observed to me, that they never saw such a time with Indians, that they could not sufficiently thank God for his great mercy to poor Indians; and would ask me, if I did not begin to believe that the Lord Jesus Christ could save Indians; and might they

not hope that God was about to rescue them from ruin, and build them up as a people, at least the remnant which he had preserved.

I have made but little progress in translating the Holy Scripture for the Indians; tis a work of time; the more I attend to the business, the more I am convinced, that there are some real beauties in their uncultivated language. I shall not be able to prepare any thing for the press till another year. I wish to accomplish the translation of one of the Evangelists soon, to gratify the Indians, and more particularly at this time, while the ears of so many are open. I endeavour to devote myself to the duties for which their present circumstances call. Some weeks I give wholly to instruction, and can but just redeem time to write a short journal, and a considerable part of that has been written by fire light. I have received much help in ministerial duties from my Catechist, *Agwelononguas* *, alias, Good Peter. He is a person of uncommon abilities and good moral character; and acknowledged to be one of the best speakers in the Six Nations. The Indian school which I set up last summer, by the assistance of Jacob Reed, at Saklad'ye †, has been the mean of promoting knowledge, good order and sobriety among many of the youth. There are commonly about twenty scholars at a time. So soon as one has learned to read well any sentence or passage of the Scriptures, translated into his own language, he goes out, and another takes his place. There are upwards of fifty persons who can make a shift to read almost any thing I translate. Some few are able to write and make a tolerable hand of spelling their own language; several lads of ten or twelve years of age have written me letters the winter past. The proficiency which some of the Oneidas have made in letters, has attracted the notice of the other tribes. I have had application from the Senekas and Onondagos to take several of their boys into the school.

In October 1786, Mr. Kirkland returned to his family, and took a journey with Mrs. Kirkland for her health, to which she was advised by her physicians.

Nov, 27, 1786. Set out for the Indian country, accompanied by the Indian, called Quedelko, belonging to the Old Oneida. The travelling being extremely bad, and the weather cold, could not reach Oneida this week, therefore tarried over the sabbath on Mohawk river.

* As the papers from which these pages are printed were transcribed by different persons, who seem to have written the same names differently, great allowances need be made for the spelling of the Indian words which appear in this Journal. EDITOR.

† The copy was indistinct.

Dec. 3. Lord's-day. Preached in a private house to a considerable assembly of Dutch and English, with several Indians who came through the woods to meet me, before the fall of snow.

7, This day arrived at Old Oneida, to my great joy, after a most fatiguing time thro' the woods; the snow deep, no path except the track of my fellow-traveller's horse. Preached a lecture, and attended religious conference in the evening till near midnight.

8, Preached again this morning from Rev. iii. 20. *Behold I stand at the door, &c.* After sermon was over, they desired me to continue the meeting by way of conference, to give them an opportunity to ask questions relating to certain passages of scripture, &c. I continued with them till afternoon. I find the Indians in this place to be greatly waked up to the concerns of their souls. There were some appearances of religious concern the summer past, and in the latter part of September, when I left them on my journey to New-England. I find more than THIRTY PERSONS who are under great exercises of mind respecting their spiritual state, and appear to have a rational conviction of divine truths. At present, there appears very little of the visionary kind, which is so common among the Indians. A little before night, arrived at Kanonwalshele. The Indians immediately assembled; attended a meeting with them till 9 o'clock: but the appearances here greatly differ from those of Old Oneida; only two or three persons (so far as I can learn), who are under any serious impressions.

13, Wednesday. Attended a conference meeting with a number of people, to hear and enquire more particularly into their state and situation since I left them the 27th of September last. This evening received a message from Old Oneida, by four Indians, earnestly requesting me to preach a lecture to them to-morrow, informing me that one of the Indian women in that place is in such distress of mind, they are apprehensive she cannot live long.

14, Thursday. In consequence of the message yesterday, I set out for this place, and have waded through the snow near three feet deep in the woods. Discoursed from Romans xiv. 17. *For the kingdom of God is not meat and drink, but righteousness, &c.* I think I have not preached to a more serious and attentive assembly for two years past. Indians from three different tribes attended; they requested me to preach again in the evening: I accordingly complied, and discoursed from Prov. xxvii. 19. *As in water face answereth to face, so the heart of man to man.* From these words I endeavoured to prove, That all men, by nature, are equally

wicked, of every nation; that the heart of one man answereth to the heart of another, just as face to face in still smooth water; that it is natural to fallen men to transgress God's laws, &c. I spoke part of the time in English, for the sake of the New England Indians present, and part of the time by an interpreter. After the public exercise, attended a conference with a considerable number till midnight. Here remember their questions proposed, &c.

15, In the evening, discoursed again to the Indians, by particular request, from Rev. iii. 20. A divine energy seemed to accompany the word this evening.

16, Saturday. Returned to Kanonwalshale.

17, Lord's-day. Preached from Colos. iii. 14, 15. From the same in the evening. This evening married David the Tuscarora, to Elizabeth.

20, For three days past I have had so much company, and so many personal applications for private instruction, that I have had no time to write a line till this evening, when visited by *Konwagalet* (daughter of my late dear Thomas), who requested an opportunity to converse with me, upon the concerns of her soul. She gave me the following account of herself.—“Father, I thank God that you are safely returned to us. I have for a long time wished to converse with you upon the state of my soul, but could not put on resolution enough to do it. I came to you once last summer, and again last fall, but my heart failed me. It may be, that the evil spirit has opposed me, or it may be wholly owing to my pride. But I heard your voice last Sabbath, it was as though God spake to me, and singled me out. Father, I am a great sinner, I surpass every one in the nation: I was born, I grew up, next door to where the light of God's word long has shone. Many were the instructions I received from my father, while he lived; many have I received from you from my childhood; but my hard heart, my proud heart rejected them all, yea, I trod them under foot! this I now see was all one doing it to Jesus. Father, I said I was a great sinner; you will be astonished—about six years ago I was guilty of the sin of fornication, never did I expect to commit this crime after the instructions and warnings I had received—the person is dead with whom I had this unlawful commerce. I sometimes think I have truly repented before God; and now, if you, father, shall judge it necessary, I will confess it in public, although it happened before I was married to my present husband. Father, this is not my greatest burden. I have lived so many years without repentance for *all* my sins, and without receiving the word of Jesus, that I fear God cannot forgive me, and I must be eternally miserable!
I know

I know God is almighty; but I fear it will not be right for him to pardon such a sinner as I am. I think in my heart, I will certainly give myself up to God, and then I will do it every day I live; and pray to him, that if he possibly can, he will pardon my sins. You know, father, the merit of Christ, what his blood speaks. If there be any hope for me, show me the ground of it; and I beseech you, father, to pray for me, pray with all your strength that I may not perish eternally." This person, for several years, has appeared to be thoughtful at times, and generally supported a good character among the Indians.

23, Saturday. Spent most of my time since Thursday in translating and transcribing some parts of the Psalms, particularly the eighty-fourth, except last evening attended a short lecture, which was, by divine goodness, a refreshing season.

24, Lord's-day. By previous engagement preached this day at Old Oneida. The weather being very stormy on Saturday prevented my setting out, that I had to travel near seven miles this morning through the deep snow, with only a small foot path, and severe cold. Discoursed from Matt. xxii. the parable of the marriage of the King's son---the gospel feast. Blessed be God for this day.

25, This morning sent for to baptize a child dangerously ill; the father absent on a hunt. He having made a public profession of Christianity, I accordingly administered the ordinance. At eleven o'clock, A. M. preached a Christmas sermon from Luke ii: 14: *Glory to God in the highest, &c.* The assembly appeared with great decency and solemnity. After sermon the people being unwilling to disperse, Peter arose, at my request, and gave a very affecting exhortation upon the too common abuse of that day; and then closed with some pertinent remarks upon the conduct of Herod at the birth of Christ. He observed, that the proud heart of man would not thank God for his infinite love and mercy in sending his Son into the world, although he professedly came to save sinners of every nation---not angels. Yet sinners had such wicked, deceitful hearts as to despise all his kindness, and even to oppose him in his merciful purposes. There was one most certainly, had such a wicked lying heart, that he sought the life of Jesus so soon as he came into the world; and that too under pretence of friendship; and he was a Chief man too; that shows us, that Sachems, great men, may be great in wickedness as well as little men. But let every one see to it, that he know his own heart, and how it moves towards God. In the evening attended a conference and singing meeting.

26. Spent a considerable part of this day with a number of Indians from Skawawlea, a village about five miles to the westward of this.

28. Attended the funeral of Klistian's child; after prayer gave an exhortation, and spent some time in private conversation with the parents and relatives of the deceased, and returned very late to my house.

30. For three days past have improved some leisure hours in translating passages of the Holy Scriptures; but I am so crowded with visitors, and with some under concern of mind, that I can make but very little progress.

31, Lord's-day. Discoursed from Daniel ix. 9, 10.— *To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.* The assembly appeared more than usually attentive. This, I believe, has been a day of serious reflection with many; as I find by conversing with a number this evening. But there are several who appear violently opposed to Christianity; particularly a young, haughty Chief, who has been many years among the western tribes of Indians, and professes strict Paganism; and another of the same Clan, who is a person of uncommon abilities, of great intrigue, and fine address. They hold Christians pretty much in the same light as the Turks consider the Jews.

January 1, 1787. My people assembled early this morning, and requested me to assist them in a grateful recollection of God's mercies the year past, and humbly to implore his blessing and protection at the beginning of this new year. I discoursed from 2. Chron. i. 7.— *Ask what I shall give thee.* A great deal of seriousness and affection, with many tears, were visible in the assembly: but our joys were somewhat damped by the rude behaviour of several professed pagans, who were expressing their joy on the occasion by the firing of guns, and other customary salutations of the day. They soon became very noisy, and reflected bitterly upon the Christians and praying Indians, as they affected to call them, and made public declaration that Christianity should not become the religion of the nation; that the customs of the fathers should be revived, even the true religion of Indians, and without it they should soon come to ruin, as had many Indian nations for adopting the religion of the white people. They gave it out that a religious dance and feast of the fathers should be celebrated in the evening, and began to invite one and another to be partners in the dance, but almost every one seemed to decline, some absolutely refused. They soon found they could not prevail on a sufficient number to celebrate one old religious feast: their failure herein was ascribed to my influence,

influence, and preaching Jesus the God of the white people. The disappointment filled them with rage. Several of the chiefs talked with them in the course of the day, and endeavoured to convince them of the absurdity of their conduct, but to no effect: four of them combined and planned to take my life in the dusk of evening; but their cruel design was discovered just before the attempt was made, and my friends had time to conceal me, till a sufficient number could be collected to protect me. Several of their chiefs and young men watched with me the whole night. A little after midnight the villains quitted their pursuit and dispersed; upon which I had my bedding brought me, and I laid myself down in a shed adjoining a wigwam, where I had for some time been concealed.

2. A majority of the town assembled early this morning, to sympathise with me in my unhappy situation, to consult measures for my protection, and to support the cause of religion in the nation. My attendance was desired in the most affectionate manner. When they were all convened, the chief Sachem harangued them for near two hours, with great earnestness and pathos. After representing their situation in the most lively colours, and the necessity of every one's declaring either for or against the Christian religion, he arose, and addressed himself to me, with every mark of tender and inviolable affection: taking me by the hand, with tears in his eyes, he made the following declaration. — "Father, open your ears, and let all present hear, while I declare, in the presence of the great Spirit, that I love you—that I will die for Jesus, and die for you, father, any day. Leave us not, I entreat you; we are an undone people if you leave us. This is my opinion: let every one declare his sentiments, as in the presence of Jesus." The scene was so affecting, with my fatigue both of body and mind, that I could write no more of the transactions of the day.

3. The Indians in general, convened again this day from several villages, spent most of the day in council. The Sachems sent for the young men who had occasioned this uproar: three of them made their acknowledgments in public, and implored pardon. One of them had made a private confession to his chief in the morning, as I was informed, and appeared very penitent: his confession was also declared in full council. The face of things is now quite changed.

Thursday, 4. Crowded the whole day with Indians of one class and another. This evening attended a catechistical lecture. In the course of our meeting, observed several persons to be under serious impressions; thought proper, at the motion

motion of some, to continue our exercise and discourse upon the nature of repentance, and the ground of the christian hope; after which we sang several hymns, and concluded with prayer, a little before midnight. Blessed be God, I feel that I can in some measure confide in the government of Zion's King: his dear cause lies near his heart; he will accomplish his kind designs towards his church, notwithstanding the wrath of man and the rage of devils. He can take the wise in their own craftiness, and confound the plots of his enemies.

Saturday, 6. Visited by a number of the chiefs; spent the remainder of the day in preparation for the Sabbath.—One of them expressed a great desire that I should take pains to adapt my discourse the ensuing Sabbath to the state of my flock at large, and the persecutions I had suffered. With great diffidence, he would take the liberty to propose several subjects for my consideration, should it give me no offence. I thanked him, and assured him he might use the utmost freedom. He then proposed, The giving the law on Mount Sinai, and charge to the people, while Moses was in the mount with God to receive the holy commandment; or, (2d) the history of St. Paul's life, previous to his conversion to Christianity: *he* held the old way, the tradition of the fathers, and thought he was serving the true God of Israel while he was fighting and kicking against Jesus: here, said he, Indians will see to what wickedness, pride and darkness of mind will lead them. Such an one, says he, you know whom I mean, pretends he serves the true God of Indians; that Christianity was never made for Indians, only for white people: he holds to the traditions of the fathers; he expects to go to the place where they are gone, when he dies.—(3d.) The opposition made to Christ for teaching the true way of God; some threatened *his* life: bring up to view their characters, and assign the reasons of their conduct. The ingenuity and concern this chief discovered, for the support and vindication of Christ's cause in this wilderness, is truly affecting.

Lord's-day, 7. Since my conversation with Good Peter yesterday, I was exceedingly perplexed in my own mind, and felt no small degree of anxiety with respect to the duty of the day. I had a keen sensibility of the force of that exhortation from the mouth of the divine Saviour, *Be ye wise as serpents, and harmless as doves.* However, I finally concluded to expound one part of the day, on the first forty verses of the fifth chapter of John, and preached from the 42d verse: *But I know you, that ye have not the love of God in you.* I endeavoured in the former discourse, for an introduction, to bring up to view Christ's general character, and the design of his coming, and made

made some remarks on the various parts of the chapter. In my sermon, I aimed principally at two things: first, To shew how the love of God in the heart would influence and direct the outward conduct; 2dly, To consider the ground of the particular charge in the text, *I know you*, &c. Had abundant reason to bless God for this day: I don't recollect to have attended so solemn and affectionate a meeting with my Indians for near fourteen years past. Many followed me from the place of public worship to my own house, the distance of a mile, and tarried till evening. I was glad to see them attentive and inquisitive. Their applications for instruction were so incessant, that I could get no leisure to take any refreshment till late in the evening. Near nine o'clock received an earnest request to pray, and sing a psalm or two, with a number who were convened in a neighbouring house, and say a few words if I was not too weary; also to marry a couple who had been sometime published. I attended the meeting with a great deal of satisfaction: the wedding bore a much greater resemblance to the solemnity of a funeral than to nuptial mirth.

Monday, 8. This evening spent several hours in conversation with the principal Indians; they appear very much engaged for a thorough reformation and revival of religion: 'tis their general sentiment, that the prosperity and salvation of the nation depend upon their embracing the gospel of Christ.

Thursday, 11. This day I have spent chiefly in the private instruction of near twenty persons, who have been at my house from early in the morning till eight in the evening. Visited also by the head Sachem of the Onondago tribe.

Lord's-day, 14. Discoursed from Mark viii. 36, 37.—*What shall it profit a man if he shall gain the whole world, &c.* Some of my hearers appeared to be much affected and unwilling to leave the place of worship, although we were near four hours in our exercises, including a short intermission. Just at evening, attended a funeral; discoursed from Job xxx. 23.—*I know that thou wilt bring me to death, and to the house appointed for all living.* This was a solemn season. When the people came to the grave they proposed singing another hymn. The mournful occasion, with the plaintive strains of the music, and its melodious echo from the neighbouring hills and adjacent mountains, furnished a most affecting scene, enough to melt the hardest heart. I had not leisure to take any refreshment since early in the morning till eight o'clock this evening.

Monday, 15. I am overdone with the services of yesterday, and had very little sleep the last night.

Saturday,

Saturday, 20. These four days past have been employed in administering private instruction. The attention of so many is now turned to religious matters, that my house is filled every day. Some appear to compassionate me, and wonder how I can bear such uninterrupted application; others seem to have no more feeling for me than if I were made of iron or brass. I have more or less that frequently tarry the whole night and take up their lodging on my floor: they will wait patiently half a day, till they can have an opportunity of conversing with me; and some others have so much of Indian formality in relating their exercises of mind, that it takes several hours to hear them and return a satisfactory answer, or to say what seems necessary.

Lord's-day, 21. Discoursed from Matthew xxiii. 37.—*How often would I have gathered, &c.*; also on Matthew v. 3.—*Blessed are the poor in spirit, &c.* So far as I can judge, this has been a solemn day with many of my poor people; numbers that I never observed before appeared to be very attentive. Our last meeting continued till near sun-set; but as a considerable number manifested no disposition after all to leave the house, Good Peter rose and observed, that I must be exceedingly fatigued with the labours of the day, and that nothing more could be reasonably expected from me. He then addressed them with great judgment and eloquence.—Among other things he said, “That the kindest compassion and patience of the Saviour had been set before them that day; that it appeared to him, That no person who had a reasonable soul, and was bound to eternity, could remain inattentive and not feel himself interested. That he was sometimes almost discouraged, as to the Indians becoming Christians: he feared there was something in an Indian's heart that would not hear Christ's voice. Christ hath said who are blessed and happy; viz. *the poor in spirit*—the humble mind. But how few believe this! although Jesus knows every character and every creature, and perfectly knows the worth of every thing: for he weighs persons and things in the most righteous balances. But Indians do not believe this: they hear with their ears, but do not hear with their hearts. Yet after all (said he) I cannot give up all the Indians as lost, and for ever to be lost; because no one can measure the power and mercy of the Lord Jesus; nor can I forget what I once was: My proud heart once looked down with scorn upon the religion of Jesus, as beneath the notice of Indians. (Here he was interrupted almost by a flood of tears.) Is it possible; is it possible?—I know it is possible, for Jesus to take away this pride. May the

the time come, when some here present shall experience it by the Divine power!"

I returned to my house about sun-set; but within half an hour was applied to very importunately to preach a short sermon, or attend a conference-meeting, in a thick-settled part of the town, near half a mile from my own dwelling-house. My spirits were so exhausted, I at first declined saying any thing more that evening: however, as no denial would be taken, I discoursed from the words of Solomon—*If thou wilt be wise, thou shalt be wise for thyself*. Blessed be God for this evening: it was an affecting season. About ten o'clock returned home.

Friday, 26. Through the whole of this week have attended to private instruction at my house; which was most convenient, being free from smoke. Some days I have been crowded with Indians from almost every quarter, among whom were two Tuscaroras, a man and his wife, who have been for some time under a degree of religious concern. The simplicity and unaffectedness with which they related the various exercises of their minds, afforded me real entertainment. As they could not get sufficient time in the day for conversing with me, they tarried the night, and talked the greatest part of it. The man observed, that the first thing that waked his attention was the consideration of his having a soul that must live somewhere for ever; that he had a particular charge of this soul; that he should by and by *come to the parting of the paths*, as he expressed it, meaning death; then his Soul must take one of the paths, either to the happy world where the great God lived, or to the dark world where the devil and wicked spirits were confined. That, when he came to look back on his past life, he stood amazed; he appeared to himself to be *two* persons; that the person who was in the path behind him, through which he had passed, moved along with his body, but his soul, or spirit, never looked out any farther than the sight of the eye could compass. That he never had once thought the God above preserved him every moment; never once thanked that Being who had upheld him every step through all the path he had trodden; but this other person, or second-self, seemed to be continually approaching him: at length he came so very near, that he found 'twas his very self; that he was that very creature who had lived without any thoughts of God all his life, and he wondered that God did not strike him dead in a moment; he felt such a dread of seeing God, from a consciousness of his ingratitude and abuse of his soul, that for several days he dared not look up, or think in his heart of speaking to God. It seemed to him that,

that, if he presumed to speak to God, God would kill him in a moment. But at last it came into his mind that Jesus had said, That men might look to God, and pray to him, since he had come into the world. He then observed, the first thing his heart spoke softly was this: *Nigob, sevenigo tfinentsyele*; i. e. God, thou art God, do as thou pleatest. *Laton ne Yefos, yondealianayen n'yo'hfa*; i. e. Jesus said, Let them pray.— Since that time, he observed that his heart would pray, and thank God every day, that Jesus had come into the world and had said that for his sake men might pray to God.

Saturday, 27. Agreeably to promise, went to Old Oneida, accompanied by several Indians, to spend the ensuing Sabbath there.

Lord's-day, 28. Discoursed from Mark viii. 36, 37.— As a considerable number came down this morning from Kanonwalshele, to attend divine worship with their brethren here, I was obliged to speak in two languages, which lengthened out my discourse till near sun-set. After a short intermission, they proposed to meet again for singing psalms, and desired me to open the meeting with prayer. I accordingly attended, and to my great satisfaction. The order, sobriety, and solemnity observable through the whole exercise, exceeded every thing I ever saw of the kind. Every countenance seemed to speak a sense of heart of the omnipresent God, who requireth spiritual worshippers. They desired me to address them on the occasion, and close the meeting with prayer. I paraphrased on the 30th chapter of Isaiah. The Stockbridge Indians sang a number of psalms and anthems, in three or four parts, in some of which the Oneidas joined them, though in a different language. Their music was imitatively sweet and charming; it gave a lively idea of the accomplishment of those prophecies in the chapter above-mentioned, when the wilderness shall become vocal with songs and hallelujahs to Zion's King. Our evening meeting continued till near eleven o'clock. Through our various exercises this day, I have been enabled to speak near ten hours; and some of the Oneidas who lodged in the same house with me were so affected with the occurrences of the day, that they allowed me but little sleep through the whole night; would be continually asking me questions and expressing their surprize at what they had seen the day past. They would frequently break out into such expressions as these: "Is it possible! is-it possible that the great God can make Indians see and feel his power and presence in the wilderness? Verily, God is in this place. I now believe it possible, says one, that Jesus can save Indians as well as white people."