

PART II.

IT appears from the first part of this narrative, which is an abridgment of Mr. Trinder's own manuscript, that he was deeply led into the depravity of human nature. At the same time, all his acquaintance well know that few men have been more regular and uniform in their moral conduct, and in the exercise of Christian prudence, meekness and charity. He firmly believed, that election and redemption alone were not the *all in all* of a sinner's salvation, but that sanctification, or personal holiness, is an essential part of it—without which God himself cannot save a sinner. Hence he was as much concerned about the spiritual disposition and frame of his mind, as he was for the safety of his state. Of this his bosom friends, who yet survive, are witnesses, and so are his private papers. His earliest memorandums he destroyed; but considering the weakness of his recollective powers, and that sometimes a past thought is totally obliterated for want of recording—-which, had it been preserved, might have been reviewed with great benefit; he determined to return to his former practice of keeping a diary, “which practice,” he says, “I have reason to lament, that I have discontinued now for 28 or 29 years;” for, so long ago, “through, what I now think, a *false* modesty, I committed my former records to the flames.” With these prefatory sentiments he resumed the pleasant work, December 8, 1791, and seems to have continued it till 1794. His last entry is dated, “Lord's-day morning, April 20, 1794.” After admiring the beauty of the morning, and making some strictures on Easter, he exults in the resurrection of our Lord, as ensuring a glorious resurrection morn to all the saints; and then adds, “O may the expectation of that day be the object of my strong and constant desire, and the subject of my pleasing and frequent contemplation, that I may, with the sweet singer of Israel, exclaim in full faith,

O glorious hour! O blest abode!
 I shall be near and like my God!
 And flesh and sin no more controul
 The sacred pleasures of the soul.
 My flesh shall slumber in the ground,
 Till the last trumpet's joyful sound,
 Then burst the chains with sweet surprise,
 And in my Saviour's image rise.”

From the same volume many pleasing extracts might be made, but the remaining part of this article must be derived from other materials.

Over the history of the best men in their denomination, many of the Baptist churches seem to have drawn a veil. *The righteous*

have perished, and no man lays it to heart. From year to year the societies pass without a single record. Can it be for want of wisdom? *Is there not a wise man among you?* Or have these congregations no mercies to celebrate? or have they any *gratitude?*—However, the church at Northampton, duly affected with the dispensations of the Lord, and thankful to him for such an officer as Mr. Trinder, has done itself honour by the following entry*, in one of their church books.

“ This morning, Nov. 2, 1794, the church sustained a very great loss by the removal of an excellent member and officer, Mr. Thomas Trinder, who entered into rest almost as soon as the Sabbath began. He was indeed a faithful man, who feared God above many. He was first awakened when at school with Mr. Samuel Wells, at Cheltenham, under an occasional sermon by the Rev. Mr. Madan, on John iii. 1.—9. came to Northampton to be usher to Mr. Ryland, senior, in May 1762; joined the church October 7, the same year, being then a Pœdobaptist in judgment. He removed to London in Dec. 1763, and was dismissed to the Rev. Mr. Hitchin’s church, in White-Row, Spitalfields. He returned to Northampton in October 1765, when he immediately was admitted to occasional communion, but was not actually re-admitted as a member in full communion till March 10, 1775, when he was re-dismissed to this church from Mr. Hitchins, by letter copied in the second volume of our Records, page 218, 219.” He was married June 1, 1768, to Miss Martha Smith, who had for some time kept a boarding school for young ladies. This situation in life they were both qualified to fill beyond most other persons; and a great number of their scholars, many of whom were awakened while under their care, will have both their tutor and their governess in grateful remembrance as long as they live. “ He was chosen Deacon April 11, 1777, and discharged that office with great fidelity, and *increasing* concern for the welfare of the church, which he consulted continually in his life, and manifested his regard to it at his death, by a legacy of 150l. to be invested in the public funds, under the care of trustees; the annual income to be distributed among the poor members, or other persons of the congregation. He was fully convinced of Believers’ Baptism, and was baptized by our late pastor,” Dr. Ryland, “ on June 1, 1783. Having, from his first acquaintance with religion, a conviction that immersion was the original mode of administering that ordinance; some very strong affirmations of a Pœdobaptist minister against it, put him upon a careful examination of the scripture respecting it, the result of which was a conviction that the mode he before preferred was essential to the right administration of the ordinance, and also, that, contrary to his former opinion,

* What is given between inverted commas is taken from Northampton church-book, the rest is derived from other quarters.

believers only are the proper subjects of it, and that infant baptism had no foundation in the scripture."

In a variety of trying scenes, the honor of God and religion appeared unspeakably dear to him; nor is it easy to calculate what benefit accrued to the people with whom he was connected, by his instrumentality. But though little more than 54 years of age at the time of his death, "his health has for some time been gradually declining, while his spirituality has been evidently increasing."

In August 1794, he paid a visit to Bristol, to Dr. Ryland, but his recollection, and other faculties seemed greatly to fail, as by an early old age. The last day or two of his stay at Bristol he was much indisposed, but got better after his return. His friends however were soon alarmed by increasing symptoms of disorder. "His illness has been more severe for about three or four of the last weeks of his life, though seldom attended with pain, but apparently owing to some inward obstruction or decay, under which he discovered much patience of hope, and composed resignation to the divine will."

His late pastor being informed that his decease was daily expected, took a journey to Northampton once more to see so valuable and faithful a friend, and found him very weak, but a little revived, and in the greatest serenity of mind. He spent two Sabbaths with his friends, and was preparing to return to Bristol, thinking it uncertain whether Mr. Trinder might not languish for weeks. On the Friday morning, he called on the good man before he went to the church-meeting, found him very feeble in body, but with his heart caring for the Ark of God. He endeavoured to find Dr. Wats's paraphrase of psalm 137, in his miscellaneous thoughts. It was found for him, and he read it, and then repeated with a low voice, but with much affection, Brady and Tate's versification of the same, laying a peculiar emphasis on SWEET ZION, the words in one of the lines. After this, he wished his friend Ryland to give his love to the church, and said, "if some of them would come" that evening, "and sing a hymn or two with him, it would be a gratification."—Accordingly, several members went to his house; "two prayed," and with a low voice sang a hymn or two. Mr. Trinder joined and sang bass with a stronger voice, than could have been expected. "He seemed afterwards pleased and refreshed, and was the next day (Saturday), as well as he had been for ten days before, or nearly so, but weak and languid." At dinner he did not talk much, but appeared quite serene and happy in his soul. About tea time, "he walked into the other room and laid down on his bed. In the evening," about seven, "when his sister-in-law, Mrs. Wykes came in, fearing he might take cold, she advised him to get into bed, but his strength failed, and his recollection was soon gone. His clothes were taken off, and he was helped into bed, but fell into a stupor, and

lay almost motionless, breathing hard, with now and then a convulsive movement, till he fell asleep in Jesus," at midnight, about five minutes after twelve o'clock.

On the following Lord's-day afternoon, November the 9th, his funeral sermon was preached by Dr. Ryland; a brief sketch of which, as it has not appeared in print, will no doubt be acceptable to the friends of the deceased, and to others.

The text was Neh. vii. 2. *For he was a faithful man, and feared God above many.*

"Such was the character given by Nehemiah, either of his brother Hanani, or of Hananiah the ruler of the palace: probably both were nearly of the same stamp, and on this account he gave them charge over Jerusalem. Averse as I have ever been to studied panegyrics on deceased persons, and I hope still more so to all flattery of the living, a sense of justice constrains me to say, such was the character of that worthy officer of this church, whose removal we now lament, and whose loss God alone can supply.

I propose *first*, To make some remarks on the import of this character.

(1.) The fear of God is the noblest endowment of man.—Men who have not the fear of God may sometimes be useful members of society. Their ingenuity, valour, or learning, may be profitable to others. Though the scriptures teach us the total depravity of man; they teach us also that God not only checks and restrains human wickedness, but often employs bad men to do much *natural* good, and makes them subservient to his church. So Joab, Jehu, Cyrus, Lysias, &c. Natural affection, natural pity (as in Pharaoh's daughter), natural gratitude (Joash), natural conscience, (Pilate), may render some graceless persons willing to serve the godly on certain occasions.—Man is so weak, and so often needs the help of others, that selfishness is sometimes obliged to set bounds to itself; and even self-interest, pride and vain glory, lead to some actions which prove beneficial to others. But without a regard to God, there is no *moral* good in any of our actions: nor is there any certain foundation for a uniform discharge of our duty to our fellow-men. The fear of the Lord is the beginning of wisdom; not a slavish, but a filial fear connected with love; which is often put, especially in the Old Testament, for the whole of religion.

(2.) The fear of God admits of different degrees. So Obadiah feared the Lord *from his youth*, and feared him *greatly*; and this good man, in the text, feared God *above many*. There is not only an internal difference between good men and bad, but between good men themselves. Justification is equally the privilege of all believers; but as to sanctification there may be a difference. Here there is room for growth in all, and reason for some to be humbled that they fall short of others. The greater the degree of grace, the clearer the evidence of the truth of grace.

{3.) If we possess the fear of God in a high degree, it will make us eminently faithful. Faithful to God; to our allegiance and solemn engagements: that we may give others just ideas of him; being careful to honor and glorify him.—Faithful to men; punctual in all our dealings; faithful in discharging the trust reposed in us; and in reproofing sin, &c.

(4.) The fear of God, and strict fidelity, are the best qualifications for office, especially in a religious community.—These rendered Hanani and Hananiah fit to be set in charge over Jerusalem, the holy city. The first Deacons there, under the New Testament, were men of alike stamp. See Acts vi. 3. also 2 Tim. ii. 2.

May you, brethren, if you should be soon, or after a time, called to look out for more officers, be enabled to find these qualifications in those that shall be elected.

I propose, *secondly*, To make a more particular application of the subject, especially by way of improving the bereaving providence which has taken place among you.

Learn, my beloved, how desirable it is to possess this character yourselves, and to fear God eminently. Never let us enquire after the least degree of grace, that we may be content with that, but let us seek *great grace* to be upon us all.—If we fear God above many, it will appear by such evidences as the following: We shall be concerned to live under an abiding sense of his presence: set him always before us. We shall manifest an high regard to his revealed will in all its parts. We shall love every word of God, because it is very pure; both law and gospel; and shall readily perceive their connexion.—They who feared God under the Old Testament, were constant in offering the appointed sacrifices; we shall cordially rely on the great sacrifice of the Lamb of God, now offered once for all. He who fears God aright dares not entertain any hope of acceptance with so holy a Being but on the ground of Christ's atonement.—At the same time, he will not consider sin as less evil, or obedience as less due unto God, because he is redeemed from the curse, and made an heir of eternal life. He will account all God's commandments concerning all things to be right, and hate every false way.—He who fears God above many, will be kept from common sins; yea, will shun the appearance of evil. See Neh. v. 15. *So did not I because of the fear of God.* The fear of God will help us against temptations, and counterwork our selfish passions. It will excite attention to divine ordinances, let who will neglect them; will engage us to attend to relative duties; will lead us to love the house of God, the cause of God, and the ministers of the gospel; and to care for the interests of religion even at a distance. Our late, dear Friend, gave ample discovery of this disposition both in his life, and at his death.—Lastly, Perfect freedom from sin will be their sweetest idea of heaven. Thus it appeared to be with him.

How thankful should we be to God for raising up any persons among us of such a description, and for enabling them to maintain a consistent character to the end, and for continuing them so long with us.—This is evidently the Lord's doing. For men, in their natural state, have no fear of God before their eyes. And fidelity is so rare a virtue, that the greatest of all the kings of Israel said, *A faithful man who can find?* Isaiah enquired concerning Abraham, *Who raised up the righteous man from the East, and called him to his foot,* &c. xlii. 2. And surely it is worth our while to trace the providence of God in bringing our late Friend from Gloucestershire, where he was taken from a family that had no connexion with the Dissenters.* Now when Stephen, one of the first Deacons of the primitive church, was dead, devout men carried him to his burial, and made great lamentation for him. And though our Brother was not removed in so violent and premature a manner, yet we have reason to mourn his loss. When a person of this character is removed, we should keep in memory the benefit we have received from him, and let that give the greater weight to his example.—At the same time, we have reason and encouragement to pray God to raise up others of a like stamp. Though you know not where to find such, the Lord does, or he can make those to become such who are now very different characters. Had you foreseen all the exigencies of this church many years ago, before our good Friend came to town, or even for some time after he was in the church, you would not have suspected that he would have done half the good which God meant to do, and now has done by him. The same might have been said of his partner in life.

Remember then, that God is able of these stones to raise up children to Abraham. I hope, if I live seven years longer, to visit you, and to find some men useful in this church that I do not now know are in the world, and others who at present are wholly immersed in the affairs of this life.

Let those who are already called and brought into the church, study to be of consequence there; not by contending for the mastery, but by improving their talents, and by a readiness to be the servants of all. There is no preparation for usefulness like great humility. O! pray for more grace! I fear some who have been connected with the church for years, who have lived three-fifths of their time, or four-fifths, or even a larger proportion, and have not done half the good this one man did. But he can now serve you no more by his prayers and by his presence, though he has, in some respects, cared for you after his decease, and his example, properly improved, may still profit us all."

We conclude this account of our valuable Friend by observing, That, in addition to his other benefactions, he has left

* Here Dr. Ryland gave the outlines of Mr. Trinder's history.

“ a generous legacy” to the Baptist ministers of the Northampton association; and also about FOUR HUNDRED POUNDS for the encouragement of the Baptist Mission among the Heathen.

At the bottom of the monumental inscription on Mrs. Trinder, in the Meeting-house at Northampton, a copy of which is given in the 142 page of the former volume of the Register, his friends have added five lines.

Thomas Trinder, the affectionate husband of the above,
 A valuable member of Society,
 A pious, active, and munificent Deacon of this church,
 Entered the joy of his Lord, Nov. 2, 1794, aged 54.

He was a faithful man, and feared God above many. Neh. vii. 2.

The DUNSFORD Family.

MR. JABEZ DUNSFORD,

Late a *Deacon* of the Baptist Church at *Tiverton*.

DUNSFORD is the name of a large family in Devonshire, chiefly resident at Tiverton, remarkable a long time for mediocrity of station in the useful employments of life, general integrity, and inoffensiveness of character; the friends of religion and virtue, and the supporters of civil and religious liberty, amidst all the changes of times, in the revolution of several ages.

The first of this name is supposed to have come, in some remote period, from Normandy, but whether so, and to have given the name to a village town in Devonshire, or to have received the name from that place (a few miles west of Exeter), is difficult to discover, and must remain uncertain.

The earliest authentic information we have of any of this name is from the little town of Bradninch, situate between Collumpton and Exon. *Martin Dunsford*, the first of the family we can trace, lived there about the year 1600; but in what business or employ is now unknown; it is probable in husbandry as a farmer, or in the woollen trade. Four of his sons, viz. Martin, Thomas, Robert, and Henry, emigrated to Tiverton, became resident there, and thrived in different lines, as manufacturers or artificers, some time between the year 1630 and 1650.

Martin Dunsford, the eldest, was a Thatcher, established in a good business, and comfortable dwelling of his own in Peterstreet; he underwent some difficulties during the civil wars, from the noble principles of civil and religious freedom he had adopted, and which, by the toleration of the Protectorate government, he enjoyed and made a proper use of afterwards. He was a firm adherent to the doctrines, and among the first supporters of the denomination and church, in Tiverton, called *Particular Baptists*.

After the restoration of Charles II. and the act of uniformity had passed, he suffered much for his attachment to this sect, and for attendance on their conventicles (as their assemblies for public worship were then named). His household goods were several times sold at the market cros, to pay the heavy penalties for dissenting from the services of the established church; and he was confined a whole winter, with his brother Thomas, in the common goal of Tiverton on the same account, yet steadily persevered in supporting what he judged to be truth, and the natural rights and liberty of conscience, for which he took cheerfully the spoiling of his goods, and personal reproach. But he outlived those impolitic, as well as persecuting times, and rejoiced much in the freedom afforded by the Revolution.

Thomas Dunsford, his brother, latterly an eminent Clothier in Bampton-street, Tiverton, endured similar difficulties and persecutions with equal fortitude and success. In the early part of life he lived in the country, probably with his father, and then (as he described himself), was employed to watch and keep the cattle quiet by night, to prevent their discovery and seizure by the marauding parties of soldiers, in the civil commotions of the time. He became afterwards a Carpenter, and lastly, a Clothier, and was one of the first manufacturers of serges for Holland, to which country he sent his only son, to establish a mercantile correspondence. Soon after he became totally blind, and so continued to the end of his life, about fifteen years. He was much esteemed as an honest, judicious, and highly respectable character in common life; and his advice and counsel were much sought by many families. He was the first Dissenter that was put into the office of churchwarden in the large parish of Tiverton, (this was in the year 1699;) and after a long extended life of general usefulness, to the public, his family, and friends, he died in the year 1719, the 85th year of his age, enlivened with the hope of future immortality.

Thomas Dunsford, his nephew, son of the last named Martin, succeeded his uncle in business, and inherited his virtues and public spirit. He was among the first to welcome the Prince of Orange, and went to Exon on purpose when the Prince came into that city. Much of his time was employed in promoting the interests of religion in general, and that of the Baptist Church in particular, for which he expended large sums, considering his station in life. Their present Meeting-house, in Newport-street, Tiverton, was chiefly built by his aid and influence, and during the building, he had his own dwelling-house licensed, and appropriated to the public religious services of that sect; in which he frequently officiated himself as their teacher, without pay or reward, except that internal satisfaction he received in doing good. His services to these interests were extended to other places, particularly Kingsbridge, in concert with his brother settled there; and he was much concerned to have his children educated

educated in like pious and virtuous dispositions; his business was prosperous; he placed all his children, that survived him, in respectable lines of life, and died at the age of 70, in the year 1736.

Martin Dunsford, his brother, was a schoolmaster at Kingsbridge, and minister of the Baptist congregation there. He was an excellent writer, and taught the art of writing many years; and expended much of a long life at Kingsbridge, in promoting the doctrines and interests of that sect of religion he had adopted and approved.

John Dunsford, a third brother, was sent by the family at an early time of life to North America, about the year 1680, to seek a comfortable asylum from intolerance and persecution. His visit to South-Carolina, before the swamps were drained, and woods cleared, afforded but a bad prospect of convenient residence, and his report on return was so unfavourable, as to discourage the emigration of any of his relations and friends; he became a schoolmaster afterwards at Bampton, Devon, and was much persecuted there, and imprisoned for refusing to subscribe the 39 articles of the church of England; but supported his claim to the rights of conscience under all the difficulties with which he was long oppressed.

Thomas Dunsford, eldest son of the last named Thomas, was a reputable Cutler many years, and lived in Fore-street, Tiverton; he also was firmly attached to the same cause for which his predecessors had suffered, and supported the interests of the Baptist church with his fortune and influence. He possessed a friendly and placid disposition, and bore the painful disorder which finally closed his life at the age of 52, with great patience and fortitude, and the hope of a future more happy existence. He left ten children, most of whom were dispersed and settled in different parts of the county, and all retaining a generally useful and inoffensive character.

Martin Dunsford, his brother, succeeded his father, Thomas, in the woollen manufacture; he had a classical education in the private school of Mr. James Sampson, the minister of the Baptist church, which was greatly improved by more studious enquiries, than the generality of tradesmen afford themselves leisure to pursue. And having good natural talents, he acquired a superior degree of knowledge, penetration, and judgment. He was remarkable for diligence, ingenuity, and discretion, in managing all the affairs of business for himself and others; and yet more so, for his desire of knowledge, and the love of wisdom and virtue. His earnest enquiries after truth led him to adopt, upon conviction, the doctrine of adult baptism by immersion, as practised by the first disciples of Christ; but he discarded the doctrines of Calvin, the peculiar tenets of the Baptist church in Tiverton. The promoting the interest of religion in the world by acts of beneficence and mercy; the education of his children in knowledge and

and virtue; benevolent attention to the welfare of all his fellow-creatures; and the faithful discharge of the common duties of his station, in public and private life, recommended and secured him almost universal respect. His dying hours were filled with the lessons of wisdom to his family, and his death, at the age of 52, in the year 1763, was much regretted by all his acquaintance, friends, and relatives, a long train of whom attended his remains to the grave; over which, in the year 1783, a marble pillar was erected to his memory by his son,

Martin Dunsford, Author of the *Historical Memoirs of Tiverton**, published in the year 1790; represented in the several Reviews as an entertaining, useful, and liberal performance, deserving the thanks of all the inhabitants of Tiverton, where he now resides in the mercantile line; as doth also his only brother, *George Dunsford*, in the same respectable business, with a numerous family growing up, it is hoped, to the imitation of their virtuous predecessors.

Many descendants of the other branches of this family who came first from Bradninch, are also living with credit and reputation in Tiverton, and several other places in the county of Devon, and elsewhere.

One son only of the last named *Thomas Dunsford* resides in Tiverton, viz. *John Dunsford*, a Tinman, a communicant of the Baptist congregation there. His brother *Martin Dunsford* succeeded his father in the cutlery business. *Martin* was succeeded in the same business by his brother

JAEZ DUNSFORD,

lately deceased, to whose memory the remaining part of this article is devoted.

Although he was descended from pious parents who gave him a religious education, yet he was a stranger, many years, to genuine, personal godliness. With a life free from gross immoralities, he had an heart averse from vital experimental religion—he laughed at it, and scorned its patrons. In this state he remained till he heard the venerable *Mr. Henry Terry*, formerly pastor of the Baptist church at Tiverton, preach on *Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.* Under this subject he was convinced of his awful condition as a sinner—of the glorious reality of religion—and of the dignity and felicity of good men. Now he was willing to learn of those whom he had despised. There

* A syllabus of this elaborate publication is given in the former volume of the Register, p. 322. EDITOR.

was nothing on earth he so much desired as an interest in Christ, and conformity to his image. Having at length, by prayer, reading the word, and attendance on an evangelical ministry, obtained some humble satisfaction as to his interest in the divine favour, he gave his experience to the church, December 7, 1760, was baptized by Mr. Thomas Lewis, the pastor of it, on the 11th, and received into communion the 14th of the same month. He was early encouraged to take an active part in the managing of the church affairs, and on the death of his brother Martin was chosen deacon in 1779. Here he shone with an affectionate respect to his pastor—with zeal for the prosperity of the church—and with good-will to the whole brotherhood of man. Two things eminently distinguished him, 1st. In the house of God no hearer was more attentive and impressed: He generally shed tears in the time of prayer or preaching, and frequently an abundance under both. The wonders of grace, the love of Christ, the joys of heaven, overwhelmed him. 2d. At church-meetings, and in the circles of his friends, he was so eminently a peace-maker, that if professors universally emulated his example, Sion would bloom again, and resemble, as it ought to do, the church above.

So amiable a creature, who loved the church with a pure heart fervently, could not fail of being loved by the successive pastors, and by the people in general; and much loved he was. But he was more the property of the Lord than of his church. And after several mementos of approaching dissolution, his last affliction came. In the early stages of it, the good man's sky was clouded. He longed to see his interest in the blessings of grace and glory—he earnestly prayed for the high satisfaction. "I have a hope," says he, "but I wish to be assured of my interest in Christ." He did not long and pray in vain. The Sun of Righteousness arose—his sky was all serene. He said, "I know not what a doubt is." With great satisfaction and confidence he added, "The Lord has given me grace, and he will give me glory—I have had reason to bless God for all my former afflictions, and I shall for this—I know that he is an *everlasting* friend—an *everlasting* friend." This character gladdened his heart, and he repeated it several times.

His sister Elizabeth, who kept his house, and was also a member of the church, after languishing a while, died just one month before him. She expired almost suddenly as they were sitting at dinner. He felt himself thankful for her release, saying, "I bless God that she is taken first, nothing would have distressed me so much as leaving her behind me."

In the closing part of his affliction the covenant of grace afforded him great consolation, and he derived his chief support from it in his last moments. Hence his pastor, the Rev. Mr. Daniel Sprague, preached a funeral sermon the Lord's-day after he was interred, from Isaiah lv. 3. *Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* When the covenant of grace was defined—the perpetuity of it was considered—and the mercies of it were particularised; viz. our election in Christ; the pardon of all sins; the acceptance of our persons; the renovation and sanctification of our natures; and the complete salvation of our souls; together with all things necessary for us in this life, that shall most promote the divine glory and our good. The preacher then proceeded to shew that God will give these blessings to all who are convinced of their importance, desirous of participating in them, and apply for them in the way which he has appointed. The numerous audience were then reminded of the advantages of a religion which afforded such support to the deceased in affliction, and in the near views of eternity; and they were also exhorted immediately to seek after the enjoyment of it.

Mr. Jabez Dunsford departed this life Aug. 2, 1795, aged 54.

Rev. MORGAN EDWARDS, A. M. *Pennsylvania.*

THE account which is here submitted to our readers of this peculiar, but worthy man, is chiefly taken from a *manuscript* discourse, composed, and obligingly communicated by our invaluable friend the Rev. Dr. William Rogers, of the University of Pennsylvania. The discourse was preached in the Baptist church, at Philadelphia, Feb. 22, 1795, on 2 Cor. vi. 8. *By honor and dishonor, by evil report and good report; as deceivers and yet true.*

The Doctor, after having pertinently illustrated his text from a view of the history of the apostles, and enquired into the reason of the different scenes through which they passed, betakes himself to the biography of the deceased, with a care “to avoid what might appear like embellishment, and” confining himself “to a plain narrative of facts.”

“My highly esteemed friend and father, the Rev. Mr. MORGAN EDWARDS requested, as you have already been informed, that these words should be preached from as soon as convenient,

convenient,

convenient, after his decease. I presume, he found them descriptive of what he met with, in the course of his ministry.

“*Honour*, Mr. Edwards certainly had, both in Europe and America. The college and academy of Philadelphia, at a very early period, honoured him as a man of learning and a popular preacher, with a diploma, constituting him *Master of Arts*; this was followed by a degree *ad eundem*, in the year 1769, from the college of Rhode Island, being the first commencement in that institution. In this seminary he held a *Fellowship*, and filled it with reputation, till he voluntarily resigned it in 1789; age and distance having rendered him incapable of attending the meetings of the corporation any longer.

“He also met with *dishonour*; but he complained not much of this, as it was occasioned by his strong attachment to the Royal Family of Great Britain, in the beginning of the American war, which fixed on him the name of a *Tory*: this I should have omitted mentioning, had not the deceased expressly enjoined it upon me. For any person to have been so marked out in those days was enough to bring on political opposition and destruction of property: all of which took place with respect to Mr. Edwards, though he never harboured the thought of doing the least injury to the United States by abetting the cause of our enemies.

“*A good report* our departed brother also had: the numerous letters brought with him across the Atlantic from the Rev. Dr. John Gill, and others, reported handsome things of him; and so did, in return, the letters that went from America to the then Parent Country. *Evil reports* also fell to his share; but most of these were false reports, and therefore he gave credit for them as a species of persecution: and even the title of a *Deceiver* did not escape him. Often has he been told that he was an Arminian, though he professed to be a Calvinist; that he was an Universalist in disguise, &c. yet, he was true to his principles. These may be seen in our confession of faith, agreeing with that republished by the Baptist churches assembled at London, in the year 1689. He seldom meddled with the five polemical points; but when he did, he always avoided abusive language. The charge of universalism brought against him was not altogether groundless; for though he was not an universalist himself, he professed a great regard for many who were, and he would sometimes take their part against violent opposers, in order to inculcate moderation.

“Mr. Edwards was born in *Trevethin* parish, *Monmouthshire*, in the Principality of Wales, on May 9, 1722, old style; and had his grammar learning in the same parish, at a village called *Trosnant*:

Trosnant: afterwards he was placed in the Baptist seminary at Bristol, in Old England, at the time the president's chair was filled by the Rev. Mr. Foskett. He entered on the ministry in the sixteenth year of his age. After he had finished his academical studies, he went to *Boston*, in Lincolnshire, where he continued seven years, preaching the gospel to a small congregation in that town. From *Boston*, he removed to *Cork*, in *Ireland*, where he was ordained June 1, 1757, and resided nine years. From *Cork* he returned to Great Britain, and preached about twelve months at *Rye*, in *Suffex*. While at *Rye*, the Rev. Dr. Gill, and other London ministers, in pursuance of Letters which they received from THIS CHURCH, [Philadelphia,] urged him to pay you a visit. He complied, took his passage for America, arrived here May 23, 1761, and shortly afterwards became your pastor. He had the oversight of this church for many years; voluntarily resigned his office when he found the cause, which was so near and dear to his heart, sinking under his hands; but continued preaching to the people till they obtained another minister, *the person who now addresses you*, in the procuring of whom he was not inactive.

“After this, Mr. Edwards purchased a plantation in Newark, Newcastle-county, State of Delaware, and moved thither with his family in the year 1772; he continued preaching the word of life and salvation in a number of vacant churches till the commencement of the American war. He then desisted and remained silent till after the termination of our revolutionary troubles, and a consequent reconciliation with this church: he then occasionally read lectures in divinity in this city, and other parts of Pennsylvania; also in New Jersey, Delaware, and in New England; but for very particular and affecting reasons could never be prevailed upon to resume the sacred character of a minister.

“Our worthy Friend departed this life, at Pencader, Newcastle county, Delaware State, on Wednesday the 28th of January last, in the 73d year of his age, and was buried, agreeable to his own desire, in the aisle of this meeting-house, with his first wife and their children; her maiden name was *Mary Nunn*, originally of *Cork*, in *Ireland*, by whom he had several children, all of whom are dead, excepting two sons, William and Joshua: the first, if alive, is a military officer in the British service; the other is now present with us, paying this last public tribute of filial affection to the memory of a fond and pious parent! Mr. Edwards's second wife was a Mrs. Singleton,

Singleton, of the State of Delaware, who is also dead, by whom he had no issue.

“Several of Mr. Edward’s pieces have appeared in print; namely, (1.) A farewell discourse delivered at the Baptist-meeting in Rye, on Feb. 8, 1761, on Acts xx. 25, 26. This passed through two editions, 8vo. (2.) A sermon preached in the college of Philadelphia, at the ordination of the Rev. Samuel Jones, A. B. [now D. D.] with a narrative of the manner in which the ordination was conducted, 8vo. (3.) The Customs of Primitive Churches, or a set of Propositions relative to the Name, Materials, Constitution, Power, Officers, Ordinances, &c. of a Church; to which are added, their Proofs from Scripture, and historical narratives of the manner in which most of them have been reduced to practice, 4to. This book was intended for the ministers of the Philadelphian Association, in hopes they would have improved on the plan, so that their joint productions might have introduced a full and unexceptionable treatise of church discipline. (4.) A New Year’s Gift; a sermon preached in this house, January 1, 1770, from these words, *This year thou shalt die*; which passed through four editions. What gave rise* to this discourse will probably be recollected

* It has often been said, That when great men err, they err egregiously. So did Mr. Edwards in the instance to which his biographer here refers. Led by a mere foolish *impulse*, and not by scripture, the good man persuaded himself, that he should die on a certain day, and accordingly *preached his own funeral sermon*—but the event did not answer to the prediction, “He could not die for his life.” Wisdom was learnt from folly, and many said, *we have the scripture to walk by; a more sure word than voices, new revelations, and impulses, to which we do well to take heed, as to a light that shineth in a dark place.* This was a teaching lesson.

The late excellent Mr. George Whitefield was in his early days under a similar delusion. His wife was with child, he conjectured that she would bring forth a son; she did—they called his name John; in all this there was no harm; but Mr. Whitefield believed, that the child was not only to be continued to him, but to be a preacher of the everlasting gospel. “Satan was permitted, says he, to give me some wrong impressions, whereby, as I now find, *I misapplied several texts of scripture.*” About a week after the birth of the child, his father baptized him in the Tabernacle—Thousands went away big with hopes, that the child would hereafter be employed in the work of the ministry; and Mr. Whitefield as much so as any of them; but little John died when he was about four months old, without being great in the sight of the Lord, as his father had promised himself. This mistake was over-ruled in mercy, and the great and good man himself thus concludes the narrative of this affair, (letter 547th, vol. 2, of his works). “I hope what happened before his birth, and since at his death, has taught me such lessons, as, if duly improved, may render his mistaken parent more sober minded, more experienced in satan’s devices, and consequently, more useful in his future labours to the church of God.” How proper that ministers and christians should learn from these instances to avoid all enthusiastic impulses, and be concerned to put God’s meaning on God’s word!

EDITOR.

for

for many years to come. (5.) Materials towards a History of the Baptists in Pennsylvania, both British and German, distinguished into First-day—Keithian—Seventh-day—Tuncker and Mennonist Baptists, 12mo. 1770. (6.) Materials towards a history of the Baptists in New Jersey, distinguished into First-day—Seventh-day—Tuncker and Rogerene Baptists, 12mo. 1792. The motto of both volumes is, *Lo! a people that dwell alone, and shall not be reckoned among the nations.* (7.) A Treatise on the Millennium. (8.) A Treatise on the New Heaven and New Earth: this was reprinted in London. (9) *Res sacra*, a Translation from the Latin: the subject of this piece is an enumeration of all the acts of public worship which the New Testament styles *offerings* and *sacrifices*; among which, giving money for religious uses is one; and therefore, according to Mr. Edwards's opinion, is to be done in the places of public worship, and with equal devotion.

“ Besides what he gave to his intimate friends as tokens of personal regard, he has left behind him 42 volumes of sermons, 12 sermons to a volume, all written in a large print hand: also about a dozen volumes in quarto, on special subjects; in some of which he was respondent; and therefore they may not contain his own real sentiments: these, with many other things, unite to shew that he was no idler.

“ He used to recommend it to ministers to write their sermons at large, but not to read them in the pulpit; if they did, he advised the preacher to write a large fair hand, and make himself so much master of his subject, that a glance might take in a whole page. Being a good classic, and a man of refinement, he was vexed with such discourses from the pulpit as deserved no attention, and much more to hear *barbarisms*; because (as he used to say), “ They were arguments either of vanity or indolence, or both; for an American, with an English Grammar in his hand, a learned friend at his elbow, and close application for six months, might make himself master of his mother tongue.”

“ The Baptist churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their best interests both in Europe and America. Very far was he from being a selfish person; when the arrears of his salary, as pastor of this church, amounted to upwards of 372 pounds, and he was put in possession of a house by the church till the principal and interest should be paid, he resigned the house, and relinquished a great part of the debt, lest the church should be distressed.

“ The

“ The College of Rhode-Island is also greatly beholden to him for his vigorous exertions at home and abroad, in raising money for that institution, and for his particular activity in procuring its Charter ; this he deemed the greatest service he ever did for the honour of the Baptist name.—As one of its first SONS * I cheerfully make this public testimony of his laudable and well-timed zeal.

“ In the first volume of his Materials, he proposed a plan for uniting all the Baptists on the Continent in one body politic, by having the Association of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each Association into the corporation ; but finding this impracticable at that time, he visited the churches from New Hampshire to Georgia, gathering materials towards the history of the whole. Permit me to add, that this plan of union, as yet, has not succeeded.

“ Mr. Edwards was the moving cause of having the minutes of the Philadelphia Association printed, which he could not bring to bear for some years ; and therefore, at his own expense, he printed tables, exhibiting the original and annual state of the associating churches.

“ There was nothing uncommon in Mr. Edwards's person ; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had attained a remarkable ease of behaviour in company, and was furnished with something pleasant or informing to say on all occasions. His Greek Testament was his favourite companion, of which he was a complete master : his Hebrew Bible next ; but he was not so well versed in the Hebrew as in the Greek language ; however, he knew so much of both as authorised him to say, (as he often did), That the Greek and Hebrew are the two eyes of a minister ; and that translations are but commentaries, because they vary in sense as commentators do. He preferred the ancient British version above any other version that he had read ; observing, That the idioms of the Welsh fitted those of the Hebrew and Greek like hand and glove. Perhaps, no other language corresponds so well with them, except the Armenian ; of which L'Enfant and Beaufobre, in the preface to their new French translation, say, ‘ That the Armenian Testament is a literal version, without the alteration of phrases, or supplements to help out the sense.’

* The Rev. Doctor William Rogers, to whom we are indebted for this memoir, was one of the graduates, at the very first commencement in Rhode Island College.

“Our aged and respectable friend is gone the way of of all the earth; but he lived to a good old age, and with the utmost composure closed his eyes on all the things of time. Though he is gone, this is not gone with him; it remains with us, That the Baptist interest was ever uppermost with him, and that he laboured more to promote it than to promote his own; and this he did, because he believed it to be the interest of Christ * above any in Christendom. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal Church, for which church he retained a particular regard during his whole life.”

REV. BENJAMIN BEDDOME, A. M. Bourton-on-the-Water,
Gloucestershire.

His walk so steady, and his hope so high,
He neither blush'd to live, nor fear'd to die.

THE Rev. Benjamin Beddome of Bourton-on-the-Water, lately deceased, and the Rev. John Beddome of Bristol, his father, are names which have given celebrity to the Beddome family, through the chief part of this century, and derive respectability from a long line of descent in the ages which are past.

The maiden name of Mr. Benjamin Beddome's mother was Rachel Brandon. She was a daughter of Mr. Benjamin Brandon †, a silversmith, who lived near the Royal Exchange, London.

The Brandon family was supposed to spring, in Harry the VIIIth's time, from an illegitimate son of Brandon, Duke of Suffolk, whose arms the family bore. Mrs. Brandon †, the mother, or Mr. Brandon the father of Benjamin Brandon, and great grandfather of Mr. Benjamin Beddome, had a married sister of the name of Spillworth, esteemed a very gracious and prudent woman, whose husband was a timber merchant, and left 2,100*l.* to Rachel, the sister of Benjamin Brandon. Rachel's first husband was a salesman, named Hudson ‖, at whose death

* See his *Materials*, vol. i. page iii.

† He married Mercy Neckless, who was born in 1673, and died in 1726.

‡ Sir Thomas Geary and old Mrs. Brandon, Mr. Benjamin Beddome's mother's grandmother, were either brothers' or sisters' children; and Sir John Blunt, one of the Directors of the South Sea Bubble, married a second cousin of Mr. Benjamin Brandon, the grandfather of Mr. Benjamin Beddome.

‖ Mr. Hudson had a rich brother Peter Hudson, owner of powder mills, who left one son that failed in the world. Mr Peter Hudson gave fortunes

death she was possessed of six thousand pounds. She afterwards married Mr. Joseph Cope*, a lapidary, who cut Pitt's Diamond, purchased by the King of France, for which he had a 10,000*l.* and the chips. Mrs. Cope was left a widow, and, by a suit in Chancery which was intended to affect her jointure, she was put to the expense of 1,500*l.* though the verdict was finally in her favor. She died without issue, at Hanham, near Bristol, March 2, 1731; and being fond of her niece, Miss Rachel Brandon, whom she had brought up at a boarding school at Nantwich, in Cheshire, she left most of her substance to this young lady, who afterwards became the wife of the Rev. John Beddome of Bristol.

This honoured man, sixty or seventy years ago, in the circle of his friends, used to speak of two of his ancestors, it is thought of the name of Barnet, in the civil wars. The father was a colonel in King Charles's army, the son a captain on the opposite side. One day the father, either on horseback or on foot, met his son at the head of his company, and transported with anger, caned him; upon which some of the soldiers were going to fire, but the son commanded them to forbear, informing them it was his father, who had a right to treat him so, if he pleased.

Mr. John Beddome, of Bristol, was born in London; he was called to the work of the ministry by the church in Horsley Down, Southwark, then under the pastoral care of the Rev. Benjamin Keach, and afterwards of Dr. Gill. His dismissal to the church at Aulcester, in Warwickshire, is dated Sept. 19, 1697. On his removal into that country, he purchased a large house at Henley-in-Arden, which had formerly been an Inn, and fitted up one part of it for his residence, and the other part for a place of worship. Here he continued, enjoying the assistance of the Rev. Mr. Bernard Foskett as co-pastor from 1711, till 1719, when Mr. Foskett removed to the Broad Mead church, at Bristol. To the Pithay church in that city the

fortunes to his three children, one of whom was wife to Dr. Berriman, the well known author of 2 vols. of Sermons on the Gradual Revelation of the Gospel, preached at Boyle's Lectures. Mr. Peter Hudson had also a sister married to a Mr. Fuller, who had three children---Samuel, a hofier, who would fain have married Catharine Brandon, afterwards wife to Mr. Ford---Ann, married to Mr. Gould, related to Sir Nathaniel Gould---and Elizabeth, married to Mr. Weaver, a merchant, to each of whom Mr. Peter Hudson left 3000*l.*

|| Mr. Joseph Cope's *first* wife was sister to the Rev. Mr. Flavel of Dartmouth, who dedicated his *Token for Mourners* to them, calling them his dearly beloved brother and sister in the double tie of nature and grace;---his flesh and his blood.

providence of God called Rev. John Beddome in 1724, where he succeeded the renowned puritan, Andrew Gifford, and Emmanuel his son, who did not long survive his father.

Mr. Benjamin Beddome was born at Henley, January 23, old style, 1717, and was about seven years of age, when the family removed to Bristol. In due time, having received an education suitable to the profession, he was apprenticed to a surgeon and apothecary. The wit and vivacity which, in a measure, continued with him to the end of his days, accompanied his juvenile steps into the public walks of life. We have no vestiges at all of his early piety: on the contrary, the bent of his mind affected and afflicted his parents several years—but at last divine mercy reached his heart. The date of it we learn from an obscure page which contains only these words, in his own hand writing: “Mr. Ware, of Chesham, uncle, I believe, to Coulson Scottow, Esq. preached at the Pithay, Bristol, August 7, 1737, with which sermon I was, for the first time, deeply impressed. Text, Luke xv. 7.” *Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance.* And a repenting sinner he now was. At his first awakening he used to be greatly affected under the word. For though the winning affectionate ministry of his father had not effectually gained his attention before; at this time he felt it in a most impressive manner. That he might conceal his abundant tears in hearing, he would sit behind in the gallery, where he was not likely to be seen; alleging, when asked by his parents, why he chose such a place, That his profession sometimes obliged him to come in late, or to go out early, neither of which had a becoming appearance in a minister’s son.

To this penitential frame of mind he indulged; and the language of one of his Hymns appears to have been the dictate of his heart;

Lord, let me weep for nought but sin,
And after none but thee;
And then I would, O that I might,
A constant weeper be!

In this condition his resource was constant prayer, and, at his leisure hours, reading the scriptures;

He turn’d the sacred volume o’er,
And search’d with care from page to page;
Of threatenings found an ample store,
But nought that could his grief assuage.

Assured, however, of the riches of the divine word, he persevered

persevered to read it, and perseverance was crowned with success--He was ready to exclaim,

'Tis done; and, with transporting joy,
I read the heaven inspired lines;
There Mercy spreads its brightest beams,
And truth, with dazzling lustre, shines.

Here's heavenly food for hungry souls,
And mines of gold to enrich the poor;
Here's healing balm for every wound,
A salve for every festering sore*.

At the expiration of his apprenticeship, he became a student under the care of his father's bosom friend, the Rev. Mr. Foskett of Bristol; after which he removed to London, and finished his studies in the Independent Academy. He appears to have been baptized by the famous Mr. Samuel Wilson, a predecessor of Mr. Booth, either at the latter end of September, or the very beginning of October 1739, for, at a church meeting of the Goodman's-fields society, held Sep. 27, 1739, this minute was made; "Agreed to receive Benjamin Beddome of Bristol, upon his being baptized." His gift was tried before the same society, Jan. 9, and Feb. 25, 1739, 40, but their records do not mention the time when they solemnly called him to the work of the ministry.

After the death of Mr. Thomas Flower, senior, pastor of the church at Bourton, whose son, of the same name, was afterwards settled at Unicorn-Yard, London, Mr. Beddome left the academy in London, and was invited to supply the Bourton friends. He went to them in July 1740, and having given full proof of his abilities, and received many solicitations and calls to become their pastor, he accepted the office, and was ordained September 23, 1743. Mr. Foskett gave the charge from 1 Tim. iv. 12. *Let no man despise thy youth* †, and Dr. Joseph Stennett preached to the people from Heb. xiii. 17. *Obey them that have the rule over you, &c.* Messrs. Haydon, Cook, and Fuller of Abingdon, prayed. The ordination prayer was offered up by Mr. Foskett, with laying on of the hands of the presbyters.

At Mr. Beddome's settlement he resided at Lower Slaughter, where he continued till September 25, 1749, when, preparing for marriage, he removed to Bourton, a place of which

* Mr. Beddome's Hymn in Rippon's Selection, No. 430.

† Mr. Foskett preached on the same text three months before at the ordination of Mr. Jones of Exon--Being in possession of the outline of the discourse, should I ever live to print the history of the Baptist church in that city, among the history of the churches ready for publication, probably a sketch of the sermon may be given with it. EDITOR.

he seems to have been fond, as may be inferred from lines, over which he has written, "Composed about the year 1742,"

THE WISH.

Lord, in my soul implant thy fear,
 Let faith, and hope, and love be there;
 Preserve me from prevailing vice,
 When satan tempts, or lusts entice!
 Of friendship's sweets may I partake,
 Nor be forsaken, nor forsake!
 Let mod'rate plenty crown my board,
 And God for all be still ador'd!
 Let the companion of my youth
 Be one of innocence and truth;
 Let modest charms adorn her face,
 And give her thy superior grace;
 By heavenly art first make her thine,
 Then make her willing to be mine!
 My dwelling place let Bourton be,
 There let me live, and live to thee!

On December 21, 1749, New-style, he was married to Miss Elizabeth Boswell, one of the daughters of Mr. Richard Boswell, of Bourton, who was an honourable member and Deacon of the baptist church in that place*. The nuptials were celebrated at Hampnet.

Mrs. Beddome was then but in the 18th year of her age, for she was born in February 13, N. S. 1732 †. His connexion

* This good deacon's grand-father Mr. Richard Boswell, was a shop-keeper at Bourton, and in the civil wars was an officer in the Parliament's army; an original of orders sent to him from his superior officer, dated January 1657, is in possession of the family. This military man was succeeded in the shop by his son Samuel, who married Miss Dickenson, sister Dr. Dickenson, a minister of the Established Church, by whom he had Richard Boswell, the worthy deacon of Bourton church. Richard's wife had a grandmother called Truby, whose maiden name was Dennis Rook—It is thought she was first cousin to old Mr. Rook, who lived near Hooknorton, grandfather to Mrs. Wilkins of Cirencester. Our Mr. Richard Boswell died April 9, 1783, about 84 years of age. The Rev. Mr. Wilkins preached at his interment from 1. Cor. xv. 57, and called him the Father of the village, as well as of the Christian Society to which he belonged.

† In Mrs. Beddome good sense and good nature were crowned with what the scriptures denominate, *Some good thing in the heart towards the Lord God of Israel*. She was a person of strict piety; sincere in her friendships; affectionate in all her relations; scarcely ever seen out of temper; and even in torturing pains, for her patience the admiration of all who attended her. It has been said, that no one in the country was more generally beloved; no one whose death was more lamented. Her valuable life

nexion with this amiable woman was not more gratifying to himself, than his relation to the people was satisfactory to them. They were pleased and profited. But a threatening illness, of six weeks continuance, brought him to the margin of the grave. Prayer was made by the church continually unto God for him; and the gift for which they wrestled was granted: he considered his restoration as an answer to their importunate intercessions.

On his recovery he wrote a pathetic hymn; but some time after reviewing it, and considering that this providence placed him nearer the grave than he was before, he inserted these lines on the same page where he had before written his effusion of gratitude for restoration:

If I must die, O let me die
Trusting in Jesu's blood!
That blood which hath atonement made,
And reconciles to God.

If I must die, then let me die
In peace with all mankind,
And change these fleeting joys below,
For pleasures more refin'd.

If I must die, as die I must,
Let some kind seraph come,
And bear me on his friendly wing
To my celestial home!

Of Canaan's land from Pisgah's top
May I but have a view!
Though Jordan should o'erflow its banks,
I'll boldly venture through.

The danger in which so valuable a life had been, endeared the pastor to his flock more than before; and their earnest prayers and solicitude for his recovery increasingly endeared his flock to their pastor. He had not, however, been long restored to his people and his pulpit, before another unexpected providence excited their fears. The Rev. Mr. Samuel Wilson, pastor of the largest Particular Baptist church then in London, finished his course. His people at once fixed their eyes on Mr. Beddome, who had formerly been in communion with them, and was yet deeply interested in their warmest regards. Besides affectionate invitations, which met with repeated denials, the

life was spared to her endeared family in the marriage state 34 years. But a putrid fever, which proved fatal to many others in the village, terminated her days on January 21, 1784. Mr. Wilkins preached a funeral sermon on the occasion to a crowded auditory, from 1. Theff. iv. 13. 14.

church in Goodman's-fields employed the condescension of entreaty, and the force of argument—and so determined were they to secure their object, that for awhile they would take no denial. Thus circumstanced, Mr. Beddome threw himself into the hands of his people, desirous of acting according to their wishes. They sent an absolute refusal to London; and he concluded the whole business in these words; “If my people would have consented to my removal (though I should have had much to sacrifice on account of the great affection I bear them, yet) I should then have made no scruple in accepting of your call; but as they absolutely refuse it, the will of the Lord be done. I am determined I will not violently rend myself from them; for I would rather honour God in a station much inferior to that in which he hath placed me, than intrude myself into a higher without his direction.”

The affection which the people at Bourton bore to their minister, for his personal worth and pastoral excellencies, was far from being lessened by the regard which the bereaved church in London discovered for him. A fear of losing him also “more firmly united the people together, and stirred them up to pay off a debt of near an hundred pounds, under which they had long and heavily groaned.”

The labours of this good man among his charge were unre-mitted and evangelical. He fed them with the finest of the wheat. No man in all his connexions wrote more sermons, nor composed them with greater care—and this was true of him to the last weeks of his life. In most of his discourses the application of a student, and the ability of a divine were visible. He frequently differed from the generality of preachers by somewhat striking either in his text or in his method. If the passage were peculiar or abstruse, simplicity of interpretation, and familiarity in discussion, characterized the sermon: or if his text were of the most familiar class, he distributed it with novelty, discussed it with genius, and seldom delivered a hackneyed discourse. Indeed sermonizing was so much his forte, that at length when knowledge had received maturity from years, and composition was familiarized by habit, he has been known, with a wonderful facility of the moment, to sketch his picture at the foot of the pulpit stairs, to colour it as he was ascending, and, without turning his eyes from the canvas, in the same hour, to give it all the finish of a master. One instance of this will long be remembered, which happened at a minister's meeting at Fairford, in Gloucestershire. After public service began, his natural timidity, it seems, overcame his recollection—His text and his discourse,
for

for he did not preach by notes, had left him; and in the way from the pew to the pulpit, he leaned his head over the shoulder of the Rev. Mr. Davis, pastor of the place, and said, Brother Davis, what must I preach from? Mr. Davis, thinking he could not be at a loss, answered, Ask no foolish questions. This afforded him considerable relief. He turned immediately to Titus iii. 9. *Avoid foolish questions.*—and preached a remarkably methodical, correct, and useful discourse on it. Nor was he more remarkable for illustrating the divine word in general, than for his apposite quotation of its particular parts. Being a good textuary, and admitting that scripture is the best interpreter of scripture, his proofs were given with an accuracy of selection, and received under the effect of an admiring conviction. When he placed a passage of scripture by a particular of his discourse, intelligent auditors said, as David concerning the sword of Goliath, “There is none like it,” or equally suitable through all the sacred volume.

In his preaching he laid Christ at the bottom of religion as the support of it, placed him at the top of it as its glory, and made him the centre of it, to unite all its parts, and to add beauty and vigour to the whole. As he carefully guarded his people against Arminian principles, so he earnestly dehorted them from countenancing Antinomian practices, with every sentiment which tended to lessen their sincere regard for the law of God—maintaining, that, while it is the happiness of good men to be delivered from the law as a covenant of works, it is their *duty*, and *therefore* their honour and interest to be subject to it as a rule of walk and conversation. He was assured, that the least contempt cast on the law tarnishes the gospel—that those who think lightly of sin cannot exalt the Saviour—that the same word which asserts believers are dead to the law, so as neither to be distressingly afraid of it, nor to place a fiducial dependence on it, does as expressly declare that they are not without law to God, but under the law to Christ. It was an axiom with him, that “If moral weakness and incapacity do not, certainly privileges cannot, lessen our obligations to duty.” From this may be gathered, what indeed was a fact, that his discourses were an happy mixture of the doctrinal, experimental, and practical parts of religion.

Though his voice was low, his delivery was forcible and demanded attention. He addressed the hearts and conscience, of his hearers. His inventive faculty was extraordinary, and threw an endless variety into his public services. Nature, providence and grace, had formed him for eminence in the church of Christ.

How acceptable his labours were to the churches, when he could be prevailed on to visit them, has long been known at Abingdon, Bristol, London, and in the circle of the Midland Association.

It is not easy to ascertain the exact number of members in 1740, when Mr. Beddome went to Bourton, as the oldest church book is lost. In May 1743, when 48 persons had been added to the Society, they were in all 113—if then 15 persons died in these three years, they must have been about 80 communicants in the year 1740; but whether fewer or more at that time, such was his success, that in 1751, they were increased to 180. The largeness of such a number in any church will be the occasion of a decrease, unless considerable additions are annually made; but in May 1764, thirteen years after the other calculation, notwithstanding deaths, and other changes, the number had kept up to 176, and at the close of the year 1766, there had been added to the church, from the time of Mr. Beddome's first coming, about 196 persons.

One considerable instrument of his success may be learnt from the letter he sent to the Association in 1754. In this, it was said, that the work of *catechising* was kept up at Bourton “with advantage to the children, and to many grown persons who attended thereon.” In conducting this service the people were astonished at the words which proceeded out of his lips. But his Catechism will be the best representation of his method. This is indeed a compendium of Divinity. As a larger Catechism than Mr. Keach's had been greatly wanted among the Baptist denomination, he was induced, by the pressing solicitations of many of his friends, to compose this work in imitation of Mr. Henry's. In his preface to the first edition, printed in 1752, he laments the melancholy state of those churches and families where catechising is thrown aside—How much, many of them, have degenerated from the faith, and others from the practice of the gospel. The second edition of this invaluable work was printed at Bristol in 1776, by the late excellent Dr. Evans, who highly prized it, and introduced it among his numerous acquaintance †.

As Mr. Beddome had a pleasing poetical talent, he accustomed himself, through the chief part of his life, to prepare a Hymn to be sung after his morning sermon, every Lords-Day. Several specimens of these compositions have appeared, with credit to their author, and are used in many of the Baptist churches, as well as in some other respectable congregations.

† It may be had of Mr. Button, London; and of Mr. James, Bristol, price 1s. 6d. bound.

In 1770, the Fellows of Providence College, Rhode Island, conferred on him the degree of A. M. as a token of respect for his literary abilities; nor was it the only one to which he was entitled. Being a scholar himself, and residing in a more secluded situation than many of his brethren, he gave several of his sons a classical education at home.

Four or five persons in his time were called to the work of the ministry by his church*, in all of whom he had reason to rejoice.

But it is not to be supposed that he was free from trials: Sorrows were mingled with his songs in the house of his pilgrimage. Among the most pungent, may be reckoned those which arose from the early deaths of his three sons, John, Benjamin, and Foskett. John was born January 7, 1750, and died enjoying a very desirable frame of mind, February 4, 1765. His brother Foskett, brought up in the medical line, was drowned as he was coming from on board a ship near Deptford, October 28, 1784, in the 26th year of his age. Benjamin was born October 10, 1753. Trained as a professional man, and availing himself of the wisdom which a combination of circumstances threw in his way; his prospects at length became highly flattering. He was master of the

* 1. The Rev. John Ryland, senior A. M. baptized October 2, 1741. See a pretty full account of him in the funeral sermon preached at his interment by Mr. Rippou.

2. The Rev. Richard Haynes, of Burford, was baptized May 15, 1741. His dismissal letter to the church at Bradford, Wilts, in March 1750, says, "About three years ago, after proper trial of his gifts, we called him to the important work of the ministry." Mr. Haynes was a minister of popular talents, and died at Bradford, on Tuesday, May 17, 1768: as he sat at dinner, he leaned his head on his bosom, gave three sobs and expired at once. The day before he seemed as well as usual. In the last year of his life 24 members were added to his flock. But he had been some time apprehensive of his death, and requested that Mr. Hugh Evans of Bristol, would preach on the occasion from 1 Tim. i. 15, chiefly the latter part of the verse: *Of whom I am chief.*

3. The Rev. John Reynolds A. M. baptized June 10, 1743. A sketch of his life was printed in No. 8, of the Register, page 41.

4. The Rev. Nathaniel Rawlins, baptized March 24, 1750, was under the care of the Rev. Hugh Evans in 1762, called to preach the gospel, and had a certificate of the same given him at Bourton, January 14, 1765, and was dismissed to the church at Trowbridge the 5th of October, the same year.

5. The Rev. Alexander Payne, a member of that branch of the church which meets at Stow, was baptized at Fairford, November 19, 1775, preached once at the usual church meeting, and was recommended to Bewdley (and afterwards to Bengeworth), as a person "whose life, conversation, temper, and experience, entitled him to the regard of any religious society," with whom he might be connected. He is now pastor of the Baptist church at Walgrave, in Northamptonshire.

Latin,

Latin, Greek, and Hebrew, before he went from Bourton to London, and afterwards obtained a knowledge of the French and Italian. He was admitted a member of the medical society at Edinburgh before the usual time, and took his Doctor's degree at Leyden, September 13, 1777. His Thesis has been much admired. It is entitled, *Tentamen Philosophico-medicum inaugurale de hominum varietatibus et earum causis*. This inaugural Philosophico-medical essay, concerning the varieties of men and their causes, fills 52 handsome pages, in octavo, comprehending a vast variety of matter, and forming, what perhaps competent judges will denominate, an accurate syllabus of the subject. If fine talents, and smiling connexions, could have detained him on earth he had not been removed; but in all the bloom of full life, not having completed the 25th year of his age, he died at Edinburgh of a putrid fever, January 4, 1778.

Mr. Beddome considered it as somewhat observable, that on the very day his son died, not suspecting the news he should receive the next morning, nor indeed knowing of his illness, he preached from Psal. xxxi. 15. *My times are in thy hand*, after which this remarkable hymn, which he had composed for the sermon, was sung.

1.

My times of sorrow, and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command.

2.

If thou should'st take them all away,
Yet would I not repine;
Before they were possess'd by me,
They were entirely thine.

3.

Nor would I drop a murmuring word,
Tho' the whole world were gone,
But seek enduring happiness
In thee, and thee alone.

4.

What is the world with all it's store?
'Tis but a bitter-sweet;
When I attempt to pluck the rose
A pricking thorn I meet.

5.

Here perfect bliss can ne'er be found,
The honey's mix'd with gall;
Midst changing scenes and dying friends,
Be thou my all in all.

Rippon's Selection, Hymn 276.

Mr.

Mr. Beddome had also before Lord's-day, the 4th of January, made preparations for the ensuing Sabbath, January 11th, which was the day before he received the melancholy account of his son's death, from Ezek. x. 12. *The wheels were full of eyes round about.* Both of these sermons were studied without any particular view. When Mr. Beddome records these notable things, he says, "But alas! how much easier is it to preach than practice. I will complain to God, but not of God. This is undoubtedly the most affecting loss I have ever yet sustained in my family. Father of mercies let me see the smiles of thy face, whilst I feel the smart of thy rod. Job xiv. 13. *Thou destroyest the hope of man.*"

Early, bright, transient, chaste as morning dew,
He sparkled, was exhal'd, and went to heaven.

Mr. Beddome having for some time felt his infirmities increasing, the church, in 1777, began to look out for a person to assist him in the ministry, and obtained the Rev. William Wilkins of Cirencester, who had been for some time a student at Bristol, and finished his education in Scotland. In their letter to the Association, held at Warwick, 1778, the church says, "The assistant we have procured for our pastor is every way acceptable both to him and us, and we hope the Lord has blessed his labours." But, though fast advancing in years, Mr. Beddome persevered in his pastoral duties.

The Association at Evesham in 1789 was the last he ever attended, or preached at---His first sermon addressed to this body was at Leominster in 1743. He preached to them 17 times in 46 years; this, on an average, was as frequently as he could have been chosen to the service---for it has long been a rule in the Midland Assembly, that no person shall be chosen to preach at the Association oftener than once in three years---But, perhaps, on examination it will appear, in the instance of Mr. Beddome, that this has not been always strictly adhered to from the year 1740, and it seems there was no such limitation at that time.

From his last visit to the Association in 1789, to the end of his days, he set apart for charitable designs, and gave away, all that he received from the people for his services. He was in London to see his children and friends in 1792, and preached with the same acceptance as ever. Though he had a multitude of sermons which had never been preached, he kept on composing, and was lively in his ministry to the very last---and it has been said, that his discourses of late years have, after all, been his best; but towards the last he generally destroyed them

them, on the Monday after he had preached them. For a considerable time he was carried to and from meeting, and preached sitting.

In the near prospects of death he was calm and resigned. It had been his earnest wish not to be long laid aside from his beloved work of preaching the gospel, and his prayer was remarkably answered, as he was ill but one Lord's-day; yea, he was composing a hymn about six hours before he died. These are some of the unfinished lines of it :

God of my life, and of my choice,
 Shall I no longer hear thy voice?
 O let that source of joy divine,
 With rapture fill this heart of mine!
 Thou openedst Jonah's prison doors,
 Be pleas'd, O Lord, to open ours;
 Then will we to the world proclaim
 The various honors of thy name.

He had left a desire on paper, that no funeral discourse should be preached for him; but as this was not found till after his interment, his affectionate friend, the Rev. Benjamin Francis, performed the funeral solemnities. His text on this solemn occasion was Phil. i. 21. *To me to live is Christ, and to die is gain.* From which he considered, *first*, the excellent life, and the gainful death of Paul. And then *secondly*, applied the words to the deceased; not as at any time the vaunting language of his lips; but as the humble and ardent desire of his devotional heart. At the close of the sermon, the corpse, which had been in the place of worship all the time of service, was interred in the yard, near the meeting-house door; after which, Mr. Francis, who remained in the pulpit, recommended to the very numerous audience a due improvement of the labours of this great man of God, and insisted on the importance of being prepared for death.

Mr. Beddome had arrived at the good old age of 79 years, 55 of which he ministered at Bourton. He departed this life September 3, 1795. We believe he has not printed any thing beside his Catechism, mentioned above, and the Midland Association Letter in 1765. He has, however, left behind him numerous sketches of sermons. From these manuscripts a selection might be made which would probably redound as much to his credit, as to the advantage of the religious public. But whether we are to be favored with this desirable publication or not, must be left to his worthy sons, whose wisdom, discretion, and public spirit, leave us not entirely without hope.

The

THE DYING CHRISTIAN BIDDING ADIEU TO THE WORLD;

Applicable to several eminent Ministers and private Christians
lately deceased.

BY BENJAMIN FRANCIS, A. M.

I.

YE objects of sense, and enjoyments of time,
Which oft have delighted my heart;
I soon shall exchange you for views more sublime,
And joys that shall never depart.

2.

Thou lord of the day, and thou queen of the night,
To me ye no longer are known:
I soon shall behold, with increasing delight,
A sun that shall never go down.

3.

Ye wonderful orbs that astonish mine eyes,
Your glories recede from my sight:
I soon shall contemplate more beautiful skies,
And stars more transcendently bright.

4.

Ye mountains and vallies, groves, rivers, and plains,
Thou earth, and thou ocean, adieu!
More permanent regions, where righteousness reigns,
Present their bright hills to my view.

5.

My lov'd habitation, and garden, adieu!
No longer my footsteps ye greet;
A mansion celestial stands full in my view,
And paradise welcomes my feet.

6.

My weeping relations, my brethren and friends,
Whose souls are entwin'd with my own;
Adieu, for the present! my spirit ascends,
Where friendship immortal is known.

7.

My cares and my labours, my sickness and pain,
And sorrows are now at an end:
The summit of bliss I shall speedily gain,
The heights of perfection ascend.

8.

The fight of transgressors shall grieve me no more,
 'Midst foes I no longer abide:
 My conflict with sin, and with sinners is o'er;
 With saints I shall ever reside.

9.

Thou vale of affliction my footsteps have trod,
 With trembling, with grief, and with tears,
 I joyfully quit for the mountain of God;
 There! there! its bright summit appears.

10.

No lurking temptation, defilement, nor fear,
 Again shall disquiet my breast;
 In Jesus' fair image I soon shall appear,
 For ever ineffably blest.

11.

My sabbaths below that have been my delight,
 And thou the blest volume divine,
 Ye've guided my footsteps, like stars during night,
 Adieu! my conductors benign.

12.

The sun that illumines the regions of light,
 Now shines on mine eyes from above:
 But O! how transcendently glorious the sight!
 My soul is all wonder and love.

13.

Thou tottering feat of disease and of pain,
 Adieu! my dissolving abode:
 But I shall behold and possess thee again,
 A beautiful building of God.

14.

Come death: when thy cold hand my eyelids shall close,
 And lay my pale corpse in the tomb;
 My soul shall enjoy an eternal repose,
 Above in my heavenly home.

15.

But O! what a life, what a rest, what a joy,
 Shall I know when I've mounted above!
 Praise! praise! shall my triumphing powers employ,
 My God! I shall burn with thy love.

16.

Come! come! my Redeemer, this moment release
 The soul thou hast bought with thy blood,
 And bid me ascend the fair regions of peace,
 To feast on the smiles of my God.

THE
C O M M E N C E M E N T
AT
R H O D E I S L A N D C O L L E G E.

PROVIDENCE, *September 5, 1795.*

ON Wednesday last was celebrated, in the Baptist Meeting-house in this town, the anniversary commencement of Rhode Island College.—Colonel Taylor's company attended the usual procession, together with a band of music. After prayer by the President, succeeded the following exercises :

An Oration—On the Impolicy of Opposing opinion by force—the salutatory Addresses, by John Smith.

An intermediate Oration—On national Greatness, by Joseph Eaton.

An intermediate Oration—Shewing that Literature is the most permanent basis of Felicity, by Charles O. Screven.

An Oration—On the general effects of Luxury on Science, by Isaac Averel.

MUSIC.—A dispute on this question, “ Whether the love of Fame is advantageous to Mankind ? ” by John Lufcombe, Peleg Chandler, and John A. Hazard.

An Oration—On Deism, considered as a prelude to the universal Establishment of Christianity, by Amos Hopkins.

An intermediate Oration—On Commerce, by Thomas Screven.

An Oration—On the death of Stephen Torrey, by Stephen Cutler.

MUSIC.—An Oration—On the State of Literature in the United States—by Gaius Dean.

An Oration—On the Immortality of Brutes—by Simeon Marcy.

An Oration—On the Progress of Science—by James Gurney.

An intermediate Oration—On the Origin and Evils of political Oppression—by Joseph W. Crossman.

A F T E R N O O N.

MUSIC.—An intermediate Oration—On Faction—by James Gordon.

A Dissertation—On the Theatre—by Abiel Williams.

A Dissertation, in Latin—On War—by Isaac Briggs.

An Oration—On the Advantages resulting from the Art of Printing—by Oliver Wiswell.

MUSIC.—An intermediate Oration—On the necessity of subduing the Passions to Reason—by Erastus Larned.

An intermediate Oration—On the advantages of Commerce, by Samuel G. Arnold.

An intermediate Oration—On the advantages of Men of Genius to Mankind, by Elisha Fisk.

An Oration—On the Influence of Government on the Spirit of Nations, by Andrew Morton.

Valedictory Addresses, and an Oration—On Mental Improvement, by William Baylies.

The degree of Bachelor of Arts was then conferred by the President on the following young Gentlemen, Alumni of the College: Samuel G. Arnold, Isaac Averell, William Baylies, Isaac Briggs, Peleg Chandler, Joseph W. Crosman, Stephen Cutler, Gaius Dean, Joseph Eaton, Elisha Fisk, James Gordon, James Gurney, John A. Hazard, Amos Hopkins, Erasmus Larned, John Lufcombe, Simeon Marcy, Andrew Morton, Charles O. Screven, Thomas Screven, John Smith, Asaph Thomson, Ezekiel Whitman, Abiel Williams, John Winslow, and Oliver Wiswell.

The degree of Master of Arts was then conferred on the following young gentlemen, Alumni of this College: William Hunter, Obadiah Penniman, Richard Stites, Ebenezer Withington, William Folwell, Bildad Barney, Levi Wheaton, George Patten, Nathaniel Hazard, Joel Briggs, and James B. Mason.

The honorary degree of Master of Arts was conferred on Mr. Isaac Tomkins, of New-Bedford; Mr. Eliphalet Nott, of Plainfield; and Mr. Thomas Dunn, of New-York.

Mr. Andrew Beattie, of Harvard-College, was admitted ad eundem.

The degree of Doctor of Laws was conferred on the Reverend John Prince, of Salem, Massachusetts.

The Reverend Doctor Stillman concluded with prayer.

In the forenoon the house was less crowded, on account of the weather. In the afternoon it was full, and the exercises of the young Gentlemen were received with applause, and reflected honour on the instructors of the College.

The Corporation of the College, at their anniversary Meeting this week, elected the Reverend Perez Fobes, L. L. D. a Fellow, and the Reverend Charles Thompson, a Trustee of the College. They also appointed Dr. John Williams, Steward of the College, and Mr. Timothy Briggs, Tutor elect.

THE
YORK AND LANCASHIRE ASSOCIATION
 OF PARTICULAR BAPTISTS,

Assembled at *Bacup*, in *Lancashire*, May 27, 28, 1795.

Wednesday, met at two in the afternoon. Brother Sutcliff, of Olney, introduced divine worship by singing; explained the design of the association, and prayed. Brother Pilling, of Goodshaw-chapel, preached from Psal. cxxx. 5. *I wait for the Lord, my soul doth wait, and in his word do I hope.* And Brother Oddy, of Haworth, concluded by prayer.

Met again at six in the evening. Brother Sharp was chosen moderator, and parcelled out a hymn. Brother Brigg, an approved preacher in the church at Salendine Nook, prayed. The letters from the churches were read, and the moderator closed by prayer.

Thursday, met at half past nine in the morning.—Brother Miller opened the service, by singing and prayer. Brother Littlewood preached from Mat. v. 20. *For I say unto you, That except your righteousness shall exceed the righteousness, &c.* Brother Hartley also preached from Psal. lxxxv. 10. *Mercy and truth are met together; righteousness and peace have kissed each other.* And the service was closed by Brother Sharp, with singing and prayer.

Met again at two in the afternoon. The circular Letter, prepared by Brother Stutterd, ON THE MOST LIKELY MEANS FOR THE REVIVAL OF RELIGION, was read, approved, and ordered to be printed. It fills 11 pages octavo.

Agreed, that the next Association be held at *Accrington*, on the Wednesday and Thursday in Whitsun-week, 1796. The Brethren Hyde, Ashworth, and Fawcett, are requested to preach; or, in case of failure, Brother Shuttleworth, Brother Miller, and Brother Littlewood. Put up at the *Black Bull*.

That the circular Letter be drawn up by Brother Littlewood, on the Evidence and Blessedness of the Lord's Presence with his People. Since the last Association, decreased 6.

SUFFOLK AND NORFOLK ASSOCIATION, 1795.

THE ministers and messengers of the Associated churches met at Ipswich, on Tuesday, June the 2d. Brother Hall begun the worship of God by a Hymn which was sung; and after reading the cxxxii. Psalm, and Brother Cole had engaged in Prayer, he gave a few introductory hints expressive of the design and importance of Associations. Brother Hupton was chosen Moderator. The Baptist churches at Diss and Dereham, in Norfolk, the former under the Rev. Charles Farmery's pastoral care, and the

latter under the Rev. Robert Denham's, were received as branches of the Association. The Letters from the different churches gave cause for sympathy and sorrow; but more for gratitude and joy. It appeared that many valuable members in the course of the year had been removed to the church triumphant, yet a greater number had joined the respective Societies amongst us. All the churches were in peace, and most of them in a prosperous situation. Brother Hall then produced the circular Letter, which was read, approved, signed by the Moderator on behalf of the Association, and it was ordered, that a copy of it be transmitted to each church. The subject of it was, **A WALKING WITH GOD, AND WORTHY OF HIM, UNTO ALL WELL-PLEASING.**

After singing, Brother Hall proposed a meeting of prayer, in the associated churches, on the first Monday of every calendar month, for the peace and prosperity of the nation; the spread and success of the Gospel among the heathen in distant lands; the carrying on the work of conversion, and the revival of religion in the associated churches, and others around us. The motion was cordially and unanimously agreed to, and the time fixed on was seven o'clock in the evening in summer, and six in the winter. This opportunity was concluded in prayer by Brother Dawson.

June the 3d, worship began at 10 o'clock. Brother Truelove prayed. Brother Beard preached from the 10th of John, and the 4th verse; and Mr. Jones, of Woodbridge, concluded. Met again in the afternoon, at 2 o'clock. Brother Farmery prayed. Brother Hupton preached from Eph. iii. 8. and Brother Trivett concluded. The Evening service commenced at half after six. Brother Hutchings prayed. Brother Denham preached from the 1 Kings vi. 7. Brother Cratherne, of Dedham, concluded. The praises of God were sung as usual.

It was a very peaceful, pleasing, and profitable Association. The next Meeting, God willing, to be held at Worstead, in Norfolk. Brethren Hall and Hupton to preach; in case of failure, Brother Farmery. To meet at Mr. Culley's at 12 o'clock, the first Tuesday in June, 1796.

STATE OF THE CHURCHES.

	Added	Dead	Separated	Dismissed	Members
1 Claxton	8	3	2	0	
2 Worstead	7	10	0	1	156
3 Ipswich	26	3	1	1	125
4 Difs	9	4	1	0	88
5 Dereham	6	1	1	0	33
	<hr/>	<hr/>	<hr/>	<hr/>	
	56	21	5	2	

Increase 28.

BREVIATES OF THE
MIDLAND ASSOCIATION,

Which met at *Bewdley*, in *Worcestershire*, May 26 and 27, 1795.

Tuesday evening 6.

Brother Taylor, of Woolverhampton, prayed. Brother Mason was chosen Moderator: the Letters from the churches were read, and the Moderator concluded the service with prayer.

Wednesday morning 6.

Brethren Bolton and J. Williams prayed: Brother Pearce read the circular letter, which, being approved by the Association, was ordered to be printed.

Contributions were received from the churches for the establishment of the Association fund, for the purposes expressed in the last year's letter; and the following regulations were agreed to:

1. The double lectures shall be reduced to three annually, so as, with the Association, to constitute quarterly meetings.
2. The pastors of the associated churches, present at either of the quarterly meetings, shall form a committee for the management of the fund.
3. All applications shall be made to the committee at one of these quarterly meetings; and when churches apply for assistance, they are requested to be as particular as possible in the representation of their circumstances.
4. No church shall be entitled to assistance from this fund that doth not belong to the association, and contribute something annually to its support.

5. The treasurer's accounts, and the minutes of the committee meetings for the foregoing year, shall be annually read to the whole association, for the information and satisfaction of the assisting churches:

6. Brother Pearce be elected treasurer:

Resolved also, That the monthly prayer meeting, for the revival of religion abroad and at home, be continued, and seriously observed by all the churches.

That the Mission Society, formed by our brethren at Kettering, is worthy the encouragement of all our sister churches; and that its support be particularly recommended to the churches of this association.

That Monday, the 6th of July, be observed as a day of fasting and prayer, on account of the distresses of our country, and the circumstances of religion among us.

Brother J. Smith concluded this service with prayer.

Met again at half past ten. Brethren Palmer, of Salop, and Smith, of Pershore, prayed. Brother Bissel, of Cosely, preached from 1 Tim. vi. 6. *For godliness with contentment is great gain.* After singing, Brother L. Butterworth preached from Psa. lxxviii. 18. *Thou hast ascended up on high, &c.* and our venerable Brother Thomas, of Leominster, prayed and dismissed the congregation.

In the evening met at six. Brother Smith, of Cosely, prayed; Brother T. Edmonds, of Upton, preached from Matt. viii. 11, 12. *And I say unto you, that many shall come from the east and west, &c.* Brother Dawson prayed, and dismissed the assembly.

At the request of the brethren, Brother Palmer, of Salop, preached the Thursday morning, from Rom. i. 16. Brother Smith of Perthore begun, and Brother G. Williams, the pastor of the church at Bewdley, ended the service by prayer.

State of the churches since the last Association.

Increase.		Decrease.	
By Baptism	61	By Letters of Dismission	7
By Letter	7	Exclusion	20
Restored	1	Death	20
	69		47

Clear Increase this year, 22.

The double lectures to be observed the year ensuing as follows:

1. Cannon-street, Birmingham, August 5, 1795.
2. Ryeford, near Rofs, September 23, 1795.
3. Evesham, April 1, 1796.

The next Association to be held at Dudley, on Tuesday and Wednesday in the Whitfun week. Brethren Smith, of Perthore, and Dawson (now supplying at Worcester), to preach: in case of failure, Brother Pearce of Birmingham. A wish was expressed before the Association closed, that the elders and messengers of the associate churches would be in Dudley early enough the ensuing year, to have opportunity for sitting down together at the table of the Lord; and thus enter on the affairs of the Association with the most animating pledge of Christian love.

* * Put up at the hotel.

A LIST OF THE
PARTICULAR BAPTIST MONTHLY MEETINGS
IN LONDON AND SOUTHWARK,
For the Year 1796.

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

Service to begin precisely at Eleven o'Clock.

The Minister of the Place concludes.

MINUTES

MINUTES OF THE THREE

PARTICULAR BAPTIST ASSOCIATIONS

In the Principality of *WALE S* in the Year 1795.

I. THE SOUTH EAST ASSOCIATION.

At *Croes y Park**, *Glamorganshire*, 4th and 5th of *June*.

Met *Wednesday* morning about ten. The Brethren J. Evans and William Price prayed; then Brother James Lewis, of Llanwenarth, preached from Mat. xxiv. 14. in Welsh; and Brother James Williams, of Rofs, in English, from Mat. xxviii. 20. and Brother J. Reynolds, in Welsh, from Eph. ii. 8. He closed the whole in prayer. Adjourned about two hours for refreshment.

Met again; Brother Morgan Evans prayed; then Brother John Jones of Ramoth, N. Wales, preached from Jer. xxxii. 40. Brother John Richard from Isa. lv. 11. and Brother David Evans, of Maes-y-berllan, from Phil. iii. 12. These three in Welsh, and the last concluded in prayer.

Met *Thursday* morning, at nine. The Brethren W. Jenkins, and David Powell prayed; the letters from the churches were read, and minutes taken. It appeared, that out of twenty-two churches in the connexion, there were four without any addition last year: peace and unity prevailing in the general. The greatest numbers of additions to particular churches were 11, 13, 20, 29, 62—all the rest under ten.—Brother James Lewis read the circular Letter, which was approved. Then the following articles were considered and agreed upon:

That Ebenezer, in Merthyr-tydfil, should be permitted to apply to the churches for assistance towards defraying the expenses of building their meeting-house. That the churches should observe the Wednesday month after the Association, as a day of humiliation before God, on account of the frowning appearances of Providence; and return thanks for his great compassions hitherto.

That the next Association be at Blaenau, Monmouthshire, on the first Wednesday and Thursday in June 1796. Brother David Lewis to preach; and in case of failure, Brother Zecharias Thomas. The letters to be read Wednesday afternoon.

JAMES LEWIS, Moderator,

Baptized	- - -	226	Dead	- - -	43
Restored	- - -	23	Excluded	- - -	24
Received by Letters		5	Dismissed	- - -	3
		<hr/>			<hr/>
		254			70
		Increase 184.			

* This place goes by several names, see the Register, April 1795, p. 178.

The circular letter shews the excellency and perfection of the divine word, whose promises and precepts suit the believer in every case; and then treats of the necessity and importance of self-denial, and humility, of which Christ gave the noblest pattern.

II. THE SOUTH WEST ASSOCIATION,

At *Aberduar, Carmarthenshire*, on the 9th and 10th of *June*.

Met at twelve on *Tuesday*. The Brethren Thomas Evans, of Aberystwyth, Evan Lloyd, and D. Evans, prayed. When the Letters from the churches were read, it appeared, that, out of 27 churches in the connexion, two had no increase of numbers. To other individual churches were added 10, 13, 14, 22, 24, 29, 45, 48, 66, 111, 198; all the rest under ten. The churches generally in peace, and the prospect in several very promising, yet attended with complaints. In some churches promising gifts for the ministry appear, which is a very kind providence, when the harvest is so extensive, and the faithful labourers so very few. Though wide and alarming breaches have been made by the death of able ministers in England, through the three Associations in the Principality, there had been but one removed by death before June, yet breaches had happened by emigration. The only ordained minister removed by death, before the Association, was Mr. Thomas Henry, the co-pastor at Ebenezer, in Pembroke-shire*. But at the very time, an affecting providence took place. Brother Geo. Rees, in consequence of being appointed to preach at the Association, began his journey. He preached at a place on the road, and was as usual, little expecting that to be his last sermon. But he came on to Aberduar, and found himself unwell. It was thought prudent for him not to attempt preaching. He grew worse, and died on the 13th.

Mr. George Rees began to preach about 1745. He exercised his talents in the church at Llangloffan with acceptance for many years; yet, as there were already senior ministers in the church, he was not ordained there till 1758. That year, he and two more were set apart. About 1770, the church at Rhyd-wilim, being destitute of a pastor, applied to Mr. George Rees to help them in their destitute state, which he did occasionally. He was then wished to undertake the pastoral care of them. His own church was not willing to give him up. In 1771, he engaged to preach and administer ordinances to them occasionally in their then present straits, to which his own church consented, but not to dismiss him. Things continued thus till 1775, when Llangloffan, which had other ministers, complied, and gave him an honourable dismissal. That year he was settled in the pastoral care at Rhyd-wilim, where he served with acceptance and success. It was his honor and felicity, before he left the stage, to share in the uncommon revival in those parts of late years. The additions

* See Register, p. 22 of this volume of the Register.

to his church for five years past, stand thus in the minutes of the Associations, 1790, 11—1791, 7—1792, 13—1793, 36—1794, 30—1795, 48.—There was a peculiar cordiality and fidelity in his friendship. In his letter, dated May 1794, he gave the names of the several helpers and probationers in the church, according to their seniority, as recorded in the new volume of the Register, page 19. He says, “We have great mercies, 80 added since our last Association, and a prospect of more. I believe,” said he, “none have been baptized at Rhydwillim but those who professed to believe there are three Persons in the Godhead, yet but one God: and this has been our confession from the first day to this hour*.” He died the 13th of June 1795, aged about 74, having been in the ministry half a century, or more.

The letters having been read at Aberduar, Brother Morgan Rees concluded that opportunity in prayer. Adjourned to refresh a little.

Met again about four. Brother David Lewis prayed; then Brother Benjamin Phillips preached from 1 Cor. xii. 13. *And have been all made to drink into one spirit, &c.* and Brother J. Jones from Col. i. 18. *And he is the head, &c.* He concluded in prayer.

Met at eight *Wednesday* morning. Brother Morgan Evans prayed; after that, Brother Z. Thomas read the circular letter, which being approved of, the following articles were proposed, and agreed upon:

1. That the churches meeting at Blaengwaun, Newport, Felin-ganol, Ffynnon, Bwlch-gwynt, and Cwm-Ifor, be members of our Association †.

2. As to members who remove from one church to another, it is judged, that the churches, of which such persons are members, should give them regular dismissions without improper delay.

3. To exhort the churches to regard the circumstances of young men gifted for the ministry, who are deficient in useful education, but whose circumstances will not enable them to obtain what they want; and also to consider how much they can do annually to assist such persons.

4. Every church that duly considers circumstances, we are persuaded, will observe the *Wednesday* month after the association, for humiliation and thanksgiving.

5. The next association to be at Rhydwillim, the 2d *Wednesday* and *Thursday* in June 1796; the Brethren W. Williams, Miles Edwards, and J. Jones to preach. The messengers are desired to meet on the *Tuesday* at two, to read the Letters. Adjourned for a short time.

HENRY DAVID, Moderator.

Met again at eleven. The brethren J. Edwards and Daniel

* This, he said, probably, lest it should be suspected that the church at Rhydwillim was any way inclined to Sabellianism.

† These six are new churches lately formed out of distant branches of churches, with mutual consent and approbation on all hands.

Davies prayed; then Brother Gabriel Rees preached from 2 Peter iii. 18. *But grow in grace, &c.* Brother Benjamin Davis in English and Welsh, from Psal. cxliv. 15. *Happy is that people, &c.* Brother John Hier from Mat. xvi. 18. *And I say unto thee, &c.* Brother Henry David preached from 1 Pet. i. 19. *But with the precious blood, &c.* And he concluded the association by prayer. Many went rejoicing towards their respective homes, persuaded that God had been in the assembly. In the evening Brother C. Evans preached from Mat. xiii. 45. and Brother D. Richard from 2 Tim. ii. 22.

Baptized	- - -	656	Dead	- - -	65
Restored	- - -	45	Excluded	- - -	62
Received by Letters		2	Dismissed	- - -	3
		<hr/>			<hr/>
		703			130
		Increase 573.			

This circular Letter, after a friendly introductory address, consists 1. of *Warnings*, 2. of *Exhortations*, and 3. of *Consolations*.

III. THE NORTH WALES ASSOCIATION,

At *Horeb, Carnarvonshire*, on the 24th and 25th of *June*.

Met *Wednesday* morning. The Brethren William Roberts and John Prichard prayed; then Brother J. Edwards preached from Gal. v. 1. and Brother J. Jones from Phil. i. 6. closed in prayer by Brother R. Michael. Adjourned a short time.

Met about two. Brother Joseph Richard prayed; and Brother Thomas Jones preached from 2 Cor. iv. 17. and Brother Chr. Evans from Psal. xlii. 7. and concluded by prayer.

Met again about six. Brother Edmund Francis prayed; then Brother D. Richard preached from 1 Pet. iv. 18. and Brother N. Lewis from Zeph. iii. 17, he also concluded by prayer. The assembly had reason to believe that he who inhabiteth the praises of Israel was with them through the whole day. Adjourned to next morning.

Met *Thursday* morning. After Brother Morris Griffiths prayed, the Letters from the churches were read, which gave occasion for joy; but there were peculiar causes of grief and sorrow.—Two churches, Cefn and Horeb, were deprived of their pastors, who had emigrated to America, which was not only a loss to themselves, but to the other churches in North Wales. The Brethren Jenkin David of Cefn, and John Williams of Horeb, were acceptable ministers. The faithful labourers are few in that country, when it is considered how very extensive the harvest is. Nevertheless, the Lord seems to be raising up more ministers for his own work. Two of the ten churches were without increase. The greatest additions to individual churches were 17, 21, 23, the rest under ten. The following articles were agreed upon:

1. To admit Brother Nicholas Lewis to apply to the churches, and solicit their help in defraying the expence of building the meeting-house at Rhôs.

2. To set apart the Wednesday Month after the association, to fast and pray, on account of the various alarming calls thereto in church and state.

3. The next Association to be at Glyn, on the last Wednesday and Thursday in June 1796. The Brethren John Reynolds, Timothy Thomas, and Chr. Evans, to preach. The whole concluded in prayer by Brother Hugh Williams.

				CHR. EVANS, Moderator.		
Baptized	86	Dead	6	Increase {	South East	284
Restored	1	Excluded	21		South West	573
—	—	Dismissed	14		North	46
87	—	—	—		Total increase	903
				41		
				Increase 46.		

N. B. In all the three Conventions there was singing at proper intervals, intermixt with the whole.

OBSERVATIONS.

1. Brother John Jones, of Ramoth, Meirionethshire, hath hitherto annually attended the three associations. In the south, this year, he and others agreed, that the northern churches would take a number of the south east circular letter, and thereby spare printing one of their own; but send their *Minutes* to be inserted in that letter; so the printing of that was to be omitted till the minutes came. Brother J. Jones having engaged to send them by post without delay, wrote them out the very last day of the meeting at Horeb, and sent the Letter by one of the ministers who was going by the post-office. But by some means the Letter miscarried, and was lost. After long waiting, the circular Letter was printed without those minutes. But Brother J. Jones wrote them over again on purpose for the Register.

2. For the sake of conveniency, there was a little alteration made at Aberduar regarding the time of meeting. It was Tuesday and Wednesday, instead of Wednesday and Thursday. The Brethren John Reynolds and Gab. Rees were appointed last year to preach at Horeb; but by some means the former was prevented. Mr. Geo. Rees died before the time.

3. South East, 22 churches; South West, 27; North 10. The whole 59. There is one since formed in the north, which makes 60 in the three conventions. It is very rare for any church not to send a *Letter* and *messenger*. This year all the churches sent Letters, but two sent no messengers, on account of distance. 25 sent three messengers each; 8 sent one messenger each, all the rest two. Several years back, it was requested of the churches not to send less than two, nor more than three messengers.

J. THOMAS.

L I S T

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J.

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K.

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—————Tu dum tua Navis in alto est,

Hoc age, ne mutata retrorsum te ferat Aura.

HOR.

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L.

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“Where persons, brought up in heathenism, have already an intercourse with our countrymen, and some knowledge of our language, these instructions may be put into their hands in English. And perhaps some may be of opinion, that it would not be improper, or useless, to distribute them among the poor at home. If so, any profit arising from the sale, would be devoted to the Mission.

“ This little publication may also serve to excite persons of superior talents, to prepare other select extracts, affectionate addresses, or very plain dialogues, for the benefit of the heathen, and of our own countrymen: for thick darkness still covers most of the earth: and even in this land of light, many are perishing for lack of knowledge. All, therefore, who know the truth as it is in Jesus, should make it their ambition and delight, by every means in their power, to be *fellow-helpers of the truth*. Amen.”

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ORDINATIONS, &c.

For the Years 1794 and 1795.

Rev. WILLIAM PAIN, of Gamlingay, Cambridgeshire, after having been with the church which assembles there, nearly a year and ten months, upon probation, was solemnly set apart to the Pastoral Office, on Tuesday, April 8, 1794. The Meeting opened at ten o'clock. Thirteen or fourteen ministers were present. Mr. Nichols, of Kimbolton, began in prayer. Mr. Ladson, of Needingworth, opened the work of the day, by a short, but excellent vindication of the power and right of a church of Christ to choose her own pastors, and by giving some suitable hints respecting the nature of ordination. He then requested a narrative of the steps which the church had taken in making choice of Mr. Pain to be their pastor. This was delivered in a very affecting manner by Mr. Nicholas Paine, a venerable Deacon of the church, more than seventy years of age: in the statement he gave a concise history of the church since their late pastor, the Rev. Mr. Benjamin Morgan, left them.

The members now recognized their choice of Mr. William Pain, and he gave his principal reasons for accepting the church's call: and having publicly signified it by lifting up the right hand, at Mr. Ladson's request, he delivered a confession of his faith. Mr. Emery, of Little Stoughton, prayed the ordination prayer. Mr. Edmonds, of Birmingham, Mr. Pain's late pastor, delivered a very faithful and solemn charge to him, from Jer. i. 17. *Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.* Mr. Grindon, of Sharnbrook, preached an affectionate and honest discourse to the church, from 2 Thess. iii. part of the 1st verse. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.* Mr. Mabbott, of Biggleswade, concluded with prayer, and giving the usual benediction.

Rev. BENJAMIN EVANS, Sutton-in-the Elms, Leicestershire. (Extract.) My ordination was conducted as follows: Wednesday, 16th July, 1794, being set apart for that purpose, the assembly met at half after ten: Mr. Blundel, of Arnby, prayed; Mr. Sutcliff, of Olney, made an excellent introduction on the nature and propriety of the service; the Society then recognized their call, of which having given my acceptance, I delivered a confession of the leading articles of my faith. Mr. Mills, of Sheephead, implored the divine blessing on the new relation which the church and I had then formed. Prayer was accompanied with laying

on of hands, in which the other ministers joined. Dr. Ryland, of Bristol, delivered a very faithful, affectionate, and judicious charge, from Matth. ix. 38. *Pray ye therefore the Lord of the harvest, &c.* Mr. Grundy, of Lutterworth (an Independent minister), prayed. Mr. Fuller, of Kettering, addressed the people from Psalm lxxviii. 18. *Thou hast ascended on high, &c.* and closed in prayer. Singing at the usual intervals. In the evening, Mr. Cave, of Leicester, prayed. Mr. Pearce, of Birmingham, preached from John vi. 67, 68, and closed in prayer.

REV. THOMAS SOWERBY was called to the work of the ministry by the church in Unicorn-Yard, Southwark, in the year 1788. And after having preached occasionally with good acceptance, at different places, he was invited in the beginning of 1794, to labour a few months with the infant Society, at Battle Bridge, Islington. Success attended his endeavours. Hence, on the 1st of October following, the church assembled and requested the pastors, who were present on the occasion, publicly to set apart their ministering brother to the pastoral office. After Mr. John Penny, assistant to Mr. Macgregor of Woolwich, had read a portion of scripture and prayed; Mr. Timothy Thomas, of Devonshire-square, explained the nature of the business then to be transacted, and proposed the common interrogatories to the church and to the minister. Their answers were highly satisfactory, but not more so than Mr. Sowerby's confession of faith, which was admired while he read it; and competent judges who have since perused it, speak of it in flattering terms. Mr. Thomas Thomas, of Mill-Yard, gave the charge from Psal. cii. 13. *Thou shalt arise, and have mercy on Zion, for the time to favour her, yea, the set time is come.* Mr. Upton, of Green Walk, addressed the church from 2 Cor. xiii. 11. *Be perfect, be of good comfort, be of one mind, live in peace, &c.* In the course of the service, Mr. Freeman, of Woolwich, and Mr. Overington, of Clapham, offered up prayer to God, and Hymns were sung from Brother Rippon's selection. The service lasted about four hours, and was concluded by Brother Upton.

REV. HUGH WILLIAMS was appointed to the pastoral office at Ebenezer-Chapel, Leeds, June 24th, 1795. The day being set apart for devotion, and several neighbouring ministers having assembled on the occasion, Mr. Rowland, of Cold-Rowley, read suitable scriptures and prayed: Mr. Ashworth, of Guilderfome, further engaged in prayer: Mr. Crabtree, of Bradford, preached from 1. Tim. vi. 20. *O Timothy keep that which is committed to thy charge,* and Mr. Langdon, of Leeds, preached from Math. xi. 29. *Learn of me, &c.*

REV. JOSEPH HOBBS. The General Baptist church in Heavy-side-Lane, Chatham, assembled on April 30, 1795, between 9 and 10 o'clock

6 o'clock in the morning. Mr. Morris from Maidstone, began with reading 1 Tim. iii chapter, and prayed a few minutes. Mr. Dan Taylor, of London, then delivered an introductory discourse and engaged in the general prayer. Mr. Austin, of London, proposed the usual questions to the church, to Mr. Hobbs the minister, and three of the members who were to be ordained Deacons. Mr. Dan Taylor offered up the ordination prayer, which was attended with the imposition of hands on each of the persons ordained, gave the charge to the pastor from 1 Tim. iv. 16, and concluded the service in prayer, about 2 o'clock.

Met again at three. Mr. Austin prayed, Mr. Dan Taylor delivered a charge to the Deacons from 1 Tim. iii. 13, prayed and dismissed the congregation.

Assembled again at half past 6 in the evening, Mr. Morris engaged in prayer. Mr. Austin addressed the church from 2 Thess. iii. latter part of the 16 verse. *The Lord be with you.* Mr. John Knott, pastor of the Particular Baptist church at Chatham, concluded the worship of the day by prayer.

When Mr. Hobbs was introduced into this Society they were only nine communicants, including the old pastor, Mr. Samuel Neal, since deceased. At the time of the ordination they were thirty-one, and are now, (Jan. 1, 1796) increased to forty-four.

Rev. HENRY PAICE was ordained pastor of the particular Baptist church meeting at Waddesdon-hill, Bucks, May 13, 1795. Mr. Clement, of Tring, began with prayer. Mr. Sharmen, of Chenies, opened the business of the day; received an account of the leading Providences which brought on the connexion; and also Mr. Paice's confession of faith. Mr. Sleaf, of Chesham, prayed the ordination prayer. Mr. Pilley, of Luton, delivered the charge from 1 Tim. iv. 16. Mr. Wake, of Leighton Buzzard, preached the sermon from Heb. xiii. 17. Mr. Hunt, of Watford, concluded in prayer. Suitable hymns were sung. A full account of the formation of the church at Waddesdon-hill is drawn up, and will appear in the Register we hope in due time.

Rev. ——— HOLMES (substance of a letter). Some of the members of the old Baptist church at Wantage, Berks, thinking themselves justified in withdrawing from the said Society, erected themselves into a separate interest. As there were a few independents who wished to join with them, the society for a time assumed no decided form, till at length it having pleased God to convince the Peccobaptists of the propriety of believers Baptism, they formed themselves into a regular Baptist church. At first their worship was conducted by neighbouring ministers, and then by a young man from among themselves. He removing, his place was filled by Mr. Holmes, a member of the Baptist church at Reading. This good man being universally approved of by the congregation, was ordained by Mr. Dyer of

Devizes, and Mr. Lovegrove of Wallingford, July 7, 1795. The church consists of 31 members.

Rev. THOMAS HUTCHINGS. On Thursday, 23d July, 1795, was ordained Mr. Thomas Hutchings as pastor, and Messrs. John Meek, George Fell, and Samuel Jackson, as deacons of the particular Baptist church-meeting, in Unicorn-yard, Southwark. Mr. Hutchings had formerly been of the Pædobaptist persuasion, and was for some time with a small people of that denomination in Essex—Being requested by one of them to sprinkle a child, and as no public notice had for some time been taken of such a service, it was thought that it would be very advisable for him to preach upon the subject, to which he consented; but in contemplating the text he had made choice of, he was first led to doubt of the propriety of what is termed infant baptism, and upon a thorough investigation of the subject was led to abandon it, as unfounded in the Scriptures of truth; nor was he backward to avow his conviction, although he knew it would subject him to inconveniencies that he then could not see the extent of.

The good providence of God had, however, manifestly designed him, as an answer to the many importunate petitions that had been put up to the Divine throne by the then destitute church in Unicorn-yard, for a pastor after his heart—as since his settlement a manifest revival and increase in the congregation has taken place, and nine persons have been baptized and added to the church, and many appear to receive the word in the love of it. The ordination service was conducted in the following manner.

The Rev. Mr. Sowerby formerly called into the ministry by this church, but now pastor of a church of the same order at Battlebridge, Islington, began the service by reading 1 Tim. iii. chapter, and prayer.

Mr. Joseph Dermer's account of the Lords providential dispensations towards the church, and Mr. Hutchings's confession of faith were highly acceptable to the audience. Hands were laid on the minister and deacons, by the Rev. Doctor Stennett, with his brethren Booth, Rippon, and Swain. Doctor Stennett, performed both the introductory and ordination services. How admirably he expatiated upon the nature, the order and the officers of the Gospel Church; how ably he defended the practice of laying on of hands in such solemnities, as also with what sacred fervor he importuned the Divine Throne on the behalf of the then ordained pastor and deacons, will not soon be forgotten either by them, his brethren in the ministry, the church he then occasionally served, or the very numerous congregation assembled on the occasion.

Rev. Mr. Martin addressed the minister from 1 Cor. iv. 1. *Let a man so account of us as of the ministers of Christ.* Rev. Mr. Button prayed, after which Rev. Mr. Booth who was to have preached to the people remarked, That where weariness began, devotion

devotion generally ended; and as the service had been protracted to such a length that it was not to be supposed the attention could be kept up much longer, he should only read the text he had intended to insist upon, and make a few extemporaneous remarks in connection with what had been already delivered. The text was 2 Thess. iii. 16. *Now the Lord of Peace himself give you peace always by all means: the Lord be with you all**, Rev. Mr. Timothy Thomas closed in prayer.

Rev. Mr. Swain gave out pertinent hymns between the different parts of the service, and the whole was conducted with so much solemnity that there was reason to adopt Jacobs exclamation—"Surely God was in this place!"

REV. ROBERT HYDE. On the 13th of August 1795, the Rev. Robert Hyde was settled successor to the late Rev. Joshua Wood as pastor of the church at Salendine-Nook. At the same time four deacons were ordained. The Rev. John Fawcett gave the charge from John v. 35. *He was a burning and a shining light.* The Rev. William Hartley preached to the people from Heb. xiii. 17. *Remember them that have the rule over you.* And the Rev. Charles Bamford addressed the Deacons from 1 Tim. iii. 13. *For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

Mr. Hyde was sent into the Ministry by the church at Coln, in the year 1785, and for some months was frequently employed in supplying the then vacant congregations at Gisburn-forest, and Cloughfold. He accepted the call of the people at the latter place, where he succeeded the Rev. Thomas Clayton† in the pastoral office, being ordained on the 3d of May, 1787.

* The church heartily desirous of hearing the charge intended by Mr. Booth, requested him to oblige them so far as to deliver it to them on the first Lord's-day he could make it convenient, which he accordingly did.

† Thomas Clayton of Cloughfold, was the son of the Rev. Henry Clayton, Mr. Wood's predecessor at Salendine-Nook.

AN ACCOUNT OF

TWO MORAVIAN MISSIONARIES,

Who were desirous of selling themselves as *Slaves*; that they might have an Opportunity of Preaching Christ to the Negro Slaves at St. Thomas,

TO THE REV. DR. RIPPON.

DEAR SIR,

I shall now endeavour to give you as much information concerning the subject you propose, as my acquaintance with the Brethren's affairs will permit me to do.

On

On examining the history of our Missions, in the Danish West India Islands, published in Germany, in the year 1777. I find the account of the first beginning thus related :

A black servant of a noble family at Copenhagen became acquainted with the servants of Count Zinzendorf, during his attendance at the coronation of Christian the VI. King of Denmark, in the year 1731. By the Count's servants, he was led into the acquaintance of other Brethren, especially *David Nitschman*, to whom he related, That often, when he had been sitting alone on the sea shore in St. Thomas, he had ardently wished to receive some divine manifestation of the truth, and prayed God to give him a clear acquaintance with that doctrine, which the Christians indeed preached, but did not live up to; adding that God had heard him, and brought him in a very extraordinary manner to Copenhagen, where he was instructed in the Christian doctrines, baptized and called *Anthony*: Having given the Brethren a full account of the miserable state of the poor Negroes in the West Indies, he particularly lamented the situation of his own sister, who, with him, had fervently desired to learn to know God, but was entirely deprived of every opportunity for it, by being a slave. He said, that she often prayed to God that he would send some one to instruct her, and that he was confident if labourers could be sent, there were numbers of negroes who would gladly embrace Christianity.

On hearing this, the Count wished to send *David Nitschman* immediately to St. Thomas; but as that was not well practicable, he related the circumstance to the Brethren at Herrnhutt, on his return; and having given the Negro, *Anthony*, an invitation to follow him to Herrnhutt, he arrived, after some time, and related to the whole congregation assembled in the chapel, what he had told the Brethren at Copenhagen. He added, That it would indeed be very difficult to instruct the slaves in Christianity, partly because their slavery did not leave them time for it, and partly on account of the opposition of the proprietors to such instruction. The best way therefore to obtain this aim would be, for a teacher to become *himself* a SLAVE, that he might thus be always among them, and able to instruct them without interruption.

The account, as given by Count Zinzendorf, had made such an impression upon two single Brethren, *Leonhard Dober*, and *Tobias Leupold*, who were already useful and blessed assistants in the labour, that they believed they were personally called to help these people. They could not sleep the night following, earnestly and continually meditating upon it.—

But

But their diffidence, as to their own ability and strength, made them hardly venture to speak; and it was not, till some time after, that Leonhard Dober communicated his sentiments to his friend. Their unanimity in this affair appeared to them not the work of chance; and after due consideration, they made their wish known to the congregation, in a letter, dated July 25, 1731, four days before the arrival of the Negro, *Anthony*. The terrible idea, which they afterwards heard suggested by *Anthony's* own declaration, concerning the necessity of becoming slaves, did not in the least intimidate them, or lessen their courage; and tho', if they had known the circumstances of the country aright, they would have soon found this to be without foundation; yet it does honor to their sincerity of heart, that, notwithstanding this suggestion, which they in simplicity gave credit to, they were no less willing to do and suffer all things for Christ's sake. However, their project was not considered by many, besides Count Zinzendorf, in any other point of view than as the well-meant scheme of two zealously pious young men. Some even opposed it, thinking they would be much more useful to the congregations in Europe. During the space of a whole year, difficulties were represented to them, and many conversations took place between them and their Brethren. They had also many opportunities to speak of their intentions to the whole congregation. However, the obstacles thrown in their way made them yet more diligently examine their views, and turn with all their hopes and fears solely unto the Lord. In a written declaration, given by Leonhard Dober to the congregation, he says: "When I first heard the account of the state of the poor slaves, I thought, if only one brother would go, with me, how gladly would I offer myself to be a slave; if, but I could have an opportunity of telling my fellow-slaves something of what I have experienced of our Saviour's love in my heart; because, I am sure that the word of the Cross proves its divine power, especially in a low and humble state. I submit my proposal to the congregation, having no other motive but this, that I think there are people in that Island who now cannot believe in Jesus, because they have never heard of him." Thus *both* declared that they would willingly become SLAVES, if they could gain but *one* soul for our Saviour.

Whoever duly considers the importance of the undertaking will not wonder, either why the servants of the congregation were so cautious in accepting the offer, or why they at last, in prayer, submitted all their cases to the Lord, that he might shew them his will by the lot. Leonhard Dober therefore was confirmed

confirmed by the lot to go to St. Thomas, but Leupold was not to go at present. In his stead, David Nitschman willingly accepted a call to accompany Dober to the place of his destination.

They set out, August 21, 1732.—They found in Copenhagen but few who would at all listen to their project. Mr. Von Pless, one of the lords of the bedchamber, told them, that they could not become slaves, no white person according to law being admitted as such. They then proposed to work at a trade for a livelihood, and David Nitschman, who understood carpenters work, thought he might support both himself and his fellow-labourer by it. They were offered to go thither as soldiers, but this they could not, and would not accept. But the most painful circumstance to them was, that the negro, *Anthony*, who had been the first occasion of their mission, was now altogether changed, and utterly averse to it. Evil minded people had perverted him, and he used a variety of means to dissuade the Brethren from going. However, he gave them a letter to his sister. Amidst all this opposition, their confidence in our Saviour, and the assurance that he called them, supported them alone. They spent their time in prayer, and waiting for his help, till at length, first the court chaplains, *Reus* and *Blum*, and then the princess Charlotte Amelia, and some of the council, took their case to heart; and as no Danish West Indiaman would carry them out, they procured them a passage on board a Dutch ship, the captain of which took them as two mechanics with him, and they arrived in St. Thomas, December 13, 1732.

The sufferings of our brethren in the beginning of that mission were excessively great; and the enemy of souls set every engine to work to destroy God's cause among the negroes, but in vain; many thousands are now gathered around the throne of the Lamb from that quarter, and about ten thousand in our connexion are at present belonging to his church here on earth. May they, and we, all overcome by his blood!

With much regard, I remain,

Dear Sir,

Your very affectionate Friend and Brother,

C. I. LATROBE.

A C C O U N T S

From Rev. Messrs. THOMAS and CAREY,
Missionaries in *Bengal*.

THE second Number of the periodical Accounts relative to a Baptist mission among the Heathen having just made its appearance*, we shall lay before the public a general state of the mission; not always indeed in the order of time, and with the fulness of detail which were necessary in the Society's publication, but yet we hope minutely enough to gratify such readers who conclude that a Baptist Register must be culpably defective were it not to comprehend the substance of a Baptist mission. To those however who may think this sketch too short, we affectionately recommend No. 2, of the Periodical Accounts.

The former papers of our Brethren, Thomas and Carey, in No. 9, of the Register, pages 141 to 176, conducted us to the end of 1793, and the beginning of the year 1794.

The following are extracts of letters which were written from March 10, 1794, to March 18, 1795.

At the earliest of these dates, Mr. Thomas had just entered his new house at Calcutta, intending to do something in his own profession: about the same time Mr. Carey was preparing himself a dwelling at Deharta, and had taken land to cultivate for the support of his family, on which account he and his fellow-labourer were separated about 40 miles. But Mrs. U—— at Malda, being very ill through grief on account of the death of her son and his wife, who were drowned in crossing Calcutta river in the night, Mr. Thomas wrote a condoling letter to Mr. U—— on the affecting providence which occasioned the sickness of his mother, saying, that on hearing of her illness he had nearly set off to Malda, but business prevented. Mr. U—— replied, giving him an affectionate invitation, with proposals to accommodate him at his expence &c.

Mr. Thomas accordingly went to see him, and mingled his tears with those of Mr. U—— and his dear mother, and "directed her to get a word from Christ, by preaching on Cant. viii. 13. and the Lord abundantly blessed the means, the medicines, and the meeting."

* It may be had of Mr. Button, and Mr. Thomas Thomas, London, and of the Baptist ministers in most of the principal towns in the kingdom.

Mr. U—— had just began to erect two manufactories at some distance north of Malda, but without knowing of any persons to superintend them. During this visit, he proposed, that Mr. Thomas, who had no other design than to return to Calcutta, should take the oversight of one of these manufactories, and Mr. Carey the other. They have joyfully acceded to the proposal, as the situation leaves them entirely at leisure from November till June to pursue their usual labors—affords them great opportunities of communicating knowledge by schools, and stated instructions—provides an ample supply for their wants—gives them concerns with hundreds of the natives, and puts each of them “in a state of direct or indirect influence over more than a thousand people;” so that now, should the manufactories prosper “if any lose cast for the gospel,” the missionaries “have good and profitable employment for them.” A circumstance which must obviate the great difficulty of their becoming the outcasts of society.

Mr. Carey resides at Mudnabatty, about 30 miles north of Malda, in Bengal; and Mr. Thomas, at Moypalldiggy, about 16 or 17 miles further. Their situation is between the rivers Tanguan, and Purnabubba, in the district of Dinagepore, and within 120 miles of Tibet.

By the letters of August 1794, we are informed that a little congregation meets at Mr. U——’s house, who live in the compass of eighty or an hundred miles, and consequently are all together but seldom—That *Ram Boshoo* the author of the Hindoo Hymn* is with Mr. Carey; had not then lost cast, nor been baptized, appears to be a real christian; but wants zeal and fortitude—That *Mobun Chund*† professes more zeal, and is either a christian or a great impostor. *Parbotee*, whose remarkable prayer is pretty well known,‡ was at that time about four hundred miles up the country, and expected down, but the missionaries had not seen him—That they were just upon the point of forming themselves into a church, the beginning of which could be but small, yet they hoped the end would be prosperous.

By the letters from Messrs. Thomas and Carey, of Dec. 1794, and, Jan. 1795, we find, that they had met with great difficulties through which the divine goodness and mercy

* See this in the former volume of the Register, p. 370, and the metrical imitation of it in No. 9, page 175.

† His concern is related in our former volume, page 359.

‡ It may be seen *ibid.* page 362.

had brought them ; and were engaged afresh in the work of translating the Scriptures.

Mr. Carey admires the wonderful providence of God which placed him and his colleague, in a situation where they have not only enough for themselves, but for yielding some pecuniary assistance to the cause of our Lord Jesus Christ.

The manufactory occasions his travelling much ; he has had opportunities of preaching up the country, near an hundred miles from his residence, and was once within sight of the mountains which separate Bengal from Tibet ; so that not only in his own neighbourhood is the word preached, but he has opportunities of publishing it among the inhabitants of the country at a distance where, probably, no European has ever been before. He has ready admission into every place when he goes abroad ; and thinks that his present situation is remarkably favourable for the business of the mission.

It is allowed that the hurry of entering on these temporal concerns, at first somewhat hindered the missionaries ; but they have since been pursuing their original plan with activity. Through the want of a more perfect acquaintance with the language, Mr. Carey could not for a while so preach as to obtain the attention of the people ; but he is now enabled to preach intelligibly, sometimes for half an hour together, and with the assistance of Ram Boshoo, his moonshe, at other times they lengthen out the discourse an hour ; and by mixing Bengalee and Hindostanic together, Mr. Carey is understood by the people much better than he can understand them. The Bengalee is spoken by the Bramins, and higher Hindoos ; and the Hindostanic is spoken by the Mussulmen, and lower Hindoos. This last is a mixture of Bengalee and Persian.

The villages in the neighbourhood of Mudnabatty containing but few inhabitants, Mr. Carey's congregations are consequently small, though, in general, composed of *all the villagers*. In January 1795, he had preached in four or five villages, and was extending his sphere of action every week. On the first Lords-day in the new year, he went to a village wholly inhabited by professed Mussulmen, but who intermix some pagan notions with the Mahometans, and discoursed with them upon the evil and universality of sin, together with the holiness of God ; and then enquired, If these things were so, how they could possibly escape the wrath to come ? They were confounded, and said, they had never heard those things before, and that their Padre (teacher) had only told them what were the duties of Mahometanism. Mr. Carey then drew a parallel between certain parts of the Bible and their

Koran, particularly this: Our bible directs, *Pray for your enemies and do good to them that despitefully use you.* Your Koran commands *the extermination of all unbelievers.* He then enquired which of these injunctions corresponds most with the true character of God? They confessed that the preference must be given to the bible, and then promised to forsake their practices of lying, stealing, worshiping the Sun, offering to departed souls, &c. One man in particular seemed much concerned, and condemned his former practices in the presence of all the others in the place, who also univervally assented to what he said. Mr. Carey promised to visit them again, and intended to do it frequently.

Feb, 1, 1795, he went to a village, near his own dwelling, called Maddabatty. As he entered it, he saw an house which he knew was devoted to Mahomet. He asked, What house that was? The people said, It was *Emaun's*. He enquired who *Emaun* was? They could not tell. Does he live here, or any where else in this country? They answered, He was dead. He then enquired, Why they erected a house for a dead man, and what end it would answer, if no one lived there. They answered, That it was for the salvation of the people of the place. He then asked, "If any calamities befall you, will this house, or its owner, help you? They have no power; and if you are sinners they cannot forgive you." After this, he discoursed with them farther on their sinful state, heaven and hell, and then on the sufficiency and efficacy of the gospel method of salvation; pressing them to cast off all their evil ways, and false Mahometan worship, and to seek salvation by Christ; this they promised to do.

One Lord's-day twenty-six persons came to his house for instruction in the ways of the Lords. After they were seated, he discoursed sometime on the awful subjects which have been just mentioned, preached to them Jesus, declaring the freeness of the gospel, and the necessity of faith and holiness. One of them said, "I suppose, Sir, those who go to hell will be used like the people in Dinagepore jail." No, said Mr. Carey, in prison the body only can be affected, but in hell, the soul---persons may escape from prison, but not from hell; and if any die in prison there is an end to their imprisonment, but in hell they shall never die. *There* God's wrath will be poured upon them for ever, and they must dwell in endless fire. Another enquired, "But, Sir, what is sin, and what is holiness?" These were so defined as to shew that holiness is just the reverse to sin, and that all the offerings

offerings made to Mahomet's relations, and to Hindoo gods, are no part of holiness, but, on the contrary, great sins.

In the latter part of 1794, Mr. Carey opened a school, but the extreme ignorance and poverty of the natives lead them to take away their children upon every slight occasion; and thus the accomplishment of a benevolent design is, in a great measure, prevented. To remedy this Mr. Thomas and Mr. Carey, between whom the utmost harmony prevails, have formed a plan for erecting two (*Chowparries*) Colleges, one at Mudnabatty, and the other at Moypalldiggy, where Mr. Thomas and Mr. Carey reside. In each of these places they intend to educate twelve lads, six Mussulmen, and six Hindoos; a Pundit is to have the charge of them, and they are to be taught the Shanscrit, Bengalee, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years, and the Missionaries are to provide them with meat, clothing, and lodging, as well as instructions: January 1795, they were enquiring for children suitable to the purpose.

In executing this plan of tuition, Mr. Carey's son, Peter, would have been of some assistance, had his promising life been spared, but he is no more. His brother, a little boy of five years old, died of a mortification in his bowels, caused by a flux and fever. Mr. Carey himself has had two attacks of an intermitting fever, attended with a dysentery, which continued two months, and reduced him very much; his wife, and his eldest son also, have been ill of a dysentery twelve months, but they are all recovered, and he informs us, That for the most part he enjoys his health better now than when he was in England.

Peter's removal was a very heavy stroke to his relatives, and must have been rendered the more afflictive by the difficulty they met with in getting him buried. The superstitions of the people are so great that they never touch a dead body, unless it be one of their own relations, which the Mussulmen do, but even this is refused by the Hindoos, who burn their dead if they can afford it, or if not, they lie on the ground, or in the water. When Mr. Carey's dear little boy died, his father could not prevail upon any one to make him a coffin, though he had carpenters in his own employ. With difficulty he engaged four Mussulmen to dig a grave for him. No one would undertake it alone, and therefore, so many went together that they might all have an equal share of the disgrace. Two persons were sent for, seven or eight miles to carry him to the grave, but in vain; and Mr. and

Mrs. Carey had agreed to do it themselves, when a lad who had lost cast, and their *mater* (a servant who performs the most servile offices,) were induced to relieve them from this painful service. This was on Saturday, and on Monday the four Mussulmen came and told the bereaved parents, that they had lost cast for digging the grave, and that the *Mundul*, or head man in the village, had forbid any of the people to eat, drink, or smook, with them. It is well known that Mahometans have no cast, but they imagine they have, and the loss of it is to them as serious a thing as to the Hindoos. Mr. Carey therefore sent for the man and told him that he must eat, drink, and smook with them, or stay till he had applied to the judge at Dinagepore. After some prevarication he agreed, and so the affair ended.

Mr. Carey has frequent opportunities of social converse with valuable men. In one of his letters, he says, "we have about twenty Europeans, besides children, who are friendly to the gospel; most of whom, in a judgment of charity, we reckon to be real christians:" and in another, he adds, "we have very valuable christian friends, yet they live twenty or thirty miles distant from us; and as there are no high roads nor inns in this country, and during the rainy season no method of conveyance but by water, we have the pleasure of seeing each other but seldom; though, when we do, it renders our interviews much more sweet and agreeable than they might be if we met oftener."

He has also repeated opportunities of discoursing with the Hindoos; for their idolatrous feasts very frequently occur, and he can often go into the places where the idols are, and oppose them to their faces, and to the faces of all their defenders. The common people, indeed, care just as much for their idols, as the carnal multitude in England do for Christ at Christmas—a good feast and a holiday is all in all with them:

Mr. Carey's opinion of the natives, places them much below the accounts generally given of them to the public. He says, The stories of their benevolence, humanity, and meekness are all false, and exist only in the doctrines of the Shafters. The very reverse is the case. Lying, avarice, perfidiousness, servility, cruelty to animals and to each other, are the most prominent features in their character—cheating, juggling, and lying, they esteem to be no sins, and the best among them, though they speak ever so great a falsehood, consider it as no evil, unless you first charge them to speak the truth. When they defraud you as much as they can, and are charged with it, they coolly answer, "It is the custom of

of the country." Their numerous idols are accounted by the common people, and the majority of Bramins, to be so many deities; but the most learned acknowledge only one. Their superstitions are proportioned to the multitude of their idols. All their thoughts of God are so very light, that they only consider him as a sort of play-thing. This may shew how difficult it is to convince them of sin.

It is not therefore to be wondered at, if the accounts sent to the society and its friends, do not as yet give intelligence of numerous wonders of grace. In Mr. Carey's letter to Mr. Pearce of Jan. 19, 1795, he says, "I have had no success yet in the work of conversion among the natives." How ought this declaration to constrain *all* the praying friends of the mission to wrestle with the Lord *more than ever*, for the outpouring of his spirit on the missionaries and on the heathen! But it should be noticed with gratitude, that out of twelve letters, written by Mr. Carey from Jan. 6, to Mar. 18, 1795, ten of them contain more or less encouragement. Some pleasing things are mentioned in the foregoing extracts, to which we have the felicity of adding in Mr. Carey's own words—That "a wide field for usefulness" is opened to the missionaries—That from their present favorable situation, they hope soon to be able to say, "That almost all they in the district of Dinagepore have heard the word of God, both Hindoos and Mussulmen," which "is already the case in the neighbourhood" of Mudnabatty, where Mr. Carey resides: That his "opportunities of preaching the gospel to the natives are frequent, having concerns with almost all the farmers in the neighbourhood for twenty miles round;" and he adds, "hundreds of the labouring people are in our employ:" That "some Mahometans have declared their determination of abandoning their superstitions;" and he thinks he "may say there is already a stirring among the dry bones" though, "alas! the spirit of life from God has not yet entered into them:" That he has "now frequent opportunities" of publishing the gospel "to Europeans," and goes "out every Lord's-day to preach to the natives," many of whom are "truly ashamed of their own vanities;" and though they "are very ignorant, their attention to the gospel is astonishing." In a word, though Mr. Carey is not able to send the tidings that he desires, of the conversion of the natives, yet he says, "Having preached, or rather conversed with them stately, I HAVE MET WITH GREATER ENCOURAGEMENT THAN I EXPECTED;" and "am in *greater hope than ever before*, since I have been in the country."

It will, doubtless, give pleasure to the friends of the mission, to be also informed, That as "a Bible is the great thing wanted" in Bengal, the translation of it is prosecuting. Mr. Carey, who has *Moonshé* with him, and enjoys "greater opportunities for that work than Mr. Thomas," has "gone through Genesis, and the first twenty chapters of Exodus, retaining, in proper names, the Hebrew pronunciation," which is "much better known" in Bengal "than the English." In due time we hope to hear of a translation of the Psalms, Isaiah, some one or more of the gospels and epistles, with little abstracts of scripture history and doctrine, as the Society, in their last meeting at Birmingham, proposed these to the consideration of their brethren Thomas and Carey,

It affords the society great satisfaction to find that the missionaries, of their own accord, have conceived a design of laying out the money they may gain in their present situation, for establishing schools, and translating the bible---the printing it however will be a great undertaking, in the expence of which the Society hopes for the pleasure of participating, even if the missionaries should be able to defray the whole themselves. This hope they have expressed in a letter of caution and counsel to them, signed at Birmingham, Sept. 16, 1795, when a general meeting of the Society was held for the solemn setting apart of the brethren *Grigg* and *Rodway*, to the work of the Lord among the AFRICANS. Mr. Jacob Grigg is a member of the Baptist church at Launceston, in Cornwall, and Mr. James Rodway of another at Hillsley, in Gloucestershire. Both of them have been students in the Academy at Bristol. With the good wishes of thousands they sailed in the *Eliza* from London for Sierra Leone, affectionately recommended to the little Negro Church at Free-Town in that Colony, from whence we are daily hoping to hear of their safe arrival.