

ASSOCIATIONS.

THE BAPTIST ASSOCIATION IN ESSEX,

FOR

ITINERANT AND VILLAGE PREACHING.

PLAN OF THE ASSOCIATION.

AT a Meeting, held at Braintree, Sept. 20, 1796, the Ministers and Messengers of the following Baptist Churches being present, viz. Langham, Colchester, Coggeshall, Earls-Colne, Ridgewell, Braintree, Potter-street, and Waltham Abbey :

Maintaining the important Doctrines of, Three Equal Persons in the Godhead ; Eternal and Personal Election ; Original Sin ; Particular Redemption ; Free Justification by the Imputed Righteousness of Christ ; Efficacious Grace in Regeneration ; the Final Perseverance of real Believers ; the Resurrection of the Dead ; the future Judgment ; the Eternal Happiness of the Righteous ; and the Everlasting Misery of the Impenitent ; together with the Congregational Order of the Churches, inviolably.

Brother JOHN HUTCHINGS, in the Chair.

After a solemn Prayer to Almighty God, for direction in the important undertaking, it was moved and resolved :

I. That an Annual Meeting be held at each of the Associated Churches, in rotation, on the last Tuesday and Wednesday in May : on the Tuesday, to meet at three o'clock in the afternoon, to transact the business of the Association ; and, on the Wednesday, to have two Sermons. Public worship to begin at half an hour after ten o'clock in the forenoon.

II. That the first Meeting of this Association be held at Coggeshall. Brother Larwill, and brother Brown, to preach : and, in case of failure, brother Trivett. At which time, the Ministers, who are to preach at the next General and Annual Meeting, shall be chosen by the associated Brethren. Put up at the Swan Inn.

III. That, as the grand object of this Association is the spread of the Gospel in the different towns and villages of the county : an inquiry shall immediately be made, after an Itinerant Preacher : who (together with the necessary expenses attending Village-preaching, by settled Ministers) shall be paid out of the General Fund, to be raised by this Association.

IV. That any person applying, as an Itinerant Preacher, shall be a Baptist, and sent out by some regular Baptist Church : and that every such person shall apply to one of the Ministers belonging

ing to this Association, who shall inform the rest of the ministers of it, and also appoint a day for their meeting at Coggeshall. At which time he shall desire the candidate to attend; who will be expected to preach before them, and to produce a testimonial, to his moral and Christian character, from two or more ministers, who are acquainted with his life and conversation.

V. That all the ministers in this association be considered as a general committee, to examine and appoint one or more itinerant preachers, as they shall judge necessary: of which ministers, five shall be deemed a sufficient number to superintend this business of the Association.

VI. That each church annually appoint two messengers to attend the Association; who shall collect the subscriptions in their own congregation and neighbourhood, and form a managing committee; who shall, from among themselves, choose a Treasurer, and a Secretary: which Committee shall meet for business, whenever it shall be necessary; seven of whom, with the Treasurer and Secretary, shall be a quorum.

VII. That, as an undertaking of this kind will be attended with considerable expense, each church shall open a subscription, under such regulations as the majority of its members may judge most suitable: and the messengers, within one month after every quarter-day, shall transmit to the General Secretary, an account of all monies collected; which he shall enter into a book, provided for that purpose; and to commence within one month after Michaelmas next.

VIII. That the Secretary shall summon the committee to meet as often as he shall judge necessary for the transacting of business, by a letter addressed to the ministers; who shall inform the messengers, chosen by the respective churches, of every such meeting.

IX. That, until the general meeting in May, 1797, the place for transacting any business, relative to the Association, be at Coggeshall. That brother Richard Nice, of Ardly, near Colchester, be Treasurer; and brother Richard Patmore (Angel-lane, Colchester) be Secretary, till the foresaid general meeting.

X. That the smallest donation from any person, who is disposed to promote the important design, will be thankfully received by the ministers of the associated churches.

XI. That a public collection be made at each place where the annual Association shall be held, in order to assist in carrying on the pious design.

XII. That the messengers appointed by the churches shall bring an account, in writing, to the general meeting of the members of the Association, every year, of the number of persons added to their respective churches; of those who have been dismissed; and of the deceased in the preceding year: as also, of any important event that has taken place among them, and of the efforts made to propagate the Gospel around them.

XIII. The

XIII. That an account be annually published, of all monies collected, and of all disbursements made. To which shall be annexed, a brief narrative of what places have been opened for preaching; what opposition has been made to the pious design; what apparent success has attended; what alterations have taken place in the several churches, with regard to additions, dismissions, exclusions, or deaths; and of any singular providential event, respecting either the churches, or individuals, in their endeavours to propagate the knowledge of Christ in this country; to which narrative shall be subjoined, an Exhortation to Christian Duty; drawn up by the minister of the church where the Association is held. The first account and narrative to be published with all convenient expedition after the general meeting in May, 1797. Any profits arising from the sale of which, shall be added to the general stock.

XIV. That the church where the annual Association is held, may not be burdened, every person shall bear his own expenses.

XV. If through sickness of the pastor, or otherwise, any church in this Association should want assistance, such church shall be supplied once a fortnight by the ministers of the associated churches, beginning with the minister whose local situation is nearest to the destitute church; and so on, according to their respective distances: the destitute church giving notice to the minister, whose turn it may be to afford his assistance.

XVI. That the Editor of *The Baptist Annual Register*, and the Gentlemen concerned in editing *The Evangelical Magazine*, be requested to insert the preceding articles in their respective publications.*

To the Churches of Christ; especially those of the Particular Baptist Denomination.

That the spread of the gospel in the benighted villages of our country, is an object of great importance, will not be denied by any, who, for a moment, consider the worth of immortal souls:

* The Baptist Churches at Harlow, Saffron Walden, Burnham, and the Church at Haverhill, at our first meeting in August last, signified their willingness to unite in any measures which might be adopted to promote union among the churches, and to spread the gospel; but, by some cause unknown to us, were prevented from affording their assistance and concurrence in our deliberations and resolves, when met at Braintree. We hope, however, to see their Ministers and Messengers at our General Meeting in May next, to unite with us in this Association. Prior to which General Meeting, we also hope, that they will exert themselves to the utmost, in making collections for the benevolent design; and that each of their Ministers will diligently endeavour to spread the gospel in his respective neighbourhood.

because

because the gospel is the power of God unto salvation, to every one that believeth it. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Various of our settled ministers have done something in this business, by preaching in the villages near them, and, probably, would have done more, had it been in their power; but the smallness of their annual incomes rendered the unavoidable expenses attending the renting and registering of places in which to preach, the hire of horses, and so on, too great for them to bear.

Shall, then, an object of such importance be neglected, because of a few difficulties which attend it? Would not such a neglect prove that our hearts are not in the cause of Christ? Does the husbandman give up the expectation of an harvest, because he must bestow both labour and expense in order to obtain it? Let us exert ourselves in this noble cause: for, in due season, *we shall reap, if we faint not.* Who knows, whether our example may not, in this case, be followed by our brethren in other counties? And how delightful to think of the *joyful sound* of salvation by grace, being heard in every town and village throughout the land! How pleasing to behold poor sinners *fleeing for refuge, to lay hold on the hope set before them* in the gospel of divine mercy!

But in what line of conduct are such pleasing effects to be expected; except, by ministers exerting themselves in their respective neighbourhoods; by looking out and employing itinerant preachers, that are evangelical, zealous, active, prudent; by the churches uniting to afford a liberal pecuniary aid; and by habitually ardent prayer for a divine blessing on every mean that is used to obtain the desired end? Who knows but our brethren in London, who have the means of religious improvement in great plenty, may feel their hearts expand with desire, to assist us in imparting evangelical truth to those in the country, who are perishing for *lack of knowledge*? Should any of them be disposed, their donations will be thankfully received.

JOHN HUTCHINS, Chairman.

THE NORTHERN ASSOCIATION.

Embsill, Sept. 22, 1796.

Rev. and dear Sir,

I here inclose you the following account of our last association:

The churches in the eastern district of the NORTHERN ASSOCIATION met at Newcastle-upon-Tyne, May 16, 17, and 18, 1796.

May 16, four o'clock. The messengers met according to appointment, when Brother Rowland, as minister of the place, having prayed, was appointed moderator. Then the letters from
MAY, 1797.]

the churches were read, and the meeting concluded with prayer by Brother Fishwick. The churches had all had some additions to their number, and were rather prosperous than otherwise: but we fear there is too much want of that cordial esteem for each other as brethren, which arises from the indwelling presence and powerful influence of the holy spirit, and which is the beauty, ornament, and glory of the religion of Christ. Two of the churches had to lament being without settled pastors. The church at Newcastle, in particular, lamented the death of Mr. Shaw, a gifted brother, whose occasional labours had been so useful among them since the death of Mr. Skianer. In the evening, at seven o'clock, Brother Whitfield preached from Psalm cxxxvii. 1. *Upon the manner in which, and the reasons why, those who truly love God are and should be affected with the state of social religion in the church of God.*

May 17, half past ten o'clock. Brother Ruston, a member of the church at Hamsterly, opened public worship in the usual way, and preached from Acts xxvi. 29. *Upon the genuine benevolence and spirit of true religion, the religion of Jesus.*

At half past two, Mr. Jones, an Independent minister, from Durham, opened and carried on the public service, and preached from Dan. ii. 44. *Upon the nature, spirituality, and perpetuity of the kingdom of Christ.* We met again for public worship at half past six, when Brother Whitfield conducted it, and preached from 1 John i. 7. *Upon the holy practice and gracious privileges of believers.*

May 18. The messengers met again at seven o'clock in the morning, (when many of the members of the church also attended) for concluding the more private business of the association; Brother Rowland prayed; and fraternal conference and consultation succeeded. The particulars which concern the churches more directly, then resolved upon, were

That the next association be held at Rowley, in Whitfun week.

That a day of humiliation shall be kept by the churches in this connexion in the course of this year, as soon as the harvest is got in, relative to the state of the churches and of the nation.

That each church in the connexion shall cultivate and encourage gifts for the ministry.

That the churches shall be attentive to internal discipline, and endeavour to promote preaching and the spread of religion, in their respective vicinities.

That Brother Rowland shall draw up the circular letter, UPON THE NECESSITY OF NON-CONFORMITY TO THE PRESENT WORLD. (This has been done accordingly, and transmitted to the churches.)

Brother Whitfield concluded the meeting with exhortation and prayer, suitable to the occasion. We have great reason to be thankful for God's gracious presence in his appointed ways: and have the happiness to say, that the whole was conducted with

with harmony, and in peace and love. May the great Head of the Church smile upon our attempts to promote his dear interest in the world. To him be glory in the church throughout all ages, world without end. Amen.

I am, dear Sir, your affectionate brother,
CHARLES WHITFIELD.

Rev. and dear Sir,

I transmit to you the following brief account of our association, hoping it may in some degree serve the interest of our dear Redeemer, and cause his saints to rejoice that he is still blessing this part of his long-favoured but sinful and ungrateful isle.

THE NORFOLK AND SUFFOLK ASSOCIATION.

1796.

Proceedings of the Association which met at Worstead, in the county of Norfolk, on Tuesday and Wednesday, June 7th and 8th, 1796.

Tuesday, June 7th. The ministers and messengers of the associated churches assembled at Worstead. 1st. Sung ciii. Psalm, third part, and Brother Beard read the cxxii. Psalm.

2dly. Brother Lark, (a messenger) prayed; after which Brother Farmery was chosen moderator, and the letters from the different churches were read. The state of the churches was as follows :

Churches.	Added.	Dead.	Separ.	Restor.	Recd. by Letter.	Dism.	No. of Mem.
1 Worstead	23	— 4	— 1	— 1	— 0	— 0	— 175
2 Claxton	5	— 4	— 2	— 0	— 1	— 0	— 89
3 Ipswich	12	— 3	— 2	— 0	— 0	— 0	— 132
4 Dis	47	— 1	— 3	— 0	— 0	— 1	— 130
5 Dereham*	3	— 0	— 0	— 1	— 0	— 0	— 35

3dly. Consulted about carrying on the association another year. The Worstead church objecting against making yearly collections according to the articles of the association, the remaining churches determined to proceed upon the present plan, and gave the Worstead church two months to consider it.

4thly. Sung 429th Hymn, Dr. Rippon's Selection. Brother Beard read the circular letter on HOPE IN GOD, which was approved, and signed by the moderator, and a copy of it sent to each church.

5thly. Brother Thompson (a messenger) concluded in prayer.

* Two members from this church gone to America.

Wednesday, June 8th. The worship of God began at ten o'clock. (Sung,) and Brother Ridley prayed. (Sung,) and Brother Hall preached from Psalms cxix. 140. Brother Farmery prayed. (Sung,) and Brother Hupton preached from Acts iv. 12. (Sung,) and Mr. Trivett concluded in prayer. The hymns sung were chosen out of your Selection.

Evening began at half after six. (Sung,) and Mr. Hook prayed. (Sung,) and Brother Ridley preached from 2d Kings, viii. 13. (Sung,) and Mr. Caddy, lately sent out of Mr. Smith's church at Shelfanger, concluded in prayer.

The following, Sir, refers to the state of the different churches which I here subjoin, as I perceive some traces of the like nature in *the Register* :

Worstead. The house of God well attended ; many seem inquiring the way to Sion ; have kept up monthly meetings for prayer : hope they have been refreshed by the same, finding it good to wait on the Lord.

Claxton. Are in peace among themselves, and in a prosperous state ; many flocking to hear the word of life ; have observed monthly meetings for prayer, as agreed at the last association.

Ipswich. Expressed cause for humiliation and much for rejoicing ; wish for a greater degree of seriousness and diligence in spiritual duties, and a more enlarged zeal for God ; blessings of which they hope they are not wholly destitute ; rejoice at the prospect of the gospel's spreading in foreign lands ; are in the enjoyment of peace, and under the pleasing necessity of enlarging their place of worship.

Diss. Are in a prosperous state ; have called Brother Rust to the work of the ministry ; and reasonably hope he will be made a blessing to the church of God.

Dereham. Are in peace and love, but lament the dark dispensation they are under, not having enjoyed the labours of their beloved pastor for six weeks, he being ill in London ; solicit the assistance of the associating ministers, during this afflictive providence.

Upon the whole, it was a pleasing, and, we hope, a profitable association.

The next meeting to be held (God willing) at Diss, in Norfolk. Brethren Beard and Denham to preach ; in case of failure, Brother Hupton. To meet on the first Tuesday in June, 1797. To put up at the King's Head, and to be there by twelve o'clock.

I am, dear Sir, your affectionate brother,

JAMES BEARD.

Worstead, 1796,

The YORK AND LANCASHIRE ASSOCIATION of twenty churches, assembled at Ackrington, in Lancashire, on the 18th and 19th of May, 1796.

Wednesday

Wednesday afternoon, met at two o'clock. Brother Pilling opened the meeting with singing and prayer. Brothe Hyde preached from 2 Tim. iii. 5. *Having a form of godliness, but denying the power thereof*; and concluded the service by singing and prayer. Met again at six o'clock. Brother Pilling was chosen moderator, and began by prayer. The letters from the several churches were read. The circular letter, ON THE EVIDENCE AND BLESSEDNESS OF THE PRESENCE OF GOD WITH HIS PEOPLE, being then read by Brother Littlewood, was approved and ordered to be printed. Service closed with prayer.

Thursday, Brother Honeywood read 62 chap. of Isaiah, and prayed. Brother Ashworth preached from Psalm lxviii. 18. *Thou hast ascended, &c.* and Brother Fawcett from Psalm lxxxvii. 3. *Glorious things are spoken of thee, O city of God.* Brother Littlewood closed by prayer. Met again at three in the afternoon; and agreed,

That the subject of the next letter be PROVIDENCE; and that it be drawn up by Brother Fawcett.

That the next association be held at Gilderstone, (not on the Wednesday and Thursday as usual, but) on the Tuesday and Wednesday, in Whitfun-week; and that the following ministers be requested to preach, viz. Brother Littlewood, Brother Hirst, and Brother Fawcett; and in case of failure, Brothers Wade, Langdon, and Sharpe.

Put up at the White Horse.

In the course of this year, it appears, that in the associated churches 22 members have been removed by death; 3 dismissed; 11 excluded; 2 received by letters of admission; 75 added on a profession of faith.

The WESTERN ASSOCIATION of forty-two churches, met at Exeter, Devon, May 25 and 26, 1796.

Wednesday afternoon, met at three. Brother Cox prayed; Brother Ryland was chosen moderator: read the preliminaries of the association, and then the letters from the churches, which filled up the time till near six o'clock, when Brother Rowles concluded in prayer. At seven in the evening met again, Brother Porter, of Bath, prayed; and Brother Francis, of Horseley, preached, from Rev. i. 3. *Blessed is he who readeth, and they who hear the words of this prophecy, and keep those things which are written therein*: and closed in prayer.

Thursday morning at six. Met for prayer, in which service the following ministers engaged; Brother Willey, of Dartmouth; Brother Braker, of Hatch; Brother Davis, at present assistant to Brother Dawson, of Lyme; and Brother Lyon, who preaches at Salt-Ash. Received the subscriptions for the association fund, amounting to 63l. 12s. 6d. and distributed sums amounting to 66l. 3s. to the support of aged and infirm minis-

ters, and to other ministers in straight circumstances, with large families; and especially to assist those who are most active in village preaching, and are put to greater expenses in that work than they can otherwise defray; including also a donation to a worthy minister's widow; and a guinea to help a poor church to pay for new writings to their meeting-house. Received for letters, 7l. 12s. 6d. At half past ten, brother Saffery prayed, and Brother Gibbs preached from 2 Cor. iii. 18. *But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the spirit of the Lord.* Brother Francis then read the letter to the churches, which he had been requested to draw up, instead of Brother Hughes, who was absent, and wished to decline that service, on account of his removal from Bristol to Battersea, near London. Brother Horsey then prayed, and the congregation being dismissed, the ministers and messengers expressed their unanimous approbation of the letter, directed the moderator to sign it on their behalf, and ordered it to be printed for the benefit of the churches. At three in the afternoon the meeting began with prayer by Brother Birt, and Brother Ryland preached from Hosea vii. 9. latter clause, *Grey hairs are here and there upon him, and he knoweth it not.* After he had closed in prayer, the members of the association stopped, and agreed to receive the church at Launcestone, in Cornwall, into the association, agreeably to their request by letters and messengers. The moderator then ended the business of the association by a short prayer. But another meeting was held in the evening, when Brother Penn prayed, and Brother Horsey, of Portsea, preached from Lam. i. 16. *For these things I weep, mine eye, mine eye runneth down with water, because the Comforter who should relieve my soul is far from me.* All the services were attended with singing at proper intervals.

It was unanimously agreed, to recommend to all the churches, days of fasting and prayer, on account of the sins of the nation, and the dreadful judgment of war.

Agreed to hold the next association at Bath, Brother Benjamin Francis, and Brother Rowles to preach; in case of failure, Brother Horsey and Brother Saffery. To meet first at three o'clock, on the Wednesday in the Whitfun week, 1797. Brother Ryland to draw up the next circular letter.

At Bath, put up at the Christopher.

State of the churches belonging to the association in the past year.

Received	{	By baptism on profession of faith	161	
		By letter from other churches	-	10
		Restored after exclusion	-	1
		Added	-	172
Removed	{	By death	-	81
		By dismissal to other churches	-	19
		By exclusion	-	22
		Diminished	-	122
		Clear increase	-	50

The NORTHAMPTON ASSOCIATION of twenty-four churches, assembled at St. Albans, May 30, and June 1, 2, 1796.

Tuesday evening, six o'clock. Brother Gill, minister of the place, began in prayer—was chosen moderator. Letters from the churches were read, their contents minuted, and the meeting closed with prayer by Brother Cave.

Wednesday morning at six, prayers were offered up by Brethren Heighton, Payne, Sunmons, Read, Evans, and Watts. Half past ten. Brother Crapps began public worship in prayer; Brother Sutcliffe delivered the exordium; the first sermon by Brother Blundel, from Eph. i. 9, 10. *Having made known unto us the mystery of his will, &c.* The second sermon by Brother Fuller, from Heb. v. 12, 13, 14. *For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, &c.* Brother Morris concluded the opportunity in prayer. In the afternoon the ministers and messengers retired; the circular letter produced by Brother Blundel, ON THE DUTY OF CHURCHES, RESPECTING THE ENCOURAGEMENT OF SPIRITUAL GIFTS, was then inspected, approved, and ordered to be printed. Evening, at six, Brother Thomas, of Devonshire-square, prayed. Brother Sutcliffe preached from Phill. i. 21. *For to me to live is Christ,* and concluded in prayer. After public worship, Brother Fuller was unanimously requested to print his sermon *on the importance of a deep and intimate knowledge of divine truth,* and Brother Sutcliffe to prepare the next years circular letter—ON THE DIVINITY OF THE CHRISTIAN RELIGION.

Thursday morning at six, Brother Blundel prayed; the ministers communicated their religious experience; adjusted the business of the association fund, and the meeting closed in prayer by the moderator.

State of the Churches.

Added	{	Upon a profession of faith	-	139	
		By letters of recommendation	-	5	
		Restored after exclusion	- - -	3	
				147	added.
Diminished	{	By death	-	20	} 50 diminished
		Dismission to other churches	5		
		Exclusion	-	25	
				97	clear increase.

Number of communicants in all the churches 1722.

The next association to be held at Leicester, on Tuesday, Wednesday, and Thursday, in the first week after Whitsun week, Brethren Hopper and Gill to preach.

Put up at the Blue Bell, Humberstone-Gate.

The KENT and SUSEX ASSOCIATION of eleven churches, assembled at Bessell's Green, Kent, the 7th and 8th of June, 1796.

Tuesday, the messengers of the several churches met at three o'clock. Brother Stanger began by reading the second chapter of 1. Thessalonians, and then prayed. (Sung). The names of the messengers were called over: brother Purdy was chosen moderator, and brother Knott scribe. Brother Copping prayed. The moderator having read the preliminary articles of the Association, and the messengers the letters from their respective churches, he concluded in prayer.

Increase, one.

Public worship began again at seven o'clock. (Sung). Brother Humphrey prayed. (Sung). Brother Atwood preached from 1 Cor. xv. 58. (Sung.) Brother Coe concluded in prayer.

Wednesday, met at five o'clock, when the brethren Weatherman, Cowell, Johnson, Terry, Scott, and Davies, engaged in prayer. The Circular Letter which brother Atwood had been deputed to prepare, ON COMMUNION WITH GOD, was read and approved, and ordered to be printed for the use of the churches. Agreed that the next Association be held at Folkstone, Kent, on the first Tuesday and Wednesday in June, 1797, to put up at the Rose Inn. A motion was made and agreed to, that for the future no hot dinner be provided at any Association for the messengers. Agreed that the ministers appointed to preach do officiate according to the order of their standing in the minutes. The persons to preach next year are brethren Stanger, Middleton and Knott; in case of failure, brethren Humphrey, Coe and Copping. The Association to commence at two o'clock on Tuesday. The moderator then concluded in prayer. Met again at half past nine o'clock. (Sung). Brethren Allen and Matthews prayed. Brother Stanger proposed that a Committee be formed to take into consideration whether any thing can be done to assist each other in preaching the gospel in the villages, which was agreed to; and the brethren Purdy, Stanger and Knott are to compose the same.

Resolved, That an hour be spent at our annual meetings, by some brother or brethren, in relating his or their experience, and our senior brethren in the ministry are requested to begin. The moderator concluded with prayer.

Public worship began at half past ten o'clock. (Sung). Brother Ovington prayed. (Sung). Brother Booker preached from the second of John, v. 10, 11, (Sung). Brother Morris concluded in prayer. Met again at half past three. (Sung). Brother Caffyn prayed. It was agreed that the observation of the annual fast-day, the first Wednesday in November, and the monthly prayer meeting for the revival of religion, the downfall of antichrist, and the spreading of the gospel, be further recommended to our Churches. Also, that brother Copping do write the next Circular Letter. Brother Purdy related his experience,
and

and then concluded in prayer, and dismissed the assembly.— Evening service. (Sung). Brother Upton prayed. (Sung).— Brother Knott preached from Psalm lxxi. 16. Sung a parting hymn, and brother Shrewsbury concluded in prayer and dismissed the congregation.

P. S. Two brethren have been called into the ministry this year by the church at Folkitone, Edward Burton and Samuel Bordingham; we wish them God speed. From Brighton we learn, that one of the persons who fell into the error of Universal Restoration, and was excluded, had been restored to the church, and on his dying-bed declared his abhorrence of the error, and died very happy.

M I N U T E S

OF

THE THREE PARTICULAR BAPTIST ASSOCIATIONS,
IN THE PRINCIPALITY OF WALES,

In the Year 1796.

I.

SOUTH-EAST ASSOCIATION.

THE South-East Association met at Blaenau, Monmouthshire, on the 1st and 2d of June, 1796.

The solemnity began Wednesday morning about nine: the xlth Psalm was read; then the brethren D. Powell and James Harris prayed. After singing, brother David Lewis preached in Welsh, from Matt. v. 2,—and brother James Williams, of Ross, in English, from 1 Cor. xv. 25, 26. He concluded in prayer; adjourned for about two hours.

Met again; brother J. Hier and brother D. Evans prayed; and brother J. Hughes, of Bristol, preached in English, from Acts xvi. 30, 31, and brother Z. Thomas, from 2 Cor. ii. 15, 16, in Welsh: then he concluded in prayer.

The Letters from the churches to the Association were read: then the brethren William Jones and George Watkins prayed; and the multitude were dismissed.

Met Thursday morning about eight; brother Morgan Evans prayed; the following articles were agreed upon:

1. That in future the churches shall be under no obligation to provide accommodations for any besides ministers and messengers,

2. To

2. To advise the churches to draw up their letters short; otherwise they will not be so acceptable to the Association.

3. To encourage the churches to assist Llanwenarth church, towards defraying the expenses of building their meeting-house at Llangynydr; and to send their bounty by the messengers to the next Association.

4. Brother Miles Edwards to draw up the next Circular Letter, explaining HYPOCRISY.

5. The next Association to be at Trofnant, on the first Wednesday and Thursday in June; and the brethren J. Jones, J. Reynolds, and J. Lewis to preach. The Letters to be read on Thursday morning.

6. To observe the Wednesday month after the Association, as a day of prayer and humiliation, on account of the various calls thereto, in church and state.

The whole concluded in prayer by brother M. Edwards.

DAVID LEWIS, Moderator.

[The subject of this Letter, which was fixed last year, viz. HONESTY AND RIGHTEOUS DEALING BETWEEN MAN AND MAN, is founded upon Luke xvi. 10, 11, and 1 Peter ii. 12. It is handled in a plain, striking, yet concise manner.]

Number of churches twenty-two. Four without any addition. The greatest number added to any one church is twenty-five. To six others above ten each, but under twenty.

Baptized, - - -	167	Dead, - - -	46
Restored, - - -	13	Excluded, - - -	64
		Dismissed, - - -	1
	<hr/>		<hr/>
	180		111
Increase,	69.		

II.

SOUTH-WEST ASSOCIATION.

The South-West Association, at Rhydwillim, Carmarthen-shire, met on the 7th, 8th, and 9th of June.

Met on Tuesday at two, P. M. The solemnity was introduced in prayer by the brethren Morgan Rees and Richard Michael: then the Letters were read; by which it appeared, that the churches in general were in peace; and some additions had been made to all but two, and that one church was newly incorporated. The number of churches was twenty-nine. The greatest additions last year, to different churches, were 32, 35, 40, and 42. Nine others had ten or more added, and thirteen had an increase of nine or under. Some of the Churches were without any pastors among them to administer ordinances; in other

other churches several were ordained last year. The Letters being read, brother David Richard preached from Phil. i. 6, *Being confident, &c.*—and brother David Davis from 2 Kings ii. 14. *Where is the Lord God of Elijah?* The work of the day was concluded in prayer by brother Thomas Evans. Adjourned to next morning.

Met Wednesday morning at nine. The brethren Benjamin Davis, of Cilfowyr, and Z. Thomas prayed, and brother W. Williams preached in Welsh, from 2 Cor. iv. 5, *For we preach, &c.* and brother John Jones, in Welsh, from John viii. 32, *And ye shall know, &c.* The opportunity was concluded in prayer—Adjourned for refreshment.

Met again soon, brother William Price read 2 Peter i. and prayed; then brother Daniel Jones preached, in English and Welsh, from Heb. xii. 24, *And to Jesus, &c.* And brother Timothy Thomas from Rev. iii. 7, *And to the Angel, &c.* And the work of the day was closed by prayer and praise. Adjourned to next morning.

Met Thursday morning at eight; brother Daniel Davis prayed, and a chapter was read; then brother William Richards read the Circular Letter. After that, the following articles were considered and agreed upon:

1. To admit the churches of Neath*, Llwyn-Dafydd, and Blaenau-Glyntawe, as members of this Association.
2. To permit the church at Aberystwyth to apply to the sister churches for assistance, in erecting a new meeting-house, it being much wanted.
3. To have the Association next year at Penpont, on the second Wednesday and Thursday in June; and brother B. Phillips to preach, or otherwise, brother B. Davies; and also the brethren J. Hier and J. Jones. The messengers to meet at two, P. M. on Tuesday, to read their Letters.
4. To keep a day of humiliation and thanksgiving on the Wednesday month after the Association.

Signed by the Moderator,

W. WILLIAMS.

[The subject insisted upon in this Letter is, THE NECESSITY, PROPRIETY, AND EXPEDIENCY OF READING THE HOLY SCRIPTURE, as a very important part of public worship.—Twelve reasons or arguments are produced, to prove the solemnity of the subject: and hints given, that reading the word of God is too little attended to in some places. It is further added, that Sunday Schools (so called), should be encouraged, in order to enable the poorer class to read the word of eternal life.]

* Neath was before in the South-East Association.

Baptized, - - -	339	Dead, - - - -	52
Restored, - - -	54	Excluded, - - -	71
		Dismissed, - - -	17
	<hr/>		<hr/>
	393		140
Increase,	253.		

III.

NORTH WALES ASSOCIATION.

The North Wales association at Glyn, Denbighshire, 29th and 30th of June.

Prayers and supplications by the Brethren Hugh Williams, and James Harris, introduced the solemnity, and a portion of the holy scripture was read; then Brother John Reynolds preached from Phill. iii. 1. and Brother John Palmer, of Shrewsbury, in English, from Mark viii. 2. first part; the opportunity was concluded in prayer by Brother Evan Evans. Adjourned for refreshment. Met in the afternoon: Brother John Hughes prayed; a chapter was read; then Brother Christmas Evans preached from John xvi. 8—12. Brother Timothy Thomas from John x. 10. latter part; and Brother J. Jones from John xx. 31. He concluded the work of the day in prayer. Adjourned to next morning.

Met according to appointment. Brother W. Williams, of Horeb, prayed, and Brother Christmas Evans was chosen moderator;† the letters from the churches were read, which gave very comfortable informations; though not without the mention of some sorrowful occurrences. The harvest is great; and several faithful labourers are raised up of late years. The Brethren Hugh Williams and Edmund Francis have been set apart for the work of the ministry, by the church at Ebenezer, in Anglesea; Brother William Roberts, by the church at Salem, in Carnarvonshire, and Brother Evan Evans, at Horeb, in the same county. The number of churches in this association, this year, is ten. Three new churches were formed and incorporated in that country after the association, in the month of August. By the letters it appears, that the greatest number of

* Some of them were dismissed to America.

† For a long series of years past it was a kind of an established custom in the Principality, and also in the west of England, that the minister fixed on to preach the first sermon at the association, should be moderator; another commonly preached the preceding evening; and in Wales, of late, two preached, if time admitted. But this year, after consultation in the South, it was agreed, that it would be better for each association to choose their own moderator at the time. The North association followed this opinion in choosing Brother Christmas Evans,

members added to any one of these churches, was 30; one of the ten churches was a new society, consisting of forty-four members lately baptized. Each of the ten churches had some addition. On consultation it was agreed,

1. To receive the said new church into the connexion.
2. To admit the brethren at Tyddyn-Shôn,* to apply to the churches for assistance, towards defraying the expenses of erecting their meeting-house.
3. To have the next association at the new chapel in Anglesea, on the last Wednesday and Thursday in June; where the brethren Zacharias Thomas, Daniel Jones, and John Edwards are expected to preach. The elders and messengers are desired to meet at four in the afternoon, to read the letters. The whole solemnity concluded in prayer by Brother Morris Jones.

CHRISTMAS EVANS, Moderator.

JOHN JONES, Secretary.

Baptized	-	118	Dead	-	-	9
Restored	-	8	Excluded	-	-	24
Received by letter	-	1	Dismissed	-	-	3
		127				36
		Increase				91

In the three conventions they sang at proper intervals. This convention omitted to publish a circular letter this year, by agreement.

Churches.	Increase.	
South East	22	69
South West	29	253
North Wales†	10	91
		}
		413 increased in the whole.

61 churches in the three associations.

It was agreed at Glyn, That no more than three ministers at the association shall preach; one the preceding evening, and two the following morning; then the afternoon for the ministers and messengers to converse and consult upon what may appear necessary for the welfare of the churches.

* This is one of the three new churches formed in August 1796, which made thirteen churches in the North, besides that excluded; and one in Montgomeryshire, which is in the South East association; and Wrexham, which was never in the connexion.

† One church in the North, not of these ten, was excluded from the annual and quarterly meetings, for irregularities.

THE
OBITUARY.

Mr. ABEL EDWARDS, a Deacon of the Baptist Church at the
Welsh Neck, Pedee, South Carolina.

MR. ABEL EDWARDS, son of the late Rev. Joshua Edwards, was born in Pennsylvania, in the year 1739; and when about ten years old, came with his father to South Carolina. His father, a native of Wales, was esteemed a pious, benevolent man, and was considerably blessed in his ministerial labours. He died in a good old age, and was interred in the burying ground at the Welsh Neck.* Mr. Abel Edwards, in the early part of life, attained a comfortable hope of his interest in Christ, was baptized by his father, and joined the church, under his care, at Cashaway. The direct means of the awakening, which terminated in his conversion, were the conversation and advice of that worthy minister of Jesus Christ, the Rev. John Gano. In the year 1761, Mr. Edwards was received, by letter, into the Welsh Neck Church, of which he continued a respected and useful member, till his death. Soon after his union with this society, he married Mrs. Sarah Douthy, a young widow, by whom he had many children, but of these only three survived him to mourn his death. In the year 1777, he was called to the Deacon's office, in which he acquitted himself to universal acceptance. The peculiar attention he paid to the various duties of his station, the decorum that he observed, and the cheerfulness he manifested in performing them, could not fail of endearing

* Rev. Joshua Edwards was born in Pembrokeshire, in South Wales, February 11, 1703-4, came to Pennsylvania, and was baptized in 1721; and removed from thence to South Carolina in 1749. In 1751 he was ordained in the church at Welsh Neck, and continued minister of it about six years. From thence he removed to Cashaway, now Mount Pleasant, where he was invested with the pastoral office three years; then resigned, and took charge of a church on Little Pedee, which he continued till the year 1768. After this he did not engage in the pastoral charge of any church; but continued to preach, and was useful till his death, which took place August 22, 1784. He lived to see of his posterity, 12 children, 38 grand-children, and 32 great-grand-children: 82 in the whole.

him to the church. Of him it may be justly said, That he used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. Mr. Edwards was an affectionate husband, a tender parent, and a humane master. He was steady and regular in his attendance on public worship, and on all meetings consecrated to religious purposes.— Meetings of prayer for the revival of religion, he greatly encouraged, both by his presence and by the exercise of his gifts. As the cause of his Redeemer lay near his heart, none seemed more to rejoice at accessions to the church; none more sincerely to lament the case of those professors who transgressed the laws of Christ, and none more ready to encourage the restoration of the penitent. Some, no doubt, will ever bear in mind his friendly admonitions and reproofs. In his temper he was generally cheerful, but free from levity. In the performance of religious exercises, he was attentive and solemn; devout, but not superstitious; fixed in his religious opinions, but not bigotted. His charity was not limited to his own denomination, but extended to all who love our Lord Jesus Christ in sincerity. Considering himself under the government of an all-wise and good God, he cheerfully acquiesced in the dispensations of his providence. By unremitted industry and prudent œconomy, Mr. Edwards acquired a handsome income, which he enjoyed in a manner truly becoming the Christian. Considering himself only as a steward of his Master's goods, he ministered liberally from his own purse to the wants of the poor; not with an ostentatious display of munificence, but pursuant to that injunction of our Lord, "Do not your alms before men!" To strangers he was kind and hospitable, especially if they were the ministers or friends of Jesus: in entertaining these he took uncommon delight. In all pecuniary calls of the church, and for the promotion of all religious or useful institutions, he was ever willing to contribute, and was often the greatest donor in the congregation. As a citizen, Mr. Edwards was respectable.— From a modest distrust of his own abilities, he did not push himself forward in public life; but he was a truly good man, and a far more useful member of the community than many who boast of shining talents and aspire to the first places of preferment. He was a peaceable man, and laboured to keep a conscience void of offence towards God and towards men. He was diligent in his business; remarkably

remarkably punctual in his engagements; strictly honest in his dealings, and in his whole conduct he manifested a peculiar degree of prudence. The piety and exemplary conduct of Mr. Edwards procured him the esteem and love of the whole church and congregation: and, as to others, even those who were profligate and unfriendly to the cause of religion did not hesitate to declare, if there was a good man in the state, Mr. Edwards was one.— But, on Oct. 12, 1793, after a short illness, he resigned his breath to God who gave it. In him the church lost a pious member, and an excellent deacon; but they have this consolation, that their loss is his eternal gain. In his last sickness he was free from fears, and declared, that he knew in whom he had believed, and could comfortably venture his all on him, meaning Jesus Christ. By his last will, he left to the church an hundred pounds sterling. The next Lord's-day after his death, the Rev. Henry Holcombe, pastor of the church, preached a funeral sermon on the occasion, to a numerous and mourning audience; and his remains were respectfully deposited by the side of his honoured father's.

Mr. WILLIAM DAVEY, late a Deacon of the Baptist Church,
at Chard, Somerset.

HE was born in the neighbourhood of Prescott, in the county of Devon. His parents were of the establishment. He had not the advantage of a religious education. At ten years of age, his father left him to seek his own support, and never after lent him any assistance.— Some few years passed before he heard the word. But at Prescott meeting, Mr. Jones (then of Exeter) was preaching, and the Lord accompanied his message with convincing power. After this he was deeply, and at times distressingly, concerned about his eternal welfare. He had a gracious aunt, whom he found a blessing to him in his first inquiries. He occasionally heard at Wellington; and, after some time, went to live with Mr. Lippincott,* one of the members of that church. He was led through many struggles and workings of mind; but, at length was favoured with a pleasing and satisfactory

* Mr. Lippincott was the first husband of the present Mrs. Day, relict of the late Rev. Robert Day, of Wellington.

view of the way of salvation, by the cross of Christ, and of his own interest in it, according to the riches of sovereign grace; which he was always free to confess, to the glory of God. Being employed in husbandry, he went to live with a Mr. Moore, who was a member of Hatch (then called Bicknell) church. While there, being satisfied, on personal conviction, with the scripture account of believer's baptism, he was baptized by Mr. Terry,* (then pastor of the church at Tiverton) and joined Hatch Church. And there he continued, till the spring of the year 1747; when he married one of the members of the Baptist Church at Chard, took an estate, and became a member of the same society. He was chosen a deacon about 1761, and lived with reputation and usefulness, both in the world and in the church, till he was called to rest 27th June, 1795, aged 76.

Though not possessed of affluence, yet he was useful according to his circumstances. He was the chief instrument of support to the small church for many years. He observed the dealings of divine conduct towards him, with attention and gratitude. He had nine children; and at, or near the birth of each child, he was favoured with an additional cow to his worldly substance: so that he had as many cows as children, and no more. But what is of infinitely greater importance, he was satisfied respecting the future happiness of four children who died before him, as well as of the five who are yet living. Few, very few parents are thus indulged! He had treasured up many interesting appearances of the Lord for himself and for others. His knowledge of the doctrines of grace was truly experimental: he loved them—he recommended them both in word and deed; and, being free in conversation beyond many, he was an instructive and encouraging companion in the ways of God. Having found the truths of the gospel to be his own support and comfort through the various changing scenes of almost sixty years, he was enabled to hold them up to others with advantage. Hence it was a standing observation with him, "It is a good thing that the heart be established with grace."

However rich his experience before, in his last illness, especially towards the close of it, his views were more extended; the prospect brightened, and his then future

* The church at Hatch having then no stated Minister, Mr. Terry administered both ordinances to them, when requested, for some years.

enjoyments were anticipated to a degree not often known on this side Jordan. A general idea may be formed from the following declaration, which he uttered with manifest humility and holy admiration: "I have been but a babe in the knowledge of the things of God all my days till now." Though it is impossible from memory to rehearse all he said, yet it may be profitable to relate a part. "I have been called up to behold the bride, the Lamb's wife. The beauty of her dress, and the glory which her head and husband has put upon her, and in which she shines, I cannot describe; but I shall see it by and by to the full: for I shall be in heaven, as sure as God is there. I have often wished to see my youngest son once more; I have been favoured with the sight, and am satisfied! O! how distinguishing, how amazing the goodness of God to me! to me! that he should not only call me, a poor vile worm, but all my nine children too!—How shall I praise him! but I shall do so for ever, where I have left this clay. What a close, what an intimate union is there between Christ and his Church! an eternal union! an inseparable union! The weakest, the feeblest of his members shall be with him, shall enjoy him for ever. Tell the church, tell all the world, that I am gone to heaven on that glorious doctrine, *electing love*; that I sailed to rest in that safe ship, *God's everlasting love!* and there I shall be for ever, to behold and to enjoy the fulness and glory of Christ, as sure as God is true. If I fail, his promise must fail. You know how Satan tore one person before he left him; but he was obliged to depart. Though he departs with reluctance, yet he is obliged to go when the Lord Jesus commands him away. He has been trying to make me entertain unworthy, blasphemous thoughts of the Lord Jesus Christ; but the Lord rebuked him, and I am delivered. He has been threatening to carry me to hell, notwithstanding my profession; but my best friend, fifty years ago, told me, He had the keys of hell and of death, which I remember was a great support to my soul; and, being the same yesterday, to-day, and for ever, I have nothing to fear. Though I have been on the borders of hell, yet the Lord makes my bed in my affliction. Satan, conscience, and the law, have been bringing their accusations against me; but *who shall lay any thing to the charge of God's elect?* My great surety has answered all demands; he took my nature, stood in my law-place, was made

made a curse to redeem me, and has ascended up on high leading captivity captive; and because he lives, I shall live also. My poor body is disagreeable to myself and those about me; yet, it is the temple of the Holy Ghost, and shall be made a glorious body in due time."

It being observed how good the Lord was to him—"Yes," he said, "the Lord is good indeed! my situation is not to be regretted, I assure you, for mine should not be considered an affliction. *Ye are complete in him*, you know, is the text I have long since chosen for my funeral. Many years ago I desired Mr. Pitts, if he survived me, to preach from it on the occasion, and I hope he will do it. I repeated my request when he was here last, and I wish him to be reminded of it when I am gone.* But let nothing be said in commendation of me, *I am the chief of sinners*; let all be to the praise of rich and sovereign grace. I leave it as my legacy to the church, *Ye are complete in him*—The Lord has brought me into his guest chamber; his secret is with me; and he has shown me such things as none can ever know, unless the Lord, the Holy Spirit, is pleased to discover, and make them manifest to him. I have been feeding on the fruits of the good land, the cluster of grapes, Christ and all his fulness. And they who taste and preach the truth of Christ and his glorious gospel are such as carry this cluster, and none else. Others bring up an evil report of the good land." In this triumph over every enemy, and in this pleasing confident expectation of being for ever with the Lord, he was generally found, till he passed over Jordan, saying, "Come, Lord, come, I am ready."

He considered the 77th Hymn, in the 2d Book of Dr. Watts, as expressive of his experience, and would have sung it on the bank of the river, in the near prospect of his passage; but his strength failed—and therefore the service was opened with it when his funeral sermon was delivered.

Rev. JOHN KENT, of Broughton, Hants.

Mr. John Kent died December 12th, 1796, aged 89 years and four months. He was born of pious parents, both of them members of the Baptist Church meeting

* Mr. Pitts, an occasional minister at Chard, preached from that portion of Scripture, Col. ii. 10, according to request, the Lord's-day afternoon subsequent to the interment.

at Broughton and Wallop. His father was a deacon of the church, lived at Upper Wallop, and had preaching at his house every other Lord's-day, and occasionally on week days. From all that can be collected of him, he appears to have been an intelligent, and zealous man; and pretty extensively acquainted with the writings of the Puritans and Nonconformists. He gave his son a *pious*, though not a *liberal* education, and put him apprentice to the trade of a carpenter. It pleased God to call him by his grace when he was about twenty years of age; he was baptized by Mr. Henry Steele, February 7th, 1727-8; commenced a member of the church; and in two or three years time it was apprehended that he had talents for the work of the ministry, to which he was called in the summer of 1732. He kept an index of the texts from which he preached. The first was Acts v. 31, "Him hath God exalted to be a Prince and a Saviour," &c. bearing date July 14, 1732. He continued to preach as an assistant to Mr. Henry Steele*, and his successors, till September 1787, when the infirmities of age forced him to decline. After which he continued to attend public worship without much interruption, and occasionally to engage in prayer till the beginning of the year 1793, when the decay of his hearing, and the progress of other infirmities, rendered him no longer capable of it, unless now and then on Lord's Supper days.

He was possessed of strong natural parts; of great integrity; of plain but hearty friendship. He was a man of activity. Whilst he preached constantly, he at first followed his trade, and afterwards continued to occupy a large farm in the neighbourhood. His religion was experimental and practical, always remote from show and parade. The state of his mind calm and tranquil; seldom elevated with rapture; seldom depressed with fear.

As a preacher, he was respectable and useful. His doctrine was evangelical; his language plain; and his method partaking partly of the manner of the puritans, and partly of that of the systematic divines of the present century. He had not a popular delivery: but, nevertheless, the important truths on which he insisted, and the great seriousness with which he always delivered

* He married a grand-daughter of Mr. Henry Steele, by whom he had a very numerous family. And for several of the last years of his life he had two great-grand-daughters living constantly with him, the eldest of whom is now about 16 years of age.

them, seldom failed to gain the attention of those who heard him. He gave his labours to the church; and after he was incapable of preaching, he continued to exercise the greatest concern and care for its interests. Of this he gave the most unequivocal proofs. When any thing of a pleasing nature occurred, he was frequently known to be uncommonly affected with it. Nor were his regards and wishes confined to that society, but extended to the interest of religion at large. The mission to the East Indies met with his cordial approbation and support; and often has he thought, and often has he conversed with peculiar pleasure, upon the increasing spread and ultimate triumphs of the glorious gospel.—Notwithstanding his advanced period in life, he was favoured with the uninterrupted use of his faculties, and generally enjoyed health and ease; but on Saturday, October 15th, he appeared not so well as usual. The next day he was confined to his bed; and continued gradually to get weaker, till Monday, the 12th of December, when he gently fell asleep in Jesus.

REV. OLIVER HART, A. M. Hopewell, New Jersey.

The Rev. Mr. Oliver Hart was born of reputable parents, in Warminster Township, Bucks County, in the State of Pennsylvania, July the 5th, 1723. From several accounts there is reason to conclude, that he received a religious education; but, that his attention to religion, and conversion to God, were at an early period, is very certain: for he made a serious profession of Christ, and was baptized by the Rev. Mr. Jenkin Jones, on the 3d of April, 1741, when he was not quite eighteen years old. At that time, the power of religion was greatly displayed in various parts of America, under the ministry of that eminent servant of Christ, Rev. George Whitefield, of the Episcopal Church; of Rev. Messrs. the Tennents, Edwards, and their associates, of the Presbyterian and Congregational Churches; and of the Rev. Abel Morgan, and others, of the Baptist Church. Several of these, Mr. Hart, at this time, used to hear; and since professed to have received much benefit from their preaching, particularly from Mr. Whitefield's.

Five years after making his public profession of religion, on the 20th of December, 1746, he was licensed to preach, by the Baptist Church at Southampton, in Pennsylvania; and on the 18th of October, 1749, was ordained to the great work of the gospel ministry.

The call for ministers in the southern parts of America being at that time great, and the church at Charleston, South Carolina, being destitute, he was induced, immediately after his ordination, to set out for that city, where he arrived early in December, on the very day the Rev. and excellent Mr. Chanler, pastor of the church at Ashley River, then the only ordained minister of the Baptist denomination in that part of the country, and who had preached part of his time in the church at Charleston, as a supply, was buried. While the church was destitute, applications had been made both to Europe and the Northern States, for a suitable minister; and one, who had been described as such, was actually expected; but the unexpected coming of Mr. Hart, was considered as directed by a special providence, and so great was the satisfaction of the church, on hearing him, that he was invited to take the pastoral charge of them; with which he was accordingly invested on the 16th of February following.

In this station, for thirty years from this period, he executed the office of pastor, as a faithful, evangelical minister of Christ; passing through a variety of scenes, both of joy and depression; but exhibiting, at all times, an uprightness and dignity, both of temper and conduct, becoming his religious and sacred character. His life was exemplary, and his usefulness conspicuous.

In his person he was somewhat tall, well proportioned, and of a graceful appearance; of an active, vigorous constitution, before it had been impaired by close application to his studies, and by his abundant labours; his countenance was open and manly; his voice clear, harmonious, and commanding; the powers of his mind were strong and capacious, and enriched by a fund of useful knowledge; his taste was elegant and refined. Though he had not enjoyed the advantages of a collegiate education, nor indeed much assistance from any personal instruction, such was his application, that by private study, he obtained a considerable acquaintance with classical learning, and explored the fields of science; so that in the year 1769, the college of Rhode-Island, at their first Com-

Commencement, in honour of his literary merit, conferred on him the degree of Master in the liberal arts.

But as a christian and divine, his character was most conspicuous; no person who heard his pious, experimental discourses, or his affectionate, fervent addresses to God in prayer; who beheld the zeal and constancy he manifested in the public exercises of religion, or the disinterestedness, humility, benevolence, charity, devotion, and equanimity of temper, he discovered on all occasions in the private walks of life; could, for a moment, doubt of his being not only truly, but eminently religious. He possessed, in a large measure, the moral and social virtues, and had a mind formed for friendship. In all his relative connexions, as husband, father, brother, master, he acted with the greatest propriety; and was endeared to those who were connected with him in the tender ties.

From his diary, in the possession of the Rev. Mr. Furman, of Charleston, it appears that he took more than ordinary pains to walk humbly and faithfully with God; to live under impressions of the love of Christ, to walk in the light of the divine presence, and to improve all his time and opportunities to the noblest purposes of religion and virtue.

In his religious principles, he was a fixed Calvinist, and a consistent, liberal Baptist. The doctrines of *free, efficacious grace* were precious to him; Christ Jesus, and him crucified, in the perfection of his righteousness, the merit of his death, the prevalence of his intercession, and efficacy of his grace, was the foundation of his hope, the source of his joy, and the delightful theme of his preaching.

His sermons were peculiarly serious, containing a happy assemblage of doctrinal and practical truths, set in an engaging light, and enforced with convincing arguments. For the discussion of doctrinal truths, he was more especially eminent; to which also he was prepared by an intimate acquaintance with the sacred scriptures, and an extensive reading of the most valuable, both ancient and modern authors. His eloquence, at least in the middle stages of life, was not of the most popular kind, but perspicuous, manly, and flowing; such as afforded pleasure to persons of true taste, and edification to the serious hearer. Speaking from the heart, it was his aim, that the hearts of those who heard him might always receive benefit.

He studied variety; and, rightly dividing the word of truth, he was a workman that needed not to be ashamed.

With these various qualifications for usefulness, he possessed an ardent desire to be as useful as possible, which cannot be better represented than in his own words, as recorded in the diary before referred to, and which comprehends a part of his life, when the power of divine grace was eminently displayed in the Baptist Church at Charleston. The article here selected, was written just before that work of grace began, and exemplifies in him the pious christian, as well as the faithful divine.

“ Monday, August the 5th, 1754. I do this morning feel myself oppressed under a sense of my barrenness: Alas! what do I for God? I am indeed employed in his vineyard, but I fear to little purpose. I feel a want of the life and power of religion in my *own heart*: This causes such a languor in all my duties to God: this makes me so poor an improver of time. Alas! I am frequently on my bed when I ought to be on my knees—to my shame. Sometimes the sun appears in the horizon, and begins his daily course, before I have paid my tribute of praise to God; and, perhaps, while I am indulging myself in inactive slumbers. Oh! wretched stupidity! Oh! that, for time to come, I may be more active for God! I would this morning resolve, before thee, O God! and in thy name and strength, to devote myself more unreservedly to thy service than I have hitherto done: I would resolve to be a better improver of my time than I have heretofore been: To rise earlier in the morning, to be sooner with thee in secret devotion, and O, that I may be more devout therein! I would be more engaged in my studies. Grant, O Lord! that I may improve more by them! And when I go abroad, enable me better to improve my visits; that I may always leave a favour of divine things behind me. When I go to thy house to speak for thee, may I always go full fraught with things divine, and be enabled faithfully and feelingly to dispense the word of life. I would begin and end every day with thee: Teach me to study thy glory in all I do: And wilt thou be with me also in the night watches; teach me to meditate of thee on my bed; may my sleep be sanctified to me, that I may thereby be fitted to thy service, nor ever desire more than answers this important end. Thus teach me to number my days, that I may apply my heart unto wisdom.”

These

These virtuous resolutions and pious breathings of soul, were seconded by becoming exertions, both of a public and private nature, in his own congregation; and by correspondent labours in churches at a distance; nor were they without success, many owned him as their father in the gospel: Among these are two distinguished and useful ministers, who survive him, and shine as diffusive lights in the church: Rev. Dr. Stillman, of Boston, whose praise is in all the churches; and Rev. Mr. Botsford, on Pedee River, South Carolina. These were not only awakened under his preaching, but introduced by him also into a course of study for the ministry. To these may be added a third, Mr. Ewin, who succeeds Mr. Hart, as pastor of the church at Hopewell, April 8th, 1796.

The formation of a society in Charleston, to assist pious young men in obtaining education for the public services of the church, and which has been of use to several, originated with him; and he was a prime mover in that plan for the Charleston association, by which so many churches are very happily united, at the present day. To him also, in conjunction with his beloved and amiable friends, now with God, Rev. Francis Pelot and Mr. David Williams, is that valuable work of public utility, the system of church discipline, to be ascribed. His printed sermons have contributed to the general interest of religion, and his extensive regular correspondence, has been the means of conveying rational pleasure and religious improvement to many.

To all which may be added, his usefulness as a citizen of America. Prompt in his judgment, ardent in his love of liberty, and rationally jealous for the rights of his country, he took an early and decided part in those measures which led their patriots to successful opposition against the incroachments of arbitrary power (to use the language of Mr. Furman), and brought them to possess all the blessings of an happy independence. Yet he did not mix politics with the gospel, nor desert the duties of his station to pursue them; but, attending to each in its proper place, he gave weight to his political sentiments, by the propriety and uprightness of his conduct; and the influence of it was felt by many.

The South Carolinians never mention his name but with respect. In those times which tried men's souls, his patriotism was well known. He disdained, says Dr. Rogers,

Rogers, the most distant submission to an invading haughty foe, and was determined to stand or fall with his country. As a testimony of their confidence in his zeal and integrity, *the Council of Safety* of South Carolina appointed Mr. Hart, with the Hon. William Henry Drayton, and the Rev. Mr. William Tennent, to visit the frontiers of that state, in order to reconcile, if possible, a number of the inhabitants who were disaffected towards a revolutionary government—a piece of business, which, though attended with great bodily fatigue and personal danger, he executed with propriety and fidelity.

On the approach of the British fleet and army, to which Charleston was surrendered in 1780, being justly apprehensive of the consequences which resulted from the siege, and desiring to preserve his *political liberty*, with which he found his *religious* intimately connected, he retired to the northern states. There the attention of the respectable Baptist church at Hopewell, in the state of New-Jersey, was soon attracted toward him; and in consequence of a pressing invitation from them, he became their pastor on the 16th of December, the same year, and served them in that capacity, the last fifteen years of his valuable life.

Mr. Hart was twice married; his first wife was Miss Sarah Brees, by whom he had eight children, all of whom are dead excepting two; and these are members of the church in Charleston, under the care of the Rev. Mr. Richard Furman. His second wife, the mourning widow who survives him, was Mrs. Ann Grimbball, relict of Mr. Charles Grimbball, of South Carolina, by whom he had two sons; the first died young, the other is alive, and bears the name of William Rogers Hart, given him as a testimony of the cordial affection which subsisted between his father and the Rev. Dr. William Rogers, of Philadelphia.

For some years past, the infirmities of age, and several severe attacks of different diseases, had greatly reduced his bodily strength, and disqualified him for the constant performance of public duties.

For many months previous to his death, he repeatedly said, that he viewed himself as a dying man. A few days after he was taken with his last illness, and while he was able to walk about the room, he called for his will, gave it to a friend, and desired him to get his remains conveyed to Southampton, the family burying place.

place. It was with difficulty at this time that he drew his breath; and his agony was so great, that he said, he should not think it at all strange if he went into convulsions. The struggle for breath broke a blood vessel, and he spat a quantity of blood—yet not a single murmur, or undue complaint! He would frequently lift up his hands and was heard say, “poor mortal man!” A friend once replied, “this mortal shall put on immortality.”—He answered, “yes, yes!” He would often say, “I want, I want!” being asked what he wanted? “I want the will of the Lord to be done!” The Rev. Mr. Van Horne called to see him, and asked him if he felt comfortable: he replied, “God is an all-sufficient Saviour!”

A person who at one time was sitting by, and observing his great bodily distress, said, “How happy for Mr. Hart that he has but one work to do!”—dying was meant; he immediately replied, “Christ is the end of the law for righteousness to every one that believeth!” Dec. 29, he called for all around him to help him to praise God for what he had done for his soul—being told he would soon join the glorious company of saints and angels, he replied, “enough, enough!” Dec. 30, his cough and spitting of blood increased, and every breath was accompanied with a groan! and on the 31st of Dec. 1795, at five o’clock in the evening, he just put his head a little back, closed his eyes, as if he were going into a sleep, and surrendered his soul into the hands of his God and Redeemer. He was 72 years, 5 months, and 26 days old. His brother, Joseph Hart, Esq. of Bucks county, Pennsylvania, died Feb. 25, 1788, aged 72 years, 5 months, and 24 days. Their Brother Mr. Silas Hart, of Virginia, died Oct. 29, 1795, aged 77 years, 5 months, and 24 days.

Mr. Harts publications are, *Dancing exploded; A Funeral Discourse, occasioned by the death of the Rev. William Tennent; The Christian Temple; A circular Letter on Christ’s Mediatorial Character; America’s Remembrancer; and A Gospel Church portrayed.* Besides these, he has left in manuscript many valuable discourses on public and common occasions. A variety of his papers on different subjects, which he highly valued, together with a number of his best books, were destroyed by the British army, when they over-ran the southern states. He penned the following lines when his trials were exceedingly great:

Foreboding

Foreboding thoughts and gloomy fears
 Crowd thick into my breast;
 Perplexing doubts and anxious cares
 Forbid my soul to rest.

Happy, ye saints, above the skies,
 Beyond the reach of woe!
 Dear Lord, command my soul to rise;
 With joyful haste I'll go.

The world, in sackcloth and distress,
 I'd leave beneath my feet;
 And, mounting in a heavenly dress
 I would my Saviour meet.

Two funeral sermons were preached and printed on occasion of Mr. Hart's death; one by the Rev. Dr. William Rogers, of Philadelphia; the text of it, 2d Sam. iii. 38. *Know ye not that there is a great man fallen in Israel?* The other by the Rev. Richard Furman, A. M. at Charleston, on Matt. xxv. 41. *Well done thou good and faithful servant! Thou hast been faithful, &c.* From these discourses, forwarded to England on purpose, our accounts of this excellent man are extracted.

Rev. THOMAS DAVIS, Reading, Berks.

Mr. Thomas Davis was born at Newport, in the Isle of Wight. His pious mother*, who died in 1792, was a member of the Baptist Church under the pastoral care of the Rev. Mr. Purdy at Rye. But, after having had an host of trials, she lived to see two of her sons Christian ministers. John, the elder brother, who finished his course first, was many years pastor of the Baptist Church at Waltham-Abbey.

* Extract. "My good mother died on the 15th of April, 1792, in the 85th year of her age, having sustained the character of an honourable member of a Baptist Church about 67 years. She was baptized at sixteen, by good Mr. Mercer at Newport, in the Isle of Wight, where I was born. My brother went to her funeral at Rye, and (Mr. Purdy her pastor being in London), preached her funeral sermon from the words she had left for the purpose, 1 Peter i. 8, *Whom having not seen, ye love, in whom, &c.* Being not able to attend, I preached on the occasion from the same words at Reading. She has been the mother, grand-mother, and great grand-mother of about 61 children. O that they may all meet her in glory!"

Thomas,

Thomas, the subject of this memoir, having learnt a trade, soon wandered from under the wing of an affectionate mother, whose maternal advice and care were considered by him as a reflection on his ability to take care of himself: but she ceased not to pray for him night and day; and what particularly encouraged her to it, was the frequent powerful and abiding impression made on her mind, by the history of Saul's conversion, of whom it was at length said, "*Behold he prayeth.*" Strolling from place to place, at length he came to Woolwich, in Kent, about nine miles from London. Here, according to his usual character, he was a ringleader in all kinds of wickedness. One new year's-day in the evening, with some of his companions, he went to the Baptist meeting-house in that town: the example of his pious mother had made such impression on his mind, that he could not always despise nor even trifle with sacred things. However, the former part of that evening witnessed his indecent behaviour in the time of singing and prayer. The house was crowded, and he stood in the aisle, waiting to hear what the babbler had to say. At length, that laborious, indefatigable, and useful servant of God, the Rev. Robert M'Gregor, who has been forty years pastor at Woolwich, named his text. The remarkable words were, Luke xiii. 7, *Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground!* Well might the Apostle say, the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; for the text had not been twice read before his loins were loosed, his knees smote each other, and a sudden trembling seized him. The first wish of his heart was, that the ground might open and swallow him up. It seemed to him as though the preacher and the whole congregation knew that he was this cumberer of the ground. However, before the minister closed his discourse, he slightly touched on the vine-dresser's prayer, contained in the two following verses, *Lord! let it alone this year also, &c.* and this was in some measure a support to his sinking and overwhelmed mind. He instantly changed his company, and his conduct became altered. Being in Christ Jesus, old things passed away, except the painful recollection of them, and all things became new. He now hungered and thirsted after Christ, the bread of life, and that river the streams whereof

whereof make glad the city of God. He not only was constant in his attendance on worship of a Lord's-day, but would steal in among the pious people on week-day evenings at their prayer meetings. After a while, he was encouraged to pray with these friends, and so full was his heart of sorrow and joy, that he filled up near an hour and a half, the first time he engaged in this service. His gifts soon appeared to be above mediocrity. After speaking several times before the church, and his unblemished walk, genuine piety, and promising talents being conspicuous, they unanimously sent him forth to preach that faith he had before attempted to destroy.—Mr. Davis preached a few Lord's-days at the late Mr. Dowers's meeting in Goodman's-fields; the house began to fill, but from thence he was speedily and providentially called to the Baptist Church at Reading, Berks.

When Mr. Davis went to Reading, there was very little gospel preaching in that populous town. He succeeded Mr. Whitewood, and the church consisted of about thirty or thirty-five members, and very few hearers attended. The house soon was so crowded as to oblige them to build a front gallery, and soon after two side galleries.—On lecture evenings the meeting-house and yard were so crowded, that the attendance of peace officers was now and then necessary. He would stand and weep over poor perishing sinners till at times he could not proceed; and, a very respectable minister, who considers Mr. Davis as his spiritual father, has said, he is confident, that Mr. Davis's greatest success was when he preached the gospel as a general address. The number of young persons awakened in this part of his ministry was astonishing.—About this time, that man of God, the Rev. Mr. Talbot, came to St. Giles's parish, in Reading, and was made very useful; and it is a pleasure to add, that of late years the Honourable Mr. Cadogan's labours have been blessed also.

Mr. Davis's new year's-day sermons must not be omitted. These he continued until his death. He used to speak of the first of January, on which he was called by grace, as his birth-day, and to say, "I'll keep it till I die." In preaching this annual lecture, he as freely gave a large account of his birth, parentage, abandoned life, and singular conversion, and would frequently be so bathed in tears, as not to be able to proceed for some time. The congregation, on this occasion, generally
used

used to be one complete wedge of people. He commonly observed, that when his mother was discouraged in prayer for him, or lost sight of Saul's wonderful conversion; she expected, in every newspaper she read, to find an account of his being imprisoned, or else executed at Tyburn. At these anniversaries, and on other occasions, with much feeling he would say, with Dr. Watts—

- “ The world beheld the glorious change,
 “ And did thy hand confess :
 “ My tongue broke out in unknown strains,
 “ And sung surprising grace.
 “ Great is the work, my neighbours cry'd,
 “ And own'd the power divine,
 “ Great is the work, my heart reply'd,
 “ And be the glory thine.”

It is very remarkable, that the Lord owned this annual attempt of his servant, to the conversion of a considerable number of precious souls. Some of his friends say, that they have not heard of any of these sermons, without a seal of one, two, or more, at a time. One of these nights, preaching on Martha's words to Mary; *the master is come and calleth for thee*, two young persons, the fruit of Calvary's cross, were brought back to God. One of them has reached the peaceful shores of eternal repose; the other, a most amiable wife of a most amiable minister, has ever since been on a changing sea, but casts anchor within the veil; and, it is expected, will certainly make the port of glory in God's due time.

Mr. Davis was tall in stature, handsome in his person, and rather inclining to corpulency: his wit and remarkably cheerful disposition, perhaps would have frequently betrayed him into a levity of spirit, had not trials, the grace of God, and watchfulness, been a counterpoise. As a Christian, it is difficult to say, with which he was most acquainted, his own heart or his bible. As a minister of Jesus Christ, he used to study industriously, pray fervently, and preach powerfully. He wrote many of his sermons at full length; then reduced them to a less compass.—That he was “mighty in the scriptures,” might be learnt from his sermons and his prayers; and, that the power of God attended his labours is evident to all who know any thing of the state of religion among the different denominations of Christians at Reading; to many of whom,
 not

not only of the dissenters, but in the establishment, he was a spiritual father.

Several of his letters,* in which he unboomed himself to a dear friend, may help us to judge of his success. In 1774, he writes, "Seven lately baptized: there seems to be a great work going on with us, though we have been exercised with considerable troubles. We are now about one hundred and ten members." In 1776, There has scarcely been a sermon preached this year past, but what has been blessed to saints or sinners, God's presence hath filled the temple. Our auditories are numerous. Many wounded and distressed sinners are crying out after Christ. On week days, my house has been crowded from morning to night, with persons inquiring the way to Sion. I baptized fifty-eight last year; two have been excluded, two restored to communion, and two are dead. We took eleven into communion last breaking-bread day; and five now are ready to give their experiences. So that our prospect is as promising for increase this year as last. We are at peace among ourselves, and all of one mind respecting the truth; nor was I ever more happy among this little despised flock, than I am at present. Methinks you are ready to say, What! nothing of the dark side? As to persecution I rejoice in it, I have not a little of that.—The world rages, the devil roars, and the doctor of our parish said he would silence me, if he went to the king in person, and the bishop of London is his friend. I said they might tell him, if he had a mind to silence me, he must take out my tongue. But the more he opposes the gospel in his own strength, the more I am determined in the strength of the Lord to oppose him."

March 12, 1777. "When I see so many young people coming into the church, it is attended with both joy and grief. The grief is to see none of my seven children coming to declare in Sion, any work of God on their souls. The clergy still are enemies, but all their schemes prove abortive. The work still goes on. I baptized six just before Christmas, as it is called; eleven on Christmas-day, and five last Lord's-day was fortnight. The ground floor of our meeting will scarcely contain the members at breaking bread. It is a pleasing sight, indeed." And in another paragraph, "I bless the Lord for a pray-

* From these letters an accurate sketch of Mr. Davis's pastoral labours might be selected, from the year 1773 to the year 1794.

ing people: not less than four score meet every Lord's-day morning, for prayer, and precious opportunities they have. Every Tuesday I have a lecture in the evening, and a prayer meeting every Wednesday evening."

Those who know mankind will not wonder if such zeal and such success provoked the hatred of the irreligious.— A particular specimen of it follows.

"I have sent you a copy of lines I took out of the Oakingham paper last Saturday, but they are another body of honour conferred on me, by my Lord and Master's permission. The lines are addressed to Mr. D—s, B—k—y—r.

What praise is due to such a name as thine!
 To speak thy worth the pen must be divine;
 Sweet eloquence upon thy lips doth sit,
 Happily enlivened with surpassing wit;
 Truth finds a seat within thy honest heart;
 In every scene that's good you have a part;
 Heav'n's holy laws, well known it is, you can
 Explain, beyond the reach of any man:
 Light o'er thy temples spreads her wings around,
 Equal to Moses, on Mount Sinai's ground:
 Hail, * Hosiers-lane! 'tis there your shepherd lives
 In estimation high, 'tis there the balm he gives—
 That saving balm which leads to heavens throne,
 Where virtue waits upon the good alone.
 Thou art the man—(stop, laughing satire cries,
 He is a dunce—and what you write is lies !)

But though envied and persecuted, he was supported; and aiming to walk in the fear of God, and in the comforts of the Holy Ghost, the church was edified, and continued to increase. Hence in another letter, dated April, 1794, he says, "I have been at Reading about twenty-seven years, and have baptized and taken into the church, four hundred and seventy-five persons." He adds, "What hath God wrought?" A sound judgment and a warm heart characterized his preaching. He seldom staid at the threshold or skimmed the surface, but entered into his subject as "a workman that needeth not to be ashamed, and rightly divided the worth of truth." The faithfulness through which he lost many apparent friends, at the same time secured his real ones. He was a man of

* Hosiers-lane, in Reading, is commonly called Hodges-lane.

a penetrating judgment and persevering mind.* On Heb. xi. 1. he preached 21 sermons. When he had delivered the last, he said, in his free way, "I have given you twenty-one to the score, thats good tale."

On doctrinal subjects he brought his people many a reviving cordial. His preaching in general was very methodical; and his manner would frequently produce considerable cheerfulness in one minute, and a flood of tears the next. His favourite author was Dr. Gill.—When Mr. Westley's preachers came to Reading, one of them, in his sermons, very much insisted on their sentiments. Several serious churchmen and others applied to Mr. Davis, to vindicate his and their principles; he therefore preached a course of lectures, taking the texts previously handled by the above preacher, beginning with Gen. iv. 7. "*If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door.*" These sermons gave general satisfaction.

Mr. Davis was one of the most animating of all his brethren in the administration of the ordinance of believer's baptism; nor was he less in his element when at the table of the Lord. While there, how striking and affecting were his observations on the nature of sin, the inflexibility of divine justice, the love of God, the dolorous sufferings of the precious Redeemer, and on the knowledge of interest in his work, by the spirit's energy upon the heart! How would he there exclaim—

My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

As a pastor, he certainly ruled and fed the flock at the same time; he was also a brother, husband, and father, not only to his own family, but to the whole church and congregation. When visiting his friends in London, where he was much followed, he sent the church very affectionate epistles, longing to see them again, that he might impart to them some spiritual gift, to the end they might be established and comforted together with him.

While Mr. Davis was pastor, the church branched out into other societies; one at Oakingham, another

* He would deliver one, two, or three sermons on a text, according to its importance.

at Goring, and another at Staines; and several persons were sent into the work of the ministry.

For many years he had been subject to fits.* He frequently fell down in the pulpit, sometimes sensible, but speechless: recovering from one in which he thought he was dying, as soon as he could speak, he said, in accents which discovered how deeply he felt for his dear wife and children, "Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me."—O that all of them may be acquainted, savingly acquainted, with the God of the dear deceased!

In discipline as well as doctrine, Mr. Davis aimed to follow the New Testament. When the Rev. Mr. Talbot died, and the gospel ceased to be preached at Reading in the church of England, Mr. Davis was urged to alter the constitution of his church, from that of a strict Baptist, to free communion. A gentleman of this sentiment said, "he may live in splendor if he will comply." But so immovable was he, that notwithstanding he came from a church of that complexion, and was pressed to it on every hand, yet he would not consent to it, as he could not see it countenanced in any part of the sacred scripture.

So effectually was he taught by the good spirit of God, that he firmly believed salvation was all of grace, electing, redeeming, and sanctifying grace; and hence he was wont to say, if ever I have a tomb stone, the motto I should wish for on it is,

"A SINNER SAV'D BY SOVEREIGN GRACE."

For more than two years before his death, he was greatly afflicted with the stone and gravel; and said in a letter of June 16, 1796, "I have brought away five stones, what are behind I know not. I have just had a fit of the gout also, but am somewhat better. I hope I can say, through all, *The cup which my Father hath given me, shall I not drink it?*" These dispensations of late considerably impeded his exertions; but he held on as

* In a letter written to a constant correspondent, 1778, he says, "I have had a disorder in my bowels for years, which seizes me suddenly, frequently takes away my senses, and throws me into fits—some times fainting, and sometimes struggling ones. I expect they will take me off on a sudden, when my work is done. I had a smart flock of this nature about three weeks ago which made my tabernacle totter. I have too great a flow of spirits for my frame. But it is all well, especially as I have had great troubles in my family; but, after long afflictions, I can send you no good news regarding the conversion of my children."

a champion in the good cause, beyond the expectations of most of his friends.* His illness at last, day and night, was so excruciating, that "it is impossible to give a faint idea of it in writing." In one of the paroxysms, he clasped the curtains of his bed, crying out, O, Dr. Watts! what could you mean when you said,

Light are the pains that nature brings;
How short our sorrows are!

—and yet the agonizing man was certain they are so,
When with eternal, future things,
The present we compare.

Hence in the midst of all, he generally possessed great serenity in his soul, even the peace which passeth all understanding. And comfortably resting upon the truths he had preached among his dear friends, twenty-nine years and six months, he died in the Lord, at half past ten o'clock in the evening, on the 27th of December, 1796, in the.....year of his age; to the inexpressible grief not only of a pious, peaceful, and inoffensive widow, with her children, but also of his much-loved charge—a people who, it is said, are uncommonly blessed with praying members, and to whose honour it may be announced, That they would not have changed their pastor for any man under heaven.

Being dead, he yet speaketh, and particularly to the church over which he so affectionately presided. And for their sake, the following extract from one of his letters is respectfully introduced in this place. "Keep up prayer meetings. Upon praying ground you will always stand firm. This is what I call an arm of the church, and a great support to a minister; it encourages him to go forward in his work, though he meets with much opposition. Churches generally dwindle away into formality, where meetings of prayer are neglected. Success may be expected for a minister, where a spirit of prayer prevails among a people." And next to this advice, their deceased pastor, were he to address them again, would beseech them to maintain holy discipline in the church, according to the order of the New Testament; and at the same time to contend earnestly

* He was laid by from his delightful work only two Lord's days. The last time he was in the pulpit he was unable to finish his sermon.

for the faith once delivered to the saints. Thus they will continue happy and respectable among their sister churches, and justify a sentiment of their late pastor, which he delivered in a glowing assembly, some years since at London, viz. So far are the people of God from making light of sin, or a cypher of the moral law, that if they could live as they list, they would live *perfectly* holy, righteously, and godly, and do the *whole* will of God on earth, even as it is done in heaven. A sentiment this, which is as far from a weak Arminianism as it is opposite to a wicked Antinomianism, and which may strictly be denominated pure Jesuism.

The following extract also deserves preservation:—
 “One year more added to our frail mortal lives, and one year taken from our short stay in this dreary wilderness. Time flies; judgment and eternity hasten on; so we shall soon turn, and discern between the righteous and the wicked; between him that serveth his God, and him who serveth him not. If ever there was an hour of temptation, it is surely at this day, when so few really follow Christ, when so many stand still, and so many go backward from the good old path. It is too remarkable that some professors of the gospel are the great, if not the greatest hindrances of the profession of the gospel: but the time cometh, and it may be near, when the paint of an outward profession will be washed off, and many pretended followers of Christ will, with blushing, wear their hearts in their faces. Then how much better will a dram of grace be, than a talent of gifts! Many are true to false principles, and false to true ones. May we be faithful unto death!”

It was the desire of Mr. Davis that the Rev. Mr. M'Gregor, of Woolwich, formerly his pastor, should preach his funeral sermon at Reading, on 1 Tim. i. 15, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief*—but age and distance made it inconvenient for him to attend. Hence the funeral discourse was addressed to the people, by the Rev. Mr. Dyer, of Devizes, on the text which Mr. Davis had selected for the purpose; and the same passage was improved on the occasion, by the Brethren Giles, of Eyethorn, in Kent; and Rippon, at Carter-lane, in London; at which last place the substance of this account was delivered.

SKETCH

OF

THE PERIODICAL ACCOUNTS

OF

THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL
AMONG THE HEATHENS,

OUR former accounts of the missions in Bengal given in page 353—360, of No. 12 of the Register, conducted us to March 18, 1795.

The 3d number of the PERIODICAL ACCOUNTS has now for some time been published, and probably is months since in possession of the warm friends of the missions. The journal and the letters are highly interesting; and it is but a small degree of justice that can be done them, to insert, in the narrow limits of *The Register*, the following extracts:

May 26, 1794. As Mr. Carey was journeying from Calcutta to Malda, he kept his Lord's day at Chandareea, on the river Isamuty. In the evening he entered on his work of publishing the word of God to the heathen.— Though imperfect in the knowledge of the language, he conversed with two Brahmins, in the presence of two hundred people, concerning the things of God; and had a pleasant day. He arrived at Malda, June 15, met Mr. Thomas the 16th; and on the 19th set out for Mudnabatty, the place of his residence, which is thirty-two miles north of Malda, in a straight line, but near seventy by water, and is upon the river Tanguam.

It is now pretty generally known that their situation in Mr. U——'s indigo manufactory, places them above the need of personal assistance from the society.

Mr. Carey informs us concerning

HIS CONGREGATION AND MANNER OF PREACHING.

“ I doubt not but God has a work to do here. It has been his general way to begin among the poor and despised, and here we have only poor and illiterate people, and scarce any of those who value themselves on account of being the higher cast.

“ Lord's

“ Lord’s day, April 5, 1795. In the morning the congregation was about five hundred; and the people, having attended with great seriousness, went away shouting *Alla*, i. e. O God. In the evening had about four hundred. They appeared serious, and departed shouting as in the morning, which is a way the Mussulmen use to invoke the Divine Being. 12th. This day preached twice to the natives: about two hundred in the morning, and in the evening about five hundred.” A part of the gospel by Matthew having been read to them, “ I afterwards preached to them upon the necessity of repentance and faith, and of copying the example of Christ. They heard with considerable attention, and I felt some sweet freedom in pressing them to come to Christ. May 9th. “ For the last three Sabbaths my soul has been much comforted in seeing so large a congregation, more especially as many attend who are not our own workmen, from the parts adjacent, whose attendance must be wholly disinterested. I therefore now rejoice in seeing a *regular congregation*, composed of from two to six hundred people, of all descriptions, Mussulmen, Brahmins, and other classes of Hindoos. I this day attempted to preach to them more regularly, from Luke iv. 18. *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c.* in which discourse I endeavoured to prove the miserable state of unconverted man, as spiritually poor, &c. as bound by a sinful disposition, and by pernicious customs, and vain expectations of happiness, from false and idolatrous worship; I also took occasion to observe, that both in the shasters and koran there were many good observations and rules, such as ought to be regarded; but that one thing they could not inform us of, viz. how God can forgive sin consistently with his justice, and save sinners in a way in which justice and mercy could harmonize. I told them, moreover, that their books were like a loaf of bread, in which there was a considerable quantity of good flour, but mixed with some very malignant poison, which made the whole so poisonous, that whoever should eat of it would die: so I observed, that these writings contained much good instruction, mixed with deadly poison. I appealed to them, whether any of their idols could give rain, (a blessing much wanted at this time), or whether they could do them any service at all? When an old Mussulman answered aloud, ‘ No, they have no power at all.’ And in this

he included the Mussulmen's *peers*, or spirits of their saints, as well as the heathen idols. I observed, that the cast was a strong chain, by which they were bound.— I afterwards spoke of the suitableness and glory of the gospel, which proposed an infinitely great sacrifice for infinite guilt, and a free salvation for poor and perishing sinners. In the afternoon I enlarged on the same subject. I felt my own soul warmed, and hope for good. God has given me of late a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace.

Jan. 1796. “ It was always my opinion that missions may and must support themselves, after having been sent out and received a little support at first. And in consequence I pursue a very little worldly employment, which requires three months cloish attendance in the year; but this is in the rains—the most unfavourable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the gospel; and in this space are about two hundred villages, whose inhabitants from time to time hear the word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place, viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating.

“ As a specimen” of the manner of my preaching, “ I will just describe one season at a large village about four miles from Mudnabatty, called Chinsurah. I went one Lord's day afternoon to the place, attended by a few persons from Mudnabatty. When I got into the town, I saw an idolatrous temple, finely built with bricks. In order to excite attention, I asked what place that was? They said it was a Thakooranee, that is, a she debta,” or saint. “ I asked if it was alive? They said, yes. Well, said I, I will see her, and accordingly went towards the place; when they all called out, ‘ No, Sir, no; it is only a stone.’ I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar, or market, near at hand, was very noisy; I therefore removed to a little distance, under a tamarind tree, where we began by singing the hymn, ‘ O who besides can deliver!’ By this time a pretty large concourse of people was assembled; and I began to discourse with
them

them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon at the expense of the honours of divine justice. I then inquired, what way of life (or salvation) consistent with the righteousness of God, was proposed in any of their fashers? They, said I, speak of nine incarnations of Veesnu past, and one to come; but not one of them is pretended to be for the salvation of a sinner. They were only to preserve a family, kill a giant, make war against tyrants, &c. all which God could as well have accomplished without these incarnations. The incarnation of a deity, I added, is a matter of too great importance to take place in so ludicrous a manner, and for such mean ends and purposes. The Matsya Obeetar (or Avatar) you know, was to become the rudder of a boat, and preserve a family in a great flood; and the wild hog incarnation was to kill a giant, and to draw up the earth out of the sea when it was sinking; but this God, who created it, might have easily accomplished without any such interposition! I observed how miserable they must be whose whole religion only respected the body, and whose fashers could point out no salvation for the soul. Then I spake of the way of life by Christ, his sufferings for us, &c.

“ This is the method of preaching that I use among them. Nothing of this kind appears to give them offence. Many wish to hear, but many abhor the thoughts of the gospel: the Brahmins fear to lose their gain, the higher castes their honour, and the poor tremble at the vengeance of their debtas.”

In October, 1795, Mr. Carey says, “ I can preach an hour with tolerable freedom, so that all who speak the language well, or can read or write, perfectly understand me; yet the labouring people can understand but little.”

TRANSLATING AND PRINTING.

Mr. Carey's letter to the society, Dec. 30, 1795, contains this interesting paragraph. “ I find the translation of the bible a delightful employ, and am occupied in it every day. In addition to Genesis, Exodus, Matthew, Mark, and James, (which are ready for the press) we have entered on Leviticus, with the gospel by Luke, and the Acts of the Apostles. The gospel by John, and the epistle

epistle to the Galatians only want correcting; and I hope before this letter reaches you, more will be completed."

Jan. 16, 1796. The people among whom I labour are in some respects different from many other Heathens in this, that they have a written language; and can we but obtain the necessary assistance from England, it will be a great object to print the Bible,* and disperse it gratis. We thought of doing it at our own expense, if only a chapter at a time; and have not given up the idea of devoting every cowny that God gives us to this important work; there are types, presses, and printers in this country." (But he said in a former letter, printing is *uncommonly* expensive here.) "The translation is getting forward. *Money to publish it is the only thing wanted.*"

Mr. Thomas's letter to Mr. Pearce, Sept. 25, 1795. "I have a Pundit to assist me in the translation, whose name is *Podo Lofon*, a native of that famous metropolis of Bengal learning, Nuddea. This is he who taught me what little I know of Sanscrit, before I returned to England. He is a Brahman, begins to be very useful, and has been at all times ready and willing to translate; but is quite silent when asked, *What think you of Christ?* In every letter, however, when absent, he styles the Bible the *true shaster*, and professes to believe that it will overspread the earth. He has taken the 45th hymn of Rippon's Selection, *Asbamed of Jesus*, and put the translation of it into good verse, set it to a tune, and engaged other Brahmans to sing it."

ENCOURAGEMENT.

Whoever embarks in the business of foreign missions, especially among people of a hard language, must expect incalculable difficulties on a sea of trouble. For such, our brethren, blessed be God, in some measure were prepared. Disappointments strewed their path before they could leave their native land; and difficulties were to be encountered when they reached the shores of India. The prospects which at length opened to them by their situation in the indigo manufactories, at Maypauldiggy and at Mudnabatty, flattered their hopes, but were by no means the *ne plus ultra* of their wishes. They had much to learn, as well as much to teach. A great impediment "in speaking to the Hindoos, arises from the various dialects

* Their wish has been to print the Bible, and other useful things, in the Bengal and Hindostanee languages.

which prevail in different parts of the country; and from the extreme ignorance of the common people, who are not able to understand one of their own countrymen, who speaks the language well, without a considerable difficulty. Their poverty also obliges them to labour from sun-rise to sun-set." But strong attachment to their cast appears to be the most heavy chain ever "forged by the devil to hold the Hindoos in slavery."

These things considered, the prospects of our brethren are as luminous as can reasonably be expected. February, 1795. The people desired Mr. Carey "to set up a weekly meeting to read the Bible to them, and explain it;" and "a pretty large assembly of natives" told him, that "they wanted instruction, and desired him to instruct them upon the Lord's day." A week after, "a considerable number of them came of their own will, and desired to be instructed." They were collected from the villages where Mr. Carey had preached before, and from some where he had not been. "Most of them were even of influence, being mundulls, or heads of villages. Their attention was very great, their questions serious and pertinent."

It must have been very animating to see the natives, from four to five hundred, after a serious attendance on the word, retire shouting, *Alla, O God!* and Mr. Carey's heart was "much comforted" with the sight. This was in May, 1795, as mentioned before. The December following he says, "I have not yet seen much fruit of my labours; the most I can say is of a young man about eighteen years of age, a Brahman, who has appeared very thoughtful for some time, and frequently conversed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increase than otherwise. His name is CASSINUT MOOKHURGEE. He publicly, and with great boldness attacks the superstitions of his countrymen, and is a great help in explaining what I say in preaching to the capacities of those who with difficulty understand me. It is also pleasing to me to observe, that the poor people, who scarce ever thought of any thing but what they should eat, drink, and wear; and how they should cheat their zemindars (landholders), now, to the amount of some hundreds, understand more or less of the gospel scheme; and this new doctrine is become the matter of their conversation with one another.

They

They also treat their idols with words of bolder contempt than heretofore. Some gospel hymns are also now very frequently sung among them."

"Mr. Thomas and I have also received letters from some people at Dinagepore, the capital of the district, whom we had never seen; but having heard of the gospel, they have solicited us to send a part of the translation of the holy scriptures," which they call *the unparalleled words*, to be sent to them.

But if it may be proper, in any measure, to estimate the success of the missionaries, by the means of doing good with which they have now furnished themselves, the translation of so great a part of the sacred scriptures must be considered as of vast consequence, "That part of the Bible which is translated has been read to several hundreds of the natives" already. But the books of Moses, the Gospels, the Acts, and the small epistles, will speak every day where the missionaries are absent, and they may inform and refresh the hearts of thousands when the translators are deep in the dust.

Mr. Carey: "To the pleasing information of our bodily welfare, and that of our children, I can now add, that a BAPTIST CHURCH is formed in this distant quarter of the globe: our members indeed are but four in number," all Europeans, "viz. Mr. Thomas, myself, a Mr. Long, (who had been baptized by Mr. Thomas when he was in India before), and a Mr. Powel, who accompanied him from England, whom I baptized on the 1st of November this year, (1795), on which day we were solemnly united as a Church of Christ, and the Lord's supper has been administered among us twice.

"Mr. Powel is a very hopeful young man; he burns with zeal for the conversion of the heathen, and I hope he will prove a valuable acquisition to the mission."

Many beautiful quotations might yet be made from No. 3, of the Periodical Accounts, but we must, at present repress our inclination, and terminate this article with observing,

That, "in the month of January, 1796, JOHN FOUNTAIN, a young man, a member of the church at *Eagle-street*, London, was recommended" to the committee "as a person whose heart was engaged in the work of missions, and whose character was suitable to such an undertaking." His views and his motives were inquired into; and, having engaged with them in prayer, "the committee resolved

resolved to accept him as a missionary." Towards the latter end of April, 1796, he set sail from Gravesend in an American ship. One letter, dated off Madeira, May 17, has been received from him, in which he writes of being in health, and says, "Blessed be the God of all consolation and grace, I meet with nothing but what is surmountable by fortitude, or easily borne with patience; and I can yet sing with dear Mr. N. who forewarned me of hardships,

Each sweet Ebenezer I have in review,

Confirms his good pleasure to help me quite through."

SIERRA LEONE.

THE Periodical Accounts favour us in detail, with an "explicit narrative" of the mission to Africa, of which there is, "at present, a total suspension."

The reason of its suspension, in general, may be learned from the following extract:

"It is with concern we inform the friends of the mission, that Mr. Rodway's health has been so interrupted, almost from his first arrival in Africa, as to incapacitate him from making any attempts towards the conversion of the natives, and fully to convince us, that his constitution is not suited to that climate. After a trial of more than eight months, it was judged necessary by the senior surgeon of the colony, that he should return to England. He accordingly quitted Africa, and arrived at Bristol in the latter end of September, 1796."

It seems also, that "Mr. Grigg had imbibed some prejudice against a principal person in the colony; and embroiled himself in such unhappy disputes," as made it necessary for him to leave the colony.

The society, while they recollect, that "in undertakings of this kind," they "ought to lay their accounts with a portion of disappointment," seriously apprehend, that "it may be the design of God, by covering this undertaking with a cloud for the present, to try them." They agreed to observe a day of solemn fasting and prayer on Dec. 28, 1796.

It is pleasing, however to report, that "the natives of Africa discover a willingness to hear the gospel, and look

look up to white men with great respect, accounting it a favour that they will go thither to instruct them.*— There is an open door both at *Port-Logo*, and in the *Sooffee* country, if suitable persons are but willing to enter in." The committee add, "we trust that this, and even our present disappointment, will provoke us and others to greater exertions."

THE PARTICULAR BAPTIST FUND,

LONDON.

The nine* churches, whose ministers and messengers constitute the fund, collected, for 1795, the sum of £.720 12s. 3d. sterling. The church at Norwich sent up a collection of £.8 6s. 6d. Mr. Frederick Miller's legacy of £.100 was received, and Mr. John Lind's donation of £.60. The distributions were made in the spring of 1796, when it appeared, by a summary view of the fund accounts, that, including an allowance to the mission in North Wales, and an extra exhibition of 200 guineas divided among sundry poor ministers, who had large families, the disbursements of the year amounted to £.1612 19s. 4d.

To the collections in the said London churches for 1796, making the sum of £.674 18d. 2s. were added, the Norwich collection £.12 2s. 4d. and a donation of £.100, by Mr. Archer Ward, of Derby. The distributions were made in March and April, 1797. The mission to North Wales was encouraged as before, and the whole expenditure of the year was £.1310 6s. 6d.

This year the managers have sent a letter to the deacons of those churches which received assistance from the fund, explaining the nature of the institution. In which they also say, that "they find themselves incapable of exhibiting half the assistance which they could wish, to many

* There were ten churches which collected for the fund in London, till the year 1795; but as the 7th day Baptist church at Cripplegate received more from it annually than its contribution to it, the fundees could not see the propriety of receiving a yearly collection from them, under such circumstances.

of those cases which come under their notice;" and, therefore, earnestly request the deacons of each society "to use every prudent mean, as their office demands, for the comfortable support of their pastor or minister; that so if practicable, they may not, in future, have any occasion to apply for assistance from this fund. The managers having long suspected that various of our churches in the country, which have been used to apply for annual exhibitions, might, with proper exertions of their own, have comfortably provided for their ministers without any foreign aid." They add, "If, however, after all your endeavours, it be necessary for you to solicit assistance from the managers of this institution—it is *expected*, That, previous to every fresh application, you make a public collection, for the fund, and mention its amount in your petitions. That in your petition or case, there be a concise representation of the *faith* of the church, and of your pastor, *particularly* in regard to the person of Christ, and the doctrine of the Trinity; of your pastor's domestic circumstances, if he have a family; of his last year's salary; and of the [number] and increase or decrease of your members, &c."

COUNTRY CASES,*

PATRONISED IN LONDON IN 1795, 1796.

CHURCHES.	PRESENTED.	RECOMMENDED.	WANTED.	COLLECTED
Great Driffield	Dec. 3, 1790	Mar. 6, 1795	£ 180 0 0	£ 58 0 0
Bottesford	Dec. 3, 1790	June 5, 1795	71 19 0	71 19 0
Dudley	May 1, 1789	Oct. 2, 1795	160 16 6	79 0 6
Kingston	Feb. 4, 1791	Nov. 6, 1795	300 0 0	65 6 6
Weston by Weedon	Oct. 7, 1791	Mar. 4, 1796	70 0 0	70 0 0
Collingham	July 1, 1791	July 1, 1796	36 0 0	36 0 0
Ebenezer	July 4, 1794	July 1, 1796	60 0 0	45 7 6
Slaithwaite	July 6, 1792	Sept. 2, 1796	123 16 9	76 5 6
Shrewsbury	—————	Oct. 7, 1796	172 0 0	172 0 0

* Bridgewater, August 3, 1792, wanted £.16—having been supplied without coming to London, the case was withdrawn.

† As the cases of Ebenezer, in Anglesea, and Collingham, in Nottinghamshire, wanted so small a sum, the committee united them both together.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS
IN LONDON AND SOUTHWARK,
FOR THE YEAR
1797.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	TO PRAY.
Mr. Booth's	January 19	Mr. Button	Mr. Martin	Dr. Rippon
Mr. Button's	February 23	Mr. Martin	Mr. Burnside	Mr. Tho. Thomas
Mr. Tim. Thomas's	March 23	Mr. Burnside	Mr. Dere	Mr. Hutchings
Dr. Rippon's	April 20	Mr. Dore	Mr. Button	Mr. Booth
Walworth	May 25	Mr. Button	Mr. Stennett	Mr. Dore
Wild Street	June 22	Mr. Stennett	Mr. Hutchings	Mr. Tim. Thomas
Mr. Martin's	July 20	Mr. Hutchings	Dr. Rippon	Mr. Stennett
Mr. Burnside's	August 24	Dr. Rippon	Mr. Booth	Mr. Button
Mr. Tho. Thomas's	September 21	Mr. Booth	Mr. Tim. Thomas	Mr. Burnside
Mr. Hutchings's	October 19	Mr. Tim. Thomas	Mr. Tho. Thomas	Mr. Martin
Mr. Dore's	November 23	Mr. Tho. Thomas		Mr. Booth

The Service begins precisely at Eleven o'Clock, and the Minister of the Place concludes the Service.

The Messengers to meet on Wednesday, the 13th of December, at Four o'Clock precisely, to make a NEW LIST.

I N D E X

TO

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FROM 1793 TO 1797.

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* * The Rev. Mr. Andrew Fuller has just published, in 8vo. pp. 122. price 1s. 6d. the following article. The last sheet of No. XIV. was at press before it came to hand, but we are happy to introduce its title and contents in this place :

SOCINIANISM INDEFENSIBLE,

ON THE GROUND OF

ITS MORAL TENDENCY.

CONTAINING

A Reply to Two late Publications ; the one by Dr. Toulmin, entitled *The practical Efficacy of the Unitarian Doctrine considered* ; the other by Mr. Kentish, entitled *The Moral Tendency of the genuine Christian Doctrine*.

Sold by Gardiner, Button, and Mathews, London ; and Ogle, Edinburgh.

CONTENTS.

Reply to Dr. Toulmin.---The ground of argument stated and defended ; farther remarks on Dr. Toulmin's replies to his animadversions. His complaint of the attack not being made on the fundamental principles of his system ; the principles of Calvinism not the *only* springs of piety ; the want of piety tacitly admitted by Dr. Toulmin ; his method of accounting for it ruinous to his cause ; his method of accounting for the unsuccessfulness of their preaching ; complaint of being called *Socinians*, and plea for being called *Unitarians* ; Socinianism leads to Deism ; case of the Puritans and Socinians dissimilar ; grounds of love to Christ ; Dr. Toulmin's complaint of *injustice* ; on criminal error, and judging the heart

Appendix.---Containing remarks on Dr. Toulmin's review of the Acts of the Apostles

Reply to Mr. Kentish.---He begs the question in his title page ; declines a full inquiry on the subject ; the concluding passage of *Letters on Socinianism* defended against the charges of Mr. Kentish, and the reviewers ; reply to Mr. Kentish's six previous remarks ; his four heads of inquiry ; viz. 1. On the divine, the social, and the personal virtues ; on love to God ; love to Christ ; the fear of God ; confidence in God ; trusting in Christ ; his appeal to fact ; on the innocence of error ; his appeal against fact ; 2. On the tendency of the Unitarian doctrine to assist, support, and console, under temptations, afflictions, and death ; 3. On the conversion of profligates and unbelievers ; 4. On veneration for the scriptures ; remark on the meaning of *John xiv. 28. My Father is greater than I* ; review of the reviewers

