

REV. DR. THACHER'S ACCOUNT

OF

THE SIX NATIONS OF THE NORTH AMERICAN INDIANS

IN A LETTER TO DR. RIPPON.

IN the year 1796, there were residing within the United States of the ancient tribes of the six nations,

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|------------|-----|-------------|-------|
| Oneidas | 628 | Senekás | 1780 |
| Cayugas | 40 | Stockbridge | 300 |
| Onondagos | 450 | Brotherton | 150 |
| Tufcaroras | 400 | | <hr/> |
| | | | 3748 |

Among the Oneidas and Stockbridge Indians, missionaries have been employed for many years past. Mr. Kirkland, an extract from whose journals was formerly published in *The Register*, was minister of the Oneidas; and Mr. Sargeant is so now to the Stockbridge Indians. Both these tribes live surrounded by white people, whose settlements are stretched more than an hundred miles beyond them. Of the present state of religion among them, the board of Commissioners from the Society in Scotland for propagating Christian knowledge, which is established in Boston, received an account from a committee who visited them in 1796. At New Stockbridge, say they, the people in general attend on the public instructions of Mr. Sargeant, and the religious conferences which he holds with them. The Church consists of five men and twenty-five women; of the latter none are under suspension, and but one is complained of as disorderly; of the former, two have been under discipline for intoxication, and are now suspended. We were present at one religious exercise, which was decently attended; and their singing was remarkably soft and harmonious. Many of these people, male and female, can read English, and some few can write. They received with great pleasure some religious books, which we distributed among them.

Among the Oneidas are thirty-six women who are reputed sober, and of these Mr. Kirkland thinks twenty-four are serious Christians. There are three or four men of a sober character in general. One man only attended the last communion; this was John Skanandagh, and he is said by some to be the only man in the nation who never indulges himself in drinking to excess. He has very little influence in the nation, though one of the chiefs. The Lord's Supper is not administered oftener than three times in a year.

At Marshpee, in the year 1793, there were about 375 souls who were called Indians. The fact is, there are very few now

remaining at this place, or any other surrounded with English settlements, who are pure blooded Indians. There has been a mixture of white and black among them, which has formed a strange race, not to be reduced to any one description. Those, however, who have descended immediately or remotely from Indians, are so denominated. At Herring Pond, and Menumet Pond, there are settlements of Indians, consisting in the whole of about 150 souls. Mr. Hawley has been missionary to the Marshpee Indians, since the year 1757: He was formerly supported by the New England Company in London; but since they withdrew their exhibitions to the American States, and appropriated them to their own colonies, he has received nothing from them, but is assisted by the society for propagating the Gospel among the Indians and others in North America, which society is established in Boston. As to the state of religion among these Indians, I can give no account.

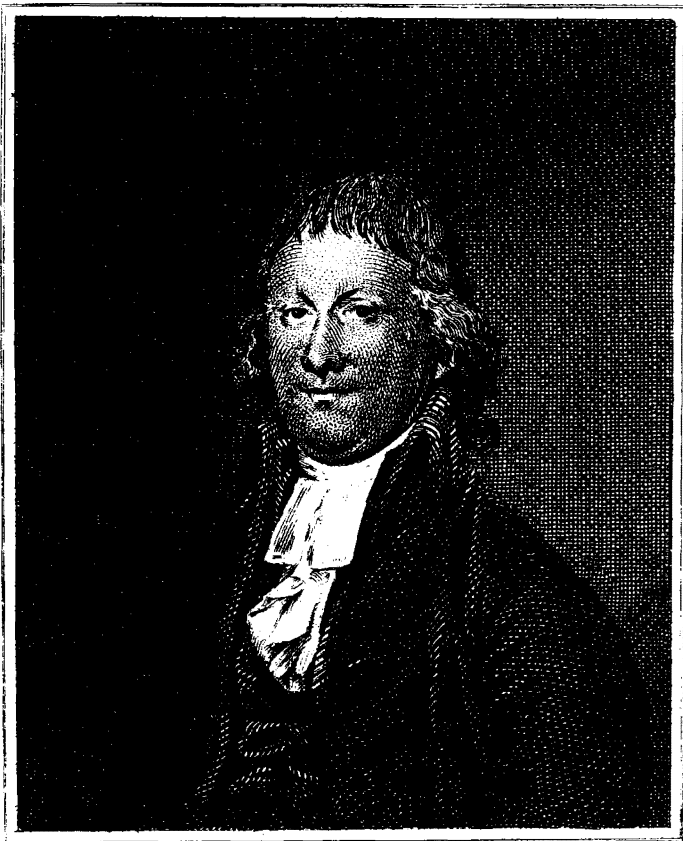
At Martha's Vineyard, and its adjacent islands, there are about 381 Indians. The venerable Mr. Mayhew, descended from a family which has been indefatigable in its attempts to Christianize the Indians, is their missionary. He is also supported in the same way as Mr. Hawley. There is likewise an Indian preacher on the island, who was regularly ordained, but of him little is known.

The Natick Indians, which tribe were converted by the venerable apostle Eliot, are now extinct. Here and there a family of Indians remains in the other parts of the country, where formerly there were large settlements of them, but they are so nearly extinct, as that a few more years will finish them.

The society here for propagating the Gospel, furnish the Indians and their children with books. They support schools among them, and also supply them with implements of husbandry, when they discover a taste for agriculture. This is seldom the case. Their wild dispositions and manners prevent them from engaging in steady employment. They love hunting and fishing; and have a common saying, that it becomes women only to work, and that men were made for nobler exercises. The women do indeed perform all the manual labour of an agricultural kind, such as planting, sowing, reaping, &c.

It would be happy if we could find religion flourishing among these natives of our country; but it does not. The Marshpee, the Marthas Vineyard, and the Menamet Indians here, and the Stockbridge Indians at Oneida, are all nominal Christians; but with respect to vital religion, they too much resemble their white neighbours.

New Stockbridge is about 350 miles from Boston. Menumet and Herring Ponds are about 50, and Marshpee 60 miles distant from the same place. Martha's Vineyard is an island, and may be estimated at about 100 miles distance.—All these Indians speak



THE REV^d WILLIAM ROGERS D.D.

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in the University of Philadelphia.*

speak and understand English perfectly, and many of them read and write that language with facility. They imitate well in painting, &c. but have no originality of genius. They are, however, shrewd and witty, and will overcome their white neighbours at repartee. They decline so rapidly, that we shall soon have to go some hundred miles to see an Indian. Great endeavours have been used from the first settlement of the country to the present day, to convert them to Christianity, but hitherto in vain. However, we persist in our attempts, and wait for the blessing of heaven.

Boston, Feb. 2, 1799.

PETER THACHER.

EXTRACT OF A LETTER FROM THE REV. DR. ROGERS.

TO DR. RIPPON.

Philadelphia, June 13, 1801.

GOD, in the course of his unerring providence, has of late, visited my dear family with the rod of affliction. My eldest daughter, a charming child, within twenty-six days of being five years old, was removed by death on the 26th ult.—The stroke is a severe one—but, Jehovah's ways are perfect—Oh, pray for the bereaved parents!—The following appeared in the papers of this city, on the occasion. “Died on Tuesday, May, the 26th inst. after a short illness, Miss Sarah M. Rogers, daughter of the Rev. Dr. Rogers of this city, aged about five years. In the early death of this lovely child, her worthy parents and relatives have sustained an irreparable loss.

“ Say, Death, thou never-pausing conqueror, say,

A brighter spoil did e'er thy trophy boast ?

Ye shining tenants of eternal day !

When did a fairer mind e'er reach your blissful Coast ?”

Last month I received a very friendly and truly fraternal letter from the Rev. Mr. Carey, at Serampore, dated January 9th, 1801—He sent me Matthew's Gospel in the Bengalee—He had then baptized his eldest son, and one Hindoo, and expected soon to baptize his second son, and the Hindoo's wife and wife's sister.

Poor brother Thomas was in the hospital (at Calcutta) for lunatics. This, with the deaths of our brethren Grant and Fountain, are gloomy dispensations with respect to the mission! He meant to write me again in March, and to forward me the *whole* of the New Testament.—The vessel is daily expected—I mean the New Testament for the Philadelphia Library.

I dare say some of your New England Correspondents have transmitted you a particular relation of the revival at Newbury Port, Massachusetts; Woodstock, Connecticut; Providence

in Rhode Island; and four or five towns adjacent. Near Providence, one of our ministers baptized 100 persons in about eight months, another 40, &c. &c.

During the late session of the Presbyterian General Assembly in this city, I had a friendly visit from Dr. Jonathan Edwards, President of Union College, formerly of New Haven; he enquired much about you, Dr. Ryland, and the missionaries.

I forward for your acceptance, a neat edition of president Jefferson's Inaugural Speech—a recent publication of the Society of the Cincinnati—a pamphlet entitled *Infant Baptism Deceased*, written by the Rev. Mr. Freeman (late a Presbyterian minister) I dislike his title-page, his epitaph, and his severity in his last letter. However, he appears to be a pious profelyte, and it is upon the whole a good and argumentative work.

Philadelphia cannot at present boast of much warmth in religion; but our city and liberty, notwithstanding the four yellow fevers of 1793, 97, 98, and 99, are rapidly and surprisngly increasing in inhabitants. Agreeably to the late Census, our numbers are between 72,000 and 73,000 souls.

Account of the Rev. ADAM FREEMAN, of America, taken from his Infant Baptism Deceased,—a Pamphlet in seven Letters to a friend, 12mo. p. 120. Baltimore, Maryland, 1801.

I WAS of Calvinistic sentiments by the prejudice of education; but since it pleased the Lord to call me by his grace, I have carefully examined that system, and by the light of scripture have satisfactorily proved to myself the following doctrines of revelation.

The *eternal election* of those who shall be saved by the grace of God—*Original guilt* by the imputation of Adam's first sin to all his posterity, with the *entire depravity and moral inability* of man to satisfy the penalty or obey the precepts of the Divine law—*Justification* before God by the righteousness of Christ alone, imputed to us, and in no other way—*Regeneration, sanctification, increase of holiness, and perfection in a world of glory*, by the influence of the Divine Spirit alone—And the *final perseverance* of the saints by the power of God through faith unto complete salvation. These principles I sincerely adopt, as very good, as perfectly consistent with all true christian experience, and as having the most salutary influence upon the lives of those who truly believe and feel them. Therefore I hold them fast, and trust I shall never let them go to all eternity.

Finally, being roused to take nothing upon trust from others; after a prayerful, faithful, and long examination of what men call *Infant Baptism*, I find, to my shame, I have too long held

it without any solid foundation; and, therefore, in obedience to Christ, my Lord and my God; and in compliance with the dictates of my own conscience, I cheerfully part with this invention of men; though in so doing I expose my character to the contempt of friends and the insults of enemies, and sacrifice almost every prospect of temporal convenience.

If my pious friend should raise the objection—Why did you not part with this doctrine before you became a preacher? surely it was your duty;—I answer—Why were *you* not convinced of your miserable state by nature, and why did you not believe in Christ, ten years before you actually did? surely it was your duty. But again, I heartily believe, that special grace from God, for that express purpose; is as necessary to bring off a real christian from his false notions of Infant Baptism, as to convert a sinner from the error of his way. If, however, any allowance ought to be made for juvenile studies, and the most disadvantageous circumstances in forming my first sentiments on this head, and holding them so long—may I not rationally hope, that your censure will fall lighter upon me than if the case were otherwise?

You must know, then, that I was born, and educated till manhood, in a Presbyterian family, in the midst of Presbyterian neighbourhoods, under a Presbyterian ministry. By the care of my parents I was early made acquainted with the principles of the Presbyterian confession, and taught to repeat by memory the catechisms of that church; which all inculcate the scripturality of Infant Baptism. I was not able at that time to discover the weakness of the pretended proof, nor was I acquainted with a Baptist, either preacher or private person.

When I left my father's house to pursue the advantages of the world, I travelled almost entirely amongst Presbyterians; and when I entered business in a distant country, I was, as usual, in the midst of Presbyterian congregations and neighbourhoods, where the practice of this supposed ordinance prevailed without controversy. In this place, as I believe, the Lord called me by his distinguishing grace to embrace, as a lost sinner, the dear Redeemer, to take up the cross and follow him. Immediately a desire, which hitherto had been the farthest from my heart, took possession of it; and I resolved to sacrifice all for the purpose of serving HIM in the ministry of his gospel. The Calvinian system of doctrine, through Divine grace, had too strong a hold of my heart to let me embrace the easy plan of becoming a Methodist preacher; and as a right understanding of the true scripture doctrine of Baptism is not inseparably connected with regeneration, I had nothing in my experience constraining me to let go the Presbyterian tradition of the fathers. Rather, therefore, than join myself to any church but the purest in my opinion at that time, I submitted to three years study of language.

ges, sciences, and divinity, to qualify myself as a minister of the Presbyterian church.

My attention was not directed to Baptism by the teacher under whom I studied divinity. And if it had been, I was not in circumstances to have had a full view of the controversy on that subject; as I now know, by a late event, that the teacher himself had never seen many of the most important things which Baptists have said for themselves. So far as I know, there were no books on the Baptismal Controversy in the neighbourhood of my education, except a Pædobaptist pamphlet by Dr. Hemmenway. I cannot tell why, but I had neither difficulty nor doubt upon the point before this piece fell into my hands. It was no wonder, then, after reading the host of pretended arguments, marshalled by this writer in support of Infant Baptism, and not knowing, or having any fair opportunity to know, what might be urged for their overthrow, if I was perfectly sure, he must be right, and so rested securely in the error. I ought to have understood my bible better, I confess, but I did not, and I could not, because my understanding was darkened and perverted, by prejudice and false reasoning; so that when I read the sacred word, almost every thing *seemed* to favour Pædobaptism. I became an itinerant preacher among the Presbyterians, and travelled during two years, till I was called to settle in Maryland; and, being only a probationer for the gospel ministry, until then, I had nothing to do with the administration of Baptism. But a call to the whole work of the ministry, and especially to the exercise of church discipline, led me to reconsider the subject; not so much, indeed, to examine the scripturality of Pædobaptism, for of this I did not doubt; but to ascertain the gospel rule respecting the extent of its administration. Scarcely could I find any but Pædobaptist books on the subject, by which I was still in a great measure confined to a partial view of the argument respecting Baptism. Having been always determined to lead men by their understandings, and finding insuperable difficulties in Dr. Hemmenway's scheme, I was constrained for shame to relinquish it; and, yielding to the power of superior arguments, to adopt the more simple, sensible, and less inconsistent system of Mr. Strong: without even suspecting, as yet, the very foundations of the whole fabric; but only seeking the clearest method of stating the supposed truth, for the edification or conviction of all denominations. But while with great accuracy I was preparing on a certain Saturday to elucidate Pædobaptism to the people at an administration on the Lord's day, in the midst of all my Pædobaptist authors, and without a single Baptist book at that juncture to confront them, in a twinkling I found myself standing on *nothing*! My foundations were gone! and they are gone! When I formerly disputed for Infant Baptism, I saw but one side of the subject,

without

without a fair opportunity of viewing the other ; I have not forgotten a single argument for the practice, that ever *seemed* conclusive ; and, during the course of the last two years, since I declined the administration of the supposed institution, I have, by earnest application to books and men, but finally and especially to my bible and a throne of grace, become acquainted with what is, and may be said on the other side. Does not, then, a presumption arise, that I am now more master of my subject than formerly ?

Concluding Address by the Rev. WILLIAM STAUGHTON, in his Sermon before the PHILADELPHIA MISSIONARY SOCIETY, in the Baptist Meeting-House, Philadelphia.
—Text, *Isaiab lv. 12.*

A MISSIONARY Spirit has gone forth in the world. Among the rivers in Asia, in the wilds of Africa, and on the mountains of America, publishers of salvation are now to be found. The firmament of the church is widening, and new stars are displaying the new creation's glory. Hindoos are ceasing to worship their Ganges, and idols are famished. The Ethiopian is chilled with the view of his crimes, and the Greenlander warmed with the message of redeeming love. From the uttermost part of the earth have we heard songs, even glory to the righteous.

MY BRETHREN,

In the interior of the country we inhabit, there are thousand of Indians who are covered with gross darkness. We have brought our families and our manners to their shores ; let us shew them, that we have brought with us a volume which may prove a light unto their feet and a lamp to their paths. Let us point them to the mark of the prize of the high calling of Christians, a mark by which they may “ steer ” with confidence through “ the wilderness ” of this perplexing world.

Let neither their *imagined* virtues* nor their *real* vices prevent your exertions.

* “ It has become fashionable of late years for the Philosophers of Europe to celebrate the virtues of the savages of America. Whether the design of their encomiums was to expose Christianity, and depreciate the advantages of civilization, I know not, but they have evidently had those effects upon the minds of weak people.” — Dr. Rush's Essays.

From the travels of Charlevoix, Hennepin, Carver, &c. the doctor demonstrates that *uncleannefs, nastinefs, drunkennefs, gluttony, treachery, cruelty, idleness, theft, gaming,* and *the degrading of their women* are common vices. He concludes a short, but very instructive essay on the subject with saying, “ How great is the efficacy of Christianity, which, by purifying the heart, renders the practice of the contrary virtues natural and agreeable.”

Are Indians *unclean*? Send the gospel among them. This will teach every one how to possess his vessel in sanctification and honour. It will shew to them that marriage is honourable in all, and the bed undefiled; but that whore-mongers and adulterers God will judge.

Are they *filthy* in their manners and persons? Send them the gospel. They will learn from it to cleanse themselves from all filthiness of flesh and spirit. Having their hearts sprinkled from an evil conscience, their bodies will be washed as with pure water. The body will be respected when regarded as a temple for the Holy Ghost.—Health and cleanliness follow the pious observance of the Lord's day.

Are Indians *drunkards*? Send the gospel among them. Let Missionaries cry at the door of their tents, 'Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness! Wo unto them that rise up early in the morning that they may follow strong drink, that continue unto night, until wine (or rum) enflame them. When they know that drunkenness at last biteth like a serpent and stingeth like an adder, and that drunkards shall not inherit the kingdom of God, we may expect that by this vice, whole tribes will be no more destroyed, and that Indians will cease to glory in their shame.

Are they *gluttonous*? Send them the gospel, and their belly will soon cease to be their God. The body will be kept under, and be brought into subjection. Assisted to put on the Lord Jesus Christ, provision will not be made for the flesh to fulfil its lusts. They will use the world as not abusing it.

Are Indians *treacherous*? Send the gospel among them, that they may have their conversation in simplicity and godly sincerity. It is only by this means that, with respect to public treaties, or private dealings, you will be prevented from saying their tongue is an *arrow shot out*; it speaketh deceit: one speaketh peaceably with his mouth, but in heart he layeth wait. Embracing the religion of the King of Truth, they will become true men.

Are they *cruel*? Send them the gospel! Instead of regarding compassion as effeminacy, they will consider it as a mark of human greatness. Instruments of cruelty shall be sought for in vain, in their habitations. Under the influence of christianity, the scalping-knife and the hatchet will become *useless*, and the war-hoop and death song be forgotten. The lion and the wolf shall become gentle as the kid or the lamb. That heart cannot be cruel in which the love of God is shed abroad.

Are Indians *idle*?* Send the gospel among them. We com-

* "Their work advances under their hand with such slowness, that an eye witness compares it to the imperceptible progress of vegetation. They spend so many years in forming a canoe, that it often begins to rot with age, before they finish it."—Robertson's America.

manded you, said the apostles, that if any would not work, neither should he eat. We beseech you that ye study to be quiet, and to do your own business, and to work with your own hands, that ye may walk honestly.

Are they *dishonest*? Send them the gospel. Let them know that this is the will of God that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good. Let none suffer as a thief.

Are Indians fond of *gaming*? Send the gospel among them! By teaching its converts to come out from ungodly company, to care for them of their own household, and to shun deceit and lying, it destroys the injurious practice. Such who beguile unstable souls, having hearts exercised with covetous practices, are cursed children. Spots they are and blemishes, sporting themselves with their own deceivings,—who shall receive the reward of unrighteousness.

Are they in the habit of degrading their women? Send them the gospel: which says, Let the husband render to the wife due benevolence, giving honour to her as the weaker vessel, and as being heirs together of the grace of life. Let every one of you love his wife even as himself.

The gospel is suited to the removal of the vices which disgrace the Indian tribes; and, where it is received in power, instead of the briar, will come up the fir-tree, and instead of the thorn, the myrtle-tree. Instead of uncleanness, there will be purity; instead of drunkenness, sobriety; instead of treachery, integrity; instead of cruelty, mercy; instead of indolence, industry; instead of theft, honesty; and instead of contempt for females, the mother, the wife, the daughter, and the sister will be loved and respected as tender, faithful friends.

This conviction, united with an ardent desire to glorify God in the exercise of christian benevolence towards the heathen, gave birth to the PHILADELPHIA MISSIONARY SOCIETY*. This society, while it is anxious that the heathen may hear the faithful saying, that Christ Jesus came into the world to save sinners, is desirous of introducing amongst the Indians some of those arts which lead the way to civilization, ignorance of which is an indirect auxiliary to the commission of various crimes. The introduction of the loom, the forge, and the plough, of tame animals, and of useful metals, is contemplated; that, by the increase of civil information, the wall of

* The Philadelphia Missionary Society, was formed in the month of January, 1798. Three sermons were preached on the occasion, by the Rev. Morgan J. Rhees. The first from Rom. i. 15, 16.—The second from Rom. i. 12—15.—The third from Luke xvi. 31.

partition between Indians and the United States may be broken down, and the tomahawk and the bayonet become useless.

Every institution of this nature merits patronage; and it becomes each individual to exercise his influence for the advancement of so pious a design. Shall I attempt to produce farther arguments to excite you to fulfil the good pleasure of God? Shall I remind you of the prodigious numbers of our fellow men who are yet involved in ignorance and misery? Shall I press on you the value of the gospel, that it consists of *glad tidings to perishing sinners*? Shall I remind you of the example of Jesus who went about doing good, and whose zeal for the house of God consumed him? Shall I refer you to the holy apostles, who counted not their lives dear, so they might fulfil their ministerial course? Shall I press on you, that zeal for the Lord of hosts has lately given rise to many missionary societies, and refer you to Scotland, to Germany, to England, and to New York? Need I tell you that carelessness is guilt, and indolence ignoble? Shall I point you to nature, full of labour all around you, and invite restless winds, rolling tides, rising vegetables, and revolving orbs to put your inactivity to the blush? Shall I exhibit the encouragements to sending missionaries among the Indians, derivable from an Indian's believing in the *Great Spirit* and in a *future state*; from the peace now subsisting between them and us, and from their proximity to us? Shall I assert the honor of being fellow-workers with God, the pleasure that springs from fulfilling our duty and doing good, and the probability of success deducible from the signs of the times? I persuade myself the task is unnecessary. I persuade myself that you are ready to cry out, How shall we begin to testify our zeal? What immediate measure shall we adopt for aiding so benevolent a design? I congratulate myself on being able to assist your pleasures, in hopes of seeing this evening a fulfilment of that animating prophecy, "They shall bring their silver and their gold with them unto the name of the Lord thy God." At the close of this service your liberality will have a fair opportunity for its exertion. The society, for which I have this evening the honour to plead, is weak; it has implored the fatherly care of Heaven, and now would welcome assistance from you. As yet 'tis a little one, but we trust the little one will become a thousand. In the exercise of that generous zeal which will give pleasure in death, and expecting the Master's blessing, we hope to see mountains and hills, the Andes and the Alleghany break forth into singing, and the trees of *the wilderness* clap their hands in gospel harmony. The Lord will hasten it in his time.

FORMATION OF A NEW CHURCH.

Fakenham, Norfolk, May 3, 1801.

SOME friends of the gospel, at Fakenham, though not of Baptist sentiments, invited Mr. Johnson, a member of the church at Diss, to preach to them. They were previously informed that he could not admit of a mixed communion; and thus he accepted their invitation without imposing any restraint on his own principles. Soon after, some persons in the congregation desired to partake of the privilege of believer's Baptism; and on Saturday, May 2d, were admitted to that ordinance, though not without the appearance of considerable opposition from many who were violently prejudiced against such a novel practice in that place. Even a constable attended with orders to take down the names of the people; but, on its being represented to him that he was a peace officer, and ought to keep the peace, and prevent any disorderly behaviour, he did so; and they met with no interruption.

On the Lord's day following, the congregation assembled at ten o'clock. After singing, Brother Johnson's prayed, read 132d Psalm, and described the nature of a gospel church. The persons baptized (six men and three women) mutually agreed to give themselves up to each other in the name of the Lord Jesus. Brother Johnson addressed them, and gave them the right-hand of fellowship, and acknowledged them a Church of Christ. And the church chose Brother Thomson to be a Deacon. In the afternoon Brother Johnson preached from the Psa. cxxxiii, 3. Considering the text as applicable to the above occasion, he first noticed the relation which brethren have to God as their father by adoption and regeneration; and to the church as their mother, possessing resemblance to Christ as their elder brother, one common interest, the same privileges, and one inheritance. Secondly, their unity—first in affection, by sympathising, communicating temporal and spiritual things, and watching over one another in love, forbearing and forgiving one another—secondly, in sentiment—thirdly, in concurrence and design—lastly, he noticed the utility and pleasantness of this unity, to God's ministers, and saints in general; as being an obedience which honours the gospel, and encourages young converts. The church thus formed has been increasing since, and, we hope, will continue to flourish with the Divine blessing. Brother Johnson, we trust, will shortly be settled over them as pastor.

ORDINATION.

Diss, June 24, 1801.

THE late Mr. Farmery was well known in this town and neighbourhood as a respectable and very useful minister

of the gospel: when it pleased the Lord to bereave the church of his labours among them, they turned their attention to a Mr. William Ward, who had formerly been curate in the establishment near to Difs, was then in Scotland, and had lately embraced Baptist principles. Upon a communication of religious sentiments, which proved satisfactory on both sides, they invited him to labour amongst them for a year, with a view, if mutually agreed, to his being settled over them as their pastor: he accepted the invitation, in December last, and came to a conclusion with the church about this time. Happily great unanimity prevailed on the occasion—to solemnize which, and under God, to render it profitable to those who were concerned, many friends met, and engaged in the following exercises, on the 24th of June, 1801.

The service commenced with singing the 48th Ps. 2d part. Mr. Cowel, of Ipswich, read the 2d and 3d ch. of Titus, and prayed. Mr. Hall, of Ipswich, represented the nature of a gospel church, her congregational order, right of electing pastors and deacons, and administration of ordinances. Mr. Dawson, one of the deacons, related the circumstances in Divine Providence attending the choice of Mr. Ward to the pastoral office. Mr. Ward then declared the Lord's dealings with him respecting his personal experience, call to the ministry, and, what was particularly asked, his dissent from the church of England. He candidly acknowledged, that formerly he used to search the scriptures upon the precious doctrines of the gospel, but was subject to ordinances, and conformed to rites and ceremonies, without inquiring whether they were agreeable to the word of God; that when the Lord led him to make this inquiry, he began with the subject of Baptism, and determined to follow his convictions, leaving all consequences with God; and that now he considered it as highly profane, and contrary to our allegiance to Christ our King to diminish from, alter, or add to his positive institutions. Mr. Ward gave his confession of faith—the church confirmed their choice by lifting up their right hands; and he renewed his acceptance of the call—The right hand of fellowship, by all the ministers—The ordination prayer by Mr. Thompson, of Grundisburgh—Mr. Hapton, of Claxton, addressed Mr. Ward from 1. Pet. v. 2. "Feed the flock of God which is amongst you."—Prayer by Mr. Smith, of Fersfield—Mr. Ridley, of Bury, addressed the church from Phil. i. 27.—Singing at proper intervals—Concluding prayer by Mr. Hickman, of Wattisfield.

There is no doubt that the Holy Ghost animated the services of the day. The Spirit which appeared to operate was a spirit of truth and love, such was the sincerity, unanimity, and affection which prevailed; and in general the Lords people were comforted and profited by it.

SECOND ANNUAL REPORT

OF

THE RELIGIOUS TRACT SOCIETY.

THE members of this institution, confirmed by the experience of another year, in their persuasion of its utility, renew their appeal to the religious public with additional confidence. They have received many well authenticated statements, which convince them that the objects proposed are not only important, but, to a very encouraging degree, attainable. The lives of some persons, and the deaths of others, appear to have been beneficially influenced by the publications already issued. Such proofs of the Divine sanction are felt as new bonds of attachment, new motives to gratitude, new impulses to zeal.— Surely the cause finds an advocate in every humane, generous, and sacred feeling. Wherein consists the value of human life, if not in the services devout and benevolent, with which we fill up its successive hours? We belong to a race created for immortality; but how vast the companies, who are passing on without knowing, yea, without caring what kind of immortality will be allotted them. The distribution of short, serious, and affecting addresses, tends, as far as it prevails, to rouse from this dangerous stupor; nor is it easy to point out a more extensive or a more effectual way of doing good.

He, who contributes to the relief of an indigent family, to the erection and support of a school, or hospital, or to the maintenance of public worship, devises liberal things, justly endears himself to his fellow creatures, and if his offering be made on evangelical principles, obtains the rich reward of God's approbation: but these exertions are local; they are the partial showers, which, while they fertilize a field, leave a whole district thirsty and barren. By exerting himself agreeably to the principles avowed by this Society, an individual extends his well-directed efforts over a scene almost unlimited. His piety may be compared to the small rain, which, with silent efficacy, revives the hope of a fainting empire. He unites in a plan, whose influence is far felt in every direction; hence he becomes the joyful expectant of good intelligence from all parts; or if the thousands and tens of thousands of tracts, which he has assisted to circulate, produce no effect, with which he is made acquainted, still may he hope, that the great and last day will make a glorious developement.

Were the spirit of distribution universally awake, it would, together with the rest of the laudable expedients, which are now happily so numerous, afford a delightful presage of periods, meliorated beyond all former example. Let but the mind seriously contemplate the subject, it will soon be provided with abundant

abundant opportunity of giving scope to its impressions, Opu-
 lent Christians will supply themselves with an assortment of tracts,
 which they will zealously distribute and carefully replace:—
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| Rev. I. Birt, Plymouth Dock. | ampton. |
| Rev. J. Boden, Sheffield. | Rev. G. Lambert, Hull. |
| Rev. D. Bogue, Gosport. | Rev. R. Little, Hanley, Staf- |
| Rev. G. Burder, Coventry. | fordshire. |
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| Mr. J. Buttress, Bath. | Dublin. |
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| Rev. T. Charles, Bala, Wales. | Rev. W. Moseley, Long Buck- |
| Rev. P. S. Charrier, Lancaster. | by, Northamptonshire. |
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| Cornwall. | Mr. Pilkington, Exeter. |
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| Rev. — Cope, Launceston. | Mr. W. Pritchard, Derby. |
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| Rev. A. Fuller, Kettering. | Rev. J. Smith, Manchester. |
| Rev. J. Gardner, Cambridge. | R. Spear, Esq. Manchester. |
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| Pagnal. | dingham, Essex. |
| Rev. S. Hawker, D. D. Ply- | Rev. I. Taylor, Colchester. |
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| Rev. N. Hollingsworth, Sedge- | Rev. G. Whitridge, Ofwestry. |
| field. | Rev. E. Williams, D. D. Ro- |
| | therham. |

J. Reyner, Esq. *Treasurer*, Duck's Foot Lane, Thames Street, London;

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MR. SAMUEL TORSHELL'S
VIEW OF SCRIPTURE.

[Wood, in his *Fasti Oxoniensis*, mentioning Mr. RICHARD STOCK'S Commentary on the Prophecy of Malachy, printed at London in 1614, says, *Samuel Torsbell* is esteemed the half author of it.]

HOLY Scripture is the greatest treasure of heavenly wisdom and science that the world hath in keeping, and on which we cannot put too high a value. Let me add some just Characters of the whole Bible, and the particular Books; some of which I have gathered from the ancients and others, but many of them holding out their own evidence.

The Whole Bible.

The Soul's food—so Athanasius.

The common Shop of Soul Physic—so Basil.

The invariable Rule of Truth—so Iræneus.

The Divine Balance—so Augustin.

I. *In respect to the Dictating of it, it is*

The library of the Holy Ghost.
Christ's Aphorisms.*

The Acts and Statutes of the highest Parliament.

God's Mint-house.

The Signet of God's right hand.

The Epistle of God to the world.

The Court-roll of God's Fines and Amercements. †

II. *In respect of its Worth; it is*
A stately Palace.

A fruitful Field.

* Maxims or general rules.

† A pecuniary punishment imposed upon offenders, at the mercy of the Court.

The true Hesperides. ‡
The inestimable Pearl.

III. *In respect of its Use, it is*

The Touchstone of Error.

The Key of the Sheepfold.

The Glass of Life.

The Weather-Glass.

The Christian's Magazine.

The Armory.

Particular Books.

Genesis—The Cabinet of the greatest Antiquities,

Exodus—The sacred rule of law and justice.

Leviticus—The holy ephemerides. §

Numbers—God's arithmetic.

Deuteronomy—The faithful monitor.

Joshua—The holy war.

Judges—The mirror of magistrates and tyrants.

‡ The daughters of Hesperus, brother of Atlas, called Ægie, Arcthusa, and Hesperathusa; they were feigned to have gardens that bore golden fruit, kept by a watchful dragon, whom Hercules slew.

§ A Dial, Journal, or Day-book.

Rush—

Ruth—The picture of a pious widow.

Samuel, Kings—Sacred politics.

Chronicles—The holy annals.

Ezra, Nehemiah—An idea of Church and State, reformation.

Esther—The great example of God's Providence.

Job—The school of patience.

Psalms—The Soul's soliloquies, || the little Bible, the anatomy of Conscience, the Rose Garden, the Pearl Island.

Proverbs—Divine ethics, politics, and œconomics.

Ecclesiastes—Experience of the creatures' vanity.

Canticles—The mystical bride song.

Isaiab—The evangelical Prophet.

Jeremiah—The pathetic mourner.

Lamentations—The voice of the turtle.

Ezekiel—Urim and Thummim in Babylon.

Daniel—The Apocalypse of the Old Testament.

Hosea—Sermons on faith and repentance.

Joel—The thunderer.

Amos—The plain-dealing re-prover.

Obadiab—Edom's whip.

Jonab—The prophetic Apostle of the Gentiles.

Micab—The wise Men's Star.

Nabum—The scourge of Assur.

Habakkuk—The Comforter of Captives.

Zephaniab—Reparation for sad times.

Haggai—Zeal for God's House.

|| Discouring or meditating alone with oneself.

AUG. 1801.]

Zechariab—Prophetic Hieroglyphics. ¶

Malachi—The bound Stone of the two Testaments.

Matthew, Mark, Luke, John—The four Trumpeters proclaiming the title of the Great King.

Acts—The treasury of Ecclesiastical History.

Romans—The principles of Christian faith; the Catholic Catechism.

1 *Corinthians*—Apostolical reformation.

2 *Corinthians*—A pattern of just apologies.

Galatians—The Epistle to the Romans epitomized.

Ephesians—The opening of the great mystery of salvation.

Philippians—An apostolical pœnesis.*

Colossians—A brief rule of faith and manners.

1 *Thessalonians*—Practical Theology.

2 *Thessalonians*—Polemic Theology.

1 *Timothy*—The sacred Pastoral.

2 *Timothy*—The title of the Scripture pleaded.

Titus—Agenda, or Church orders.

Philemon—The rule of relation.

Hebrews—A Commentary upon Leviticus.

James—The golden alphabet of a Christian.

1 *Peter*—A theological summary.

2 *Peter*—The encouragement of a spiritual warrior.

¶ An emblem, figure, representation.

* An Exhortation.

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| <p>1 <i>John</i>—The Glass of Love, or Charity.</p> <p>2 <i>John</i>—The pattern of a pious Matron.</p> <p>3 <i>John</i>—The mirror of Hospitality.</p> <p><i>Jude</i>—A picture of false Prophets.</p> | <p><i>Revelations</i>—Daniel Redivivus, *—The opening of the treasury of future events.</p> <p>* Controversial, disputative.</p> <p>† Revived.</p> |
|---|--|

ON SINGING THE PRAISES OF GOD.

BY

PRESIDENT EDWARDS.

TAKEN FROM HIS SERMONS ON SELF EXAMINATION.

DO you not live in sin, in living in the neglect of singing God's praises? If singing praise to God be an ordinance of God's public worship, as no doubt it is, then it ought to be attended and performed by the whole worshipping assembly. If it be a command, that we should worship God in this way, then all ought to obey this command, not only by joining with others in singing, but in singing themselves. For if we suppose it answers the command of God, for us only to join in our hearts with others, it will run us into this absurdity, that *all* may do so; and then there would be none to sing, none for others to join with.

If it be an appointment of God, that Christian congregations should sing praises to him, then, doubtless, it is the duty of *all*; if there be no exception in the rule, then all ought to comply with it, unless they be incapable of it. But if persons be now not capable, because they know not how to sing, that doth not excuse them, unless they have been incapable of learning. As it is the command of God, that all should sing, so all should make conscience of *learning* to sing, as it is a thing which cannot be decently performed at all without learning. Those, therefore, who neglect to *learn* to sing, **LIVE IN SIN**, as they neglect what is necessary, in order to their attending one of the ordinances of God's worship.

Not only should persons make conscience of learning to sing themselves, but *parents* should conscientiously see to it, that their children are taught this among other things, as their education and instruction belongs to them.

Copy of a Paper lately read by the Rev. Mr. JOHN NEWTON, to his People, at St. Mary Woolnooth's, in Lombard-street.

ON THE REVERENCE REQUIRED IN SINGING PSALMS.

IN order to reform the custom which has prevailed, of SITTING, while the Psalms are sung, in the public service of God, it is necessary to observe, that the Church has, in all ages, appointed the reverent practice of STANDING, in singing praises to God. It plainly appears, from several passages of scripture, that this was the practice of the Jewish Church. 2 Chron. vii. 6. "And the Priests waited on their offices: the Levites also with instruments of music of the Lord, which David the King had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry: and the Priests sounded trumpets before them, and all Israel stood.—Nehemiah ix. 5. "Then the Levites, Joshua, and Kadmiel, Bani, Hashab-niah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, "Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise." And, whenever the angels are said to sing praises to God, (as in the visions of *Isaiab*, vi. 2, 3, and *St. John*,) they are represented as STANDING. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory".—*Revelations* vii. 9, 10. "After this, I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—*xv. 2, 3, 4.* "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not say thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee: thy judgments are made manifest." One of the fathers, (*St. Basil*) describing the practice

of the church, in his time, says, "the people rising from prayer, *stand up* to sing psalms." And, as we *stand up*, with reverence, in conformity to the Rubric, to praise God, when the psalms are *read*, we ought to do the same when they are *sung*. And in doing this we *stand up*; not only to signify, but to forward the lifting up of our mind at the same time. For on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above in praising God now, as we hope to do hereafter in their blessed company for evermore.

OBITUARY.

May 24, 1801, The Rev. JOHN LLOYD, Pastor of the Baptist Church at Colnbrook, Bucks, while engaged with his people in the first prayers of the forenoon service, was seized with the palsy by which he lost the use of his right side; with great difficulty he was brought down from the pulpit, and placed in a chair. He expressed great affection for the people, and intimated that this dispensation was among the wise and well-ordered arrangements of the covenant of grace. He was bled, and afterwards spoke no more. But he was favoured with the use of his reason till near his close. He was carried home, and put to bed. Mr. William Carr, a Deacon of the Church, and other friends, visited him daily, and found him truly happy in his mind. He manifested his cheerfulness and joy, by lifting up his hand, particularly when they spoke to him of the mercy of a well-grounded hope of interest in Christ, in dying circumstances—of the sovereign love of God—of the everlasting Covenant, &c. &c.—His Lord removed him by death on the 30th of May, at midnight. He was 63 years of age, and literally fell asleep in Jesus. He was interred the Friday following in the burying-ground belonging to his bereaved people.

Many friends attended the funeral from Staines and from Arlington. The corps was carried into the meeting-house. The 566th Hymn of the Selection was sung. The Rev. Mr. TORLIN addressed the audience on the occasion. The body was then deposited in the grave, and prayer was offered to God. The second Lord's day in June, Mr. TORLIN preached the funeral discourse on Rev. xiv, 13. *Blessed are the dead, &c.* The Sermon was heard by a large audience with great satisfaction. Mr. LLOYD had been pastor of this church six years and about

four months. His labours were not in vain in the Lord. The christian friends shewed great love to him in his illness, and they will long retain an high affection for him.

In the year 1793, Mr. Lloyd published an account of his Life, in a piece entitled "The Sovereignty of Grace, and the Mystery of Providence, exemplified in a series of Letters to a Friend."—His account of himself before conversion—and of his call to the work of the ministry, is penned with all plainness. And if it has a few objectionable things, it contains many that are highly interesting, especially *anecdotes* of others and of himself, which are well told, and are of undoubted veracity.—This deceased minister, it is acknowledged, was a peculiar man; but our readers should rest assured, that many *ludicrous* anecdotes have been *invented* concerning him—*anecdotes* which never had any origin in truth; but are the mere fabrications of idle, gossiping *professors*, who act when they meet together as though they had nothing to do but invent fables, or circulate falsehoods—a class of characters these, more infamous than the openly profane, detestable beyond all description, "most infamous, and most accursed." May God keep those who are called *preachers* from this infernal practice.

The abilities of Mr. LLOYD may be fairly estimated by his publications, of which, we believe, the following is a correct list:

1. The Well-spring of Life opened in Christ; or, An Invitation to Thirsty Souls to take of the Water of Life freely—A Sermon on Rev. xxii. 17. preached at Hampstead, 1767.
2. The Ministration of Angels—a Sermon on Heb. i. 14. preached at an Association of Ministers in Kent.—Second edition.
3. Sovereign Grace Displayed, and Discriminating Mercy made known and Exemplified in the Case of Cain and Abel—A Sermon on Gen. iv. 5, 6. preached at Lewes, in Suffex.
4. Two Circular Letters, one upon Adoption, and the other on General Exhortations.
5. The Sovereignty of Grace, and the Mystery of Providence; exemplified in a series of Letters to a Friend. 1793.

July 2, 1801, died Mr. RICHARD HALL, of Bourton on the Water, Gloucestershire, in the 73d year of his age. He was for many years a member of the church of Christ, in Carter Lane, Southwark, in the time of Dr. Gill. His illness was sudden, and he was in great pain for several days; but it pleased the Lord to afford him support and consolation. His mind was much occupied in the Holy Scriptures; and with great patience and resignation he bore the afflicting hand of God; acknowledging the ways of the Lord were just and righteous. He expressed warm emotions of tenderness and affection to his family around, especially the younger branches of it, whose concerns appeared very much to interest his heart. He spoke of the importance of early instruction in divine things, and the be-

nefit of having the mind ftored with the treasures of God's word, the advantages of which he had experienced; and hoped his youngelt fon would be a follower of thofe who walk in the ways of the Lord. Dr. Watts's works appeared to have a great fhare in his eiteem. Two days before he depaered, he laid, "Lord God Almighty, juft and righteous are thy ways." This fentence was uttered with as much vigour and fervour of fpirit as if he had been in his full ftrength. "Thou doft not afflict willingly! Lord give me patience.—He whom thou loveft is fick." He repeated, with cheerfulness, feveral verfes of the 103d Pfalm, from the beginning. He once exclaimed, "What is heaven?—This is not heaven; heaven is not like this." And then, "Lord, how long!—The tabernacle is taking down.—Lord, I am good for nothing.—Pray for me.—What an ungenerous heart have I!"

Mr. Hall, *certainly*, was not diftinguifhed among his *religious* connexions for the felicity of his difpofition; but we are given to underftand, that "he has left behind him the testimony of an affectionate husband, a kind parent, and a fincere friend."

NEW PUBLICATIONS.

Rev. JOHN PEWTRESS, Southwark.

LE CHEMIN VERS LE VRAI HONNEUR: etant la Substance d'un Sermon, prêché dans la Prifon de Liverpool, le 21, Decembre, 1800.

Se vend chez T. Williams, Stationers' Court.

Rev. WILLIAM WARD, A.M.

Late of Queen's College, Cambridge.

The Life of Mr. CHARLES FARMERY, late Paftor of the Baptist Church at Dif, in Norfolk; from Memoirs, chiefly written by himfelf; together with the extraordinary Confolations he enjoyed in his laft illnefs.

Published for the benefit of his Widow and Three small Children.

Sold by Button and Son, London; Annis, Norwich; and by Waller, Dif.

Subfcriptions are thankfully received, for raifing a fum to be fettled on the children, by Mr. T. Ellis, hop-merchant, No. 55, High-ftreet, Borough, Southwark; the intereft of which is for Mrs. F.'s prefent fupport,

Mr. T. WILLIAMS.

Author of the Age of Infidelity, &c.

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Sold by T. Williams, Stationers' Court.

ORIGINAL POETRY.

ON THE DEATH OF MISS S——,

AT FIVE YEARS OF AGE,

Who gave remarkable Evidences of a Divine
Change.

WHENCE did those sounds of sacred
courage flow,
What time the monster's gloomy form was
seen;

Who dar'd his arm to strike the mortal blow,
Who brav'd his terrors with that glance
serene?

Some hero, born on Faith's triumphal car,
Long us'd in arms of heavenly grace to
shine;

Some silver vet'ran long inur'd to war,
Some hoary champion in the cause divine?

Ah! no; prepare the tender brow to wreath,
Behold a babe the faith of Jesus prove;
From dying lips its holy triumphs breathe,
In accents sweet as infancy and love.

Ere from the frail abode of Nature fled,
Expos'd to conflict with expiring clay;
His arm the Captain of Salvation spread,
To shield the tender warrior from dismay.

But now no more oppress'd, subdu'd by pain,
That form shall labour with the voice of
praise;

Nor the freed soul of languid powers com-
plain,
Where harps of extacy her song shall raise.

Are there who weep? yes, Nature will be
heard,

Where Reason triumphs, and where Faith
adores;

And be her claim, her honest claim rever'd,
While the soft eye the copious tribute
pours.

But, oh! forbear, nor let the gushing tear
Proclaim the faithless sorrows of the heart;
See Death abash'd; his gloomy horrors wear,
A cradled victor, smiling at the dart.

MARIA.

FOUR HYMNS BY REV. B. BEDDOME.

GENESIS iii. 21. Coats of Skin.

1. **WHEN** Adam fell God did provide
A coat of skin his shame to hide
Yet that rough coat was better far
Than gaudy robes which monarchs wear.

2. For this, dear JESUS, was to be
A pledge of grace, a type of thee,
An emblem of thy righteousness,—
That most divine and heav'nly dress.
3. Grant but this vesture unto me,
How rich and happy should I be;
Not angels' garb could match with mine,
Nor they with equal glory shine.

GENESIS xii. 5. LATTER PART.

"And they went forth." &c.

1. **A**BRAM to Canaan call'd,
A place unknown before;
Left house and land, relying on
God's wisdom, grace and power.
2. No friends, nor foes, nor fears
His willing feet could stay;
For his protector and his guide
Preserv'd him in the way.
3. Thus, at the call divine,
We tread the heav'nly road,
March boldly thro' the wilderness
And make our way to GOD.

GENESIS xvii. 1. LATTER PART.

"Walk before me," &c.

1. **A**ND must perfection be attain'd,
But where, and when, and how?
A gift so eminently great,
Heav'n only can bestow.
2. To thee, to thee, in suppliant mood,
Great GOD, we then apply,
O make us holy whilst we live,
And perfect when we die.
3. Such are the spirits round the throne,
How bright their graces shine!
May we, whenever call'd from hence,
That bright assembly join.
4. Nor only so, but in the way
Exert our utmost pow'rs,
Success belongs to thee alone,
But diligence is ours.

GENESIS xviii. 12, 13. Jacob's Ladder.

1. **SEE** yonder ladder, wond'rous sight,
How firm and strong it stands;
It reaches far above the clouds,
Fix'd by Almighty hands.

2. Here I behold a type of thee,
My SAVIOUR and my GOD;
And learn the sure and only way,
Which leads to thy abode.

3. O may I by a lovely faith
From round to round ascend;
Till I shall change these mortal scenes
For joys that never end.

THE BEGGAR AND THE DIVINE;
OR, CONTENTMENT WITH OUR LOT.

IN some good book ones reads of a Divine
Whose memorable case deserves a line;
Who, to serve GOD the best and shortest way,
Pray'd for eight years together every day;
That in the midst of doctrines and of rules,
However taught and practic'd by the schools,
He would be pleas'd to bring him to a man
Prepar'd to teach him the compendious plan.
He was himself a Doctor, and well read
In all the points in which divines are bred;
Nevertheless he thought that what concern'd
The most illiterate as well as learn'd
To know and practice, must be something still
More independent on such kind of skill;
True christian worship had within its root
Some simple secret clear of all dispute;
Which by a living proof that he might know,
He pray'd for some practitioner to show.

One day, possess'd with an intense concern
About the lesson which he sought to learn,
He heard a voice that sounded in his ears,
"Thou hast been praying for a man eight
years:

"Go to the porch of yonder church and find
"A man prepar'd according to thy mind."

Away he went to the appointed ground,
When, at the entrance of the church, he found
A poor old Beggar, with his feet full sore,
And not worth twopence all the clothes he
wore;

Surpris'd to see an object so forlorn,
"My friend," said he, "I wish you a good
morn;"

"Thank thee," reply'd the Beggar, "but a bad
"I don't remember that I ever had."

"Sure he mistakes," the Doctor thought,
"the phrase;

"Good fortune, friend, befall thee all thy days."
"Me," said the Beggar, "many days befall,
"But none of them, unfortunate as all."

"God bless thee! answer plainly I request."
"Why, plainly then, I never was unblest."
"Never! thou speakest in a mystic strain,
"Which more at large I wish thee to explain."

"With all my heart: Thou first didst con-
descend

"To wish me kindly a good morning friend,
"And I reply'd, that I remember not"

"A bad one ever to have been my lot;
"For let the morning turn out how it will,
"I praise my God for every of them still;

"If am pinch'd with hunger or with cold,
"It does not make me to let go my hold;
"Still I praise God! Hail, rain, or snow; I
take

"This blessed cordial, which has power to
make

"The foulest morning, to my thinking, fair,
"For cold and hunger yield to praise and
pray'r.

"Men pity me as wretched, or despise,
"But, whilst I hold this noble exercise,
"It cheers my heart to such a due degree,
"That every morning is still good to me.

"Thou didst moreover wish me lucky days,
"And I, by reason of continued praise,
"Said, that I had none else; for, come what
would,

"On every day I knew it must be good;
"Because God sent it, sweet or bitter, joy
"Or grief, by this angelical employ

"Of praising him, my heart was at its rest,
"And took whatever happen'd for the best;
"So that my own experience might say,
"It never knew of an unlucky day."

"Then didst thou pray, 'God bless thee?'"
"And I said,

"I never was unblest, for being led
"By the good spirit of imparted grace,
"To praise his name, and ever to embrace

"His righteous will, regarding that alone,
"With total resignation of my own,
"I never could in such a state as this

"Complain for want of happiness or bliss;
"Resolv'd in all things that the will divine,
"The source of all true blessing, should be
mine."

The Doctor learning from the Beggar's case
Such wondrous instance of the power of grace,
Propos'd a question, with intent to try
The happy Mendicant's direct reply.

"What wouldst thou say," said he, "should
God think fit

"To cast thee down to the infernal pit?"
"He cast me down! He send me into hell!

"No! he loves me, and I love him too well!
"But, put the case he should, I have two arms

"That will defend me from all hellish harms;
"The one Humanity, the other Love—

"These I would throw below him and above;
"One under his Humanity I'd place,

"His Deity the other should embrace;
"With both together so would hold him fast,
"That he should go where'er he me did cast;

"And then, whatever thou shalt call the sphere,
"Hell if thou wilt, 'tis heaven if he be there."

Thus was a great Divine, whom some have
thought

To be the justly fam'd Taulerus, taught
The holy art, for which he us'd to pray,

That to serve God the most compendious way
Was to hold fast a loving, humble mind;

Still praising him, and to his will resign'd!

KENT AND SUSSEX BAPTIST ASSOCIATION.*

ON the 3d and 4th of June, 1800; was held, the annual Meeting of several of the Baptist Churches in these Counties, at Rye, in Sussex.

Brother Purdy, the Pastor of the place, prayed.

The Ministers and Messengers from the several Churches were recorded, and Brother Stanger was chosen Moderator, and Brother Middleton Scribe.---Letters from the several Churches were read, and their contents noticed.---The Circular Letter to the Churches, drawn up by Brother Knott, containing some of the more important duties of Christians in Church Fellowship, was read, investigated by a committee, approved, and ordered to be printed.

At the several opportunities of meeting together, several of the Brethren engaged in prayer, and suitable psalms and hymns were sung.

Three sermons were preached.

Brother Middleton from 1 Tim. i. 11.

Brother Knott from 1 Cor. i. 8, 9.

Brother Atwood from Psal. 132. 9. And the Brethren Bentliff, Leggett, Copping, Morris, Stanger, and Purdy, engaged in prayer at these meetings.

Appointed the next annual Association to be held at Ashford, in Kent, on the first Tuesday and Wednesday in June, 1801. The Brethren Coe and Stanger to preach.

MIDLAND ASSOCIATION†.

THE Midland association was held in the Whitsun-Week at Shrewsbury, May 26 and 27, 1801. Present by Messengers and Letters, 22 churches situate in the counties of Worcester, Warwick, Hereford, Shropshire, and Stafford, and one church in Gloucestershire.

* This paper has been mislaid: EDITOR.

† No minister or friend, since the death of the reverend and invaluable Mr. Thomas, of Leominster, has sent the minutes of the *Midland Association*, this accounts for their not being regularly inserted by the EDITOR.

* R r

Tues-

(To follow p. 552.)

Tuesday evening met at six o'clock.--Brother Palmer opened the Association with prayer; was chosen Moderator; and the letters were read: Two churches proposed uniting with us, and were accepted: Brother Bradley concluded in prayer. Wednesday morning met at six o'clock.--Brother Harrison prayed; the business of the Association fund was adjusted; and it was recommended to the churches to send an account of the number of persons employed in village preaching: The circular letter penned by the Moderator was read and approved; and Brother Thomas concluded in prayer.

Met at half past Ten.--Brother Webster prayed, Brother L. Butterworth preached from John, i. 46. "Philip said to Nathaniel, come and see." The sermon was intended as a defence of Christianity, and men were invited to come and examine the evidence; and particularly the evidence, which proves Jesus of Nazareth to be the Christ foretold in the Old Testament.--Brother E. Edmonds preached from 1 Tim. ii. 5. "For there is one God, &c." and concluded in prayer.--At three o'clock, there was a service in Welsh, when Brother Jones of Glynn, preached from Hosea, xiv. 7. "They that dwell under his Shadow, &c."

At six o'clock Brother Berry of Hanley prayed; Brother Belsher preached from Micah, vii. 18. "Who is a God like unto thee, &c." and Brother Palmer concluded the Association with prayer.

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The subject of the circular letter is, "standing fast in the faith and striving together for it," founded on Phil. i. 27. in which, 1st. Some reasons are offered; such as its divinity, uniformity, its agreement with the Christian's experience, its tendency to promote our happiness, its influence on our moral conduct. 2nd. The way in which we should attend to this duty, with firmness, unitedly, with prudence, in charity. 3d. Some motives to induce us to discharge this duty. The blessed influence of the faith on our own souls, to quicken and keep them alive to God. By its friendly aid we glory in tribulation. Pity and benevolence towards others. Our earnest desire to transmit this faith unimpaired to posterity. Unfeigned gratitude to God for this faith----A desire to promote the welfare and happiness of the Church----A regard for the honour of God.----Churches should strive together with their ministers ---and ministers with their churches.

I N D E X

TO

The Baptist Annual Register;

Viz:---No. 15,16,17,18,19,20,21,22,23,24,25.

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