

*THE following is the Reply of the Muhhekaneok Indians to the preceding Letter from the New York [Baptist] Association.*

TO  
THE ELDERS AND MESSENGERS OF THE CHURCHES  
COMPOSING  
THE NEW YORK ASSOCIATION.

*Wise Men and Brothers, attend.*

**WE** are allowed, by the goodness of the Great Good Spirit, this day to send a few words to your ears, to inform you, that, while our eyes were anxiously looking on the path which leads from our fire place to yours, we saw Elkanah Holmes, whom we look upon as our father, coming hither with smiling countenance: by which our countenances were also turned into smiling:—and when he opened his mouth, we found that he still declared to us the messages of him that caused him to visit us, which gladden our hearts.—And he also delivered your kind and brotherly talk to us, which still added to our joy.

Brothers—We rejoice to hear that by your voice your brother was encouraged to come and visit us—We are glad to hear that you do believe with us, that it was the will of the Great Good Spirit your ancestors came over the great waters to this island for a certain good purpose: and that you do feel more and more encouraged by many late remarkable events of Divine Providence that the time is at hand when that great and good purpose will be fully accomplished.

Brothers—We rejoice and feel ourselves comforted to hear that you have compassionate feeling to our case, and since the Great Good Spirit has permitted it to be so, that our nation should be so much diminished, and raised you up to tall trees—that you esteem it your duty, and some amongst you feel inclined to mete the like kindness to us, that our ancestors measured to yours.

Brothers—We rejoice to hear that you are willing to take notice of the kindness shewn to your ancestors by ours.—And that you pray that we and you their Children, and our descendants may lengthen and brighten the chain of friendship to the latest generations.

Brothers—We bless the Great Good Spirit, that while our fathers were sitting in darkness, He sent His ambassadors to them to bring good news:—And that their labours were not in vain; and We thank the Lord that he blesses the labours of our Father Holmes among us. And we heartily thank you that you have encouraged

him to visit us, and for your brotherly talk which you sent by him.

Brothers—In order to maintain the covenant of friendship subsisting between our ancestors and yours, to the latest generations—We will now according to the custom of our forefathers open the common path one step wider, which we mentioned to you last year, for we know you cannot walk so well on narrow path, for you are apt to take four legs besides yours, when you go out Journey.

Brothers —We remove every green and rotten logs from this path, and pull every brier and thorn, and remove every rough stone from it, it is so clear and strait you can see our fire place clearly.

Brothers—You have a council fire to the one end of this path and we have ours this end. Let us, therefore, always keep this path clear, that no evil birds should sow the seed of poisonous weeds in the way.

Brothers—You are wiser and stronger then we are.—You are more able to remove obstacles on the way. To this path we can both walk backwards and forwards to visit one to another. Let it be known to all your brethren, and it shall be known to our brethren also, that it may never be forgotten:

### *A BELT OF WAMPUM DELIVERED.*

We give our father Holmes the sketches of the history of our ancestors; we expect he will shew it to you, and we hope by the help of the Good Spirit we shall be enabled to maintain the friendship, now subsisting between our nation and yours to the last. We cannot write all we wish to speak to your ears, for the day is far spent, we refer you to our father Holmes who is now ready to return to your fire place. Wishing him the pleasant journey along the pleasant path,—farewell.

(Signed)

SACHEMS	{	<i>Joseph Shauquetkqueat,</i>
<i>and</i>		<i>Hendrick Aupaumut.</i>
COUNSELLORS	{	<i>David Nesbanuhuk,</i>
<i>of</i>		<i>Joseph Quinney,</i>
The Muhhekaneok Nation.		<i>John Quinney.</i>
OWLS.	{	<i>John Wautubgnaut,</i>
		<i>Solomon Quauquauchmut.</i>

*New Stockbridge,*  
*Nov. 23, 1797.*

## NOTE OF THE EDITOR.

We have the satisfaction of communicating some additional information concerning this Indian correspondence, which we derive from different sources.

The New York Baptist Association was held at the Rev. Dr. Foster's Meeting-house, Gold-street, New York, May 24, 1798. Four of their minutes run thus :

“ Two very affectionate letters from our Indian brethren, were read by our brother Elkanah Holmes; one from the Brother-town\*, and one from the Stock-bridge †, or Muhhekaneok nations, together with a belt of Wampum, from the latter, [a token of their highest esteem] by which they desire to open and perpetuate a path of lasting union, communication and friendship, with this association: the association affectionately and gratefully received the token, and with pleasure we add, that it appears from the letters, that brother Holmes's ministry was cordially received by them, and that they greatly lament the want of means for instruction, and strongly desire the assistance of this association in this respect.

“ Since we find that it is the desire and intention of brother Holmes, (if the Lord will) to make another visit to the Indian tribes; and feeling ourselves under great obligations to the kind providence of God, in opening a door into the wilderness for the blessed gospel; we do therefore sincerely desire and earnestly recommend it to the churches whom we represent, that EVERY POSSIBLE ASSISTANCE may be given to brother Holmes, in this benevolent design.

“ One very friendly letter was also received from the Tuscaroro and Cochnawaga tribes of Indians, requesting that some method might be taken to instruct some of their youth in reading, writing, and some mechanical branches of business, for the purpose of promoting industry and agriculture, and diffusing useful knowledge amongst their several tribes.

“ Resolved, that a token be returned to the Muhhekaneok nation as a mark of our love and respect, and that a committee be appointed to provide a proper and significant device for this purpose; and that brother Van Horne write a letter to our Indian brethren. A com-

\* This letter is dated December 4, 1797, and with two others relative to the Brother-town Indians, will be inserted in our next number.

† Namely, the preceding letter, see pages 51, 52.

mittee of brethren, Holmes, Foster, Van Horne, Lahatt, Dodge, and Van Dyke, were accordingly appointed, and styled *The Committee for Indian Affairs*; and that they prepare a report against our next annual meeting."

We are given to understand, that the belt mentioned above is more than two feet in length, and three inches in breadth, consisting of eight rows of pure wampum, two of which are purple, signifying a plain wide path; the other six rows (denoting the six nations of Indians) are white, implying peace; three rows on each side of the path, implying safety and liberty for each party to pass and repass to visit each other. At each end of the belt, or path, is a square, formed of purple and white wampum, signifying the Muhhekaneok nation of Indians and the New York Baptist Association united in love and friendship.

A private correspondent in America informs us, that the presents to be sent are,

1. A costly bible.

2. A pipe, or calumet of peace, worth ten dollars; a donation of the Rev. Charles Lahatt, pastor of the second Baptist Church at New York.

3. A silver medal, of not less than forty dollars value, and a silver chain, three feet long, for the chief to wear round his neck. The medal is in the form of an heart, somewhat larger than the heart of a lamb. The Face of the medal has two borders; in the first or outside border are these words, "The New York Baptist Association united in friendship with the Muhhekaneok nation of Indians, A. D. 1798." The eighteen diamonds or squares in the second border are to represent the eighteen churches in the association—the plate is cut through between each diamond. The following are principal figures in the area:—A bird, with an olive-branch, descending on the heads of the chief, and also of the missionary. The chief has in his left hand a pipe, which he has just received, and the missionary is presenting the Bible for his right hand. Behind the chief are six other Indians, situated near the spreading branch of a tree, and over their heads, Isaiah xxxv. 1. "The desert shall rejoice and blossom as the rose." Opposite to them, in the back ground, behind the missionary, are three other ministers. Under the feet of both these groups, towards the apex of the heart, are a wolf and a lamb lying down together, and a leopard standing up, with a little child who only lays his arm on the leopard's neck, and so leads him.

The Reverse of the medal has also a double border. The inner border exactly answers to the inner border of the obverse, and the outer border is thus inscribed; "Go ye into all the world, and preach the gospel to every creature—he that believeth and is baptized shall be saved." Mark xvi. 16.

The central figures in this field represent the administration of the ordinance of baptism by immersion, according to the scriptural mode of that institution. Over them are several scriptures. "If thou believest with all thine heart, thou mayest," supposed to be the language of the person who is baptizing; and "I believe that Jesus Christ is the son of God," intending the reply of each person to be baptized. Somewhat nearer their heads is this verse—"They went down both into the water, and he baptized him." And then towards that point of the plate which answers to the apex of the heart, is given, Col. ii. 12. "Buried with him in baptism."

This description of the medal, chiefly taken from a rough sketch of it, made only by a pen, is not offered to our readers as correct. The person who delineated the figures is not perhaps more acquainted with drawing and medals than we are: this must be an apology for him and ourselves. But we hope to compensate for the defects of his representation and our description, by giving an *exact* engraving of the medal, if possible, in No. XVI. or at latest in No. XVII.

Our correspondent, whose letter is dated *New York*, August 14, 1798, adds, "Mr. Holmes purposes going" to preach the third time among the Indians the latter end of this month, and to visit all the six nations. An Indian, who is a christian man, is to accompany him as his interpreter."

"Mr. Van Horne's church in the Scotch plains appears to be very lively." He baptized twenty-six persons the last year, "and several young people have their faces towards the church."

"There was last fall, as I am informed, a great revival among the blacks at or near Richmond, in Virginia; between forty and fifty were baptized.

"The Missionary Society here have collected about three thousand dollars.

"I am sorry to inform you that the yellow fever is broke out afresh in Philadelphia. The inhabitants are leaving the city in all directions."

## A LETTER

FROM

MR. STEADMAN TO DR. RIPPON.

MY DEAR BROTHER,

I Now write you, at request, some account of my second expedition into Cornwall, in company with Mr. Franklin, one of the students at Bristol.

On Thursday the 6th of July, 1797, we both reached Plymouth Dock. On Saturday brother F. went to Launceston, where he was engaged to spend the Lord's day; and in the neighbourhood of which he spent the two following days, preaching at Bennicott, a village five miles to the northward, and Stratton, a small borough town, several miles farther in the same direction, and again at Launceston on the Wednesday morning. I had intended to have spent the same Lord's day some where in Cornwall; but, owing to the delay of a letter to Mr. Birt, no notice could be sent to any place; so was under the necessity of remaining at Plymouth and Dock. Monday I preached at Saltash; Tuesday at a village of the name of Landrake, and on Wednesday met brother F. at Liskeard. There we preached a double lecture in the town-hall, to a very attentive congregation of about six hundred. From thence brother F. went to Grampond, and on to Chacewater. I to St. Austle, Mevagissey, and on the Saturday to Grampond.

SECOND WEEK.—Brother F. preached the Lord's day at Chacewater, morning and afternoon; in the evening at a Mine, about a mile and a half distant, called Wheal Virgin, where he had about one thousand four hundred; Monday evening at St. Day, about a mile from the former place, where he had upwards of two thousand. Tuesday at Redruth, to five or six hundred. Thursday at St. Agnes. Friday at Camborne, and on Saturday reached Helston. I spent the Sabbath at Grampond and Tregony; preached Monday evening at Truro. Tuesday at Chacewater. Wednesday at Poole, a village two miles to the westward of Redruth. Thursday at Hayl, a big village on the north channel, where there are large copper works, in a Methodist meeting built of copper sleg, (a kind of vitrified dross) and in a circular form. Friday in the Street at St. Ives, to about eight hundred, On Saturday reached Penzance.

THIRD WEEK.—Brother F. spent the Sabbath at Helston. I spent it at Penzance; where, and in its vicinity, both of us continued the remainder of the week; preaching, one of us at Gulville, St. Ives, St. Just, Marazion, and Madron; and the other at Mousehole, Boskenna, Newlyn, and St. Michael's Mount; all of these places being either towns or villages within seven or eight miles of Penzance, and several of them are betwixt

betwixt it and the Lands End. At St. Ives brother F. had about one thousand, and in some of the other places each of us had several hundreds.

**FOURTH WEEK.**—Brother F. spent the Sabbath at Penzance; preaching all day to a crowded house. Preached at Newlyn, Monday evening to about one thousand; and in the remainder of the week at Hayl, Penryn, and Feoc, a village between Falmouth and Truro. The Sabbath I spent as follows: In the morning preached at Mousehole to several hundreds out of doors, but was under shelter myself. A shower of rain, falling with great violence during the sermon, wet the people through, being, however, most of them fishermen they minded it little, and their attention was quickly recovered. By about four in the afternoon reached Gwinear, a large village about fourteen miles distant from the former place, and preached to five or six hundred in the street, standing myself upon a flight of steps that led into a school room, which was also full of people. Here we were again interrupted by two showers of rain, the latter of which was exceeding heavy, and wet me and the people thoroughly. This obliged me to desist for a few minutes, as my voice could not be heard, the rain falling with such violence. However, the people kept together; and after a few minutes, the rain abating, we finished very comfortably. The Methodists had a meeting about a mile off that evening, at seven o'clock, but were disappointed of a preacher. They requested me to preach for them, which I accordingly did; publishing it before the people dispersed, and being followed by the greatest part of them, and beginning again with scarcely any intermission. I relate the circumstances of this day thus particularly, not only because they are in some respects singular, but because they shew the eagerness and perseverance of the Cornish people in hearing. Many of those who heard me at Gwinear came directly from a Methodist meeting at some distance, and others from the parish church; and the greatest part of the company followed me to the Methodist meeting beforementioned. So that many of them must have spent upwards of four hours that afternoon in religious worship, without much more intervening time than was necessary to walk from one place to the other; and being most of them obliged to stand all the time they heard. Rode afterwards to Penzance that evening, ten miles. On the following days of the week preached at Goldsithny, a village four miles from Penzance, in the street, to about six hundred; Penzance, Helston, Falmouth, St. Maws, and Redruth.

**FIFTH WEEK**—Brother F. preached three times on the Sabbath, in the Baptist meeting at Falmouth; and on the following week evenings at Merther Uni, a village nearly in the Helston road, the Baptist and Independent meetings at Truro, St. Michaels, and Great St. Columb; riding from the latter place to  
 Bodmin

Bodmin on the Saturday. Spent the Sabbath myself as follows: Morning at Redruth; afternoon at Chacewater; evening at the Wheal Virgin Mine. Had there about one thousand seven hundred. Monday preached at St. Day to about one thousand. Tuesday at Kirly, a Methodist meeting, to eight hundred. Wednesday at a place called Twelve-heads to five or six hundred: all these places are within two miles of Chacewater, or thereabouts. Thursday in the Independent meeting at Truro, and Friday at Bodmin. Saturday rode to Launceston.

SIXTH WEEK.—Brother F. spent the morning and the evening of the Lord's day at Bodmin, the afternoon at a village in the neighbourhood called Blissland, where he had a house quite crowded, and several standing without notwithstanding the rain. Monday evening at Boscastle. Tuesday at Stratton. Wednesday both of us preached a double lecture in the town-hall at Launceston. Thursday Mr. F. preached in the Baptist meeting there. Friday and Saturday were taken up in journeying to Helston. Spent the Sabbath, myself, at Launceston, morning and afternoon in the Baptist meeting, and the evening in the town-hall. Monday, preached at Camelford, to about 400, in the town-hall. Tuesday at Bennicott. Wednesday as before mentioned. Thursday at Liskeard, to about eight hundred, in the town-hall, and Friday at Lostwithiel. Here had not above fifty or sixty, in a dirty place under the town-hall, and was a good deal disturbed with noise in the street. But this was the only instance in which any disturbance was made during the whole of our tour.

SEVENTH WEEK.—Brother F. spent the Sabbath at Helston, and was well attended; and preached the following days of the week at Breage (pronounced Brague, a village three miles on the Penzance road), Helston, Hayl, and Mousehole. My Sabbath was spent at St. Austle; and the following days I preached at Grampond, Probus, a village two miles on the Truro road, Chacewater, Marazion, and Penzance.

EIGHTH WEEK.—Brother F.'s Lord's day was spent at Penzance. Monday evening at Kirly. Tuesday at Liskeard. Wednesday at Launceston. From thence he went to Exeter, on his road to Tiverton, where he spent the Sabbath. Mine was employed at Helston. On Monday preached at Truro. Tuesday at Polgooth, a mine near St. Austle, (where, if the rain had not prevented our standing out, should have had near a thousand people). Wednesday at Fowey, and Thursday at Looe. From thence came to Plymouth Dock on the Friday, where I stopped over the Lord's day, and so returned home.

Thus have I given you a short sketch of our travelling and preaching, of which you may insert in the Register what you judge proper. In addition to our preaching on week day evenings, each of us frequently preached in the mornings, and were well attended. In our visits to the places where brother Saffery and I had been last summer, we found our preaching then was



not in vain. Several instances of persons, we trust savingly wrought upon, came to light, at least four or five; and we have reason to hope similar instances, of the success of this year's labours, will in due time appear.

Have little to add to the observations relative to the inhabitants of the county, &c. &c. which appear in the last number of your register. Our work, though equally laborious, was equally pleasant. The only thing that detracted from the pleasure of it was, the almost constant rain, which rendered travelling very disagreeable, and out-of-door preaching, in some instances, impracticable. But we were continually supported by an Almighty arm, and preserved from any accident in travelling, and from any injury to our health by such frequent preaching. On that account, would set up an Ebenezer and say, "Hitherto hath the Lord helped us."

Was glad to hear of the numbers that attended on the preaching of yourself and colleagues in Devon and Somerset; and most sincerely wish a divine blessing may attend your labours! Nor was it without surprize I heard of the numbers that attended brother Webster and my cousin Palmer, in some places in Herefordshire, places in which the worst of behaviour might have been expected. Oh that it may prove an indication that God is about to carry on a great work in that very ignorant and profane part of the kingdom!

Wishing you, and all that love, and labour for our Lord Jesus Christ, much grace, and much success.

I remain, dear brother,

Affectionately yours,

W. STEADMAN.

*Broughton,*  
*December 2, 1797.*

## THE PARTICULAR BAPTIST FUND.

LONDON, 1797.

THE nine churches in London, which collect for the Particular Baptist Fund, and whose pastors and messengers manage its affairs, are, *Carter-lane*, John Rippon; *Cripplegate*, Mr. John Wilson; *Dean-street*, Mr. William Button; *Devonshire-square*, Mr. Timothy Thomas; *Goodman's-fields*, Mr. Abraham Booth; *Maze Pond*, Mr. James Dore; *Store-street*, Mr. John Martin; *Unicorn-yard*, Mr. Thomas Hutchings; *Wild-street*, late Dr. Samuel Stennett. These churches collected for the year 1797, 692l.

to which were added a collection from the Rev. Mr. Kinghorn's church, at Norwich, of 14l. 3s. a collection from the church at Lincoln of 11. 1s. and a legacy of 186l. 18s. by the will of Henry Keene, Esq. an excellent deacon of the Rev. Mr. Dore's church; which sums, together with the interest of the fund capital, &c. &c. enabled the fundees to distribute, in the spring of 1798, a guinea more than the usual allowance to every one of the country cases;—160l. to the Welch churches, including a mission to North Wales—10 donations of books, and also to defray the expenses of the board and education of three students. The whole disbursements of the year were 1597l. 18s. 2d.

### COUNTRY CASES,

PATRONISED IN LONDON IN 1797, 1798.

NAME.	PRESENTED.	RECOMMENDED.	WANTED.	COLLECTED.
Cappel Sion	Jan. 7, 1791	Mar. 3, 1797	£ 139 17 8	£ ———
Malsbro'	Nov. 4, 1791	June 2, 1797	190 0 0	105 0 5
Rhydfelen	May 3, 1793	Aug. 4, 1797	100 0 0	76 9 0
Bedford	Feb. 1, 1793	Oct. 6, 1797	260 0 0	98 15 9
Claxton	June 7, 1793	Mar. 2, 1798	116 0 0	92 0 0
Coventry	Aug. 2, 1793	June 1, 1798	250 0 0	160 0 0
Difs	Sept. 6, 1793	Aug. 3, 1798	150 0 0	150 0 0

### A LIST OF THE MONTHLY MEETINGS

OF  
THE PARTICULAR BAPTISTS  
IN LONDON AND SOUTHWARK.  
FOR 1798.

PLACE.	TIME.	TO BEGIN	TO PREACH	TO PRAY
Mr. Button's	Jan. 25	Booth	Martin	Hutchings
Mr. Tim. Thomas's	Feb. 22	Martin	Tho. Thomas	Burnside
Dr. Rippon's	Mar. 22	Tho. Thomas	Tim. Thomas	Dore
Dr. Jenkins's	April 19	Tim. Thomas	Hutchings	Button
Wild-street	May 24	Hutchings	Booth	Jenkins
Mr. Martin's	June 21			
Mr. Burnside's	July 19	Button	Rippon	Booth
Mr. Tho. Thomas's	Aug. 20	Rippon	Dore	Tim. Thomas
Mr. Hutchings's	Sept. 20	Dore	Jenkins	
Mr. Dore's	Oct. 25	Jenkins	Burnside	Rippon
Mr. Booth's	Nov. 22	Burnside	Button	Hutchings

The Minister of the place concludes.

The Messengers meet on Wednesday, the 12th of December, at four o'clock precisely, to make a new List.

## BENGAL MISSION.

## A LETTER

FROM

MR. WILLIAM CAREY

TO

DR. RIPPON.

*Mudnabatty, December 10, 1796.*

MY VERY DEAR BROTHER,

I WISH I could comply with every one of your almost boundless desires; but my avocations are so numerous, that I cannot write to all my very dear friends in England without great difficulty.—The translation of the word of God regularly occupies about one half of my time; besides which, I preach five times in a week; four times to the natives and once to my own family. I have also a morning exercise with the natives, in which I expound the scriptures; this, with my secular and family concerns, occupies almost all my time. Yesterday evening I preached to the natives at a village called *Kulserah*, where I often preach, and have more encouragement than at most other place. My text was, John xi. last verse. *He that believeth on the Son hath life, &c.* I introduced the subject by an historical account of the incarnation, life, and death of Jesus Christ; shewed that he came on purpose to save sinners, and was able to do it effectually. I then endeavoured to prove that my hearers were all in need of a Saviour; this I did by assuring them that God would not forgive the smallest sin without an atonement. I then proved that they had been guilty of sin in many instances. The people were all Mussulmans. I asked them why they made offerings to their *Peers* (canonised saints); said I, I will tell you how you do.—You say within yourselves, this peer is angry, and he will certainly do us some mischief, or perhaps kill us, or our children, if we do not give him something; so, said I, you give him a kid, or a fowl, and then think yourselves safe; and that Alla (God) is well pleased; but, said I, you do not love God; you do not make these offerings out of love but out of fear: now God can see  
your

your hearts, and knows all your deceit, and will certainly send you to hell for it, unless you repent and believe in Jesus Christ. But faith, what is it? there are many sorts of faith: suppose you believe the *Koran*, or trust in Mahommud, of what use will this be? The *Koran* does not say how God can remain just, and yet save sinners; nor did Mahommud come to be the Redeemer of man; both the Hindoo Shasters and the *Koran* say many good words, but this word is not to be found in them. Mahommud also says, that he came to confirm the scriptures, of Moses, David, and Eſo (Jesus); now I speak the words of these books to you, therefore attend; forsake your sins, and trust in Christ for salvation.—I then shewed that they were *even now* under the wrath of God, and earnestly intreated them to come to the Lord Jesus for life. Being the midst of the rice harvest, I had but few hearers; otherwise this village presents a pleasing appearance; and I have reason to believe that one poor man is savingly converted to Christ, his name is *Sookmun*. I have written several particulars of him to some other correspondents, which you will undoubtedly see; and also of some at Moypal, particularly *Yardee* and *Doorgatteea*; never yet has so much prospect of usefulness appeared; though, even now, our revival has little variety, and is attended with much stupidity and sameness. Indeed were it not that God can turn the wildest desert into a fruitful field, and cause dry bones to live,—I must sink into dispondency; but I cherish *hope*. I have been several days extracting the Hindoo account of the beginning of the world, from the *Mahabharut*, one of their Shasters, but it is so dry I am almost unwilling to send it; you may, however, be excited to praise God by comparing it with the beginning of Genesis; it is as follows:

BURMMHA\* desired to have offspring, and accordingly produced six sons, the first *Murrichee*, whose son, *Koishup*, married thirteen daughters of *Dukkyo Raja*, their names were *Odeetee*, *Kopela*, *Dunno*, *Kodroo*, *Sodba*, *Kroda*, *Donaoo*, *Shinghecka*, *Kala*, *Deetee*, *Preeda*, *Bolista*, and *Beenata*. The Children of *Odeetee*

\* The Creator. I believe most of these names are expressive of some quality, or material object, but cannot say positively.

were \* *Jumbo*, *Mittree*, *Ungsho*, *Bhoga*, *Boroont*, *Goreeta*, *Toasta*, *Zifhoo*†, *Priforeema*, *Neera*, *Mana*, and *Dhata*.

The children of *Deetee* were *Heeranykkyo* and *Heeranok*, whose sons were *Prolhad* the Chief, who was the father of *Beerochon*, *Koombha* and *Neokoombha*,

The children of *Beerochon*, *Bolee* whose son was *Baan* §.

*Danno's* children were *Danob's* ||, thirty-four in number. Some of their children were *Beeprochittee*, *Soffar*, *Prolama*, *Mog-akèfè*, these had crores of children, who peopled *Shorgo* ¶, the *Earth*; and *Pata*\* *Rahoo* was the son of the female *Sbinghoka*; he, sitting with the *Soors* when the *Amourta*† was obtained, drank of it, and became immortal; but *Chokredhor* ‡ seeing him, cut him in two parts, which became two planets, making the number *nine*.

The sons of *Danaoo* were *Nidra*, *Soonoron*, *Rikkee*, *Ribbee*, *Kala's* son was *Kalkettoo*.

*Beenatas* children were *Goroory*, *Oroon*, and four others.

The sons of *Kodroo* were a thousand serpents ||, whose names are *Anunto*, *Basookee*, ¶ &c.

*Balista's* children were *Annobhadde*, and two others.

*Preeda's* children were *Alumbhoofa*, *Mifrakefee*, *Rumbha*, *Teelottama*, *Soobakoo*, *Soobrota*, *Unoopama*, *Haba*, *Hoofoo*, the Kings of the *Gondhorbba*, whom the King of *Kassi*\*, and his family always worship.

The children of *Kopeela*, *Brakkyor*, *Amurto*, and *Garee*.

\* These sons of *Odeetee* are by Mr. Wilkins said to be emblems of the Sun for each month of the year. See *Bbaagvat Geeta*, page 144. Wilkins's notes are excellent. All the Deities and Persons here mentioned have many names.

† *Boroon*, the God of the Waters or Indian Neptune.

‡ *Zifhoo*, called also *Indreco*, the Jove of the Hindoos, or King of Heaven.

§ *Baan*, this king is fabled to have had a thousand hands; his house is about seven coss from my residence, and two pillars still remain, which I have seen; some old ruins of roads, stone bridges, &c. are in this neighbourhood, which I conjecture were his work.

|| *Danob's*, Genii.

¶ *Shorgo*, Heaven.

\* *Patal*, a world supposed beneath the earth, the residence of Serpents.

† *Amourta*, Nectar.

‡ *Chokredhor*, *Neraion*, a Deity.

§ *Goroor*, a rational and immortal Bird, of whom much is said in *Shastris*.

|| These Serpents are many of them said to be Rational, and the account of them occupies a considerable share of the *Shastrs*, and *Mythology* of the Hindoos.

¶ *Basookee*, vulgarly called *Bishoo Hurry*: he is accounted a God, has temples in most villages in the north of Bengal, and is worshipped in August or September.

\* *Kassi-Benares*.

*Kroda's* children *Chitterotth*, and all the *Kinnors\**, male and female; also *Konyap* and *Kopeela*.

*Sodbas's* children were, *Suttokee*, and *Moonee*.—These thirteen wives of *Koishup* peopled the whole world.

*BURMMA's* second son was called *Ungeera*; his sons were *Brohospoteet*, *Brosta*, and *Ootunga*.

His third son was *Paulusta* *Moonee*; his son was *Riffesiroba*, a possessor of every good quality.

His fourth son was *Zockkyo*; his son *Koobu*, whose son was *Rabon*, the *Rakkyoos* †, King of *Lunka*; *Zockkyo's* other children were, *Koombhockorano* and *Bibbeesona*.

*Burmmba's* fifth son was *Otreera*; from him proceeded many *Brammbons* §.

His sixth son's name was *Krittoo*; his posterity were for the priesthood.

After this *Dukkyo* was produced from *Burmmba's* right side, who had five hundred daughters.

*Dhurmma* || also was produced from *Burmmba's* right hand, he married ten of *Dukkyo's* daughters, viz. *Kritee* (1), *Lukkmeec* (2), *Dhrittee* (3), *Kkyema* (4), *Poofta* (5), *Prodha* (6), *Kreea* (7), *Briddee* (8), *Ludjja* (9), and *Mootec* (10).

*Dhurmma* had three sons, the eldest of whom was called *Maha Kām* ¶, whose wife's name was *Rutti*.

*Chunder* \* married twenty-seven daughters of *Dukkyo*, the chief of whom was *Affanee*.

*Dukkyo's* sons were eight, of whom *Boshoo* was the eldest.

*Boshoo's* sons were *Hootafon* †, *Bisbookornno* the first architect, and several others, *Deer*, *Lyons*, *Tygers*, &c. were produced from them.

Among the *Danob's* *Beeprochit* was chief, and *Jorafindhoo* was king of the *Mughst*.

*Herariokkyo* and *Heeranok* were chief of the *Doytyo's* §. *Shifhoopall* was very strong. *Kalnimmey* and *Kungoo* lived at *Mut-teray*. *Rrbad* had a son called *Bhogdotta*. *Sorot* and *Pourub*

\* *Kinnors*, a kind of *Genii*, I suppose *Fairies*.

† *Brohospotee*, *Jupiter* the Planet.

‡ *Rakkyoos*, a kind of evil *Genii*, who fed on human flesh.

§ So the word *Bramin*, *Braman*, &c. ought to be spelt.

|| *Dhurmma*, *Holiness*, *Conscience*. 1 *Krittec*, *Labour*. 2 *Lukkmeec*, *Prosperity*. 3 *Dhrittee*, *Patience*, 4 *Kkyema*, *Mercy*. 5 *Poofta*, 6 *Prodha*, 7 *Kreea*, *Production*. 8 *Briddee*, 9 *Ludjja*, *Shame* 10 *Mootec*, *Form*.

¶ *Kām*, *Concupiscence*.

\* *Chunder*, the Moon.

† *Hootafon*, *Fire* personified, accounted a *Deity*, and worshipped. The word means the *Devourer* of *Burnt Offerings*.

‡ *Mughst*, a people of the east of *Bengal*, near *Chittagong*.

§ *Doytyo's*, *Furies*, or *Infernals*.

were Furies, as also *Doorsafon* and *Goorista*. *Dirrgba Zubba* was king of *Kassi*, the name of another was *Moonee Munter*.

*Bishomak's* children were the *Kalohites*, viz. \* *Jém*, *Séb*, *Mugh Dés* †, *Hurry Zufrah*, *Hoilo*, *Rookmee*, *Kotok*, *Kolinga*, *Briso*. *Sébn*, who were born upon the earth.

*Dron* was the son of *Brohomotee*.

The sons of *Gunga* †, *Bosboo* who was born from the curse of *Boshista* *Moonee*, by her husband *Roodre* §, she had *Kropochargya*, *Ozoy*, *Omar*, and by *Ozree* she had *Satyokee*, and king *Dropod*.

The sons of *Gondhorbba* by *Burmmha* were *Beerat*, *Odree*, *Scsee*, *Pandoora*, *Beedoor*, *Soobahogondhorbba*, *Dhrotorosta*, *Nreepomoorsee*, and *Shiddbee*, *Briddbee*, *Kcontee*, and *Madree* also were his daughters.

*Joodheshteer* *Raja* was also born of *Dhormmo*.

*Bbeem* was born of *Bayoo* ||.

*Dbononjoy* was born of *Debrax*.

*Osheeneekoomar* ¶ begat *Chunder*, and *Obbeemoonyo*, two Giants, from *Madree*.

*Peerddhoomna* and *Zodba*, two Giants, were born from *Kam*.

The sons of *Séd* were *Robinee* and *Dropodee*, who were only born to die, as also *Sookoonee*, *Dwaperjoog*\*, and *Kalee* †.

*Doorjodhon* and ninety-nine brethren were the sons of *Boroon*. But I forbear to write the tedious catalogue of their names.

Thus, my dear brother, I have given you an account of the Hindoo notions of the first creation of man and peopling of the earth. I have not yet seen the account, so often mentioned by writers, of the four casts of Hindoos being produced from the four parts of *Burmmha's* body;

\* *Jom*, Death personified, the Indian God of Death.

† *Mugh Des*, the country of the *Mughs* above mentioned, which is reckoned a Person.

‡ *Gunga*, the Holy Parts of the *Ganges*. The *Hindoos* say, that four Rivers run from Heaven, wherein their source is, viz. *Gunga*, *Junma*, *Neel* or *Nile*, and *Phrath* or *Euphrates*. *Vid. Genesis*, chap. ii. 'Tis hard to say whence this tradition arose, but it is evidently founded on the above cited passage of Scripture. They call the sources of all these, and of the *Terrestrial Paradise*, *Heemalay*, which is a mountain in *Thibet*, from which the *Ganges* and *Burmhapooter* rivers are said to arise. The river is here personified, and is accounted a Goddess and Wife to *Seeb*, and as such is worshipped.

§ *Roodre Seeb*.

|| *Bayoo*, called also *Pobon*, the God of the Wind.

¶ *Osheeneekoomar*, called commonly *Kortie*, and worshipped in *October*. He rides on a peacock, and is accompanied with *Gonesh* and *Doorga*. The first figure of a man with an elephant's trunk, perhaps to denote wisdom; the other another wife of *Seeb*.

\* *Dwaper Joog*, the third age of the World personified.

† *Kalee* the last or present age personified.

it may be probably found in some other Shasters; but it is a lifetime's work to get them all and read them; not to mention that a very difficult language, *viz.* the Sanscrit, must first be learned; the above is the account of the *Mahabharut*, which is a very popular book, and much esteemed; this is also the more popular account of the peopling the earth. It must be observed, that they all believe the earth itself to have been eternal, *a parte ante*—and that, it will continue for ever.

You will no doubt bless God for the bible, when you read this—but, much more would you do so, were you to read the whole of this (esteemed) divine book:—'tis written in verse—the poetry is excellent, and appears to me, in its composition and subject, more like Homer's *Iliad* than any thing else.

Could I send accounts of the triumphs of the cross of our Lord Jesus Christ over these deep rooted idolatries, I am sure it would gladden your heart more than the longest detail of their religious books or vulgar opinions. Some appear so hopefully in the ways of God, that I am much encouraged, and finding what is going on in England, and seeing a little stir here, I labour with more pleasure than ever. I have sent the hymn-book and register to the Moonshi &c. I have also received the Registers &c. &c. in proper course, and thank you for them. I would communicate gladly, but what can possibly come from this land of darkness, and the shadow of death? where deep-rooted superstition, of an infernal origin, has grown from time immemorial.

My love to all the Christian ministers in London, and any other part of the world:—Christian respects to Mrs. Rippon, and to yourself, the fervent affection of

Yours very sincerely,

W. CAREY.



## A LETTER

FROM

MR. JOHN FOUNTAIN,

TO

DR. RIPPON.

*Moypauldiggy, Bengal, Jan. 6, 1797. \**

DEAR BROTHER IN CHRIST,

THE interest of *Him*, by whose name we are called, is one, in whatever part of the world or period of time it exists. In Apostolic days, it was deemed so; hence a *Paul*, a *Peter*, a *James*, and a *Jude*, wrote letters of love, to ALL that in every place called upon the name of Jesus Christ, || were sanctified by God the Father, † called brethren, ‡ heirs of the same inheritance. § They knew no distinction between Greek or Jew, Barbarian, Scythian, Bond or Free; but esteemed all as *one* in Christ Jesus. But, in later times, how hath Christian affection been confined within narrow local boundaries! Farewell ye frigid days! Christians again love one another. They unite to promote the glory of God, and the happiness of man. All hail, *genial period!* we welcome thy return. Philanthropy! we shout thy arrival. Now, every wave that rolls, every breeze that blows, wafts the blessings of benevolence from one part of the universe to another. The sons of ambition, cruelty, and avarice have spread terrors, wretchedness, and death, through various parts of the world. Humanity shudders at the tale, and asks

Shall Britain to remotest climes  
 Transmit her GUILT alone,  
 And not with her infectious crimes  
 Make her great Saviour known?

\* There is no letter of a later date than this in No. IV. of the  
 Periodical Accounts. EDITOR.

|| 1 Cor. i. 2.

† Jude i.

‡ Jam. i. 2.

§ 1 Pet. i. 4.

Hear Christians, with united voice reply, "Heavens forbid!" God hath made of one blood all nations of men, that dwell on the face of the earth. We acknowledge our relationship to the untutored American, the sooty African, and bearded Musselman. Yes, brethren, the injuries you have sustained, we resent as done to ourselves; your miseries we feel as our own. We come to you in peace, to teach you the useful arts and sciences of life; yea, we come in the name of the Lord to shew unto you the way of salvation, through Jesus Christ, who hath died that sinners might live. Being affectionately desirous of your happiness, we are willing to impart unto you, not the Gospel of God only, but our own souls also; because ye are dear unto us. This, Sir, is the language, is the *principle* of the present day; a principle which you have been an honoured instrument in disseminating, by opening the channel of communication through the American world, and publishing. . . . .

There is something tiresome, in writing the *same* things to different persons; therefore, having given an account of my passage to Mr. Fuller, I shall not repeat it here. I have passed through various climes, but I live to sing with Dr. Watts

No burning heats by day,  
Nor blasts of evening air,  
Shall take my health away,  
If God be with me there.

I will first give you a brief account of the island of Madeira, at which place we arrived in nineteen days after leaving England.

It has a most romantic appearance from the sea. Funchal, the chief (and indeed only) town, looks very pretty. It is situated in a valley at the south-east end of the island, close to the sea-side. It is not so pleasant when one is in it, as it promises to be at a distance. The buildings are very heavy: they are more like prisons than dwelling-houses. They have no glass windows; if they had, the heat of the rooms would be intolerable; but instead thereof they have large folding doors, which admit air as well as light. The English and other Europeans, who are there, dress as gay as the people in England.

England, I, and an American officer, who lodged at the same house, several times walked a mile or two into the country to see the vineyards, which looked very flourishing. There was no fruit in season, when I was there, but strawberries. The island seems to be in a good state of cultivation; but I think, naturally sterile. It looks (as Guthrie says) like a place cast up by some mighty eruption, and has the appearance of ashes and burnt matter. There are mountains, at the top of which it is cold, though the country is very hot. The habitations of the natives are little huts scattered over the island. It is an expensive place for ship-passengers. I had a private lodging at an English taylor's, where I paid a dollar per day for my board; which, with other articles, amounted to eight or nine shillings. But, what is the most lamentable and shocking to reflect on, is, that the inhabitants of the island, amounting, it is said, to *eighty thousand*, are wholly sunk in superstition and wickedness. All that ever I read concerning popery, never excited in me a thousandth part of that aversion to it, as what I here beheld. Abbeys, monasteries, nunneries, priests, and crucifixes, present themselves in every place; but a bible is not seen, is not permitted on the island. Porto-Santo, another island at a little distance, is under the jurisdiction of the same bishop. No person may think and speak for himself, but at the peril of his liberty and life. Sabbath days, after twelve o'clock, are devoted to billiards and card-playing, both in public and private houses: While the priests, the dispensators of annual absolutions, are the abettors of every species of prophanity. Oh, thought I, what a blessing is it to be born and brought up in England! where the Gospel, which is the power of God to salvation, is in every house; where children, even from their infancy, are taught to read it; and where multitudes of faithful ministers are proclaiming it in every part of the land. Who, beholding the contrast, but must exclaim with the poet,

What hath God wrought! let Britain see,  
 Freed from the plagues of popery,  
 Its tenfold night—its iron chains,  
 Its galling yoke—its cruel pains.

But I rejoice in this: the man of sin, who long exalted himself above all that is called God, is now fast falling, and shall shortly be destroyed by the brightness of *His* coming, who must reign till he hath put down all rule, and all authority and power.

God shall exalt his glorious head,  
And his high throne maintain,  
Shall strike the powers and princes dead  
Who dare oppose his reign.

After staying a week at Madeira, we left it on the 26th of May, and made land no more, till we arrived in India. When we got into Balasore roads, we saw two or three pilot vessels, and they saw us; but near two days passed before any of them came to us, for the French having just taken the Triton Indiaman, they were afraid ours might be a French vessel, under American colours: But when the pilot came on board, he found us to be *true men and no spies*. On the 16th of September, we reached Diamond harbour, and on the 19th I arrived at Calcutta. It is a great place, but luxury and parade are its prominent features. A Missionary, who is coming into this part of the country, ought not to stay in it a-day. I tarried in it five days, as I could not get a boat and other necessaries sooner, for my passage to Mudnabatty; and not knowing a word of the language, I could do nothing for myself. 'Squire Udney of Malda happened to be down at Calcutta, at the Rev. David Brown's. I enjoyed much pleasure in their company. I delivered to them the books you sent by me, which they received very kindly. I wish we had more Hymn-books and Registers here, we could put them into the hands of many Europeans.

I was sixteen days coming from Calcutta to Mudnabatty, at which place I arrived on the 10th of October. All this way I daily beheld great numbers standing in the river, taking the water up in their hands and worshipping it. My heart was much affected at the sight, and said, when shall ye be brought, with enlightened judgments and sanctified hearts, to worship the Creator who is God over all, instead of the insensate creature! I now daily behold the high places of idolatry, where the inhabitants

bitants of the land sacrifice to devils and burn incense to the dead. As I stand at the door of my own bungalow, I can count eight or nine *peres*, where offerings are made by the musfelmen. The land is full of idols.

You already know much of the *cast* in this country, from what brethren Carey and Thomas have written. It certainly is the most cursed invention of the devil that ever existed. 'Tis the master-piece of hell. It not only prevents the people from receiving the Gospel, but from rendering any service to one another: They can scarcely be said to live in a state of society. They are as much separated from each other as from us: as a proof hereof I will give you the following instance:

About three weeks ago, as Mrs- and Miss Thomas were walking out, they found, a little way from their house, a poor sick man lying on the road almost dying: They had him brought home, and put in one of the out-houses, where brother Thomas supplied him with food and medicine: a few days ago he died. He was of a different cast from any of the people in this neighbourhood: nor would any of them, either Musfelman or Hindoo, make a grave for him, though we offered more money for one, than a person would get by a fortnight's work. We afterwards used threats, but without avail: nor could we get any one to burn him after the manner of the Hindoos. At last we prevailed with a man and his wife (two of the very lowest of the people) both employed in brother Thomas's service, to tie him up in a cloth, and carry him on a pole into a Jungle (a place of bushes and long grass) there to be eaten by vultures and jackalls. This, Sir, is one of the many instances I could give of the abominable effects of the *cast*. Even children are as much influenced by it as persons of years. I have seen a poor friendless boy, not more than eight years of age, who having heard of brother Thomas's medical skill and liberality (both of which are far famed) found his way to this place; and though he was almost at the point of death, he refused to take chicken broth &c. which brother Thomas prescribed for him, but went away, and I suppose wandered in the fields and died.

Should a person, after taking a survey of these Asiatic nations, be interrogated, as was Ezekiel concerning the dry bones, "can they live?" Unassisted reason would teach him to reply, "impossible." But while the pro-

mises of God insure the salvation of millions, faith realizes the event. *The Scripture, foreseeing that God would justify the heathen through faith, preached the Gospel unto Abraham, saying, In thee shall ALL NATIONS be blessed.* Dr. Watts when exulting in the faithfulness of God, says,

If he speak a promise *once*,  
Th' eternal grace is sure.

But this promise hath not only been spoken once, but in a variety of language repeated by all the Holy Prophets that have been since the world began. Yea, so many are the promises of God, and so pregnant with grace, that methinks we cannot be too sanguine in our expectations. What the Lord hath done in past ages may surely confirm our faith; but what he is now doing gives us reason to conclude, that he is about to *accomplish* all his Divine purposes. See the Angels *flying in the midst of Heaven*, out of the reach of opposition from earth and hell, *having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give Glory to Him; for the hour of his judgment is come. And worship him that made Heaven and Earth, and the sea and the fountains of waters.* Soon therefore will it be proclaimed, not only in prophecy, but accomplishment, **BABYLON IS FALLEN, IS FALLEN.** Rev. xiv. 6, 7, 8.

It is true the labours of the brethren Carey and Thomas have not been followed with so much apparent success as might have been wished; but in due time they must reap, if they faint not. Brother Carey was certainly ordained and qualified by the Great Head of the Church, for the work in which he is engaged. His whole soul is absorbed in it. Brother Thomas possesses a commanding manner and aptitude in teaching, that is perhaps unequalled. I am making some little progress in the language, and hope, by the divine assistance, to be able to preach in it in twelvemonth's time. I preach most sabbaths in English. Oh that we may shortly see an *host of missionaries* in this kingdom!

Brother Thomas has translated Dr. Watts's 88th. hymn 2d. book, "Salvation! O the joyful sound &c." And I have taught the congregation at Moypauldiggy to sing it to Sydenham tune. They sing it every Lord's day in time of worship. We are also learning it at Mudnabatty. The people of this country know nothing  
of

of music as a science; They never saw a musical character in their lives; But it is astonishing to hear, how tuneably they sing together. We sing Boshoo's Bengal hymn every Sabbath. Brother Carey's Pundit has an excellent voice and fine ear; he will learn any tune by my singing it over with him a few times.

After I had heard the *tune* in worship, to which the natives sing the Bengal hymn, I got the Pundit to sing it over to me two or three times, and so I wrote it out. I shall inclose a copy of it to you.\* It being the first Indian tune that ever was wrote out, I would have you put it in the Baptist Register as a curiosity. I have written the chorus and first verse under the notes in English characters. I have sent a copy of it to my brother Read, at Oakham; desiring him to put two parts to it and send it over to us. Brethren Carey, Thomas and myself, when together, can sing in three parts. The first evening we met together (after I had briefly related what the Lord was doing in England, when I left it) we joined in singing the 421st hymn in your selection, entitled "Longing for the latter day glory"—an event which none have greater reason eagerly to desire, than we in this wretched country.

When sin entered the world, death not only seized the transgressor, but, as all things were originally made for man, the curse of God lighted on the whole creation: And it evidently remains, where Jesus hath not extended the influence of his grace: but

Where he displays his healing power,  
Death and the curse are known no more.

From the little I know of the world by observation and reading, I cannot but be struck with that amazing difference there is, even in the face of nature, between those parts where Jesus reigns and others under the power of the prince of darkness. In the one, vegetation

\* Some time after Mr. Fountain's letter was in England, this tune came to my hands with the following note. EDITOR.

"DEAR DOCTOR,

Oakham, Rutland, Sept. 27. 1797.

"I take the liberty of sending the Indian tune, with my additional parts, for the purpose, if you think it worthy, of being published in the Baptist Register. The single Indian air I received from my worthy brother Fountain, now a missionary in India. He informs me that it is the first Indian tune set to music; and that he should send you a copy of the air for the above purpose. But if I thought it better to be published with parts, he wished me to send them, &c. &c. I remain, respectfully and affectionately, your's,  
S. READ."

languishes,

languishes, or runs wild; here, a vast, a barren, and uncultivated desert; there, a great and impenetrable wood: And, elsewhere, the whole country infested with wild beasts and poisonous serpents, which destroy the human race. But where Jesus reigns, there (to use the beautiful language of Scripture) the year is crowned with goodness; the paths of the Lord drop down fatness: They drop upon the pastures of the wilderness; And the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing. Well did the Psalmist, after praying that the ways of the Lord might be known upon earth, and his saving health revealed unto all nations, add, Then shall the earth yield her increase: Well might Isaiah, when speaking of this glorious period, call upon all creation to rejoice; saying, Sing, O Heavens, and be joyful, O Earth; let the trees of the fields clap their hands! Oh, my dear brother, if the Lord should cause his Gospel to flourish in this country, we who were the first to come as Missionaries, who are now sowing in tears, shall largely participate in the general joy!

We all of us *long to know* what prospects open to our brethren in the South-Sea-Islands. *Their end and ours is the same*: The cause is one. We shall rejoice in their success as in our own. I hope to see all the publications of that society. Have you any intelligence of poor solitary Johnson at Botany-bay? I thought much of him on my passage, as our ship went very near New-South-Wales. The Lord bless him in his labour of love.

I want to know, what is doing in England; and expect much intelligence from you. Give my kind love to Mr. Booth and Mr. Button. Does *your* church continue to flourish? My kind respects to Mr. Wm. Lepard, Newgate street. Praying the Lord to direct and bless you in all your labours for His Name's Sake,

I remain,

Affectionately Yours,

J. FOUNTAIN.

P. S. Though I have written the above at Moypauldiggy, Mudnabatty is my home.

THE



## THE SUBSEQUENT HYMN

SUITED TO

THE INDIAN TUNE \*

SENT BY MR. FOUNTAIN TO DR. RIPPON,

IS A COMPOSITION ATTRIBUTED TO

THE REV. MR. PEARCE, OF BIRMINGHAM.

## CHORUS.

Who besides, O who besides  
 Jesus Christ, whom we adore,  
 Can a sinful soul restore,  
 From hell's lasting and tremendous gloom?  
 Sad, but righteous doom,  
 Where joy can never come—never come  
 Who but Christ the Lord,  
 The everlasting word,  
 Can the smallest help afford!

## I.

LO, that Lord is God's dear son:  
 Suff'ring in the sinners room,  
 He averts the awful doom.  
 Who with an humble mind,  
 This Lord adores, shall peace and safety find,  
 And from fighting,  
 Sin and dying,  
 Be for ever, ever freed—ever freed.

CHORUS.—O who besides

Jesus Christ, whom we adore,  
 Can a sinful soul restore?

## 2.

Search the spacious world around:  
 Who on this polluted ground,  
 Free from sin can e'er be found?

\* See page 73 of this number.

One alone excepted stands—  
 He only did fulfil Heav'n's high demands ;  
 This is Jesus,  
 Give him praises,  
 'Tis the Saviour of mankind.

CHORUS.—O who besides, &c.

## 3.

Pitying sinners helpless case,  
 In our world the Prince of Grace,  
 Came to save our ruin'd race.  
 Whoso'er this truth receives,  
 Jesus adores, and on his fulness lives,  
 Safe from evil,  
 Death and devil,  
 That's the man that will get free.

CHORUS.—O who besides, &c.

## 4.

Jesus by believers known,  
 God and man in person one,  
 That he might our sins atone,  
 Now, a sov'reign sceptre sways,  
 Worthy of love and universal praise.  
 By his merit,  
 Grace and spirit,  
 Man alone can heav'n obtain.

CHORUS.—O who besides, &c.

## 5.

Now the heav'nly teacher view !  
 Sinners, hark ! he speaks to you,  
 And his words are very true :  
 " Whoso thirsts my grace to prove,  
 " With pure and living streams of heav'nly love,  
 " Freely flowing,  
 " Life bestowing,  
 " I'll refresh for evermore."

CHORUS.—O who besides, &c.

## 6.

Therefore, O my soul, adore,  
 Love and trust the Saviour more ;  
 Sound his praise from shore to shore.

He is a substantial friend ;  
 He'll guide, and keep, and bless thee to the end.  
 Glory, honor,  
 Praise, and power,  
 Be for ever to his name.

CHORUS.—O who besides  
 Jesus Christ, whom we adore,  
 Can a sinful soul restore ?

*Letter from the Rev. A. FULLER, of Kettering,  
 to Dr. RIPPON.*

*Kettering, Mar. 6, 1798.*

DEAR SIR,

I HAVE just now received letters from India, the contents of which are favourable, and of which I send you a few extracts.

Mr. Carey's letter is dated March 23, 1797. Speaking of the assistance of the brethren in Scotland, he says, " It rejoices my heart much, and that on two accounts, independent of their pecuniary aid : \* First, the unequivocal proof it affords of their heartily coinciding in the mission plan : Secondly, the amazing assistance which must be derived to the work, in answer to their prayers. The acquisition of a new multitude of helpers, all pouring out their requests to God for success on our undertakings, does not a little encourage my heart to proceed in the pleasing work. Want of more evident success is discouraging to me chiefly on others' account ; lest they should feel weary, and their hearts should sicken, through hope being deferred. For

\* " The sum subscribed in Scotland, as far as it has come to our knowledge, is as follows :

Edinburgh Missionary Society	-	-	£.
From Stirling and the vicinity	-	-	200
From Aberdeen Missionary Society	-	-	132
In the hands of Messrs. Braidwood, including a collection at Mr. McLean's sermon at the Circus	-	-	50
In the hands of another friend	-	-	188
It is said also that there is in the hands of Messrs. Duncan, at Glasgow, upward of	-	-	15
			30"

Dr. STUART.

my own part, I am not discouraged: *the darkness is already past* in India, *and the true light shineth*. I labour in the word: public exercises are pleasant to my soul. Yardee, Doorgottee, and Sookmun, I have great reason to hope, are truly converted to Christ. They speak in a favourable manner about the things of God, and grow in knowledge, and I trust in grace. So great an opposition to their baptism, however, has been stirred up, that I am not sure when we may hope for the pleasure of seeing them united to us; I hope it will not be long: they must lose cast, whenever they do.

Brother Thomas labours with greater and greater vigour in preaching the word, and appears alive. I have much pleasure in preaching, expounding, and translating the scriptures. Brother Fountain is making very considerable progress in the language, and the climate suits him very well: he is alive in the things of God, and helps us much. The New Testament is now translated into Bengalee; and is ready, with only a few more revisions, for the press. I have been to Calcutta, to consult with the printer about the expense. The New Testament will make in octavo about six hundred pages, and will come to about six shillings a book: ten thousand copies will amount to about three thousand pounds sterling. The copy has undergone one correction already, and will undergo several more. I employ a pundit (or learned brahman), merely for this purpose; with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I can, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words: if he fails, I immediately suspect the translation." The Society \* must determine about the means to carry this great object into effect; I hope we shall be well able to accomplish it. It is true, our funds are not

\* *Kettering, May 23, 1798.* We purposed for some time after receiving Mr. Carey's last letter, printing ten thousand of the Bengal New-Testament. But, at a late committee-meeting, there were several reasons, which induced us to change our minds on that subject. Accordingly, we have resolved that the first edition should be only two thousand; and that when this is disposed of, a second edition shall be printed, which may be larger, and we hope more correct, than it will be possible for the first to be. Perhaps you can insert this information in your Register.

yet equal to it by far; but, though public calamities press heavy, I believe the people of God in Britain will not suffer such an object to fail.

Mr. Carey adds—"This mission should be strengthened as much as possible; as its situation is such as may put it in our power eventually to spread the Gospel through a great part of Asia; and all the necessary languages may be learned here.

"I hope the African mission will be a warning. We have always made it a point to avoid every word or action, that looks like intermeddling with politicks. We have no disposition to do so. And if we were at all dissatisfied; (which we are not) yet it is a point of conscience with me, to be submissive to the powers that are, for the time being. So that let my opinions about the best modes of government, be what they might, yet the bible teaches me to act as a peaceable subject, under that government which is established, where providence has placed, or ever may place, my lot; provided that government does not interfere in religious matters, or attempt to constrain my conscience. In that case, I think it my duty peaceably to obey God rather than men, and abide by all consequences."

Mr. Carey and Mr. Thomas had long intended a visit to the neighbouring nation of *Bootan*. On March 6, 1797, they set off. We have their whole journal, which is very pleasant to read. Their visit was first to an under officer, called a *Jinkof*; without whose permission they could not have entered the nation. He treated them with much civility, and wrote a letter in their favour to the superior officer, called a *Soobah*, a kind of Vice-Roy to that part of *Bootan*, which is below the mountains.

By him they were received with the greatest cordiality, loaded with civilities and honours, almost beyond description. They talked (by an interpreter) with him, much about *Bootan*, the Grand Lama, the Gospel, and of their desire to preach it. They did also preach several times, and were attended to with great ardour. Mr. Carey thinks, that the Grand Lama is worshipped as a kind of representative of God. The *Soobah* said, "there was an object of worship, superiour to him, who could only be seen by the mind." He promised to pay them a visit, which if he does, they hope to improve for

for evangelical purposes. They have each engaged a Moonshi to teach them the language. The people are robust, and fearless; a perfect contrast to the Hindoo character. They seemed also very inquisitive. Mr. Carey and Mr. Thomas returned, after an excursion of eight or nine days.

Yours affectionately,

A. FULLER.

P. S. I wrote the above a few weeks ago. I rather thought then, it might have been inserted in No. IV. of the periodical accounts; but find since, it was too late. If your Register be not out, you will probably insert a few things from that number; and, if you do, you may print the whole or a part of this letter, as you judge proper.

*Kettering, Sept. 26, 1798.*

THE Society has received several letters since the publication of No. IV. of the Periodical Accounts. They contain an account of an excursion of Messrs. Thomas and Carey into the neighbouring kingdom of *Bootan*, where they were treated with great kindness by the magistrates, and preached several times to them and the people. The last letters are dated Jan. 15. 1798, and give information of a new door being opened for them at *Dinagepour*, the chief city of that part of Bengal, where they reside. A gentleman of European extraction, now residing in that city, who was educated for a Romish priest but, on coming to years of maturity, felt averse to popery, has lately heard them preach, embraced the Gospel, and built a place of worship for the purpose of introducing it among his neighbours. This place was opened in November 1797, by Messrs. Thomas, Carey, and Fountain; and they have agreed to preach in it one Lord's day in every month.

Another circumstance favourable to the mission is, that a letter foundry has been set up at Calcutta for the country languages, by means of which types may be purchased, and a press constructed at the seat of the mission, for the printing of the New Testament, and other religious pieces.

The particulars of these communications are preparing for the press, and will be published by the Society in the course of a few months, in a *fifth* number of Periodical Accounts.

## ENGLISH ASSOCIATIONS.

### NORFOLK AND SUFFOLK ASSOCIATIONS.

1797 and 1798.

**T**HE Association was held at Difs, on Tuesday and Wednesday the 6th and 7th of June, 1797.

Met Tuesday afternoon, half past two. Began with the duty of singing, which was repeated at the usual intervals; and Brother Farmery read the 2d chapter of Revelations; Brother Cole (a messenger) prayed; after which Brother Hall was chosen Moderator, and the Letters from the five Churches were read, by which it appeared that their increase this year was 97.

Brother Farmery produced and read the Circular Letter on **BROTHERLY LOVE**, which was approved and signed by the Moderator. Agreed to have the Circular Letter, in future read publicly in the different Churches.

The Moderator prayed and dismissed the Assembly. Met the same evening at half past six o'clock. Brother Trivett prayed; Brother Green preached from 2 Cor. xiii. 5.; and Brother Lock concluded with prayer.

*Wednesday, June 7.*—Met at six o'clock in the morning. Brother Lieft prayed; Brother Keble (lately called to the work of the Ministry by the Church at Ipswich) preached from Zach. xiii. 7. and Brother Caddey concluded with prayer.

Met again at half past ten. Brother Hall prayed; Brother Beard preached from Eph. iv. 5. and Brother Ridley concluded with prayer.

Met at half past two. Brother Green prayed, and Brother Hupton preached from Sol. Song. v. 16. middle clause, and Brother Keble concluded with prayer.

Met at half past six. Brother Hupton prayed, and Brother Tipple (who was then on a visit in the neighbourhood, from London) preached from Psalm cxviii. 27. Brother Farmery concluded the Association with prayer.

From the different Letters it appeared that the Churches are in a flourishing state, and enjoy the invaluable blessing of peace. The Church at Ipswich has lately enlarged their Meeting-house; and we learn that our friends at Worstead and Difs must do the same very soon, as their places of worship are too small for their congregations. Four brethren have been called to the Ministry amongst us the past year, and more are under the trial of their Gifts.

Agreed to hold our next Association at Dereham, Norfolk, the first Tuesday and Wednesday of June, 1798.

P. S. There is a Church lately formed at Stowmarket, in the County of Suffolk, under the pastoral care of Mr. Jabez Brown.

NORFOLK and SUFFOLK ASSOCIATION, assembled at East Dereham, Norfolk, June 5, 6, 1798.

*Tuesday.*—Met in the afternoon. Brother Carr, a messenger, prayed; Brother Green read the cxxxii. and cxxxiii. Psalms. Brother Hall was chosen Moderator, and it was agreed that the names of the Messengers be inserted in the Minutes. Brother Green read the Circular Letter, which was approved of and signed by the Moderator, the subject of it was the DOCTRINE OF PROVIDENCE. All the Churches were in peace and in a prosperous state. Brother Cole, a messenger, concluded in prayer.

*State of the Churches.*

Churches.		Added.	Dead.	Separ.	Restor.	Recd. by Letter.	Dism.	No of Mem.
Claxton	1797	20	— 0	— 2	— 0	— 0	— 0	107
	1798	42	— 4	— 0	— 0	— 0	— 0	145
Dereham*	1797	10	— 3	— 0	— 0	— 2	— 0	39
	1798	12	— 1	— 3	— 0	— 0	— 0	50
Difs	1797	45	— 1	— 2	— 0	— 2	— 0	174
	1798	42	— 0	— 2	— 0	— 0	— 68†	145
Ipswich	1797	24	— 2	— 1	— 0	— 0	— 0	153
	1798	60	— 2	— 2	— 2	— 0	— 0	211
Worstead	1797	9	— 2	— 3	— 1	— 0	— 0	180
	1798	11	— 3	— 0	— 0	— 0	— 0	188

Number of Members in these Five Churches 739.

*Wednesday, June 6.*—Met at six o'clock in the morning. Brother Chamberlain prayed; Brother Morris, of Clipstone, Northamptonshire, preached from Psalm cxxii. 6. and concluded by prayer.

Assembled again at half after ten o'clock. Brother Ridley prayed; Brother Farmery preached from Isaiah xlv. 24. and Brother Beard concluded in prayer.

Met again at half past two o'clock. Brother Thomson prayed; Brother Hall preached from Coll. i. 16. and Brother Hupton concluded in prayer.

\* The numbers from Dereham and Difs are printed according to the copy, but do not appear to be quite correct. EDITOR.

† Sixty-seven of these now constitute the Church at Stowmarket, in Suffolk.



A Letter was afterwards read from a Baptist Church at West-row, consisting of 14 Members, desiring to join the Association, which was accepted; and it was agreed, God willing, to meet in Association there, on the first Tuesday in next June, The Ministers and Messengers to assemble at Mr. Brook's, West-row, on Tuesday, at twelve o'clock. Messrs. Hupton and Green to preach; in case of failure, Mr. Beard.

Evening, half after six o'clock. Brother Oates prayed; Brother Thomson preached from Isaiah xxvii. 13. and Brother Green concluded in prayer.

## THE WESTERN ASSOCIATION.

THE Messengers from the forty-two churches which compose this Association, assembled at Salisbury on the 30th and 31st of May, 1798.

### BREVIATES.

Many of the Ministers having reached Salisbury on Tuesday evening, May 29, a meeting was held at the Independent meeting-house, where brother Flint prayed, and brother Taylor, of Calne, preached from Heb. xiii. 25. *Grace be with you all.* Brother Sharp closed in prayer.

*Wednesday, three.* Brother Ward, who is soon to be ordained Pastor of the Church at Melksham, began in prayer; after which the preliminaries were read, which had been revised at the desire of the Association, who approved of the slight alterations that had been made in them, and ordered them to be printed, at the end of this year's Letter. Brother Ryland, being chosen Moderator, the Letters from the Churches were read, and minutes taken of their contents; brother Price, of Yeovil closed the service.

*Seven o'clock.* The Rev. Mr. Kingsbury, Pastor of the Independent Church at Southampton, being present, (as were several others of our Pædo-Baptist brethren,) he began the service in prayer, and brother Porter, of Bath, preached from Isa. iv. 5. *The Lord will create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for, upon all, the glory shall be a defence.* Brother Stradling, of Lymington, concluded.

*Thursday, six in the morning.*—Met for prayer: the following brethren engaged—Brother Holmes, who has been assisting the church at Devizes; brother Roweliff, of Southampton; brother Cox, of Horfington; and brother Murfal, of Lymington. We then received the money for the Association fund, and distributed it; partly for the support of aged and infirm ministers, and chiefly to encourage village preaching.

*Half past ten o'clock.* Brother Cherry prayed. Brother Ryland preached from Matt. xxii. 40. *On these two commandments hang all the law and the prophets.* Brother Kingdon then read the Circular letter, and closed the service in prayer.

*Three o'clock.*—Brother Horsey, of Portsmouth, prayed: Brother Francis preached from Prov. iv. 7. *Wisdom is the principal thing.* After he had prayed, and dismissed the congregation, the members of the association stopped for business.

Voted the printing of the letter, which the moderator was desired to sign on the behalf of the association; and ordered the preliminaries, as now corrected, to be added at the end of the letter.

Resolved to hold the next association at the meeting in the Pithay, Bristol, on the Wednesday and Thursday in Whitfunweek. Brother Kingdon and brother Birt to preach, in case of failure brother Saffery and brother Redding. Brother Steadman to draw up next year's Letter.

Resolved to recommend the case of our poor brethren at Kingstanley, whose very old Meeting-House had become quite dangerous, and who are unable to defray the expense of their new Building without the kind assistance of their friends.

Determined also to recommend earnest prayer on account of the State of the Nation, that we may be kept from the devouring sword ourselves, and that all contending nations may be disposed to an equitable peace. As the first Monday in every month is peculiarly appropriated to prayer for the Church, and the propagation of the Gospel, at home, and abroad; we advise our Brethren, wherever it may not be found inconvenient through local obstacles, to observe the third Monday in each month as a time for united prayer, for the preservation of our civil and religious privileges, and a blessing on our King and Country.

The business of the association being ended, the Moderator closed in prayer.

*Seven o'clock in the evening*—Brother Steadman, who is on the point of removing to Plymouth-Dock, to be co-pastor with brother Birt, prayed; and brother Sharp, of Bristol, preached from Malachi iii. 10—12. *Prove me now, saith the Lord of Hosts, &c.* Brother Ryland prayed at the close.

*State of the Churches, since the last Association.*

ADDED.		DIMINISHED.	
By Baptism	- - 197	By Death	- - 56
By Letter	- - 21	Dismission	- - 22
Restored	- - 2	Exclusion	- - 21
	<hr/> 220		<hr/> 99
Clear Increase,	- - -	121.	

## THE NORTHERN ASSOCIATION.

THE Messengers of the Particular Baptist churches at Newcastle upon Tyne, (Northumberland), Hamsterly, Cold Rowley, and Sunderland, (Durham), met at Hamsterley on the 29th and 30th of May 1798.

## BREVIA TES.

*Monday, May 28, 1798.*—At half past six in the evening, according to notice given the day before, brother Hassel introduced the worship of God, and preached from 1 Cor. xiv. 15. and concluded in the usual manner. The ministers and messengers were requested to meet at half past two o'clock on the following day.

*Tuesday*—Being met at the time appointed, in the vestry of the Baptist meeting house, brother Whitfield congratulated the ministers and messengers on their safe arrival; brother Hebron prayed; the letters were read from the different churches; and brother Hassel ended the meeting with prayer.

*Tuesday evening, at half past six o'clock.*—The public service commenced; after which, brother Cook and brother Jones, two Independent ministers, preached: the former from 1 Tim. i. 13, 14; and the latter from 1 Pet. ii. 9; and the worship was concluded in the usual manner.

*Wednesday morning.*—Being assembled at half past ten o'clock, brother Hill, an Independent minister, introduced the service in the usual way, and preached from Mal. iii. 16; after which, brother Harbottle preached from Isa. lv, 3, and concluded with prayer.—Adjourned till three o'clock.

*Afternoon.*—Being met for conference, and reading the circular letter (intituled "HUMILITY EXEMPLIFIED") the messengers from Newcastle prayed; the important subject of village preaching was introduced and deliberated on; the circular letter was read and approved; and brother Hebron concluded with prayer.

*Wednesday evening.* Brother Ruston introduced the service with a hymn and prayer, and preached from Phil. i. 23.—*Having a desire to depart, and to be with Christ, which is far better.* Brother Hassel also preached from 1 Cor. xv. 25.—*For He must reign, till He hath put all enemies under His feet.*

The circular letter was approved of, and ordered to be printed.

## State of the Churches since the last Association.

Baptized, - - -	20	Dead - - -	3
Received by letter -	4	Excluded - -	1
	<hr/>		<hr/>
	24		4
Increase - - - -	20		

*N. B.* The next association to be at Newcastle, the Wednesday in Whitfun week.

## ADVERTISEMENT.

At a very respectable meeting of ministers of different denominations, at Hamsterly, in the county of Durham, being the annual association of the Baptists, a motion was made by one of the ministers, requesting, that particular attention should be paid to the important subject of preaching the Gospel in the villages of the counties of Northumberland, Durham, Westmoreland, and Cumberland. After deliberating on the subject for some time,

## IT WAS RESOLVED,

*First.*—That a meeting of all evangelical ministers, residing in the aforesaid counties, should be requested :

*Secondly.*—To unite with all evangelical ministers, who believe and preach the leading and fundamental doctrines of the Gospel; and not to suffer any difference of opinion, in other matters of less importance, to form a barrier to so desirable a union.

*Thirdly.*—That our resolutions be printed in the form of a letter, and be addressed to all the ministers in the aforesaid counties, requesting their aid in this momentous undertaking :

*Fourthly.*—That the first meeting of ministers, if God willing, shall be at Parkhead, in the county of Cumberland, the second Wednesday in August, 1798.

Signed at Hamsterly,

Rev. CHAS. WHITFIELD, *Moderator.*  
 — THOMAS HASSEL,  
 — GEORGE COOK,  
 — JOHN HILL,  
 — THOMAS HARBOTTLE,  
 — SAMUEL RUSTON,  
 — — — — — JONES.

*P. S.* It is intended that two ministers shall preach on the occasion, in the meeting house of the Rev. Mr. Camson, at Parkhead.

## THE YORK AND LANCASHIRE ASSOCIATION.

This association, of twenty churches, assembled at Halifax, May 30, and 31, 1798.

## MINUTES.

Met at two o'clock on the Wednesday, as usual. A hymn being sung, Mr. Cockin opened the service by solemn prayer, after which Mr. Littlewood preached, from Isaiah xxxvii. 31. *The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.* J. Fawcett, jun. then read the letter he had prepared (ON CHRISTIAN COMMUNION), which was approved, and ordered to be printed.

Met again at seven in the evening; J. Fawcett, sen. being chosen Moderator, after singing and prayer, the letters were read from the several churches, and the service closed by Mr. Ashworth.

The concourse of people being pretty large on Thursday morning, Mr. Cockin made an offer of his Meeting-house, which was accepted. The service was opened there by Mr. Langdon, after which Mr. Pilling preached from Jer. xxx. 7. *It is the day of Jacob's trouble. but he shall be delivered out of it.* Then J. Fawcett, sen. from John xix. 30. *He said, It is finished; and he bowed his head, and gave up the Ghost.*

N. B. The Associated Ministers agreed on the following Resolutions:

That the next Association be held at Leeds, on the Wednesday and Thursday in Whitfun-week.

That the subject of the next Circular Letter be *The Life of Faith*, and that Mr. Littlewood be appointed to prepare it.

That thanks be presented to Mr. Cockin, for the use of his meeting-house, and other tokens of kindness on this occasion.

*State of the Churches.*

Collected from the Letters sent by them to the Association.

Baptized	- - -	52	By death	- - -	12
By letters	- - -	6	Dismissed	- - -	6
Restored	- - -	5	Excluded	- - -	14
		63			32

Increase 31.

## THE KENT AND SUSSEX ASSOCIATION.

This convention, of twelve churches, assembled at Rotherfield in Suffex, the 5th and 6th days of June, 1798.

## BREVIATES.

*Tuesday*—The messengers met at three o'clock. Brother Coe began in prayer. The names were called over, and Brother Copping was chosen moderator, and Brother Larwill, Scribe. Sang *Watts* B. 24. Brother Terry prayed; and the moderator recited the rules of the association: After which, the letters from the respective churches which compose this association, were read. Agreed to have but one sermon on the forenoon of Wednesday, and one in the evening. Adjourned.

Met at seven o'clock, when the public worship of God was performed in the following manner. Sang. Brother Purdy prayed. Sang. Brother Morris preached from 1. Cor. ii. 2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* Sang. Brother Booker concluded in prayer.

*Wednesday*.—Met at six o'clock in the morning, Brother Bentcliff, of Maidstone prayed. The circular letter, on the following question, was read, agreed to, and ordered to be printed; "What are the leading steps to a departure from the truth and power of religion, and the signs of such a declension in ministers and professors of the Gospel."

It was agreed that the next association should be held at Lewes, on the first Tuesday and Wednesday in June, 1799. Put up at the Dorset-Arms, Cliff. The brethren Copping, Atwood and Booker, to preach; and in case of failure, Brethren Knott, Stanger, and Coe. Brother Booker was appointed to draw up the next circular letter, and was requested to choose his own subject. The moderator concluded in prayer. Adjourned.

The more public worship began at half past ten o'clock, and was conducted in the following manner; Brother Stanger read 1 Thess. ii. Sang. Brother Stanger prayed. Sang. Brother Purdy preached from 2 Cor. xii. 9. "*And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*" Sang. Brother Larwill concluded in prayer. Adjourned.

Met again at three o'clock. Brother Brown, of Hailsham, prayed, and the various business of the association was transacted.

We have much reason for mourning and humiliation, on account of the neglect, disaffection, and contention complained of by several of the churches; but, at the same time, we have cause for thankfulness; and particularly, that in some cases, there is a manifest revival. We recommend the first Wednesday in November, to be kept as a day of solemn fasting and prayer; and also a continuance of the monthly prayer-meetings. The moderator concluded in prayer.

Incrêase—Four members.

A LIST

## A LIST,

FOR THE YEAR 1798,\*

Of the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, distinguished by the Denomination to which their Authors belong.

## A.

## ANONYMOUS.

Britannus and Africus, or an attempt to instruct the untutored Mind in the Principles of Christianity; in a course of Conversations supposed to take place between the Companion of a Missionary, and a Native of Africa. By the Author of "Sacred History in familiar Dialogues, &c." 12mo. pp. 82. Price 1s. or half a guinea a dozen.

*The Profits of this Work are given to the Baptist Mission Society.*

Sold by Button, Knott, and Martin, London; and by James, at Bristol.

## B.

Rev. JAMES BICHENO, A. M. Newbury.

1. The probable Progress and Issue of the Commotions which have agitated Europe since the French Revolution, argued from the aspect of Things and the Writings of the Prophets. 8vo. pp. 94. Price 2s.
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*Concise without obscurity, and full without redundancy.*

Sold by Johnson, London; and Cottle and James, Bristol.

Rev. ISAIAH BIRT, Plymouth.

Strictures on Mr. Mendis's Pamphlet, entitled "The Baptism of Infants, authorised by Scripture."

Sold by Button, London; and James and Cottle, Bristol.

\* If any publication is omitted in this list, it is because it has not regularly come to hand, free of expense.

## C,

Rev. JOHN COLLINS, Devizes.

A Letter to Mr. T. T. containing a few Hints concerning Preaching, pp, 12.

## E.

Rev. JONATHAN EDWARDS, D. D. Pastor of a Congregational Church at Colebrook, in America.

1. *Faith and a good Conscience*, illustrated in a Sermon, delivered at the Ordination of the Rev. William Brown, to the Pastoral Office in the first Church in Glastonbury, on the 27th of June, 1792; and printed at the request of the Hearers: Text. 1 Tim. i. 19.  *Holding faith and a good conscience.*
2. *The Marriage of a Wife's Sister*, considered in a Sermon delivered in the Chapel of Yale College, on the evening after the Commencement, September 12, 1792; being the Anniversary Concio ad Clerum:—Text, Exod. xviii. 16. *Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.*
3. *The necessity of the Belief of Christianity by the Citizens of the State, in order to our Political Prosperity*, illustrated in a Sermon preached before his Excellency Samuel Huntington, Esq. L.L.D. Governor, and the Honourable the General Assembly of the State of Connecticut, convened at Hartford, on the day of the Anniversary Election, May 8th, 1794. Text; Psa. cxliv. 15. *Yea, happy is that people whose God is the Lord.*
4. *The Duty of Ministers of the Gospel to preach the Truth*, illustrated in a Sermon delivered at the Ordination of the Rev. Edward Dorr Griffin, A. M. to the Pastoral Charge of the Church of Christ in New Hartford, June 4th, 1795:—Text, John xviii. 37. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*
5. A Dissertation concerning Liberty and Necessity; containing Remarks on the Essays of Dr. Samuel West, and the writings of several other authors on those subjects. 8vo. pp. 234.

N. B. The Doctor's Works may be had at New-Haven, Hartford, and New York; and also at Worcester, of Leonard, Worcester.

Rev. JOHN ERSKINE, D. D. one of the Ministers of Edinburgh.

1. A Reply to a printed Letter, directed to Dr. Erskine, by A. C. in which the gross and palpable Misrepresentations, in said Letter, of his late Sketches of Church History, as promoting the Designs of the infamous Sect of the Illuminati, are considered.

2. A Supple-



2. A Supplement to Two Volumes (Published in 1754) of Historical Collections, chiefly containing late remarkable Instances of Faith working by Love. Published from the Manuscript of the late Rev. Dr. John Gillies, one of the Ministers of Glasgow, with an account of the pious Compiler; and other Additions, by Dr. John Erskine, 12mo. pp. 93.

Sold by Archibald Constable, Edinburgh.

Rev. JOHN EVANS, A. M. (General Baptist), London.

- A Sermon; preached at Worship-Street Shoreditch, April 30th. 1797; on the decease of the Pious, Learned, and Rev. Charles Bulkley; who died 15th. of April, 1797; in the 78th year of his Age. With a Sketch of his Life, Character, and Writings, 8vo. pp. 67, price 1s.

Sold by Johnson and Knott, London.

F.

Rev. JOHN FAWCETT, A. M. near Halifax.

1. An Essay on the Wisdom, the Equity, and the Bounty of Divine Providence. 12mo. pp. 32, price 4d.
2. A Summary of the Evidences of Christianity. 12mo. pp. 100. price 1s.
3. The Constitution and Order of a Gospel Church considered. 12mo. pp. 58. price 6d.

These three articles, and all Mr. Fawcett's Works, are Sold at Ewood Hall, near Halifax; and by Johnson, Button, and Wills, London.

*Attributed to the* Rev. BENJAMIN FRANCIS, A. M.  
Horsley.

The Salopian Zealot; or, The Good Vicar in a Bad Mood. By John the Dipper. Motto;—*And the form of his visage was changed.* Daniel. Third Edition, price 6d.

An American Edition also of this piece, lately printed, may be had of the Rev. Mr. Ustick, at Philadelphia.

Rev. RICHARD FURMAN, A. M. Pastor of the Baptist Church in Charleston.

An Oration delivered at the Charleston Orphan-House, before the Intendant and Wardens of the City, the Board of Commissioners, and a large Assemblage of the Benefactors to the Institution, Oct. 18th. 1796, being the Seventh Anniversary. 8vo. pp. 28.

*One hundred and sixteen pounds sterl. were collected on this occasion.*

Rev.

## G.

Rev. JOHN GEARD, Hitchin.

The Beauties of Henry ; a Selection of the most striking Passages in the Exposition of that celebrated Commentator. To which is prefixed, a brief Account of the Life, Character, Labours, and Death of the Author, vol. i. extracted from the historical part of the Old Testament. Price 4s. 6d, in Boards.

The Editor of the abovementioned Selection begs leave respectfully to inform the Public, that he has now *completed* his design respecting both the Old Testament and the New, and that a second volume, comprehending the remainder of the Old Testament, and a third, comprehending the New Testament, will successively be ready to put to the Press, as soon as they, by the sale of the first, shall have sufficiently expressed their approbation of it.

## M.

Rev. JONATHAN MAXCY, A. M.  
President of Rhode Island College,

A Sermon, preached in Boston, at the annual Convention of the Warren Association, in the Rev. Dr. Stillman's meeting-house, September 12th. 1797. Text;—Hebrews ii. 3. *How shall we escape, if we neglect so great Salvation?*

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THE  
 OBITUARY.

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Miss HARRIET BOWYER, London.

**M**ISS BOWYER, the amiable subject of this memoir, daughter of Robert Bowyer, Esq. Miniature Painter to His Majesty, in Pall Mall, appears to have been favoured both with convictions of the sinfulness of sin, and with satisfaction in things pertaining to godliness, in early life. Trained up in the fear of the Lord, under pious parents at home, she was prepared to enjoy, with full advantage, her situation in Mrs. Colebrook's boarding school, at Islington. She often expressed a particular pleasure in the conduct of her Governess, who used frequently to address the young ladies committed to her care in a very striking and affectionate manner, respecting eternal things, and especially when the death of any young person gave her an opportunity. Miss Bowyer always listened to her advice with seriousness and attention, and was often much impressed with it.

Our young friend was of a very delicate constitution, and for the last four years seldom enjoyed her health; but she has frequently said, that it was good for her to be afflicted. Having every thing she could wish for, and parents so extremely fond of her, if she had been indulged with good health too, she feared it might have lessened her desire for bliss of a superior kind.

There was an amiable sweetness in her natural temper and disposition, perhaps rarely to be met with; and her affection to her parents was manifested in such a way as almost to exceed belief. Her kind attentions to her mother, frequently labouring under indisposition, could only be equalled by her affection for her father. During the last two or three years, it became necessary for the sake of her health that she should reside in the country in the summer, for which purpose a small cottage was taken about fifteen miles from town. Her father, on account of extensive concerns in business, could visit this spot only about twice in the week. So remarkable was her affection, that not a single instance can be remembered of his ever paying his visit, but immediately upon seeing him

him

him, from the greatness of her joy, she always burst into a flood of tears.

Uncommon timidity in speaking of the concerns of her soul, hindered her from communicating to her parents her joys and sorrows, as might have been wished; and, perhaps, parents often find themselves more at liberty in conversing with others upon religion, than with their own children: these things combined, it is probable, prevented a great deal of delightful conversation between her and them, in the more early part of her experience; but from memorandums of her own hand-writing, found in her pocket-books, and which were never seen by any one but herself, till since her decease, it appears that she had been deeply concerned about her soul for several years. These little volumes are filled either with portions of scripture, selections from hymns, outlines of the sermons she had heard, or with sentences which breathed her feelings at different periods, expressed either in her own language, or in the devotional strains of others. Among them, it is thought desirable to preserve the following:

Lord, teach me to judge with the utmost impartiality and seriousness, whether or not thou hast sent forth the spirit of thy Son into my heart.

This is my shame, my grief, my hell,  
I cannot love the bleeding Lamb—

The Lamb that lov'd my soul so well:  
This is my grief, my hell, my shame.

If I am right, oblige me, Lord,  
Still in the right to stay!

If I am wrong, thy grace impart  
To find a better way!

When God supports, who then shall cast us down?  
His smiles are life, but death attends his frown.

—I adore thy patience, dear Lord, that I have  
not, months and years ago, been an inhabitant  
of hell!

Jesus, to thy dear faithful hand,

My naked soul I trust;

And my flesh waits for thy command

To drop into the dust.

About six weeks before her decease, it was recommended by the physicians that she should be removed to the sea air; and, in consequence, her father and mother took her to Portsmouth and the Isle of Wight. The

timidity and reserve which had before prevented her from relating the feelings of her mind, gradually wore off, and she was enabled now to express herself very freely respecting her soul. She said she had found great comfort and pleasure in those encouraging words in Proverbs viii. 17. "I love them that love me, and those that seek me early shall find me." And, as she had done before, she frequently said, it was good for her that she had been afflicted; that this was a poor perishing world, and that there was nothing in it worth living for. Upon her mother expressing a pleasure in seeing her anxious to have the Bible, Dr. Doddridge's Rise and Progress of Religion, and Mr. Rowland's Sermons to put under her pillow, that she might read in the night, for she slept but very little, she replied, that she had found these the best sort of books, for they would do both to live and die by: and, upon being asked by her mother, that, should the Lord see fit to remove her, whether she had a comfortable hope beyond the grave, she replied, that she trusted she could say she had.

July 19, 1796, Dr. Rippon, of whose church Mr. and Mrs. Bowyer are members, hearing that Miss Bowyer was thought to be near her eternal home, wrote her a letter, in which he affectionately recommended to her notice several texts of scripture, such as John iii. 3. 1 Cor. iii. 11. John vi. 37. Prov. viii. 17. and two or three Hymns, "Come, ye sinners, poor and wretched;" and 355th of the Selection, "Come humble sinner, in whose breast"; &c. And that she might have an opportunity, without much exertion, of leaving a dying testimony behind her, he proposed some such questions as the following to her:

"Do you *feel* that you are a sinner, a great sinner, in the sight of God? Is sin a trouble, a burden to your soul? And do you hate it, really hate it, on account of its exceeding sinfulness? if so, write only the word "Yes," on this line, for which I leave room."

"Do you clearly see your need of Christ to save you from the guilt of sin, and of the Holy Spirit to deliver you from the pollution of it? If so, write "Yes."

"Do you believe that Christ is *able*, and that he is as *willing* as he is able, to save *all* them to the uttermost *who come unto God by him*? And have you, at any time, attempted to go to him? Would you now apply to him, if you could? I'll leave room for your answer."



“ Is Christ precious to your soul? Does your heart pray this prayer, *God be merciful to me a sinner?*”

“ Do you desire heaven, merely that you may escape an everlasting prison, and enjoy an everlasting palace? or do you long for heaven, as much because it is a holy place, as on account of its being an happy place?”

“ Your parents and friends are peculiarly dear to you; but can you adopt the language of the Psalmist concerning his God, *Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.*\* If you can truly write ‘yes’ to these paragraphs, just do it; or if you are too weak, let one of your excellent parents do it for you.”

This plain unadorned letter she often read with great pleasure, and to all the questions which it contains, gave her father the most delightful and satisfactory replies; and, particularly, upon being asked if she thought Jesus Christ was able and willing to save so great a sinner as herself, she replied, “ Yes; I know I have been a great sinner, but he is able to save to the uttermost.” She gave emphasis to the word *uttermost*, and seemed to feel peculiar consolation in it.

The day before her decease, she rode out twice with her father in a chaise. Upon observing him shed tears, she begged to know the reason; and, after he had told her it was from a fear that he should be obliged to part with her, she replied, “ Let me request you not to be so much cast down: you are not certain that the Lord may not spare me to you a little longer; but, if he should not, you know, my dear father, ’tis your duty to submit.”

Early on the morning of her dissolution, she felt her breathing much more difficult than usual, and after a short time said, she “ was now going”. The physician was sent for, and upon his coming to the bed-side, she looked at him with great composure, and said, “ Ah Sir, you are come too late.” He replied, “ I am indeed:” and, speaking to her father, informed him that the abscess on her lungs had burst, and that now it was all over. She, however, after this, was able to converse tolerably comfortable; and, upon being asked by her mother, if she should tell her dear Uncle and her friend Dr. Rippon, that she had found Christ precious to her,

\* See the experiences of Miss Francis, of Horley; and of Miss Hall, of Ipswich; in the former parts of the Register.

even to the last, she earnestly replied, "OH, YES! VERY PRECIOUS." Upon seeing her father in tears, she asked him, why he was so grieved. He felt himself unable at the moment to reply to her, when she immediately added, "The Lord gave, and the Lord taketh away; and I hope you will be enabled to say, blessed be the name of the Lord."

Her father, whose feelings and agitation at the now certain prospect that in a few moments he must part with his dear, affectionate, and only child, can more easily be conceived than described, felt himself unable for a short space to utter a single word, and was at last only able to say, "Oh, my dear creature, your poor father and mother have been very fond of you." To which she replied, "Yes, my dear father, and I have not been less fond of them; but I am now perfectly willing to leave you both, and go to my dear Christ." She then reclined her head upon her father's bosom, and sweetly fell asleep in Jesus.

She died on the 4th of August 1796, in her 19th year.

Among the many letters of sympathy addressed to Mr. Bowyer, on this afflictive occasion, an elegant artist in the circle of his connexions craved leave "to offer a mite of condolence," in which he repeats "from memory" lines which once struck him in a country church yard, and which it is hoped our juvenile readers will not think to be of improper insertion in this place.

" Like the damask rose you see,  
 " Or like the blossom of a tree;  
 " Or like the dainty flower of May;  
 " Or like the morning of the day;  
 " Or like the sun, or like the shade;  
 " Or like the gourd which Jonah had:  
 " The rose fades, the blossom blasteth,  
 " The flower droops, the morning hasteth;  
 " The sun sets, the shadow flies,  
 " The gourd consumes, and MAN HE DIES."

This providence was duly noticed in public by our reverend Brethren Horsey and Miell, of Portsmouth; and, on the return of the bereaved parents to London, Dr. Rippon preached a funeral discourse from Prov. viii.

17, in which the substance of this narrative was delivered, and one of Miss Bowyer's favourite hymns sung, which she had repeated with vast pleasure the day before she died. Many young people in the metropolis are also very fond of it: but, as it is scarcely probable that all our readers are in possession of it, we give it at length. It was written and published in an excellent volume of hymns, by the Rev. John Fawcett, A. M. of Brearley-Hall, near Halifax; and is reprinted in the Selection of Hymns, Number cclxxxiv. intitled

*Spiritual Mindedness; or, inward Religion.*

RELIGION is the chief concern  
Of mortals here below;  
May I its great importance learn,  
Its sovereign virtue know!

More needful *this*, than glittering wealth,  
Or aught the world bestows:  
Not reputation, food, or health,  
Can give us such repose.

*Religion* should our thoughts engage,  
Amidst our youthful bloom;  
'Twill fit us for declining age,  
And for the awful tomb.

O may my heart, by grace renew'd,  
Be my Redeemer's throne;  
And be my stubborn will subdu'd  
His government to own!

Let deep repentance, faith, and love,  
Be join'd with godly fear;  
And all my conversation prove  
My heart to be sincere.

Preserve me from the snares of sin,  
Thro' my remaining days;  
And in me let each virtue shine  
To my Redeemer's praise.

Let lively hope my soul inspire;  
Let warm affections rise;  
And may I wait, with strong desire,  
To mount above the skies!

Rev. JOHN SATCHELL, of Kettering, Northamptonshire.

(In a Letter from his Son.)

DEAR SIR,

IN compliance with your request, I will endeavour to disengage myself for a few minutes from the multiplicity of cares in which the death of my dear and honoured father has involved me, and to send you a few particulars concerning him.

He was born Dec. 24, 1732, at Weldon, a small market town between Kettering and Stamford, of poor parents, who had it not in their power to give him a liberal education. But being exceedingly fond of reading, and being very thoughtful, at an early age, in what manner he should make his way in the world, since he well knew that his future success would considerably depend upon his own personal exertions, he by dint of industry acquired a competent knowledge of arithmetic, and learned to write a very good hand.

In 1746, he entered into the service of an attorney, at a village near Market Harborough, and lived with him one year. Here he enjoyed the advantage of access to a good library, and read a great number of books.

In 1747, he was put apprentice to his brother-in-law, a master weaver, who lived at Kettering. During part of his apprenticeship, he travelled with bolting-cloths over the counties of Northampton, Huntingdon, Cambridge, Essex, Suffolk, Norfolk, Nottingham, Derby, and Rutland.

Whilst he was an apprentice, he applied himself with unremitting assiduity to the study of the theory of weaving; and he afterwards brought the arts of manufacturing two kinds of worsted goods, called *Foot-figures* and *flowered-amens*, and of drawing the patterns for the same, to a degree of perfection which no one else ever attained to. Here those powers of invention, which he possessed in an eminent degree, found ample scope for exercise.

He also introduced into the town, and greatly improved, the art of weaving *flower modes*, *sarcenets*, and *fattins*, which are not at this time manufactured here\*, those goods having since gone out of fashion.

He married Sep. 3, 1755, the housekeeper of a gentleman of this town. My mother was a great favourite

\* Kettering.

with a lady who resided in the same house, and who at her decease bequeathed her one hundred pounds. This sum, with another legacy from her master, and with what she had saved in service, was all that my father began the world with. He had many difficulties to encounter. Trade was bad, and frequent additions were made to his family, all of whom except myself died in their infancy. For several years he walked to London, a distance of seventy-five miles, three or four times in a year, to sell his goods, stage-coaches not being then so much in use as at present.

Weldon, the place of my father's nativity, was a town in which there were but few religious people. From his infancy, his parents instilled into him a bigotted attachment to the national church. At the house of Mr. Nutt, a schoolmaster, who was a very pious man, dissenting ministers sometimes preached. When this was the case, my father, who was one of his scholars, used to run away in consternation, looking upon the minister and his few hearers with as great horror as if they had been in the act of committing some dreadful crime.

During the time of his apprenticeship, he fell into the company of a Deist, and imbibed his pernicious tenets. His certainty, however, of the falsehood of the Christian religion was not so great as to divest him of a dread lest after all it should prove to be true. On the contrary, he always represented his state of mind, during the prevalence of his infidelity, as the most painful that can be conceived. About the year 1752, he was delivered from this awful state; and he received that firm persuasion of the truth of our most holy religion, which he retained to his latest breath, in consequence of his reading a sermon by Mr. Whitefield, upon the way in which a sinner is justified in the sight of God. A view of the glory of the Divine plan of Redemption produced in him a belief of Divine Revelation. This was a transition from death to life; from misery to happiness; and he rejoiced with joy unspeakable and full of glory\*.

\* At this time, none of his relatives were religious persons. Some of them, however, afterwards set off on their pilgrimage towards the heavenly city; part of whom arrived there before him, and part are travelling to join the illustrious society of angels and glorified saints. Amongst the latter is his sister, seventeen years older than himself; whose perpetual cheerfulness and thankfulness, notwithstanding she is quite blind and almost deaf, are a proof of the power of religion to sweeten the dregs of the bitter cup of life. She ardently, yet patiently, desires once more to enjoy the company of her beloved brother.

In 1758, he became a member of the Baptist church at Kettering. He soon found that their sentiments were not the same with his. He afterwards, however, used to acknowledge, that they approached nearer to the truth than his did at that time. In 1761, he quietly seceded, and preached to a small church gathered by himself, till December 1795, when he rejoined the church from which he had before seceded, and the church to which he preached was dissolved.

Whilst the separation continued, the greatest harmony subsisted between him and the pastors of the Independent and Baptist churches. And here I must not omit to mention his intimate and beloved friend, Mr. Abraham Maddock\*, a clergyman of the established church, who resided at Kettering from 1761 to 1773. He was a man whose mind was richly fraught with the beauties of ancient and modern literature. He possessed the most acute discernment, joined to an amiable elegance and gentleness of manners. Many members of the dissenting churches in Kettering were converted under his ministry; and many are still living, of whom it may be said that the name of Maddock is music to their ears and a cordial to their spirits. My father's cheerful and benevolent disposition was so pleasing to him, that he selected him for his bosom friend. To him he imparted all his joys, and all his sorrows. Many thousands of hours did they spend together. The delight which I myself received from their conversation, whilst they either walked in the fields or sat by the fire, is highly grateful to my memory. Indeed my father's soul was formed for friendship: benevolence and sincerity appeared in his countenance;—no malignant passion found a place in his heart. He almost immediately gained the love and esteem of those with whom he conversed. After Mr. Maddock left Kettering, they maintained a constant epistolary correspondence till the time of his death, which took place in July 1785.

Although, in addition to his being a preacher of the gospel for upwards of thirty-four years, my father assidu-

\* Author of a Defence of the Divinity of Christ; and of a letter to the Rev. Mr. Moses Browne, on the Downfall of Antichrist. He also translated from the French the history of the French Martyrs. His life is to be found in Middleton's Biographia Evangelica, Vol. IV.

ously discharged the duties of his secular calling, he found time to read a variety of books upon almost every subject. Divinity, medicine, and botany were his favourite studies. In the latter he so much excelled, that there were few plants in the neighbourhood with the names of which he was unacquainted. He took great pleasure likewise in the easier parts of astronomy. The very sight of the heavenly bodies filled his soul with rapture. Times without number, upon entering the house at a night, he has exclaimed,

“ And sow'd the heavens with stars thick as a field.”

The delight which he derived from beholding the works of God was such as I never observed in any other person. He viewed them with as much surprise, and the sight of them as much transported him, as if he had been just created, or as if he had just arrived from some remote planet. With Adam's morning hymn in Paradise Lost, he was greatly charmed, frequently repeating, when walking in the fields, the first lines in that admirable composition;

“ These are Thy glorious works, Parent of Good,

“ Almighty! Thine this universal frame

“ Thus wonderous fair! Thyself how wonderous, then!

In his preaching he often dwelt upon the power, the wisdom, and the goodness of God, displayed in his works; one while, taking a survey of those vast worlds of light which are situated in the wide expanse, as well as of the amazing velocity of the planets; and at another time descending to those animalcules, hundreds of which sport in a drop of water.

The evidences of the christian religion formed a conspicuous feature in his public discourses. His discourses upon that topic were peculiarly energetic and impressive.

His preaching happily united the doctrines of Christianity with exhortations to a holy life. The former without the latter, is considered as a foundation without a superstructure; the latter without the former, as a superstructure without a solid foundation. In his Farewell Sermon to his people, Dec. 20, 1795, were these words: “ I leave it with you as my last request, that you build your houses of eternal life on the obedience and sufferings of our Lord Jesus Christ. Exhortations to a holy life, unaccompanied with exhortations to place our sole dependence

dependence for salvation upon the satisfaction of Christ, resemble the casting of chaff against the wind. Nothing but the love of Christ can constrain to that obedience which is acceptable in the sight of God."

He had for many years considered his secession from the Baptist church as an improper step. By the persuasion, however, of his people, he had been prevailed upon to continue in the ministerial office. He was received back into the church which he had quitted with great affection; and mutual love continued to increase to the time of his death.

In May 1787, an event took place, which not only deprived him of the greatest part of his property, but which also involved him for many years in very great embarrassments. This was a trial out of which he came forth as gold. His fortitude and patience, under a train of evils which it would require a volume to relate, were such as are not commonly to be met with. Never did a repining thought against Providence gain admission into his mind; never did a murmuring word escape his lips. Of anxiety and trouble, however, he drank bitter and copious draughts. And though he was always thankful and cheerful, yet the seeds were then sown of a disease, which terminated in his death. Strangury was the first symptom; a raging and insatiable thirst, united with an almost total suppression of saliva, succeeded. Under this dreadful disorder, the happiness which he enjoyed in his family, in his friends and connexions, and above all in the prospect of a glorious immortality, raised him above his sufferings, and thankfulness and cheerfulness continued to be the prominent features in his character.

Tuesday evening, Nov. 28, he spent at the Rev. Mr. Toller's, the Pastor of the Independent church in Kettering, with three other friends. I scarcely ever saw him more cheerful.

He was at Meeting twice on Lord's Day, Dec. 3. That night a suppression of urine came on. This, together with an accumulation of bile in the gall-bladder, brought on a fever, accompanied with frequent delirium, which terminated his mortal existence on Saturday, Dec. 9, 1797, about two o'clock in the afternoon.

During this last stage of his illness, his patience and thankfulness did not in the least forsake him.

He did not entertain any apprehensions of the nearness of his dissolution, till the midnight before his death. He slept



slept a great deal; and when he was awake he was often delirious; so that there was not much opportunity for conversing with him:

The evening before his death, he said to me, "I think "I shall recover."

At midnight, however, I think he was sensible that his end was near. For in answer to something which I said, he replied, "I have a building of God, a house not "made with hands, eternal in the heavens\*." He soon after said, "What o'clock is it?" I looked at my watch, and replied, "Twelve." He then said, "Is it "not time to go to prayer?" I answered, "Yes," I read the vth chap. of the 2d epistle to the Corinthians. He seemed to be much affected with some parts of it. I would then have gone to prayer; but I perceived that he could not attend to it.

He did not speak after five o'clock on Saturday morning.

On Saturday, about noon, he lost his sight. His death was evidently fast approaching. About half after one, I was requested to leave the room, lest I should be too much affected. A message soon came to me, that if I wished to see my father alive, I must lose no time. I went up stairs, and kneeling by his bedside, prayed nearly as follows:

"O Lord, look down upon thy poor afflicted servant, now that he is about to pass the river of death. May the waters be divided hither and thither, that thy ransomed servant may pass over. May the Lord Jesus Christ be with his spirit. He is about to enter into that world, where the inhabitants shall never hunger nor thirst any more; where there will be no more sin—no more pain. Grant him an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. May he hear that joyful sentence, Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord. And may he dwell for ever with that blessed society, where the Lamb, who is in the midst of the throne, shall lead them to living fountains of water!

"And we humbly pray, that each of us who are now in thy presence may join with him, in that happy world,

\* From this text, Mr. Fuller preached his Funeral Sermon.

in singing the song of Moses and the Lamb. We ask it for Jesus Christ's sake. Amen."

He had lain about two hours apparently insensible, with his mouth wide open. As soon as I began to speak, he closed his lips, and evidently (to the astonishment of the attendants, who were seven in number), though not audibly, joined in prayer with me, the motion of his lips being the same as if he had been speaking. The attendants remarked, that a look of sacred pleasure overspread his countenance; that he seemed particularly affected when "the Lamb in the midst of the throne" was mentioned; and that as soon as I began to pray that all who were present might hereafter unite with him in praising God, he closed with an Amen. One of the attendants was so much affected as to cry out Amen the same instant. With this Amen his lips parted to close no more; and in less than two minutes, he fell asleep in Jesus.

Those who attended upon my father's ministry will recollect his frequent mentioning of the mutual congratulations of the inhabitants of the heavenly world;—"My friends, it shall be for ever with us as it is now." Into this blessed society he is now entered. When he was here, the psalms of David were so congenial to him, that he seemed to have the very soul of the composer dwelling in his breast. Now the high praises of his God will be for ever in his mouth, and he will bless his holy name for ever and ever.

After the death of my father, my friends kindly sympathized with my mother and myself upon the occasion. From my highly-respected friend, Mr. Toller, I received the following letter:

"My dear Sir,

"Though calling upon you in person till after the interment of your late father may be premature, yet I can scarcely satisfy myself without adopting this form of assuring you, that I desire affectionately to sympathize with you under the present trying bereavement.

"Painful as the event must be to your feelings, it is your unspeakable happiness that consolations voluntarily offer themselves, which are neither few nor small.

"The very greatness of your loss is in fact a capital source of your support. Few sons have such a father to lose; few can look back upon so many years of paternal intercourse with equal satisfaction; and few have

have ground for entertaining such expectations of high mutual enjoyment on an approaching reunion. Thus is the hand of Providence healing while it wounds; and wringing a few drops of pungent acid into the cup of social bliss, in order that the whole draught may be rendered more salubrious and exquisite.

“ You well know that a smooth and flowing passage through life is neither to be expected nor rationally desired. Could we secure such a course of being, circumstanced as we are in other respects, insipidity, listlessness, or at the best negativeness of character would be the consequence. Life, in order to prove a blessing, must consist of opposing and contending ingredients; of hopes and fears; of joys and sorrows; of temptations, conflicts, and conquests. It is the result of this moral chymical process which is to prove the balm and cordial of rational existence. The Gospel graciously describes to us this process, and gloriously insures to us its issue.

“ It is a satisfaction to me that I so lately received a visit from your good father. Had we known it was to have been the last interview of the kind, what a turn would it have given to the conversation! With what sensations should we have parted! But futurity is wisely hidden from us; and it is pleasant to reflect, that the cheerful miscellaneous conversation which has passed on those occasions, by no means wounds the mind on review, but rather leads us to anticipate with additional hope, the intercourses of still nobler society in worlds to come.

“ I heartily wish you and your good mother every seasonable support, and am, dear Sir,

*Tuesday, Dec. 12.*

Yours very sincerely,

THOS. N. TOLLER.”

It was my intention to have sent you extracts of other letters of a similar nature. But I see that my letter is already long enough. I therefore conclude with praying, that your various labours may be crowned with the divine blessing, and am,

Dear Sir,

Yours very respectfully,

JOHN SATCHELL.

*Kettering,*

*Jan. 3, 1798.*

Dr. Rippon.

P. S. I think I shall, some time or other, publish a work which my father has left behind him, entitled “*Thornton Abbey*”: a religious novel.

THE LAMENTATION OF FRIENDSHIP.  
AN ELEGY

ON THE DEATH OF  
THE REVEREND JOSHUA THOMAS,  
PASTOR OF THE BAPTIST CHURCH AT LEOMINSTER 44 YEARS,  
WHO DEPARTED THIS LIFE AUGUST 25, 1797,  
IN THE LXXIX<sup>th</sup> YEAR OF HIS AGE.

BY BENJAMIN FRANCIS, A. M.

“ Mark the perfect man, and behold the upright; for the end of that  
“ man is peace.” *Psalms.*

WHAT Thomas dead! the solemn tidings roll  
A flood of grief o'er my lamenting soul,  
Oft' overwhelm'd like sand beside the main,  
With ponderous billows of bewailing pain:  
While all his kindred, all his friends around,  
Who knew his worth, mourn at the doleful sound.

And hast thou, O my warm, my bosom-friend,  
O'er Jordan pass'd, and gain'd thy journey's end,—  
Dropp'd all thy cares, and griefs, and pains below,—  
Bid endless farewell to this world of woe,—  
And joyful reach'd thine everlasting rest,  
To dwell with God unutterably blest?  
But why didst thou, so long sincere and kind,  
Steal out of time, and leave me sad behind?—  
Why didst not thou apprize me of thy flight  
From these dark regions to the realms of light?  
And why not beckon to my longing eyes,  
To join thy march triumphant to the skies?  
Thou, glorious saint! hast reach'd thy blissful home,  
Whilst I, alas! still in this desert roam,  
Nor see thy face, nor share thy converse more;  
My griefs remain, but all thy griefs are o'er.

Sweet was thy friendship, constant and sincere,  
Form'd to delight the heart, the eye, the ear:  
For forty-two revolving suns, I shar'd  
Its precious fruit, and delicately shar'd:  
Each excellence in thee conjoin'd I found,  
Thy love was cordial, and thy judgment sound,  
Thy whole deportment amiable, discreet,  
Thy freedom pleasing; all in thee was sweet.

Thy kind epistles, fraught in every line,  
With various tidings, or with themes divine,

Off' to thy friend convey'd a choice repast,  
 Fair to the sight, delicious to the taste.  
 Our spirits join'd, our pens alone apart,  
 How did we blend in one each other's heart?

Our joys and griefs, our comforts, and our cares,  
 We still divided into equal shares:

Now our endearing correspondence sleeps  
 To wake no more! my pen in silence weeps.  
 How great my loss! my JONATHAN \* no more  
 Sends me his rich epistolary store:

No post can pass beyond the awful tomb,  
 Nor through the grave's impenetrable gloom.  
 What pangs of grief my throbbing bosom rend  
 For thee, my brother, thee, my faithful friend!  
 O God, give us ere long to meet around  
 Thy glorious throne, where deathless joys abound!

Ah, lovely faint! heaven-born humility,  
 In all her charms, conspicuous shone in thee;  
 Thy mind was placid, lowly, mild, and meek,  
 Fair innocence sat smiling on thy cheek:  
 Calm resignation in thy bosom reign'd,  
 And high respect thy sage discretion gain'd:  
 Wise as the serpent, harmless as the dove,  
 Thy soul resembled the blest saints above:  
 Thy moral garb was beautiful and clean,  
 Thy temper even, and thy brow serene.

How dead to earth was thy ascending mind!  
 In all thy straits, how tranquil and resign'd!  
 What sweet contentment and perpetual peace  
 Rul'd in thy breast, and dignified thy face!  
 Whilst age adorn'd with silver locks thy head,  
 Grace o'er thy soul her growing beauties spread.  
 Thy faith, thy hope, thy charity and zeal,  
 Thy deep concern for man's eternal weal,  
 Thy favoury speech, thy holy walk with God  
 In the straight path thy meek Redeemer trode,  
 Thy frequent flights on swift seraphic wings,  
 Far, far beyond time's transitory things,  
 Shew'd thee a Christian of no common size,  
 A guest on earth, a native of the skies.

How did thy heart with love to Jesus burn!  
 How did thy soul o'er dying sinners mourn!  
 How didst thou labour from thy blooming youth  
 To hoary age, in the dear cause of truth!

\* Mr. Thomas and the author corresponded for about forty years under the signatures of Jonathan and David.

How didst thou watch with tender, constant care,  
 Thy precious charge, and in its sorrows share!  
 How didst thou feel for all thy friends-around,  
 And for the world in fervent prayer abound!  
 How didst thou seek prosperity and peace  
 To Zion's sons, and joy in their increase!  
 What christian church beneath thy wide survey,  
 But claim'd thy care, and in thy bosom lay!  
 The weal of man, each side the spacious main,  
 The growing spread of the Redeemer's reign,  
 Employed thy pen, engag'd thy active mind;  
 And numerous are thy labours left behind.  
 How did thy breast for fair Britannia feel,  
 Her private virtue, and her public weal,  
 On either side Sabrina's rapid stream!  
 And long will Cambria thy great worth proclaim.  
 How did thy light in each relation shine,  
 As husband, parent, friend, and the divine,  
 And spread a lustre on thy pious line!  
 (Thrice honour'd tribe! three brethren,\* men of God!  
 Two met in heaven; the third upon the road:  
 Thrice honour'd sons! in whom the fathers live,  
 Whose grateful tongues to God the glory give.)  
 'Twas grace emitted thy resplendent rays;  
 To grace alone thou rend'redest all the praise.  
 Dark earth has lost, bright heaven has found, in thee,  
 A radiant pearl, a faint of high degree.

When to the verge of fordless Jordan brought,  
 Thy course well run, thy warfare nobly fought,  
 How did thy soul, firm as a rock, sustain  
 The raging waves of agonizing pain,  
 And, sure of life by thy Redeemer's blood,  
 Serenely pass thro' death's terrific flood!

Adieu, my friend! do thou with Jesus rest,  
 Completely holy, and supremely blest:  
 And when He shall descend to earth again,  
 O, may I meet thee in his glorious train!  
 And with thee join, with all the ransom'd throng,  
 To praise the LAMB in one immortal song!

\* Messrs. Joshua, Timothy, and Zecharias Thomas; all eminent Baptist ministers.—Mr. Joshua Thomas was father of Mr. Timothy Thomas, minister at Devonshire-Square, London.—Mr. Timothy Thomas, father of Mr. Thomas Thomas, minister at Mill-Yard, London, and of Mr. Timothy Thomas, his successor, was an eminently laborious and successful minister at Aberduar, Carmarthenshire; and died Nov. 12th, 1768:—and Mr. Zecharias Thomas, father of Mr. Benjamin Thomas, minister of the Baptist church at Prescott, Devonshire, still survives, in conjunction with his nephew, the useful and respectable successor of his brother Timothy.