

TWELVE DIRECTIONS

FOR

A CHRISTIAN'S HOLY WALKING.

BY THE LATE REV. ISAAC WOODMAN,
OF LEICESTER.

I. *Consider the end of thy being and new-being.*

THIS is no less than the manifestation of God's glory, and the praise of his grace. For his pleasure we are and were created; and therefore, as all things are of him and through him, so they ought to be to him. In the 100th psalm we are exhorted to serve the Lord, because it is he that has made us; and the new creation is designed also for the praise of the riches of the glory of his grace. "This people have I formed for myself, they shall shew forth my praise." Let me not therefore live to myself, but labour to apprehend that, for which I am apprehended of Christ Jesus; and whether I eat or drink, do all to the glory of God.

II. *Remember thy engagements to the Lord.*

Think, what was the sense and sentiment of my heart under its best impressions: these are profitable for me to keep alive and fresh in my memory. Did I not, when suing for mercy and pardon, promise obedience; and upon hope of favour and enjoyment of peace, determine I would not turn again to folly. And, when I made a public profession of his name, by submitting to his ordinance of baptism and joining with his people in commemorating the dying love of a redeemer, did I not then profess, that I would be the Lord's obedient subject and servant, and child? Have I not hereby bound myself out from all sin, and up to all duty? let me then be daily performing my vows.

III. *Thankfully view the privileges with which thou art invested.*

Thou art endowed with reason, by which thou art exalted above the beasts that perish, and art favoured with eligible circumstances in life, as appears from hence; that there are many, with whom thou wouldest not

change thy condition for theirs, if it were possible to be done. Moreover, thou art acquainted with the scriptures, and hast the honour to have the Lord's name called upon thee, &c. &c. Let me, therefore, in every thing give thanks.

IV. *Comfort thyself with the disposals and allotments of Divine Providence.*

Various are God's dispensations towards his own children: we read of the brother of high and low degree, to each of which estates it is a special point of wisdom and duty to accommodate ourselves, as likewise to the duties of our several respective relations in life. The very beauty of religion, and our usefulness in the world lies in a due attendance to these things. Remember, therefore, oh my soul, that word of God's grace, which saith "Unto him that orders his conversation aright, I will shew the salvation of God."

V. *Search the Scriptures.*

'Tis from these we get understanding of what is necessary to be known, and direction about what is proper to be done. Hence we derive our solid comfort and glorious hope: therefore, oh my soul, be diligent in perusing the sacred oracles: they are copious, plain and easy, in what is most important. Let the word of Christ dwell richly in thee.

VI. *Continue in Prayer.*

Prayer is the great characteristick by which the godly are known, and the distinguishing business in which they engage. By this we make our confessions, pour out our complaints, and present our supplications and petitions to the most high God, the Father of mercies, in the name of Christ, with assurance of success. Be therefore instant in it: come daily to the throne of grace, to obtain mercy and find grace to help, in time of need.

VII. *Prize the appointments of Divine Grace.*

Let what God has of his wisdom and goodness appointed for the comfort and benefit of our souls, be with delight and diligence attended to, viz. the ministry and ordinances: every one that is of God heareth God's word; and he
that

that loves Christ keeps his commandments. This is the way to be satisfied with the fatness of God's house, and nourished up in the words of faith and sound doctrine to eternal life.

VIII. *Walk in Love.*

The divine direction is, Let all your things be done with charity. 'Tis the bond of perfectness amongst the saints, and the ground of true obedience towards God: 'tis the very end of the commandment, and having such a motive and pattern as the love of Christ—Oh, my soul, follow after charity, and walk in love to God and all who are his.

IX. *Follow after Purity or unblamableness of Conduct and tenderness of Conscience.*

Whilst we entertain the most cordial affection for, and express the greatest tenderness towards, all that bear the image of God and are believers in Christ, we are not bound to approve or have communion with them in things sinful or even doubtful, lest we contract relative guilt: therefore the Apostle says to Timothy, Be not partaker of other men's sins, keep thyself pure: and those few in Sardis are commended, who had not defiled their garments. Whilst with all love we are willing others should use their liberty, we must endeavour to be faithful to the light, God hath given us; and, with humble, teachable dispositions seek after more, yielding our consciences to the divine authority. Think, therefore, oh my soul, of Paul's conduct, and imitate him. I (says he) exercise myself to have always a conscience void of offence.

X. *Walk humbly with God.*

There are manifold causes for and calls to humility: we are very ignorant and full of darkness about God and divine things; exceedingly unskilful in the performance of duty. We come very short of doing what we know, and of doing what we have heard or seen in other of God's servants: have been guilty of much evil, which is a very hateful, hurtful and destructive thing; and at our very best are unprofitable servants. Therefore, we should be clothed with humility—Oh, my soul, what hast thou which thou didst not receive? What hast thou received, which thou hast not abused?

XI. *Keep ever in thine eye the Glory of Divine Grace
in the work of our Salvation.*

This will be like the pilot, compass, and pole-star, to direct us to the port of happiness, and keep us from the rocks and quicksands of sin and error. "Thy loving kindness is before mine eyes (says the Psalmist) and I have walked in the truth." Remember divine grace contrived and effected salvation, in that part of it which is done without us, before we had a being, without our knowledge, consent, desire, or desert—And as to that part, that takes place in and upon us, God prevents us with the blessings of his goodness; he seeks us before we seek him: he begins the good work, which in scripture is called a resurrection, but in this case there is matter to work upon. 'Tis called a creation, but here there is no principle of opposition—Therefore, to set the case forth more fully, 'tis likened to a conquest, besieging a fort and taking it by storm; 2. Cor. x. 4, 5: so averse are we to our own true welfare, till made willing by grace. Well does the Apostle say, "By grace ye are saved." Think, oh my soul, upon the question, in Gal. iii. 2. and thou wilt be convinced, that the very beginning of all good in thee came in a way of believing, and not of works. Ponder what Moses reminds Israel of in Deut. ix. throughout, and see if there be not many things in thy experience similar to theirs; then weigh and wonder at those glorious places, John i. 12, 13. Rom. iii. 21, and xi. 6. 2 Tim. i. 9. Titus iii. 3, to 7, inclusively.

XII. *Press after the mark of complete perfection.*

The christian's duty is comprehensive, and his growth admits of high degrees; after all we have attained, there is much still before us; we are surrounded with and in the midst of mysteries: there is the mystery of iniquity, the mystery of godliness, and the mystery of Providence. We shall always be learning while we are here; and it may be thought that the following things evidence a good proficiency in the divine life:

First, A clear, affecting, and soul-humbling view of the evil of sin, and its sad and spreading influence upon us: it twists itself with our very nature, and, defiling it, spoils all our good; so that (though in the renewed mind there is some good thing toward the Lord God of Israel,
yet

yet) in our flesh dwells no good thing; and, when we would do good, evil is present with us.

Secondly, A cordial approbation of, and a cheerful compliance with, the will of God, in all the branches of our known duty; from a conviction of the purity, wisdom, reasonableness, and goodness of the divine law. The more apt and ready we are at self-denial and obedience to God, the greater is our degree of sanctification.

Thirdly, and lastly, Holy and delightful admiration at the wisdom and wonderful grace of God in our salvation; this flows from divine knowledge of it, faith in it, and pleasurable impressions from it. Thus does real advancement in godliness lie in self-abasement, subjection to God, and delight in him; and this would I use the means of, and labour to attain: saying with the Psalmist, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

*List of Churches endowed by the late Abraham Atkins, Esq.
of Clapham, Surry.*

CHURCHES.	MINISTERS IN 1798.
Beach Hill * - - - -	John Wills
Buckland, Berks - - - -	Joseph Stennett
Burford, Oxford - - - -	William Harris
Cambridge - - - -	Robert Hall
Cirencester, Gloucestershire -	William Wilkins
Coat, Oxon - - - -	Joseph Stennett
Colnbrook, Bucks - - - -	John Lloyd
Fairford, Gloucestershire - -	Daniel Williams
Farringdon, Berks - - - -	Joseph Stennett
Kingston, Lisle, ditto - - - -	Thomas Smith
Lingfield, Surry - - - -	
Oakingham, Berks - - - -	John Wills
Oxford - - - -	James Hinton
Stratton, Wilts - - - -	Thomas Smith
Clapham, Surry - - - -	John Ovington
Unicorn-Yard, Southwark -	Thomas Hutchings.

Fourteen of these societies were included in the first trust-deed, which was duly enrolled in Chancery, and by which Mr. Atkins, several years before his death, alien-

* Nearly in the road between Reading and Basingstoke, in the parish of Stratfield-Say.

ated a considerable estate, lying partly in the parish of Bampton, Oxon, and partly in the parish of Stratfield-Say, Hants. To this bounty, Mr. Atkins added by will, two thousand pounds East India Stock, the interest to be divided between the above sixteen congregations, Unicorn-Yard and Clapham churches being then added to the first fourteen. Clapham has also other endowments annexed to it by Mr. Atkins's benevolence, besides a distinct legacy of thirty guineas per annum in his will.

There is a distinct enrolment in Chancery, vesting certain ground-rents in the trustees for the benefit of the interest at Unicorn-Yard, and towards the support of the Horslydown charity school, Southwark; and a school at Kingston-Lisle, Berks.

The first trustees were—The Rev. Robert Robinson, Cambridge; Rev. Thomas Dunscombe, Coat; Rev. Daniel Turner, Abingdon; Rev. William Wilkins, Bourton; Joseph Tomkins, Esq. Abingdon; Benjamin Tomkins, Esq. ditto; William Tomkins, sen. Esq. ditto; William Tomkins, jun. Esq. ditto.

Upon vacancies happening, the following gentlemen have been chosen—Joseph Tomkins, Esq. Abingdon; John Tomkins, Esq. ditto; Edward Sheppard, Esq. London.

A more particular account of this trust it is probable will be printed for the use of those who are interested therein.

MIDLAND ASSOCIATION.

THIS Association assembled at Shiffnall, in Shropshire, on the 29th and 30th Days of May, 1798.

BREVIATES.

Tuesday evening, met at six o'clock.—Brother Smith, of Wolverhampton, prayed; letters from the churches were read, and the Moderator closed the meeting with prayer.

Wednesday morning (seven o'clock) Brother Pope prayed; a letter was read from the church at Shrewsbury, proposing an union to the Association—the proposal was cheerfully admitted.

Resolved, That in future the pastors of the associated churches be requested to preach one of the sermons on these occasions in regular succession, from the senior to the junior pastor—the other preacher

preacher to be nominated by the church where the Association is held for that year, as usual.

Brother Harrisson read the Circular Letter; which being approved, was ordered to be printed; brother Wilks prayed.

Half past ten o'clock. Public worship began. Brother Williams, of Ryeford, prayed; brother Edmonds, of Birmingham, preached from ii. Chron. xxv. 8, "God hath power to help;" after singing, brother Pearce preached from John xiv. 27, "Peace I leave with you; my, peace I give unto you; not as the world giveth, give I unto you. Let not your heart be" &c.— Brother Butterworth concluded with prayer.

Met again at four o'clock. Brother Palmer, of Shrewsbury, gave an highly interesting account of his itinerancy together with brother Smith, of Cosely, under the patronage of the London Baptist Itinerating Society, through some parts of Wales, and the English counties adjoining, for three weeks previous to this meeting.

The relation of the supports and encouragements granted by our dear Lord to his servants, greatly comforted and refreshed our hearts, and excited a resolution in many of us to be more active in his blessed cause.

Half past six o'clock. Public worship began again. Brother Palmer prayed; brother Smith, of Alcester, preached from i. Pet. iv. 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." Brother Smith, of Cosely, concluded the service in prayer.

State of the Churches since the last Association.

ADDED.		DIMINISHED.	
By Baptism & Experience	131	Letters of Dismission	7
Letters	- 5	Exclusion	- 28
Restored	- 1	Death	- 17
	<hr/> 137		<hr/> 52
Clear Increase	- -		85

The next Association to be held at Wolverhampton, on Tuesday and Wednesday in the Whitfun-week. Brethren Butterworth, and Belsler to preach; in case of failure, Brother Palmer, Put up at the Red Lion.

After the public service, the Elders and Messengers conversed on the duty of individual christians, and christian societies, to exert themselves, more generally, for the advancement of the dear Redeemer's kingdom, in neighbouring villages; and on the best means to be adopted in order to so important an end; when, it appearing that some of the churches in the connexion had made

some successful efforts, it was proposed to subjoin a brief account of the steps they had taken, and the pleasing result; in hope that their success might encourage our brethren in other places to similar exertions.

Toward the close of the year 1796, (S. Pearce,) one of our brethren having preached twice at a farm-house near a village about five miles from the town where he resides, was encouraged to take a dwelling-house in the village, (Snirley-street,) for the purpose of public worship, which he immediately let, for half the rent he gave, to decent people, on condition of their keeping it clean and ready for divine service whenever wanted. He, and other ministers, preached there regularly once a fortnight, on a week evening, for some months, and many attended with seriousness on the word of life. At length it seemed desirable to have service there on Lord's-days, especially as there was no place for religious worship, of any description, within two miles of the place; and our brother proposed to the members of the church, to assist in the good work; when above thirty of them agreed to go in their turns on a Lord's-day evening, three at a time, and praying, read, and occasionally give exhortation to the congregation. This practice has been adopted with success; from fifty to eighty regularly attend, and some with a degree of concern that affords abundant satisfaction to their pious visitors. Not long since, it appeared that a part of his congregation, who lived at another village (Kingf-wood) about three miles distant, were desirous of religious instruction nearer home, in hope that their neighbors might be induced to attend, to whose salvation the Lord might be pleased to bless the word; accordingly three neighboring ministers agreed to preach there once a fortnight. Nearly an hundred people seriously attend, and the prospect of usefulness is at present very encouraging.

Another of our brethren (E. Edmonds) having mentioned to his people, during the administration of the Lord's supper, about the middle of last summer, some accounts which he had seen in the Evangelical Magazine, relative to the success that had attended reading the scriptures and praying with some villagers in Buckinghamshire, a spirit of zeal seemed to be poured out on the church, who immediately began prayer meetings for divine direction, and then invited any members who were disposed, to propose themselves for pious visits to the villages. Seventeen brethren gave in their names, from whom, under the direction of a committee formed for the purpose, several have been sent to four villages; in two of which, besides public worship, they have established SUNDAY SCHOOLS, wherein several poor children have been taught to read and write. In one of these schools thirty children are instructed, and about eighteen adults regularly attend divine service; in the other, forty children are taught, and nearly one hundred adults attend on worship. In

the villages where there are no schools, the attendants are from thirty to forty in each place. The blessing of the Lord hath evidently followed these labors of love: in one village a general reformation has taken place, although it was before remarkable for its vice and immorality; and there are several persons who appear truly converted to God.

Among the brethren who have visited these villages, two have discovered suitable gifts for the ministry, (Charles Malony, and Wm. Wilks.) and have accordingly been called to that sacred work by their brethren. Thus, whilst these christian efforts open a field for usefulness to all the disciples of JESUS, they serve to manifest those concealed qualifications which may hereafter prove eminently useful in his church.

The Sunday Schools have been of considerable service, not merely in improving the knowledge and morals of the children, but of conciliating also the regards of the inhabitants at large, whose hostility seems turned into friendship. The plan is therefore earnestly recommended to our brethren throughout the churches, who may learn from experience that those who continue in well-doing, in due time shall reap, if they faint not!

EXTRACTS

FROM

AMERICAN LETTERS,

*From the Rev. Wm. Staughton, Bordenton, Massachusetts,
dated Oct. 1, 1798.*

The public newspapers in England have announced to you the existence of the yellow fever in New-York and Philadelphia; its prevalence has been tremendous: the last reports from Philadelphia were 106 deaths, and as many new cases [daily]. In New-York the disease is equally mortal, although at least forty thousand inhabitants have fled from each city. But we hope you will not indulge uneasiness on our account, the complaint is contagious only in the cities; and I doubt not before this letter can reach you, it will have entirely subsided. My family is in perfect health, and health prevails in the country around us. To-morrow I accompany Dr. Rogers of Philadelphia, (who with his family and many others are exiles in Bordenton,) to the association, which will be held at a small village, in New Jersey, called the New Mills.

The subsequent information we derivèd from several mediums.

Bordenton is a beautiful town, situate on the banks of the Delaware; it stands on an eminence, and for the health and longevity of its inhabitants has become proverbial: it contains about 200 houses, and 1500 inhabitants. By information derived from the Philadelphia Gazette, we learn that the seminary under Mr. Staughton's care ranks high for its respectability and success. He keeps several tutors who teach the English and French languages, Arithmetic, Algebra, &c. by which means the chief part of the labour is taken off his hands. The seminary on an average consists of about fifty young gentlemen, from ten to fifteen of whom are upwards of twenty years of age: the whole of these board in the house; so that, including servants, they are seldom less than seventy in family.

There are belonging to his church two congregations, which are supplied by the Rev. Mr. Burgis Allison* and himself; one at Jacobs-town, the other at Bordenton. Jacobs-town, which is about ten miles distant, is supplied *occasionally*. Bordenton, because of the academy, *constantly*.

Some time since we were informed that the church at Bordenton enjoyed a revival. The meeting-house was well finished; many persons were under serious convictions; several had been added to the church; and the congregation was rapidly increasing.

THE OBITUARY.

Rev. SAMUEL DUNSCOMBE, Cheltenham.

MR. Samuel Duncombe was one of the sons of Mr. Manly Duncombe, once a deacon of the baptist church at Tiverton, Devon.: on whose tombstone, in St. Peter's Church yard in that town, is the following just inscription:

"Beneath lye the remains of Manly Duncombe, of Tiverton, Sergemaker; who died 16th December,

* The Rev. Mr. Allison was Mr. Staughton's predecessor in the pastoral office of the church, and was principal of the school at Bordenton.

1784, aged 76. His chief aim was to approve himself the true servant of God and faithful disciple of Jesus Christ. In memory of a character so worthy of imitation, this stone was raised, 1786." *

Mr. Samuel Dunscombe was the eldest son of this pious deacon, by the second wife, originally from Axminster, whose maiden name was Ruth Harvey. He was born in the year 1738, and brought under serious impressions about the year 1760. In due time he joined the baptist church in the place of his residence, under the pastoral care of the amiable Mr. Thomas Lewis; and, having exercised his gifts at the church meetings, and in other services, to the satisfaction of his fellow-members, he was, in the usual way, called into the work of the ministry, † and sent to the academy at Bristol, then under the care of the Rev. Messrs. Hugh and Caleb Evans. Here he remained several years, till, in compliance with the pressing invitation of the church at Cheltenham, he repeatedly visited them as a probationer, and became their pastor in the year 1768. The principal parts of the ordination service were performed by his tutors, and Dr. John Ash, author of Grammatical Institutes, and of the New and Complete Dictionary of the English Language. Mr. Dunscombe so filled this situation, as to acquire the affectionate esteem, not only of his congregation, but of the whole neighbourhood. And, perhaps, set as bright an example of christian beneficence, with a small income from his people, as any of his christian brethren throughout the kingdom: he might truly have been said to follow the example of the Macedonians, in ministering to the necessities of the saints, not only according to his ability, but beyond it.

As Cheltenham is frequented, in the season, on account of its waters, Mr. Dunscombe was necessarily visited by ministers and christians of divers denominations: but while he held friendly intercourse with all, he remained sincerely attached to those sentiments, which his own denomination (the Particular Baptists) esteem evangelical.

In his preaching he was lively and affectionate; in his visits he united the father and friend with the pastor.

* See Memoirs of Tiverton, by Martin Dunsford, Merchant, quarto edition, p. 321.

† Mr. Samuel Dunscombe and Mr. Rippon, Sen. now pastor at Upottery, Devon, were both called to the work of the ministry by the church at Tiverton, *the same day*.

When he entered on his charge, the church was in a low condition ; nor has it ever been very large ; but for many years before his death, the auditory had been rather on the increase, and the pastor and people were harmonious and happy.

On June 11, 1797, the last Lord's-day on which he appeared in public, his address to his people was unusually pathetic and affecting. In the course of it, he apologised for the great freedom he took in urging an attention to the concerns of a future state, by the persuasion, with which his own mind was impressed, that his labours were nearly terminated. The very next morning, a paralytic stroke partially deprived him of his speech, but not so at first as to render what he said unintelligible. Thursday, the 15th, his brother, Mr. Thomas Dunscombe, (then pastor at Bampton, Oxon,) was sent for ; he and his sister Mary reached Cheltenham on Friday evening. Their brother was alive, and sensible so as to know them, but could not speak ; his end was evidently approaching. Mr. Thomas Dunscombe, ill himself, preached twice and administered the Lord's-supper to the church whose pastor was dying : he then came back, and waited at his brother's bed-side, and saw him expire a little before seven o'clock, on the Lord's-day evening, June 18, 1797.

The next Thursday, his remains were deposited in the burying ground adjoining to the meeting. Mr. Francis, of Horsley, spoke over the grave, and preached the funeral sermon from our Lord's words, *He that believeth in me, though he were dead, yet shall he live.*

The amiable Mrs. Dunscombe survives ; but has since lost her sister, Mrs. Ann Ransford, who had long been a member of the church at Cheltenham.

REV. BENJAMIN FOSTER, D. D. New York.

Mrs. Foster, the second wife of Dr. Foster, died of a decline the 4th of August, 1798 ; and the Doctor himself (pastor of the first baptist church in New York) fell a victim to *the yellow fever*, on Lord's-day morning, the 26th of the same month. We wait with impatience for a circumstantial account of these afflictive dispensations.

From

From the Rev. Richard Furman, dated Charleston, Oct. 18, 1797, addressed to the Rev. Dr. Rogers, of Philadelphia, concerning the death of his sister, Mrs. Abigail Barker.

(EXTRACT)

REV. & DEAR SIR,

IT is probable you have been already informed of the mournful event which is the subject of my present letter;—I mean, the death of your pious and amiable sister. She was taken unwell at church the sabbath-week before she died: immediately she received medical aid, after a while was pronounced better by the doctor, and appeared to be almost free of the fever for several days: she however continued very weak.

Mrs. Morrell, who was a good deal with her, informed me that she gave very serious and affectionate counsel to her son; and urged the necessity of his paying attention to the important concerns of religion; which she enforced by the consideration of its affording her the truest comfort in her present situation:—he was very attentive to his mother, and manifested much tender affection and concern for her.

It being the time when sickness was most prevalent in the city, I was constantly employed in visiting the sick and attending funerals, when I could be spared from my other necessary concerns; so that I did not call on her: and, having seen her at church the sabbath before, I supposed she had been well, till the Friday night after she was taken; when Col. Screven called on me between eight and nine o'clock, and informed me of her illness, at the same time saying she was then better. I visited her the next day; found her weak, but cheerful; and, in her own apprehension and that of her friends, better, and likely to do well. We conversed on the serious subjects of religion, and she appeared to enjoy much satisfaction in them, as well as in the devotional exercises which took place in the intercourse. Between the morning and evening services of the Sabbath, I also visited her; and, to my apprehension, she appeared worse: but, as I heard nothing from her, or any of the attendant friends, of her being thought so, I did not mention it. She expressed with satisfaction her hope in the divine favour, and her persuasion

persuasion of all being directed for the best in the course of Providence respecting her; and appeared to be in a calm, humble, and peaceful frame of mind.

The black vomit came on that evening, Monday: her senses were at intervals impaired, yet she continued to speak a little, and, when roused, was for a short time collected, exercising faith in the Redeemer, and cheerfully committing herself to his disposal. Nor did any thing inconsistent with such a temper, as far as I can learn, at any time appear in her to the last, or in any part of the time she lay ill.

The next day, it was difficult to awaken or fix her attention; scarcely a word could be obtained: In the course of it, her speech quite failed, but she did not appear to be entirely deprived of her reason. In this state she continued; till her release from mortality took place.

Mrs. Barker was a valuable woman, and a truly exemplary christian. She was born in Newport, Rhode Island, July 18th 1749. Baptized in Sept. 1770, with her brother, Mr. (now Doctor) William Rogers, by the Rev. Mr. Thurston. Was married to Mr. Reynolds Barker, of Rhode Island, Nov. 1768—who departed this life, August 1775: from which time she continued a widow. Affection to her son, her only child, a merchant in Charleston, induced her, in the winter of 1796, to leave her native place, the circle of her respectable friends and amiable relations in Rhode Island, and fix her dwelling in the city, where her affectionate son resides. But a wife and sovereign providence put an unexpected and speedy period to their social intercourses, by removing her to that state.

Where her best friends, her kindred dwell,
Where God her Saviour reigns.

She died on Sept. 20th 1797. Her remains were attended to the grave by a considerable number of respectable characters, and deposited in the cemetery of the Baptist church, at Charleston, of which the Rev. Mr. Furman is pastor, by whom the funeral rites were performed.

Mrs. ANN RICHARDS, Baltimore, Maryland.

(*Extract of a Letter, June 2, 1798.*)

I am at this time almost incapable of writing to you, having suddenly lost a beloved wife, who was taken away by

by an apoplectic stroke, as she was riding out in a carriage (with my second daughter) for the benefit of her health, on Saturday the 19th ult.—On Monday morning following, at forty-five minutes after five o'clock, my dearest Nancy took a long farewell of myself and six children. I have lost an amiable woman; an affectionate wife, a tender and fond mother; every way qualified to make myself and children happy, as to the enjoyments of this life. But, alas! she is gone from us; our eyes shall see her no more! May that God, who does *all things well*, sanctify this providence to myself and children, that with other trials it may work together for our good, is my sincere prayer. My consolation is, that my late dear companion was one, who feared God and sincerely loved Jesus, and his holy image in every denomination of christians. We were married almost twenty three years. Eighteen years ago, this summer, Mrs. Richards made a public profession of religion in the state of Virginia, and walked worthy of her holy vocation, as long as she lived; and I must conclude from her experience and conduct in life, that she is now singing above what was her theme below.

“ Hail, sovereign Love! that first began

“ The scheme to rescue fallen man,” &c.

Our language is—

“ 'Tis finish'd! 'tis done! The spirit is fled—

“ Our sister is gone—the christian is dead!

“ The christian is living in Jesus's love,

“ And gladly receiving a kingdom above!”

Her funeral was on Tuesday the 22d. ult. The corpse taken into the meeting house—a sermon preached from “ *To me to live is Christ, and to die is gain.*” And the 563d and 564th of your selection of hymns were sung.

As to the state of religion in this town, and also in the country around, alas! it is at an exceeding low ebb. The ways of Zion mourn. “ Oh, for a time of refreshing from the presence of God! That we may again sing, as in the days of old, when the candle of the Lord shone on our tabernacles!

REV. EDWARD UPHAM, Massachusetts.

On the 5th of October 1797, departed this life, at West Springfield, State of Massachusetts, in New-England, the Rev. *Edward Upham*, A. M. a minister of the Baptist denomination in that town. He was born at Malden, in the year 1710—educated at Harvard College, the honours of which he received in 1734. He went to that town at the request of a small society of Baptists, over whom he was ordained in 1740, and to whom he ministered for about eight years, when he removed to Newport, and took charge of a respectable congregation there. In 1772 he returned, where he soon resumed his ministerial functions; in which he continued until about the last five years of his life, when a violent disorder wholly confined him to his bed. From this confinement he had no release until death set him free. Though he steadily adhered to his own principles, from a persuasion, that they were agreeable to Scripture, yet he ever professed sincere affection, to all good men. He was one of the earliest and most zealous friends of Rhode-Island college—of which he was an original trustee and fellow, and received its honours at the first commencement, held in that institution—viz. in 1769. He died at the age of 87.

REV. JOSEPH BELCHER, Rushden.

Mr. Joseph Belcher formerly a member of the Rev. Mr. Edmonds's church in Birmingham, and regularly encouraged by that church for the ministry, was soon after invited to preach to a Baptist congregation at Rushden, in Northamptonshire. At this time the interest was sunk very low, but, by the blessing of God upon his labours, the handful became a troop: The church prospered, and the congregation swelled beyond the capacity of the meeting house, which by the advice and with the sanction of neighbouring ministers, was considerably enlarged.

Still Mr. Belcher was successful, when in the midst of prospects the most pleasing, and in the prime of his days, he was *removed by death*, * leaving a widow and also three children, the eldest of whom is about five years of age, and so much a *cripple*, that it can neither sit, nor stand, but lying perpetually on its back, and frequently shrieking through violent agony of body, the scene is rendered beyond description painful.

* Our informant does not say when he died.

The Rev. THOMAS SKINNER,
late of Newcastle upon Tyne, Northumberland.

MR. SKINNER was born of a respectable family at Westacott, North Tawton, in the county of Devon, Oct. 2, 1752. His parents being much attached to the national established church, of course brought him up in the same principles. His education was as liberal, as a designation for business required: he was put an apprentice to a grocer in the city of Exeter, in 1766. In the year 1770, it pleased the God of all Grace to bring him under impressions of a religious nature: his first concern about the salvation of his soul was attended with much trouble and distress, which thus commenced. On the Lord's-day evening, having spent that holy day with some of his companions on a party of pleasure, when he retired to his chamber, his conscience was arrested, and the most serious, alarming, and lasting impressions were made upon his mind, by that sacred passage in James ii. 10. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* With such weight did these words impress him, that he was instantly impelled to prostrate himself on the ground, where he lay for some time, imagining the Divine Justice had overtaken him, and stood as with a drawn sword ready to cut him off. After some time, he rose from that situation, and thought he would seek information suited to his awful condition from books; and, upon opening the very first which he procured, his eye was fixed upon these words, *The Christless soul is a wretched soul indeed!* This increased his distress; which was so great, that he could neither eat, drink, nor sleep. The day of judgment seemed ever present to his view. This vain world appeared to him in a light so disgustful, as to render him, in a great measure, unfit for pursuing its employments; and now the thoughtless youths, with whom he was intimate, attacked him on every side. He first advised them, and then was enabled to relinquish their company: the displeasure of his master, who it seems was a stranger to religious impressions, also fell upon him; and, in the height of his indignation, he sent for the young man's father to take him home, and keep from him all religious books and companions. This was partly done; and his relations were so prejudiced against

him on account of religion, as to treat him with some degree of harshness, and even to threaten to deprive him of his only remaining companion, the bible. But the Lord was with him, gave him peace and comfort of soul, restored him to cheerfulness and serenity of mind by reading the scriptures, by prayer and meditation; and he presently returned to his master. After this, he became a *constant* attendant upon the ministry of the Rev. Mr. Thomas Lewis, pastor of the Baptist church in that city, and was baptized June 2, 1771, and united to that society, among whom he walked worthy of the gospel. How much his mind improved in religion, during this and the following year, is evident from his diary, and from several letters which his friends have preserved. *

His apprenticeship expired in the autumn of 1773, just as he attained the age of twenty-one years, with which events his mind was much impressed. It was about this time, that the church encouraged him for the ministry. He had attended their weekly meetings for social prayer and conference: here he was frequently called upon to offer prayer, and speak from some portion of the word of God: his talents for public instruction were soon discovered, and the church gave him a call to the ministerial work, proposing to send him to our academy at Bristol for improvement. A sense of his own insufficiency for the service, and that diffidence of himself which never left him, in conjunction with just ideas of the importance of the sacred function, and the importunities of his friends, prevailed with him for some months to decline the acceptance of this call. A view of the state of his mind, and of the reasons of his hesitation, is not less edifying than an account of his compliance in the spring following, which is preserved in his letters written at this period. One of his relatives intreated him with

* Extracts from Mr. Skinner's diary, and from his letters written on several occasions, particularly those on his making a profession of religion—on the termination of his apprenticeship—on the state of his mind relative to the christian ministry, both before and after his entrance into the academy at Bristol—on the death of his truly and deservedly loved pastor, the Rev. Mr. Thomas Lewis, of Exeter—and on happy frames of mind, and seasons of dejection—these could not fail of being pleasing and profitable to his dear friends, and we had it long in contemplation to furnish our readers with some of these which are in our possession—But, such is our biographical debt, (not to mention other arrears) that we shall expose ourselves to an arrest from every quarter, if, at present, we make any thing more than a moderate composition in favour of each individual, while the religious public see so vast a balance against us.

tears to give up all thoughts of the ministry, to return home and stay with him some time, and then go to the metropolis to acquire a knowledge of the best method of doing business. With this advice he fell in, so far as to wait for a secular situation, till the month of March, 1774; when he went to London in order to seek one, which he obtained, and which it is said was likely to be very advantageous in his line: he got so far as the door of the house, but here his conscience smote him; and its rebukes were so severe, that he durst proceed no farther: he now thought that he had done entirely wrong in refusing the call of the church; the case of Jonah appeared very applicable to himself, and he was afraid of some evil overtaking him for his disobedience. He remained in this condition for a few days, but could obtain no rest to his mind. Every minister whom he heard preach, in his apprehension, condemned him for having declined the work of the Lord. In this distress, he spent one whole night in prayer to God for direction and relief. In the morning he walked out, not knowing what to do, nor whither to go. Recollecting that Dr. Stennett had invited him to call upon him as often as he had opportunity, he immediately went to his house in Hatton-street, Holborn, where he was agreeably surpris'd and favoured with an interview with the late Dr. Evans, one of the preceptors of the Bristol Academy. After hearing his whole case, they both united in blaming Mr. Skinner for refusing to obey the call of the church at Exeter, and advised him to go down immediately, and comply with it. This advice he followed: he had no sooner got into the coach than he found his mind relieved and greatly comforted. After his interview with the church at Exeter, he was sent to Bristol in the month of April, 1774, where he conducted himself with propriety, nor suffered any of his pursuits to retard his progress in religion. It appears that he spent a few weeks at Warwick in the close of the year 1776, and perhaps in the beginning of 1777: he was invited to the Baptist church at Clipstone, Northamptonshire, during this year; and, being approved, he accepted their call, and was ordained and became the first pastor of this church, July 28, 1779. Mr. Beddome and Dr. Evans preached on the occasion. Here he was not without pleasing success, upwards of sixty persons being added to the church during his residence among them. His separation from this people

excited a very general concern. In the year 1783, he removed to another of our churches, viz. Towcester in the same county: here, after two years residence or more as a minister, he accepted their call, and was invested with the pastoral office, April 27, 1786. His labours in this situation also, were both acceptable and useful to many; above thirty persons were added to the church during his residence among them. But roots of bitterness, in a few years, began to spring up, which made him think of removing. Accordingly, at the invitation of the church of Newcastle-upon-Tyne, he paid them a visit in 1792; and, at their unanimous request, he returned to them in the spring of 1793. His heart was in his work, and he laboured for the salvation of souls and his master's glory: his whole deportment and conversation being christian in its most amiable features, so far as this imperfect state of mortality admits, accredited his doctrine: his labours, though not so extensively useful as he desired, were nevertheless far from being in vain. During the short time he was there, which was somewhat less than two years, several were added to their number, though in the last year of the two, several were separated from the church: but, how lamentable soever this may be, it by no means detracts from Mr. Skinner's ministerial usefulness:—It was occasioned by the working of an *old leaven*, secretly operating before he went, but more fomented since. As he had the faithfulness to let the church fully know his real sentiments before he went, in the most undisguised manner, and the prudence to inquire what were theirs upon the great and most distinguishing doctrines of the blessed gospel; so he had the firmness to expose error when it appeared, and to oppose it with the holy weapons of scripture authority, fair argument, and christian discipline: he had renounced that low cunning of indifference for the gospel, which is palmed upon professors under the specious names of candour and forbearance: he had penetration to detect and the firmness to withstand what he conceived to be error; nor was he unskilful in using those means which the great Head of the Church has given her, for the preservation of her purity in doctrine, worship, and discipline. For, whatever be our views of the peculiar doctrines of the gospel, if we do indeed believe its divine original, we must allow that it hath its essentials in faith and practice, for which we are commanded to contend earnestly

earnestly, and, after the example of the great apostle Paul, to give no place to error, no, not for a moment, that the truth of the gospel may continue with us.

From hence it will be natural to collect that the good man had his troubles at Newcastle, as well as elsewhere; and if it be conceded that some of them were imaginary, it will be granted that others were real. But his last distresses were at hand. His affectionate wife (who with their only daughter survive him) was taken ill of a fever, in which he most tenderly waited on her, greatly affected with the apprehension of losing her; she however was restored; but about a fortnight after he was taken ill, and by the symptoms it appeared to be the same fever. The same means being used as in the case of the wife, he recovered so far as to preach a sermon on behalf of the mission: he spent the evening of the Lords day cheerfully with his friends; on the Tuesday evening following he met them again in the vestry. A window was opened to let out the smoke, it was a severe night for cold.—The next morning he had a second attack of his fever, and, though favoured with the best medical assistance, the disorder increased, and terminated in his dissolution, according to his expectation almost from the beginning of it. As some additional circumstances of this closing scene are given in a letter from a most benevolent deacon of the church over which he was pastor, to the Rev. Charles Whitfield, of Hamsterly (to whom we are much indebted for the first part of this memoir), we shall here introduce them, without any apology:—

Newcastle, Feb. 12, 1795.

DEAR SIR,

Sabbath before last, our dear mutual friend, Mr. Skinner, preached amongst lively, animated, discourse on the latter day glory from Psalm lxxxvii. verse 3. *Glorious things are spoken of thee, O city of God, Selah!* It was occasioned by a collection made for the assistance of the Baptist Mission in India. I do not remember ever to have noticed him more warm or more happy in the delivery of any sermon or address before; and the collection, considering the number of people, and the uncomfortableness of the weather, was much larger than he expected, which greatly added to the satisfaction and thankfulness he felt on the occasion.

On the Tuesday evening succeeding the above, Mr. Skinner gave us a very judicious and pressing exhortation

at one of our fellowship meetings, from Ecclesiastes ix. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.* On going home some of us were talking by the way of what we had heard, but oh! my dear Sir, little—little did we then think, that this would be the last expression of his kindness in the house of God toward us. Yet, so it is!—this was his last labour of love, and, with a trembling hand, I write you the affecting intimation that the lips of our valuable friend are sealed in silence.

On Wednesday morning he was seized with a cold shivering complaint, which was succeeded with a fever, and which last night terminated in death.

During his visitation, he suffered much excruciating pain of body, but his mind was tranquil, serene, and composed: yes, he knew in whom he believed, and he constantly found Jesus both present and precious to his soul.

The divine promises were divine realities to him, being, all Yea and Amen in Christ Jesus to the glory of God. He told me he never experienced such severe pain, nor such strong consolations before.

This, my dear Sir, is a most sensible affliction to me on many accounts; and I now find, and I doubt not many others will do the same, that I did not improve the advantages I enjoyed under his ministry and friendship as I ought to have done, nor value them according to their worth; my loss is therefore irreparable: but how much greater the loss to his dear partner in life, and their little daughter! Yet it affords me inexpressible consolation to find they enjoy such evident and strong support as they do.

His funeral is intended to be on Saturday, and Mr. Rowland is expected to speak at the grave side: and it would be very acceptable to the congregation if you would come over the week after next, and preach a funeral discourse on next Lord's-day fortnight: as few of the people heard his last exhortation before referred to from Ecclesiastes ix. and 10. perhaps if you find your mind led to preach from those words, it might have much influence upon the attention of the people; but this is intended only as an hint, and you will consider yourself as quite at liberty on the occasion.

I remain dear Sir, your's affectionately,

R. FISHWICK.

During

Through Mr. Skinner's whole illness, the word and promises of God were exceedingly precious and supporting, particularly Rom. viii. 30. *Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.* Heb. xiii. 5. *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee.* and Psalm lvii. 1. 2. *Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me.* In general, while he had the exercise of his reason, he was lively in his mind, joyful in his hope; very much engaged in prayer, fervent in petitioning for complete sanctification, and appeared to be wholly resigned to the will of God. It was evident to all about him, that his heart was with his God, and that God was graciously with his servant. The last words which he uttered, a very little before he expired, though in a feeble tone, and indistinctly heard, were very expressive of his high esteem for the Lord Jesus, and of his preciousness to his soul. Thus happy, he breathed his last on the 11th day of February, 1795, in the evening, in the 43d year of his age. The remains of Mr. Skinner were interred on the evening of the following Lord's day, in the Dissenter's common burying-ground, near Newcastle, called *Ballast-Hills*, near the grave of Mr. Counley and Mr. Curaton; the former a valuable man, and a good preacher, among the methodists; the latter, a dissenting minister. Of the former, he had heard many pleasing particulars, but never knew him. The latter, he personally knew, and preached his funeral sermon in the autumn of 1793. He had said to Mrs. Skinner and some friends, that, if it were the will of God that he should die at Newcastle, he wished to be laid by their side.

The funeral oration was made by Mr. Rowland, and the funeral sermon was to have been preached Feb. 22, by Mr. C. Whitfield, but owing to the heavy affliction in his family *in the loss of one of the best of wives* on the 20th, and the death of his aged mother twelve days after, it was necessarily postponed till March the 29th, when he preached two sermons upon the occasion, from Ecc. ix. 10. a passage recommended by the friends at Newcastle, it being that (as mentioned above) upon

whicht heir good pastor had grounded his exhortation Feb. 3, the last time of his appearance amongst them.

In his person Mr. Skinner was tall, of a gait somewhat stately, with a countenance of mingled gravity, dignity, and goodness; his behaviour conciliating esteem, and securing respect: he was a truly pious man and an ornament to his profession. Many of the christian virtues were beautifully exemplified in his general conduct. Fortitude, however, was certainly not amongst the number. A hypochondriacal constitution rendered him extremely timid, and subjected him to the affliction of many imaginary evils. This natural infirmity, by creating a shyness in his temper, prevented him and many of his brethren in the ministry, the mutual enjoyment of social intercourse. Retirement was to him a sacred privilege, and its duties his chief employ.

As a minister, he was laborious, affectionate, and faithful; and, though not distinguished for shining talents, he possessed abilities that were respectable: his theological sentiments were truly Calvinistic, not much differing from the renowned President Edwards, of America: his compositions were rather systematical, but plain, of a practical tendency, and evidently the result of much previous thought and diligent search. In the pulpit he was animated, his manner pleasing, his discourses on important subjects, and all his services favoured of genuine piety. In pastoral visits, his conversation was edifying, and his spirit devotional. An heart full of the tenderest sensibility had eminently fitted him for a profitable intercourse with the afflicted, and he as eminently excelled in administering the healing balm. Many will remember, with affection and gratitude, that melting pity and meekness of wisdom which accompanied all his endeavors to comfort the feeble-minded and bind up the broken-hearted.

“ In every duty prompt at every call,
 “ He watch’d and wept, he felt and pray’d for all.
 “ And, as a bird each fond endearment tries
 “ To tempt its new-fledged offspring to the skies,
 “ He try’d each art, reprov’d each dull delay,
 “ Allur’d to brighter worlds, and led the way.”

We conceive it will not be displeasing to the friends of the *Register*, if we here subjoin a testimony of the grateful respect borne by the church at Newcastle to the memory of their deceased minister, in the following

Inscription on Mr. Skinner's Tomb Stone:

Here

LIE THE REMAINS
OF THOMAS SKINNER,
LATE MINISTER OF THE GOSPEL
OF THE BAPTIST PERSUASION, NEWCASTLE,
WHO DIED THE 11th DAY OF FEBRUARY, 1795,
AGED XLII YEARS.

THE HIGH ESTEEM
WHICH HIS CONGREGATION BORE TO HIM
CAUSED THIS STONE TO BE ERECTED TO HIS
VENERATED MEMORY.

His soul has left its tenement of clay,
And soar'd to realms of infinite delight:
Angels convoy'd him all th' ethereal way,
T' enjoy the wondrous beatific fight.

Now, rob'd in purest white, he joyful stands
Amidst th' adoring blood-bought throng above;
With tuneful voice, and high-uplifted hands,
He sings the new, the heav'n-taught song of love.

“ To him, who lov'd and wash'd us in his blood,
“ Be honour, glory, pow'r, dominion giv'n!
“ To Him, who made us kings and priests to God,
“ Loud hallelujahs through th' expanse of heav'n!”

MRS. ANN WHITFIELD, late wife of the *Rev. Charles Whitfield*, Pastor of the Baptist Church at Hamsterly, *Durham*.

MRS. WHITFIELD was descended from a reputable family in that neighbourhood, being the daughter of Mr. Blenkinsop, of Bukfide. She was born July 20, 1739, and died Feb. 20, 1797. Her parents being members of the established church, she was brought up in that way of worship, but with liberal sentiments towards dissenters; her father and mother often receiving visits from the ministers of that persuasion in the place, and hearing them occasionally. Her amiable conduct and religious deportment, while Miss Blenkinsop, caused the clergyman of the place to consider her as the best of churchwomen in his parish, and, with a relation, to oppose her marriage with her first husband, Mr. Garthorn, to lament with others her nonconformity subsequent to that event. But opposition was vain. She had fully considered the matter, and was persuaded in her own mind of the propriety of it; and her father, notwithstanding Mr. Garthorn was a dissenter, gave his full consent to the union which took place in October, 1772.

Her constant attendance upon an evangelical ministry was attended with suitable improvement. Mr. Garthorn's state of health was also a sanctified affliction to them both. She was a joyful spectator when he was baptized and added to the church. But, though she was brought to trust in Christ for pardon and salvation, her modesty, diffidence, and a sense of unworthiness kept her back for some years from the privileges of church-fellowship. She was constant in attending the means of grace; and, during the whole time that she was a member, it was observed that she was never absent from the Lord's table but once, and that was the first Lord's day in the month in which she died.

In the close of the year 1781, she met with one of her greatest trials in the death of her first husband, then near 400 miles from her own house.* She bore it with much submission and christian patience. Her arrival at home, and first interview with her children, though rendered

* Mr. William Garthorn died of a pulmonary consumption, at Bristol, Nov. 1781, and was buried at the Baptist burying ground in that city.

as easy and comfortable, by the studied arrangement of her friends, as possible, was truly affecting. But the Lord was with her, and supported her, and in a few weeks she was able to shed tears, by which she found great relief. The gentle hand of time under the influence of religion soothed her sorrows and healed her wounds. Her health and spirits returned, and on July 10, 1786, she was married to her second husband, the intimate friend and confident of the first. Her friends thought she enjoyed happiness in both connexions. It was her felicity to know it, and feel gratitude to God for it. In the summer of 1794, her health was on the decline, and she appeared very dropical. As the complaint increased, she grew lethargic, yet still did a little in the family, and read every day. The news of the Rev. Mr. Skinner's death, of Newcastle, sensibly affected her; and she looked upon it as a prelude to her own. Indeed, for some months before, she had occasionally hinted to her husband that her time would not be long. It was however sudden to all but herself; she kept her room only one day. At six o'clock on Thursday evening, she sent for her husband to pray with her, as she could not attend family worship. She was easy, resigned, and happy, in leaving her children under his guardianship. Her confidence was steadfast, and her mind free from fear about her eternal state. She walked to bed supported by the arm of her husband. Her breathing became laboured and difficult. At five o'clock next morning, she breathed her last. Her countenance, though pale, exhibited death in its most lovely or least awful appearance, being expressive of a peaceful serenity and a gentle smile. She was buried Feb. 23, her funeral sermon was preached by the Rev. John Rowland, from 2 Cor. vi. 2. Her conduct through life was amiable, and conciliated general esteem. As a daughter, wife, and mother, she had few equals. In her, the poor lost a generous benefactor, and religion a sincere and steady friend. With her first husband she lived nine years and a few weeks: With her latter husband a few months less. By Mr. Garthorn she had four children, three of them survived her. The general grief expressed by a numerous acquaintance, amongst all ranks and professions, is no mean eulogium on her character. Few of her sex have been more generally esteemed, or more generally lamented.

A LETTER

FROM

THE BROTHERTOWN INDIANS,

TO

THE NEW YORK BAPTIST ASSOCIATION,

And to others who wish the spread of the Gospel among the Indians.

WE, the inhabitants of Brothertown, from motives of love to ourselves and our brethren, have made several trials of getting a minister to preach amongst us; but the present poverty that attends us in general has made us unable to carry the design into effect. We are happy and exceeding glad to hear that by your encouraging Elder, E. Holmes, (as we see in minutes of your Association), in his undertaking a journey long and tedious, he intends to pay us a visit.

We would humbly request of your Association to encourage any man whom you can recommend, to come and preach to us;—one who wishes and prays for the prosperity of Zion; one that loves and pities poor despised Indians; that would instruct, teach, and admonish us, in civil as well as spiritual things.

We hope there are some among us who love the Lord Jesus and his religion; who are desiring, wishing, and praying, that the inhabitants of this town may become people reformed; that we may not only become christians, but also cultivators of the earth; that we may cultivate peace and tranquillity with each other; that the rising generation may become wise and prudent, and remember their Creator in the days of their youth. The wise man said “Happy is the man that findeth wisdom, and the man that getteth understanding:—for the merchandize of it is better than the merchandize of silver, and the gain thereof, than fine gold.” O when shall the poor distressed and despised Indians become a people for God; and their cruelty, their barbarity, and wildness be chased from them; and they become tame as lambs!—When the gospel of Jesus Christ shall be received by them universally. O sirs, pray for us in this town, and the towns of neighbouring brethren; that we may be like fountains from whence the streams of knowledge flow, and go to all the nations of this Continent. If there is no prospect of our having a [settled] preacher, you will please to encourage Elder Holmes to come up again to preach to us: He knows our situation;—we are poor in substance and in knowledge; we are desirous of being instructed in the fundamentals of religion; we believe he is a child of God, and has the welfare of the Indians at heart, both soul and body; we refer the rest of what we cannot write to Elder Holmes, to acquaint you with; we all give respects to you all, and all other churches of our faith.

We

We hope that God, who is the giver of every good and perfect gift, will grant you that peace and joy in the Holy Ghost, and abide with you, and bless all your endeavours for promoting the religion of Christ amongst the sons of men; that Zion amongst you may prosper, and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!

This, from your affectionate and unworthy friends,

PEACE MAKERS,	{	<i>Andrew Covlom,</i>	<i>Obadiah Scipio,</i>
		<i>James Niles,</i>	<i>Benj. G. Fowler,</i>
		<i>Jeremiah Tubie,</i>	<i>Joseph Weby,</i>
		<i>Thos. Wint,</i>	<i>David Adams,</i>
		<i>Thos. Isaacs,</i>	<i>Benj. Tousee,</i>
		<i>John Adams.</i>	<i>John Tubie,</i>
		<i>Sam. Scipio,</i>	<i>John Skeefuck,</i>
		<i>Oliver Peters,</i>	<i>Isaac Waaby.</i>

Brothertown, August, 1796.

The Elders and Messengers of the several Baptist Churches composing the New-York Association, met in the City of New York, the 24th and 25th days of May, 1797, to the Chiefs, the Peace Makers of the Brothertown Indians; Greeting.

WISE MEN AND PEACEABLE BROTHERS,

BY our beloved brother, Elder Holmes, we received your affectionate letter, and rejoice to understand that you gave him a kind and christian-like reception, and that his ministrations were acceptable to you.

It was matter of joy to us, to hear your people were so far civilised, that they are depoted to industry and improvement in agriculture; but, above all, that so many of them are acquainted with experimental religion. We bless God, for his distinguishing grace and mercy to our Indian brethren of your town; we also rejoice to understand you have so good a knowledge of the truth, and are disposed to be the true followers of the Lord Jesus in the ordinances of his Gospel. We pray you to make the scriptures your only sure guide, in doctrines to be believed, and in what you are to practise in matters of divine worship and obedience to Christ, who is the only King and lawgiver in his church; and that you will believe him, when he says, "If any man love me, he will keep my sayings; and my Father will love him, and we will come unto him, and make our abode with him."

We were glad our brother Holmes was moved to pay you a visit, and that we recommended him to you; if he has been in any measure a help to you in the Lord, we desire to give glory to his name. We do not know of any one of our ministering brethren who feels disposed to settle amongst you at the present;

but,

but, if the Lord should raise up such an one, providence will point out his way to you, and we should be glad to encourage him in such an undertaking. We feel for your situation, and for the discouragements you have suffered in times past. Our brother Holmes desires to return to you, to make you another visit: we hope your hearts will be open to receive him, and pray he may be useful in the hand of the Lord amongst you; to instruct, guide, and counsel you for the best, in things of a civil nature, but especially in things spiritual; and be instrumental in building you up in the ways of the Lord. We also wish you would endeavour to be useful to him, by giving him such assistance by your advice and counsel for his further usefulness, as in your wisdom and prudence you shall see best.

We thank you for your good wishes for us, as an Association: we hope the Lord has smiled upon us; our churches are in a state of general peace and tranquility, but not many additions to them the last year. When the time of refreshing from on high shall come, and the set time to favour Zion shall be near, then shall truth prevail, reach the hearts of sinners, comfort the saints, Zion will revive and shine forth. For these blessings we pray; and we have confidence you join in these devout wishes, for the prosperity of the kingdom of Christ.

Hoping to hear from you on brother Holmes's return, and that he will bring good news concerning you, we recommend him and you to the grace of God; wish you a happy meeting; hope you will walk in peace, promote brotherly love amongst yourselves and others, as you may have opportunity:—and the God of peace be with you!

For your further information concerning us, we send you a few copies of our minutes and circular letter, and refer you to our beloved brother, Elder Holmes; and subscribe ourselves your affectionate brethren.

Signed, by order, and in behalf
of the Association, by

RUINE RUNYON, *Moderator.*
WM. VANHORNE, *Clerk.*

*To the Elders and Messengers of the several Baptized
Churches of the Association at New York:*

We, the Peace-makers and Brethren of Brothertown:
Messengers and Brothers:

BY one of the Lord's Messengers, our beloved brother Elder Elkanah Holmes, we received your Letter, for which we feel in our hearts to return our brotherly-like thanks unto you, for your kind advice and words of encouragement which we found enclosed therein. We feel thankful, and rejoice to
hear

hear that your churches do enjoy such peace and harmony as you have informed us of.

Brethren,—it is a heavy time amongst us; there do not seem to be any movings amongst us.—There is a small number of the Lord's followers here that are striving to walk Zion-ward, but we feel to take this encouragement, where it is said, "They that wait upon the Lord shall renew their strength."

We your poor Indian Brethren desire your petition to the upper assembly, that we might have visitation from on High, and that we yet might see and hear the stately steppings of our Lord and Master, and our desires are to the Lord that we might hear the people in this land, and the people in this place where we now live, crying out "Men and Brethren, what shall we do?" The Apostle says, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We feel glad and are thankful seeing the Lord has put it in the heart of our Brother Holmes to come and visit us poor Indians; although we are poor, yet he has not complained, he has been very contented amongst us in our smoky cottages, the Elder is much set by in this western country: our people, both old as well as young, the unconverted as well as christians, lament his going to leave us.—And we are sorry that our present circumstances are such, that we can't give him a better support, than what we do. "For the labourer is worthy of his hire." Again, the scripture tells us, "Muzzle not the ox that treadeth out the corn.—Do good to all men, more especially the household of faith."

We are willing, and feel our hearts open to put in our mites, to help to support the gospel of our Lord Jesus Christ, and also willing to receive all those messengers of the Lord Our God, and who are recommended to us from any of the baptized churches, belonging to your association.

Messengers and brothers, we are very weak, we are destitute of one thing, and that is, Gospel ministers; for we want instruction in spiritual and divine things.

We were exceeding sorry, when we heard that you could not get a man, who would be willing to come and live amongst us, and whose heart is devoted to God, and who has the feeling sense of the worth of the immortal souls of mankind, and one that has the experimental knowledge of the religion of Jesus Christ. For the lip of truth saith, "I am the way, the truth, and the life."

We thank you for your kindness to us-ward, in taking so much notice of us, and such pains in sending to us a number of the copies of your minutes and circular letter.

After this letter leaves us, we shall be very anxious of hearing from you the first opportunity, and this letter will be handed to you by Elder Holmes; and the God of peace be with you all.

We now conclude by subscribing ourselves, your weak but affectionate brethren :

PEACE MAKERS,

David Fowler,
John Scheefuck,
Samuel Scipio,
John Tubie,
Isaac Wauby.

DAVID FOWLER, jun. Clerk.

Brothertown, Dec. 4, 1797,

LETTER ON PROPHECY,

WITH

A PARTICULAR REFERENCE

TO

THE FALL OF ROME INTO THE HANDS OF
THE FRENCH:

&c. &c.

FROM THE REV. DR. ***** OF AMERICA.

Dated—March 31, 1798.

WE are not able so accurately to fix the meaning of those prophecies, that are now about to be accomplished, as we shall easily do a few years hence. However, I cannot help thinking, that Rome will soon fall into the hands of the French, and that the Pope will be deprived of all his temporal dominions; that is, that he will soon cease to be a beast, by which I understand a temporal prince; for he will then be only a false prophet, having no civil jurisdiction: see Rev. x. 13. chap. xix. 19. 20. chap. xx. 10. According to Mr. Mede, modern Rome is but the tenth part of ancient Rome, as it was when John wrote the Revelation: so that, by the falling of the tenth part of the city, may be meant the destruction of modern Rome; which I apprehend is nigh at hand, and, *perhaps, will be accomplished before this letter can reach Great Britain.* The Pope, being deprived of his temporalities, will be nothing but a false prophet, and then the seventh trumpet will sound; for I cannot think that the seventh trumpet has yet begun to sound, because I take it for granted that the seven vials are included in the seventh trumpet; and, previous to the pouring out of the seven vials the Apostle saw numbers standing

standing on a sea of glass, mingled with fire, who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. Now his name is said to be blasphemy, Rev. xiii. 1. consequently the number of his name must be the number of his blasphemies, or antichristian corruptions; therefore those on the sea of glass must have embraced pure apostolic christianity. But where shall we find a church of this description in the present day? all the denominations that I am acquainted with appear to me to fall vastly short of pure apostolic christianity; that is, they have not gotten the victory over the number of the beast's name, and therefore they cannot be admitted to stand upon the sea of glass, with the harps of God in their hands.

Another reason that convinces me, that the seventh trumpet has not yet sounded is, that, upon the sounding of the seventh trumpet, the temple of God was opened in Heaven, and there was seen the ark of his testament. Upon this a distinguished English writer, on prophecy, justly observes, "The ark of the testament being *seen* in the temple appears to be a symbol, not of liberty only, or mere permission to enter God's temple, but of a farther advance of the Kingdom of God among men, and bespeaks some eminent discoveries of divine truth and superior manifestations of heavenly favour. It is the perfection of religious privilege; for the high priest only was to see the ark within the veil." This is a very just observation; but who are those who have had any eminent discoveries of divine truth, and superior manifestations of heavenly favour? who have arrived at the perfection of religious privilege? who, like the high priest, can see the ark within the veil? I know of none, in the present day, to whom I think this character belongs. Doubtless the temple is the symbol of God's Church, or of its residence; the outer court of which is given to the gentiles for twelve hundred and sixty years; *i. e.* the outward and visible forms of christianity will be more or less mingled with antichristian corruptions. and no one denomination of christians will be free from very considerable errors during this period. The true worshippers of God will be in the inner court; they will be sincere lovers of truth; and will lament and mourn for the corruptions of the times in which they live, but will not be distinguished by any outward forms or modes of worship.

But at the expiration of the twelve hundred and sixty years, they will appear openly to the world, and be distinguished from all corrupt professors of the gospel. And those, who are not lovers of the truth as it is in Jesus, will not be able to surmount their professions and anti-christian corruptions; and therefore are said not to be able to enter into the temple till the seven plagues of the seven angels are fulfilled. The temple, *i. e.* the church will be so filled, with manifestations from the divine glory, that those who do not love the simple truth of the gospel cannot enter into the temple, *i. e.* cannot be willing to join themselves to the true church of Jesus Christ. These reasons induce me to suppose that the seventh trumpet has not yet sounded; but, when the Pope is driven from his temporalities, and becomes only a mere false Prophet, I shall expect to see a religious reformation immediately taking place and that the seventh trumpet will begin to sound.

REMARKS

ON

THE PRECEDING LETTER

By one of Dr. ----'s Correspondents in England.

Dr.'s conjectures respecting the speedy fall of the civil papacy has been remarkably accomplished—was so indeed a few days before he wrote, though he could not possibly know it. Many with Dr. plainly foresee what the present commotions of Europe are designed to produce, and will produce, *viz.* the ruin of the pope and turk, and all the antichristian governments that support them; and this preparatory to the gathering the jews and the conversion of the nations; many, from the universal aspect of things and a general knowledge of prophecy, conclude on what is coming, though they have no clear and correct ideas of the *particulars* held forth by inspiration. Dr. has turned his attention to these subjects more than most, but like the rest of us he is not right in every thing. I am perswaded he has wrong ideas of the *tenth part of the city* (Rev. xi.) it evidently does not signify the city of Rome,

Rome, but one of the tenfold divisions of the great Babylonish city;—the *πλατεια*, the principal street or kingdom of Europe.

The Doctor has also taken up a wrong idea respecting the *false prophet*. The false prophet is clearly the same with the two horned beast Rev. xiii. as Dr. Doddridge and all our best commentators agree; and, as Lowman observes, this appears evidently to be some persecuting power, quite distinct from and yet in support of the papal beast—In my opinion it perfectly agrees with France, and nothing else. The original word, translated a prophet, signifies one that speaks for another; (Exod. vii. 1.) and no government has been the champion of the papacy, so much as that of France. Dr. understanding by the fall of the tenth part of the city, the fall of modern Rome, and concluding that that will soon fall, expects the speedy sounding of the seventh trumpet—My opinion is, the city is mystical, and stands in opposition to the holy city, the new, the heavenly Jerusalem, and that the tenth part fell with the church and monarchy of France, and that the seventh trumpet sounded in the autumn of 1792, and brought forth the seven angels with the seven last plagues; (Rev. xv. 16.) and that six of these have successively been pouring out. The sixth, viz. that on *the great river Euphrates*, or the Ottoman empire, is indeed but just commencing, and is the forerunner of a general combination among the friends of the dragon, beast, and false prophet; (Rev. xv. xvi.) and also of the fall of the Turkish Empire; the restoration of the Jews; &c. &c.

Against the opinion that the seventh trumpet has sounded, the Doctor opposes the idea that the temple of God is not opened in Heaven—Yes, so far as the vials of wrath have produced their revolutionizing effects, the temple, that is, the church is thrown open, by the restoration of liberty of conscience, but that revival of religion which is to fill the temple of God is quite another thing—That we shall not see till war and tumult is at an end—Rev. xv. 3. For of this, *smoke* is generally the symbol in the prophets.—Isa. xiv. 31. Rev. ix. 17.

Oh, that men were wise to see what God is about! — The general insensibility of the church of Christ alarms me more than all besides.

A. A.

ORDINATIONS, &c.

IN

1797, 1798.

Rev. WILLIAM STAUGHTON, A. M. Bordenton, near Philadelphia. On Saturday, June 17, 1797, took place at Bordenton, the ordination of the Rev. Wm. Staughton, principal of the academy in that place. The services of the day commenced with singing; after which, the Rev. Dr. Rogers, of Philadelphia, prayed: another hymn was sung; and Dr. Rogers delivered a very suitable and able discourse from Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.*

From the original signification of the word, from the tenor of its doctrines, from the largeness of its promises, from its connexion with the invisible world, and particularly from its being so well adapted to the fallen condition of man, he proved the gospel to be a system of glad tidings. He considered that our Saviour used the phrase, *every creature*, with regard to *man*;—because man is the noblest creature, of whom we have any knowledge from the exercise of our senses. He regarded the commission of our Lord, as a most signal display of the compassions of his heart: and after proving that this commission is applicable to every minister of Christ, to the evening of time, and that the continuance of a Gospel ministry is a standing proof of the truth of christianity, he ingeniously applied his subject to the solemn occasion.

When the sermon was closed, a third hymn was sung, and the ministers present proceeded immediately to ordain Mr. Staughton.—The Rev. Peter Wilson of Hights-town, New-Jersey, offered up the ordination prayer. The Rev. Dr. Jones of Lower Dublin, Pennsylvania, proposed to Mr. Staughton those questions relative to his faith and experience, and produced those testimonials of the uprightness of his moral character, which, on such occasions, are expected.

Agreeably to the practice of the primitive churches, the candidate was set apart by the laying on of hands and by prayer.—In which work the Rev. Dr. Jones, the Rev. Dr. Rogers, the Rev. Burgis Allison, of Bordenton; the Rev. Peter Wilson, and the Rev. Morgan J. Rhees, engaged.

After these exercises, the right hand of fellowship was given, and the Rev. Mr. Allison proceeded to give the charge.—In the course of his address, he beautifully illustrated the dignity, the duties, the afflictions, and the supports, of a christian minister, and interspersed in the charge those expressions of affectionate friendship, which, addressed to a person engaged in the same

same part of the vineyard of God, produced an effect equally powerful and pleasing.

At the conclusion of the address, that hymn of the Selection—entitled *The People's Prayer for their Minister*—was sung, and the assembly departed under those happy impressions, which are awakened by an attention to the duties of religion, and, particularly, on introducing an additional labourer into the great harvest-field of the gospel ministry.

Rev. WM. WALES HORNE, (Extract of a letter, Great Yarmouth, Norfolk, Dec. 21, 1797.) My ordination, August 10, 1797, was conducted in the following manner. Brother Mark Wilks, of Norwich, opened the work of the day by prayer, and reading Eph. iv. and 1 Tim. iii. Sung Psalm cxxxii. part 1.—I then gave my confession of faith in about twenty minutes; on this the church recognized their call which I accepted, and received the right hand of fellowship; Brother Hook, of Ingham, prayed the ordination prayer; brother Smith, of Shelfanger, delivered the charge from 1 Tim. iv. 12. *Let no man despise thy youth; &c.* and concluded the morning service in prayer.

Afternoon.—Brother Hook prayed; Psalm cxxxii, part 2, was sung; then Brother Beard, of Worstead, addressed the people from Deut. i. 38, *Encourage him*; and concluded in prayer.

Evening.—Brother Jonas Smith, (a young minister from Shelfanger church), began in prayer; and brother Mark Wilks preached a very affecting sermon from Mal. i. 2. and concluded in prayer.

The church appears to be in a comfortable state: we have had 17 members added already; and such is the increasing congregation, that we are necessitated to enlarge our meeting house.

Rev. WILLIAM JARMAN, Somers-town, near London.—In the month of September, 1795, Mr. Jarman, a member of the baptist church at Walworth, (by whom he was called out to the work of the ministry,) began preaching out of doors in the neighbourhood of Somers-town. He at first met with great opposition; but his preaching being the means of awakening several persons, one of them invited him to preach at his house in Somers-town, which accordingly was registered for that purpose. On the 26th of March, 1796, ten persons, most of whom had been called by grace under Mr. Jarman's ministry, after making a profession of their repentance towards God and faith in the Lord Jesus Christ, (their moral characters being well-attested), were baptized, and formed themselves into a church, in the presence of the late Rev. Joseph Swain, of Walworth, and of several other respectable witnesses.

The greatest part of the poor inhabitants of Somers-town are in such extreme distress, as not to be able to pay for the educa-

tion of their children: hence a Sunday-school has been instituted, and the scholars are instructed gratis by some of the members of the church. The congregation soon increased so considerably, that the house which had been licensed was not large enough to contain the auditory. Mr. Jarman was therefore advised, by several respectable friends, to endeavour to raise a subscription for building a meeting-house; and a piece of ground, in Bill-street, Somers-town, was obtained upon a lease of eighty-four years, at the rent of 8 *l.* per annum; upon which a small place of worship has been erected, which was opened in the month of April, 1797, and is vested for the benefit of the church in thirteen trustees. The meeting-house is a substantial brick building, finished with a studious regard to plainness and frugality, and is therefore furnished for the most part with forms. The whole expense of its erection amounted to 387 *l.* 18 *s.* of which 277 *l.* 16 *s.* 6 *d.* had been some time since collected, chiefly in the metropolis: since then, Mr. Jarman has visited several of the churches in Essex, Suffolk, and Norfolk; and, by their assistance, has discharged the whole sum.

On Wednesday the 28th of February, 1798, Mr. Jarman was ordained to the pastoral office. The Rev. W. Button began the service with prayer, and reading several passages of scripture. The Rev. Wm. Smith delivered the introductory discourse, and proposed the usual questions. A short account of the rise and formation of the church was given; and Mr. Jarman delivered a confession of his faith. Then Dr. Rippon prayed the ordination prayer, and was assisted, in the laying on of hands, by the Rev. Abraham Booth, and others. Mr. Booth, then, in a sermon of about 50 minutes, preached to the pastor and the church. The Rev. Wm. Shenstone conducted the work of praise, in the several parts of this service; which was concluded in prayer by the Rev. James Dore.

This church, some months since, had increased to twenty-six members; all of whom are inhabitants of Somers-town and its vicinity: and several other persons had proposed themselves for communion.

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“ To the Rev. Dr. J. Rippon, London

“ DEAR SIR,

Hull, March 10, 1798.

“ Your inserting the annexed in the Baptist Register will oblige our friends; for whom I am, Sir, your

affectionate humble servant, JOHN CARLILE.”

REV. JAMES LYONS, Hull. Mr. Lyons having previously accepted of the invitation, which had been unanimously given him by the members of the baptist church, in George-street, Hull, to become their pastor, he was publicly set apart to that office on Wednesday, March 7, 1798. The service commencing at half past ten o'clock.

The

The Rev. A. Greenwood, of Barton upon Humber, began the service by reading suitable portions of scripture (1 Tim. iii. and 1 Pet. v.) and offering up the first prayer. The farther business of the day was then introduced by the Rev. John Beatson, formerly pastor of the baptist church in Salt-House-lane, Hull, who made some remarks on the constitution and order of a christian church, and on the nature of ordination services, and afterwards proposed the usual questions. Mr. Lyons then delivered a confession of his faith for the information of the strangers present, after which the Rev. David Kinghorn, of Bishop Burton, prayed the ordination prayer, and delivered a charge to the minister from 1 Tim. iv. 16. The Rev. Thos. Hassell, of Newcastle-upon-Tyne, then preached a sermon to the people, from Genesis xlv. 22. and concluded the service with prayer.

The following Psalms and Hymns were sung at proper intervals during the service, viz.—Watts's Psalms, 132, part 2; Rippon's Hymns, 426; Watts's Psalms, 48, 2d part; Rippon's Hymns, 411; Watts's Psalms, 133, short metre.

N. B. The church in Salt House-lane, being without a minister, their late pastor the Rev. John Hindle, having removed to Manchester, Mr. Hassell preached in that place from John xiv. 1, in the evening; there being no public service in George-street at that time.

June 8, 1798. The Rev. JOHN HOLLOWAY was ordained pastor over the Baptist Church at Reading, (late under the pastoral care of Mr. Thomas Davis, deceased). The solemn service was opened by Mr. Robert Lovegrove, of Wallingford, who read the third chapter of the first epistle to Timothy, and prayed for a blessing on the work of the day. The 132d Psalm of Dr. Watts, common metre, beginning at the pause, was then sung; on which Mr. James Bicheno, of Newbury, in a very masterly way, described the nature of a Gospel Church, and gave the reasons of our dissent from the established national church* as also from all other denominations of good men. He then proposed several questions nearly in the following manner, which were answered by Mr. Robert Collier, their oldest deacon, who, on this occasion represented the church.

Q. I. Dear brethren, the members of this church; you are not to be informed that as one great part of the work of a christian minister is to direct saints and sinners in the way of salvation by Jesus Christ; so, to the right performance of the duties incumbent on him, it is indispensably necessary that he himself be a truly converted man. I therefore beg leave to inquire, whether brother Holloway is considered by you, not merely as

* This part of the service has since been published under the title of "A Glance at the History of Christianity, and of English Nonconformity." It has passed into a second edition, price 3d.

a person of pleasing talents, and of a decent moral character, but as a truly godly man, as a believer in the Lord Jesus Christ, and as one who himself pays a conscientious regard to christian ordinances? And, seeing that you have no power in other churches, and cannot therefore regularly call a person to be your pastor, who is not a member with you, I beg leave to inquire whether brother Holloway has been regularly admitted a member with you or not.—*To both the parts of this question pleasing answers were given.*

Q. II. The transactions of this day, my friends, are of a very serious and important nature, and may be pregnant with the most beneficial or the most tremendous consequences to your own souls, the souls of your children, and to the eternal interests of others; let me then ask, Have you in opposition to precipitancy, self-seeking, and self-sufficiency, seriously considered this matter with solemn prayer; laid it before God, and, as far as you have been able to judge, followed the leading of providence? And do you, or the greater part of you as a church, agree in calling brother Holloway to the pastoral office among you?

[Here a pleasing detail was given, by which it appeared that the church (consisting of about 260 members) had acted with much prudence and prayer; that the call of Mr. Holloway to the pastoral office was *unanimous*; that his labours at Reading had been greatly blessed, eight persons having been added at one time, nine at another, five then proposed, and more waiting with their faces Zion-wards; that the meeting-house which was at Mr. Davis's death, 29 feet by 30, had been enlarged so as to hold nearly as many again, as it did before; and that the people of the town and from the adjacent villages, flocked to hear the word, &c. &c.]

Mr. Bicheno then proceeded.—Q. III. The hand of God I hope has been in this work; and, as every relation of life involves mutual duties and obligations, and as you will have a right to expect that our brother Holloway shall devote himself to the sacred service for the good of your souls, are you determined to treat him as a christian minister and pastor, who has the oversight of you in the Lord; behaving suitably to what you have already learned or may hereafter learn to be the mind of Christ?—A full affirmative reply was followed by

Q. IV. My christian friends, the members of this church, you have heard, and I trust you have seriously considered what our brother Robert Collier has spoken in behalf of the whole church: Has he expressed your sentiments? and do you now unite in your call of brother Holloway to take upon him the pastoral office over you? If this be the case, you will please to signify it, each one by lifting up your right hand.—This was accordingly done.

Mr. Bicheno then, agreeably to the nature of the business, addressed Mr. Holloway as follows:—

Q. I. My dear brother, you have heard the sentiments and wishes of this christian society respecting you; are you willing to accept the invitation which they give you, and to devote yourself to the service of Jesus Christ, by taking upon you the pastoral office?

Q. II. My brother, to serve God acceptably in any office, and to possess a reasonable hope of success in any work, especially in that of a christian minister, it is necessary that we be actuated by right motives and proceed by a right rule (the holy scriptures). Now though we, who are here assembled, do not arrogate to ourselves any right to demand of you an explanation of the motives by which you are actuated; yet, as you and your brethren of this church have desired us to attend here to witness your engagements, and as it may add to the solemnity of the occasion and to general edification, I hope you will not think it improper, if I solicit you to acquaint us with some of those motives which have operated on your mind to induce you to devote yourself to the work of the ministry, and to inform us of the rule by which you mean to conduct yourself in the discharge of the office you have undertaken.

Q. III. The high regard you express for the word of God must give every sincere christian present the greatest satisfaction. Now though we should esteem it a criminal and antichristian usurpation, and a gross violation of the rights of conscience, to pretend to require of you a subscription to our creed as a necessary condition of our acknowledging you as a christian minister, yet, if it be quite agreeable to yourself, and not esteemed by you as a violation of the liberty wherewith Christ has made us free, it will, I believe, afford pleasure to many of us who are present to behold your order, if you would favour us with an explicit account of those doctrines which you apprehend to be the leading ones, contained in the sacred scriptures of truth, and which you therefore intend to make the chief subjects of your ministrations.

Mr. Holloway's answers to these questions, and his confession of faith being highly interesting and satisfactory, the service proceeded.—The 407th Hymn of the selection was sung.

The Rev. Mr. James Dore, of London, prayed the ordination prayer—the 410th Hymn of the same book was sung. The Rev. Mr. Benjamin Francis, of Horsley, gave the charge from 1 Tim. iv. 15. The Rev. James Upton, of London, preached to the church from Zec. viii. last clause, ver. 19. and after the 412th Hymn was sung, the Rev. Archibald Douglass, pastor of the independent church at Reading, addressed the congregation on the recent loss of their late pastor, the Rev. Mr. Thomas Davis, and on the death of the Hon. William Bromley Cadogan, late a gospel minister at St. Giles's in the town of Reading, shewing

shewing the advantages we enjoy as protestant dissenters, in choosing our own pastors, while the members of the establishment are always exposed to the evil of having a carnal minister imposed upon them. He then solemnly concluded the morning service by prayer to God for his blessing on the services and engagements of the day.

It is said that a thousand people, and more than twenty ministers were present. And that 115 of the friends from different parts afterwards dined together at the George.

In the evening met again, at half past six o'clock. The following reverend brethren, all of the independent denomination, conducted the service. Mr. Muston, of Aston, prayed; Mr. Cook, of Maidenhead, preached from Heb. xiii. last verse; and Mr. Walker, of Peppard, finished by prayer.

The Ministers in both the services enjoyed remarkable assistance in their work; and a general voice of the people said "we have had an eminently good day."

REV. DANIEL MORRELL, Bedford. Our brother, Mr. Daniel Morrell, after having been with the second baptist church which assembles there, eighteen months, upon probation, was solemnly set apart to the pastoral office, on Tuesday, May 8, 1798. Thirteen ministers were present. Mr. Burkitt (pastor of the independent church there) began in prayer. Mr. Pain, of Gamlingay, opened the work of the day, by an able, and excellent vindication of the right and power of a church of Christ to choose her own officers, and made some suitable observations on the nature and importance of ordination. He then requested a short narrative of the steps which this society had taken, in making choice of Mr. Morrell to be their pastor. This, with a short history of the trials the church had experienced, and their conduct under them, was delivered in a very affecting manner, by a honourable and worthy deacon of the church, whose members then recognized their choice of Mr. Morrell, to be their pastor, and he gave his reasons for accepting their call; and having publicly signified it by lifting up the right hand, as requested by Mr. Pain, he delivered a confession of his faith. Mr. William Freeman, of Cardington Cotton End, prayed the ordination prayer. Mr. Pilley, of Luton, delivered a very faithful and judicious charge to the pastor from Col. iv. 17. *And say to Archippus Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Mr. Mabbott, of Biggleswade, preached an affectionate and faithful discourse to the church, from Prov. xv. and first part 28. *The heart of the righteous studieth to answer.* Mr. Samuel Hillyard, (pastor of the open communion church, in Bedford), concluded with prayer. Suitable Hymns, sung at the different intervals, were given out by Mr. Samuel Kilpin, student at Bristol.

Since the settlement additions have been made; the congregation is on the increase; the church is in a state of peace.

Rev. CHARLES CADDY, West-row, Mildenhall, Suffolk. The church at West-row was formed January 28, 1798, and Mr. Caddy was set over it, in the pastoral office, the 23d of May following. He was sent into the work of the ministry by the church at Shelfanger, under the pastoral care of the Rev. Thomas Smith. The service was opened on the day of ordination by Mr. Jonas Smith, who was lately called to the sacred service of preaching the word by the same church. Mr. Ridley, of Ipswich, prayed the ordination prayer. Mr. Thomas Smith, of Shelfanger, gave the charge to the minister, from Titus ii. 1. Mr. Bland, of Soham, prayed. Mr. Hall, of Ipswich, addressed the church from Deut. i. 28. and concluded the service by prayer.

Rev. JOHN TURTON, and the meeting-house at Masborough, Yorkshire.—At Masborough, near Rotherham, a place of worship was erected and settled in trust about the year 1788, for this society of particular baptists, which cost upwards of 240l. In 1796, the members were 42, most of them poor, none earned more than twelve shillings a week, but some of these at first contributed one shilling a week, and others two shillings a week, to introduce and support the cause of Christ. They have been supplied by several ministers, and on Wednesday, June 2, 1798, Mr. John Turton became their pastor. The meeting was opened with singing and prayer, by Mr. William Thorp, of the independent church at Netherfield, near Penistone. Mr. Thomas Berry, baptist minister at Hanley-Green, asked the questions and received the answers, together with the confession of faith. Mr. Hartley, of Lockwood, prayed the ordination prayer, and then delivered the charge from Colossians iv. 17. Mr. Berry addressed the church and congregation, from Phill. i. 27. first clause, and concluded the service by singing and prayer in the midst of a serious and crowded assembly.

The Rev. JOHN THOMPSON, Grundisburg, Suffolk. Mr. Thompson was ordained over the baptist church at Grundisburg, Thursday, July 19, 1798. After the usual preliminary steps, brother Trivett prayed the ordination prayer, and the ministers present gave Mr. Thompson the right hand of fellowship; brother Hall delivered the charge from Matt. xxviii. 20. Brother Farmery prayed. Brother Hitchcock preached to the church from Ephes. v. part of the 2d verse; and brother Caley (a student at Bristol) concluded in prayer.

LETTERS

CONCERNING

THE BAPTIST CHURCHES OF SCOTLAND AND
NORTHUMBERLAND

IN 1653, &c.

REV. & DEAR SIR,

IN page 361 of Number XII. of the Baptist Annual Register, it is concluded, by the author of a *short account of the Scots Baptists*, contrary to a former supposition, that there was a religious society of the baptist denomination in Scotland, before the year 1765. Of the certainty of this fact, I have in my possession indubitable evidence. The church with which I have the happiness to be connected, was primarily incorporated at Hexham, in Northumberland, the 21st day of the fifth month (July 21,) 1652. Among the congratulatory epistles which they received from the orthodox, orderly churches on that occasion, there is one from *the church at Leith*, which I shall transcribe from our church-book for your inspection and use.

“ To the Church of God in Hexham,

*“ Dearly beloved brethren, we salute you in the Lord Jesus Christ, wishing grace mercy and peace to be multiplied unto you through the knowledge of the father, that you may have the full communications of grace and of the love of God shed abroad in your hearts, being filled with the spirit of truth, and may grow up in all things into him who is your head, and may approve yourselves to be persons making it your great study to honour God in your generations; that so you may be matter of joy to all God's people, and may indeed appear to be trees of righteousness of the Lord's own planting. Beloved brethren, we are refreshed to hear of that work of God which hath sprung up amongst you in those parts, in that he is pleased to add to his church daily such as shall be saved; and to make you or any of you instruments in his hands to gather in the outcasts of Israel, and to bring poor souls out of the kingdom of darkness into the kingdom of his dear son. Truly we desire to be affected with the goodness of God, in that he is going on to accomplish those precious promises which he hath said *shall come to pass in the last days*: he hath said that *the mountain of the Lord's house shall be established upon the top of the mountains in the earth**

earth, and shall be exalted above the hills. He hath said that King Jesus shall be lifted up as an ensign, and many people shall say, COME ye and let us go up to the mountain of the Lord, &c. We desire to believe that all these things are fulfilling by the many signal testimonies that the Lord is pleased to give forth to his people in bringing down the kingdom and power of antichrist, and in the erecting, enlarging, and establishing the kingdom of his dear Son. Dear brethren, we trust your eyes have beheld the outgoings of our God in these things, and do hope that your hearts are made alive in some measure in the consideration of it, and likewise made willing to wait upon the Lord in all obedience before him. And we entreat you not to be weary in well-doing, for the patient expectation of the poor shall never be forgotten. Now, brethren, we commend you to the Lord and to the word of his grace, which is able to build you up, and to make you cast off the works of darkness, and to put on the armour of light, that knowing the time, that now it is high time to awake out of sleep, for now is your salvation nearer than when you believed: the night is far spent, the day is at hand; be ye therefore diligent, that you may be found of him in peace without spot or blemish, having on the white robe of Jesus Christ, being always covered with the garments of salvation and clothed in the robe of righteousness, in which garments you may be able to stand, looking for and hastening to the crown, which the Lord, the righteous Judge shall give you at that day, and to all that look diligently for his appearing; which is the earnest prayer of those who desire to approve themselves your faithful brethren in the faith and fellowship of the gospel of Christ.

*Signed in the name and by the appointment of the Church
of Christ, at Leith, the 25th day of the 3d month,
1653.*

JOHN CARLILE,
THOMAS POWEL.*

Whether there were any other churches gathered in Scotland about this time, I cannot now say, but should suppose there might. One of the gifted brethren* in our church, writes from Dalkeith, March 15, 1653, where

* A Mr. Hickhangill.

he had been sent, to his brethren. "I am desired by Col. Lilburn to propose to you that, if brother Tillam, brother Miderfon, brother Stackhouse, or any other fitly qualified brother amongst you, will bestow his talents in the condition of a chaplain to a regiment (to come here) about which place there are divers honest Scotch people that long to be gathered into the same gospel order with us, but they want a faithful pastor; fail not, I pray you, to give me an answer herein with all convenient speed."

In compliance with this request Mr. Stackhouse, who had been once before, was sent into Scotland again; and there is the copy of a letter to the commander in chief, and another to the church at Leith, in the church book, which appear to have been sent with him.

*" To the Right Honourable Major General Lilburn,
Commander in Chief of all the Forces in Scotland,
Dalkeith,*

" Honoured Sir,

" It hath been matter of great joy and consolation to our spirits ever since we heard of the glorious appearances of the divine nature in you, which manifests itself in your love towards all saints, &c. &c. But more especially (that we be not tedious) we desire to acknowledge your continued love to us, with all thankfulness, in your courteous and respectful entertainment of the bearer hereof, Mr. Thomas Stackhouse, who, upon his return to us, made known your sweet and gracious deportment towards him, and your loving invitation of him that he would come unto you. We therefore (having first sought the face of our God, and commended him unto the embraces of our father through prayer) being assembled in one (body) with our consent have sent him, and by this our epistle commended him unto you, and desire that you would own him as one whom we have in high repute for the gracious appearances of God which we have seen in him, and of whom we have this confidence that he will approve himself both to God and to his people, such a one as we would.

" Now, &c. &c."

“ To the beloved Spouse of the Lord Christ walking in the blessed order of the Gospel at Leith, in Scotland.

“ Precious Brethren,

“ In the endeared bonds of unfeigned love we desire to breath our salutes into your bosoms, as those who have had rich experience of your heavenly frame of spirit in your christian embrace of those members of our body who by Providence have been cast among you, but especially of your saint-like love to, and tender regard of our dearly beloved brother, Mr. Thomas Stackhouse, in whose gospel-like visit we have been greatly refreshed, as, also by the fair salutes from you, our much honoured sister church. We glory in the service wherein you have employed him for the enlargement of the borders of our Lord Jesus, whom we heartily bless for his supporting grace in these shaking revolting times, preserving this our beloved brother stedfast in the faith. And now we return him to your lovely communion in the unspotted robes of Christ's righteousness, humbly begging of God, that a thousand fold may be repaid into your bosoms for those christian encouragements which have greatly cheered the spirits of

Your faithful and affectionate brethren in the gospel.”

(Both of these letters are dated the 23d of the 6th month, 1653.)

From these papers it is pretty clear that there was a baptist church at Leith; that this existed prior to the church at Hexham; that the two churches were closely united in religious sentiment and affection; that the church at Hexham assisted their sister church at Leith, or cooperated with her by their gifted brother Stackhouse, in attempting to gather other churches in what they esteemed the order of the gospel:—And from hence it is probable, if their success were equal to their zeal, that there might be more baptist churches in Scotland between the year 1653 and the year 1660. If you think any thing in this letter worth inserting in your Register, you are at liberty to make your own use of it.

I am, dear Sir, your's, most affectionately,

CHA. WHITFIELD.

Embill.

A LIST

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS IN LONDON AND SOUTHWARK,

FOR THE YEAR

1799.

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

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

The Messengers to meet on Wednesday the 11th of December, at Four o'Clock precisely, to make a New List.

LETTERS

OF THE

BAPTIST BRETHERN AND FRIENDS IN INDIA

TO DR. RIPPON.

FROM JULY 30, 1798, TO DECEMBER, 30, 1799.*

Mr. Samuel Powell to Dr. Rippon.

REV. AND DEAR SIR, Moypauldiggy, July 30, 1791.

THOUGH I have no personal acquaintance with you, yet I have frequently had the satisfaction of hearing you preach before I left England; and since I have been in this country, I have been desirous of writing you.

I have been a resident in this country several years: I came out in 93, in the Earl of Oxford, the ship in which Mr. Carey, and Mr. Thomas wished a passage to Bengal; but several circumstances, with which you are acquainted, prevented their embarking in that vessel. If I were asked what were my views in quitting England and coming to this country, I could by no means give a good account of myself. I attribute it to a love of novelty, wish to see foreign countries; but, at the same time, I possessed an ardent desire of seeing the Gospel introduced among the poor natives of Hindoostan. A mind that knows any thing of the worth of the Gospel, on viewing these people, must be filled with pity and compassion for them; especially when he recollects the ages they have been bound with the fetters of superstition and idolatry; and, while other nations have rejoiced in the glorious light of the Gospel, the happy day has not even began to dawn upon them.

I have been with the missionaries nearly ever since their arrival in Bengal. I was baptized by Mr. Carey in November 1795, and am now joined to the first Baptist church that was ever formed, I believe, in this country. We were five in number. We formed ourselves into a church on the day I was baptized. I was very sanguine in my hopes on my first arrival; I expected to see multi-

* We most affectionately recommend to the religious public No. VI. of the PERIODICAL ACCOUNTS, the letters, in which are dated from Nov. 22 1797, to April 5, 1799—EDITOR

tudes embracing the Gospel way of salvation, before this time: but I see, though I knew it before, the labour of man must fail, unless accompanied by the Divine Power; for there is none that can turn a sinner from the error of his way but God. I have been witness to all the difficulties and discouragements that the missionaries have met with, and I think them stupendous: the walls of brass, the strong towers, and the fortifications which Satan has erected, require the artillery of the God of Heaven to cast down. Here are, indeed, mountains that must be removed; vallies that must be made plain; and rough places smooth. A Missionary should possess great faith in the promises of God, to qualify him to preach to a people who resemble stocks and stones. I should be ready to say that it was impossible that the Hindoos could be converted to Christianity, did I not know that the promises of God stand sure; they lead us to expect that not *this* nation only, but that all the earth shall know the Lord, and unite in serving him only, agreeable to those four lines in the preface of your Appendix of Hymns—

Europe and Asia shall resound,
With Africa, his fame;
And thou, America, in songs,
Redeeming love proclaim.

But, at present, here is enough, methinks, to damp the zeal of an Apostle. The Hindoos, many of whose religious principals and customs are abominable, seem far more tenacious of them than even the Mussulmans; and I have found it far more agreeable to discourse on religious subjects with the latter than with the former: for the higher class of the Hindoos who have some knowledge of the Shasters, and those who have obtained their knowledge from oral tradition, seem intoxicated with zeal for their *Debtahs* or demons, and particularly for their filthy idol Sheeb. They extol him as a very superior being, possessing great power, telling you that he is the father of all; and they worship him much more than any other of their deities. And I learn that the history of him in their shasters is extremely ridiculous. What is advanced of him there, makes him an execrable wretch, guilty of the greatest abominations,—I mean whoredom, adultery, and the like. But these are attributed to him by the infatuated Hindoos,

Hindoos, as eminent virtues; and, in discoursing with them, I have singled out their vices, thinking they would be of considerable advantage to me in arguing against their corrupt religion; but I was deceived in this: it is possible to make them ashamed of their sentiments, and to confuse them; but they are not easily to be convinced of their errors, or the danger of trusting to the principles contained in their shafters, many of them pretend to approve of the Gospel scheme of salvation; prognosticate its success; and, being devoted to adulation, they will pass many fine compliments on you and your sentiments; but we, say they, are contented to walk in the steps our fathers have gone before us. One Brahmman said he was too old to believe in the Gospel, wished it success, but said he was content to die in the religion in which he was brought up. They possess a perfect indifference to all religion, and some of them have insisted that in every religion there is a way of salvation. Satan has, indeed, succeeded in blinding their eyes and hardening their hearts. They are a nation of worldlings; self-love is uppermost in them; they are almost without honour, or honesty; a certain meanness pervades all their actions. I am not singular in my opinion of the Hindoos or natives of this country, a sensible man among them (I mean Ram Boot), acknowledged this to be the character of his countrymen, while he himself is a slave to the vices which he condemns.

Though you have not been surprised with the satisfaction of receiving the desirable intelligence of any of the Indians being converted to Christianity; but rather pained with the tidings of those of whom hopes had been entertained, returning back to their people and to their gods, which has been a bitter portion that has fallen to the lot of the Missionaries; yet they have been zealous in their preaching; with grief they have been constrained to adopt the words of the Prophet, *who hath believed our report, &c.* The discouragements they meet with, others have endured before them. Though the prospects of success yet remains clouded, and the people are enveloped in darkness, and the nation not reckoned with those who have embraced the Gospel, yet there is something done not of little but of great importance; for the whole of the New, and great part of the Old Testament, is translated in Bengal. This honour is due to Mr. Carey, who has been

indefatigable in his labours, and nearly the whole of this work has been performed by him : and when the knowledge of the Gospel is disseminated, by dispersing copies of it over the country, this may be the means of converting many ; this will spread the tidings of a Saviour far and wide, and tell the fable tribes, wherever the Bengal language is known, *that the blood of Jesus Christ cleanseth from all sin.* This may burst asunder Satan's chains, and indiscriminately mingle and harmonize a people, who, having long been accustomed to distinguish themselves by several Casts, are in the habit of hating and despising each other, and of depriving themselves of that society and friendship, which other nations enjoy. The peculiarities of their Casts forbid their exercising those acts of humanity, to which even nature disposes the hearts of almost all other men. The Hindoo, like the Levite in the Gospel, will calmly behold his neighbour in distress, without affording him the least assistance or relief ; the Brahmman, high in his own esteem, who would fain persuade you that he is the chief favourite of heaven, looks on his brethren of a different Cast with haughty contempt, and is ready to say, "stand thou at a distance, for I am holier than thou." The lower orders of the Hindoos are taught to respect and venerate the Cast of Brahmman ; yet I think it is not carried to that excess it was formerly, though they still believe that the curse of a Brahmman is an exceeding great evil ; and they consider it as one of the greatest calamities that can befall them. If a Brahmman curses a man, his whole family think themselves undone by it. An instance has been known, it is said, of a whole family dying within the circle of a few years, against whom the curse of a Brahmman had been denounced : but this circumstance though happening in the common course of nature, has been attributed by the ignorant multitude to the prescience of a Brahmman. The Hindoo shasters very much extol the Brahmman Cast ; it may, therefore, be supposed that the shasters were written by Brahmman, with a design to usurp an authority over the minds of the people, and obtain that superstitious veneration which the people pay them. The shasters declare that the curse of a Brahmman made the sea salt. It was also the curse of a Brahmman, the shasters say, that made him, whom they conceive to be king of heaven, tremble on his throne, and stoop so low, as to intreat the Brahmman to revoke the curse which he had denounced against him. Their

shasters

masters are full of such fabulous stories as these. Mr. Fountain, who was the last Baptist Missionary sent to this country, has made considerable progress in the language of Bengal, and has begun to preach. The Missionaries are anxious to have their Numbers increased, and it is their hope that the society will send out more Missionaries to evangelize the Heathens. I suppose that you have heard that Mr. Thomas has resigned Mr. U—'s employment, and now resides at Chandnigore, near Calcutta.

I shall have great pleasure in sending you any intelligence that I can obtain respecting this country.

I now conclude, hoping that some of the poor Indians (before this reaches you) may be snatched from the kingdom of Satan, and translated into the kingdom of our Lord and Saviour, Jesus Christ.

I am, Reverend and dear Sir,
Your most obedient, humble servant,
SAMUEL POWELL.

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MR. FOUNTAIN TO DR. RIPPON.

Mudnabatty, 27th September, 1798.

DEAR DR. RIPPON.

CONSIDERING how much you have interested yourself in the concerns of our Mission; I cannot but be surpris'd that I have not yet heard from you. Were you (my Dear Brother) in my situation, you would know the worth of a *corresponding friend*: especially of one capable of administering so much pleasure and information as you are. A letter from a Christian friend is always comforting and strengthening; and surely none need these more than we in India, who have seen so much to grieve our hearts, and frustrate our expectations.

I wrote you a long letter, when I had been in the country, about four months\*. I hope you received it. I think Brother Carey has written to you since then; he, however, talks of writing to you. From his superior talents and longer residence in the country, he will give you better information than I can.

This part of Bengal is very unfavourable to aman whose chief wish is, to acquire a knowledge of the ancient literature and manners of the Hindoos. Our Pundee, (a Nuddea man) is the only person of intelligence about

\* It is printed in No. XV. Page 67.

us. Ignorance and wretchedness are the prominent features of this part of the country, to a degree unparalleled elsewhere. When we speak to the people either about religion or the common affairs of life, they frequently reply *Aamra chasa Lok ach'hâ, Aamra kee Koroobo?* i. e. "We are ploughmen, what can we do!" Others say, "*Ohh'hâ Sahib Aamra Benggalle Lok; Aamra kee janee!*" i. e. "We are only Bengal people, what do we know?" Under this ignorance they excuse all they do. But as a Missionary's work is to disseminate knowledge, rather than to acquire it, I am perfectly satisfied to dwell amongst them for that end. It appears to me a circumstance not unworthy of notice, that the Lord sent his Gospel *first* to men of this description. What may be called a *general knowledge* of it, is speaking more and more amongst them; and when they shall receive it in the love of truth, they will be more *wise* and *honourable* than all the Pundeets in Bengal, or all the literati in Europe, who may reject the counsel of God against themselves. This is wisdom that cometh from above—

Happy the man, who finds this grace;  
The blessing of God's chosen race:  
This *wisdom* coming from above,  
And faith that sweetly works by *Love*.

Notwithstanding the present poverty and ignorance of this part of the country, it was formerly the most wealthy and populous. Gowr, the ancient royal city, to this day the wonder of Bengal, is about 20 kofs south west of this place. It was the metropolis of Bengal before their conquest by the Mahommedans; after that it became the residence of the Nabobs of Bengal. Great part of the walls of this ancient city are now standing, as also several magnificent gateways and mosques; exhibiting the utmost degree of grandeur, though now fast falling into ruin. I went to see this famous place last February, and have given a more particular account of it in my journal.

Near to this is the place called *Malda*, but it is properly *Maldhaho*. It is a compound *Persian* word, signifying the "*Hole of wealth*." The name was given by the Mahommedans, and, I believe with very great propriety. I am apt to think it was a part of the antient Gowr. Some of the greatest of the Hindoo Rajahs, lived in this district. The place where I reside, *Modonabotée* (erroneously written

written Mudnabatty) derived its name from one Rajah Modon, who lived here. (You must observe that the names of all persons and places here, have a meaning.) "Modon," is a Shanscrit word, signifying *very beautiful*, "Boteé," is *likeness*. The name of the place is literally in English, *the image of beauty*. We have two or three large stones, belonging to the pillars of his house; and part of the Indigo works here, were built with bricks, dug out of the earth. The place where brother Thomas lived, called Moypauldiggy, but properly *Moheepaldeergho*) took its name from Rajah *Moheepal*. His name signified, *Nourisher of the earth*. *Deergho*, added thereto, has respect to an amazing large tank which he dug. "Deergho" signifies *long*. This tank is nearly a mile long. The large house at Moypaul, and the Indigo works, were built with bricks of an uncommon size, dug from the pavements which led down to the water. This Rajah *Moheepal* was a very great man; he is mentioned in the *Mahabharat*; which makes him to have lived several thousand yearago.

About seven cofs N. E. of this place, are two ancient pillars standing, said to be the remains of the house of Ban Rajah. "Ban," is an arrow. This Rajah is said to have had a thousand arms; by which means he used to discharge five hundred arrows at once! Brother Carey has often told the people that Ban Rajah must certainly have looked like a *spider*. By the pillars, and the adjacent pavements which I have examined, his buildings appear to have been of an astonishing extent. He married the daughter of Rajah *Moheepal*, abovementioned. From Ban's house is a large public road, said to extend to the kingdom of Assam. This road went over the river Tanguan, where yet are the remains of a large stone bridge of several arches. I have gone up and down this river more than twenty times; have examined the stones, and find them engraved with Hindoo deities. *War and time* have destroyed these great men: their names and the works have almost perished with them. I however hope to see the beginning of a kingdom here, which shall never be destroyed. The king thereof shall reign in *righteousness*. Bengal is naturally a fine country; and under *his* government it shall blossom as the rose! Oh, thou King of Righteousness and Peace; take the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession! Me thinks I hear

my brother Rippon say, "Amen. Thy kingdom come." —Blessed be the Lord who helpeth one of the meanest and unworthiest of his servants! I have now got over most of my fears and difficulties with respect to the *language*. Often have I been apprehensive that I should never preach in Bengallee. But the Lord hath enabled me so to do three or four times a week, ever since last June. I find I am making a daily improvement in this important part of my Missionary work.—I have sometimes been afraid that my dear friends in England might be discouraged, through our want of success. But you; my Dear Brother well know that more able ministers than we have preached in vain to thousands. The *Apostles* did not convert a single soul, but as the Lord wrought with them. Perhaps there are some, even in your congregation, who have heard the Gospel longer than any Hindoo, or Musselman has heard it in this country, and yet have not believed to the salvation of their souls. In the day of the Lord's power, his enemies shall become his willing subjects. Our God *shall* become the God of the *whole earth*. Amidst all discouragements, I believe it shall be even as the Lord hath spoken. It gives us no small pleasure that we have a monthly opportunity of preaching to a few Europeans at Dinagepore, the metropolis of this district. All the gentlemen there shew us no small kindness.

The books you lately sent to Mr. \* \* \* \*, were soon disposed of. I have never seen him yet; but he wrote me, to inform me of what you had sent. I bought some of them, and wanted several more for our good friends at Malda; but they were all disposed of before my letter reached Calcutta. A circumstance this that affords me much pleasure. I have got the 2nd Vol. of the Baptist Register, but no succeeding Number; pray send *all* that fallow. As soon as ever one is printed, think upon your poor brethren in India; you might send them by any ship. I wish you would not only give us the *minutes* of each association, but also the *letters* at *full length*\*. This would render your valuable work, much, very much more so. Such excellent epistles, as many of them are, ought not to be lost.

I shall subjoin a *hymn* composed in Bangallee, by Brother Carey, and which I have translated into English. We sing it in time of Bengallee worship to Helmsley tune.

\* It is intended to publish large extracts from the most interesting of those annual publications.—EDITOR.



the English of it will go very well to the same. Perhaps it may not be unacceptable for the Register. Oh that all who sing it on earth, may at last sing the praises of Jesus around the throne in Heaven!—Pray for the poor Hindoos and Musselmans! Pray for us who are sent unto them; we are praying for you, and longing to hear from you. Will Captain Applegarth ever come again to India? I should like to see him. Remember me to Mr. Lepard, with continued respects; and believe me, My dear brother,

Very affectionately yours,  
J. FOUNTAIN.

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THE PENITENT'S PRAYER AND RESOLVE.

*Composed in Bengallee, by W. CAREY. Translated into English
by J. FOUNTAIN.*

KHADEETAR NEBEDAN O NEYAM.

DOIYA koro Aamar Oopor
Ohh'ha Jesus B'hogoban!
Toomee Norar Rokya-kurta
Soono Aamar Nebedan
Soono Jesus
Soono Aamar Nebedan.
Aamee boro Ohporad'hee
Aamor Papar boro b'har
Shorgar kah'ho Shoktee noh'ha
Aamor Mookto koseebar.
Jesus Ch'hara kah'ho noh'ha
Shoktee Mookto koseebar.
Papar Beefata Mon nofsto
D'hormo Ghan O kech'ho noh'ha
D'hormo dungsheest-shokol pamor
Shorgar Ookto kamona
Papar dungshon-amon nofsto
Shorgar Ookto kamona.
Sooneyach'hee Mungolakan
Sooneyach'hee toomor Nam
Toomee kota hooskho piaya
Koseeyach'hee Poseetran.
Norar Nofsto Baran karon
Koseeyach'hee Poseetran.

- 5
 “ Soono-Mano-shokol Papee
 “ Soono soono Oodhar h’ho
 “ Keech’ho korona belimba
 “ Akon B’hoktee koseeo
 “ Kal joytach’ha Kal joytach’ha
 “ Akon B’hoktee koseeo.
- 6
 “ Tokon toomra, tokon Aamee
 “ Khama Piaya, Piaya Tran
 “ Shob’ha h’hiya Shorgo St’tana
 “ Koseeboo tar stobar Gan
 “ Aamra giaboo Hallelujah,
 “ Christ o koran poseetran.

TRANSLATION.

- 1
 JESUS now have pity on me ;
 Shew the mercy of a God !
 Thou art guilty man’s preserver ;
 Hear me through thy precious blood !
 Jesus hear me ;
 Hear me through thy precious blood.
- 2
 Truly I am very guilty ;
 Sin most heavy lies on me !
 None on earth—and none in glory
 But thyself—can set me free.
 Jesus free me ;
 Thou alone canst set me free.
- 3
 All my soul with sin is poison’d ;
 I am full of wicked leaven ;
 Holiness destroyed ! I’m sinful !
 How can I be fit for heaven ?
 I am sinful ;
 How can I be fit for heaven ;
- 4
 I have heard thy precious Gospel ;
 I have heard thy gracious name ;
 Oh ! how boundless were thy sufferings,
 Wretched sinners to redeem !
 Poor lost sinners !
 Wretched sinners to redeem !
- 5
 Thou hast given an invitation
 To *all* sinners in distress :
 I will come—and call on others—
 To receive thine offer’d grace.
 “ Come, poor sinners !
 “ And receive the offer’d grace.

- 6 " Now regard the invitation ;
 " Hearken, hearken, and be free ;
 " Stay for nothing—do not linger.
 " Trust his word and saved be.
 " Time is going !
 " Trust his word and saved be.
- 7 " Then shall all of us together,
 " (Having free salvation got)
 " In the heavenly world assembled,
 " Sing the wonders grace hath wrought.
 " This our chorus—Hallelujah ;
 " Christ hath our salvation wrought."

N. B. The fifth verse is not in the original. You will observe there is no just transition from the fourth to the sixth. I therefore introduced it to supply the deficiency.

L E T T E R S

ADDRESSED BY

THE BAPTIST MISSIONARY SOCIETY

TO THEIR RESPECTIVE FRIENDS.

DEAR SIR,

THE Committee of THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN take the liberty of stating to you the following particulars—Having been repeatedly solicited by their brethen in India to send out more Missionaries, they have this year been enabled to comply with their requests. Four amiable and intelligent young men, three of whom are married, set sail, with their wives and children, on May 25, 1799. One of them, William Ward, is a young Minister, sent out by the newly-formed Baptist Church at Hull, now under the pastoral care of Mr. Lyon. Besides his desire to preach the gospel to the heathen, he hopes to be useful in another capacity, having been by profession a Printer. The other three, Joshua Marshman, William Grant, and Daniel Brunson, are members of the Church at Broad-Mead, Bristol, under the pastoral care of Dr. Ryland. They all possess promising talents for the ministry; and some of them an ardent thirst for acquiring languages. The whole company,

pany, including wives and children, amounted to twelve. The Captain of the ship in which they have taken their passage, is a religious man, and has the object much at heart. Letters have been received from them since their departure, dated June 13, 1799, off Cape Finisterre, giving information of their being all comfortably well; of the Captain joining with them in his turn in morning and evening prayer; and of their having, through his influence, public worship on the Lord's day upon deck, when one of the Missionaries preaches to the ship's company.

Letters have also been lately received from India up to January 1799, the contents of which are—that our Missionaries are all well; that the Printing-press which had been procured was presented by a friend to the Society, and was setting up at Mudnabatty; that the natives who had professed to believe the gospel continued to afford hopes of the sincerity of their profession; that public worship was stately carried on, not only at the place of their residence, but monthly at Malda, and Dinagepore, where Europeans as well as natives usually attend, and it is hoped with some good effect; that the school, consisting of forty children, continued to be kept up; that another school upon the same plan was proposed to be opened at Dinagepore, by Mr. Fernandez, a gentleman who loves the gospel, and has already been at considerable expense in promoting it; that handsome subscriptions have been made by European gentlemen in India for carrying their undertakings into effect; and finally, that the Society might expect to be drawn upon in the course of a year to the amount of 2,000*l.* for the printing of the New Testament.

At the close of the last year's accounts the whole property of the Society amounted to 2893. 6. 8½*l.* The expenses of sending out the last Missionaries, including previous journies, books, and all other necessaries, will amount, it is supposed to upwards of 1,600*l.* When to this is added drafts to the amount of £. 2000 for the translation, besides the increased annual allowance for the support of the Missionaries, you will perceive the necessity to which the society is reduced of making known its wants. They feel the less reluctance in doing this, in as much as they are conscious of having conducted matters on as economical a plan as was consistent with propriety,

priety, and are persuaded that the friends of true religion, throughout the kingdom, are satisfied of the importance of the objects, and of the care and fidelity of the men to whom the execution is committed. They reflect with pleasure, also, that having never solicited subscriptions beyond their necessities, and in some instances declined accepting them when offered, from what they considered as almost excessive generosity, they have been kindly requested, if on any occasion circumstances should require special assistance, to make known their wants.

They are aware of the necessities of others engaged in the same common cause, particularly of the London Society, with whom, in their late painful and heavy loss, they sincerely sympathize, and do not wish to receive any thing, from any quarter, which may injure them; but they trust, from the benevolent spirit which has hitherto been manifested, there will be found a sufficiency for all.

Many of our friends have already contributed towards the printing of the New Testament; but there are, doubtless, many others who have not; and the whole amount of the donations for this specific object, at the close of the last year's accounts, was no more than £.974 13.

If, dear sir, it be suitable for you, or any of your connexions, to lend your assistance on the present occasion, in any form, -or to any degree you think proper, by transmitting the amount to the Treasurer, Mr. King at Birmingham, or to the Secretary at Kettering, as it shall be most convenient, you will oblige your brethren and fellow-labourers in the Gospel, as well as contribute to the promotion of the kingdom of our Lord and Saviour Jesus Christ.

Signed on behalf the Committee,

August 7, 1799.

ANDREW FULLER, Secretary.



DEAR SIR,

THE Committee of the BAPTIST MISSIONARY SOCIETY having received letters from their brethren in India, think it their duty to state the leading particulars to the friends of the undertaking. On the arrival of the last Missionaries, they were, according to the laws of the East-India Company, required to appear before the police at Calcutta. Understanding that in case

case of their compliance they would not be permitted to join their brethren in the British territories, they declined it, and remained at the Danish settlement of Serampour, about fifteen miles above Calcutta, where they had landed. The governor there received them with great kindness; gave them full liberty to settle, and set up their printing-press; promising them passports to travel into any parts of India. The question now was, If the newly arrived Missionaries could not be permitted to join their brethren, should not their brethren leave their present situation and join them? The solution of it was trying. Brother Carey, at the time, writes thus:—"In little more than a month's time, I shall be free from my temporal engagements at Mudnabatty. At Serampour we may be protected by government; whereas here we can only live by connivance. No obstruction will there lie against setting up the press, and there brother Ward can have the direction of it; whereas here we should not only be deprived of his important assistance, but may be obliged to take it down after we have established it. In that part of the country, there are at least two inhabitants to one in this; and other Missionaries may there be permitted to join us, which here, it seems, they will not. On the other hand, I have engaged in an indigo concern, with a design of providing for the Mission; to relinquish which will be a loss of five hundred pounds. When I have paid that, I shall not have a rupee to live upon, except by anticipating the next year's allowance. At Serampour, rent will be very high; and how can we subsist? Here we have formed a Church, and God has given us two Europeans as our hire; also a considerable number of the natives have *some light*, though the conversion of any is *uncertain*. The school—the state of things at Dinagepore—the expense which a removal will bring upon our friends at home, &c. &c."

Upon the whole they came to a resolution to remove, and join with the newly arrived brethren at Serampour. Early in January of the present year, they arrived at that place: the Governor kindly received them. Finding house-rent very high, and having the offer of a house situated by the river side, with two acres of land, which would answer every purpose, they purchased it for the society, for six thousand rupees, or about eight hundred pounds. The rent in about four years would have amounted

amounted to the purchase money. They have here room for a printing office, a school, and a place of worship, besides accommodations for the Missionaries. Mr. Carey intends paying occasional visits to Dinagepour. The whole company will not be able to subsist with less than six hundred pounds per annum: but they propose employing their printing-press, and keeping an European School for their support, which in a little time may considerably lessen the expence to the public. One of the agreements into which they have entered with each other, is, that no one individual shall follow any trade or pursuit for his own private interest; but whatever is gained shall go into the common stock. At present the loss attending their removal, the purchase of the house, their immediate support, and the printing of the New Testament, will go nearly to the exhausting of the fund of the Society. The Committee feel as Mr. Carey did, on account of the heaviness of the expence; but they are happy that the generosity of the religious public has enabled them to meet it. They feel also for the relinquishment of their former posts: yet, considering their little apparent success after six years labour, they are not sure that it is not desirable to try another situation. It is their opinion that, all things considered, the missionaries could not have acted better than they have. It affords them satisfaction, that their brethren have conducted themselves on this trying occasion as became Christians. Their letters contain no reflections; and it is hoped no reflections will be made. The Government at Calcutta doubtless proceeded according to the laws of the Company. The Committee could have wished their brethren to have lived under the shadow of British protection, till they had proved themselves unworthy of it; but if it must be otherwise, they doubt not but that the Lord has some wise and good ends to answer by it, and therefore cheerfully acquiesce in his dispensation.

The small degree of success which has hitherto attended their efforts, does not dispirit the Committee; and they hope it will not dispirit their friends. It is not unusual for God to try his servants by a long and continued withholding of his blessing. Perhaps if success had in a little time crowned our endeavours, though in words we might have ascribed it to the arm of the Lord, yet we might secretly have attributed something to an arm of flesh.

Nor ought we to esteem it a light thing, that the gospel has made its way-into the consciences of a good number of the natives, Brahmans, as well as the lower orders; that several of them, whatever be the issue, have appeared to receive it in the love of it; that some Europeans have been savingly wrought upon; and that the Holy Scriptures will shortly be read in the Bengallee tongue. The New Testament will immediately be printed; and we hope the Old Testament will shortly follow. We cannot but consider these acquisitions, if nothing else were accomplished by the present undertaking, as more than equal to all the labour and expence that have been employed.

It is a satisfaction, too, that our brethren themselves are not disheartened. "This," as brother Brunson writes, "was none of our contrivance. We did not think of this when we left England. The Lord orders all things after the counsel of his own will. We are not discouraged. Surely he would not have granted us such favour as he has in the eyes of the Governor, if he had nothing here for us to do. He constantly attends divine worship with us, and his attention to the truth is serious."

Finally, It is a satisfaction to us to observe, in what manner Mr. Carey writes of his new associates. Mr. Brunson he had not seen, as he was necessarily absent on a visit to Mr. Thomas, for the recovery of Mrs. Brunson's health; but he says, "Mrs. B.'s health is much restored, and all concur in the highest encomiums on both him and her. Brother Ward is just the man we wanted: he enters into the work with his whole soul. I have much pleasure in him, and expect much from him. Brother Marshman is diligent and prudent. His wife also is a prudent and amiable woman. Learning the language is easy to him. I believe all their hearts are entirely set upon their work."

They, and their undertaking, however, are objects of ridicule, among scorners; and were they not supported from above, their hearts must sink. "Europeans every where laugh at us, (says brother Ward, at the time when all hopes of their being permitted to join their brethren on the British territories were at an end) and God seems to cover himself with impenetrable clouds." Brother Brunson speaks of the same thing; but adds, "I do not wonder that such men should think the attempt a foolish one: having never felt the influence of divine truth, how

is it possible they should know the effects it will produce on those who receive it in the love of it? The things of the Spirit of God are foolishness to them; neither can they know them. The arguings of such men never raise any doubts in my mind about the fulfilment of the divine promises. They only prove their own ignorance of divine things, and the native enmity of the heart to every thing that is holy. To be sure it is kind in them to dissuade us from such fruitless, unprofitable pursuits: and to counsel us to direct our attention to something that will turn to better account: but as our ideas of the *greatest gain* are so widely different from theirs, I trust they are likely to be as unsuccessful with us, as they suppose we shall be with the Hindoos."

Men of this description despised the work of God in former ages, asking with disdain, *What do these feeble Jews?* Yet the wall was built, even in troublous times. *It may be the Lord will look on our affliction,* and turn their reproaches into blessings. *Think upon us, Oh our God, for good!* Fellow Christians!—to your generous contributions, add your earnest prayers. *Our strength is in the Lord that made heaven and earth.*

Signed on behalf of the Committee.

ANDREW FULLER, Secretary.

O^r. 7, 1799.

P. S. It was agreed at the committee-meeting at Northampton, Sep. 16, 1800, that the ministers of the committee (and other members of the society who choose it) would spend one hour in united prayer for the prosperity of the mission, each in his own house, every Tuesday after the monthly prayer-meeting, between the hours of 10 and 11 in the forenoon.

Subscriptions or donations to the Baptist Missionary Society, are received by Mr. Burls, 12, Winchester-street; Rev. Mr. Button, 24, Paternoster-row; Mr. Summers, 98, New Bond-street, LONDON; Rev. Mr. Birt, Plymouth Dock; Rev. Mr. Cherry, Wellington; Rev. Mr. Fawcett, Ewood Hall, near Halifax; Rev. Mr. Fuller, Kettering; Mr. King, Birmingham; Rev. Mr. Hinton, Oxford; Rev. Mr. Evans, Abingdon; and by Dr. Ryland, Bristol.

DEC. 1800.]

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Such

Such as are disposed to remember this *Missionary Society* in their wills, may use the following form of bequest :

ITEM. I give and bequeath unto A. B. and C. D. the sum of _____ upon trust, to the intent that they, or either of them, pay the same to the treasurer for the time being, of *the Particular Baptist Society, for promoting the Gospel among the Heathen*; for the use and support of the said Society; and his receipt shall be a full and sufficient discharge for the same.

SPEECH *

OF

A TUSCORORA WOMAN,

At a religious Conference at Oneida, among the North American Indians.

FATHER AND BRETHREN,

ATTEND to me a few moments: I am not wise, nor can I speak much; I will say a little, and give thanks to God.

You may have observed, that for some time past I have walked in bitterness of spirit, and with a heavy heart. The reason is this:—It seems to me as if I carried about the sins of my youth, and they are a heavy burden; I wonder they have not crushed me, and sunk me down into hell long before now. Indeed they would crush me in a moment, but the *Almighty* Jesus upholds me!

I will try to explain myself a little more, my brethren, that you may see how my mind feels towards God, and why my sins have borne me down for so long a time. *All* the sins of my youth, and especially *those* since I first heard of the Great God and Jesus Christ, rise up at times, and appear all alive before me, and I am swallowed up in wonder. Yea, *all amazement*, that God should call me, after I had been so long in sin!

I praise God the Father and Jesus Christ, that he hath sent his gospel of light in our Indian territories, which are *all darkness* as to spiritual things.

* This speech, copied in the hand-writing of the late great and eminent John Thornton, esq. of Clapham, is in possession of the *Editor* of the Baptist Society.

I will

I will try, my brethren, to be yet more explicit, and tell you just how matters are with me. Why, my heart weeps for my sins, and I abhor myself, and am ashamed before God. I see that God is great and excellent. He is all worthy! but here words fail me; they are no match, because there is no telling how much God is worth, nor how lovely he is in himself.

The holy angels and saints above, praise him continually, and try to tell how great God is, and what Jesus hath done. They do *right* in thus exalting God. It is just and reasonable that they should always thus exalt God.

Well, my brethren, I see that all my sins have been against this great, holy, and good God! (Here her spirit was so overwhelmed—she made a pause for some time—then proceeded) I weep because I have sinned against the holy and great God; and that I still carry about with me a heart that is contrary to the mind of the holy God, and his son Jesus Christ. I have, as it were, cast dirt and mire, and thereby stained the name of God!

The sins of us who are the professed friends of religion, have been the occasion of others making light of God. We have, as it were, darkened God's glory, and trodden his word and ordinances into the mire; and now poor blind sinners say, that God is good for nothing!—the Christian's God is not worth any thing—he is not such a God as sometimes ministers tell of, and those communicants have pretended. O! my brethren, this grieves me to my inmost soul. O! how exceedingly wicked it is to say any thing against the great and holy God!

As to my part, sometimes I see that Jesus can wash away all the stain and filth I have cast at God. Then my heart rejoices, and I cast my soul down at the feet of Jesus, and say, O Lord, here I am, do just what thou pleasest with me; I know thou can'st not do any thing wrong; all is ever right that thou doest.

In presenting our readers with the following pleasing specimen, we feel additional satisfaction in the assurance, that Mr. Cover has been encouraged to prepare an account of the probable reasons of the non-success of the Otahitean Mission, together with sketches of his journey to New South Wales, and his voyage from thence to England.