

**THE LORD'S PRAYER,**  
TRANSLATED INTO THE OTAHEITEAN LANGUAGE.

BY REV. JAMES COVER \*.

Communicated for the Baptist Register:

*Medooatane no matow owye teroto t' Erye,*  
Father of us who in the heavens art,  
*woraa t'yoa no'oe; harremye t' areevenooa*  
sacred be the name of thee; come the kingdom  
*no'oe; hamane t' prowmye no 'oe wawte teeneea venooa,*  
of thee; make the word of thee done upon earth,  
*ma eroto t' [Erye: Homye maa namatow atahye*  
as in the heavens: Give food to us one  
*mahannara emooremeye tettabyeay; tettaramye te harra no*  
day following another; forgive the sins of  
*matow, ma tettaramye tatow te harra no ratow terra*  
us, as forgive we the sins of them that  
*hamane eno ya matow; ima fwbaratyemye matow erote*  
make (or do) evil to us; don't lead us into  
*te nao no wohay, amow matow my harra; na t'*  
the way of error, keep us from sin; for the  
*areevenooa ta 'oe eb te mannaw, eb te meannaanna*  
kingdom is thine, and the power, and the brightness  
*no mytyeroa, hopowore, eb hopowore, Amen.*  
of goodness, without end, and without end, Amen.

~~~~~

Five first Verses of the 20th Chapter of John, translated  
by the same Person.

- I. *Puoypuoy roa aheea poore t' mattamooa*  
In the morning early when dark, the first  
*mahannara no ataroo, myheamye Mary Magdalene*  
day of seven, cometh Mary Magdalene  
*ya te farre no Teeapapow, eb aheona te owbye*  
to the house of the dead, and seeth the stone  
*hoppoyey my te farre no Teeapapow.*  
taken away from the house of the dead.

\* One of the missionaries at Otaheite, who arrived in England from New South Wales, Sept. last.

2. *Ocea horromye, eh myheamye ya Simon Peter, eh*  
 She runneth, and cometh to Simon Peter, and  
*ya terra taatabapeera, yawye J'esus wehenaro, eh ataw*  
 to that learner whom J'esus loved, and saith  
*ya raowa, ratow teea hopyoye te Lord rappye no te*  
 to them, they have taken away the Lord out of the  
*farre no Teeapapow, eh tatow ima etea teeheea*  
 house of the dead, and we not know where  
*ratow teea toedirro yana.*  
 they have laid him.
- 3 *Peter waharreoyoy, eh terra taatabapeera eh*  
 Peter went forth, and that learner, and  
*wetyemye ya te farre no Teeapapow.*  
 came to the house of the dead.
- 4 *Raowa horro torooa wahitatatanno; eh te*  
 They ran both together; and the  
*taatabapeera horro nappe nappe Peter, eh*  
 learner ran with greater haste than Peter, and  
*wetyemye mattameoa ya te farre no Teeapapow.*  
 came first to the house of the dead.
- 5 *Eh ocea neemye, eh heora eroto, webeeo*  
 And he stooping down, and looking in, saw  
*te paraway ahhao toedirromyè, waharre ocea*  
 the linen clothes lying down, went he  
*ima eroto.*  
 not in (read, he went not in).

---

☞ *The three following articles concerning the JEWS, the WALDENSES, and ABDUL WAHIB, are here introduced, with a view to obtain such correct and interesting information, on each of the subjects, as some of our correspondents or readers may be able to furnish us with.*

JEW S IN HINDOOSTAN OF THE TRIBE OF  
 MANASSEH.

**C**RANGANORE, twenty-five miles south of Pani-  
 ani, forms the northern frontier of the rajahship of  
 Travancore. This city, it is said, was formerly the re-  
 sidence

fidence of the republic of the Jews, part of the tribe of Manasseh, which had been carried into captivity by Nebuchadnezzar, who sent numbers of them to this distant place, where they established a commonwealth, and selected two sons of one of the best families, eminent for their wisdom, to govern them jointly. One of these, instigated by ambition, murdered his brother: after which the government became a democracy. According to their history, they originally amounted to twenty thousand, and were three years in travelling to this place, from the time of their setting out from Babylon. When they arrived, they were treated with great humanity by the natives, and allowed every indulgence in both religious and temporal concerns. In process of time, they grew so wealthy, as to be able to purchase the little kingdom of Cranganore. Hamilton makes them increase to eighty thousand families; but in his days they were reduced to four thousand.

---

### WALDENSES AT WIRTEMBERG.

About two years since, there was printed at Zurich, a book entitled *Actenmäßige Geschichte der Waldenser, &c.* "History of the Waldenses, their fate and persecution within the last 250 years in general, and their reception and settlement in the dutchy of Wirtemberg in particular, from authentic documents, by Fr. C. Baron Moser, with original papers."

This history of a very respectable sect of Christians, we are informed, may be considered as a continuation of Leger's work, the original of which is become scarce; but there is a German translation of it, published at Breslau, in 1750, in a thick quarto volume, under the title of "*J. L. Allgemeine Geschichte der Waldenser.*" The number of Waldenses now living in the Vaudois, in the valleys of Piedmont, amount, according to Baron Moser, to 1300. They are allowed to follow their own modes of worship, but in their own churches only, and may travel and trade where they please; but they are prohibited from keeping shops, and debarred of some other privileges which are not refused to the Jews. Baron Moser promises a farther account of the Waldenses that took refuge in Wirtemberg.

**ABDUL WAHIB'S OPPOSITION TO THE  
MAHOMMEDAN RELIGION.**

---

IN *Jackson's* "Journey from India towards England, in the year 1797, by a route commonly called over-land," lately published, the author says, that a certain "Waahy is extending his conquests up the western shore of the Persian gulph, almost as high as Grain; and propagating a NEW RELIGION, which, like Mohammed, he enforces by the sword." It is regretted that Mr. Jackson has not communicated farther particulars of this extraordinary person, ABDUL WAHIB, who now shakes the religion of Mohammed at its source. Of his manner of propagating his faith, however, some opinion may be formed from a circumstance with which the author of the work furnishes us.

"The chief of Suke-shue (a considerable town on the Euphrates) was slain, while asleep in his tent, by a slave belonging to the Waahy. The news arrived soon after we came to Bagdad, and has very much alarmed the government, because much confidence was placed in the superior abilities of the Sheik, and he was fully relied upon check the progress of the Waahy, who, immediately after, attacked and defeated the Turkish army, and it was apprehended he would reach Basora."

Persuaded that many of our readers would be highly gratified with a more full account of this enterprising individual, we have not been inattentive to the subject; but at present we can make only a short addition to the above statement, which we give from the translation of the draught of a letter from the late TIPPOO SULTAUN to the Grand Seignior, under date the 10th of February, 1799.

Tippoos thus writes: "Having been informed of the excessive commotions excited by the son of Abdool Wahaub (for so the translator gives his name), in the neighbourhood of Mecca the Holy; I immediately addressed letters to the supreme minister, to the thereof of Mecca, and the servants of the holy receptacle, purporting that it was my intention to send a considerable force, under the command of one of my approved sons, and desiring

them to write me a particular account of the situation of affairs in that quarter." A note at the foot of the page from which this extract is taken says, "Abdool Wahaub is the name of an enterprising Mahomedan, who, some time since, established a new doctrine, the foundation of which is, the abjuration of the signal honours which are paid to Mohammed. His doctrine does not extend to a denial of the prophet's mission, but it places him merely in the condition of a messenger of the word of God, possessing in himself no title to the adoration of mankind. This man obtained very numerous profelytes, who traversed with him the countries of Syria, Arabia, and Egypt, propagating their tenets by the sword. His son has succeeded him."

### SUCCESS OF VILLAGE PREACHING IN ESSEX.

TO DR. RIPPON.

REVEREND AND DEAR SIR,

I HAVE herewith transmitted you the statement of "A PEASING INSTANCE OF SUCCESS ATTENDING ITINERANT PREACHING IN THE COUNTY OF ESSEX;" and it is hoped that other counties will be encouraged by it to improve upon the plan \* and be favoured with similar and abundant success!

It is now near three years since the greater part of the number of ministers of the Baptist denomination in this county met at Great Coggeshall, uniting in association with a view to promote spiritual welfare, to yield brotherly assistance in various cases, and to consider of some plan for the more general spread of the Gospel in this county: when, after seeking direction from the Great Head of the Church, both respecting the most consistent *means* as well as *mode*, it was determined that a suitable person should be sought, of the Particular Baptist denomination, who had been regularly called to the work of the ministry; and if approved by a committee of ministers in the association, he should be stationed to labour in different districts throughout the county, for cer-

\* Particulars at large relating to this association in its first formation may be seen by referring to vol. II. page 484.

tain allotted periods,\* at the same time affording him sufficient pecuniary assistance (also, agreeing to defray whatever extra expenses might attend ministers of the association, in village preaching, in the borders of their respective places), from a fund to be established and supported by voluntary subscription of individuals, and weekly, monthly, or yearly contributions from the different churches in the association; the manner of collecting the same to be considered prudential with the churches respectively, &c.

On publishing this our intention, several applications were received—from among which the association were encouraged to appoint a Mr. James Pilkinton, a person appearing in all respects most adapted to answer our views; who, after some little time spent in preaching from place to place, was requested to continue three months at Rayleigh, a populous place; though I am informed, at that time there were not more than *three professed Dissenters* in it. However, several persons of influence and generosity were induced to encourage the preaching of the Gospel there—the use of a **CARTLODGE** was granted, and, by inclosing the sides, rendered as fit accommodations to an increasing auditory as might be expected from such a place. Despicable as the idea may seem to those who are most attracted by the false glare of *popish trappings* or *cathedral magnificence*, it was **HERE** that **GOD** gave repeated sealing testimonies of his gracious presence and blessing; and, attending the Gospel with invincible power, by the ministration of Mr. Pilkinton, arrested many who were advancing with hasty strides, in the broad road leading to destruction. Little space elapsed before they found themselves obliged to quit their temporary retreat for social worship;—when, after looking to God for direction, submitting the case to the association, and some encouraging circumstances being brought forward, it was thought adviseable to erect a place for meeting in “**CHRIST’S NAME.**” The foundation was accordingly laid in September, 1798. Dimensions 40 feet by 35 feet. The building was completed, without galleries, and opened on Lady-day last.

Many, who appeared proper subjects, signifying their desire to be baptized, and to embody together in church fellowship, the ministers of the association and others were

were invited to witness their solemn engagements, June 25th last.—Minutes of such proceedings are as follows, viz.

*Tuesday, June 25.*—Assembled for the public worship of God, in the new-erected meeting-house, at half past ten o'clock in the forenoon. Began with singing;—Brother Brown of Potter's-Street, near Harlow, engaged in prayer;—the candidates for baptism being seated on either side of the baptistry, to the amount of *eighteen* (more were expected to have attended, but circumstances in providence prevented some, whom I am informed have since been added), when Brother Brackett, of Waltham Abbey, preached a subject, adapted to the purpose, on Acts, xviii. 8. "*And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians, bearing, believed, and were baptized.*" After which, Mr. Pilkinton, who had been made useful in bringing most of them to the knowledge of the truth, engaged in prayer, and proceeded to administer the ordinance of Baptism, which was attended to with the utmost solemnity; and the opportunity closed with the greatest peace and order.—At proper intervals, suitable hymns were given out.—The meeting adjourned till three o'clock in the afternoon.

Met again about three o'clock in the afternoon, when the solemn service of embodying them into the fellowship of the Gospel was entered upon by singing;—Brother Trivett prayed;—Brother Steevens, of Colchester, (chosen and requested by those who intended to unite, as a fit person to go before them in the work of the day), asked the favour, that those to be incorporated would distinguish themselves by standing, and wished the congregation in general to be seated; when he suitably addressed them in the most solemn and pathetic manner; asked the necessary questions, and as orderly received their united tokens in the affirmative. At their request, he read the summary articles of their faith and agreement to walk together in the faith and order of the Gospel;—to which they signified their hearty approbation, by stretching forth the right hand, both by way of *token* and in *mutual congratulation*; after which, they chose from among them their brethren, William Tyrrell and Samuel Rayner, to the office of deacons, who also signified their acceptance; and Brother Stevens then very affectionately recommend-

ed them to attend closely to the important duties incumbent on them in that office and relation, and *as such* they would be worthy of particular esteem from the members individually; then, by the joint suffrage of the ministers of the association, he declared and acknowledged *them* (with an addition of one person who had been previously baptized) to be a church of Christ, formed on the principles of the Gospel. It being now requested, letters of dismissal of Mr. and Mrs. Pilkinton from the church of Christ under the pastoral care of Mr. Garnis, of London, should be read to this new-formed church, they were both received with pleasure by the usual token of the right hand of fellowship;—they then proceeded unanimously to invite Mr. Pilkinton to take upon him the pastoral charge of them, as a little flock of Christ; this he, with becoming modesty and affection, signified he could not but accept, since many of them were the seals of his ministrations;—when the day for public settlement was fixed to be on the morrow. After which, Brother Hornblow, of Braintree, preached a well-adapted discourse, from Ephes. v. 1, 2. “*Be ye therefore followers of God as dear children,*” &c. And Mr. Such, of Ingatestone, concluded the service with prayer; very earnestly commending them to the care of the *great and good Shepherd*. At proper intervals suitable hymns were selected and given out by Brother Brackett.

*Wednesday, June 26.*—Met at about half after ten o'clock in the morning, to witness the public settlement of the Rev. James Pilkinton; when the public service was introduced by singing;—the Rev. Mr. Douglas, independent minister, of Chelmsford, engaged in prayer;—Brother Steevens expatiated on our privileges in this land of Gospel light and liberty, on the nature of a Gospel church, their honour, and their incumbent relative duties.—He further observed that, disdaining impositions of creeds on others, or demanding confessions of faith from them; without the least claim to such authority, or right to interference in other churches, we came there *rather*, to witness the union and implore the divine blessing. He briefly stated the conspiring circumstances, which, under the gracious influences of the Great Head of the Church, brought about the glories of that day's engagements there.—*1st* Relating to the plan of association in the county.



county, 2d. The geracious designs which the Lord unfolds in his sending the Gospel, and planting a church there; intimating therein, that he had in that place and neighbourhood a chosen seed, which should be called to serve him, and "accounted to him for a generation."

3d. Declared the thanks of the association to some few individuals at Raliegh, for their countenance and support; earnestly hoping that the introduction of the Gospel they had countenanced might be found the power of God, to their consolation and salvation. Being under the necessity of deviating from the general plan adopted on these occasions, he requested *the church to recognize their call*, and of Mr. Pilkinton to signify *his acceptance*; which being done, he then requested the favour of Mr. Pilkinton's confession of faith, which was also readily given. Brother Hornblow engaged in prayer;—Brother Brown gave a most affectionate charge, from Col. iv. 17. "*And say to Archippus, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it*;" Brother Z. Tri-vett addressed the church from Heb. xiii. 7. "*Remember them which have the rule over you*," &c. and, as the time allotted was fully expired, he concluded in prayer. Singing, as a branch of divine worship, and well-becoming to pleasing an event, was attended to at the usual intervals.

May *they*, with the churches in general, manifest zeal with becoming prudence, and firmness and stability to the truth, in all its simplicity and purity; and be favoured with peace and prosperity!

Surely persons are amply repaid for DEVOTED PROPERTY, TALENTS, or the most INDEFATIGABLE LABOURS, on such happy evidence of success, and in the promising hopes of a spiritual harvest and ingathering of souls to Christ—The pleasures of the day are not to be forgotten. May similar occasions bring frequent renewals, till the Gentiles in their fulness be come in, as introductory to the removal of blindness from the once distinguished Israelites. Rom. xi. 25.

The above minutes are more express than is general; but I thought this might be the more necessary as it is a circumstance singular and rare.

Yours affectionately,

W. BRACKETT.

Waltham Abbey, July 30, 1799.

TO DR. RIPPON.

*Powhatan County, Virginia, April 28, 1800.*

REVEREND AND DEAR SIR,

**A**LTHOUGH you are a stranger to me in person, yet I hope we are not so in mind; I would wish to have an acquaintance with you, as your name is familiar with us.

I have, after my poor feeble manner, attempted to preach the Gospel of Christ, near seventeen years, and I have lived to see several revivals of religion in Virginia, in different churches belonging to the Middle District Association. Before the late revival commenced, wickedness had risen to a very great height; infidelity, atheism, deism, and irreligion, abounded on every hand; professors had become very carnal—many had apostatized:—hence it was the case that there were but ‘a few names in *Sardis*, who had not defiled their garments:’ so that I had awful thoughts about our condition, and was fearing that some great judgment would befall our guilty land. But, contrary to my expectation, did the Lord visit us in a way of mercy, by first stirring up his people, which caused them frequently to assemble together and carry on his public worship by prayer and fasting, called “*Prayer Meetings*.” And the Lord came amongst us, and the sacred flame has spread to and fro, in various parts of Virginia: so that we may truly say, “The Lord hath done great things for us, whereof we are glad.”

Our church, called Spring-creek, has added by baptism (since the late revival), upwards of 150 members; Chesterfield church has added about the same number, or more; Powhatan church has added about 100 members; Skinquarter church added about 50 members; Tomahawk church about the same number. Elder Webber’s church called Dover, belonging to the Dover district, yet hard by us, has added upwards of 100 members. The work has been chiefly amongst young people; while the old, who have lived to see several revivals, are still left out, exposed to God’s wrath and heavy displeasure: the Lord in mercy pity them!

Since the late revival at Virginia, the ministers have travelled more than they formerly did; yet I think if they were to travel still more, it would be better for the churches. Their office appears to be exceedingly great and very honourable: are they not God’s envoys, commissioned, from heaven, to proclaim reconciliation to a dying world, in and through the Lord Jesus Christ?

Brother Jacob Grigg, one of the Missionaries to Africa, paid us a visit last January; he appears to be a very intelligent man; his preaching was well received by the churches: he lives not far from Norfolk in Virginia. I reside about twenty miles from Richmond, which is the metropolis of Virginia.

I shall conclude my letter with the words of Aaron and his sons, when blessing the Israelites. "The Lord bless thee and keep thee; the Lord make his face shine on thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Numbers vi. 24, 25, and 26. I am, Rev. and dear Sir,

Your's in love,

BENJAMIN WATKINS.

---

THE  
COMMENCEMENT  
AT  
RHODE ISLAND COLLEGE.

---

PROVIDENCE, SEPTEMBER 15, 1798,

ON Wednesday the 5th Instant was celebrated the anniversary Commencement of Rhode-Island College. The processional Train was formed as usual, and at Ten o'Clock, A. M. moved to the Baptist Meeting-House, escorted by Col. Burrill's Company of Cadets. After a Prayer, by the President, the following Exercises were performed:

Forenoon.

VOCAL MUSIC.

1. Salutatory Addresses in Latin, and an English Oration on the Importance of Science and Religion, particularly to the Youth of America—by Andrew Dexter, jun.

2. An Intermediate;—a Poem on Faction—by Lucius Cary.

3 First Dispute on this Question: Are capital Punishments justifiable? Between William H Sabin. Rhodolphus H. Williams. Washington Hathaway. and William P. Maxwell.

INSTRUMENTAL MUSIC.

4. A Dissertation, in Latin, on the Conduct of France, since the Commencement of the Revolution—by Theodore. D. Foster.

5. A Dissertation on Attachment to particular Systems of Religion—by Sylvanus Waterman.

6. A Dialogue: The Bachelors—between Morrill Allen, Nathaniel Bullock, James Tailmadge, and Lucius Cary.

7. A Dissertation on the Evils of Luxury;—by Alvan Underwood.

VOCAL MUSIC.

8. A Dispute on this Question: Which is the most conducive to Virtue, Adversity or Prosperity?—Between Nathaniel G. Olney, Abraham Gufhe, William E. Green, and John Fessenden.

9. An intermediate Oration on the Immortality of Brutes—by Nathaniel Bullock.

Afternoon.

VOCAL MUSIC.

10. A Dissertation on the Diversity of religious Opinion—by Morrill Allen.

11. An intermediate Oration on the Infringement of the Rights of Men—by James Tallmadge,

12. A Dialogue: The Jacobin reformed—between John Fessenden, William E. Green, and Otis Thompson.

VOCAL MUSIC.

13. An intermediate Oration, urging the Necessity of Religion as the only permanent Basis of civil Government—by Otis Thompson.

The Degree of Bachelor in the Arts was conferred on the following young Gentlemen, Alumni of the College: Morrill Allen, Nathaniel Bullock, Lucius Cary, Andrew Dexter, John Fessenden, Theodore D. Foster, William E. Green, Abraham Gufhe, Washington Hathaway, William P. Maxwell, Nathaniel G. Olney, William H. Sabin, James Tallmadge, Otis Thompson, Alvan Underwood, Silvanus Waterman, Conrade Webb, Rhodolphus H. William.

An Address was then delivered to the Graduates by the President.

The Degree of Master in the Arts was conferred on the following young Gentlemen, Alumni of the College: Elisha Fisk, William Grant, Enoch Hazard, William Hart, John Jones, Erastus Larned, John Lufcombe, Abiel Williams, John Winslow.

The Degree of Bachelor in the Arts was conferred on Bradford Marcy.

The honorary Degree of Master in the Arts was conferred on the following Gentlemen: Rev. James Wilson. Rev. Thomas Green. Dr. Benjamin Waite Case.

Matthias Burnet Tallmadge, of Yale College, was admitted ad eundem in this.

The Degree of Doctor of Divinity was conferred on the Rev. Isaac Skillman, of New Jersey.

The Degree of Doctor of Laws on the Hon. Seth Padelord, of Taunton.

14. An Oration on Union, considered as the only Safety of the United States: together with the valedictory Addresses—by Conrade Webb.

A Prayer by the Rev. Dr. Stillman concluded the Exercises of the day.

## A LIST,

FOR THE YEAR 1800.

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

## B.

REV. THOMAS BALDWIN, A.M.

Pastor of the second Baptist Church in Boston, Massachusetts.

A Sermon, delivered at Boston, on Tuesday, April 2, 1799, at a quarterly meeting of several churches, for special prayer, Text;—Isa. xliii. 12, 13. *Ye are my witnesses, saith the Lord, that I am God; yea, before the day was, I am he: and there is none that can deliver out of my hand. I will work, and who shall let it?* 8vo. pp. 24.

Sold at Boston.

LATE REV. JOHN BEATSON, Hull.

The Divine Right of a Christian to Freedom of Inquiry and Practice in Religious Matters. The SECOND EDITION. To which are prefixed, Brief Memoirs of the Life, Character, and Writings, of the Author. 12mo. pp. 70. Price 1s. Sold by Button and Conder, London.

REV. J. BICHENO, A. M.

1. An Appendix to the Signs of the Times; containing Thoughts on the Fall of the Papal Government, and on the Prospects now opening in the East, with a Symbolical Vocabulary for the Illustration of the Prophetic Style. Text;—Rev. xvi. 15. *Behold I come as a thief. Blessed is he that watcheth.* 8vo. pp. 40. Price 1s.
2. The Restoration of the Jews, the Crisis of all Nations; or an Arrangement of the Scripture Prophecies, which relate to the Restoration of the Jews, and to some of the most interesting Circumstances which are to accompany and distinguish that important Event; with Illustrations and Remarks, drawn from the present Situation and apparent Tendencies of Things, both in Christian and Mahometan Countries.

“Neither the prophecies concerning the Gentiles, nor those concerning the Jews, have yet received their full and entire completion.”—Bishop Newton.

“The restoration of the Jews may be expected to have the greatest effect in alarming mankind, and opening their eyes.  
This

This will be such an accomplishment of the prophecies as will vindicate them from all cavil."—*Dr. Hartley.*

8vo. pp. 115. Price 2s. 6d.

Sold by Button, London; James, Bristol.

Rev. ABRAHAM BOOTH, London,

Glad Tidings to Perishing Sinners; or the Genuine Gospel a complete Warrant for the Ungodly to believe in Jesus. Second edition. improved. 12mo. pp. 268. Price 3s.

Sold by Button, London.

Rev. W. BRACKET, Waltham Abbey.

Captivity without Dominion, experimentally considered; in a Sermon, preached on Lord's Day, April 6, 1800, at Waltham Abbey, Essex: on Romans vii. 23: and published by request. 8vo. pp. 36, price 6d.

"He that is spiritual judgeth all things, yet he himself is judged of no man."—PAUL.

Sold by Mr. Button, London.

Rev. WILLIAM BUTTON, London.

*Books published by him.*

1. A Compendious Dictionary of the Holy Bible; exhibiting a Biographical History of the Persons; a Geographico-Historical Account of the Places; a Literal, Critical, and Systematical Description of other Objects, whether natural, artificial, civil, religious, or military; including the significations of the Hebrew and other Words occurring therein. Likewise, a Brief View of the Figures and Metaphors of Holy Writ. To which is added, An Appendix; containing Essays on various Biblical Subjects, and a Chronological Table of Scripture History.

The *Second Edition*, considerably enlarged. Ornamented with seven Plates, among which are *A Map of a Division of the Land of Canaan*, and *A Map of the Travels of the Apostles.*

12mo. pp. 588. price 7s. boards.

2. The Christian's Elegant Repository; containing Evangelical Philosophy: a series of Family Conversations on Natural and Revealed Religion.

Biographical Sketches, with Memoirs of the Experience of eminent Christians.

Letters, Essays, and Reflections on important Subjects, doctrinal, practical, and experimental.

The Spiritual Bee; Anecdotes, Apothegms, Criticisms, and Curiosities of Sacred Literature.

Flowers of Sacred Poesy; Odes, Hymns, &c. Original and Translations.

Embellished with Six beautiful Engravings. Price 5s. boards.

Dec. 1800.]

o

Mrs.

## C.

Mrs CATHERINE CHARLETON,  
Member of the Baptist Church in Philadelphia.

*Thoughts on the Two Witnesses*, Rev. xi. who they are: with cursory Comments on some Passages of Scriptures, and some Things that have been, and are now, transacting in the World of Mankind, communicated in three Letters to a Friend. 12mo. pp. 52., Philadelphia, Mr. Utick, 1798.

## D.

Rev. JAMES DORE, London.

1. Essay on the Resurrection of Christ.——Duodecimo.  
Price 1s.
2. *Christ crucified the grand Theme of Paul's Ministry*; illustrated in a Sermon preached at the Baptist Monthly Meeting Aug. 22 1799, at Mr. Hutchings's place of worship, Unicorn-yard, Southwark. Text;—1 Cor. ii. 2. *I determined not to know any thing among you, save Jesus Christ and him crucified.*  
8vo. pp. 46. Price 1s.  
Sold by Gurney, Button, and Conder, London.

## F.

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

1. The Constitution and Order of a Gospel Church considered. "Beholding your order and the steadfastness of your faith in Christ."—PAUL.  
12 mo. pp. 58, price 6d.
  2. An Essay on the Wisdom, the Equity, and the Bounty of Divine Providence.  
——"I may assert eternal Providence,  
"And justify the ways of God to Man."—Milton.  
12 mo. Price 4 d.
  3. A Summary of the Evidence of Christianity.—"I have written briefly, exhorting and testifying that this is the true Grace of God wherein ye stand."—PETER.  
12mo. pp. 100. Price 1s.
- Sold by the Author, near Halifax; and by Wills, Button, and Martin, London.

Attributed to the late Rev. BENJ. FRANCIS, A. M. Horseley.

1. The Salopian Zealot. By John the Dipper.
2. The Oracle; or a short Panegyric on Mr. Peter Edwards's most admirable Defence of Infant Sprinkling. 12mo. pp. 22. Price 3d.  
Sold by Button, London; James, Wine-street, Bristol.

REV. ANDREW FULLER, Kettering.

1. *The Christian Doctrine of Rewards*; a Sermon, delivered at the Circus, Edinburgh, Lord's Day Evening, Oct. 13, 1799, on Gal. vi. 7, 8.—*Be not deceived, God is not mocked; for, &c.* 8vo. pp. 28, price 6d.
2. *The Gospel its own Witness; or, the Holy Nature and Divine Harmony of the Christian Religion, contrasted with the Immorality and Absurdity of Deism.*  
[Laying his hand on the Bible, he would say, "There is true philosophy. This is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."—Earl of Rochester.]

Second Edition, 8vo. pp. 260. Price 5s. in Boards.

### CONTENTS.

#### *Introduction.*

PART THE FIRST. *In which the holy nature of the Christian religion is contrasted with the immorality of deism.*

Chap. I. Christianity reveals a God, glorious in holiness; but deism, though it acknowledges a God, yet denies or overlooks his moral character.

Chap. II. Christianity teaches us to acknowledge God, and to devote ourselves to his service: but deism, though it confesses one Supreme Being, yet refuses to worship him.

Chap. III. The Christian standard of morality is enlarged, and free from impurity: but deism confines our obligations to those duties which respect our own species, and greatly palliates vice with regard to a breach even of them.

Chap. IV. Christianity furnishes motives to a virtuous life, which deism either rejects or attempts to undermine.

Chap. V. The lives of those who reject the Gospel, will not bear a comparison with theirs who embrace it.

Chap. VI. Christianity has not only produced good effects in those who cordially believe it, but has given to the morals of society a tone, which deism, so far as it operates, goes to counteract.

Chap. VII. Christianity is a source of happiness to individuals and to society: but deism leaves both the one and the other without hope.

PART THE SECOND. *In which the harmony of the Christian Religion is considered as an evidence of its divinity.*

Chap. I. The harmony of Scripture with historic fact, evinced by the fulfilment of prophecy.

Chap. II. The harmony of Scripture with truth, evinced from its agreement with the dictates of an enlightened conscience, and the result of the closest observation.



Chap. III. The harmony of Scripture with its own professions, argued from the spirit and style in which it is written.

Chap. IV, The consistency of the Christian doctrine, particularly that of salvation through a Mediator, with sober reason.

Chap. V. The consistency of the Scripture doctrine of redemption, with the modern opinion of the magnitude of creation.

Concluding Addresses.—To Deists. To the Jews. To Christians.

3. The Dying Exercises of Susannah Wright, late of Weekly, near Kettering, a Child under twelve Years of Age; in a Letter from her Mother to Mr. Fuller. Second Edition. Price 1d.

4. Memoirs of the late Rev. Samuel Pearce, A. M. Minister of the Gospel in Birmingham; with Extracts from some of his most interesting Letters; and a Portrait of him, painted by Mr. Medley, and engraved by Mr. Orme. 8vo. pp. 296. Price 3s. 6d. sewed.

These Memoirs, being considered as a continuation of the account given of Mr. Pearce, in the funeral discourse by Dr. Ryland, are printed on the same type and page, to bind up with it: *the pages also are continued* from those of the Sermon.

The profits arising from the sale of this publication, and of Dr. Ryland's, will be appropriated to the benefit of MR. PEARCE'S FAMILY.

The above pieces sold by Button, Gardiner, and Williams, London; James, Bristol; Belcher, Birmingham; and Ogle, Edinburgh.

REV. RICHARD FURMAN, A. M.

Pastor of the Baptist Church in Charleston, S. C.

An Oration delivered at the Charleston Orphan House, before the Intendant and Wardens of the City, the Board of Commissioners, and a large Assemblage of the Benefactors to the Institution, Oct. 18, 1796, being the seventh Anniversary. Published at the request of the Commissioners. 8vo. pp. 28. Sold by Young, Charleston.

H.

REV. ROBERT HALL, A. M. Cambridge.

*Modern Infidelity considered, with respect to its Influence on Society*: in a Sermon, preached at the Baptist Meeting, Cambridge. Second Edition. Price 1s.

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

REV. THOMAS HASSEL, Newcastle on Tyne.

*The Christian Religion a Reality*; a Funeral Sermon, delivered to the Baptist Congregation, meeting at Tuthill-stairs, Newcastle; occasioned by the Death of Ann Malcolm, aged sixteen Years, Lord's Day, June 9, 1799.

What cordial joy, what consolation strong!  
 Whatever winds arise, or billows roll,  
 Our int'rest's in the master of the storm!  
 Cling *there*; and in wreck'd nature's ruins *smile*;  
 While vile apostates *tremble* in a calm.

*Young's Night Thoughts.*

8vo. pp. 48. Sold by Mr. Angus, Newcastle.

Mr. NATHAN HOLMAN, Student at Providence.

A Funeral Oration, delivered in the Chapel of Rhode Island College, on Wednesday, 29th of June, 1796; occasioned by the Death of Mr. ALVA SPALDING, a Member of the Junior Class. Published at the Request of the Students.

8vo. pp. 14. Providence. 1796.

Rev. HENRY HOLCOMBE, Savannah, Georgia.

A Sermon, occasioned by the Death of Lieutenant-General George Washington, late President of the United States of America; who was born February 11, 1732, in Virginia, and died December 14, 1799, on Mount Vernon, his favourite Seat, in his native Country. First delivered in the Baptist Church, Savannah, Georgia, January 19, 1800, and now published at the Request of the honourable City Council.

4to. Prices.

Sold by Button, London; and James, Bristol.

Rev. W. W. HORNE, Yarmouth.

*The Faith of the Gospel vindicated*; being the Substance of two Sermons, delivered at the Baptist Meeting, Great Yarmouth, October 27, 1799.

“Knowing that I am set for the defence of the Gospel.”

PAUL.

8vo. pp. 82. Price 1s. 6d. Sold by Button, London.

J.

Mr. ISAAC JAMES, Bristol.

The remarkable Adventures of *Alexander Selkirk*, of Lorgo, in Scotland; who lived four years and four months by himself on the Island of Juan Fernandez; and on whose Adventures was founded the celebrated novel of *Robinson Crusoe*: with a Description of the Island; and an account of several other Persons left there. Price 3s. boards.

Sold by the Author; and by Button, London.

K.

Rev. JOSEPH KINGHORN, Norwich.

*Public Worship considered and enforced.*—

“Not forsaking the assembling of ourselves together, as the manner of some is.” Hebrews x. 25.

12mo. pp. 34. Price 6d. Sold by Button, London; and by J. Annis, London-lane, Norwich.

## M.

Rev. JONATHAN MAXCY, A. M.

President of Rhode Island College.

1. An Oration, delivered in the Baptist Meeting-house, in Providence, July 4, 1795, at the Celebration of the 19th Anniversary of American Independence. *Published at the Request of the Town.* 8vo. pp. 20.
2. A Sermon, preached September 14, 1796, at the Dedication of the Meeting-House, belonging to the Catholic Baptist Society, in Cumberland. Text;—Gen. xxviii. 17. *This is none other but the house of God, and this is the gate of heaven.*  
8vo. pp. 22.
3. A Discourse designed to explain the Doctrine of Atonement. In two Parts. Delivered in the Chapel of Rhode Island College, on the 11th and 25th of November, 1796. Text;—Heb. ii. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings,*  
8vo. pp. 39. Sold by Carter and Wilkinson, at Providence.

Late Rev. SAMUEL MEDLEY, Liverpool.

*Published by his Son since his Death.*

**HYMNS.** The Public Worship and Private Devotions of true Christians assisted, in some Thoughts in Verse; principally Drawn from select Passages of the Word of God. 12mo. pp. 300, Price 3s. 6d. Bound.

Sold by Johnson, London.

Mr. SAMUEL MEDLEY, London.

Memoirs of the late Rev. SAMUEL MEDLEY, compiled by his Son; with an elegantly engraved Head. To which are annexed two Sermons, and a Variety of Miscellaneous Pieces in Verse. Large 8vo. Price 8s. or on fine Paper and hot pressed, 10s. 6d. in Boards.

Sold by Johnson, Otridge and Son, Matthews, Bagster, and Button, London.

## MISSION.

1. No. 6. of Periodical Accounts, relative to the Baptist Missionary Society—Containing
  1. Extracts of a Letter from Mr. Thomas.
  2. Correspondence of the Missionaries, from May 22, 1798, to April 5, 1799.

3. Ac-

3. Account of the sending out of four new Missionaries.
  4. Resolutions of the Society.
  5. Account of Joodithaer.
  6. Hymns by Messrs. Carey and Fountain.
  7. Last intelligence from the Missionaries.
  8. Index to volume the first.
  9. Appendix to No. VI.
2. Periodical Accounts relative to the Baptist Missionary Society.

Vol. I. 8vo. pp. about 550, in Boards, Price 6s. 6d.

Any Person may be supplied with odd Numbers.

*Sold for the Benefit of the Society.*

And may be had of the Baptist Ministers, in most of the principal Towns in the Kingdom.

## P.

REV. THOMAS PARSONS, Bath.

- A Funeral Discourse on the much-lamented Death of Mrs. *Elizabeth Phillips*, Wife of Mr. Edward Phillips, preached in the Baptist Meeting House at Melksham, Wilts. May 3, 1799; with an Address delivered at the Interment, by Thomas Ward, Pastor of the Congregation. The Text of this Discourse is—1 Thes. iv. 13. *But I would not have you to be ignorant, Brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope.* 8vo. pp. 43.

Late REV. SAMUEL PEARCE, Birmingham.

List of his Publications.

1. *The oppressive, unjust, and prophane Nature and Tendency of the Corporation and Test Acts exposed*, in a Sermon preached before the Congregation of Protestant Dissenters, meeting in Cannon Street, Birmingham, February 21, 1790. 8vo. pp. 34, price 6d. Johnson, London.
2. *Reflections on the Character and State of departed Christians*: A Sermon occasioned by the Decese of the Rev. Caleb Evans, D.D. Pastor of the Baptist Congregation, meeting in Broadmead, Bristol, and Senior Tutor to the Baptist Academy in that City; preached in Cannon Street, Birmingham, Sept. 4, 1791. 8vo. pp. 32, price 6d. Button, London.
3. *The Scripture Doctrine of Baptism, with some historical Remarks on that Subject*, in a sermon preached at the Baptist Meeting House, in Harvey Lane, Leicester, April 30, 1794, and published by unanimous Request. 12mo. pp. 56, price 6d. Button, London.

4. *The Duty of Churches to regard Ministers as the Gift of Christ.* A Sermon delivered at the Ordination of Mr. Belcher, to the Pastorate of the Baptist Church, meeting in Silver Street, Worcester. 8vo. pp. 64, price 1s. Button, London; James, Bristol. N.B. This Sermon is accompanied with a CHARGE, delivered on the same Occasion, by Dr. Ryland, and an *Introductory Address*, by Mr. G. Osborne.
5. *Motives to Gratitude:* A Sermon delivered to the Baptist Congregation, meeting in Cannon Street, Birmingham, on Occasion of the public Thanksgiving, Nov. 29, 1798. 8vo. pp. 34, price 6d. Button and Matthews, London, and Belcher, Birmingham.

*Just published.*

6. *An early Acquaintance with the Holy Scriptures, recommended* in a Sermon preached in behalf of the *Walworth* Charity and Sunday Schools, for poor Boys; preached at Mr. Booth's Meeting House, Little Prescot Street, London, August 13, 1797. Text;—2 Tim. iii. 15. *And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* 8vo. pp. 34, price 1s. This last is published for the Benefit of the *Walworth* Sunday Schools.

Sold by Button, London; and James, Bristol.

REV. JOHN RIPPON, D.D. London.

1. Discourses on the all-sufficient gracious Assistance of the Spirit of Christ. Text;—2 Cor. xii. 9. *My Grace is sufficient for thee, for my Strength is made perfect in Weakness.* To which are added, copious *Memoirs*, with a correct engraved **PORTRAIT** of the late Mr. WILLIAM LEPARD, senior, a venerable and reverend Deacon of the Baptist Church, in Carter Lane, Southwark, who died in the 99th Year of his Age.

[Dr. Rippon has been pastor of this church more than twenty-five years. Dr. Gill had been pastor, before him, above fifty years more—but Mr. Lepard was a member of it some year previous to Dr. Gill's pastorate. And it is apprehended, that Mr. Lepard was, the other day, the *only* person in EUROPE, perhaps the only person then ON EARTH, who had been baptized by immersion, on a *personal* profession of his faith, EIGHTY-TWO YEARS ago \*.]

8vo. pp. f28. price 2s. 1800.

\* Accounts of aged lively Christians will be highly acceptable in the Register.—EDITOR.

2. APPENDIX to Dr. Rippon's Selection of Tunes, consisting chiefly of ORIGINALS. Among these are Maze Pond, Salvation, and others, by Mr. Walker; with the Hindoo tune, the air of which was sent by Mr. Fountain, one of the missionaries in India, to be inserted in the Baptist Register. Mr. Walker has now added the other parts, in such a way as to preserve the accent of the English version of the hymn which belongs to it. Price of this Appendix is 1s. 6d.

*Price of the Volume of Tunes.*

Without the Appendix 5s. od.

With the Appendix 6s. 6d.

In calf, hot-pressed 7s. 6d.

Extra-bound, plate-demy paper, hot-pressed 10s. 6d.

Any quantity of stout ruled paper, if ordered, may be had bound up with this volume, at a moderate price.

3. A SELECTION of Hymns from the best Authors, including a great Number of ORIGINALS: intended to be an APPENDIX to Dr. WATTS's Psalms and Hymns.

The TENTH—AN ENLARGED EDITION.

With the Names of the Tunes adapted to the Hymns.

N. B. This edition is enlarged, not by an addition at the end of the book, but by an insertion of more than sixty hymns, chiefly originals, under their proper heads, in different parts of the volume. The greater part of these are adapted to *Village Worship*, to *Monthly Prayer Meetings* for the spread of the Gospel, and to *Missionary Meetings*. The sections on *Afflictions*, *Death*, and *Judgment*, have also received some enlargements, and so have the *Indexes* both of scriptures and of subjects. Price of this enlarged edition, 12mo, 576 pages, 1800—

Common paper, as before 3s. od.

Larger paper - - - 3s. 6d.

Fine post paper, in calf - - 4s. 6d.

A fine costly royal paper, hot-pressed, and bound in calf 6s. od.

Ditto, extra-bound 7s. 6d.

Ditto, with head, and elegantly bound in morocco of any colour - - 10s. 6d.

N. B. The enlargements of the tenth edition are to be had alone, according to the following article:

4. ADDENDA, consisting chiefly of Originals, in the TENTH—AN ENLARGED EDITION of a Selection of Hymns. 12mo pp. 60, price 6d. 1800.

\* \* \* These enlargements, in the tenth edition, are printed alone, for the accommodation of the persons who have the former edition. And it is said that they are properly adapted to *Village Worship*, and to *Missionary and Monthly Prayer Meetings*, for the spread of the Gospel.

5. REPRINTED in London: A Prayer and Sermon delivered at Charlestown (near Boston), Dec. 31, 1799, on the Death of George Washington, late President, and Commander in Chief of the Armies, of the United States of America, who departed this Life at Mount Vernon, in Virginia, on the 14th of the same Month, in the 69th year of his Age; with an additional *Sketch of his Life*. By JEDIDIAH MORSE, D.D. Pastor of the Church in Charlestown, and Author of the American Geography. To which is prefixed an Account of the Proceedings of the Town, in respectful Testimony of the distinguished Talents and pre-eminent Virtues of the deceased, written by *Josiah Bartlett*, Esq. 8vo. pp. 80, price 2s.
6. REPRINTED in London: A Funeral Oration by Major General *Lee*—and an Eulogy by Judge *Minot*, on the Death of GENERAL WASHINGTON. 8vo. pp. 28, price 1s.

All these six Articles may be had of Longman, Button, and Conder, London; and of Brown and James, Bristol.

REV. WILLIAM ROGERS, D.D. Philadelphia.

The Prayer delivered on Saturday the 22d of February, 1800, in the German Reformed Church, Philadelphia: before the Pennsylvania Society of the Cincinnati. Published by particular Request. 8vo. pp. 12.

REV. SAMUEL ROWLES, Canterbury.

1. *Thoughts on Divine Truth*, in a Series of Letters to a Friend. 8vo. pp. 73, 1797. Printed for S. Bagster, Strand; sold also by Button and Martin, London; and by Biggs, Bristol.
2. *Thoughts on Universal Restitution*; in a Letter to a Friend. 8vo. pp. 8, price 2d. each, or seven for 1s.

Sold by the Author; and by Mr. Button, London.

Mr. RUSHER, Reading.

Songs for Children. By Isaac Watts, D. D. Small size—beautiful paper. pp. 48. Price 3d. or 2s. 6d. per dozen.

Sold by Rusher, Reading; Champante and Button, London.

REV. JOHN RYLAND, D. D. Bristol.

1. *The Dependence of the whole Law and the Prophets on the two primary Commandments*: a Sermon, preached before the ministers and messengers of the Baptist churches, belonging to the Western Association; at their annual meeting, held in Salisbury, on Thursday, May 31, 1798, and published at their request. Text;—Matt. xxii. 40, *On these two commandments hang all the law and the prophets*. 8vo. pp. 42. Price 6d.
2. *The promised Presence of Christ with his People a Source of Consolation under the most painful Bereavements*: A Sermon

occasioned by the much-lamented Death of the Rev. Samuel Pearce, late Pastor of the Baptist Church, Cannon Street, Birmingham. By *John Ryland*, To which is prefixed, an Oration delivered at the Grave, by the Rev. *J. Brewer*. 8vo. pp. 68, second edition, price 1s. 1800.

*Printed for the Benefit of Mr. Pearce's Family.*

[N. B. This Sermon, which contains some interesting accounts of Mr. Pearce, is adapted to be bound up in the beginning of Mr. Pearce's Life, published by Mr. Fuller. With this view, Mr. Fuller's first page of the biography of Mr. Pearce is so figured, as that Dr. Ryland's 68 pages may be bound up as prefatory to it.]

3. *The Presence of Christ the Source of eternal Bliss: A Funeral Discourse* delivered December 22, 1799, at Shortwood, near Horsley, in Gloucestershire; occasioned by the Death of the Rev. Benjamin Francis, A. M. by JOHN RYLAND, D. D. Text;—1 Thess. iv. 17, 18. *So shall we ever be with the Lord. Wherefore comfort one another with these Words.* To which is annexed, a Sketch of Mr. Francis's Life, and of his death-bed Consolations, drawn up by his Son and Assistant, THOMAS FLINT, *Printed for the benefit of Mr. Francis's family.* 8vo. pp. 95, price 1s. 6d. 1800.

4. Remarks upon the Notion of extraordinary Impulses and Impressions on the Imagination, indulged by many Professors of Religion—contained in a Letter to a Friend. 12mo. pp. 12, price 2d. or 18s. per hundred.

5. *Christiane Militie Viaticum*; or, a brief Directory for evangelical Ministers. SECOND EDITION, *very small*, pp. 96, price 9d. bound. 1800.

Little but lovely is thy Size;—

The Prince of Beauties in mine Eyes!—*Londoniensis.*

6. *The first LIE refuted*; or, *the grand Delusion exposed*:—A Sermon, preached at the Rev. Dr. RIPPON's Meeting-House\* in Carter Lane, Southwark, Lord's Day, June 15, 1800, on Gen. iii. 4. *Ye shall not surely die.*

8vo. pp. 41. Price 6d.

7. REPRINTED at Bristol: *The Nature and Danger of infidel Philosophy*; exhibited in two Discourses addressed to the Candidates for the Baccalaureate, in Yale College, America, Sept. 9, 1797. By the Rev. TIMOTHY DWIGHT, D. D. President of Yale College; with a Recommendatory Address by the Rev. Dr. Ryland and the Rev. Mr. Fuller. 8vo. price 1s. 6d. 1799.

These 7 articles sold by Button, London; and James, Bristol.

\* It is hoped that another sermon, preached by Dr. RYLAND at the same place, on "the Delights of the Saviour with the sons of men," will follow, as soon as the Doctor can prepare it for the press.



S.

REV. THOMAS SMITH, Shipston.

*The National Character of Britain*: A Sermon delivered to the Baptist Congregation at Shipston-on-Stour, preparatory to the General Fast, March 12, 1800, price 6d.

REV. WILLIAM STAUGHTON,  
Principal of Bordenton Academy, North America.

A Discourse occasioned by the sudden Death of three young Persons by drowning, delivered May 28, 1797, at the Baptist meetinghouse in Bordenton New Jersey, by W. Staughton. To which is annexed, an Oration, delivered the preceding evening at the interment of the bodies, by the Rev. BURGISS ALLISON, A. M.—Text, Psa. xc. 5, 6. *Thou carriest them away, as with a flood: they are as a sleep; in the morning they are like grass which groweth up, &c. &c.* Pp. 37.

Sold by Mr. Ustick, Philadelphia.

T.

MR. WILLIAM TUCKER, a venerable Deacon of the Baptist Church at Chard.

*Predestination calmly considered*, on the Principles of Reason, in Consistency with the Nature of Things and the Scriptures of Truth. In a Series of Letters to a Friend. Price 2s.  
Sold by Button and Bagster, London; and by Biggs at Bristol.

*The Profits of this publication will be devoted to the propagation of the Gospel at home and abroad.*

## AN AFFECTIONATE ADDRESS

TO

### THE STOCKBRIDGE INDIANS,

Occasioned by, and founded upon, their Correspondence with the New-York Baptist Association.—See No. XV. Baptist Register, p. 47.

BY THE LATE REV. BENJAMIN FRANCIS, A.M.

- 1 GOOD brothers of the Indian race,  
And brothers now by saving grace,  
We, who did once in darkness walk,  
Send to your ears our friendly talk.
- 2 Believe us, brothers, when we say,  
We all are made of equal clay:  
The same great God form'd us and you,  
And of one blood, whate'er our hue.

We

- 8 We from afar behold your fire,  
 Its lofty sparks our joy inspire :  
 We feel the heat of your bright flame,  
 And love your tribes of every name.  
 Still may the flame ascend on high,—  
 The sparks you kindle reach the sky ;  
 Till, by the light your fire shall spread,  
 Each tribe perceive the path you tread.
- 5 The path from us to you, our friends,  
 Which to our mutual concord tends,  
 Is now made plain without a rock,  
 A briar, thorn, or stumbling block.
- 6 We now shall walk it hand in hand,  
 A friendly, safe, united band ;  
 We to your fire, and you to ours,  
 And find the path adorn'd with flowers.
- 7 The chain of friendship, bright and strong,  
 We'll lengthen still, and hold it long ;  
 This golden chain shall e'er embrace  
 In cordial bonds our unborn race.
- 8 *We* know that Christ alone can save,  
 And raise our bodies from the grave ;  
 We, therefore, long that you may know  
 This Christ, who saves from sin and woe.
- 9 Our faithful brethren in the Lord  
 Shall in your ears proclaim the word ;  
 Which the Good Spirit kindly sends  
 To change fierce foes to cordial friends.
- 10 They shall inform your tribes around,  
 What pardon, life, and bliss abound,  
 Thro' Jesus' blood, to all who grieve  
 For sin, and in his name believe.
- 11 O brothers ! hear the heavenly news,  
 Which thro' the land shall joy diffuse,  
 " That Jesus saves the lost from hell,  
 " And brings them safe with God to dwell."
- 12 If you receive with all your heart,  
 The word of life in every part,  
 What wonder, love, and praise, and joy,  
 Shall fill your minds, your tongues employ !
- 13 Vile dispositions, words, and deeds,  
 More hurtful far than poisonous weeds,  
 The glorious Gospel shall remove,  
 And in their place grow heavenly love.

- 14 No more the warhoop, and the yell  
Dire as the hideous howl of hell,  
Your now united tribes shall raise,  
But joyful songs of grateful praise.
- 15 Instead of fierce intestine broils,  
Base heathen rites and savage toils,  
Shall fruits of peace and love abound ;  
And a new *Eden* bloom around.
- 16 The tomahawk and scalping knife,  
The horrid arms of bloody strife,  
Shall into pruning-hooks be made,—  
The plough, the sickle, and the spade.
- 17 Instead of bushes, swamps, and roots,  
Your wilds shall smile with copious fruits ;  
Where noxious weeds deform the land,  
The rose shall blow, the lily stand.
- 18 Where briars, thorns, or bogs abound,  
Herbage and corn shall clothe the ground ;  
The arts shall thrive, while freedom reigns  
And plenty smile o'er all your plains.
- 19 Your land shall her hid wealth disclose,  
The desert blossom as the rose :  
Delicious fruit your trees shall yield,  
And flocks and herds o'erspread the field.
- 20 Abodes convenient shall arise,  
To screen you from inclement skies ;  
Increasing trade supplies afford,  
And bounty crown your social board.
- 21 In fit apparel, clean and warm,  
Shall you appear secure from harm ;  
While your deportment, mild and meek,  
Shall your improving state bespeak.
- 22 Peace, union, love, and wholesome laws,  
Shall bind your hearts in freedom's cause  
No savage mind, no murderous hand,  
Shall then be found in all your land.
- 23 The sacred page with peerless blaze,  
And various tracts with borrow'd rays,  
Shall in your native language shine,  
To bless your eyes with light divine.
- 24 Truth, knowledge, innocence, and love,  
The beauteous charms of saints above,  
With faith, and hope, and joy, and praise,  
Shall fill your land in future days.

- 25 The glorious light of truth divine  
 Shall o'er your gloomy regions shine ;  
 And, in your long-benighted skies,  
 The sun of righteousness shall rise.
- 26 Your lofty hills and spacious plains  
 Shall echo to melodious strains ;  
 Melodious strains of joyful praise,  
 For gospel light and peaceful days.
- 27 Where horrid wilds disgrace the land,  
 Fair trees of righteousness shall stand ;  
 The vine, which the Good Spirit forms,  
 Shall flourish safe from furious storms.
- 28 Your distant tribes shall come from far,  
 Led thro' the woods by Jacob's star,  
 To seek the Lord and learn his ways,  
 With joy, with gratitude, and praise.
- 29 In solemn crowds your sons shall meet,  
 With fervent minds and willing feet,  
 To adore the great Jehovah's name,  
 Who form'd and still supports their frame.
- 30 Conven'd beside the smiling glade,  
 Beneath the wide o'erspreading shade,—  
 A thousand hearts, a thousand tongues,  
 Shall praise the Lamb in sacred songs.
- 31 The smiles of heaven shall bless your lands,  
 Your lofty trees shall clap their hands,  
 And all your vocal groves around  
 Shall with exulting praise resound.
- 32 How blest your tribes, when they no more  
 Shall either wars or wants deplore !  
 Nor thro' the woods with hunger roam,  
 But all possess a peaceful home !
- 33 When husbandry shall spread her store  
 O'er all the land from shore to shore,  
 And commerce, harmony, and peace,  
 Your number, wealth, and joy increase !
- 34 When the Good Spirit, from above,  
 Shall fill your hearts with light and love,  
 With meekness, rectitude, and praise,  
 And guide your feet in Wisdom's ways !
- 35 When you shall feed your hungry mind  
 With solid food instead of wind,—  
 The food the great Good Spirit gives,  
 On which the true believer lives !

- 36 Then, brothers, how will you rejoice,  
That you have heard the charming voice  
Of those good men, who, on their tongues,  
Salvation bring to listening throngs.
- 37 How will your glad thanksgivings rise,  
Like fragrant incense, to the skies,  
For light divine and saving grace  
Bestowed on your bewildered race !
- 38 How will your hills and valleys ring  
With shouts of praise to Zion's king,  
And seraphs listen to the songs  
That sound so sweet from *Indian* tongues !
- 39 How will your sons his love proclaim,  
And glory in Immanuel's name,—  
His triumphs spread—his honours raise,—  
And vie with angels in their praise !
- 40 By grace renew'd, constrain'd by love,  
Long crowds, with solemn steps, shall move  
Down into Jesus' liquid grave,  
And be baptiz'd beneath the wave ;
- 41 Then meet around the sacred board  
Of their redeeming, dying Lord,  
And, with united hearts and tongues,  
His name adore in sweetest songs.
- 42 Built on the plan of truth divine,  
With living stones shall temples shine,  
Where crowds their songs of joy shall swell,  
And Jesus' praise and presence dwell.
- 43 Your sons and daughters, wisely taught,  
Shall seek the God their fathers sought ;  
Shall fear his name, advance his praise,  
And bear it down to latest days.
- 44 O brothers ! let us meet above,  
Where all is peace, and joy, and love.  
There still to praise the God of grace,  
And e'er behold his glorious face !

“ MY DEAR BRO. RIPPON,

“ YOU may thank yourself for the above imperfect lines to the Indians, which I have endeavoured to adapt to their language and capacities. I wish, if sent to them, they may be of great good. With sincerest regard, I am, dear sir, yours very affectionately,

“ B. FRANCIS.”

“ *Horfeley, Jan. 22, 1799.*

# PROTESTANT DISSENTERS' REGISTER.

## ADDRESS

OF  
THE PROTESTANT DISSENTERS' MINISTERS,  
IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER,  
TO  
THE KING.

**T**HE general body of the Protestant Dissenting Ministers of the three denominations, viz. the Presbyterians, the Congregationalists, and the Antipædobaptists, by summons from their Secretary, the Rev. Mr. THOMAS MORGAN, met at the Library, Red-Cross-street, on the 27th May, 1800, to consider of the propriety of addressing HIS MAJESTY, on his late providential deliverance. The meeting was large and respectable. It was most cordially agreed to address. At a following meeting, Dr. Rees and Mr. \_\_\_\_\_, *for the Presbyterians*; Mr. Towle and Mr. Barber, *for the Congregationalists*; and Mr. Josiah Thompson, and Dr. Rippon, *for the Antipædobaptists*, were desired to withdraw and prepare the Address.—Having fulfilled their commission, the Address was approved, as it is given below, and a Committee appointed in the usual way to present it.

As it was the turn of the Anti-pædobaptists to present, the Rev. Mr. Josiah Thompson, of Clapham, the oldest Baptist Minister, and the first ordained Pastor, among the three denominations, in and about the Cities of London and Westminster, was fixed upon by his brethren to perform the honorable service: and after he had made proper arrangements with the Duke of Portland, he addressed a note to each of the Committee, of which the following is a transcript:

“ REV. SIR,

“ The KING having appointed Wednesday, the 11th of June, to receive the Address of the Protestant Dissenting Ministers, you are desired to meet your brethren of the Committee at Dr. Williams's Library at 12 o'clock precisely [that day] with your Band only, without either Gown or Cloak.

“ Clapham, June 2d, 1800. J. THOMPSON.”

The Gentlemen accordingly met. The procession moved somewhat before one o'clock. The Rev. Mr. Thompson, the Presenter, went first in his own coach, accompanied by Dr. Rippon; the rest followed, either in carriages of their own, or in such as belonged to their congregations and their friends. It was nearly two when they arrived at St. James's. HIS MAJESTY was then in full Levee, and a Committee of the people called Quakers had been some time waiting with their Address, and at length presented it at the Levee, which soon after broke up.

The Dissenting Ministers, when they present as a *body*, are always received on the Throne; but when as a *Committee*, they are received in the Closet: this is an honor they claim, and which they never dispense with. Accordingly His MAJESTY retired to the Closet, where he was attended by Lord Chancellor Loughborough. In a few minutes, according to the usual etiquette, they were politely introduced by the Lord in Waiting, when the following Address to His MAJESTY was properly read by Mr. Thompson; and the Answer to it was very distinctly read by the KING.

— — —

*To the King's Most Excellent Majesty.*

MOST GRACIOUS SOVEREIGN,

WE, your Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers in and about the Cities of London and Westminster, beg leave to approach your Royal Person to express the astonishment and horror with which we have contemplated the late atrocious attempt on your Majesty's Life,—a Life in various respects important and estimable, and peculiarly endeared to us by gratitude, for the confirmation and increase of those privileges which we have enjoyed under your Majesty's Reign, and by the pleasing hope of their uninterrupted continuance. Whilst we participate in a very high degree the joy that has been universally felt and testified on the present occasion, we have devoutly acknowledged the providential protection which your Majesty experienced in the season of danger, and the magnanimity and self-possession which you were enabled to exercise in circumstances so justly alarming, not only to Yourself, but to your affectionate Family, and to every British Subject.

Our gratitude for your Majesty's deliverance has been accompanied with fervent supplications for the unmolested duration of your desirable Life, and for your protracted enjoyment of every personal, domestic, and national blessing.

To your Majesty's Royal Person and Family we feel an affectionate attachment derived from our ancestors, which, having cherished with peculiar satisfaction, we shall transmit, under the protection and favor of which we are ambitious not to be thought undeserving, to our descendants.

At that distant period to which we trust your Majesty's Reign will be prolonged, no less for the happiness of your faithful Subjects of every description, than to your own honor,

honor, may the Crown descend, with the lustre of your princely virtues, to your Successor, and continue in your illustrious Family to the latest generation.

To the above Address His Majesty was pleased to return the following most gracious Answer :

I thank you for this dutiful and loyal Address.—The declaration of your attachment to those principles of affection which you and your ancestors have always professed to my Person and Family, must secure to you the continuance of my favor and protection.

I am persuaded that I cannot make so acceptable a return for the merciful protection which the Divine Providence has vouchsafed to me, as by an unremitting perseverance in my endeavours to maintain the privileges, and to promote the happiness and welfare of all my Subjects.

The Ministers now kissed the King's Hand, and retired from the Royal Presence, according to the forms of Court, not unambitious of having had this pleasing opportunity of shewing their cordial respect to their Sovereign, but highly gratified with their gracious reception.

The Address was presented by (1) Mr. Josiah Thompson,\* (P. B.) of Clapham ; attended by

|                     |                           |
|---------------------|---------------------------|
| 2 Dr. Rees, P.      | 10 Nathaniel Jennings, C. |
| 3 Dr. Rippon, P. B. | 11 Robert Winter, C.      |
| 4 Dr. Hunter, S. P. | 12 James Dore, P. B.      |
| 5 Mr. Steven, S. P. | 13 T. Thomas, P. B.       |
| 6 J. Gellibrand, P. | 14 William Button, P. B.  |
| 7 J. Belsham, P.    | 15 John Evans, G. B.      |
| 8 John Clayton, C.  | 16 Daniel Taylor, G. B.   |
| 9 Joseph Barber, C. | 17 William Wall, C.       |

\* The names of the Ministers are here given in the same order as they were signed in the Address, and exactly as they appear in the Gazette. They are now numbered 1, 2, 3, &c. only for the sake of facilitating the subsequent explanatory notes ; and the Capitals are by the Editor of this work subjoined to the names, to distinguish the denomination to which each person belongs. Thus, P. denotes Presbyterian ; P. B. Particular Baptist ; S. P. Scotch Presbyterian ; C. Congregationalist ; and G. B. General Baptist,

1. The Rev. Josiah Thompson was formerly Pastor of the Baptist Church which meets in Unicorn Yard, Tooley-street, Southwark,



Southwark; but he has for many years preached only occasionally.

2. Minister of the Congregation in the Old Jewry.
3. Carter-Lane, Southwark.
4. Scotch Church, London Wall.
5. Crown-Court, Drury-Lane.
6. Tottenham, five miles from London.
7. Homerton.
8. King's Weigh-House, East-Cheap.
9. Aldermanbury, Postern.
10. Islington, near Islington.
11. Salters Hall.
12. Maze Pound, Southwark.
13. Rev. Thomas Thomas, formerly at Mill Yard.
14. Dean-street, Canterbury-Square.
15. Worship street, Shoreditch.
16. Church-lane, White Chapel.
17. Pavement, Moorfields.

*Extract of a letter from Kingston, Jamaica.*

We have purchased a lot of land in James-street, in this town, containing in length from east to west 150 feet, and in breadth from north to south 50 feet, for 100*l.* which money we *paid* in cash, and have a title for it; and we have also built thereon a house to worship in, and fenced it around, which has cost about 100*l.* more; and we intend as soon as our Lord is pleased to enable us (we being poor people), to build a chapel 45 feet in length, and 27 feet in breadth; a plan of which is already laid out. Lumber and bricks bear such a high price, that we cannot go on immediately, although we are so much in need of it, for our meeting house is so very full at times, that numbers of the people stand out of doors; and as it is attended with much difficulty to bury our deceased brethren, when they were not christened by the established Minister, we have purchased a place of interment adjoining to the Methodists burying ground, containing in length from east to west 157 feet, and in breadth from north to south 50. for the sum of 51*l.* which money we *paid* in cash on receiving the title: so that we may boldly say the Lord is our helper on every side.

I am truly very happy to inform you, that there is more encouragement given to introduce the Gospel among the negroes, and slaves, than was ever known before,

before. Brother John Gilbert, a free black man, one of our elders, is gone over to the north side of this island, and has met with great encouragement there, he has now a great number of believers in society; having several sugar estates and mountain plantations to attend to. In the parish of Saint George, many of them are truly converted, and were baptized by him.—And brother George Gibbs a free brown man, another of our elders, who resides in Spanish town, the capital of this Island, has permission to preach on Dove-Hall sugar estate, in the parish of Saint Thomas in the Vale, to a great number of slaves on that property, which is about 16 miles distant from Spanish Town: he has baptized several, and a great work is going on there and in the neighbouring estate; and likewise brother Moses Baker, a free brown man, who is also one of our brethren, and now resides on Stretch and Sett sugar estate, in the parish of Saint James, about 140 miles westward from Kingston; he is employed there by Isaac Lascelles Winn, Esquire, to preach to his negroes on that property; and another gentleman—— Vaughan, Esq. of that parish, who has a great number of slaves on his estate, has also employed brother Baker for that purpose; and allows him a compensation. And on those sugar estates, where permission is not granted, their slaves hungering after the good work of God, come of their own accord to brother Baker, at his place of residence, to be instructed by him: so he has in number about one thousand brethren there; and the greater part of these are converted souls.

He has baptized in *one day*, more than ONE HUNDRED brethren—tongue is not able to express the great and wonderful work, which our blessed Lord is pleased to carry on among the poor Ethiopians in this unenlightened land. Drunkards are become sober men, thieves become honest men, and those slaves who were runaways and bad servants, become now valuable slaves, and much esteemed by their owners; and I have on my part great encouragement from my superiors to persevere and press forward in in so glorious a cause. Brother James Pascall, a free black man, is my principal helper and fellow labourer, and I have a few exhorters which I send to visit the brethren in the country on sugar estates and plantations, when neither myself nor Mr. Pascall can be spared,—Inclosed I

have sent you one of our Pocket Companions \* intended chiefly for the brethren that live in the country, which I give gratis, as a guide to them; many of them cannot read, but their owners or overseers may read it to them.

All my labour and those with me, in the word and doctrine, attending funerals and marriages, &c. are all performed gratis, as we wish the Church of Christ to be clear of incumbrances.

Should you think us (poor helpless worms) worthy your notice, as we are desirous to keep up a correspondence with you, in answer to this letter, we will send you an exact account of the number of brethren in our church in this town and in settlements in the country, and how many have been baptized since our last, and of every particular in all our proceedings, which I have not mentioned. All our brethren beg their most christian love to you, and all our Baptist brethren of your church, in the best bonds; and we humbly beg you, and your people, will be pleased to remember us, poor Ethiopians, in their prayers.

THO. NICHOLAS SWIGLE,

\* It is a direction, in Scripture words, to church members.—EDITOR.

*Early Account of the Danish Missionaries.*

HAVING lately had an opportunity of looking over some of the papers of the late Sir RICHARD FARRINGTON, member of parliament for Chichester, I † met with a paper, of which the following is a copy:

“*London, August 26, 1710.*—Letters from Madras in the East Indies, dated January the 16th, impart, that the Danish Missionaries sent to Tranquebar for the conversion of the heathen upon the coast of Coromandel, in the year 1705, have had great success. The congregation at Tranquebar, made up of Malabar people, converted to Christianity, is increased to 160. They are erecting charity-schools up and down the country for educating children in the principles of Christianity. They are translating the New Testament in the Malabar tongue, and were almost got through the Gospels when the letters came away. One of the Missionaries was at Madras when the English and Dutch fleet put to sea. He acquainted the English governor and council with the design he was engaged in, and that the Missionaries every where met with great encouragement in this charitable work.”

## ASSOCIATIONS.

## NORTHAMPTONSHIRE ASSOCIATION.

THE Ministers and Messengers of the several Baptist Churches of this Association assembled at Olney, Bucks, on the 21st of May, 1799, and the two following days.

## BREVIA TES.

*Tuesday evening, six o'clock.*—The worship was begun with singing Ps. cxxxiii. C. M. Brother Sutcliff engaged in prayer, and was chosen moderator. The letters from the churches were read; minutes taken of their ~~concerns~~ <sup>concerns</sup>; and after singing hymn cccxli. Appendix, brother Burton closed the service with prayer.

*Wednesday morning, six o'clock.*—The following brethren engaged in prayer: brother Upton of London, brother Oates of Sutton, Ely; brother Claypool of Rushden; brother Keely, who is invited to Northampton; and brother Freeman of Cotton-end.

—*Half past ten.*—Met for public worship. Brother Mills prayed; brother Fuller preached from 1 John i. 3. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.* Brother Blundel prayed; and brother Hopper preached from Rom. iii. 25. *Whom God hath set forth to be a propitiation.* And brother Gill prayed at the conclusion.

—*After dinner.* The Ministers and Messengers retired to hear the Circular Letter, written by brother Fuller, entitled THE DISCIPLINE OF THE PRIMITIVE CHURCHES ILLUSTRATED AND ENFORCED; which was approved and ordered to be printed.

—*Evening, six.*—Brother Edmunds prayed; brother Ryland preached from Luke i. 17. *To turn the disobedient to the wisdom of the just.* A suitable hymn, composed by one of the Missionaries in India, was then sung, and the service concluded by brother Ryland.

*Thursday morning, six.*—Brother Heighton prayed; the Ministers related their experience; and brother Morris concluded the public service with prayer.

The Ministers and Messengers being convened, distributions were made to several of the brethren in aid of Village Preaching, and the concerns of the Association Fund adjusted. The Moderator prayed at the conclusion, and the meeting was then dissolved.

The Ministers and Messengers of the several Baptist churches of this association, assembled at Nottingham, July 3, 1800, and two following days.

## BREVIA TES.

*Tuesday evening, six.*—After singing, Mr. Hopper engaged in prayer, and was chosen Moderator. Letters from the churches were read; minutes taken of their contents; and after singing, Mr. Churchill concluded in prayer.

*Wednesday morning, six.*—Met for prayer: brethren Burton, Newell of Derby, Jarman, Fletcher, Claypool, Keely, and Simmons were engaged in this service.

—*Half past ten.*—Assembled for public worship: Mr. Cave prayed; Mr. Blundel preached from Heb. i. 14. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*—And after singing he concluded in prayer.

*Half past two.*—The congregation being rather crowded in the morning, at the kind of Rev. Mr. Alliott, the worship was carried on in his meeting house in the afternoon. Mr. Mills prayed; Mr. Sutcliff preached from 1 Cor. xv. 58. *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord.* The service was concluded with prayer by Mr. Sutcliff.

*Wednesday evening, six.*—Mr. Crapps began in prayer; Mr. Fuller preached, and after singing, concluded in prayer. His text was Ephes. v. 25, 26, 27. After public worship, the circular letter, drawn up by brother Sutcliff, ON THE QUALIFICATIONS FOR CHURCH FELLOWSHIP, was read, and ordered to be printed.

*Thursday morning, seven.*—Mr. Nichols prayed; the Ministers related their experience; and Mr. Evans concluded the public service with prayer.

The Ministers and Messengers being convened, the concerns of the association were then adjusted; and after prayer by the Moderator, the meeting was dissolved.

The next association to be held at Oakham, on the Tuesday and Wednesday after Whitfun-week, Mr. Evans and Mr. Fuller to preach. Mr. Morris to draw up the next circular letter, containing *A persuasive to Christian fellowship.*

\* \* \* Put up at the Crown.

## State of the Churches.

| ADDED.                   |           | DIMINISHED.  |            |
|--------------------------|-----------|--------------|------------|
| On a profession of faith | - 76      | By dismissal | - - - 7    |
| By letter                | - - - - 5 | Exclusion    | - - - - 17 |
| Restored                 | - - - - 2 | Death        | - - - - 40 |
|                          | <hr/> 83  |              | <hr/> 64   |

Clear increase 19.

## WESTERN ASSOCIATION

The Elders, Ministers, and Messengers, of the several Baptist Churches, assembled at the Meeting-house in the Pithay, in the city of Bristol, May 15, 16, 1799.

## BREVIA TES.

*Tuesday evening, half past 7 o'clock.*—Several Ministers being arrived, a lecture was appointed this evening, when brother Simmonds prayed, and brother Bain preached from Rom. viii. 30. "*Them be also called.*" Brother Price concluded.

*Wednesday 3.*—Brother Sprague of Bovey prayed, brother Kingdon was chosen the moderator, and the letters were read, and minutes taken of their contents, and our aged brother Clark prayed at the conclusion.

*Evening 6.*—Brother Miall prayed, brother Saffery preached from Ps. li. 18. "*Do good in thy good pleasure to Zion,*" &c. Brother Perry of Brokenhurst prayed.

*Thursday morning 7.*—The following brethren engaged in prayer: brother Toms, who is invited to Chard; brother Norman; brother Morgan, of Bridgewater; brother Hawkins, of Plymouth; and brother Thomas, of Prescott. Received the collections for the fund, and for letters; distributed sixty-one guineas chiefly to encourage village preaching, and to assist aged and infirm ministers in strait circumstances.

*Half past 10.*—Brother Porter prayed; brother Kingdon preached from 2 Cor. v. 20. "*Now then we are ambassadors for Christ,*" &c. Brother Ryland read the circular letter, drawn up by brother Stedman, and closed in prayer.

3.—Brother Horsley prayed; brother Birt preached from Heb. iii. 14. "*We are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end.*" Brother Mosely closed the public service.

The Ministers and Messengers stopped, and voted the printing of the letter, which was signed by the moderator at the desire of the assembly; who then concluded the business of the association in prayer.

*Evening, seven.*—Brother Flint prayed; brother B. Francis preached from 1 Cor. iii. 10. "*But let every man take heed how he buildeth thereon.*" Brother Sprague, of Tiverton, concluded in prayer.

*State of the Churches since last Association.*

| RECEIVED.      |       | REMOVED.   |       |
|----------------|-------|------------|-------|
| By Baptism     | - 158 | By Death   | - 63  |
| Letter         | - 10  | Dismission | - 16  |
| Restored       | - 0   | Exclusion  | - 25  |
|                | <hr/> |            | <hr/> |
| Added          | - 168 | Diminished | - 110 |
| Decrease       | - 110 |            |       |
| Clear Increase | -     |            | 58    |

The Elders, Ministers, and Messengers, of the several Baptist Churches, assembled at Portsea, Hants, June 4, 1800, and following day.

#### BREVIATES.

Some of the Ministers arriving at Portsea on Tuesday evening, a meeting was held, beginning a little before seven o'clock; when brother Kingdon, of Frome, prayed, and our brother Dore, of London, preached from 1 John, iii. 3. *Every man who hath this hope in him, purifieth himself, &c.* Brother Cox, of Horfington, concluded.

*Wednesday, June 4.*—The Ministers and Messengers met at three o'clock in the afternoon, when brother Ryland was appointed moderator; the preliminaries were read, and letters from forty churches, minutes being made of their contents. This meeting was begun in prayer by brother Cox, of Horfington, and concluded by brother Birt.

In the evening, Brother Flint, of Horsley (who was ordained pastor on the 16th of last April, in the room of his glorified father-in-law, Benjamin Francis) began in prayer, and brother Kingdon preached from Prov. xxviii. 13. *He who covereth his sins shall not prosper, &c.* brother Stradling, of Lymington, closed.

*Thursday morning, six o'clock.*—The following brethren engaged in prayer—Perry, of Brokenhurst; Saunders, of Southampton; Smith, of Lymington; Roberts, of Brixham (near Torbay, a new interest); Miel, of Winbourne; Croome, of Broughton; and Price, of Yeovil. Received the money for the association fund, and for the letters, both amounting to 95l. 17s. 7d.; and distributed immediately 77l. 17s. to the relief of aged ministers, and of others with large families and small incomes, as well as toward the defraying part of the expenses of several who are most active in village preaching. The moderator prayed at the close of this meeting.

*Half past ten.*—Brother Saffery prayed, and brother Birt preached from John vi. 37. *All that the Father giveth me, shall come unto me; and him that cometh to me, I will in no wise cast out.*

Brother Dawson then read the general letter, and brother Griffin, pastor of the independent church at Portsea, concluded.

*Afternoon, three.*—Brother Stedman prayed; brother Ryland preached from Ps. lxxvii. 2. *That thy way may be known upon earth, thy saving health among all nations.* Brother Bogue, pastor of the independent church at Gosport, closed.

The Ministers and Messengers stopped after this service; a letter was read from the church at Dartmouth, requesting admission into the association, which was cordially granted.

It was resolved to recommend it to such of the churches as have neglected it, that they should defray the expenses of their ministers in journeying to the association, which must often press hard upon some of them. A hint to the liberal will suffice.

The moderator signed the letter by desire of the association, who ordered it to be printed.

It was resolved, That the next association be held on the Wednesday and Thursday in Whitsun week, 1801, in brother Birt's meeting in the Square, Plymouth Dock; brother Horsey and brother Saffery to preach; in case of failure, brother Ryland, and brother Flint. Brother Birt to draw up the circular letter.

Put up at the Prince William Henry, in Duke Street.

*Evening, Seven*—Brother Dawson began in prayer, and brother Sharp preached from Isa. xlvi. 9, 11. *For my name's sake, will I defer mine anger, &c.* Brother Stone, lately ordained Pastor of the second Baptist church in Portsea, concluded in prayer. Brother Horsey, pastor of the church where we met, gave his affectionate thanks to the brethren for their attendance; and our aged brother Kingdon, in the name of all his brethren, returned thanks to the church and its elders, for their cordial hospitality, wishing *our next meeting to be in heaven, or nearer to it.*

Letters were received from the following churches, and most of them had Messengers present at the association.

*Cornwall*.—Truro and Chacewater, R. Reading.

*Devonshire*.—Bampton, S. Norman; Bovey, J. Sprague; Collumpton, — Gillard and — Rumson; Dartmouth, — Giles; Exeter, D. Sprague; Kingsbridge, D. Penn; Plymouth Dock in the Square, I. Birt; Plymouth Dock in Liberty-street, W. Steadman; Prescot, B. Thomas; Tiverton, —; Uppottery, J. Rippon, senior.

*Dorsetshire*.—Loughwood, Rich. Gill; Lyme, J. Dawson; Windbourne, J. Miell.

*Hampshire*.—Portsea, J. Horsey and D. Miall.

*Wiltshire*.—Bradford, J. Ring; Bratton, —; Calne, I. Taylor; Crockerton, J. Clarke (88); Downton, J. Bain; Grittleton and Malmesbury, R. Mosely; Melksham, T. Ward; Salisbury, T. Saffery.

*Somersetshire*.—Bath, J. Porter; Beckington, J. Hinton; Bridgewater, B. Morgan; Bristol in Broadmead, J. Ryland; Bristol in the Pithay, J. Tommas, J. Sharp, and J. Bernard; Chard, John Toms; Frome, J. Kingdon; Hatch, J. Breaker; Horfington, J. Cox; Stokegomer, R. Humphrey; Wellington, J. Cherry; Yeovil, T. Price.

*Gloucestershire*.—Horsley, T. Flint; Sodbury, T. Ferebee; Thornbury, —; Wotton-under-edge, T. Simmonds.



*State of the churches since last association.*

|          |   |           |       |   |         |            |    |
|----------|---|-----------|-------|---|---------|------------|----|
| Received | { | Baptism   | 203   | } | Removed | By death   | 69 |
|          |   | By letter | 19    |   |         | Dismission | 9  |
|          |   | Restored  | 1     |   |         | Exclusion  | 8  |
|          |   | Added     | — 223 |   |         |            |    |
|          |   | Decrease  | - 86  |   |         | Diminished | 86 |

Clear increase 137, exclusive of the church at Dartmouth, at which place 45 have been baptized within the last two years.

## NORFOLK AND SUFFOLK ASSOCIATION,

The association was held at West-Row, Mildenhall, June 4, 1799, and following day.

*Tuesday.*—The Ministers, Messengers, and others met about three o'clock: brother Dawson, a Messenger, prayed, after singing the Hymn 441, of the Selection; brother Hupton was chosen Moderator; the letters from the several churches were then read, and in the general contained pleasing intelligence. The following is the state of the churches:

|                   | Added | Dead | Separated | Dismissed | Restored | No. of M. |
|-------------------|-------|------|-----------|-----------|----------|-----------|
| <i>Claxton</i> -  | 30    | — 5  | — 1       | — 0       | — 0      | 169       |
| <i>Ipswich</i> -  | 22    | — 2  | — 2       | — 46*     | — 1      | 184       |
| <i>Worstead</i> - | 12    | — 6  | — 0       | — 0       | — 0      | 194       |
| <i>Diss</i> -     | 36    | — 2  | — 5       | — 0       | — 0      | 175       |
| <i>Dereham</i> -  | 10    | — 0  | — 0       | — 1       | — 0      | 59        |
| <i>West-Row</i> - | 7     | — 0  | — 0       | — 0       | — 0      | 19        |
|                   | 117   | 15   | 8         | 47        | 1        | 800       |

Brother Caddy produced and read the circular letter, which was approved of, and signed by the Moderator: its contents were "Hints on Experience." Brother Hall proposed that the Minister of the place, where the Association is held, should be the Moderator, which was agreed to.

Brother Thompson, of Grundisburg, signified the wish of his church to join the Association; giving at the same time a pleasing relation of their great increase since their formation, and also a satisfactory account of their faith and order; upon which this Church was received as a branch of the Association.

The Worstead Church has withdrawn from the Association, on account of distance of way, &c.—Sung, and brother Cole, a Messenger, concluded in prayer. It was a reviving season. Met again at half after seven o'clock; agreed that the further business of the Association should always be attended to on the Tuesday evening, and that the Ministers and Messengers should not in consequence be bound on that evening to attend any lecture.

\* Forty-three of this number are become a distinct church, at Grundisburgh in Suffolk.

Brother Ridley asked the advice of the Association, whether it was prudent, and his duty; to go and preach every Sabbath day at Bury, agreeable to the request of Mr. Stewart and friends there; the association advised brother Ridley by all means to accept the invitation, and follow the directions of divine providence.

Brother Green asked the advice of the association respecting the nature of suspension and exclusion of members; when much satisfactory council was given.

Brother Thompson preached a lecture this evening.

*Wednesday.*—A prayer-meeting was held at half after six o'clock, and well attended.

Met for public worship at ten o'clock: sung, and brother Hall read and expatiated a little on the 55th chapter of Isaiah; brother Bearu prayed and sung; and brother Green preached from Acts x. and part of the 33d verse; sung, and brother Ridley concluded in prayer.

Assembled again at two o'clock: sung, and brother Hall prayed; sung, and brother Hupton preached from the 2d of Haggai and part of the 7th verse; sung, and brother Farmer concluded by prayer. There was also a lecture in the evening: brother Douglas prayed; brother Beard preached; and brother Keeble of London closed the whole in a solemn address to God.

---

### *Society for promoting Christian Knowledge.*

THE *sermon* before THE SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR, *by distributing bibles and other religious books*, was preached on Wednesday, Nov. 26, 1800, at the parish church of St. Mary Woolnoth in Lombard-street, by the Rev. JOHN NEWTON, rector of the said parish; in consequence of the illness of the Rev. J. HALLWARD, of Assington, Suffolk; who was in town to perform the service which the society had assigned him: but his indisposition continuing to the last, in the morning of the day of meeting, it was found necessary to *beseech* Mr. Newton to stand in the gap. He kindly consented. And after Rev. Mr. Gunn had read prayers, in the course of which was sung 119th psalm, first part, verses 4, 5, 6, 7, of Tate and Brady, to Bedford tune, Mr. Newton, with the utmost composure, delivered an animated, methodical, and very suitable discourse on Psalm 116. 12. *What shall I render unto the Lord for all his benefits towards me.* At the close, he himself gave out from the pulpit

pulpit the 67th hymn, 3d book, Olney hymns, sung to Abridge tune, concluding in prayer. After which a collection for the charity was made at the doors, which amounted to 36*l.* 4*s.* 8*d.* The subscribers dined together afterwards at the London tavern, Bishopsgate-street, where there was a large addition made to the number of their members; and among the reports of Mr. Watts, the secretary, after dinner, we were glad to hear the name of John Foster, Esq. of Biggleswade, distinguished for his handsome present of twenty guineas to the society.

N.B. There have been given away by this society, which has now subsisted fifty years, and is, at present, in a prosperous condition.

*One hundred and sixty-five thousand bibles and testaments,  
and above  
Six hundred and seventeen thousand religious books of different  
sorts.*

---

*Extract of a Letter from New South Wales.*

DEAR SIR AND BROTHER,

I SHALL send you this letter by the Rev. Mr. COVER, one of the Missionaries first sent to Otaheite; a worthy, pious man, but who appears to be out of his proper element here; where, I am sorry to say, there are little or no prospects of doing any good. To-morrow is the anniversary of our first arriving at Port Jackson, when I shall have been twelve years resident in this country. During this time, I trust I have endeavoured faithfully to discharge the duties of my sacred office; but I am sorry to add, that as yet but little fruit appears; and instead of any reformation being effected, vice and immorality seem more and more to abound; whilst I can do little else than sigh and cry for the abominations that are committed in the land.

As Mr. Cover will be able to give every information you may wish respecting this colony, I think it unnecessary to say any more; and having but a few days to prepare my dispatches, you will, I trust, excuse this scribble, and believe me to be, reverend and dear Sir,

Your affectionate friend and brother,

RICHARD JOHNSON.

P. S. Since I wrote the above, six more of the Missionaries have arrived here, three of which return home in the Reliance. Those from the Friendly Islands have suffered much: three were murdered, and the rest escaped, starving and naked.

THE  
OBITUARY.

---

Mrs. CARLILL, Hull.

A short account of the late Mrs. Carlill, as related by the Rev. James Lyons, at the close of her funeral sermon, preached by him at George-Street Chapel, Hull, the 16th of March, 1800.

THE late Mrs. Carlill had the advantage of such instructions, and the benefit of such example from her parents in her younger years, as were very useful to her, and by these means she became acquainted with the Scriptures in her childhood. But a severe illness, which brought her to the verge of the grave, when she was about 18 years of age, led her to reflect more seriously on the state of her soul, and the concerns of eternity; nor did these impressions wear off as her health was restored, but became gradually more deep and abiding. In reading the Scriptures and other books, especially Dr. Doddridge's Rise and Progress of Religion, she saw more clearly her need of a Saviour, was encouraged by the promises of the Gospel, and found increasing pleasure in the means of grace which she then enjoyed, such as private prayer, reading, and conversing with a few serious friends. After leaving her father's house for a while, to live with another part of the family, she attended the ministry of the Rev. Mr. Lambert, of Hull, with great advantage, and became a member of the church under his care on the 30th April, 1783. She continued in fellowship with the people under his care about six years; during which time she discovered the tempers and dispositions of the meek and humble Christian, and was an ornament to the profession she had made. But after being fully convinced that (notwithstanding all the advantages she had hitherto enjoyed in connexion with Mr. Lambert's people, many of whom she highly esteemed) she had lived in the neglect of *one* ordinance, *viz.* that of Christian Baptism, which she considered as being of equal importance with the other ordinance of the Lord's Supper, she was at length determined to follow the convictions of her own mind respecting her duty in this instance, and was accordingly baptized by the late Rev. Mr. Beatson, on the 4th January, 1789, and became a member of the church under his care. In attending to the ordinance of baptism, she enjoyed the answer of a good conscience towards  
God.

God. She afterwards went on her way [rejoicing, and since then often looked back with pleasure to the time when she was thus enabled to take up the cross and follow the Redeemer in the way of his appointment.

What her character and conduct have been amongst you, the members of this church, I need not inform you; nor was it her desire that I should say any thing about *her* further than would be useful for the encouragement of *others*. She wished, however, for the sake of the younger part of this congregation, that I would point out to you the advantages of early piety, and inform you what reason she had to be thankful that religion had made her happy amidst the changing scenes of life, and kept her from many dangers and temptations to which young people are exposed.

She has always laboured under the pressure of a feeble frame; and since she has been confined to her room by that affliction which terminated in her dissolution, she has had great need of *faith* and *patience*, which indeed she possessed in an eminent degree. Notwithstanding the pain and weakness which she endured so long, she was never heard to murmur or repine, though she sometimes expressed her fears lest she should be impatient, and frequently desired her friends to pray that her faith and patience might hold out to the end. During her affliction, she enjoyed a calm serenity of mind, and expressed herself by turns as follows: "The Lord gives me strength equal to the day,"—"He is a present help to me in time of trouble."—"Christ is indeed precious, and I long to depart that I may be with him for ever." When she had intervals of ease, after distressing pains, she would call on those around her to help her to praise the Lord for his goodness; and but a few minutes before she expired, she made an uncommon exertion, crying out in the language of the concluding lines of the 567th hymn in Rippon's Selection,

"Songs of praises

"I will ever give to thee."

She died the 9th of March, in the 37th year of her age.

May we follow her, who through faith and patience is now inheriting the promises.

---

Rev. EDMUND DENHAM, Walworth.

THE Reverend EDMUND DENHAM, Pastor of the Independent Church at Lock's Fields, Walworth, died the 11th of November 1800. On Wednesday the 19th he was interred at the burial ground of the above place, on which occasion a funeral oration was delivered by the Rev. Mr. Steven, of Crown Court, Drury-lane; on the succeeding Lord's Day the funeral sermon

sermon was preached by the Rev. Mr. Ford of Stepney, one of the most intimate friends of the deceased—it is somewhat remarkable that a few weeks before his death, he signified an earnest wish to Mr. Ford to accompany him to Bunhill Fields, that he might look at the tombs of some of the ancient worthies, as he expressed it. He was educated for the ministry at Lady Huntingdon's College, where he entered at the age of 17, went to Frome at about 20, continued there 12 years, much respected and beloved by a pleasing congregation. He removed to Walworth, Feb. 1799, and was ordained there in October following. In this situation his preaching was highly approved of; his last sermon at Walworth was from John, 14th chapter, 4 first verses, in which he spoke with great animation on the heavenly mansions. He took cold as he came from Broadstreet Lecture, we are informed, and was confined from his public work only 5 sabbaths. His great inward weakness, and almost total deafness in his affliction, precluded free conversation. But, when asked if his mind was composed and happy? he answered, “Yes, quite so; my hope is founded on Christ, and a Christian has nothing to fear.” He had delightful views of that passage from which Mr. Ford preached his funeral sermon, viz. Phil. 3d chapter and last verse. *Who shall change our vile body, that it may be fashioned like unto his glorious body, &c. &c.*—a scripture which Mr. Ford selected for this occasion, as Mr. Denham mentioned it with peculiar emphasis to him in their walk among the tombs in Bunhill Fields.

Mr. Ford, in the funeral discourse, we understand, spoke handsomely of the talents of his deceased brother, intimating that he was highly pleased with the works of the late learned and venerable Dr. Gill; properly improving the affecting dispensation of the removal of Mr. Mills from this people, when he was 33 years of age, and of Mr. Denham, when he was but 34, and had been settled with them but 13 months. The church and congregation, with other friends, are endeavouring somewhat to alleviate the distress of the truly bereaved widow and her three fatherless children, by a subscription towards their future support, for which acceptable service we trust they will enjoy the best reward.

---

*To the Memory of Mr. WILLIAM GRANT, Baptist  
Missionary,*

Who died at Serampore, on the 31st of October, 1799,  
in the twenty-fifth year of his age, and soon after his  
arrival in India.

By WILLIAM WARD, one of the Missionaries.

BOLD in the rank of fools Horatio stands,  
And madly 'gainst his God lifts both his hands;

Sits with the Deist in the scorners' chair, —  
 Derides the book of God, and laughs at prayer;  
 While on he rushes in this mad career,  
 The voice of mercy whispers in his ear—  
 “Rash youth! forbear to urge th' unequal war,  
 Or God shall smite thee from his fiery car.  
 His voice demands the reason of thy rage:  
 Why 'gainst thy God and Father thus engage?  
 'Midst oaths and blasphemies, his tender care  
 Ne'er cease thy life to guard, thy soul to spare!  
 And when thy feet have touch'd the brink of hell,  
 How many times he saved thee canst thou tell?  
 Oh turn thine eyes, behold the Lamb of God!  
 And hear the accents of redeeming blood.  
 This scene which fools and infidels blaspheme,  
 Must hence become thy sweet and constant theme;  
 Now to thy former friends this news be shewn,  
 Then haste and follow me to worlds unknown.”

The tale of mercy fill'd his anxious mind:  
 If true, how vile was he, and God how kind!  
 He reads the sacred page; the scene's renew'd,—  
 The words that Mercy spake are there review'd.  
 No longer now he doubts the word of God,  
 Nor madly tramples on the Saviour's blood;  
 He feels the power and majesty divine  
 Which shine in every page, in every line;  
 Wonders he ne'er beheld the scene before,  
 And longs to bear the news to every shore.

To prove the change divine; his prayer is heard;  
 To India's shore he bears the heavenly word;  
 Jesus accepts the soul his grace has won;  
 On India's plains arrived, his work is done;  
 Content, the way to heathen lands is shewn,  
 He follows Mercy to the world unknown.

---

## ON DEATH.

BY A YOUTH—20 YEARS OF AGE.

DEATH! how exceeding stern to those  
 Who feel their condemnation;  
 But O, how calm, how sweet to those,  
 Who know the Lord's salvation.

The one aghast! beholds grim Death!  
 And dread's the tyrant's touch;  
 The other, placid, gasps for breath,  
 To welcome his approach.

The one, with fear and sad dismay,  
 Cries out, O spare me yet:  
 The other gently dies away;  
 His hope in Death is sweet;

He looks beyond the grave,  
 And feels a quick'ning power;  
 He views his Jesus—strong to save;  
 His faith desires no more.

On wings of love he soars on high,  
 And quits his native dust;  
 Who can express the heartfelt joy  
 That then awaits the just.

Not so by merit, nor by birth,  
 But justified by grace;  
 Such gladly quit this lower earth  
 To share eternal bliss.

*TO REV. MR. AND MRS. MIALL,*

*OF PORTSEA, HANTS,*

*ON THEIR LATE MARRIAGE.*

*BY MRS. CARTWRIGHT.*

LONG has my pensive Muse in silence slept;  
 Or if she wak'd, she only wak'd and wept  
 The pleasing past which never must return,  
 The loss of friends her heart must ever mourn;  
 These my Alicia felt, and kindly strove  
 To sooth and soften with unwearied love,

If, when thy faithful God was pleas'd to shroud  
 Thy happier prospects by a gloomy cloud,



My heart has hail'd the temper of thy mind,  
 Alive to grief, and yet in grief resign'd!  
 Now scenes more pleasing dawn upon thine eye,—  
 This heart delighted gives Alicia joy.

O born to soothe, by ev'ry tender art,  
 Each sad affliction of the human heart;  
 Whether as daughter, sister, friend, or wife,  
 By kind endearment to enliven life,—  
 To give those joys, to friendship only known,  
 And, by imparting pleasure, raise thy own.

And thou, whose gen'rous kindness stands confess'd,  
 Whose fond attentions make Alicia bless'd,  
 Accept the wishes which these lines impart,  
 The warm effusions of a sister's heart.

How great that happiness which heav'n design'd,  
 When Adam wedded to his kindred mind;  
 When love was pure, a right directed flame;  
 When friendship bore the nature with the name;  
 Where was no strife, but when each other strove  
 Who should most fondly render love for love;  
 When bliss imparted, double bliss return'd,  
 And, but for sin, had never, never, mourn'd;  
 Their wishes rose above this earthly ball,  
 They rose to God, for God was all in all.

Such be your course, endear'd, endearing pair!  
 Amidst your lot of necessary care;  
 To soothe each other's woes your kind employ,  
 And mutual helpers of each other's joy;  
 Till that important, solemn hour shall come,  
 Which waits your passage to the silent tomb,  
 When your glad souls shall quit their house of clay,  
 To soar, and triumph in eternal day,  
 Meet with your dear departed friends above,  
 To sing the glories of redeeming love.

May 16, 1800.

---

*Settlement of the Rev. Mr. Thorpe.*

The SETTLEMENT of the Rev. Mr. Thorpe, of Yorkshire, at New Court, Carey Street; Thursday Nov. 27, 1800, was conducted in the following manner:

Mr. Knight, of Southwark, began the service with prayer, and reading the 132d Psalm. Dr. Watt's L. M. version of it,

was

was then sung. The introductory part of the work, by Mr. Morris, of Fetter-lane, was arranged under three heads.

I. The Redeemer's legislation; being simple, wise, perfect, definite, and obligatory.

II. The Constitution of the Church. Here he noticed the essence, organizations, form, and rights of the members, of a Christian Society.

III. The prominent design of the whole—to preserve the honor of his own name—to advantage society—all referring to the day of judgment and eternity. He then addressed the Church, particularly noticing their former pastors, Mr. Bradbury and Mr. Winter; and read an account of the proceedings of the Church, relative to Mr. Thorpe. The 132d Psalm, C. M. beginning at the pause, was sung. Mr. Barber prayed, hymn 135, first book, was sung. Mr. Clayton then addressed to him, a word of advice—desiring him to recollect the situation from whence he came; to bring none of the sins of it with him, nor to retain any of the habits of it, if there were any that needed correction—and cautioning him against connexions foreign to his station; especially to beware of frequent absence from his own people—of unprofitable intercourse among his near connexions, of being a partizan, either in the civil or religious polity of the situation into which he was come. He encouraged him to look to his helper, and to avail himself of all possible advantages. The church recognized their call, and Mr. Thorpe his acceptance of it.

Sung 84 Psalm, P. M. from the 3d verse.

Mr. Brooksbank then preached to the church, on 1. Cor. 3d chap. 3 last verses.

From which he considered, First, the property of the church, as related to Christ.

II. The property of Christ in his church.—They are his sheep, for he is their shepherd. They are his Disciples, he is their teacher; they are his servants, he their master; they are his subjects, he their king; they are his friends, his brethren, and his members.

The grounds of this property of Christ in his church. Believers are Christ's by original right—by devotion—by purchase—by all conquering grace and power—by voluntary consent and dedication.

III. The property of the Father, in Christ. He is his son—his atoning priest, &c. &c.

The subject was then improved in an address to the church.

Sung hymn 72, first book, L. M.—Mr. Knight, of Nightingale-lane, concluded in prayer.

According to the opinion of competent judges, it was a charming service.

A LIST OF THE BAPTIST MONTHLY MEETINGS,  
FOR THE YEAR 1800.

| PLACE.              | TIME.    | TO BEGIN.        | TO PREACH.       | SUBJECTS.                                                                   | TO PRAY.         |
|---------------------|----------|------------------|------------------|-----------------------------------------------------------------------------|------------------|
| Dr. Rippon's        | Jan. 23  | Mr. Booth,       | Mr. Newman,      | <i>Lord, teach us to pray.</i>                                              | Mr. Dore,        |
| Mr. Tim. Thomas's,  | Feb. 20  | Mr. Newman,      | Dr. Jenkins,     | <i>Our Father, which art in heaven.</i>                                     | Mr. Button,      |
| Wild Street,        | Mar. 20  | Dr. Jenkins,     | Mr. Dore,        | <i>Hallowed be thy name.</i>                                                | Dr. Rippon,      |
| Mr. Burnside's,     | April 24 | Mr. Dore,        | Mr. Button,      | <i>Thy kingdom come.</i>                                                    | Mr. Tho. Thomas, |
| Mr. Newman's,       | May 22   | Mr. Button,      | Mr. Hutchings,   | <i>Thy will be done in earth, as it is in Heaven.</i>                       | Mr. Booth,       |
| Dr. Jenkins's,      | June 19  | Mr. Hutchings,   | Mr. Tho. Thomas, | <i>Give us this day our dai'y bread.</i>                                    | Mr. Ovington,    |
| Mr. Ovington's,     | July 24  | Mr. Tho. Thomas, | Dr. Rippon,      | <i>Forgive us our debts, as we forgive our debtors.</i>                     | Mr. Hutchings,   |
| Mr. Hutchings's,    | Aug. 21  | Dr. Rippon,      | Mr. Ovington,    | <i>Lead us not into temptation.</i>                                         | Mr. Tim. Thomas, |
| Mr. Booth's,        | Sept. 25 | Mr. Ovington,    | Mr. Burnside,    | <i>Deliver us from evil.</i>                                                | Mr. Newman,      |
| Mr. Dore's,         | Oct. 23  | Mr. Burnside,    | Mr. Tim. Thomas, | <i>For thine is the kingdom, and the power, and<br/>the glory for ever.</i> | Dr. Jenkins;     |
| Mr. Button's,       | Nov. 20  | Mr. Tim. Thomas, | Mr. Booth,       |                                                                             | Amen.            |
| Mr. Tho. Thomas's,* | Dec. 13  | Mr. Booth,       |                  |                                                                             |                  |

\* The Meeting will be held at Devonshire Square.

THE MINISTER OF THE PLACE CONCLUDES.

The Messengers meet on Wednesday the 10th of December, at Four o'Clock precisely, to make a New List.

A LIST of the PREACHERS at the MERCHANT'S LECTURE in *New Broad-Street*, and their stated Course of Preaching, from *October 21, 1800, to March 2, 1802.*

|                     | 1800.            | 1801.    | 1801.    | 1801.    | 1801.     | 1801.    | 1801. |
|---------------------|------------------|----------|----------|----------|-----------|----------|-------|
| Mr. Barber - - -    | Oct. 21,         | Jan. 13. | April 7. | June 30. | Sept. 22. | Dec. 15. |       |
| Dr. Fisher - - -    | — 28.            | — 20.    | — 14.    | July 7.  | — 29.     | — 22.    |       |
| Mr. Barber, - - -   | Nov. 4.          | — 27.    | — 21.    | — 14.    | Oct. 6.   | — 29.    |       |
| Dr. Fisher - - -    | — 11.            | Feb. 3.  | — 28.    | — 21,    | — 13.     | Jan. 5.  | ) 231 |
| Mr. Clayton - - -   | — 18.            | — 10,    | May 5.   | — 28.    | — 20.     | — 12.    |       |
| Mr. Goode - - -     | — 25.            | — 17.    | — 12,    | Aug. 4.  | — 27.     | — 19.    |       |
| Mr. Clayton - - -   | Dec. 2.          | — 24.    | — 19.    | — 11,    | Nov. 3,   | — 26.    |       |
| Mr. Goode - - -     | — 9.             | Mar. 3.  | — 26.    | — 18.    | — 10.     | Feb. 2.  |       |
| Mr. Ford - - -      | — 16.            | — 10.    | June 2.  | — 25.    | — 17.     | — 9.     |       |
| Mr. Humphreys - - - | — 23.            | — 17.    | — 9.     | Sept. 1. | — 24.     | — 16.    |       |
| Mr. Ford - - -      | — 30.            | — 24.    | — 16.    | — 8.     | Dec. 1.   | — 23.    |       |
| Mr. Humphreys - - - | 1801.<br>Jan. 6. | — 31.    | — 23.    | — 15.    | — 8.      | Mar. 2.  |       |

Such persons as are willing to encourage this lecture, are desired to apply to Mr. Joseph Lomas, Treasurer, No. 26, Colebrook-Row, Islington; or to Mr. Richard Watts, No. 30, Tokenhouse-Yard.

## ORDER OF THE PREACHERS AND SUBJECTS

*At a Wednesday Evening Lecture at **SALTERS-HALL**, to be held every Fortnight, from **October 1st,***

*1800, to **April 15th,** 1801.*

| TIME.            | PREACHERS.          | SUBJECTS                                                                |
|------------------|---------------------|-------------------------------------------------------------------------|
| October 1, 1800. | Mr. Taylor ———      | The Dangers of a Sceptical Temper.                                      |
| ——— 15           | Mr. Winter ———      | The Advantages of firmly believing the Principles we profess.           |
| ——— 29           | Mr. Evans ———       | The Goodness of God as displayed in the Natural World.                  |
| November 12,     | Mr. Hodgkins ———    | The Goodness of God in the Dispensations of Providence.                 |
| ——— 26           | Mr. Worthington     | The Goodness of God in the Moral World.                                 |
| December 10      | Mr. Taylor ———      | Objections to the Divine Goodness examined and answered.                |
| ——— 24           | Mr. Winter ———      | The proper Improvement of the Goodness of God.                          |
| January 7, 1801. | Mr. Evans ———       | Christ the Light of the Gentiles.                                       |
| ——— 21           | Mr. Hodgkins ———    | Christ the Glory of Israel.                                             |
| February 4       | Mr. Worthington ——— | An Enquiry into the Causes of the Rejection of Christ by the Jews.      |
| ——— 18           | Mr. Taylor ———      | The Wisdom and Advantage of referring ourselves to the Divine Disposal. |
| March 4          | Mr. Winter ———      | The Resurrection of Christ.                                             |
| ——— 18           | Mr. Evans ———       | The Ascension of Christ.                                                |
| April 1          | Mr. Hodgkins ———    | The Second Coming of Christ.                                            |
| ——— 19           | Mr. Worthington ——— | Religion the truest Honour of Man.                                      |

Service to begin precisely a Quarter before Seven o'Clock, and conclude at Eight.