

ON THE DIVINE ORIGIN OF THE GOSPEL.

Circular Letter of October 1800, from the Ministers and Messengers of the Philadelphia Association in America, to the Churches they represent.

DRAWN UP BY THE REV. WM. STAUGHTON.

BELOVED BRETHREN,

HAVING again been permitted to meet in association, to consult the interests of the Redeemer's kingdom, not as having dominion over your faith, but as helpers of your joy, we once more affectionately address you.

It affords us the highest pleasure to find, from your letters, that peace, like a river, flows among you, that additions have been made to many of our Churches, and that your adherence to the faith of the Gospel remains unshaken. We trust you will continue to abound in the work of the Lord; assured that in your holy profession you have followed no cunningly devised fable, and that in prospect of the invisible world you know whom you have believed. To assist you in repelling every temptation to abandon your profession, and in surmounting the obstacles which may lie in your path to glory and virtue, in an age when thousands are treating the doctrines we maintain as unintelligible—and the duties we practise as irrational—permit us to bring to your view some of the proofs of the DIVINE ORIGIN OF THAT GOSPEL, which has been preached unto you, which also ye have received, and wherein ye stand.

The evidences which address the understandings of all men, are the performance of miracles, and the accomplishment of prophecy; but there is an evidence, too little regarded, which particularly addresses itself to the consciences of believers, equally convincing with any of the rest, and, perhaps, in point of perspicuity and usefulness, superior to them all. It consists in that consciousness, which every Christian in his measure possesses, that he is born of incorruptible seed; and is well expressed by the beloved disciple, where he says, "He that believeth on the Son of God, hath the witness in himself." We know not any occasion on which this evidence can be more seasonably illustrated and enforced, than when writing to such as have tasted that the Lord is gracious.

We wish not, brethren, to direct your thoughts to any fancied internal light, any capricious impulses, which may be supposed to supercede the necessity of scriptural instructions: we refer to those operations of sovereign grace, which include the regeneration and sanctifying of the heart, strong consolation in trouble, and lively hopes in death.

As he who formed the mind is the author and finisher of our faith, we are not surprized that there is a visible harmony between the natural faculties and relative circumstances of the one, and the divine excellencies of the other. An understanding deeply penetrating is the privilege of few; and still fewer are blest with the external means which swell its capacity and assist its researches. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. If the proofs of the truth of the Gospel were to be derived only from the investigation of ancient histories, the collecting of original manuscripts, the acquisition of several languages, or the pursuit of deep metaphysical reasonings, by far the greater part of mankind must remain invincibly ignorant of its heavenly nature. But God, of his infinite wisdom and goodness, has made provision for the poor.—He has let fall into the bosom of the Christian, who has both to pray and to toil for the daily bread of himself and family; a *key* which can open every door of the doubting castle. The evidence we are contemplating is so *plain*, that the wayfaring man, though a fool, need not err; so *rational*, that the attempts of the enemy to gain say or resist are impertinent and abortive; and so *universal*, that babes, young men, and fathers, in Christ, may alike enjoy its power.

We possess, naturally, that intimacy with ourselves which renders the perception of the exercise of our senses, affections, and understandings, obvious to us all. Should a philosopher tell you that the morning sun can shed no lustre on the hills—that there is no noise in the thunders of summer—and that there are no such passions as joy and grief—that an human being is not able to reason, or if he be, that he cannot distinguish the operations of his mind;—you would reject his assertions, convinced that if you know not these things you know nothing; convinced, that these are to be classed among those self-evident facts which do not properly admit of proof, because nothing in their support can be adduced plainer than themselves. In like manner, should an infidel assert, that there is no glory in the person of Jesus—no terrors in the law of God to the transgressor—no joy in the Holy Ghost—no brokenness of heart for sin—that there exists no such power of discernment as that which Paul ascribes to him that is spiritual;—the believer, having an internal sense of moral truth, perceives clearly that such declarations are false.

Permit us, brethren, to illustrate the nature of this evidence more fully. Does the infidel declare that the Bible is an imposition on the credulity of mankind? Your experience can answer, “Unless the law of God had been our delight, we had perished in our afflictions.” Have you heard him assert, that Christ was an impostor? You know he is mistaken; for Christ

is formed in you the hope of glory. More blind than the Jewish ruler, does he ridicule the doctrine of the regeneration of the heart?—You know what it means, and from its influence argue its origin. Once you loved the world; now you place it beneath your feet. Once you saw no loveliness in religion; but now her ways are pleasantness. Pious persons you once hated; now they are your beloved associates;—and for the very reason which formerly commanded your aversion, because they bear the image of the heavenly. Effects like these are irresistible proofs that you have passed from death unto life. In vain does an infidel contend, that it is absurd to suppose that God would pardon sin by so strange a means as the death of his Son:—the Christian has felt the efficacy of the blood of Christ on his conscience. It is of no avail his deriding the idea of an infernal agent:—you know you have such an enemy, and are not ignorant of his devices. Let the foes of piety, if they please, term our religion wild and visionary:—we have felt its soothing power, when our bodies have been tortured with pain; when our friends have been removed from our embraces, when the waters of complicated affliction have overwhelmed us.

This inward conviction assisted the primitive Christians to hold fast the faithful word. While the unbelieving Jews and Greeks were requiring a sign and seeking after wisdom, the disciples beheld, in a crucified Saviour, the power and the wisdom of God. No opposition could induce them to be ashamed of a system, which is the power of God unto salvation to every one that believeth.

In the days of our Lord, when Philip could not immediately answer Nathaniel's objection to the Messiahship of Jesus, satisfied that he had found him of whom Moses, in the law and the prophets, did write, he requested Nathaniel to come and see. We may give the same invitation, both to the friends and enemies of Christianity. Come and see, how swearers become praying persons—how the unclean become chaste—how sabbath breakers become devout—how he that stole steals no more, but rather labours, working with his hands the thing which is good. Come and see how the churlish become liberal, and the inebriated sober; see right hands cut off and right eyes plucked out, rather than the whole body should be cast into hell. Come and “see how a Christian can die” and whether you behold him surrounded with weeping friends on his couch in the chamber, or with exulting enemies at the stake amid the flames, you may hear him singing with surprise and joy, *O death where is thy sting? Come Lord Jesus come quickly!*

We are sensible, brethren, that infidels may reject this evidence as unfounded; but, while we ask them to assign some other adequate cause, if they can, for the important changes we have named, we beg of you to remember, that the natural man receiveth

receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

This change of heart and conduct, this inward witness you need not be told is not of your own producing. God, who is rich in mercy, hath quickened us together with Christ. Neither moral suasion nor Gentile philosophy, could have accomplished it. It could have been effected neither by the providences of God, nor by the ministry of the Gospel itself, separate from the power of the Holy Ghost. Indeed, the opposition made to it by our depravity, the world and the tempter, prove it a work essentially different from their nature and influence.

Paul when standing on the stairs in Jerusalem, when speaking for himself before Agrippa, and when writing to the Galatian Churches, demonstrates the truth of the Gospel, and his commission to proclaim it, from the history of his conversion. We wish you, Brethren, ever to exercise that wisdom which dwells with prudence: but, we would recommend to you on proper occasions, even in the presence of infidels, to relate the story of your conversion to God. Some, like the Jews, may deride you; many, like Agrippa, may be almost persuaded to become Christians; while others, by the blessing of God, may be made not almost, but altogether disciples of Jesus Christ.

It is frequently observed respecting prophecy, that it is a growing evidence; the same is true as to the witness within. The more you grow in grace and in the knowledge of Christ, the stronger will be your faith: purity and stability are the companions of each other.

Suffer us then, dear Brethren, to exhort you to every good word and work. Enable your ministers, while they behold your faith, your patience and charity, to say, "Ye are our epistles written in our hearts, known and read of all men." Dwell much in your meditations on redemption by Christ the Son of God, increasing in love to him who first loved you and to your Brethren in the Lord. Let grace and truth govern all your actions. Pray for and pursue the prosperity and peace of Jerusalem. Mortify the deeds of the body. Mind not the world nor the things of the world. Let your conversation be in Heaven. In short, labour to attain to such a progress in knowledge and purity, as shall compel a wicked world to exclaim with the damsel of Philippi, "These men are the servants of the Most High God."

Though the evidence we have been explaining brightens with our advance in the divine life, yet we hope none of you will write bitter things against yourselves, because the knowledge or joys of your brethren may be greater than yours. While we expect you to give all diligence to make your calling and election sure, we wish you to remember, that the evidence

lies in the fact itself. Fire is as truly in the smoking flax as in the great volcano; the small dust of the balance is as really a part of the creation as the mountain of Libanus.

A careful investigation of the work of grace on the heart, will enable each of you to say before Jehovah, with a great divine of the last century, "I see no doctrine so pure and heavenly, as bearing the image and superscription of God; nor any so fully confirmed and delivered by the attestation of thy own omnipotency; nor any which so purely pleads thy cause, calls the soul from self and vanity, condemns its sin, purifies it and leads it directly unto thee. Thou hast mercifully given me the witness in myself! not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, which sure can come from none but thee. And O! how much more have I perceived it in many of thy servants than in myself. Thou hast cast my lot among the souls that Christ hath healed; I have daily conversed with such whom he hath raised from the dead. I have seen the power of thy Gospel upon sinners. All the love that ever I perceived kindled towards thee, and all the true obedience I ever saw performed to thee, hath been effected by the word of *Jesus Christ*. And if confidence in *Christ* be yet deceit, must I not say that thou hast deceived me, who I know canst neither be deceived, nor by any fallhood or seduction deceive?"

You will perceive with the pious Watts, that this is a powerful witness, and ever ready to baffle the most learned sophisms and the boldest temptations: it lies so near, that it is a present shield against every arrow from the camp of infidelity. It is an argument drawn from sense and vital experience, and effectually answers all the subtle cavils of false reasonings. The quibbles of logic against the experience of the Christian, are but as darts of stubble against the scales of a leviathan,

That you may enjoy this earnest of the Spirit, this unction from the holy One, more and more, is the hearty prayer of Beloved Brethren, Your Servants for *Christ's* sake.

Signed in behalf of the whole.

SAMUEL JONES, Moderator.

PETER WILSON, Clerk.

FRENCH PRISONERS AT LIVERPOOL.

These poor creatures are mentioned in our former Number, p. 251, as kindly noticed by the Missionary Society. The Rev. Mr. Pewtreffs took his leave of them Lord's-day morning, Jan. 4, after holding a Meeting in the Officers' room, which was crowded with Protestants (near forty); many Catholics also were present. He had much the same attendance the Lord's-day before, when he preached to them, with the assistance of the young Officer mentioned in our last, and was happy. The attention they paid to the Word was very encouraging; so that he was carried above all the unpleasantness of his situation, and felt as if he had been among his best friends. When he concluded prayer, they pretty generally cried, "God grant it! *Amen*"—and most heartily thanked him. Some of them afterwards came to request he would write out the discourse, that they might have it to read, saying, it was very pleasing and comfortable to them. They likewise expressed themselves much in the same way the preceding Lord's-day, adding, "If ever you come into our country, we will give you any thing you want in our power." Informing them that the Rev. Mr. Bruce would endeavour to visit them once a week in the same way, they seemed much pleased.

Mr. Pewtreffs has reason to believe that his visit among them has been attended with some degree of usefulness, though he is not possessed of evidence that any have been truly converted. There has been manifested a serious attention by many, a spirit of inquiry, and great concern to know and understand the word of God. Several assured him they were continually reading the Testaments and Tracts; that they found them good, and would preserve and carry them home to their friends. Several learnt and said the Catechism to him; and they keep up a Meeting, for reading and conversation, among themselves. When he distributed the Catechisms in the Hospital, they were so eager for them, that some got out of bed in their shirts to beg one, and many of the Catholics expressed their approbation of them.

Mr. Pewtreffs left with them several volumes of Saurin's Sermons, in their own language, and is now gone, under the patronage of the same Society, to visit the vast multitudes of prisoners at Yaxley Barracks, Norman's Cross, near Stilton, in Huntingdonshire. May he enjoy great success!

PROTESTANT DISSENTERS' REGISTER.

&c. &c. &c.

O R I G I N

O F

MR. ROBINSON'S LECTURES ON NONCONFORMITY.

AT the Baptist Association at Hemil Hempstead, Herts, May 14, 15, 1776.

Second Day, Mr. Jones began the service in prayer. Mr. Robinson, the Moderator, informed the Assembly—

That, from accurate accounts lately collected by that worthy servant of Christ, the Rev. Josiah Thompson, of London, and transmitted to him, it appeared

That there were 1243 congregations of Protestant Dissenters in England and Wales of the *Presbyterian, Independent, and Baptist* denomination.

That 444 of them were Baptist congregations, and

That, on the whole, the Baptist cause was visibly increasing, although the whole cause of nonconformity was supposed to be delining.

That, he feared the cause declined for want of being understood.

That, while we were zealous in maintaining the doctrine and morality of the gospel, we should also take pains to inculcate the grounds and reasons of our dissent from the established hierarchy,

That therefore he requested leave to lay before the assembly the general outlines of a plan for the better informing of our people, especially our young people, of the nature and importance of this subject.

Resolved unanimously, That the Moderator propose his plan.

The Moderator proposed to make a general division of each of our congregations into three parts:—the first is the church, and they are supposed to understand the matter, or at least to have free access to the pastor for information. The second, of children, to be catechised in the first principles of religion; and the third, of catechumens to consist of young persons, and particularly of those who desired admission to church fellowship; that to these the pastor should, for the space of about two hours, in one evening in a fortnight, during the winter half year, give

a lecture on the subject of non-conformity, in the manner of the Rev. Mr. Palmer's catechism; one lecture on the history and another on the principles of the non-conformists, in some such manner as the professors in an university give lectures to their pupils. He expatiated on the advantages of this plan, and wished some one of the ministers would draw up an analysis of a course of such lectures for the use of the Associated Churches, on all which he begged the advice of this Assembly.

After fully discussing the above plan, it was resolved,

That the plan is eligible and may be useful; and that the moderator (Mr. Robinson) is desired to draw up such an analysis and lay it before the Association next year.

REGIUM DONUM

TO THE PRESBYTERIANS IN IRELAND.

A Writer in one of the Periodical Publications says, "There is, I think, of the [Royal] Bounty *already* obtained, on the *Irish* Establishment, in the whole, 2,200l. including 1000l. given in Lord Northington's administration; 600l. being before granted in the reign of Charles II. and 600l. more in the reign of William. On the *English* Establishment, I believe there is 800l. a grant from George I. equally divided between the North and the Southern Associations, whose congregations being so much fewer than those in Ulster, and still lessening, the annual stipend of Government [to each congregation perhaps, the writer means] is already more than 30l. and will soon amount to 40l." This statement is made in consequence of a *large augmentation* of *Royal Bounty* about to be granted to the *Presbyterian Clergy* of the *North of Ireland*. By this "*new alliance of Church and State*," the Author of this article says, "the genius of their Church policy seems now in a fair way to become, though not formally, a secondary and supplemental *State Religion*;" and "it forebodes a schism and separation among the Presbyterian Clergy themselves, and a schism and separation of the Laity from the Clergy—a separation of popular attachment to that order of men." He adds, "I believe the country stipends over the whole extent of the Synod of Ulster do not average at more than 40l. per ann."

Certain friends of the Register are desirous of knowing whether this is a fair statement of facts; and then, whether there appears sufficient ground for the apprehensions that are here expressed?

ORDINATIONS.

Mr. GEORGE KEELY was called to the work of the ministry by Dr. Rippon's church, with perfect unanimity. He has been a student under Dr. Ryland for several years, and was ordained, as under, at Northampton, 13th Nov. 1799.

Extract, Jan. 6, 1801.—"Met at half after ten in the morning. Brother Reynold Hog, of Thrapstone, read suitable scriptures and prayed. Brother Sutcliff, of Olney, opened the business of the day by signifying the occasion of our meeting; explaining the nature and privilege of a gospel church, and then asked the usual questions relative to the proceedings of the church in their choice of a minister, which were answered by brother Jos. Dent, the senior deacon. My motives also in accepting the invitation being given, the church recognized their call, of which I signified my approbation, and then delivered my confession of faith.—Brother Edmunds, of Guilfborough, prayed the ordination prayer, accompanied with the laying on of hands.—Brother Fuller, of Kettering, delivered the charge from Col. iii. chap. first clause of 16th verse—*Let the word of Christ dwell in you richly in all wisdom*—a most serious, faithful, affecting discourse.—Dr. Ryland preached to the people from 1 Cor. iv. 1. His heart was much engaged in the services of the day. Towards the close of his sermon, while addressing the rising generation, tears of pity and compassion expressed that for which invention could not find words; and the tender, the pathetic, stifled that masculine energy which seems so peculiarly characteristic of the Doctor's preaching; and an abrupt close, not for want of matter, but because language had never been invented to express his feelings, left a crowded auditory either in tears, or astonishment. I have reason to believe that the prayers of that day have been answered in the congregation. We have since the ordination been much crowded with young people, some of whom have joined, and others are about to join the church. Of many more from the age of eight to twenty, we form the most pleasing expectations—Lord grant that the early blossoms may become matured fruit! Brother Blundel, of Arnsby, closed the service with prayer between one and two o'clock.

"Evening met at six. Brother Heighton prayed, Mr. Hall, of Cambridge, preached from 1 Pet. i. 4. This was a service long to be remembered—many, I believe, who were present felt as if he had drawn aside the curtain which separates between the saints in a militant state and the spirits in glory, and had been favoured with the luxury of realizing the blessedness of beatified souls. We said "It is good for us to be here;"

but the service terminated. We were yet in the flesh.—Brother Morris, of Clipstone, closed the memorable day in prayer.

“ We have had a considerable revival, which I believe was much promoted by reading publicly the printed accounts from America. We are in peace among ourselves, and since last spring have baptized 32, five of whom were pædobaptist members of the church before, Our public and private assemblies are well attended. The young people hold prayer meetings most evenings in the week; and, all things considered, we have abundant reason for gratitude.”

Rev. Mr. R. DAVIS, Liverpool, successor to the late Rev. Mr. Medley. Extract, Dec. 29, 1800. “ I was ordained Aug. 14th last. Mr. Bruce, the independent minister of this town, began the service of the day by reading appropriate portions of the word and by prayer. Mr. Littlewood, of Rochdale, then explained the nature and stated the propriety of ordination as performed by dissenters; addressed the usual questions to the church and to me, which being answered, he received my confession of faith. Mr. Fawcett then offered the ordination prayer with imposition of hands, and delivered the charge, which was grounded on the words of Christ concerning John, *He was a burning and a shining light.* John v. 35. If ever a genuine prayer from my heart ascended to the divine throne, it was while he described the knowledge, zeal, and purity, which Christ so highly esteems in his ministers. I ardently longed that my future life and labours might afford an illustrious example of the text, and of the charge connected with it. Mr. Littlewood then addressed the church in a most suitable manner, from Phil. i. 29. Mr. Pilling, of Goodshaw chapel, gave out the hymns, and concluded in prayer. Many found it a time of refreshing from the presence of the Lord; and we think we are warranted to hope that the transactions of that day upon earth were ratified and approved in heaven. Since then, we have baptized and received into the Church 26, and expect, next Lord's day, to baptize and receive four more; several of those are professedly the fruit of my own ministry; and all declare they have learnt the way of the Lord more perfectly under it. A monthly prayer meeting has since been established, with the same object, and at the same time, as the other Churches have it throughout the kingdom. *That* and *all* our prayer meetings are well attended; and we trust the Church in general find their hearts are comforted, being knit together in love. But we have had our trials too: a separation has taken place; nevertheless, we hope it will be for good in the issue, as we have not lost, perhaps, more than 100 hearers and members together, and our friends that are gone have many more than that number attend with them. We shall sincerely rejoice to see two flourishing Churches

Churches in the populous town of Liverpool, instead of one. We often pray for the prevalence of divine truth: it is well to stand prepared for the means in which the Lord will answer our prayers, as well as for the end itself."

The last Ordination in the Century.

Mr. BENJAMIN GAFFEE was ordained over the independent church, late under the pastoral charge of the Rev. Dr. Stafford, Dec. 31, 1800.

Mr. Brooksbank began in prayer.

Dr. Fisher stated the business of the day; asked the usual questions, and received the confession of faith.

Mr. Child, one of their deacons, related the principal steps which the church had taken since the death of their late venerable and aged pastor, and particularly in respect of Mr. Gaffee; his report was delivered extempore, but in a *very clear, connected, and pleasing* manner.

Mr. Gaffee's confession of faith followed. His uncle, Mr. Gaffee (of Hadfield, Broad Oak, Essex) then ascended the pulpit, and prayed the long or ordination prayer.

Mr. Goode, of White's Row, gave the charge from Acts xviii. 24, 25. He recommended to Mr. Gaffee's notice the character of Apollos, who in the *FIRST* place *was instructed in the way of the Lord*. 'Tis the great work of a minister to teach men, but particularly to teach men the way of the Lord, and ministers therefore should be well instructed themselves in the way of the Lord—"His watchmen are blind," is a charge which was brought against some of old. We are to feed the people with knowledge and understanding. Apollos was perhaps religiously educated when a child, perhaps also sat at the feet of one of John's disciples (or was one of John's.) You, Sir, was catechised in your childhood. Instruct the young committed to your care, in the ways of the Lord. You have also been receiving an academical education farther to instruct you in the same good way; your studies are finished, but your knowledge is yet incomplete—give yourself to reading, and aim to be like Apollos *mighty in the scriptures*. Where is the man, who has dived so far in them, as that he can go no farther?—Many have said respecting the knowledge necessary or useful to a minister, *the spirit of God needs none of man's learning*,—with much greater truth and propriety it may be said *the spirit of God needs no man's ignorance*.—What Apollos knew he taught, what he did not know he was willing to learn, yea he discovers his thirst for knowledge in his humbly sitting as a learner at the feet of a tent-maker and his wife.

II. *He was fervent in spirit*: he had heat as well as light. (Here Mr. G. cautioned Mr. Gaffee against an intemperate zeal that had been so baneful to true religion, recommending to him

a lively and prosperous religion in his own soul) if not a fervent Christian, not likely to be a fervent minister. Let your reverence of divine things be equal to your fervor. I hate that preaching most which tends to make men laugh. A *judicious, humble, affectionate* zeal is absolutely necessary to a successful minister, and nothing but this will enable him to persevere through the many difficulties in his way. (Here he stated at large the various advantages to himself and people which might be expected from such a zeal.)

Illdy. *He taught diligently the things which he heard.* An idle minister is of all men the most useless and abominable.

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And fill'd a Saviour's hands.

Dr. Doddridge.

"Shew thyself a *workman*," guard against a *random, lazy and flimsy* kind of preaching. Let your subjects be *fathomed*, not *skim'd*; *discussed*, not merely proposed; preach not only what is according to the analogy of faith, or what may be said in general, but what belongs to your particular text.

Methinks I hear you say who is sufficient, &c. &c. a few encouraging things and I conclude.

1. Think of the worth of immortal souls.
2. Though the work be difficult yet 'tis honorable.
3. Remember the awful responsibility attached to your office.
4. Think how much of your own comfort depends on the proper discharge of the duties of your station.
5. You serve a kind and gracious master, who will strengthen, comfort, and support you.
6. Keep the glorious reward, the crown of life in view, that awaits all faithful ministers.

The sermon was heard with great satisfaction.

Mr. Barber prayed.

Mr. Knight, of the Borough, preached to the church on 2 Chron. xv. last part 2d ver. *The Lord is with you while ye be with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you.*

Mr. Knight delivered himself with great seriousness, but his brethren, who preceded him in the service, cramped him as to time; so that he could but just mention some of the greatest articles of his discourse.

Mr. Ford, of Stepney, concluded the service of the day.

May an abundant blessing follow the respectable union!



First Ordination in the Century. Jan. 1, 1801.—The Rev. Mr. WM. WINTERBOTHOM, Successor of the Rev. Mr. Gibbs, was ordained Pastor of the Baptist Church at Plymouth.—Mr. Joseph

Joseph Sprague read the Scriptures, and prayed.—Mr. Redding, of Truro, delivered the introductory discourse, asked the usual questions, and received the confession.—Mr. Steadman, of Dock, prayed the Ordination Prayer.—Mr. Birt, of the same place, addressed the Minister from Rev. ii. 10.—Mr. Sharp, of Bristol, preached to the people from Gal. v. 13, 14, 15, 16.—Mr. Steadman concluded in prayer.—The Hymns were given out by Brother Sprague, of Bovey.

New Meeting House at Reading, Berks.

ON December 2, 1800, the New Independent Meeting House, in Broad Street, Reading, belonging to the Rev. Mr. Douglas and his people, was opened.

Finding that their old place of worship was inconvenient, and that their congregation had considerably increased under the ministry of their present pastor, the Church have erected a new building on the old site, combining neatness with elegance. The whole expense of £. 2000, we learn, has been liberally defrayed by themselves.

On the day of opening it, there were three services.—In the *Morning* Mr. Scholfield, of Henly, and Mr. Winter, of Newberry, prayed. Mr. Clayton, of London, preached on Luke vii. 5.—*He loveth our nation and hath built us a synagogue.* While he was stating the nature of public worship in connexion with the duties we all owe to our country, it clearly appeared that the promotion of religion is the best patriotism.

Afternoon.—Mr. Morris, of Amerham, and Mr. Evans, of Abingdon, prayed. Then Mr. Hinton, of Oxford, preached on Hag. ii. 9.—*The glory of the latter house shall be greater, &c.* His introduction was the history of the text; and *the presence of Christ as the glory of his Church* gave the leading feature of his sermon. Mr. Lovegrove, of Wallingford, concluded the service by prayer.

Evening.—Dr. Davis prayed. Mr. Hughes, of Battersea, preached on John ix. 27.—*Will ye also be his disciples?* He addressed the question to the audience in four views:—As the language of inquiry.—Of doubt.—Of encouragement.—And of congratulation. Mr. Cook, of Maidenhead, dismissed the assembly by prayer and the benediction.

Take it all together, it was a day of a superior kind. The general impressions of it were great seriousness and solemnity, intermingled with cheerful joy, fraternal affection, and a warm concern for the interests of Zion.

OBITUARY, 1800.

THE Rev. *John Reynell*, formerly dissenting minister at Plymouth for upwards of 20 years, and for the last 16 years at Thorverton, died 27th Sept. 1800.

The same day died, at Sidbury, Devon, the Rev. Mr. *Hayward*, independent minister of that place.

On Tuesday, Oct. 8, died, after a very lingering illness, aged 36, Miss *Lydia Yallowley*, a daughter of Mr. Yallowley, of Mr. Whitbread's Brewhouse. She had been several years a Member of the Church in Dean-street, Southwark, under the pastoral care of the Rev. Mr. Button. She bore her illness with remarkable patience, enjoyed a steady hope, and departed happy in the Lord.—Her grave is in Bunhill-fields, 46, 47 East and West, 26, 27 North and South.

Tuesday, Nov. 25, Mr. *Robert Cottle*, Bristol, of an inflammation in the lungs, in the 71st year of his age. He was baptized by the late Rev. John Tommas in the year 1761. The Rev. James Newton, one of the Tutors of the Baptist Academy in that City, boarded at his house above twenty years. His body was interred in the burying-ground belonging to the Churches of Broadmead, and the Pithay. The Rev. Mr. Sharp addressed the mourners at the grave; and preached a very soothing powerful discourse on Ruth i. 21.

Thursday, Dec. 11, died, at Biggleswade, Bedfordshire, in the 58th year of his age, the Rev. *Thomas Mabbott*, Pastor of the Baptist Church in that place. He was born at Digby, Lincolnshire, in Nov. 1742, of parents in circumstances of mediocrity, who gave him an education suited to their circumstances.—They were by religious profession of the Establishment; but he grew up as ignorant of God as if he had been born of Heathens. In early life he was fond of that kind of liberty which leads young people into bondage. Into most kinds of sin he eagerly ran, and continued in open profaneness, notoriously so, till 1764, when he was married, and resided at Naneby, in Lincolnshire, a dark and dissipated place, where there was then, he believed, but one family that had the fear of God before their eyes; they were of Mr. Westley's denomination. Under one of their Preachers he felt some slight convictions; however they were so impressive, as to make his wife fear he was going to turn Culamite—a nickname given in that neighbourhood to pious people. These convictions he pretty much stifled for a while, till one morning, in a house of one of the Methodists, he took up a little book which a child was carrying from chair to chair; it was John Bunyan's Sighs from Hell, or the Groans of a Damned Soul. He asked to borrow the book; but it was replied, "You will not read it—it is a Culamite book." It was lent him. Beginning this book, he found he was in the road to Hell;—arrows of conviction were now fastened in his heart, and as he went on with the book, the Lord went on with his work. Mr. Mabbot was now affrighted out of the practice of gross sin, though he knew but little yet of the spirituality of the law against which it was a transgression, and of course understood

stood but little of the evil nature of sin, and of the beauties of Christ. His manuscript says, "This book left me killed without a cure; as I understood not the encouraging part of it, I did not think myself entitled to the good it pointed to; for I did not then know any thing of the Gospel good news to the vilest of sinners, but ran from Church to Church, to hear from the Clergy how I might keep from Hell, and get to Heaven when I died. All I heard was, that we must be honest men, and keep to Church and Sacraments. I thought I would be as good as the best, but never could satisfy my conscience: my religion was all slavish fear, and ended in disappointment."—About this time he met with an *old* book, from which he understood that there could be no salvation by the works of the Law; and reading the Bible with attention, his former hopes began to decline, and great distress followed. Reading farther on in his old book, one Lord's-day morning, he clearly understood, for the first time, that Salvation was by grace, through Christ. From that moment he pursued Salvation by grace, not by works; and says, "this made me work more in prayer, reading, thinking, and inquiring, than before."—Reading one of Mr. Whitfield's Sermons on "the Lord our righteousness," he was delivered from his distress, and experienced the pleasures of religion. His acquaintance with the doctrines according to godliness having commenced, he recommended them to others. The Methodist cause here declined, and the Preachers left coming to the place. His wife soon after was called by grace. It was his custom at this time, after dinner, to read the Scriptures; and coming to the case of Ananias, he saw the truth and importance of Believers Baptism. He opened his mind to his wife, and said, "My dear, I am a Baptist!"—"A Baptist!" said she, "What is that?" He replied, "It is a Christian, who, out of love to Christ, on a profession of faith in him, does as Christ bids him, in being dipped in water, as a representation of Christ's sufferings, death, and resurrection." After this he offered himself as a Member to the people at Lincoln, who were a branch of the Baptist Church at Horncastle, under Mr. Hill, who preached once a month at Lincoln. He knew but little of his depraved nature, yet soon felt an evil heart departing from the living God; but being restored to a more spiritual frame of mind, religion was pleasure; he minded his worldly concerns better than ever. Vacant Lord's days at Lincoln were filled up by the prayers of the more gifted brethren, and by expounding the Scriptures. Thus Mr. Mabbott's abilities were discerned, and he was sent into the work of the Christian Ministry.—In 1774 he was ordained Pastor of a Church of only eight souls and himself, by the Rev. Mr. Martin, at Spalding. In November 1777 he removed to Birmingham, in prospect of being Co-Pastor with the Rev. Mr. Turner. Shortly after he removed to Dudley, in Worcestershire; from thence, in 1780, to London, being called by the Church in Mitchell-street, but did not settle there. He was set apart over the Church in Redcross-street, in 1781; from hence he removed to Hoddesdon, Herts, in October, 1791; from which place he was called to Biggleswade, and was set over the Church in November, 1794. Here he was made the happy instrument

strument of turning many to righteousness. To preach the glad tidings of Salvation to perishing sinners; to proclaim the free, unmerited, and discriminating grace of God the Father, in and through the sacrifice and righteousness of Christ, and the sanctifying influences of the Holy Spirit was his delightful work. Diligent and zealous, he pursued his labours for several years past, frequently under the pressure of weakness, and the incumbrance of a diseased body; and when he could ascend the pulpit only with a slow pace and faltering step, he has preached those truths as a man enjoying the full vigour of life and animal spirits. Under the afflicting hand of God, he discovered true *Christian patience*, and enjoyed *peaceful resignation* to the will of his Heavenly Father, being usually favoured with most of the Divine Presence when most afflicted.

His complicated disorders at length terminated in a consumption of the lungs, and during the space of six or eight months Nature seemed gradually decaying. He entered his last affliction under much darkness of mind, which his disorder at that time seemed calculated to promote, by lulling him into a degree of torpid insensibility; but this being mercifully removed, was succeeded by the divine supports, and rich consolations arising from a firm persuasion of interest in the unchangeable love, mercy, and grace of God, which accompanied him to the gates of death.

A hearer calling to see him at the time when his friends were conscious every expectation of recovery was lost, finding him free to converse about the "things that are unseen and eternal," inquired, "if he felt any thing like that reluctance almost universally incident to human nature, in the prospect of dissolution?" He replied, "The last enemy that shall be destroyed is Death; that is saying it is an enemy; I *feel* it an enemy; there is something in this nature that cannot relish Death." That person again addressed him, saying, "If we had nothing to look for but a dark annihilation in the grave, if no bright prospects in immortality to animate our hope, what a different conflict we should have with that last enemy!" "Ah! (he continued) I have been thinking on the words of Dr. Watts:

" My flesh shall slumber in the ground,
 " Till the last trumpet's joyful sound,
 (And added with peculiar emphasis)
 " Then burst the chains with sweet surprize,
 " And in my Saviour's image rise."

" This vile body shall be fashioned like unto his glorious body!"

And then, speaking of the goodness of the Lord, in not afflicting him with a continuance of his late pains, he added, "I have in fact lost nothing yet but flesh from the bones: I can see, I can hear, I can recollect as well as ever; I can taste, I can smell; not a faculty is either lost or impaired: what a mercy, and yet dying!" Mentioning, further, his call to the work of the Ministry, he said, "I was once a wild, a dissolute youth; I think as giddy, as thoughtless as any in the world; and appeared one of the most unlikely creatures for that office that ever filled it; one concerning whom it may be properly asked, "Is not this a brand plucked out of the burning?" I was indeed a brand (with tears of gratitude he spoke), a brand plucked out of the fire!"

" He

"He found me in a desert land, and in the waste-howling wilderness, but he led me about and instructed me; he has kept me as the apple of his eye."

A few days afterwards, when his strength appeared much on the decline, on being asked, "If he felt himself comfortable and happy?" he replied, with considerable cheerfulness, "Perfectly so; I have not always the same degree of enjoyment, but I have no fears; I have done with the world now, I know nothing of it, and am anxious about nothing but to be rid of this body: but that in the Lord's time; it will not belong now; the Lord Jesus will soon come and take me home to himself."

At another time, to a question of similar import, he answered, "Going on, going on as fast as time can carry me; as much weaker as might be expected. I am free from pain, my comforts are great, my faith is strong, my prospects are bright." He added more, but low and indistinct; it was, however, perceived to be expressive of peace and joy, in the delightful anticipation he enjoyed of a future felicity.

"So firm a hope of glory near,
Spreads life and joy abroad;
O'tis a heaven worth dying for
To see a smiling God!"

WATTS.

Being visited soon after, still lingering in life, he could say but few words; yet the few were comforting, and very significant: "My good hope, through grace, remains unshaken." And when the lamp of life was just glimmering, his friend inquired, "if he was still happy--if all within was peace?" he replied, "Yes, blessed be God for it!" The person added, "The Lord has promised that he will never leave nor forsake his people." He continued, "No, never, never." At parting, he addressed the dying Saint, "I must now take my final farewell of you, Sir." "Yes (he answered) we *must* part; the Lord bless you! farewell! but not for ever: *we shall meet again, O WE SHALL MEET AGAIN!*

"Come, Lord Jesus, come quickly!" was his language more than once in the night preceding his departure; and he continued with perfect ease, both in body and mind, till his Lord came: even in passing through the Jordan of Death all was a perfect calm,

"And not a wave of trouble roll'd
Across his peaceful breast."

Thus terminated the career of a man, who was eminently a brand plucked out of the burning, and had spent about 28 years in preaching the everlasting Gospel.

As a Minister, he was faithful, fervent, and affectionate; his sentiments were Evangelical and Calvinistic. The edification of the people of his charge, and an earnest desire for the good of souls in general, lay near his heart, and only ceased in death; but he often exceeded due limits, in being *much too loud and too long* in the Pulpit—an habit rarely attended with such desirable effects as Ministers are ready to expect, but is ruinous to themselves, and often creates a disgust in the minds even of a serious audience, which mars the whole service. Its destructive consequences Mr. Mabbot was fully persuaded of when too late to remedy the evil he was conscious of having sustained. He declared, a little before his death, that he believed his disorders were in a great measure occasioned by such extravagancies.

According

According to the necessary arrangements which he had made for his funeral obsequies, on Friday, Dec. 19, his mortal remains were committed to their original dust, *in sure and certain hope* of being raised again to a glorious immortality. The corpse was carried to the grave by six of his Church Members, and the pall supported by six Ministers, viz. the Rev. Dr. Gordon, of St. Neot's, Rev. Mr. Geard, Hitchin; Gamby, Southill; Mayle, Blunham; Paine, Gamlingay; Nichols, Kimbolton.

Rev. Mr. Payne delivered the oration at the grave, and after the interment a funeral discourse was preached by the Rev. Mr. Geard to a very crowded audience from the following words, by the appointment of the deceased, being strikingly applicable to his experience. Deut. xxxii. 10. "*He found him in a desert land, &c.*"

We are favoured with extracts from his diary, but as his son, Mr. Mabbott, Master of the Protestant dissenting charity school, Bartholomew Close, is likely to publish a more copious memoir of his father, we finish this article here, hoping that the intended publication will meet with general encouragement.

The members of the Baptist church in Swift's Alley, Dublin, have acquainted Dr. Rippon with the melancholy news of the death of *Rev. Mr. Daniel*, their pastor, who departed this life Dec. 22, of a violent fever, universally regretted.

This affecting event, happening at a period when his exertions were more than ordinary, causes a considerable loss to the church, as there was reason to hope that Providence intended him as an honoured instrument in reviving a very decayed interest.

An amiable friend from England, not knowing of his dissolution, went to his place of worship, expecting to hear him preach. The service was just commenced. The pulpit hung in black, and the congregation being in mourning, she was struck. Dr. Macdowell, an evangelic Presbyterian, was the preacher. She soon found she was come to hear Mr. Daniel's funeral sermon. The text was Heb. viii. 23. This affectionate senior minister, gave a handsome account of the deceased, recommending the widow to the protection and philanthropy of the congregation, as being in a foreign country, with a fatherless child, far advanced in her pregnancy, and destitute of any certain support.

The Baptist Church, and also the Presbyterian, through good Dr. Macdowell's kindness, were making a collection for the bereaved widow, when our information was sent off. The produce of it could not be other than uncertain.—We understand that Mrs. Daniel is likely to return to Leighton Buzzard, in Bedfordshire, where she resided before her marriage.

Jan. 14, 1801, Mrs. *Ann Austin*, aged 27, wife of Mr. John A. tinman, Tooley-street, Southwark, who was a candidate for communion in Dr. Rippon's church. Her removal was owing to a very bad lying-in. The last Lord's day evening of her life was spent very pleasantly by her and her nurse in reading the scriptures together. On the Monday morning she was impatient till her husband came to pray with her. Soon after, she gradually lost the use of her intellectual powers; but her nearest relatives have hope in her death. Dr. Rippon addressed the weeping survivors at her grave in Bunhill Fields, situated 23, 24 East and West; 67, 68 North and South. This intersection is near the tombs of Dr. Gill and the Rev. Mr. Burford.

ORIGINAL POETRY.

In June 1793, printed Queries, from London, were address'd to moit of the popular ministers in England; to which an answer was requested on or before the 15th of July.

The following is the answer of the late Rev. SAMUEL MEDLEY :

IN what county is your place of worship situated?

In one that's sea-wash'd all the year,
Yclept in autho'r—LANCASHIRE.

In what Town, Parish, or Village?

In one where sun makes many a fool,
Know by the name of LIVERPOOL.

Is it a Church, Chapel, or Meeting?

Why, my good Sir,—'tis very true—
'Tis Chapel, Church, and Meeting too;
And in it things both old and new.

By what denomination of professing Christians is your Congregation distinguished?

By one that's most despis'd of all
Which folks, in general, BAPTISTS call.

Will you favour us with your Christian and Sir-name at length, as the Minister of the place, with your Degree, or any other addition?

My Christian-name is call'd *Saint*;
My Sir-name rather odd and quaint;
But to explain the whole with ease—
SAINT SAMUEL MEDLEY, if you please:
And you, from hence, may plainly see
That I have taken A DEGREE!

Have you an Assistant Minister—be pleas'd to subjoin his name likewise?

O' Yes! I've One of whom I boast—
His name is call'd THE HOLY GHOST!

When are your stated Times of Worship?

On Lord's-days, thrice;
On week-days, twice.

What Number of People attend?

A many come, my worthy friend;
I dare not say, they all attend:—
But, tho' so many, great and small,
I never number them at all;
For that was once poor DAVID's fall.

By what means was the Gospel first introduced, and what particular Providence attend'd its Introduction?

'Twas the good hand of God, no doubt
That brought this blest event about;
But this took place so long ago,
That what then happen'd I don't know,

What Success has the Gospel had, and what Opposition has it met with?

All the success that God design'd;
On dead, and dumb, and deaf, and blind;
And, tho' oppos'd by earth and hell,
The Lord the Spirit owns it still.

What is the present State of your Church, and what encouraging Prospects of future Usefulness?

The Church is in the wilderness,
And as for future usefulness,
The pleasing prospect is—FREE GRACE.

If a Meeting or Chapel, when or by whom was it first built?

'Twas built and finish'd where it stands,
Like other places—by men's hands;
And, as upon the wall is seen,
In seventeen hundred eighty-nine.

Is it incumber'd with debt, &c.?

Incumber'd with debt
It is certainly yet,
'Tho' I at the present don't state it;
But if ever from home
I a begging should come,
I'll readily to you relate it.

What are the names of the stated ministers who have labour'd in your place from its commencement to the present period?

Not many, as you'll quickly see;
The only one has been—POOR ME.

What particulars concerning all or any of them, or their writings, do you think will interest the public attention?

Why, I of this question—of great or of small,
To the best of my knowledge—know no-
thing at all.

What places in your neighbourhood do you supply, which have no stated minister?

Indeed, good Sir, I seldom roam,
For I have full employ at home.

Is your neighbourhood favourable to the reception of the Gospel? what obstructs its progress? and can you suggest any method for spreading it more effectually?

Our neighbourhood, as I suppose,
But little of the Gospel knows,
And less of love unto it shews.
And for obstructions—why the chief
Are ignorance and unbelief;
And the best means to make it spread
Is power from Christ, the Church's head.

Have any remarkable providences taken place, &c.?

Yes many—tho' I think it best
They be not publicly express'd.

We will thank you for a list of the ministers and places where the Gospel is faithfully preached in your county.

The places are many, and ministers too,
But I can't recollect them to send them to you.

Please to add the name of the bookseller. &c.

The bookseller whom I retain
Is called—Mr. SAMUEL CRANE.

And thus to your queries I've made a reply,
Which you will receive the fifteenth of July.
And, for the present, Sir—*Good bye.*

Pleasing Anticipation of Death and Glory.

AH! I shall soon be dying;
Time swiftly glides away;
But, on my Lord relying,
I hail the happy day.—

The day when I must enter
Upon a world unknown;
My helpless soul I venture
On JESUS CHRIST alone.

He once, a spotless victim,
Upon Mount Calv'ry bled!
JENOVAN did afflict him,
And bruise him in my stead.

Hence all my hope arises,
Unworthy as I am:
My soul most surely prizes
The sin-atoning Lamb.

To him, by grace, united,
I joy in him alone;
And now, by faith, delighted,
Behold him on his throne.

There he is interceding
For all who on him rest:

The grace from him proceeding
Shall waite me to his breast.

Then with the faints in glory
The grateful song I'll raise,
And chaunt my blissful story
In high seraphic lays.

Free grace, redeeming merit,
And sanctifying love,
OF FATHER, SON, and SPIRIT,
Shall charm the courts above.

One part of this is DR. RYLAND'S,
the other part by J. RIPPON.

The safe and happy Exit.

LORD, must I die? Oh, let me die
Trusting in thee alone!—
My living testimony giv'n,
Then leave my dying one!

If I must die,—Oh, let me die
In peace with all mankind;
And change these fleeting joys below
For pleasures all remain'd.

If I must die—as die I must—
Let some kind seraph come
And bear me on his friendly wing
To my celestial home!

Of Canaan's land, from Pisgah's top,
May I but have a view!
Though Jordan should o'erflow its banks,
I'll boldly venture through.

Prayer for Deliverance from the Fear of Death.

O GOD of Hope! with cheering ray
Gild my expiring streak of day;
Thy love, through each revolving year,
Has wip'd away affliction's tear.

Free me from death's terrific gloom,
And all the guilt which shrouds the tomb!
Heighten my joys, support my head,
Before I sink among the dead.

May death conclude my toils and tears!
May death destroy my sins and fears!
May death, through JESUS, be my friend!
May death be life when life shall end!

Crown my last moment with thy pow'r—
The latest in my latest hour;
Then to the raptur'd heights I soar,
Where fears and death are known no more.

J. RIPPON.



The late REV^D JOHN THOMAS

Pastor of the Baptist Church in the Pillay, Bristol

Pub^d by D. Rippon Apr 1. 1801.

SKETCH OF THE LIFE

OF

THE LATE REV. JOHN TOMMAS,

PASTOR OF THE BAPTIST CHURCH IN THE PITHAY,
BRISTOL.

THE amiable Mr. JOHN TOMMAS was born at Barnoldswick, in the Parish of Gilkirk near Skipton, in Yorkshire, on the 16th of February, 1723-4.—His mother was descended from the ancient and noble house of Norfolk, and of distinguished beauty—his father, a respectable gentleman who had met with losses, was in reduced circumstances at the time of his birth. Both parents were of the Established Church, but before their death, his father became a dissenter in principle, and his mother by profession and practice: she united herself with the Baptist Church at Barnoldswick, under the pastoral care of the Rev. Mr. ALVERY JACKSON.

Mr. Tommas had very early impressions of a serious nature. At about nine years of age, he dreamed that the atmosphere was all on fire, and that he had no where to escape: in the utmost agony, he was crying for mercy, as he had been taught to say his prayers, and made conscience of it in a formal way; but when he expected the next moment to be swallowed up, an arm burst through the flaming vault, and saved him from destruction. This circumstance often affected his mind; but the first years of his life were remarkable only for the uncommon liveliness of his disposition, which betrayed him into many personal dangers: and these, it seems led him to think.—But the ministry and conversation of Mr. Alvery Jackson, under whose care he was placed after he left school, were the instruments of the first and most lasting impressions, of a saving nature, on his mind. He considered Mr. Jackson as his spiritual father: by him, he was baptized in a river, when between 17 and 18 years of age, About the time of his conversion, he found exceeding delight in reading the holy scriptures, almost every part of which afforded him direction and comfort; and he was indulged with elevated bliss through a sense of interest in the love of God. But he let down his watch, and his joys withered.—This convinced him, that, if Christians will

walk comfortably, they must walk closely, with God. Now temptations prevailed and led him into darkness, and he was discouraged in prayer: but, if he omitted it, the consciousness of his guilt was increased, and terror followed. Assured, however, that his condition could not grow better at a distance from God and in a neglect of the means of grace, he began with double earnestness and constancy to read the scriptures; and thus his fears vanished, and his comfort was restored.—Here it deserves to be noticed, as a constant part of his experience, that he scarcely ever enjoyed any comfort, from the earliest to the latest parts of his christian course, unconnected with *reading the scriptures*, or with recollection and meditation on them. The precepts, the invitations, the promises, and the grand doctrines of the word, were his support and his solace in the house of his pilgrimage. It was by reading Jer. i. 5—16, that he came to think of the Christian Ministry. His first impressions on that subject, however, he considered as temptations, and entreated the Lord to deliver him from them. But passages of scripture were constantly on his mind;—he used to expatiate upon them where he could speak and no one hear him;—and sometimes felt such enlargement and pleasure as astonished himself. It was, nevertheless, a thing quite certain in his mind, that it was impossible for him to be a preacher. But his gift of prayer, in which he excelled all his days, was noticed in the church; and an opportunity naturally offered for him to relate his exercises of mind to his pastor. Mr. Jackson had a private meeting of the members at his own house, now and then, where he gave them a number of scriptures to improve:—here Mr. Tommas was heard again and again. In the spring of 1745, he preached in public by general consent, but without any particular act of the church in calling him to the ministry; till the good people at Gildersome, who had been a branch of the church at Rawden, requested him to come among them. Then he was regularly sent forth by the church at Barnoldswick. A day of fasting and prayer was kept on the occasion; Mr. Jackson preached, others prayed, and a comfortable day it was. This was in the latter end of the year 1745. In 1747, he was, with the greatest unanimity, called to the pastoral office at Gildersome, and accepted it. Mr. Jackson offered the ordination prayer, laying on of hands with the

rest of the pastors; he also gave the charge from Isa. lii. 11. *Be ye clean that bear the vessels of the Lord.* Mr. Palmer, of Hull, who afterwards removed to Broughton in Cumberland, and died there, preached to the people from that part of the commission, Matt. xxviii. 20.—*Teaching them to observe all things whatsoever I have commanded you.* Mr. Clayton, of Salendine Nook, was present; and Mr. Ashworth, brother of Dr. Ashworth, of Daventree, and uncle of Mr. Ashworth now at Farsley, near Leeds.

At Gilderstone our worthy friend met with good acceptance. The congregation increasing, the meeting-house was enlarged, and since then it has been enlarged much more.

In the next year, 1748, he married Miss Ann Hudson, of Gilderstone, the memory of whose virtues—as a wife, a mother, and a friend—is deeply impressed on her numerous connexions. She was a descendant from, and nearly allied to, the surviving branches of the family of Booth, late Earl of Warrington, with whom an acquaintance was maintained till her death.

Mr. Tommas was providentially in London at the time Mr. Samuel Wilson, of Goodman's Fields, died; and he preached for the bereaved church in the morning of the day, when Dr. Gill preached the funeral sermon of that noted minister in the afternoon. Mr. Tommas assisted them several times afterward; and he supposed that about nine-tenths of the people were for his settling amongst them; but, as they were not unanimous, he put a negative on their kind and repeated applications.

After this, the church in the Pithay, Bristol, requested his help. They were not destitute; Mr. Needham was an ordained minister among them, and wished to continue sole pastor, and to enjoy Mr. Tommas as his assistant.—This he mentioned with the utmost frankness to Mr. Tommas, who, without reserve, committed himself to the direction of Mr. Needham. But, as the preaching of the latter did not suit the people in general, they determined, at length, that, if Mr. Tommas came among them, it should be in the character of joint pastor. He then went back to Gilderstone, and a division took place in the Pithay. Twenty or thirty persons, perhaps more,

went off to Callow-Hill, and Mr. Needham with them, before Mr. Tommas's return to Bristol. He took upon him the pastoral care of the church in the Pithay, August 12, 1753, without a dissenting voice. A few months after this, Mr. Needham and those who continued with him, were, in a very lenient manner, declared no longer members of the Pithay. Mr. Tommas, and most of those who left the church were upon friendly terms; and Mr. Needham and he visited each other. But the church at Callow Hill became extinct at the decease of Mr. Needham and Mr. Foot.

Thus far our statement concerning the deceased, excepting the account of his progenitors, and one or two dates, is given mostly in his *own words*, as they were taken from his lips, by a minister who resides in London, July 30, 1794. Mr. Tommas closed this conversation in a very solemn and affectionate manner, saying—"I have had my joys, and I have had my sorrows, but, *having obtained help of God, I continue unto this day.*

"Thou givest me the lot

"Of those that fear thy name;

"If endless life be their reward,

"I shall possess the same!"——DR. WATTS.

In his new situation, Mr. Tommas exerted himself with becoming ardour and a laudable ambition. Being convinced that the ministers of the other congregations in the city were men of learning, and also that a knowledge of the sacred Scriptures, both Hebrew and Greek, must be of no small importance to one who is daily called to explain them, he so added to the information he had before, as to be able to consult lexicographers on difficulties that came in his way. In prayer, his piety, fervency, and variety were distinguished. His sermons, the greater part of which were written, and of late years generally read, shewed him to be mighty in the Scriptures; a workman who needed not to be ashamed; rightly dividing the word of truth. His life was exemplary, and his labours were successful. For several years, he enjoyed the assistance of that eminent and learned man, the Rev. James Newton, A. M. of whom he gave so respectful a testimony in the oration which he delivered at his grave.

grave. Such an assistant must have been a great blessing; and such our departed friend acknowledged him to be. But the life of Mr. Tommas, notwithstanding comfort in his Church and felicity in his colleague, was sometimes considerably embittered with crosses. Some ministers have been highly favoured. Mr. Brewer, of Stepney, had the pleasure of seeing *all* his children, one time or another, sit at the Lord's table with him. But Mr. Tommas had a child which was a *lasting* sorrow to him. In 1778, the good man riding to Hanham, about three miles from the city, to preach, his horse fell, and he was laid aside with a broken leg till the 29th of November; when he came out, and preached on Job v. 7—*Man is born to trouble, as the sparks fly upward.* In the year 1783, he was sorely afflicted by the loss of two sons, two grandchildren, and most of all by the loss of his wife, who died on the 13th of November.

In 1784, his meeting-house having been shut up for repairs, the smell of the paint caused him to faint in the pulpit; his worthy son, of his own name, went up to him to help him down; but he recovered a little, and said to the congregation, "Doubtless it would have been very affecting to *you* if I had died here, but it would have been joyful to *me*; for I should have exchanged my pulpit for the throne." He fainted again in the arms of his son, and was brought down as one dead, amid the sighs and tears of the whole congregation.

In the evening of May 22, 1791, he preached and closed the services which were performed in the old meeting-house; which was taken down. His text was—*Pray without ceasing.* He assisted in obtaining subscriptions for the new one, which was built exactly on the old spot; he saw it finished, and the money raised within its own walls; and he opened it Dec. 16, 1792, preaching on Psalm cxviii. 23—*This is the Lord's doing, and it is marvellous in our eyes.* Thus a handsome provision was made for the generation to come, in hope that many of them would arise and call God blessed.

His countenance and labours were always welcome in the Western Association, of which he was so long an honourable member. His last sermon to that respectable body of ministers and Christians was preached at Chard, May 1794. The text he chose for that service was

Heb. xii. 28—*Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.* The sermon was in his usual manner—methodical and affectionate; but the close of it, which we give in his own words, made a solemn impresson on the whole assembly. “I shall never, probably, meet some of you again after this interview is at an end. I hope to meet many of you in glory. May the blessing of God rest upon you, my fellow labourers. Let this kingdom of which I have been preaching be dear to you, Let the laws of it, the glory of its King whom you serve, and the invaluable interests of his kingdom, lie near your hearts. Surely this is agreeable to the nature of your office, and to your solemn engagements to Christ. You are bound in duty, and by obligations of gratitude, to devote yourselves to him; and your reward is before you. O may the blessing of God rest upon you, on this Church with which we assemble, and on all the Churches, till we meet in the upper assembly. O that we may meet—we shall meet—around the throne of God and the Lamb. Amen.”

On the very night of that day, July 30, 1794, in which he had so plainly related his early experience, according to our statement above, he was seized with a paralytic stroke, but he kept the knowledge of it from his wife, till about six o'clock in the morning, and then told her, with the utmost self-possession and tenderness, that he had lost the use of his arm and leg; adding—“*It is all well, and I am quite calm!*”

His speech was affected by this shock; but the next day, when his physician mentioned his taking a glass of wine, he replied, with great sweetness in his countenance, “*Woe to him that drinketh wine in the morning.*” He was now confined to his house till the 26th of October following; when he administered the Lord’s supper again to his flock. Christ appeared to be very precious to him. He spoke as on the brink of Jordan, waiting the divine command to go over into Canaan. On the Lord’s day following, Nov. 2, his intention unknown to any one, he went to meeting (notwithstanding a supply had been provided) and thus introduced the sermon:—“My appearing here at this time, I doubt not, is contrary

trary to the expectations of many; but I am come up to attempt to speak for God this morning, on 1 Cor. ii. 3—*And I was with you in weakness, and in fear, and in much trembling.* The words of the apostle are literally fulfilled in me this day. And my first entrance upon the ministry amongst you was under a sense of much *weakness*, and in *fear* for *myself*, lest I should not be found faithful, and in fear for my *bearers*; and have we no reason for *trembling*, as the time will shortly come, when the speaker and the hearer must give a strict account.”

He continued to preach occasionally till July 26, 1795; when he delivered his last sermon, on his favorite subject of prayer, from Luke xviii. 1; but administered the Lord's supper once or twice afterwards. August the 2d was an affecting solemnity at the Lord's table:—The Rev. Mr. Hey, who had often filled the pulpit in this time of need, preached in the afternoon; Dr. Rippon was a transient communicant. He was affected with several considerations; but particular with the difference between a minister in the Spring and in the Autumn of life. The good old man could not pour out the wine: he beckoned, and the deacons did it. It was an humbling and melting season. After this, he was seldom able to attend public worship; but he was present at a prayer-meeting, on Feb. 27, 1797, when the church met to pray for direction in the choice of a pastor to succeed him; and, in a very clear and collected manner, concluded that service in prayer.

He continued, after this, in a most desirable frame of mind, till his departure on August 27, 1800; when he was 76 years of age.

We hope, in our next Number, to add a short sketch of his character, drawn up by his amiable successor, the Rev. Mr. Sharp; and also to give an outline of Dr. Ryland's funeral sermon on his death; both these, communicated by a friend, seem to bear the requisite marks of precision.

LETTER FROM INDIA.

MR. POWELL, TO DR. RIPPON.

Moypauldiggy, December 30, 1799.*

REVEREND AND DEAR SIR,

IN this retired spot where I reside, I have not an opportunity of seeing much variety, or making observations that would be worth communicating. A perpetual sameness occurs. All my surrounding neighbours are heathens, in a bad state of contamination; devoted to superstition, they desire no new way, but think it virtue to follow the beaten track of their ancestors. Novelty and curiosity make no part of their character; as it was in the beginning so it is now with them. Their houses, utensils, dress, manners, and, what is worse, their idolatry is, I suppose, what it was ages ago. They have no inclination to alter their course, or change it for a better. If you converse with them on religion, they will hear you with perfect indifference; perhaps they may ask you a few unimportant questions; but they soon grow weary of so sublime a subject. A native once hearing Abraham's character delineated, instead of inquiring how he attained such an exalted eminence in virtue, only asked, who was Abraham's father; was Abraham a Mussulman, or was he of your cast? Their minds are so void of all good, that they seldom or never propose a single question about religion. If 100 Hindoos and Mussulmans were questioned, what they thought would become of them at death, they would invariably say—We don't know; or, It will be with us as God pleases. By their manner of answering, they convince you that it is a matter of *no* concern to them. I have just put such a question to a servant standing by me; his reply was, that he was told when his spirit quitted his body it would evaporate and die; and added, it was of no consequence what became of him then: all I want, said he, is food and raiment, and while I can procure it I shall be happy, and think of nothing else. Both Hindoos and Mussulmans, I may say, are in the lowest state of degradation; in sensual enjoyments con-

* His former letter (Register, No. XVII, page 161) should have been dated July 30, 1798.

sifts all their happiness; they are distinguished by names and a few ceremonial observations, and that is all. Their sentiments are the same, or nearly so; many of the lowest class of both think they shall not exist after this life, while the better informed have some expectation of an hereafter; but in what way they are to exist, they declare themselves ignorant of. They have no idea of the moral character of God, nor of the evil of sin. One of my servants, who can both read and write, affirmed, that he had never sinned, and persisted in declaring himself innocent. After much persuasion, he yielded that he was, like the rest of his species, a sinner; but I could not make him sensible of his *danger*, as an enemy to God and holiness. I have repeatedly discoursed with him on the subject, and he has frequently heard the Gospel preached, but I fear in vain. In this country we see the mournful effects of the fall: a numerous people, dead in trespasses and sins, sunk in the gulf of apostacy, which must soon close upon them, unless immediate deliverance comes to their aid. I wish I could tell you of the success of the Gospel, and that it had proved a blessing to Bengal; but, alas! the celestial message is not received with joy by the natives, though the charmer charm never so wisely. Hypocrisy and flattery are the prominent features of the people of Hindoostan, which all allow who have had any dealings with them. Several, I believe, are convinced of the excellencies of the Gospel, but not of the necessity of embracing it as a revelation of the only way of salvation. They would be glad to wear the crown without enduring the *cross*. I long to see a work of God begun upon some of their souls; and I hope the period is not far distant when this will be accomplished, and encourage those who labour in this unfruitful vineyard. When one or two poor Hindoos or Mussulmans are converted to God, we may expect, I think, to see the work go forward. Then this gloomy land will assume a glorious appearance, and yield the peaceable fruits of righteousness. But I am ready to weep at seeing such a wide contrast at present. All is unpromising; gross darkness does indeed cover the people.

I thank you for the Baptist Register, I find in it very pleasing accounts of the state of religion; and I think much may be expected from the itinerant preaching which is now so much encouraged in England by the friends of vital religion. In proportion as Christians ad-
vance

vance in holiness, so in proportion will they be anxious to devote themselves to the service of God, and seek his glory in every situation and occurrence of life. Indeed, they only are happy who live to him; and in this life they are well rewarded for their labour of love, by the peace and joy they experience in believing. It was with much satisfaction we heard, that the Baptist society had chosen four more missionaries to send to Bengal. We rejoiced at their arrival; and had scarcely expressed it, when we were informed, that government had interdicted their coming up to join their brethren; and before we had well time to ruminare on this unpleasing circumstance, we were surprized and astonished at the melancholy tidings of Mr. Grant's death, after a short illness of ten days: it was a fever that terminated in his death. This was a severe shock to us all; because he was a young man from whose abilities and usefulness great expectations were made. It was an important truth when it was declared that God's ways are not our ways. I wondered at the providence of God in sending Mr. Grant, and giving him a safe passage here, and then, as soon as he had reached the scene of action, to call him away; and that before his work, to human appearance, had begun: but the Lord does all things well and cannot err. When the government had refused the missionaries a passage up to Mudnabatty, they went to Serampore, a Danish settlement; there they met with a very kind reception from the Danish governor, who promised to protect them, and invited them to settle there; attended their preaching, and offered his own hall for public worship; and also to indent them as Danish subjects, which would be a sufficient protection to them when itinerating in the Company's territories. When we heard that they could not come up to us, Mr. Fountain hastened down to Serampore; and was so much pleased with the kind behaviour of the Danish governor, that he joined with the lately-arrived missionaries in recommending the missionary settlement to be formed at Serampore. Mr. Carey would have been glad to have remained at Kidderpore. The important work of printing the Bible (which will now soon commence) and other things considered, he determined to remove, and to make Serampore the seat of the mission: and it seemed the only door which Providence had left open for them in this land. Mr. Ward has been

up to this part of the country, and has united Dinagepore with us. His preaching is well spoken of by some of the gentlemen there, who, a few years ago, when Mr. Carey first went there, would scarcely have attended on religious worship. I have had but a short acquaintance with Mr. Ward; but he seems a most agreeable character, and an evangelical preacher. Every European here greatly regrets the departure of Mr. Carey from this part of the country; for he is highly respected by all who are acquainted with him. It will be a loss to many who attended his preaching; and some of them are sensible of it. Their ministry appears to have been a blessing to several gentlemen, who, I was in hopes, would have joined our little Church, had Divine Providence settled the missionaries here. Mr. Fernandez, I understand, intends being baptized in his first visit to Serampore, and to spend two months in the year at that place with the missionaries. I believe he feels the power of religion on his own soul, and is savingly converted. Nothing pleases him more than religious conversation, and writing to him on that subject. As Dinagepore, the place of his residence, is only twelve miles distant from this place, I shall spend almost every sabbath with him; and he, in his turn, will come here for the same purpose. I need not tell you how much I shall miss Messrs. Carey and Fountain; indeed I felt inconsolable when I was first apprized of their going; but I live in hope of joining them again in the course of another year.

I must now inform you, that Mr. U. has at last quitted Malda; he is appointed a member of the Board of Trade in Calcutta; he has left his indigo works in my charge; he is a most amiable character, and a strict observer of religious worship; his house has long been the house of prayer, where many a stubborn sinner has reluctantly bowed the knee, and paid an involuntary homage to religion, which he would gladly have avoided; and many a one has left his house, divested of those wicked prejudices which he had long cherished against the religion of Jesus, and has longed to return to the place which bore a faint resemblance of the gate of Heaven. I hope his new habitation will be devoted to the same purpose, though situated in a wicked city, which has received the appellation of Sodom. The late Mr. Chambers thought that Calcutta and Batavia were the

two worst cities in the world ; which he called Sodom and Gomorrah.

Mr. Carey is truly a great character ; a most excellent missionary. I ardently wish that his labours were crowned with that success with which they appear, to human view, to be connected. How has he laboured at translating the Bible. His toil in this is almost concluded. Many have been surpris'd at the translation he has executed. In a few weeks more, I expect the printing will commence, as types, press, paper, and even printer, are all ready : it appears a very providential circumstance that one of the missionaries should be a printer. I hope the Bible will soon be disseminated through the province of Bengal, in the native tongue. Must not a blessing accompany the spread of this invaluable book ? May each copy preach a crucified Jesus with abundant success, and multitudes flock to the Gospel standard.

I will here transcribe the lines which Mr. Ward composed on the death of the late Mr. Grant, as he allowed me the liberty of doing what I pleas'd with them*.

Your's affectionately,

S. POWELL.

* These lines are printed from Mr. Powell's letter in No. XVII. of the Register, page 225.

THE SUBSTANCE OF
AN ADDRESS

Delivered in Bunhill Fields Burying Ground, at the Interment of Mrs. MARY MULLETT, the Wife of Mr. THOMAS MULLETT, of Broad Street Buildings, London, Merchant, on Tuesday the 21st of October, 1800,*

BY THE REV. TIMOTHY THOMAS.

THUS to the grave, the house appointed for all living, we have committed the remains of one ; who, in proportion as she was known, was loved and respected ; and whose death is of course as extensively lamented.

It was her honor and her happiness to be born of godly parents, who were themselves the descendants of ancestors who

* Mrs. MULLETT is briefly but respectfully noticed in No. XVIII. p. 269
feared

feared and served God. This is not the language of funeral panegyric. Speaking from evidence, I speak the words of truth and soberness. Of her maternal progenitors, from the third generation. I have reason to think there are some still living, who, from their personal knowledge, remember, that without a single exception, they were, not only respectable members of civil society, but, dissenting from the world, were the professed followers of Christ. Of her paternal forefathers, one served Christ, in the ministry of the Gospel, from 1653, to 1688, in the principality of Wales, and was one of the 2000, who during that period were driven from their pastoral charge. Yet, under the discouragements of those days, he continued with success to labour for the salvation of souls till the time of his death; and a few years afterwards was succeeded in his useful, honorable, and highly important employment by a son, who lived to see his son, the Father of our deceased friend, the late learned and reverend Mr. Hugh Evans, engage in the same undertaking in the city of Bristol, where his pious labors, nearly 50 years, were eminently owned of God.

On the present occasion, this recital of ancestry would perhaps, be worse than impertinent, were it not, that their dear descendant, whose mortal part the grave hath now received, was *worthy* of such ancestors.—Bereaved in her tender years of a most valuable Mother, her honored Father had the unspeakable pleasure of seeing her in early life make choice of the God of her Fathers to be her portion and her God. He lived to rejoice also in seeing his own, together with the joint labors of his excellent son, in the ministry of the Gospel of Christ, blessed to the strengthening and establishing his daughter in the good ways of God.

Possessing a sweetness of temper, a well-cultivated understanding, and these sanctified by grace, our dear deceased relative occupied no common rank in the various walks of life—In her filial affection, her venerable Father found a great portion of parental happiness—In the course of a long conjugal life, how much she was qualified to promote quietness and submission of mind under bereaving providences; to assist with wise and prudent counsel in difficult cases; and with discretion to conduct domestic affairs so as to promote the comfort of all concerned—with what wisdom, assiduity, and perseverance, she applied herself to the many important parental duties that devolved upon her; of these no one can form so just an estimate, as you, my dear Sir, with whom, under a loss so great, we all affectionately sympathize—As a friend to the poor she will long be held in grateful remembrance. Her benevolence, regulated by a correct judgment, derived great value from her personal activity in clothing the *mind* that was naked and feeding the *soul* that was destitute of knowledge—In the near prospect of their approach-

ing

ing dissolution, the suitable support and consolation administered by her to dying friends and relatives, cannot, upon this occasion, be forgotten by us; especially to a dear deceased sister,* upon whose grave a part of this company now stands.

Is it asked, Why a life so useful, of such importance to society, and so much endeared to friends and relatives, should not be prolonged to the utmost bounds that God hath allotted us here? —the answer is, Because our friend hath died as a sinner. When sin entered into the world, man became a mortal creature, and, as a guilty criminal, holds his life every moment dependent upon the absolute sovereignty of his Creator and his Judge: our friend in common with her fellow mortals hath died under the reproach which sin has brought upon our nature; so that the dearest surviving relative is constrained to adopt the language of the Patriarch, “ Let me bury my dead out of my sight.”

* The deceased sister, referred to above, was Mrs. Sarah Thomas, first wife of the Rev. Mr. Thomas, of Islington. She died of a decline the 11th of February, 1797.

Of this excellent woman, it was intended to give some account in the Register, before; suffice it now to say, for the encouragement of others under similar circumstances, That being of a weakly constitution, and having a numerous young family, when reduced so low as almost to preclude hopes of recovery, which she repeatedly had been, the thought of leaving her little ones *motherless* added bitterness to the cup of her affliction; but, in her last illness she was mercifully relieved from anxiety on their accounts. With great fortitude, and an equal degree of maternal tenderness, three or four weeks before her death, she parted, not expecting to see them again, with two of her younger children, when they returned to Bedford, to the school of Mrs. Smith and Miss Bensted. Two days before her death, being asked by Mr. T. if her hope in God remained unshaken? she replied, “ Yes; I long for the time to come, when I shall awake in his likeness.” —And, if her mind continued undisturbed about leaving her children? she answered, “ Under superintending providence, the confidence I have in your prudence makes me perfectly easy.” Hear this, ye anxious mothers, whose prospect of death, though it may prove distant, is frequently and greatly beclouded by the thought of leaving behind you a *motherless* offspring! yet Mrs. T. was not so absorbed in thoughts of death and eternity as to divert her of attention to domestic concerns; but, to the day previous to her dissolution, she gave directions about many things; and some of them of comparatively small moment, which she well knew could not take effect till after death. This she did distinctly, and with as much composure of mind as though she had been about to take only a short journey, and not to bid a final farewell to her family and friends.

A few hours before her death, she said to those around her, “ I find I am dying, and yet have a stupor upon my mind. How is it that I am left in this darkness?” To which Mrs. Mullett replied, “ You know, my dear, I was with our dear father when he died, and none of us have any doubt of his state; yet he had his changes and conflicts as well as others.” Mrs. T. answered, *I know in whom I have believed*; and discovered a steady reliance upon that foundation which God hath laid in Zion, till the time for which she had longed came, when she slept in Jesus, and awaked in the likeness of her God and Saviour.

But

But whilst we weep over this grave, and here——

“ Our tears become us and our grief is just !”

whilst we weep, we sorrow not as those that are without hope. That body, under the execution of a righteous sentence pronounced against it, and in consequence of sin hastening to corruption as it now is,—that body shall rise again ; not indeed as it is now deposited in the grave.—*It is sown in corruption, it shall be raised in incorruption : It is sown in dishonour, it shall be raised in glory : It is sown in weakness, it shall be raised in power : It is sown a natural, it shall be raised a spiritual body.*

Notwithstanding the difficulties that attend the doctrine of the resurrection, from the possible transmutations through which the body may pass, and our incapacity of judging what will constitute its identity ; yet it is by no means *a thing incredible that God should raise the dead.* That body is of great relative worth. It has been redeemed by the body of the Son of God. It has been the temple, the dwelling-place of God himself through his Holy Spirit. It has been the medium of sanctification to that soul which inhabited it, but which is now with God.—Yes, those eyes, that so long and so frequently perused the page of divine truth which purifies the soul, though now shut up in darkness, shall be re-opened to behold the glories of the heavenly world ; those ears, that attentively listened to the joyful sound of salvation by a crucified Saviour, though now closed in death, shall be unstopped and hear *the voice of the Archangel and the trump of God* ; that heart, which hath beat in unison with the truths of divine revelation, though it now lies motionless in the grave, shall be re-animated, and beat to notes of praise higher than those of Angels—for hers are of *redeeming love.*

These considerations are adapted to moderate the grief of surviving friends and mourning relatives ; and that, to this end, they have their influence upon you, my dear Sir, I am satisfied. Great cause for gratitude you have, and thankful I believe you are, that it pleased the Father of Spirits, so long to continue to you so great a blessing—the companion of your youth, the mother of your children, and to lengthen out her life till in them you reap the fruit of her former labors, which were the pleasure and the joy of her life.

That, whenever called hence, their spirits with your's, and and that each of our's with others our dear friends and relatives, may rise to join the departed spirit of our deceased friend, as her's is now united with those of her godly ancestors and other relatives who were gone before her, may God grant of his infinite mercy, for Jesus' sake. Amen.

EXTRACT

FROM

THE REV. MR. SARGEANT'S JOURNAL.

JUNE 7, 1794.

An Account of the Murder of an Indian—and of the manner in which the murderer was executed, &c.

“ This morning a murder was perpetrated at a small hamlet called *Old Oneida*, where a few families resided, called *Uriskeys*, or out-cast *Oneidas*. The circumstances were as follow:—

“ Two young men (the name of one was *JACOB*, the other *CORNELIUS*) went in the morning to the English settlement, and returned, towards evening, with a bottle of rum, both a little intoxicated. As they entered the village, *CORNELIUS* insulted a woman and her child; at which *JACOB* sharply reprov'd him. *CORNELIUS*, in a violent passion, threatened to kill him, ran to a neighbouring house, where there were none but women, and, by force, took a loaded gun, returned, met *JACOB* in the road, and discharged a ball through his body, who instantly expired! *CORNELIUS* then ran to *Oneida*, about four miles, to his father's house. By this time he appeared to have some sensibility, told his father what he had done, and shed tears. He then lay down to sleep; he on one side of the hut, his father on the other. All the women, leaving the house, told the neighbours, if the *avengers of blood* came after him, to tell them where he was.

“ Soon after the murder took place, the relations of *JACOB* collected, seven men in number; each armed himself with a gun, tomahawk, and knife; following the murderer, it being nearly dark, they came to the house and, in a silent manner, opened the door; then the eldest brother of *JACOB* shot *CORNELIUS* through the body; then stabbed him, as they supposed, through the heart; then they all returned, in an orderly manner, to their habitations. After this, *CORNELIUS*, in great distress and agony, requested some medicine might be applied to his wounds; but his father refused him this favour. The next morning he was still alive, and, it was supposed, might have recovered; but his father sent to the *avengers of blood*, to return and put an end to his life; which they did by beating out his brains with a tomahawk!

“ Accord-

“According to their custom, he was buried without any ceremony, June 9. I was invited to attend the funeral of JACOB; which opportunity I improved, to shew the danger, folly, and wickedness of the sin of intemperance. After the funeral, the people were entertained with a feast.

“The wife of CORNELIUS had him by the hand as the avengers of blood came the second time. He told her, that he was so much in liquor that he did not know what he did; but he was ready and willing to die: which he did, without a groan.”

Thus ended this horrid affair, for aught that appears, to the entire satisfaction of all parties.

MISERABLE OTAHEITEANS!

A FEW years before the commencement of the late mission to Otaheite, an English vessel arrived there, the captain of which had a monkey on board. The natives were highly entertained with his apish tricks, and requested he might be left with them. The captain complied with their request; begging them to treat the creature with kindness, as it was King George's dog. The Otaheiteans, who had never seen any of these animals before, immediately gave him the name of Oree Taata *i. e.* the Dog Man; made him Aree, or chief, of the district Attahooroo; and appointed this aree munna, or awful chief (as they styled him) one of their for his companion, and a number of servants to attend him; the inhabitants of the district paid him all the respect due to his exalted situation, daily furnishing him with every kind of provision necessary for the support of his household. From the accounts since obtained of the natives, it appears that no chief of Otaheite gained so much of the affections of his subjects as his apish majesty. His fame spread through the whole island, and numbers flocked to him from other districts. His growing popularity roused the jealousy of a neighbouring chief, who prevailed on one of his servants to shoot aree monkey, assuring him that he was only a dog.—His death was much lamented. The natives say, that they disapproved only of two things in his conduct, *viz.* his killing of flies, for which they have a kind of veneration, and his climbing the trees and shaking down the fruit, which they looked upon as degrading his situation.

PRICE OF PROVISIONS IN AMERICA.

Extract of a Letter, dated New York, Nov. 29, 1800.*

WE have as great a plenty of every thing here as heart can wish, and at very moderate prices; so that if you meet a poor man, you may see him with a fine goose, or turkey, or fowls, which, at times, are almost as cheap as butchers' meat would be to him. Our bread, at present, is dear, but we have a substitute which is very cheap, 112 pounds for 8s. 6d. sterling, called buck-wheat. We sell it in small quantities, as people want, from one pound up to 100. House-rent is high, if the situation is good for business; if otherwise, moderate. Common labouring men about our docks, who help to unload and load ships, have, per day, 4s. 0d. sterling; if by the hour, 7d.

STERLING PRICES.

	s.	d.		s.	d.
Two lbs. 3 oz. wheat bread	0	6	Various sorts of fish sold at 2d.		
Four lbs. 4 oz. rye do.	0	6	and 3d. per lb.		
Three lbs. rye and wheat	0	6	Small oysters, 100 for	1	6
112lbs buck wheat	8	6	Large York bank, 100 for	2	6
Ditto rye meal	13	0	Blue punts, open as large as a		
Ditto Indian sifted	9	0	child's hand of 8 years old,		
Barrel superfine inspected			100 for	3	0
wheat flour	£. 2	7	Mustard bottle ½lb.	0	7
Fresh butter, per lb.	1	3	Potatoes, English white, per		
Firkin do.	1	0	Bushel	1	6
Ditto	0	10	By the peck	0	6
Pork, by the lb.	0	5	Turnips, per bushel	2	3
Ditto, by the pig	0	3	By the peck	0	8
Cheese, per lb.	0	6	Fine cabbages, 2d. 1½d. and	0	1
Ditto	0	5	Large ropes of onions	0	3
English ditto	2	0	Souchong tea, per lb.	5	6
Beef, per lb.	0	3	Hyson skin	4	6
Fine pieces ditto	0	4½	Hyson	6	6
Beef by quarter, per lb.	0	1½	Rohea	2	0
Veal, per lb.	0	5	Chocolate, per lb.	1	6
Fine ditto	0	6	Coffee	1	4
Mutton, per lb.	0	4	Ground ditto	1	9
Mutton by the Quarter, at per			Cocca	1	0
pound	0	3	Loaf sugar	1	6
Sheep's head, with tongue	0	½	Lump	1	4
Sheep's pluck	0	1½	Salt half peck, blown	0	9
Calf's ditto	0	6	Coarse do.	0	7
Ditto head and feet	1	6	Pepper, per lb.	2	4
Fine bullock's heart	1	3	Brown and white ware and		
Tongue do.	1	0	household things very dear.		
Turkey, 12lbs.	4	6	Wood rises according to the		
Ditto 9lbs.	3	6	season In summer it is sold		
Lefs, for 2s. 6d. and	3	0	Cart load at	6	6
Large geese, 2lb.	3	0	Now some at	10	6
Lefs do. 1s. 6d. - 2s. and	2	6	Coals 6 bushel to load, Liver-		
Chicken, each, 6d. to	0	9	pool, for	£. 2	5
Fowls 1s. pair to	1	6	Carting home	1	9

* Written by one of our well-known brethren, who keeps a general shop, and sells the greater part of the articles mentioned.—E D I T O R.

THE
PROTESTANT DISSENTERS' REGISTER.
&c. &c. &c.

A PRAYER BY MR. R. P. †

ON A SOLEMN FAST DAY.

AT MY HOUSE, ON WEDNESDAY, JUNE 19, 1672,

After the news of the French having invaded the Hollanders, and by treachery taken several towns from them, &c.

O LORD our God! thou hast been a dwelling place for thy people in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God!—Thou turnest man to destruction, and sayest, return ye children of men. Thou breakest and bindest up, thou woundest and thou healest again. Thy ways are not as the ways of man, but thou hast been King of old, working salvation in the earth, and commanding deliverance for Jacob. Great names, princes, and those that terrify the world with their numbers, are, before thee, no more considerable than the drop of a bucket, or a small dust of the balance. Thy church hath always been the small number; a little bit of ground compassed about with bad neighbours. From the time that thy people have multiplied, there have been enow and enow to perplex them; and oftentimes they have made great inroads, and even almost devoured them. But thou hast maintained their interest;—men have hitherto been unable to make void thy purpose and promise. The churches' *all* lies in a God: their wisdom and strength is in thee. Thou art an ally bound to them in the surest bonds of an unchangeable covenant. When all forsake, or stand and look on; when there is none to take thy church by the hand; thou wilt never wholly forsake them, nor make the men of the world matters of the portion that is thine. The distresses of thy people are to quicken them in applying to thee. It is in vain to send to men;—some are too proud, they *will* not; others have so bound and tied themselves, they *cannot* help them. But thou, O Lord, labourest under no difficulty, thou hast a compassionate heart, and none can put restraint or tie upon thee. In *this day of trouble, and of treading down, and of perplexity in the valley of vision**, thou shewest thyself marvellous; not for, but *against* † thy

† I have in my possession, prayers of several ejected ministers, on fast days, which they kept in each other's houses, in the hand-writing of one of them, some of which are copied from the short-hand notes of his son. *This* was the prayer of the Rev. Mr. Robert Porter, of Fembidge, in Derbyshire, in the house of the writer, Rev. John Billingsley, for a while of Addington, in the same county, but who was ejected from Chesterfield. I have preserved his words, but have *abridged* a few of his paragraphs.

EDITOR.

* Isa. xxii. 5.

† Job x. 16.

people. Proud enemies gather a great deal of courage and say, they will pursue, overtake, and destroy. O Lord, thy poor creatures would fend from this place to thee, the great ally and confederate of thy people, that thou wouldst be pleased to appear for the honour of thy name; and, as the trouble is like a land-flood for its speed and irresistibleness in coming on; so that in this also, it may be but like a torrent, to spend itself with its own violence.

Holy and blessed Lord God, instruct us what thou wouldst have us to learn in such a day. May we not, if we consider thy providences, now cry—Oh, the necessity of living by faith!—Oh, the vanity of trusting in an arm of flesh! There is no defence against thee; when thou wilt correct, nothing can obstruct, but a scourge may overflow in a moment, and devour us and our portion. Lord, what should we do; why should we be carking and caring for a little for ourselves, and to leave a little for ours? How easily may all our labours be swept away, and we be left naked as in the day we were born! Lord, what should we be saying now, but farewell worldly confidences;—not resting ourselves, and thinking to die in our nests. O that we may get an interest in Christ, do good with what we have, and praise God for our enjoyments. Had not they, who are so distressed abroad, as great probabilities of putting a stop to the enemy as could be! though their numbers were but small, yet their advantages were great. Who would have said *that* should have been done in years, which has been done in less than a month. Let us not think to intrench ourselves in any created security. When thou wilt lay on national chastisement, no hand but thine can take it off.

Lord, we are here to grieve that we build our hope on a quicksand! we see the creature, what it is; but once, yea twice have we heard this, that power belongs to God.

Let us learn fear from these providences: do we think we are better than they?—except we repent, we shall likewise perish. We may this day look on their sins, to take notice of what is to be found in ourselves. When thou scourgest a reformed people thou dost it to purpose. Having exercised forbearance toward a people, then a quick work dost thou make—the cup may speedily pass from hand to hand. Thou hast exercised more patience toward *Papish* than toward *Protestant* countries, and there is reason for it: their sins do not ripen so fast as ours. Thou mayest suffer that calamity to run further. We come to thee, O Lord, and desire to bewail what we have contributed to that people's calamity; we desire to mourn for what we have done! There are some possibly in this room, who cannot look on England's carriage without detestation; yet are we not clear from a mixture of the worst part of it. How hateful is that to thee, which is so in part to us!

How odious is poor England making itself; scarce any kingdom that stinks so in the nostrils of * * * as this kingdom does. We desire to mourn that we are the unhappiest people under heaven: never vigorous in any thing but in doing God and his people a mischief. It was the happiness of Paul, that he could do nothing against the truth—but for the truth; and it is our unhappiness, on the contrary, that we are true no where, but against thee—but there we can be as true as steel. Oh may we not fear; lest on this generation should come all the injuries done to thy people, for 60 years. But oh let our eyes never behold this evil!—Those that are the apple of thine eye, we have shot at ourselves, or helped them that have shot at them. Oh deep hypocrisy that we have manifested, in driving people out of their country and then pretending to spread a wing over them! Oh what perplexities have our sins run us into! We might help these poor creatures, though we are few, if we were out of cursed bonds ourselves. No good wilt thou honour this kingdom to do we fear—thou wilt not suffer us to do any thing, but what shall bring a wound and dishonour upon us. Nothing frames as if thou hadst any delight in us: we are delivered for all these things, it seems, and for this have all these wonders been wrought among us.

Lord, look out into the Netherlands; yon poor people is on our hearts. Such among us as have known the wars in England, understand, a little, what their misery is. Wretched as England is, we are nothing like that generation of men §. A cruel lord is set over them. An enslaved people to a prince that has caused ten thousand thousand groans of poor protestants. How great is their calamity!

Extricate the poor king of England from any difficulties into which he may be brought. Find out a way that the oppressed may be protected by us—that they may not be forced to seek it elsewhere. Oh pity and extricate us out of our trouble. We are weak in our confidences; yet we wait for thy counsels, that we may say, “There’s a wise good God indeed.”

Prevent the further calamities of that poor country. By some eminent acts of providence, dig a grave for him* where they think to swallow up the inheritance of the Lord.

Wherefore do we behold grievances † are made to cry out of violence! O Lord thou hast ordained them for judgment. O mighty God, thou hast established them for correction; do not thou, O Lord, behold grievances, and let us not be *as the fishes of the sea, gathered together in the drag, and having no ruler ‡*. Turn the scale. The strong holds of thy people have not used to drop thus, as ripe figs into the mouth of the eater.

Are they betrayed by their own? Oh, let them find thee

§ He means the French.

* The King of France.

† Heb. i. 3.

‡ Heb. i. 14.

faithful. Let not Babel be built on the Lord's ground. Dost thou not see, O Lord, what thou art like to get from them!—every where a thank offering? *Majs set up!* in those places where their fathers served thee. That abomination set up: this goes nearer thy people's hearts than all their losses.

The mass has done all, This they will say; and there is none can confute them but a God: Oh, do thou. Do not make a full end. Lord, we may be counted strange people for this; but our souls join, we hope, in these petitions. O God, shoot off some arrow from thy string. Are not lives, spirits, councils, in thy hands. Thou art Lord of sun, moon, stars. Hast thou not a command over these? Now they are again the poor distressed states of the Netherlands. There break the bow, the shield, sword, and battle; and appear more glorious and excellent than the mountains of prey. Restrain the remainders of wrath, and the rest let it turn to thy praise. There take away spirit from princes; there come forth and display thy lovely attributes; and break their hearts from all their wickedness. Bad indeed they are; but that is not what their enemies look at. Lord, find out a way to join England and them in faster bonds. It was the glory of Queen Elizabeth to be their protectress. Then no weapon formed against us prospered. Oh that our King might say—"My soul grieves that I have cut off a tribe from Israel;" and oh that his statesmen might say—"Where is our regard to God? where do we dwell that God cannot come at us?" Will not what has pulled them down pull us down also? God grant help may not be delayed. Many a fast is kept this week. No holy soul can bear to see a tribe cut off. The enemies hope to be at work in England. Defeat them O Lord. Find out a way for us to help our neighbours. Jerusalem is to be preferred to our chief joy. Lord we are glad there is no more fighting at sea: it was no joy to some of us. We should be glad to hear tidings of a conjunction: then a change of countenance, and such rejoicing would be, as hath seldom been seen. Thou mayest send rumour upon rumour; but, Lord, have respect to us. Thou hast a people in England that desire to be clear from what is unwarrantably done this day-- a people that enemies would be fingering. Sick they are for it; they are swarmed out of all colleges; and have wrought all vices: but we have a God doth know and see. There is no counsel against thee, O Lord. They have on their side the choicest heads; but do not make us a prey to them, if it please thee. Oh that now we pray to thee, Lord; oh that love to religion, not regard only to our own concerns; oh that love to the ark and interest of God might be most dear to us. Thus, Lord God, we have spoken to thee, though abruptly.

We might have left posterity such a foundation, as in one age to come a good superstructure might have been raised on, a beautiful temple, a glorious church; not in outward finery, but in an admirable constitution. But where are we gone back again! we have falsified our promises; loved the world; too much disregarding the engagements between God and us! fearing the face of men! Unused to fall in with God, we have lost our time; and therefore our misery is great on us. How can we be in the capacity we sometimes were? We have here and there a few loose stones; but we are not in a way to that we think thy honour is much bound up in; and for which prayers have been offered this 100 years. Shew us our sins; what they have deprived us of; and what perplexities they have run us into. Come and take thy people into thy hands. Humble us this day. Thou hast come near us*. Something there is yet undiscovered;—something discovered that is not yet purged out. There has been more confession than reformation. When we hear some pray, we would think all well; but when we see how they live, we tremble. The spirit of religion is grievously down. 'Tis a wonder we are not dead already. When ever had a nation such pains to so little purpose.

Oh sanctify these severities. Let us hear, and fear, and do no more so wickedly. Is it good that thou send hard hands to handle us? Oh let us give glory to the Lord our God before we stumble on the mountains of darkness. Oh that a serious sensible spirit might come into us! the good old spirit. Remember us in reference to eternity: let us have comfortable satisfaction as to that. If we may not see the militant church in a way of settlement, oh that we may the church triumphant! Work in us a fittedness for thy pleasure. When terror comes, what shall we do! Oh let us sanctify thee in our hearts. Be surety for thy servants. Undertake for us, our God; not our heads—but thou the strength of our hearts, must carry us through. Enable us to choose affliction with thy people, rather than the pleasures of sin.

Hear the cries put up this day. We have cause to fear this PRESENT LIBERTY will rather be an evening than a morning sun. We know not how we must measure it—whether by day, or week, or month. If we have but one day's work to do, O that we may do it. God grant this liberty may be sanctified. Give thy *ministers* whetted hearts; for we are dull tools. Give a frame suitable to our opportunities. Give thy *people* to fall in with their advantages. Pity the *great city*; have compassion, and look after them for good. Make a discovery of the plots contrived against them. Shew thyself glorious on

* He means, in the sermon by Mr. Whittaker, on Hosea xiii. 13.

thy throne for that falsely called *rebellious city*, which is now rebuilt; and remember the kindness shewed to thy servants.

Look upon the *universities*. Direct a way for some good preaching men to be among them. Oh there have been such whose names some of us have known. Fetch Puritans out of the fire. Find some souls there. Give a right tincture and favour to them. Let them not study to make starched discourses; but plain and powerful; in which there is occasion enough to exercise highest parts and reason.

Any that languish, pity them O God. Thy interest is low; lay it not lower. Any that are abused by Satan; rebuke that tempter; and bring their minds to a composure. Lord, help any of thy poor hand-maids through hard pushes which may be near them. Bless this place, and the ministry of thy servant in it. Thou knowest for what any have laboured; and with what spirit. We think it has been our duty to trade our talent; not to undermine, but to help forward, whatever is good. And if we were in *his* circumstances, our souls would rejoice that any would help us in *our* work. We pray God some good may be done! Grant thy servants attending may get some good. Our poor dwellings—poor ours—give them right and thorough principles. Let good moods be turned into a fixed frame. Thou hast spoken a good word this day. If there be any sickness of conscience let it not go off. Cause us all to understand the drift of this sermon, the similitudes of which are a great help to us. We have heard, and have thought, how glad would women be to be delivered, in travail; why not we ten thousand times more to be reformed?

We have been looking up to thee, through Christ, for pardon, strength, sanctification, and counsel in straits—sympathy with the churches—compassion to the suffering part. Where should a father or a mother be, but with the sick child. O say, “I come, I come; I will put another manner of terror on my enemies than on my people, saying—I hate robbery: and will confound those who seek to possess that which is not theirs!”—O pity England! Papists act like themselves; but oh! to be wounded in the house of our friends is exceedingly grievous!

We have said much—we hope we have prayed some—O hear. There will be *miserics* in perishing together, but *sins* in destroying each other. Oh, pity! so will we ever acknowledge thee, we will remember thy judgments, and humble ourselves.—Never will we say again, Welcome, *war*; but welcome, God—welcome, piety—welcome, communion with God. We will never build more on the sand, but cry to be set up on the rock. Christ is our bulwark. Dear Jesus, plead thine own cause!

Carry us to our several places, causing our souls to rejoice in thy salvation. Cover the sins of these duties, for, &c. Amen.

by the Rev. Mr. JOSIAH THOMPSON, who received it from an intimate friend of Mr. BATES, the late aged minister of *Warminster*, as he had often heard it from Mr. BATES himself—a gentleman who spent much time and labour in collecting authentic accounts of the most remarkable providences relating to the church, but burnt them a little before his death.

The distinguished shepherd to whom this striking incident relates, was one of the ejected ministers, viz. Mr. PETER INCE, of *Brazen-nose College, Oxford*; who is thus described by Dr. CALAMY:—"He was a good scholar, well skilled in the languages, especially in the Hebrew, and an excellent practical preacher. He had an admirable gift in prayer; and would, on days of prayer, pour forth his soul with such spirituality, variety, fluency, and affection, that he was called *praying Ince*. After being silenced, he lived with Mr. GROVE, that ornament of his country, for learning, piety, and public-spiritiveness."

Drunkenness reproved by a Beast.

THE late Rev. REECE PRITCHARD, of Wales, was for some time after his admission into the church, awfully ensnared by the sin of drunkenness, but was at length recovered from it in the following singular way:—He had a tame goat which was wont to follow him to the alehouse which he frequented, and one day, by way of frolic, he gave the poor animal so much ale, that it became intoxicated. What particularly struck Mr. P. was, that, from that time, though the creature would follow him to the door, he never could get it to enter the house.—Revolving on this circumstance in his mind, Mr. P. was led to see how much the sin, by which he had been enslaved, had sunk him beneath a beast; and he not only became a sober man from that time, but, through the riches of divine grace, an exemplary Christian, and a very successful minister of the Gospel.

Mr. Pritchard was the author of a well-known and much-admired book of Poems, entitled "The Welshman's Can-

MEETING-HOUSES & ORDINATIONS.

Ipswich, Feb. 9, 1801.

REV. AND DEAR SIR,

BY the blessing of God on stated and village preaching, the Baptist denomination increases in this county. When I first came here, and for many years afterwards, there were two Baptist Churches in the county (saying nothing of that at Bilderstone) and now there are seven. Three of these, the most recently formed, have pastors set over them, who were sent out of our Church. Underneath you have for insertion an account of the opening of the meeting-house at Otley, and of Brother Fenn's ordination the next day. The prospect here is very pleasing, as it is in other places. At Ipswich we have had eleven added since the association. More are expected ere long. I am, dear Sir, affectionately your's,

GEORGE HALL.

Formation of the Church at Otley, Suffolk; and the Ordination of Rev. Mr. FENN.

June 25, 1800, at half past two o'clock, the worship of God began.—Sung, and G. Hall engaged in prayer.—Mr. Farmery (now, dear man, no more with us) preached from Exod. xx. latter part of 24th verse, “*In all places,*” &c. and, after singing, he concluded that service in a serious and solemn address to God. In the *Evening* met again at half past six.—Mr. Ridley, now of Bury, prayed. The Church, a branch of the Church at Grundisburg, then formed, 24 in number.—Brother Fenn was then unanimously called to be their pastor. William Ling, John Bedwell, and John Hart, were also chosen deacons.—A song of praise was sung; and the worship concluded by prayer.

June 26, 1800, at half past ten o'clock, the ordination service commenced.—After singing, Brother Cowell prayed, and then read the 3d chapter of the 1st of Timothy.—Brother Ridley opened the work of the day; described the nature of a Gospel Church; requested information as to the leadings of Divine Providence; and received answers from Mr. Bedwell, one of the deacons, which were pleasing and profitable.—Brother Fenn then gave his confession of faith; and, after the Church had recognized their call of him to be their under shepherd, he, in a very becoming manner, confirmed his acceptance of it. Mr. Brown of Stowmarket prayed the ordination prayer. And all the ministers present gave the right hand of fellowship. G. Hall delivered the charge, from Mal. ii. 7,

“*For the priest’s lips should keep knowledge,*” &c.—Sung; and Mr. Johnson of Dis prayed.—Brother Thompson preached to the Church, from 3d Epistle of John, 4th verse, “*I have no greater joy than,*” &c.—Sung; and Brother Trivett of Langham concluded by prayer.—Surely God was with us. And to see an interest for Christ raised in such a dark corner gladdened our hearts.

There was service also in the evening of this day.—Mr. Mansor, of Horham, prayed; and preached. The place was crowded both days.—The Church and congregation at Otley have so increased since the formation that they must erect galleries.

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Transactions respecting the Baptist Meeting-House and the Church at Bury St. Edmund’s, Suffolk.

WHEN Mr. STUART became an inhabitant of Bury, in October 1798, he was informed that there were some persons of the Baptist persuasion in that town, who much wished for a church of their own denomination in it.—They immediately commenced a prayer meeting on the Lord’s-day mornings at seven o’clock, and also on Friday evenings. The house was then registered for preaching; lectures were proposed to be on the Wednesday evenings; accordingly Mr. Brown, of Stowmarket, preached the first of them in Feb. 1799. Mr. Ridley preached March 20; after which, he and various other ministers continued this weekly service till July following, when a wish was expressed by some of the Christian friends that there might be preaching on the Lord’s days; and, at the desire of the people in general, Mr. Ridley commenced preaching on the third Lord’s day in July 1799.

During this time, the friends were looking out for a more convenient house, or for a place to build one. In the beginning of the year 1800, ground was purchased; in April, the building began; in July, the house was ready for public worship*; and opened for that purpose on the 29th of the same month—of which particulars, the following are

BREVIA TES.

Morning Service began at ten o’clock, by singing the praises of God, which was frequently repeated through the day. Mr. Browne, of Stowmarket, read the 132d Psalm, and prayed. Mr. Hall, of Ipswich, preached from the 100th Psalm, 4th verse—*Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.* Concluding prayer by Mr. Hoddy, of Naughton. Met in the *Afternoon* at two o’clock. Mr. Ridley read the second

* Mr. Oliver Pask, and his brother, of London, kindly helped this good work.

chapter of the Acts of the Apostles. Prayer by Mr. Thompson of Grundisburgh. The nature of the ordinance of baptism was explained by Mr. Hupton, of Claxton. Mr. Ridley baptized the candidates. Church embodied, ten in number, viz. six men and four women. They then delegated Mr. Ridley to preside in their worship. He congratulated them on the honour and privilege they had now conferred on them by the great Head of the Church. Right hand of fellowship by all the ministers. Concluding prayer, by Mr. Hutchings of Coggeshall. Met in the *Evening* at six o'clock. Prayer by Mr. Caddy, of West Row, Mildenhall. Mr. Farmery*, of Dis, preached from Phil. iv. 19—*But my God shall supply all your need, according to his riches in glory by Christ Jesus.* At the close of the sermon, an excellent brother, Mr. S, a deacon of the Church at D. arose, and spoke nearly as follows:—"My brethren, permit me to express my gratitude to God for his kind and gracious appearance on behalf of the inhabitants of this town, in raising up this building, that the Gospel of Jesus may be more plentifully published to poor sinners; the blessed effects of which I am a living and happy witness this day. It is known to several present, that in the early part of my life I lived at Bury, and was, to my shame I speak it, a ringleader of wickedness amongst the youth of this town. God, by his providence, removed me hence (I trust he has renewed my heart by his Holy Spirit) and ever since it has been my prayer that he would raise up a Baptist Church in this town, and call some of those by his grace, among whom I was the very *chief* of sinners. I set my seal to the truths you have just heard from the pulpit, though I am not a minister; and I long that the grace which has been manifested to me may be extended to my old companions now present, and to multitudes of other poor sinners, the young as well as the aged." This unexpected address, made with great humility and affection, produced a very pleasing effect on the whole audience. Concluding prayer by Mr. Cowell, of Ipswich. It was an high day indeed.

Eight persons have been since baptized and added to the Body, and four received by dismissal from other Churches. And, having partook of his constant, indefatigable labours, the Church at Bury called Mr. Ridley to the pastoral office. He had been a teacher in the Baptist Church at Ipswich many years; is a man of acceptable talents; and being in easy cir-

* This very zealous, active, and truly valuable man, is since deceased: he departed hence, much lamented and regretted by his own people and the vicinity of Dis. We hope soon to give an interesting Biography of him in the Register. God has provided, his bereaved people, in the Rev. Mr. Ward, with another faithful minister, who, we hope, will be a pastor after his own heart, feeding them with knowledge and understanding.

cumstances, preaches the Gospel without money and without price; but intends, as we hear, so to train the people, that the next minister, even if in inferior worldly circumstances, may have no reason to complain of his predecessor. The call was unanimous; and Mr. Ridley, with a pleasing diffidence, cheerfully accepted it. He was ordained to the pastoral office, on the 27th of January, 1801.

The public duties of the day commenced with singing—Mr. Caddy, of West Row, Mildenhall, read Isa. lxii. and 1 Tim. iii. and prayed—Representation of a Gospel church, by Mr. Keeble, of London; who also interrogated Mr. William Ramsey, one of the deacons, respecting the leadings of Divine Providence, and the choice of Mr. Ridley to the pastoral office.—Mr. Ridley's confession of faith.—Church's confirmation of the call by lifting up of their right hands.—Mr. Ridley's acceptance of the call.—Ordination prayer by the Rev. Mr. Thompson of Grundisburgh.—Right hand of fellowship by all the ministers.—Mr. Hall, of Ipswich, addressed Mr. Ridley from Acts xviii. 9, 10, 11.—Prayer by Mr. Ward, of Diss.—Mr. Blomfield, of Stowmarket, addressed the Church from 1 Thess. ii. 12. Singing, at proper intervals, through the service.—Concluding prayer by Mr. Willey, now at Wattisham.

The presence of God, spreading holy cheerfulness through the different parts of the service, animated the devotions of the assembly.

Southampton Meeting-House.

On Wednesday, the 14th of Jan. 1801, a new meeting-house in the Baptist connection was opened at Southampton. Three sermons were preached on the occasion; that in the morning by Mr. Saffery of Salisbury, from Exod. xx. 24—*In all places where I record my name, I will come unto thee and I will bless thee.* That in the afternoon by Mr. Miall of Portsea, from Rev. ii. 1—*Who walketh in the midst of the seven golden candlesticks.* And that in the evening by Mr. Horsey of Portsea, from Psalm cxxii. 6—*They shall prosper that love thee.* In the different services, the brethren Bain of Downton, Croome of Broughton, M^rGibbon (an Independent minister), and Moody*, were engaged in prayer; it appeared to be a very pleasing day to many. Various circumstances, of an unpleasant nature, relative to their former place of worship, have occasioned the erection of this; which is neat and convenient; and, it is to be hoped, will be of much use to the cause of God in this populous town.

* Mr. Moody was ordained last year. He continues his residence at Sarum; but serves Lockerly on Lord's days, twelve miles from Sarum; and his labours have been blessed.

OBITUARY.

Dec. 12, 1800, died, "The lovely and beloved Miss *Sarah Randall Dearling*," daughter of Mr. John Dearling of Chichester. She was the only surviving daughter of her afflicted parents, the solace of their age, the cheering companion of their solitary hours, who had endeared herself to them by her constantly warm attachment, by her invariable filial submission, by her tender sympathy with them under every situation, and by whatever can bind congenial souls to each other. But why do we say *afflicted* parents?—No—our God who does all things well, teaches them humble resignation, and enables them at times to rejoice in the loving kindness and tender mercy of her and their precious Redeemer, who had made his salvation known to her, and meetened her by his Spirit for heavenly enjoyments. Of this they are assured from her deportment, and from a variety of her expressions in time of health, but more especially during her last illness.

She was baptized in Chichester, Nov. 10, 1799, was always of a delicate constitution, but continued well as usual till about September, 1800, when a very painful indisposition took place. Some days, however, before her departure, and till the moment of her dissolution, she was perfectly easy in body and happy in spirit. On the 12th of December, at the age of 22 years, with a most placid countenance and composed mind, without a groan, she bid adieu to all sublunary things, and entered into that rest prepared for her and all the children of God.

The very last time she was at the meeting-house previous to her late illness, she applied to the person who cleans it to have the family vault opened, in which she said she should soon be laid, and desired to descend into and view it; by which it is thought that she had some presentiment of what would follow. Her remains were there interred on Thursday forenoon the 18th of December. The corpse was attended by a large number of relatives and friends, by two clergymen of the established church, and also by two baptist ministers, Messrs. George and John Kingsford, the former of whom prayed, and the latter spoke animatedly and suitably on the solemn occasion. On the following Sabbath, in the afternoon, our pious and venerable friend, Mr. Horsey, from Portsmouth (to whom she was most affectionately attached) preached from the words *IT IS WELL*, to a very attentive and thronged congregation. It was a solemn meeting. Oh may this Providence be abundantly sanctified to her father and mother, her dear sympathising kind-hearted brother, her affectionate sister-in-law, her other relatives, and to the young people with whom she was acquainted, particularly in her own denomination of Christians.

On the 28th of December, 1800, died at Aberdeen, in Scotland, aged 29, Mr. ANDREW HAY, merchant in that city. He was the son of Dr. James Hay, who was long an eminent minist-

ter of the Gospel, in Elgin. It pleased the Lord not only to make him the happy possessor of his grace, but to indulge him with peculiar manifestations of his presence and discoveries of his love; he grew in grace and in the knowledge of his Saviour. With singular piety and devotedness to God were connected the most vigorous exertions for the prosperity of Zion, and the promotion of the cause of Christ. Among many pleasing evidences of a revival of religion in Scotland, sabbath-schools have greatly multiplied, and been remarkably blessed. From the previous attention that has been paid to the children in general, they are schools for *religious instruction*, and, consequently, on a superior plan to those in England. In these Mr. Hay took a decided interest; but his zealous and benevolent efforts were not confined to *them*; like his master, he continually "went about doing good." To the poor and afflicted he shewed a compassionate heart and a liberal hand. His situation in life enabled him to evidence the generous feelings of his soul; and with those favours whereby he supplied their wants and soothed their sorrows he connected his instructions and his prayers. Of him it may be affirmed with the strictest propriety, "When the ear heard him, then it blessed him; and when the eye saw him it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy." Job xxix. 11-13.

But many of his virtues and deeds were concealed from general observation, by the lovely veil his humility and modesty drew over them: yet so bright was the splendour of the former, so diffusive the influence of the latter, that enough was known and felt to attach to him no common share of affection and respect. As well calculated to speak a word in season to every variety of character; as sedulously employed in the extensive circulation of religious tracts; as a cheerful and useful companion of the itinerant in his evangelical excursions; as ever "ready for every good word and work," whether familiar instruction or exposition, exhortation or prayer—he has left few who equal, if any who excel him.

A friend of his (and one who, though then in perfect health, was himself called to follow him to glory, on the 20th of January) thus writes:—"Saturday, Dec. 27. I know not but dear brother Hay has, before this time, got a sight of Jesus face to face. I called at eight o'clock and he was very near the last; the golden sands were nearly run down. I think this is the eleventh day of the fever. Not having been sensible since he took it, he has known no person. But as he lived he will die---a man devoted to God. His talk has been about the poor, the dear children of the schools, and the spread of the Gospel; such a poor man must have something to pay his rent; another must have a sixpence; and 'Oh, my dear children, what would I not do for you; and the Gospel should spread in spite of all opposition.' Such is the language of a dying Christian, who does not himself know what he says; but God speaks by him to us all. I will not finish this till I am able to tell you whether he is in the body or out of the body.

body.—*Sabbath day, Dec. 28.* A great lamentation among all ranks of people for Mr. Hay. He speaks none.—*Half past eight at night.* He is no more.—Oh, brother, the ways of God are mysterious. If we were to search for a reason why God has put out such a great light, we are lost; for God gives not account of his works to the sons of men. O pray that God may raise up another in his stead, and that he will not leave us as Sodom, when he is taking the righteous from among us.”

Another dear and intimate friend writes thus, after Mr. Hay's decease:—“Take our late excellent friend throughout, and though I could not limit the Almighty, yet, when I consider his ordinary way of bestowing his gifts, I am bold to say—I despair of seeing his fellow. To find one of his rank in life and prospects, joined to a frail weak body, lay himself out with that unaffected modesty, singular meekness and lowliness, and active zeal for the good of others, is, to say the least, very, very rare. Many good men in his circumstances, and with his bodily infirmities, would never have thought personal exertion at all incumbent on them; how few are there who so completely devoted their time, their talents, their influence, their affections, their all, to the Redeemer's cause! this you know as well as myself. You wish a full account of the last illness and death of our late dear friend. Happy should I be to do any thing that could tend to perpetuate the remembrance of one I loved so dearly, and who will ever live in my recollection. But you desire what cannot be given by any one: The peculiar circumstances of his death are a very heavy addition to the trying stroke. The following hints are all that can be said:—On Wednesday, the 17th of December, he was confined to his bed by a very violent head-ach, which continued to increase for the next five days, but no apprehensions were entertained, either by himself or others, of any thing mortal in his complaint. I called and was admitted on Saturday the 20th. A word or two, only, passed respecting the schools, since, from the pain in his head, he neither could speak himself nor suffer me to speak. He soon after became feverish and delirious, and so remained. On the Saturday following, Dec. 27, he was given over by the physicians, and only survived till the next day. During his delirium, his talk was constantly about the best things, broken hints relative to the schools, the poor, &c. There was reason to think his faculties returned on the day of his death. He tried hard to speak distinctly, but in vain; and, alas! no Christian friend was near. He was heard to repeat the words ‘My God--my Jesus,’ from the 6th Hymn, of the 1st Book: which hymn was admirably suited to what we have every reason to believe was his state of mind. In his last words to me, he expressed his wish that I would remember him before the Lord, and to Mr. Stevens*; and then mentioned his confidence in God. Though little can be said of his last illness and death, it is well that much can be said of his valuable life. He is one of those who ‘will be had in everlasting remembrance, while the memory of the wicked shall rot.’ He is deeply and universally lamented. Although numbers ridiculed his conduct, and sneered at his exer-

* The minister of a very flourishing Independent congregation in Aberdeen
tions,

tions, while living, there is but one voice now—that of regret; a striking proof of the reality and value of true religion. It is abundantly clear to me, and to several others who were often with him, that he was fast ripening for heaven during the concluding months of his life; and it might be particularly observed in the following traits of his character: deadness to the world, peculiar tenderness of conscience, supreme valuation of God's word, and love to Jesus. It is no small addition to our heavy loss, that our dear friend had no time to settle his temporal affairs. He left no will. So that the objects upon which his heart was most set will have no part of his fortune. He was buried on Thursday, January 1. 1801."

"We may learn," says a minister when writing on the subject, "that God can do without the best of us; and, instead of thinking we are of importance to the cause of Christ, let each say, *To me is this GRACE given that, I should preach the unsearchable riches of Christ.* Let us not despair for the interest of religion. He that raised up Mr. Hay can provide another. The government is on Christ's shoulders; and he is infinite in wisdom, in power, and in love."

May these brief and imperfect hints of this eminent saint be blessed to every reader; may they operate as a reproof to the luke-warm, the indolent, and the careless; and as a stimulus to the zealous and multiplied endeavours of each of us; that we may not be slothful, but imitators of *him*, and of *all* those who through faith and patience inherit the promises.

The last month, died at Hadleigh, in Suffolk, the Rev. ISAAC TOMS, in the 92d year of his age; who had been pastor of the dissenting congregation in that place through the astonishing length of 60 years. He was a man of a truly primitive spirit; eminent beyond most for piety, benevolence, and every other Christian virtue. His life had been spent in doing good, both to the bodies and souls of men. He was particularly attentive to the rising generation and the children of the poor. He wrote several of the small tracts given away by the Book Society; and continued to preach once on the Lord's day, till after he had finished his 90th year. As to affection, never, perhaps, did stronger exist than between him and his children. A little before his death, in some conversation that led to it, he said, "Sure you would not keep your father always with you; and I hope you will never distrust that God, who has led me from my infancy to this moment. Though, I believe, dark times are at hand, *he* can protect, and will defend, those that fear, and love, and serve, and rely on him." During his last illness, he heard as perfectly as ever he did in his life, which made it comfortable to him and to his children. One thing he said to them, which should never be forgotten by any who read it, "If the experience of *ninety* years has any weight, believe that wisdom's ways are ways of pleasantness." His benevolence continued to operate after his confinement to his room; and he would inquire of his daughters whether any poor person had been relieved in body or mind that day. He begged
them

them to let no opportunity slip of doing good themselves, or of exciting others to it who are more able; reminding them, that, next to the pleasure of doing good ourselves is that of causing it to be done by others.

For more than a day he was speechless, though apparently sensible to the last, so as to manifest devotion. By uplifted hands and eyes, he expressed his gratitude for every drop that was given him. The last words he uttered were a kind message to some friends who had sent a seasonable supply "to an unworthy servant." His body was kept near a fortnight without any inconvenience. No strong mark of age, nor even a wrinkle, was seen in his face. His hands remained beautiful, nor were his nails in the least discoloured. The lamentations of the poor, but especially of the poor children belonging to the schools, were very affecting. Numbers of these came, begging they might see him in his coffin; said hymns over it; and desired they might kiss the hand that had so often blessed them: (he generally used to lay his hand on their heads); several of them crying bitterly.

A fuller account of this excellent aged minister may be expected from the Rev. Mr. Ray, of Sudbury; who preached his funeral sermon, which he was desired to publish. It is hoped, also, that interesting memoirs of his life may, hereafter, be drawn up by another hand; for which his papers will furnish ample materials.

Mr. Delanah Collyer, china-man, of Bow-lane, Cheapside, a member of Dr. Rippon's Church, died Jan. 29, 1801, aged 61 years. His mortal remains are deposited in Bunhill-fields; in the intersection, 118 east and west, 33 north and south.

In the freest exercise of his faculties, and with great composure, on the margin of death, he in substance said:—

"My course is nearly closed, and all within
Is well. I've not a single wish to live—
Blessed be God—I'm not afraid to die.
Unless I'm much deceived, my soul is fix'd
On Christ—the rock of ages; yes, on him,
On him alone, my faith and hope rely
For pardoning mercy and eternal life.
What are ten thousand thousand worlds to this?
Lord, grant me faith and patience to endure
All that thy sov'reign, gracious will appoints!
A tender father would not leave his child
To pine unnotic'd in the dying hour:
And will my covenant God forsake me now
While flesh and spirits fail? impossible!
Lord, I'm resigned; thy grace supports my soul,
Then shall I be completely satisfied,
When I awake and thy full image bear."

So said the dying Christian man; not with
Ecstatic joy and loud triumphant songs;
But with a faith firm fix'd on Christ his Lord,
And a good hope through grace.—Then fell asleep
Without a sigh, and rests in perfect peace.

On Monday, Feb. 2, 1801, died suddenly the Rev. THOMAS SMITH, minister of the Independent congregation at Bedford. The circumstances of his death were very remarkable. Having removed from this society, of which he had been minister from its first separation, to Foulmire in Cambridgeshire, (where he had been settled about four years), he returned to Bedford in October last, at the unanimous and earnest request of his old friends, who were exceedingly rejoiced at his coming again amongst them. This joy, alas! was with some of them soon abated, by perceiving reason to apprehend the return of an apoplectic, with which he had been visited the last summer. He went on, however, with his work in his usual manner, and, on the Lord's day afternoon, preceding his death, having desired the assistance of his friend Mr. Burkitt, (still in the town) he preached in a manner more animated and impressive than usual, and in the course of his sermon introduced some things which had the appearance of a solemn farewell. He suggested that the continuance of his services among them was extremely uncertain, about which, on his own account, he had not an anxious thought. But while he was their minister, he said that he wished to be useful among them, and reminded them that it was their duty to do all they could to assist and encourage him in the performance of his work. He particularly insisted on the importance of family religion, and a more diligent attention to private meetings for prayer. He strongly urged praying for their minister, as necessary in order to profit by his labours, and cautioned them against improper treatment of their future ministers, evidently alluding to some recent circumstances.—— How powerfully were these admonitions enforced by the event of the succeeding day! Having taken a ride with a friend, apparently well, and cheerful as usual, Mr. Smith was seized with a fit while at dinner, and in three hours breathed his last. A particular friend *, being desired to preach the funeral sermon, found himself, through the strength of his feelings, obliged to decline the service, which was performed by the Rev. Mr. Toller, of Kettering. Six ministers of different denominations (for he was beloved by all) attended as pall-bearers; and the corpse was followed by a long train of affectionate mourners. The concourse of people of all descriptions that attended the funeral was such, that the procession was interrupted, and multitudes were unable to get within the meeting-house. The weighty truths delivered on the occasion appeared to make a deep impression on the hearers:—may they prove abiding and effectual! Mr. Smith has left behind him seven orphans, happily not unprovided for.

THE CASE OF A GERMAN.

TO THE REV. DR. RIPPON.

DEAR SIR,

I take the liberty to mention a circumstance, which I think will give you pleasure. A young man, a GERMAN, having some acquaintance with one of the Members in Carter-lane, took a fancy, as he expressed it, to go with her to Meeting. He attended carelessly, and seemed to pay no attention; till one Lord's-day you preached from Psa. xxv. 3,—*Let none that wait*

* Perhaps Rev. Mr. Palmer, of Hackney.—EDITOR.

on thee be ashamed. At the close of that Sermon, you observed that you had addressed Saints; and said, you had now an awful message in reserve for the Sinner! The young man thought you fixed your eye upon him as the Sinner for whom you had something in reserve! He felt hurt at being pointed out, as he imagined, and resolved not to attend again. When Lord's-day morn came, he did not know how to stop at home; but thought, if his friend went, he would go. He delayed till past time, but felt something which he could not account for, that compelled him to come. He came. You preached then, Sir, from that solemn word—*Let them be ashamed that transgress without cause.* He said he was afraid the whole time to look up; for he thought your eyes, and the eyes of the Congregation, were fastened on him, as *the man that had transgressed without cause.* From that day there appeared a visible alteration in him. He seemed to have a deep sense of his own lost state, and exalted views of the Saviour, though almost without hope that Christ would save him. Once he said, "I am miserable, and *ought* to be so; but though I have no hope, I would not be the thoughtless wretch I was for all the world; and never more would I sin against God, if I could help it, though I was sure I must perish for ever." Lord's-day evening, Jan. 4, he called on his friend, and appeared much distressed. She wished him to take an opportunity to call on you. He said he would, but went home, and on Monday was taken ill of a fever, and continued raving till about half an hour before he died. He then had the perfect use of his reason, said he was dying, and wished to see his friend and you. The man who attended him told him it was at such an hour he could not call any body, but would in the morning. He seemed satisfied, and desired to be left alone. In about a quarter of an hour he called to his attendant, and said, "The morning will be too late; I shall be gone." Being asked, whether he could see, he said, "No, I shall see no more on earth; but tell my friend I am happy; I am a Sinner, I have transgressed *without cause*, I deserve to perish, but it has not been in vain to seek the Lord; Jesus lives, and I shall live also." His attendant went to call the Apothecary, and when he came back the languishing creature attempted to speak, but for a few moments could not; then lifting up both his hands, he said, "Now, Lord!" and was gone in a moment. He died Lord's-day morning, Jan. 11, at one o'clock; and I trust is now rejoicing in the presence of God. He had been in a place of worship but three times since he came to England, about four years since, till he came to Carter-lane, and heard you. He would not attend public worship; for he said, at that time, he really believed religion was all a delusion. I rejoice, dear Sir, that your Ministry was blessed to him. That you may be supported, strengthened, and encouraged, is the earnest prayer of

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