

## KENT AND SUSSEX ASSOCIATION. 1801.

THE *Kent and Sussex Association of Baptist Churches*, consisting of those which meet at Ashford, Sandhurst, Folkstone, Bessels-Green, Chatham, and Eynsford, in *Kent*; and at Rye, Rotherfield, Wivelsfield, Lewis, Brighthelmstone, and Handcross, in *Sussex*; maintaining the important doctrines of three equal Persons in the Divine Essence, eternal and personal election to holiness here, &c.

Assembled at Ashford, in Kent, June 2d, and 3d, 1801.

## BREVIA TES.

*Tuesday, June the 2d*—The Messengers of the associated Churches met at three o'clock, Brother White prayed, after which the names of the Messengers were called over; brother Atwood was chosen *Moderator*, brother Stanger *Scribe*. The Moderator read the rules of the association; after which the letters were read from the respective Churches. The Moderator concluded in prayer. Adjourned.

*Divine worship began a quarter after six o'clock*.—Brother Morris, of Eynsford, prayed; brother Coe preached from Acts viii. 5. *And he preached Christ to them*: brother Atwood concluded in prayer.

*Wednesday, June 3d. met at six o'clock in the morning*.—Brother Arnold, brother Jones, and brother Atkinson prayed. The circular letter drawn up by brother Purdy was read, and considered; the Moderator concluded in prayer.

*Met again at ten o'clock*.—Brother Copping began in prayer; brother Stanger, sen. preached from Phil. i. 27.—He first observed, That the Gospel requires of all its professors, a conduct truly distinguishing. Secondly: That the gospel in its precepts, is the grand directory of our conversation, and particularly the example of Christ and the primitive Christians; and that in the text, three things were recommended to our attention to this end; 1. Stedfastness. 2. Unanimity and concord. 3. Joint Exertions. Mr. Knott concluded in prayer.

*The Messengers assembled again at half past two o'clock*.—Brother Stace, of Folkstone, prayed. It was appointed that the next Association should be held at Eynsford (near Farningham, eighteen miles from London) on the first Tuesday and Wednesday in June 1802. Messrs. White, Knott, and Attwood, to preach; and in case of failure, brethren Copping and Fuller.—To put up at the Harrow.

Agreed to continue the monthly prayer meetings and annual fast day, on the first Wednesday of November, as heretofore.

—That brother White draw up the next circular letter, on any subject which he may judge most seasonable,—To receive the Baptist Church at St. Peter's, in the Isle of Thanet, into this Association; brother T. Cramp is their pastor; and their whole number of members is 36—Moderator concluded in prayer.

*Met again in the evening at six o'clock, for public worship.*—Brother Bentliffe began in prayer: brother Purdy preached from John xx. 17. *Go to my brethren, and say unto them, I ascend unto my father and your father, and to my God and your God.*—Brother Cramp prayed. The Moderator then dismissed the Association with a prayer.

Increase to this Association, (including the Church at St. Peter's, now added to it) 28.

Signed by the moderator and secretary,

W. ATTWOOD and J. STANGER.

This Association, though they cannot boast of increasing numbers, may indeed glory in the prevalence of brotherly affection and unanimity.

*Sweet is the love, that mutual glows  
Within each brother's breast,  
And binds in gentlest bonds each heart,  
All blessing, and all blest.*

## SUCCESS OF THE GOSPEL AT HEDON.

SINCE the establishment of the monthly prayer meeting in Hull (which is held at four of the different places of worship in rotation) *for the spread of the Gospel*, there has been an increasing desire to attempt the introduction of it in the neighbouring towns and villages. The Church under the pastoral care of Mr. Lyons, having received a member from the late Mr. Pearce's Church at Birmingham, Mr. William Scarlet, who had been engaged in preaching occasionally, it was thought adviseable to employ him in the same way in Holderness, where the people have long been in a state of heathenish darkness. On enquiry in the town of Hedon, a small market-town in Holderness, about eight miles from Hull, a few persons were found willing to hear, though their neighbours had hitherto opposed with violence every attempt which had been made by the Wesleyan Methodists, and others. A room was procured, and Mr. Lyons preached in it the first time on the 8th of December, 1799, to a very attentive audience. There has been a stated congregation ever since at Hedon, where Mr. Scarlet, or some other person in his place, has preached every Lord's-day, and Mr. Lyons frequently on week-day evenings. Several persons have been deeply impressed with what they heard, and brought to an acquaintance with divine things, and many others are seriously enquiring the way to Zion. Three places have been registered

registered at different times, for the accommodation of this congregation; but it appears that many have been prevented from attending for want of a more convenient place than the people have yet been able to procure—it is therefore proposed to comply with the wishes of several of the inhabitants of Hedon, (besides those who have hitherto attended) by erecting a commodious meeting-house, on a frugal plan, as soon as a tolerable subscription can be raised for that purpose. This house will be open to ministers of *evangelical sentiments*, of all denominations; but for the present will be supplied by Mr. Scarlet, and others, under the direction of Mr. Lyons, until there is a sufficient number of persons to be united together in church fellowship, who will then be formed into a society, and left to the enjoyment of their right to chuse their own minister.

Subscriptions will be thankfully received by the Rev. James Lyons, at Hull.

*A BRIEF VIEW*  
OF  
THE PROTESTANT MISSIONS  
ON THE  
COAST OF COROMANDEL,

*Supported by the Society for promoting Christian Knowledge :*

With an Account of the remarkable Conversion of an INDIAN  
PRIEST to Christianity, in the year 1763.

By the Rev. Mr. GEORGE HENRY HUTTEMAN, Protestant  
Missionary at Cudulore, in the East-Indies.

*Published by Order of the Society.*

**T**HE Society for promoting Christian Knowledge for many years encouraged the Protestant Mission at Tranquebar, founded by Frederick IV. King of Denmark, for the Conversion of the Heathen in the Southern part of the Coast of Coromandel, in the East Indies. They assisted them with money and books; they procured a printing-press, and supplied them, from time to time with paper and other materials for the use of it. This mission was blessed with such success, that it soon gave the hint of enlarging it; and Tamulian and Portuguese schools were erected at Madras and Cudulore for the instruction of the ignorant natives in reading and understanding the chief truths of Christianity.

In the year 1728, this Society began to erect a new mission at Madras or Fort St. George, on the same coast, where they have supported two Missionaries. Messrs. Fabricius and Breithaupt at present worthily fill those places.

In 1737, the Society fixed another Mission, under two Missionaries, at Cudulore, or Fort St. David's. In the French war, the care of this Mission was intrusted with the Rev. Mr. John Zechary Kiernander, who came thither in 1739; and the Rev. Mr. George Henry Hutteman, who hath carefully attended this labour ever since 1750. This Mission suffered greatly in 1738, when Cudulore was taken by the French, and in consequence thereof, the Missionaries and their flock retired to their affectionate brethren at Tranquebar, where Mr. Hutteman continued, and performed the duties of his function until September, 1760, when he returned to his former station at Cudulore, which was then again in the hands of the English.

The providence of God manifested itself openly, not only in protecting and preserving the faithful Missionaries and their Christian flock during the day of affliction; but likewise in making these very troubles an occasion of spreading the Gospel of Christ towards the more Northern parts of India. Whilst Mr. Hutteman stayed at Tranquebar, Mr. Kiernander, perceiving no likelihood that Cudulore would be again restored to the English, thought it his duty to go to some English settlement, where there was yet no Missionary. The Protestants at Bengal had been long desirous of having a Mission for those parts, and Mr. Kiernander, with the approbation of the brethren at Tranquebar set sail for Bengal, and arrived at Calcutta on the 29th of September 1758, where being well received, he immediately opened a school, which filled apace, and applied himself with diligence to the preaching of the Gospel. He hath, by the blessing of God, met with such extraordinary success, and his labours grow so heavy upon him, that he is desirous of having another Missionary sent thither to assist him. In the mean while, Mr. Hutteman (since his colleague left him) hath found the work of the Lord too laborious for one alone, and therefore requests that another Missionary may be sent to join him at Cudulore.

When the Society settled these several missions, they had no fund to answer the expence, but cheerfully relied upon the good Providence of God, to raise up benefactors of a truly Christian spirit to enable them to go on with this work of piety. The Rev. Mr. Professor Francke, of Hall in Saxony, hath sent them large and constant remittances. What else was wanting hath been supplied out of their general stock, as they had no fund for this purpose, until a legacy of 1000*l.* was left them in 1760, by Samuel Percivall late of Pendarves, in the county of Cornwall, Esq. the interest of which is set apart for the support of these Protestant missions in the East Indies.

Benefactions to the East India missions, and the proceedings of the several Missionaries, with the wonderful success they have had, by a blessing on their labours, in converting heathens to the

the acknowledgment of the faith of Christ, and in making Romish converts true members of the Protestant Church; are yearly published with their anniversary sermon and the account of the society; as is this year the following remarkable incident, transmitted in a letter from the Rev. Mr. Hutteman, whose knowledge and learning, whose religious zeal and indefatigable industry, are so well known and highly approved by the society, after the experience of fifteen years, in which he hath there laboured in the Gospel, that they have reason to give entire belief to what he relateth: and this account they hope will be highly pleasing to all who read it.

It is published at large in the words of Mr. Hutteman; and if any small inaccuracies are observed in the language of it, the reader will be pleased to remember that the translator is a German.

#### THE PANDARAM CONVERTED.

The Rev. Mr. George Hutteman, in Letters to the Society for promoting Christian Knowledge, dated from Cudulore, the 12th and 20th January, 1764, writes as followeth:

THE conversion of a Pandaram deserves particular notice. He was a priest of Ifuren's sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interest—that feel with a deep compunction the load of sin. At the same time I plainly told him the many difficulties that attend the embracing this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who had formerly venerated him; however, that all these difficulties are sure infinitely outweighed by the inexpressibly great rewards proposed in the Gospel, and by the inconceivably dreadful threatenings against the despisers of this religion.

He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: meanwhile he visited me now and then, and was present when divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks amongst us, he wrote, at my desire, his life, and the reasons that induced him

to turn a Christian; and I hope it will give pleasure to the honourable society, when I give them a translation thereof.

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*The Life of a Pandaram, a sincere Convert to Christianity,  
at Cudalore.*

MY name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year *Pingala Warussham* \* (1737). In my infancy, my parents taught me, that there was a Being who had created heaven and earth; and that good men would go to heaven, but the wicked to hell; and in my youth I began to be solicitous for the salvation of my soul; for which reason I was assiduous in reading our books. In my fourteenth year, I resolved to choose the life of a priest or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

About this time, I was so unfortunate to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism, and teach me the forms of prayers, and all things necessary to a true pandaram. I was told, that three hours from Majaburam, at Tarmaburam, in the kingdom of Tanjore, there was such a one; hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure, by my penances, salvation to as many as possible, I therefore asked leave of my pandaram to go on pilgrimages; to which he consented, and permitted me to sacrifice wherever I should come.

Reading frequently, with attention, our books, I was surprized to find our gods were born of father and mother, and that quite different operations were ascribed to them: to Bruma, the creation; to Wishtnu, the redemption; and to Siwen, or Isuren, the destruction. I likewise found, that the same gods were subject to many imperfections: Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtnu) was ignorant of his wife's being ravished; he knew not his father's death, till he learned it by letters, &c.

I was much scandalized by the prophane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, three leagues from Goa, the image of a serpent with seven heads is worshipped: at a certain festival, this serpent is said to move the head; and three girls, of the most beautiful shape, dance before him stark naked, in the sight of an innumerable crowd of spectators: at the sacrifice of Satly (this is

\* The Malabars compute their years by a circle of sixty years, whereof each has its proper name.

the Venus of the Romans) men and women eat and drink together, and afterwards mix promiscuously. Daily are entertained in our pagodas, the dancing girls, which are professed prostitutes, who sing, at morning and evening sacrifices, the impurest songs; and offer, in the pagodas, with the obscene language, their persons to the spectators, and invite them to lie with them.

All this, the feelings of my conscience told me could not be from the eternal God, whom reason and the still voice of nature proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity: this must, undoubtedly be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that, if it was really wrong, so many thousands of people could not follow it: and so I went on, visiting one pagoda after another.

At last I came to Cuddalore, and was informed, that here was a priest who taught the religion of *Parabara Wastu* (the Supreme Being); and when I visited you, and heard the *Wedam* (religion) of *Parabara Wastu*, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your *wedam* proposeth, lead directly to the honour of the only true God: May his name be blessed for ever! It describeth man as he really is—sinner and guilty: it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not the mountain be supported by a mountain? \* Can the ant be a match to the lion? The holy and dreadful sufferings of *Jesus Mattiasar* (redeemer, or reconciler) have atoned for the violated rights of the divine government. Your *wedam* enables a man to curb and subdue his passions, and wicked appetites of the flesh; and makes the mind in love with holiness by the Spirit of Jesus. It containeth the clearest revelation of life and immortality; and such grand promises that are more than sufficient to bear us up in the course of a christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obdurate vice and impenitence, so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is, therefore, my firm resolution to embrace this *wedam*; to live and die in it. I have weighed the Malabar religion against it; but, alas! the former is too light: I know it is of *Satta*, and the direct way to ruin soul and body.

\* These are expressions by which, in our books and instructions we endeavour to illustrate the necessity of a Divine Reconciliator interposing between the provoked Deity and sinner the son of dust.

*Parabara Wastu*, Creator of the Universe, have mercy upon me! Oh, how do I bewail that I have been twenty-eight years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. *Jesus Nadar* (Redeeming Lord) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen.

Since this pandaram is a man of good abilities, and a very upright disposition, and unwilling to live upon alms-giving, but resolved to earn his own bread, or rice, by diligence and faithful labour—I promised to constitute him master of our Malabar school, as we greatly wanted such a subject, and he embraced the proposal willingly; which I hope the honourable society will confirm.

Our convert, Arunasalam, received an *oles*\* from the College of Pandarams; which I think proper to translate.

*Warning Letter from the College of Pandarams, at Tarmaburam, in the Kingdom of Tanjore, to Arunasalam Pandaram, at Cuddalore.*

THE Grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you enquire into the reasons of our writing this letter to you, know then: You were on a journey to the holy place of Cashy, and behold, by the cunning fraud of that arch enemy, the Devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Paraiars, and that to hear and be instructed in their despicable *wedans* (i. e. religion). O, in what an amazement were we thrown at the hearing of this? the moment we heard it we met in the divine presence† of the Head of the sacred College of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cursed populace, many words might be necessary. Remember, Arunasalam, your change is like a King turning *Paraiar*‡. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is unconceivable what could move you to bring such a stain on the character of a Pandaram. We must

\* *Oles* is the palm-leaf on which the Malabars write with an iron file or pencil.

† These Pandarams are so excessively proud, that they have persuaded the silly people to look upon them as Gods. They are commonly saluted *Tanhiran*, God.

‡ *Paraiars* are the lowest and basest Cast amongst the Malabars.



impute this misfortune that has befallen you to a crime you have committed against God in your former generation\*. Consider, Arunasalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people that eat of the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place; may Siwen give you understanding.

This is the Divine Oracle written at the command of his Holiness the Head of the Pandarams at Tarmaburam.

*Answer of Arunasalam Pandaram, now called Arubananden, which is the same as Johannes.*

THE Grace of Parabara Wastu, who is Jehovah the living God, the very blessed creator and preserver in the Universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion.— Will you know the reason? it is this; you have unaccountably forsaken the living God, the eternal creator of all what exists; and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all what is good, the Devil.— You give divine honour to men who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obiceneft facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you, Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hell and eternal ruin. How holy, how majestic is God described in the *wedam* of the Christians? You call them a base and ignorant people, but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by washing and sacrifice of Lingam: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: Could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: You also can inherit it when you will repent. I have changed my reli-

\* The Malabars believe a Metempsychosis for seven generations. When a misfortune befalls them they impute it to a sin committed they know not how in their former generation.

gion, but not my cast. By becoming a Christian I did not turn an Englishman: I am yet a Tondaman. Never did the priest of this place desire of me any thing contrary to my cast. Never did he bid me to eat cow-flesh or beef, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God: So writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus.

## LETTER

OF

THE LATE MR. PEARCE, OF BIRMINGHAM.

*To a Young Gentleman in Dublin.*

Communicated by Alderman HUTTON, of Dublin, to Dr. RIFTON.—It has no date.]

DEAR MASTER B——,

**Y**OUR letter of the 21st of July gave me no small degree of pleasure, and should have been answered long before now, had not my numerous engagements at home compelled me to suspend my correspondence abroad; except one letter, which I sent to Dublin to inform my friends of my safe return, this is the first day on which I have found time to write to Ireland since I left it. You will not, therefore, think me forgetful of you, or unconcerned about your prosperity: Believe me, from the first conversation that I had with you, to the present moment, I have felt no small degree of solicitude for your *eternal interests*. Happy, indeed, shall I be to find that you continue anxious to secure them; for what are all the honours, the pleasures, or the wealth of this world, when compared with the *spiritual and abiding* blessings of Religion? Could we ensure all that is esteemed by men, and enjoy it uninterruptedly for a thousand ages, yet, when those ages were past, how miserable should we be without Religion? But life is short, and the pleasures of life are *embittered* by many crosses and trials, so that our earthly comforts yield but little good, “nor yield that little long.”—It is, therefore, most blessed advice that our Saviour gives, John vi. 27. *Labour not for the bread that perisheth, but for that bread which endureth to everlasting life, &c.* Observe, my dear young friend, what our Saviour teaches you in these words—First, That Religion is to the *soul*, what *bread* is to the *body*—It feeds, nourishes, and strengthens the *mind*. Secondly, This heavenly bread affords *abiding* comfort and support—It endures to *everlasting* life. Thirdly, The enjoyment of this sacred food deserves our most earnest pursuit—*Labour* for it—Let your whole

heart and soul be in this great business of Religion. If it be not sought and secured, how tremendous the consequences. The soul is lost, *lost, lost for ever!*—Oh seek, therefore, my dear youth, seek the Lord while he may be found, call upon him while he is near. Draw nigh to him, and he will draw near to you. Fourthly, It must be received not as the reward of any good thing in you, or for any good thing to be done by you. *The Son of Man will GIVE it to you.* Yes, were we to have nothing but what we deserve, our best portion would be *hell*; but “of his *mercy* he saveth us according to his own purpose and grace, which was given us in Christ before the world began.” 2 Tim. i. 9. From the *mercy* of Christ you must receive *every thing*. Here you must apply for *pardon*—Here you must come for *wisdom*—Here you must seek *strength* and *comfort*—“*All is in Christ*, who of God is made unto us wisdom and righteousness, and sanctification and redemption.” 1 Cor. i. 30. There is one thing, my dear Master B——, that you must not forget. Jesus Christ hath said it, and eternity shall prove it true, “*Ye must be BORN AGAIN*,” that is, your *heart* must be *changed*. It will not do that you are *reformed*, you must be *renewed* in the spirit of your mind; but this is a great thing, and what you can neither do yourself, nor can any creature do it for you; yet you must not be discouraged from seeking it, nor despair of obtaining it. Now, how is this great blessing to be obtained? Why, by following your dear father’s advice, “to pray often and from your heart.” Yes, prayer is God’s appointed mean.—“*Ask*,” says he, “and you shall receive; seek, and ye shall find.” What can be more encouraging!—You say, “You cannot pray as you wish to pray.” I am glad to hear you say so; not that I rejoice in the imperfection of your prayers, but at your consciousness of their imperfections, and your sorrow on account of it. This, however, must comfort you, that God doth not answer our prayers for the sake of the goodness that is in *them*, but for the sake of *his* goodness, in *whose* name we pray. It is not for us to say, *Is our prayer worthy?*—But we must say, *Is Christ worthy?*—All God gives me, he gives for Christ’s sake, and there is enough in one Christ for all his people, and as long as there is any virtue in his intercession, so long we may come with all boldness to a throne of grace, that we may obtain mercy and grace to help in time of need.—Having then boldness to enter into the holiest by the blood of Jesus, let us draw near in full assurance of faith, and not give over wrestling with God till we obtain ALL THE BLESSINGS which the blood of Jesus hath procured for sinners, But I have nearly filled my paper; present my respects to your parents, to Mr. Kiernan and family, and do pray for, and soon write to, your very affectionat

S. PEARCE.

## THEOLOGICAL DICTIONARY,

[Continued from page 463.]

**ANALOGY of FAITH**—Is the proportion which the doctrines of the Gospel bear to each other, or the close connection between all the truths of revealed religion. It is the universal harmony that subsists between all the principles of Christianity, so that if you destroy one, you destroy them all; and if you hold one, you are obliged to hold them all, otherwise you must incur the charge of being an absurd man—an inconsistent preacher or writer. It is the uniform design of God in the whole scheme of salvation by Christ. It is the sweet consent of all the parts of truth to each other, or the wise adjustment and concurrence of all revealed truth, to promote God's grand design in the salvation of men, in which the end and means are so closely connected together, that one of the truths of the Gospel cannot be denied, but all the rest must follow its fate and be likewise denied; nor one of these capital truths be held fast, but you must hold the other truths fast also. This may be explained and exemplified through all the great doctrines of the Gospel. They glorify God to the uttermost—they humble the pride of man—they afford strong, *i. e.* victorious and durable consolation—they advance holiness—they are all consistent, and exempt from all absurdity—See Dr. Gill's Introduction to his Body of Divinity. —Dr. Ridgeley's Funeral Sermon for Mr. Hurrion, 1732—Mr. Halyburton's Life.

**APOSTACY**.—Is a revolting, blacksliding, or falling away from the true religion; or a departure from the doctrines and duties of Christianity. The word is derived from *απο* from, or off, and *στημι* to stand. It may be considered in its nature, springs, evils, aggravations and consequences.—See Dr. Owen on Apostacy. 8vo.

**ARIANISM**.—The doctrine of Arius, an Heresiarch of the fourth century (A. C. 310) who denied the eternal co-existence of the Son of God, with God the Father. Arius was by birth an African, and by profession a Presbyter, at Alexandria. He taught that the Son of God was not *εμμεσιον*, that is, coeternally and consubstantially of the same essence with the father; but that he was a creature, excellent indeed, and superior to all the angels in heaven.

See *Ajzed's* Chronology, 8vo. *Ryssenius's* Abridgment of Turretine's Eod. Div. 4to. *Amstel*, 1695, in the Catalogue of Heresies

Heresies, at the end, p, 289. See the most modern and popular Defence of Arianism, in the writings of *Whiston* and *Dr. Clarke*: For the most learned and solid refutation of it, see *Dr. Marryat's Exalted Saviour*, 12mo; 1719. *Dr. Gill on the Trinity*, 1731. *Dr. Guise on the Godhead of Christ*, 10 sermons, 1719. *Dr. Owen on the Person of Christ*, 4to, and his *Vind. Evang.* 4to, against *Biddle*. *Lampe's Synopsis Eccl. Hist.* 8vo. 1726. *Bowyer's Lives of the Popes*, vol. 1, 4to, 1750. *Dr. Waterland's Sermons on the Divinity of Christ*, 8vo, 1719, preached at *Lady Moyer's* lecture; his first Defence of his Queries, 8vo, 1720; his second Defence, 8vo, 1722; his finishing the Controversy with *Emlyn*, *Clarke*, and *Jackson*, 8vo, 1724; his Importance of the Doctrine of the Trinity, 8vo, 1734. *Dr. Abraham Taylor's Masterly Book on the Trinity*, 8vo. 1727. *Joseph Eveleigh's Ten Demonstrations of the Godhead of Christ*, 8vo. *Joseph Pike* of Warminster, on the Importance of the Trinity. *James Abbadie* on the Deity of Christ, published by *Abraham Booth*, 12mo. *Dr. Manton*, on Christ's Eternal Existence.

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**BIGOT**,—A bigot is a man that has a blind attachment to truth or error, without serious and impartial examination.

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**BIGOTRY**—Is a violent and excessive fondness for a man's own sentiments, or standing up for this or the other set of opinions, with more conceit and eagerness than the evidence, reason, and importance of them require. True zeal, is always, according to knowledge, measured by the moment of things, and within due bounds; but bigotry is a disproportionate concern to the weight of the matter, and to the prejudice of some other great truth. It is such a blind and furious attachment to any particular principle, or set of principles, as disposes us to wish ill to those persons who differ from us in judgment. Simple Bigotry is the spirit of persecution without the power. Persecution is no other than bigotry armed with force and the sword, and carrying its ill-will into act.—See *John Reynolds's Latin Epitaph on Bigotry*, in *Dr. Watts's Miscell. Thoughts*. *Mr. John Mason*, on Bigotry, in his *Christian Morals*, vol. 2.

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**BLESS**—To bless God includes two ideas:

1. To rejoice in the happiness of God.
2. To wish that his happiness may continue to all eternity.

See *Dr. Watts*, on blessing God, in his *Guide to Prayer*.

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**CHARITY**.—Gospel charity is a warm and hearty bent and propensity of the soul, towards a close and sweet union with

all true Christians in the whole world, who agree with us in the grand essentials of salvation, delighting to promote their best interests, and rejoicing in the thought that we shall see them eternally happy with us in the kingdom of the Son of God.

Stratford, June 16, 1801.

[*To be Continued.*]

AN HINT TO LATE ATTENDANTS ON PUBLIC WORSHIP.

THE wise prophet Solomon, has said, *A word spoken in due season, how good it is!*" I had some time since, a pleasing proof of the truth of the remark; being in company with a few plain and pious Christians and that sweet passage, Psalm lxxxiv. 10. being mentioned, *I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness*; one present made the following observation; "This proves the ardent love of David's heart for the tabernacles of his God, so that he would be the first to enter the door, and the last to leave his courts, as the door-keeper must necessarily be there first, to open the door, and last, to shut it when the congregation were dismissed."— I was much struck with the simplicity and propriety of the remark; but the pleasure was soon abated, by the recollection that so few among the multitude of professors, are like minded with David; and to those who sustain the solemn character of ambassadors for Christ, it is very affecting to observe how many persons, of whom better things might be expected, enter the courts of the Lord after the hymn is sung, prayer offered, and even after the text is named. With a view to shame such very reprehensible conduct, permit me to relate an anecdote given by a venerable minister of the Gospel. "I have in my congregation," said he, "a worthy aged woman, who has, for many years, been so deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meeting. On asking the reason of her constant attendance, (as it was impossible for her to hear my voice) she answered, 'Though I cannot hear you, I come to God's house, because I love, and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me:—another reason is, because there I am in the best company, in the more immediate presence of God, and amongst his Saints, the honourable of the earth; I am not satisfied with serving God in private; it is my duty and privilege to honour him regularly and constantly in public—how then ought those to blush who are blessed with their hearing, and yet come in so late.'"

## ANCIENT MS. PAPERS,

MR. HERBERT PALMER'S LETTERS

[One of the Puritan Ministers]

TO A DOUBTING CHRISTIAN.

Dated 1632.

CONTINUED FROM NO. XXII, P. 414.

MOST NOBLE AND VERTUOUS COUSIN,

**Y**OU say you are indeed too idle in doing any thing. I doubt you are not now a fitte judge of idleneffe. To sitte still and but talke, to ly a bed and sleepe, or not sleepe, but slumber or rest your body (if your mind then turmoyle you not) is not to be idle, while your empayred health requires it, or may helpe to be repayred by it. I speake not as a friend so much (who may be partiall) but as God's minister in his name. Your businesse now is mainly to tend your health, and though your soule is not to be neglected, but first and chiefly looked unto; yet it will not helpe that, if over much reading or thoughts (which spend more) shall hurt your health, your digestion, your rest, &c. If I thought my writing would be accessary to that, I durst not write a word more, though you should call me to it againe and againe. But I hope this will helpe rather, with all. Discourses though not of religion, are not idle words, nor idleneffe. I would not have you rest till you knowe you are Christ's, But understand the words Rest, and knowe aright. You may knowe you are Christ's, and yet feele many assaults to doubtings; you may, and should dispute against them; and answer Satan and your owne corruptions, that you ought to believe Christ to be your's, and you will doe so; and that you have that wrought in you, which unbelievers have not. But, alas! such is our weaknesse, that ordinarily, of all other temptations, these fyery darts of doubtings fasten osteneft and deepest upon our soules; so that the Apostle had reason above all to call on us to take the shield of faith, whereby we might and shall quench all of them. We now, (and I too often, and other Christians) when such temptations offer themselves, rather throwe away our sheeld than hold it forth, as if any suggestion against our grace and faith mult needs be true; straigheway as if despaire or doubting were no sinne; as if God were pleased that we should thinke him ever displeased, and to have done nothing for us effectually. I cannot hinder temptations, but by God's grace, I will ever fight against them: and if it should be possible to beate my knowledge of faith out of head, yet by his grace, never out of my hart, this resolution, that I will be his, nor this thought out of my hart. If I have never beleevd yet, now I doe, and will for ever: I give up myselfe now to  
Christ

Christ wholly, only as to my Saviour and Lord, and though he kill me (which is more than frowne, or turne his back, or hide himselfe, or answer not) I will trust in him, and obey him. While I doe or can doe thus, I knowe I am Christ's (so you may, for you say the same in effect, though not in words) though still assaulted with temptations. Againe, to rest, signifyth a ceasing from endeavour, or a being quiet in spirit or body. I would not have you rest from endeavour to get the fulnesse of assurance, the utmost fulnesse that this life is capable of. But you ought in the meane tyme, after all the worke of grace in you, and the promises to you and for you, to rest quiet in mind and spirit, which may helpe to give health to your body, notwithstanding that you are still assaulted. A man may rest though the wind rocks his very bed he lyes in. A man may rest secure of health though so sicke for the present as hart almost can hold. This is the great grace of Faith, to beleve above and against Hope, as did Abraham, not considering Sarah nor himselfe, that is, though he had such thoughts, yet he yeelded not to them. Imitate him, so shall you be truly a daughter of his, and blessed with him, and lodge one day in his bosome, rather into those armes of your Saviour, into which you have cast your soule. The gracious Lord, who hath given you his grace, give you his spirit to knowe what he hath done for you, that you may tell it to others, and that wee may together for you, and with you, magnify his holy name, through Jesus Christ! He blesses all naturall meanes for your body, and make you and us thankful for every step towards both.

Thus I am ever your faithful kinsman and servant,

HERBERT PALMER.

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## ORDINATION.

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THURSDAY, JUNE 4, 1801.

MR. WHITE was ordained Pastor of the Baptist Church at Ashford, with whom he had been preaching five months. He was received as a member amongst them, by giving his experience. Service began at a quarter past ten o'clock. Bro. Atkinson read 1 Tim. iii. after which, sung part of Psalm 132, Watts; Bro. Atkinson then prayed. Bro. Giles delivered an Introductory Discourse, describing briefly a Church of Christ, united according to the order of the Gospel. Three things engaged his attention:—1. *Virtual Union*, previous to any other. By the word Church in scripture, we are sometimes to understand the universal body of the Elect, or the people of God in all parts, and in all ages of the world; Christ gave himself for



for *the Church*, the whole Church. It is thus a Church before it is sanctified and cleansed; and it is of the Church, in this sense of it, that Christ is *the Head*.—2. *Vital Union*. That union subsisting between Christ and his people must not only be virtual, but vital. This implies receiving from him, living to him, and resting on him.—3. That there must be *Visible Union* in a Church of Jesus Christ, congregated according to the order of the Gospel—this is the Church against which the gates of Hell shall never prevail. Persons must be united together by mutual consent; the stones and other materials, of which the Temple of old was made, did not constitute a temple till the materials were put together; 'tis not our election, our interest in the blood of Christ, or work of the Spirit, or baptism.—He intimated, that seven persons appear to be necessary to the formation of a Christian Church. The manner in which the materials were put together in primitive times, we do not perfectly know. Paul essayed to join himself to the disciples, but now that was done, is not particularly said.

Mr. Giles next asked the usual questions.

Mr. White, previous to the reading of his confession of faith, gave the outline of his experience, noticing some of the most distinguishing circumstances which led to the solemnities of that day; he hoped he was called by grace nineteen years ago; was a member of Mr. Parsons's Church at Bath, and had been encouraged to preach in an itinerant way. He next read his confession of faith.—Mr. Knott, in the pulpit, then prayed.—

Mr. Rowles gave the charge from 2 Tim. iv. v. *Do the work of an Evangelist*. He made a few observations, I. on the *Character*. Evangelists were preachers of the Gospel; of old, they were assistants of the Apostles. The Apostles *planted* churches, and the Evangelists assisted to set things in order, &c. They were not stationary Ministers at that time, but had authority to administer the ordinance of Baptism, an ordinance which may be performed *out* of the Church; the ordinance of the Lord's Supper is to be celebrated *in* the Church, by the Pastor.

II. He then remarked *on his work*. And 1st, on your *personal* work, prayer, reading and studying the harmony, authority, sense, and importance of the scriptures; pay attention to these things for yourself. 2dly, On your *relative* work; read and study the scriptures for your people. Preach the word; *all* the word; *doctrines, precepts, experience* of the word. Preach *the law*; not as the power of God to salvation, that belongs to the gospel; by the law is the knowledge of sin. Preach the gospel; the *whole* gospel. Preach the *doctrines of Christ*, and defend them. Administer the ordinances, and defend them with Christ's Spirit. Be circumpect in your walk and conversation; "be thou an example of the believers" &c. 1 Tim. iv. 12. Converse freely, and faithfully, and affectionately with your people.—Uniformity; aim to maintain it.

III. He proceeded to show this work must be *done*: the work consists not in thinking, or talking about it: it should be done. 1st. With integrity or faithfulness; 2d, with discretion or prudence; 3d, with constancy and *perseverance*. As the Lord commanded Moses, so did he, So do you, my Brother; you must do your work according to your master's rule. Though your work will be crowded with difficulties from within and without; from good men and bad men; yet persevere. Alexander, we are informed, never said to any of his army—*Go*, soldiers; but—*Come*, soldiers; himself went before.—Sung.

Mr. Purdy preached to the church from Ezek. xliii. 1st clause, 12th verse *This is the law of the house*. After the introduction, he observed, he should 1st speak of the law of the house respecting the MASTER;—2d. The law of the house respecting *their* PASTOR;—3d. The law of the house respecting their DUTY TO EACH OTHER. &c. &c.

It was intended that Mr. White should have received the right hand of fellowship, as there was no imposition of hands; but this being forgotten till this stage of the business, Mr. Purdy, the senior pastor, in the name of the pastors present, gave him the right hand of fellowship, and welcomed him amongst them. Sung. Brother Atwood concluded in prayer. This Church is in a more prosperous condition than it has been for some years past. They are much united among themselves, and since Mr. White has been with them, he has baptized eight persons, seven of whom have joined the Church; and it is hoped that the faces of others are towards the Temple.

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## STATE OF RELIGION IN VIRGINIA.

[Extract of a Letter.]

**T**HE *Episcopalians* are a very small sect, and generally fond of every vice, to which our abandoned age is prone; and their ministers ignorant of the leading doctrines of the Gospel. Not long since, it was said, that there is but one episcopalian minister who preaches experimentally in the state. The greater part of those who call themselves episcopalians, profess republican principles; except the clergy, who, for the most part, are less friendly to liberty. At present, the decline of this sect is so rapid, as to lead many persons to conclude, that the episcopalian name will soon be extinct in Virginia; and no longer be remembered among the religious sects within its boundary.

The *Presbyterians* are numerous in some parts of Virginia, and very respectable for their learning and piety. They have some amiable and shining preachers of the Gospel among them.

The *Methodists*, a few years past, were very popular and increasing; but they are now become a very small party, and are almost perpetually decreasing (except in a few places where they have experienced revivals). Their church government being a

kind of aristocracy, is generally disgusting to the well-informed part of the community, who are mostly republicans. The methodists in Virginia have lately divided into two parties: one party still adhering to their former plan of church government (which is much the strongest); and the other party have established a form of discipline, similar to that of the baptists in America: these call themselves *Republican Methodists*; and a few of them are men of catholic and pious principles.

The *Baptists* are vastly numerous, popular, and increasing here, and have, according to the best information, upwards of two hundred constituted churches within the State, and above one hundred and fifty ordained ministers, who are acknowledged to be the most popular and successful preachers within the state. They have had no general revival of religion amongst since the year 1789; but every year, almost, additions have been considerable in some of their churches, and promising young men of talents have been called to the christian ministry. In some places, instances of this kind have been very remarkable. In the county of Louisa, a few years past, the Lord was pleased to call to the ministry of the word a Mr. John Poindexter, clerk of the court, under whose labours two churches have been increased, by the addition of near two hundred members, and the work of the Lord is still going on under his ministry. In 1796, a very remarkable revival of religion took place in Spotsylvania, under the ministry of Mr. Absalom Waller, who had been just ordained pastor of the oldest church in that county, and was, at the time of the revivals taking place, studying Latin at a grammar-school in the same county; the circumstances of this revival were as follow. About the middle of January an unexpected vacation took place in the school, in which time Mr. Waller proposed to some of the members of his church the setting up of prayer meetings; and accordingly weekly prayer meetings were appointed. At these the gatherings were very small at first; but at length several awakenings took place, and the congregation increased abundantly; many became very serious, and the Lord blessed the meetings to the conversion of souls. By the summer of the year, about eighty had professed Christ; among the number of whom, Mr. Waller had comfortable hopes of the teacher of the grammar-school as one; a young man of considerable genius. The greatest part of the converts were young people, the descendants of episcopalian parents. Absalom Waller was received into the Baptist connection in the year 1787, at the age of fifteen years, and begun to preach in 1794. In about four years he baptized nearly one hundred and fifty persons. A very great work of religion is going on among the Baptists in the county of Mathews.

All the religious societies in Virginia enjoy full liberty, and protection, and are intitled to free and equal privileges; their

members being eligible to all places of honour and profit under the government.

Kentucky states is inhabited by various religious denominations, among whom the Baptists are the most numerous; they are divided into two parties, General and Particular Baptists\*.—The General Baptists have declined, by embracing universalian principles, until they are reduced to a very small party. The Particular Baptists have ever been abundantly the most numerous, but experienced a cold time in religion, for several years past, until the year 1797; when a gentleman in Kentucky wrote thus to his friend in Virginia:—"The Lord has granted us a  
" revival in this part of Kentucky, where I live; I bless God  
" I have the world under my feet, and am at meeting several  
" days in every week; several hundred have been baptized, and  
" I hope the work of the Lord is still going on."

In Georgia, South Carolina, and North Carolina, a number of Baptist churches have been lately planted, and I am informed that they are a very numerous and leading society in *these* states. In point of numbers, the Presbyterians are the next in order, and the Episcopalians next. The methodists have fallen off much in Georgia and South Carolina, where there are very few remaining; in North Carolina they are more numerous, but in Maryland they are a vast body; there, it is said, lies their great strength.

From the best information, I judge the Baptists in Virginia are between twenty and thirty thousand, and those who are conformable to Baptist worship, at least six times the number of those in communion.

Deism, about a year past, appeared to gain ground in Virginia, but the debauched lives of those who embraced it, have sunk the Deists and their tenets into disgrace; in a word, I believe it is losing ground even amongst unbelievers themselves.

June 1, 1798.

PERIODICAL ACCOUNTS,  
*Relative to the Baptist Missionary Society,*  
No. VII. price 1s.

This *first* Number of a *second* Volume of the Periodical Accounts, published a few days since, will, we doubt not, be highly gratifying to all who sincerely pray for the extension of the Redeemer's kingdom in foreign lands. It contains a preface—journals of the Missionaries during the voyage—account of the mission from April 1799, to September 1800—extracts of journals—Mr. Grant's letter to his father—accounts of the death of Mr. Grant—and of the removal of the mission to Se-

\* The General Baptists are called Separates, and the Particular Baptists, Regulars.

rampore—letter from the Missionaries to Captain Wickes, and to the society—letters from Messrs. Carey, Thomas, Brunston, Forsyth, (the Pædobaptist Missionary) Marshman, and Ward—a description of the Quadrupeds of Bengal—an account of the death of Mr. Fountain, &c. (copied from No. XXII. of the Baptist Register)—an appendix, with the state of *accounts*, by which it appears that the Society has in hand a balance of 2292  $l.$  14  $s.$  3  $\frac{1}{4}d.$

These pages would furnish us with many interesting extracts, none of which can be made without serving the interests of the Society, and promoting the circulation of the pamphlet, from which they are made.—The following, however, may suffice.

## BENGALLEE SCRIPTURES, &amp;c.

May 18, 1800. “ This day brother Carey took an impression at the press, of the first page in Matthew.

“ May 16, 1800. This week we have begun to print the first sheet of the New Testament. We print 2000 copies, of which 1700 are on Patna paper, and 300 on English. We also print 500 of Matthew, to give away immediately.

“ Aug. 15, Matthew, Mark, and a great part of Luke are printed off; and the utmost diligence is employed in completing the whole New Testament. By the end of May, 1801, we hope to have it published. To the 500 additional copies of Matthew, for immediate distribution, are annexed some of the most remarkable prophecies in the Old Testament, respecting Christ. These are now distributing, together with copies of several Evangelical Hymns, and a very earnest and pertinent address to the natives, respecting the Gospel. It was written by Ram Boshoo, and contains a hundred lines in Bengallee verse. We hear that these papers are read with much attention; and that apprehensions are rising in the minds of the Brâmmhans, whereunto these things may grow. A subscription has been opened for the Bible, at thirty-two rupees, and near fifty copies are subscribed for.

Mr. Carey was then also “ translating the address of dear brother Pearce to the Lascars,\*; and intended to do the same with Dr. Ryland’s ~~address~~, intitled *A Message from God unto thee.*”

## SERAMPORE.

Jan. 6, 1800. ■ Carey writes—“ I am now removing from Mudnabatty to Serampore, with my whole family and effects, in company with brother Ward. The pleasure we felt on receiving the account of such a goodly number of Missionaries having arrived safe in this country, was great indeed, but it was soon checked by their not being permitted to join us. All our friends, therefore, thought it best for us to settle at Serampore. Several circumstances united to press this measure upon

us,

\* See it in No. XXIII. of the Baptist Register, p. 433. EDITOR.

us, particularly the failure of the indigo crops last year at Mudnabatty, which issued in the relinquishment of that factory, together with the removal of the worthy owner (who had been our steady friend and patron) to Calcutta.

MALDA,—THE OLD SITUATION.

“ You will enquire what is become of those natives, concerning whom some hopes have been entertained? What is become of the rising interest at Dinagepore? And is all preaching given up at Malda? Is the school dissolved, and are all the fruits of five years relinquished at once? I answer, None but myself can tell the conflict and the exercises of my mind on this trying event; but necessity has no law. Our resources are too small to permit us to live separately, and the work of printing the Bible requires my inspection. I hope well of Sookman and of Hurry Charron. The very last conversations I had with them gave me much encouragement. Our labours at Dinagepore have not been in vain. The Christians also in the neighbourhood of Malda please me much. We hope to visit those places once or twice in the year. The School at Mudnabatty is necessarily relinquished, though not till we have the pleasure of knowing that about fifty lads have been taught to read and write, who would otherwise have known nothing. The name and doctrines of Christ are known by many, so that a foundation is laid for our future efforts to become effectual.”

“ The renting of a house or houses would ruin us. We hoped, therefore, to have been able to purchase land, and build mat houses upon it, but we can get none properly situated. We have, in consequence, purchased of the Governor's nephew, a large house in the middle of the town, for 6,000 rupees, or about 800 l. the rent in four years would have amounted to the purchase. It consists of a spacious portico and hall, with two rooms on each side. Rather more to the front, are two rooms separate, and on one side is a store-house, separate also, which will make a printing-office. It stands by the river side, upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable Missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connections with England.”

COROMANDEL.

Mr. Carey. “ I have lately obtained from a very respectable correspondent, some farther information concerning the Missionaries on the coast of Coromandel. At *Vepary*, are Mr. Gericke and Mr. Paezold. At *Tranquebar* are the Rev. Dr. John and Rolter, and Mr. Caemerer. The Missionary at *Trichinopoly*, is Mr. Pohle; and, at *Tanjore*, are Messrs. Rohshoffe, Jaenicke, and Holtzberg.”

## ORIGINAL POETRY;

## AN HYMN.

By the Rev. Mr. J. BEDDOME, of Bristol;  
father of the late Rev. B. BEDDOME, of  
Fourton on the Water, in Gloucestershire.

## PART I.

## THE COMPLAINT.

WITH grief I am oppress'd  
My God come ease my smart;  
For here I have no rest,  
I'm wounded at the heart.  
O, wo is me  
That I was born  
To be forlorn,  
And sadly left.

Comfort my soul hath none,  
But sorrow doth it seize;  
I grieve, and sigh, and groan,  
And here I have no ease.  
What shall I do?  
I thee pursue,  
My God, anew;  
But cannot find.

## PART II.

## THE CAUSE OF THE COMPLAINT.

My flesh is so corrupt,  
My sins so many are,  
My prayers are so abrupt,  
My soul's more black than fair.  
Where shall I go?  
There's none below  
My sorrows know,  
But thou alone.

My enemies are strong,  
And subtilty employ;  
How numerous the throng  
That would my soul destroy!  
Where shall I flee  
But, LORD, to thee?  
Come, visit me—  
One look of Love.

Refreshment here I want,  
The desert, LORD, is dry;  
The waters here are scant,  
And hence I groan and cry:  
Be like the roe,  
Relieve my woe;  
I am below  
Thy mercy seat.

## PART III.

## THE RELIEF.

Had I a dove-like wing,  
Then would I take my flight  
Above, where Angels sing,  
In that transcendent light:  
I'd drop this clay,  
Nor longer stay;  
Sick of delay  
And curst sin.

O come the blissful day  
When I shall be at rest!  
For this I'll sigh, and pray  
To be among the blest.  
There I may sing  
Unto my King,  
And make Heav'n ring  
With praises high.

There shall I sigh no more,  
Nor feel the smarting rod,  
When I am safe on shore  
And lauded with my God;  
With CHRIST to be  
Eternally,  
His face to see  
And love him more.

Dull hours roll on apace,  
I long to be at land  
To see my SAVIOUR'S face  
Run down my ling'ring sand.  
Make no delay,  
Flee fast away,  
I long for day  
And beams divine.

## A PARODY.

NOW the beams of gospel day  
Mines of unknown wealth display,  
Come with me, O come and see  
How the sacred treasures be;  
Follow me, and we will go  
Where springs of joy ever flow—  
Joy ever flow; follow, follow, follow me,  
Follow, follow, follow me.  
Come, behold what treasures lie,  
Far above the rolling spheres,  
Riches hid from mortal eye:  
Safe from dangers, safe from fears;  
Ebbing comforts here below  
Need of better blessings show.  
In those fields of heavenly day  
Death and sorrow are away.  
Follow me, &c. V—

## CHRIST OUR KING.

**A** NOBLE theme demands our song,  
The triumphs of our King :  
May sacred joy each note prolong,  
And love attune the string.

Let haughty Monarchs make their boast  
Of victories they obtain,  
Lead on to war th' embattled host  
And glory in the slain :

Our Sov'reign comes with smiling face,  
He heads no slavish bands ;  
To traitors offers terms of peace,  
With pardon in his hands.

JESUS his conquests far excel  
What mortals ere have done ;  
He singly vanquish'd death and hell,  
Immortal glory won.

Dear SAVIOUR, to thy gentle sway  
Our willing hearts we yield :  
Teach us thy statutes to obey,  
Be thou our sun and shield.

Come, mighty Prince, from heav'n descend,  
Display thy hand divine :  
Come, make the necks of rebels bend,  
For, LORD, the power is thine.

THE CHRISTIAN'S ENTRANCE  
INTO HEAVEN.

**A**ND have I dropt my cumb'rous clay,  
And left, indeed, earth's dark abode !  
Is this the world of endless day,  
The kingdom of my SAVIOUR GOD !

Yes, there he sits with glory crown'd,  
High on his bright imperial throne,  
The golden harps his praise resound,  
In strains to mortal ears unknown.

In him I see the GODHEAD now,  
In all its fullness stand confess'd,  
While at his feet Archangels bow,  
And peace and joy fill every breast.

On me he looks with smiles of love,  
Such as, on earth, I never knew ;  
Welcomes me to his courts above,  
And crowns my head with glory too.

Amazing grace ! how can it be,  
That one so vile as I have been  
Should thus the LORD OF GLORY see,  
And thus be sav'd from all my sin !

I, that so oft his spirit griev'd,  
So oft rebell'd against his word, —  
That scarce his faithful love believ'd,  
And often dar'd his vengeful sword !

Oh, glorious place ! but here I am.  
What state, or world, can equal this ;  
All hail, thou once dear bleeding Lamb,  
Thou hast redeem'd my soul to bliss.

'Twas, while on earth, my highest joy  
To see thy milder beauties shine ;  
To do thy will my sweet employ,  
And praise thy name in songs divine !

Yet *there* but tasting of thy grace,  
How faint the joy, the praise how poor !  
*Here* the full lustre of thy face  
I see with rapture and adore !

## THE ENQUIRING SOUL.

**W**HERE beneath heaven's spreading  
azure  
Breathes the hopeless wretch like me,  
Whose big sorrows know no measure,  
And no wish'd cessation see ?

Sin's detested venom spreading,  
Pains my hapless, ruin'd soul ;  
All the waves of woe I'm dreading,  
O'er my mind in torrents roll.

Can I, may I, loathsome, wounded,  
Turn these guilty eyes to heaven, —  
Hope thus wretched and confounded,  
Healing will to me be given ?

Weary is my tongue with crying,  
Furrow'd is my cheek with tears,  
Burling is my heart with sighing ;  
Yet no healing hand appears.

Is there, then, no balm in Gilead  
For a dying sinner found ?  
Were no healing drops e'er spilled  
That can stanch my streaming wound ?

Is no kind physician ready  
To extract the burning dart ?  
Cannot his blest hand remedy  
All that *ails* a broken heart ?

On my misery, blest physician,  
Turn thy kind relenting eye,  
Nor reject with scorn derision  
One that to thy cross would fly.

Mr. NORMAN, who died at Plymouth.

## LINES

Spoken by some of the Scholars educated at  
the **A**SSUM for teaching the DEAF and  
DUMB CHILDREN of the Poor, at the An-  
niversary held at the London Tavern, on  
the **1**st day of April 1801.

**M**y voice is but fault'ring and low ;  
My accents uncouth to the ear ;  
Indignant I pray you to shew  
To a speaker who never could hear.

The feelings that glow in my heart,  
My tongue feebly aims to express ;  
I would tell of the joys you impart —  
The relief you afford to distress !

Yes : rarely in silence I pin'd ;  
No language or science I knew ;  
Yet instruction hath open'd my mind,  
Affixed and cherish'd by you.

May the patrons, who give me to know  
The source whence all blessings arise,  
Receive what His hand can bestow,  
Who created the earth and the skies !



## DR. WATTS'S CHURCH.

[The Church Book, from which the subsequent pages are taken, begins with the list of members as given in *The Register*, No. XXIII. Page 448. The minutes of the Church Meetings, in Dr. WATTS'S hand writing, are introduced as follows.]

*Records of the Transactions of the Church of Christ, now assembling at Dr. CLARK'S House in Mark-lane, in London; which was formerly under the Care of the Rev, Mr. JOSEPH CARYL (who gathered it in the Year 16... and since, of the Rev. Dr. JOHN OWEN, Mr. DAVID CLARKSON, Mr. ISAAC LOEFFS, and lately of Dr. ISAAC CHAUNCY.*

*Note.*—The Transactions and Affairs of this Church have not been kept in Writing for these many Years.

MONDAY, APRIL 21, 1701.

**A**T a church-meeting, the Rev. Mr. Berman was desired to take the chair.

Resolved, That the proceedings of this church be taken in writing\*.

Resolved, That the Rev. Dr. Isaac Chauncy, having appointed a church meeting last Tuesday, April 15, and there, in the most solemn manner, having laid down the office of teaching elder, or pastor, which he had held many years in this church—we believe and agree, that we are destitute of a ministerial officer.

APRIL 28.

Resolved, That the deacons take care to provide an able minister to preach in this church every Lord's day afternoon; Mr. Watts preaching with us in the forenoon, as he has done these ~~several~~ years past and more.

- 5.

Resolved, That ~~the~~ church take into consideration whether Mr. Watts be a fit person to be called to the pastoral office amongst us.

JUNE 9.

Mr. Watts went into the country for the recovery of his health.

\* We propose to give some of the most interesting articles.—EDITOR.

SEPTEMBER 7.

Mr. Isaac Watts, being under continued indispositions of body and weakness in the country, and having given us but little encouragement to expect his return among us, Resolved, That Mr. Thomas Bradbury, of Newcastle-upon-Tyne, having preached once amongst us to our great satisfaction, and given us some hints of his unsettled state at Newcastle, be invited to exercise his gifts among us, for some time, if he remove thence.

By several letters which passed between Mr. Bradbury and the church, it was understood that they could not depend upon his coming.

SEPTEMBER 21.

Resolved, That the church keep a day of fasting and prayer, on Friday, the 10th of October next, for the restoration of Mr. Watts's health, for the provision of a pastor, for divine direction in this affair, as they had also done before in August, though not set down in the records of the church.

NOVEMBER 1.

Mr. Watts came again to London, in some measure of health; restored, as we hope, unto the fervent prayers of this church; and was enabled to begin his work of preaching amongst us again, Nov. 23, to our great joy and encouragement.

JANUARY 14, 1701—2.

A day of fasting and prayer was kept by the church, that they might humble their souls before God, and desire the divine direction and blessing in their choice and call of a pastor; and when several of the brethren had sought God in prayer, they all with one consent agreed to call Mr. Isaac Watts to that office amongst them and deputed four brethren to carry the message to him the next day, which they did: and Mr. Watts urged them to fix on one who might more constantly preach amongst them, viz. twice a day, which his health would not permit him to do; and made many other objections, which were in some measure answered: and then he desired time to consider, and to ask counsel of God and of his friends.

JANUARY 18.

Resolved, at Mr. Watts's earnest desire, that all the brethren of the church that were not present at the time of his call to the pastoral office, and that usually attend

the ordinances in the church, be desired by the deacons or other members, to give their consent or dissent in this matter; which was done, and the report made to Mr. Watts was this, viz. that all, except two or three, joined heartily and actively in giving a call to Mr. Watts, and the others also sincerely acknowledged they acquiesced in the vote and act of the church, though, for particular reasons, they did not appear that day to join in the solemn call. And especially their late Reverend pastor, Dr. Chauncy, and their Reverend brother, Mr. Terry, who had formerly preached amongst them, encouraged and desired Mr. Watts to accept the call; and the Reverend Mr. Berman heartily professed he had no other objection but Mr. Watts's weakness of body.

Upon which report Mr. Watts took the matter into further consideration, and insisted upon several objections from his remaining weakness of body.

FEBRUARY 8.

Mr. Watts delivered a letter to the church with some articles of church-discipline, declaring his sentiments therein as a foundation of future peace and mutual satisfaction, if God should remove all other difficulties that lay in his way, and incline his heart to accept the call. The letter is as follows:

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TO THE CHURCH OF CHRIST,

ASSEMBLED AT MARK-LANE, FEB. 8th, 1701-2.

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*Beloved in our Lord,*

WHEN you first called me to minister the word of God among you, I took the freedom to acquaint you, that in the chief doctrines of Christianity I was of the same mind with your former reverend pastor, Dr. John Owen, who being dead, yet speaketh. And I have been glad to find, by three years experience, that you retained the same principles that he preached among you.— Now, since through your great affection, and unreserved respect to me, you have thought fit to call me to the great and solemn office of a pastor, I cannot but take the same freedom to hope that you are of one mind with him in chief points of church discipline; though I call

master upon earth, nor confine my belief to the judgment of another, yet, I cannot but own, that in the study of Gospel order I have found much light and assistance from his works, and from those of your late reverend pastor, Dr. Isaac Chauncy; but being desired by you to give some hints of my principles in writing, in order to future satisfaction and continuance of peace and love (if the Lord shall fix me with you) I have here briefly written a few things, whereby you may discover somewhat of my knowledge in the mind and will of Christ, concerning his Churches.

1. I believe that Jesus Christ, the King of Saints, has given command and power to his Saints to form themselves into Spiritual Societies and Corporations, for his public glory and their own edification.

2. That every such society of Saints covenanting to walk with God and one another, in all the rules and institutions of the Gospel, is a Church of Christ.

3. That every such Church has power to increase its own number by the addition of members, or to purge itself of corrupt members, before it be organized and made complete by having fixed officers among them.

4. That this Society of Saints ought to look on themselves more nearly united and related to one another, than to other Christians; and consequently to pray with and for each other, to visit one another, to exhort, comfort, and assist one another, and maintain such a love to and communion with each other, as that they may look like fellow members of the same body, both visible and invisible.

5. Though the members of such an incomplete Church, before any pastor is settled among them, may pray together, and exhort one another, yet this Church has not power in itself to administer all ordinances amongst them. But when they have chosen a proper officer to be over them, and to minister unto them in the Lord; and when he is ordained by their public call, his public acceptance, and by solemn separation of him to that work, by fasting and prayer, then unto that officer is this power committed.

6. It follows thence, that though the pastor be named and chosen to this office by the people, yet his commission and power to administer all divine ordinances is not derived from the people, for they had not this power in themselves,

themselves, but it proceeds from our Lord Jesus Christ, who is the only King of his Church, and the principal of all power; and he has appointed in his word, that the call of his Church and solemn ordination, shall be the means whereby his ministers are inveited with this authority.

7. That in the ordination of a pastor to a particular Church, our Lord Christ, as the supreme Governour and Head of his Church, sets him in an office of spiritual rule over a willing people, who freely commit themselves unto his care, even as Christ also, in and by his word and his providence now commits them unto his care and charge, of which he must give an account.

8. Hence it follows, that pastoral acts, such as teaching, feeding, guiding, and overseeing the flock; exhorting, reprovng, and comforting them, are not performed in the name of the people, but in the name, stead, and place of Christ, by the pastor, as his representative in that Church, and as his embassador to it. As a shepherd in ruling, leading, and feeding his flock, acts not in the name of the sheep, but in the name and place of him that owns them, and that has committed them unto his care; and therefore those pastoral acts are to be received by the people, as clothed with the authority of our Lord Jesus, so far as they agree with his mind and will; according to those Scriptures, 2. Cor. v. 20. *Now then we are embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.*—John xiii. 20. *He that receiveth whomsoever I send, receiveth me:*—And this regard is also due to such acts of the pastor from every member, because they have given themselves up to him in the Lord.

9. Yet I believe, that even with regard to these pastoral acts, Christ has given to his Churches, so far a judgement of discretion, that they are not bound to submit entirely to the government of the pastor, unless he approve himself therein to act according to the mind and will of Christ in his word; and it is the neglect of this consideration, that has brought in that unbounded authority, and usurped dominion of the priests, and that implicit faith and blind obedience of the people in the Anti-christian Church.

10. I believe also, that in all those other exercises of Church order, which are not merely acts of the pastor, but also acts of the Church, such as receiving and casting

out members, appointing places of stated, or occasional worship, setting apart days of prayer and times for church meetings, a pastor ought to do nothing without the consent of the people. And though the whole office of a pastor herein lies not merely in declaring the mind or consent of the Church, yet this is part of that business and service that he oweth to the Church.

11. That in the admission of members into the Church, it is necessary that the people be well satisfied with the person they receive into their fellowship, as well as the pastor to receive him under his care; and that the Church has liberty to make objections if they are dissatisfied with his fitness for Church communion; nor can the pastor receive in any member, or cast out any one, contrary to the mind of the people, or without their actual free consent.

12. I believe that when the pastor admits a member upon the profession of his faith and hope, and the satisfaction of the Church, he doth in the name of our Lord Jesus Christ, and by the consent of the Church, receive him into fellowship with Christ, and with that Church, in all Gospel privileges and Gospel ordinances.

13. The duties of a pastor are chiefly such as these—preaching and labouring in the word and doctrine; praying earnestly for his flock in public and private; administering the seals of the covenant of grace, baptism and the Lord's Supper; being instant in season and out of season; teaching, exhorting, comforting, and rebuking with all long suffering, and doctrine; contending for, and preserving the truth; approving himself an example to the flock; visiting the sick and the poor, praying with them, and taking care of them; making inquiry into the state of his flock, especially as to spiritual affairs, endeavouring to stir up, and promote religion in their households and families; and labouring, by all means and methods of Christ's appointment, to further their faith and holiness, their comfort and their increase. And it is the duty of the people to attend upon his ministrations; to pray for him; to encourage and support him; and, whereintsoever he acts according to the will of Christ, to receive him with all due regard.

14. That it is the proper business of the pastor also, to present persons and cases to the Church, and to ask the votes or consent of the Church, as one that is set to go before the flock, except when he is necessitated to be absent

sent, or through any indispositions incapable when present; or where the pastor himself is so far concerned in the case to be proposed, as may render it improper for him to propose it.

15. For the better performance of all those things, and by reason of the various necessities of a Church, other officers are also appointed by Christ, of several names in Scripture, especially for churches where the members grow numerous; all whose business is to assist the pastor in those affairs which cannot so fully be managed by himself alone; each of them acting according to their place, office, and business, which the Lord has appointed them unto in his word.

*Lastly.* That in the management of every affair in the Church, there ought to be a spirit of gentleness, meekness, lowliness, love, affection, and tenderness, both in the pastor and people, towards each other; for Jesus, the great shepherd of his Church, was most humble and compassionate, most gentle and meek; and his Saints are called his sheep from their like dispositions; and that the edification of the Church being one great end for which Christ has given this office to his ministers, all lesser concerns and differences ought to be managed with a continual regard to this great end, and for the public honour of Christ in his Churches,

Thus I have given a short account of some of the chief principles of Gospel order. If I am so unhappy in any of my expressions as to be obscure, and want explaining, I am ready at any time, to declare my meaning; and also to give the reasons of my judgment in any of the foregoing articles; shewing that they not only agree with the judgment of your reverend pastors aforesaid, but which is more considerable, that they are all, in my apprehension, suitable to the will of Christ concerning churches and pastors, revealed in his word.

Christian friends, dearly beloved, I cannot but tell you, that while I have been writing those articles, especially the 7th, 8th, and 13th, I shrink at the very thought of your call of me to so weighty an office in the Church of Christ. And I find such discouragements from the awfulness and greatness of the work, that makes me cry out feelingly, Who is sufficient for these things?—and this inclines me still to suspend my answer, and to renew my requests to you (though often in vain renewed) of quit-

ting all thoughts of me, and choosing one whose gifts, graces, and abilities, may be more capable of discharging so vast a trust, and filling up the duties of so sacred an office.

Your's in the service of the Gospel,

Is. WATTS.

LETTER OF DR. JOSEPH STENNETT,

FATHER OF THE LATE DR. SAMUEL STENNETT.

London, March 22, 1750.

REV. SIR,

YOU may well wonder that your very kind letter has remained so long unanswered; but the chief reasons have been a long illness, which has confined Dr. Lawrence for many weeks, and whom it was proper for me to consult on an important affair contained in yours; and then an affliction I have been under myself for some time, having been almost disabled from writing by a violent rheumatic pain in my right arm. Through mercy, Dr. Lawrence is in a good measure restored, and I am myself much better. I have conversed with him about the fountain you speak of, and I believe one of the streams will run your way about May or June next. However, nothing on my part shall be wanting that it may do so. I am sensible, in some measure, how it is in the West, and what pains you have taken to promote the best interest in the world (though I greatly fear a dying interest there). I wish your heart may be yet encouraged, and I am sure we should do all we can here to strengthen your hands, that you may be able to comfort those who stand up for the truth in this sad day.

We have great reason to mourn as well as you, for the declensions we see round about us. Taylor's *Scripture doctrine*, as he calls it, of *atonement*, is a recent evidence to what lengths men are running. Though, to say the truth, I think it is almost as weak a book, as it is corrupt. Bishop Leighton's Paraphrases, have, I believe, pleased all good men among us. The Bishop of London not long since told me, that though he wished a regulation of the public ecclesiastical Constitution, and that many things greatly wanted mending; yet the method proposed would not do; and the event shews it: for the matter seems to be buried already, and I believe it is best of all it is so; for I am well persuaded many of the persons concerned, aimed chiefly at expunging the principal doctrines of Christianity out of the ritual, and sinking them, if possible, in their new version of the Bible. I told his lordship, indeed, that I more than ever saw the usefulness of the book of Common Prayer; for, con-

sidering



sidering how little the Scriptures are read by the common people, and how little the Gospel is preached by the clergy, if it were not for what is said of Christ in the Prayer-book, multitudes would forget there was any such person. He heartily joined in my observation, and told me he lately heard a sermon by an eminent preacher, who seemed to labour to keep the name of Christ out of it. For my part, adds he, my time is now short, and therefore my charge to all my clergy is short too: I say to all of them that come to me, *see to it that you preach Jesus Christ—Don't preach Seneca nor Plato, but preach Jesus Christ.*

I have done what I could in the affair of Breslau. The very worthy and Reverend Mr. Christian Lewis Fienne, their messenger and agent, dined with me twice, and I had great pleasure in his conversation. The bishops plainly rejected their case, as they were Presbyterians.

I spent three afternoons in the gallery of the House of Commons within this fortnight, to hear the debates relating to the abuse of spirituous liquors; where such things were said relating to the necessity of some vigorous steps, in order to reform the horrible public wickedness that grows at such a rate among us, and these things were said by some of the greatest men in the house, and in the administration, as well as others, that I am not without hopes something will be done in earnest.

You will hear before this comes to your hand, of the awful stroke of Providence upon us in the death of the Prince of Wales, who died on Wednesday night of a pleuretic fever, after we hoped all the danger was over. It has affected his Majesty much, and spread an awful apprehension among all thinking men. What the consequence will be, the Great Governor of the World only knows.—'Tis our mercy that he reigns, that we may trust in him, and may pray to him. O that we had but hearts to do so as we should, and all would be well!

I am much obliged to you for the friendly notice you take of the favourable Providence that has directed the alteration of my condition. I have great reason to desire a share in your prayers, that I may be kept thankful and humble, and may be rendered more useful. When I have begged that my delay of writing may not hinder the continuance of a correspondence so happily revived, my paper obliges me to say *Manum de Tubula* also, and assure you that I am

Your most obedient and affectionate humble servant,

JOSEPH STENNETT.

P. S. I am glad to hear Mr. Jones goes on well. My service attends him and Mr. Lavington. I saw Sir William Younge at the House of Commons on Wednesday last, and have not found him in better health for a long time.

To the Rev. Mr. John Wabond, in Exeter.

## TO THE REV. DR. RIPPON.

DEAR BROTHER RIPPON,

**I**N answer to Question I. on Cover of Register, No. XVIII. —“What is generally meant by the Dissenting Interest; and is that interest on the increase, or not?”—I reply—

The *Dissenting Interest*, in England, is generally understood to consist of those Protestants who disapprove of a national church, an imposed creed, clergy, and service book; and therefore open places of worship for themselves, form religious societies, choose their own ministers, and serve God according to the dictates of their own conscience. Paul's creed is that of the Dissenters, “All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works”—2 Tim. iii. 16, 17. Convinced of the divine authority and sufficiency of scripture, they make it the ground of their faith and rule of their conduct. Like Joseph in Egypt, they render to Cæsar the things that are Cæsar's, and to God the things that are His. That renowned patriarch, in matters of devotion, owned God only for his master; but, in civil concerns, did homage to Pharaoh; and was the *best subject* he had in all his realm. So our English Dissenters, while they give glory to God in the highest, “Pray for all men, for kings, and all in authority; that they may lead a quiet and peaceable life, in all godliness and honesty”—1 Tim. ii. 1, 2. They respect the civil magistrate, in his office, as the minister of God; and are obedient to his lawful mandates, not by constraint, but with a ready mind. That Dissenters, as well as churchmen, may have some weak brethren, is admitted; but take them as a body, they are an enlightened people, of an upright heart, and great benevolence; the cordial friends of all mankind: while their fervent piety, peaceable deportment, large property, extensive commerce, and zeal for the welfare of the British empire, render them some of the *best subjects* the king has in all his dominions. And it is presumed, the more they are well known by men of the first rank and authority, the more they will be found to deserve and experience the patronage of the British Legislature.

They consist of the following denominations:—Presbyterians, Independents, Baptists, and Quakers: nor must our Methodist brethren, who have adopted the congregational mode of worship and church government, nor the United Brethren or Moravians, be altogether excluded this list. The Jews, it is known by all, reject Christianity, and call themselves Moses's disciples; but they dishonour their master. The English Catholics

tholics are children of the eldest daughter of the establishment, and that, by any, they should be accounted Dissenters, is certainly for want of better information: but that so it is, or at least has been, appears from the following anecdote;—

The late venerable Mr. Beddome, of Bourton on the Water, in Gloucestershire, in a conversation I had with him, some years ago, informed me, that journeying from Bourton to Devizes, in his way, he stopped at an inn at Wotton-Basset, a small borough town in Wiltshire, where he was quite a stranger, to take some refreshment. The person who kept the house, a widow woman, from his appearance, supposed him to be a clergyman of the Church of England, and was willing to do him a pleasure: therefore, after serving him herself with what he called for in a very obliging manner, said to him, “Sir, the inhabitants of this place are a very happy people.” “I am glad,” replied Mr. Beddome, “you are so.” “Yes,” added she, “we do, I assure you, Sir, think ourselves some of the most happy people in the world.” “For what reason, Madam?” said Mr. B. “Why, Sir,” answered his hostess, “we have but one Dissenter in the town, and he is a Roman Catholic; and you know, Sir, they are the best of them!” The good man, not willing to confound her, pleasantly passed off the matter, without making himself known.

As to the *Increase* of the Dissenting Interest, it is well known, the Baptists and Independents, of late years, have increased, and are now increasing. The Presbyterians, having lost the evangelical zeal of their ancestors, are much reduced in number. The Quakers, it is said, are not so numerous as they were sixty years ago, but more so than they were twenty years since; in many country places, their societies are in a languid state; but I am well informed, that, of late, in several large towns, they have had revivals\*. The congregational Methodists are a considerable and growing body. In England, the United Brethren, or Moravians, neither are nor ever were very numerous; nor have they, of late, much increased or diminished. In some other countries they are more numerous; and I am given to understand, their missions among the heathen are in a prosperous state. Upon the whole, it is imagined the dissenting interest of late has increased, and is yet increasing. And as there are now several respectable ministers of the Gospel, in the Church of England, that is a circumstance which ultimately may prove much in favour of the dissenting interest: for, what means are

\* I am indebted for my information to my invaluable friend, Samuel Neate, Esq. of Chippenham, Wilts one of the people of that denomination: a gentleman of considerable property, understanding, and philanthropy, and the most engaging manners. He is visited by noblemen and commoners, magistrates, ministers, and respectable persons of different denominations: Nor are the poor and indigent excluded his presence or patronage.

so likely to promote it as an increase of the knowledge of Christ and his Gospel.

“ Fly abroad, thou mighty Gospel ;  
Win and conquer ; never cease.  
May thy lasting wide dominions  
Multiply, and still increase.”

I remain your affectionate brother,

J. T.

## AMERICA.

EXTRACTS FROM THE MINUTES

OF

THE CHARLESTON BAPTIST ASSOCIATION,

HELD AT DEEP-CREEK, NOV. 1—4, 1800.

THE two first days were employed in the usual exercises of devotion: two sermons were delivered on Saturday, and three on the Sabbath; the public exercises of the latter closed with the administration of the Lord's Supper. On Monday, at Eleven o'clock A. M. the association sermon was delivered by Rev. John M. Roberts, from Matt. xxii. 21—“ *But they made light of it.*” Took into consideration the proposal of the Philadelphia association, concerning the establishment of a GENERAL CONCURRENCE of the Baptist associations throughout the United States. After discussion of the subject, agreed to return the following answer; viz. We are of opinion, that some important ends, for the good of the churches, might be accomplished by such an institution; but it would necessarily be attended with difficulties, and considerable expense; and there appears to be some danger of abuses arising. If, however, a well digested plan should be devised for such a coalition, in which the proper objects were clearly pointed out, with suitable measures to attain them, and the danger of perversion and abuse well guarded against; and if a general concurrence in the undertaking should be obtained of the churches in the United States, this association are disposed to give it their support.

Considered the following query, from the church in Charleston: “ Is there not, at this time, a call in Providence for our churches to make the most serious exertions, in union with other Christians of various denominations, to send the Gospel among the heathen; or to such people who, though living in countries where the Gospel revelation is known, do not enjoy a standing ministry, and the regular administration of divine ordinances among them?” Agreed to the following answer: “ There appears, indeed, to be a *general* call in Providence, for all the churches of Christ to make serious exertions to dis-

fulse

ful Gospel light and liberty among the heathen, who know not God and our Redeemer; but the *particular* call to us, seems to be to turn our first attention to that description of persons mentioned in the latter part of the query. Here, indeed, the call is loud and particular: seeing that there are such multitudes in our own land who have not the Gospel statedly preached to them; many of whom are ignorant and careless: and that many of our churches, also, are destitute of a standing ministry. It is greatly to be lamented, that being placed in such circumstances, we have very few ministers, comparatively, to send out into the Gospel harvest; especially of such who are well qualified to undertake the work, as able pastors and missionaries. We, however, earnestly recommend to our ministers, to make their best exertions to supply destitute churches, and to preach the gospel among people who have not yet been brought into a church state. And in the most pressing manner do we recommend to our churches, to "pray the Lord of the harvest to send forth labourers into his harvest;" and to give their most firm and vigorous support to the institution, under the direction of our general committee; by contributing liberally to the fund, and by bringing forward all pious young men, destitute of other assistance, whom they have reason to believe God has called to the ministry; so that they may be prepared to enter on their work, by passing through a previous course of useful studies and improvement.

Agreed to adopt the following paragraph from the Philadelphia association minutes, viz. "It is particularly recommended by the association, that such churches as are destitute of pastors, do endeavour regularly to support divine worship. Their widowed state bespeaks the necessity for prayer; and the promises of the Lord of the harvest encourage it. In most churches there are brethren who, with acceptance to a congregation, can read sermons; and the support of unity and intercourse among the brethren, as well as the duty of publicly venerating the Lord's day, in the midst of an infidel world, loudly call for these holy services."

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*The Circular Letter, by the Rev. Richard Furman.*

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BELOVED BRETHREN,

THROUGH the kind providence of Almighty God, we have met and enjoyed a peaceful interview; experiencing the benign influence of the Gospel Spirit, in the exercise of a tender reciprocal affection, and in union and fellowship with each other in the doctrines and ordinances of our Redeemer.

By the letters received from you, we have been furnished with information which excites both joy and grief: Joy, that there are evidences of the operation of Divine power and grace,

grace, in some degree, among us: Grief, that so many of our churches still continue in a languishing state.

Having, on a former occasion, set before you the probable causes of declension among us, and pointed out the means we ought to use for regaining a healthful-vigorous state in religion; we shall not now recapitulate what was stated on those subjects, nor the arguments by which they were enforced; but we entreat you to take a serious review of them, with an honest intention to improve them practically, to the important purpose for which they were advanced. Let us take heed, dear brethren, lest we be involved in the guilt and condemnation of those who shun the light, or misimprove and neglect known truths—the known and interesting truths of God. Oh! let it be our care to drink deep of the Gospel Spirit; to cultivate genuine piety and devotion; and to exercise and manifest that wisdom, prudence, purity, justice, and benevolence, which the Gospel inspires.

It is an important point in religion, to strike the proper line, both in judgment and practice, between christian zeal and wild enthusiasm; and between the moderation that is directed by wisdom, and that which is the effect of indifferency, or lukewarmness of spirit. Let it be our earnest care to choose the happy medium which truth and duty point out in these cases, and in every other where we are liable to run into dangerous and hurtful extremes: that we may walk humbly and faithfully with God, prudently and uprightly with men, and do honour to the religion of our divine Lord and Master.

As the Christian stands by faith, in that liberty of the Gospel with which Christ has made him free, so he should walk by faith: looking daily to his exalted Saviour for supplies of grace—contemplating the glories of Immanuel—considering the obligations he is brought under to divine love—living on the promises—rising above the world to God—and realising the invisible glories of the eternal state, to which, as an expectant, he is hastening. So may we endure amid the temptations and afflictions of the present life, as seeing him who is invisible.

No principle of divine truth should more deeply affect the heart, or have a more governing influence on the life of a Christian, than that which manifests our dependance on the gracious aid of the Holy Spirit, for all holy tempers, gifts, and qualifications, to fit us for the service of God; and to give us success in our sincere humble endeavours to promote the divine glory and the interest of our Redeemer's kingdom. How earnestly should we pray for this gracious aid! How carefully should we guard against offending and grieving this blessed Spirit, who is the source of our spiritual life! Walk, then, dear brethren, humbly with God. "Remember the rock from whence ye were hewn, and the hole of the pit from whence ye were digged:" Remember your depraved, guilty,

state by nature ; remember the vileness and guilt you contracted by actual transgression ; and what obligations you are brought under by pardoning, renewing, and sanctifying grace : and if any of you have been raised from obscurity, poverty, weakness, or distress, to honourable, affluent, and happy situations in life—civil, social, or religious—fail not to make your humble and grateful acknowledgments to that beneficent Author of all good, whose unmerited goodness and mercy have afforded you these benefits !

We would remind you, once more, of the greatness of the blessings we, as a nation, enjoy ; by the continuance of peace, of civil and religious liberty, and by the prosperity of agriculture, commerce, arts, and sciences, among us ; and that, in the present year, the body of our citizens have enjoyed a large share of health : at least, this is true of those, in general, who inhabit these southern states ; and of the citizens of several cities in the northern, where pestilential disease had, in former years, ravaged in the most awful and destructive manner. Baltimore, indeed, is an affecting exception ; but, for the benefit so generally afforded, our praise should be rendered with grateful hearts.

Let it not be forgotten, that firm attachment to the constitution, laws, and government of our country, is an important duty ; especially while they are evidently the honoured means employed by heaven, to secure and diffuse so much happiness among our citizens, as we at this time enjoy. To pray for the good of our country, and to seek its peace, is at once our duty and happiness. This promotion of the public welfare is not to be effected by indulging the turbulent spirit of party, by extreme jealousy exercised over the conduct of the responsible magistrates and officers who are invested with public trusts, or by heated declamation ; but by dispassionately listening to the dictates of truth and wisdom ; by firm adherence to the principles of rational liberty ; by subjection to the laws ; and by a tender patriotic concern for the good of the whole nation, on liberal principles.

Since our last anniversary meeting, God, in his sovereign and righteous providence, has taken to the world of spirits that great and excellent man, General George Washington, who had long stood, under God, the principal guardian of the liberties and happiness of his country.

While we unite with the churches throughout the United States, and the citizens at large, to shed the tear of sorrow and of gratitude over his tomb, and to honour his memory, let us also keep in honoured and lasting remembrance, those sage counsels which, in the fullness of an affectionate heart, he addressed to the people of America, respecting their most essential national interests.

Let the relative duties be strictly regarded among us, according to the plain doctrines of Christ, and the bright examples of primitive Christianity: that as parents and children, husbands and wives, brethren and sisters, masters and servants, we may walk worthy of the Gospel, and adorn the doctrine of God our Saviour, in all things. The libertinism and infidelity which abound in this age, are so dangerous, that great care should be taken by religious parents, to guard the minds of their children against the fatal influence of those evils. Much attention, therefore, should be paid to the education of children, and government of families; to preserve good morals, to inculcate the principles of true piety, to have our offspring truly brought up in the nurture and admonition of the Lord; and our families governed in his fear.

The scriptural doctrine on the station and duties of servants, is clear and decided. It requires of them faithfulness, submission, quietude, and obedience, in respect of the wise and sovereign order of God's providence, which has placed them in that situation; and it directs them to perform their duty on conscientious principles, "as to the Lord and not to men." The scriptures also give assurance, that this faithfulness will meet with the peculiar approbation and gracious reward of heaven; but that a contrary conduct will provoke the divine displeasure. On the other hand, the sacred oracles as fully declare, under the high and awful sanctions of divine authority, the obligations of masters to rule their servants with justice and moderation; to afford them a reasonable portion of the comforts as well as necessaries of life; and to regard, with seriousness, their religious interests, as of persons who are placed by the divine government under their care and direction. As these truths are clearly stated in the word of God, so they appear, in the present state of things among us, and at all times, to be best adapted to promote the general good, not only of the community at large, but of that body of persons who are in a state of servitude. Rather, therefore, than advocate the speculative abstract opinions, or attempt the innovations in practice which, on this subject, have been advanced and planned by others, let us adhere to these scriptural principles, and perform these duties, so clearly laid down in the volume of inspiration. On these we may and ought to insist.

Thus, dear brethren, we have, with all simplicity and candor, presented to your view some important considerations of truth and duty, to which we request your serious attention. We conclude, with our best wishes for your true happiness; and remain

Yours affectionately, in Gospel bonds,

RICHARD FURMAN, Moderator.  
JOHN M. ROBERTS, Clerk.