

An extraordinary Instance of the Interposition of Divine Providence in favour of a poor Family in Distress.— Related by the late Dr. Samuel Stennett. He had the Account from his own Father, Dr. Joseph Stennett, who was acquainted with the Parties and the Circumstances.

DR. JOSEPH STENNETT married a lady in Wales, in consequence of which he resided there several years; many of his children were born there. He preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man belonging to that meeting, generally known by the name of Caleb: he was a collier, and lived among the hills between Abergavenny and Hereford; had a wife and several small children; walked seven or eight miles every Lord's-day to hear the Doctor, the weather seldom preventing him. He was a very pious man; his knowledge and understanding were remarkable, considering the disadvantages of his situation and circumstances. The Doctor was very partial to him, and pleased with his conversation. As before observed, bad weather seldom hindered Caleb's attendance on the word; but there was a severe frost one winter, which lasted many weeks, and blocked up his way, that he could not possibly pass without danger; neither could he work for the support of himself and family. The Doctor and many others were much concerned, lest they should perish for want. However, no sooner was the frost broken but Caleb appeared again. The Doctor, when he was in the pulpit, spied him; and as soon as the service was ended, went to him and said, O Caleb, how glad am I to see you! How have you done during the severity of the weather? Who cheerfully answered, Never better in my life. I not only had necessaries, but lived upon dainties during the whole time, and have some still remaining, which will serve us some time to come. The Doctor expressed his surprise, and wished to be informed of particulars. Caleb told him, that one night, soon after the commencement of the frost, they had eat up all their stock, and not one morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God, who neither wanted power nor means to supply his wants; he went to prayer with his family, and then to rest, and slept sound till morning. Before he was up, he heard a knock at his door; he went to see who was there; saw a man standing with a horse, loaded, who asked if his name was Caleb? He answering in the affirmative, the man desired him to help him

to take down the load. Caleb asked what it was? he said, Provision. On his enquiring who sent it, the man said he believed God had sent it; no other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt meat and fresh, neat's tongue, &c. &c. which served them through the frost, and some remaining to that present time. The Doctor was much affected with the account, and mentioned it in all companies where he went, in hopes of finding out the benevolent donor, but in vain, till about two years afterward he went to visit Dr. Talbot, a noted physician in the city of Hereford. This Dr. Talbot was a man of a good moral character, and a very generous disposition, but an infidel in principle; his wife was a gracious woman, and a member of the Baptist Church at Abergavenny, but could not very often attend on account of the distance. Dr. Stennett used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. Stennett with great politeness; and he generally staid a night or two at his house when he went. As they were conversing very pleasantly one evening, Dr. Stennett thought it his duty to introduce something that was entertaining and profitable; he spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. As he was relating the affair, he observed Dr. Talbot smile, and said, Caleb! I shall never forget him as long as I live. What! did you know him? said Dr. Stennett. I had but very little knowledge of him, said Dr. Talbot; but by your description I know he must be the same man you mean. Then was Dr. Stennett very urgent to hear what account Dr. Talbot had to give of him; upon which Dr. Talbot freely related the following circumstance.—He said, that the summer previous to the hard winter above mentioned, he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant, rural, and romantic; there being a few farm-houses dispersed here and there, and a few little cots. As he was riding along, he observed a number of people assembled in a barn; his curiosity led him to ride up to the barn-door, to learn the cause of their assembling; when he found, to his great surprize, that there was a man preaching to a vast number of people. He stopped till the service was ended: he observed that the auditory were very attentive to what the preacher delivered; one poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage

passage of Scripture the minister quoted; he wondered to see how ready a man of his appearance was at turning to the places; he likewise noticed that his Bible was full of dogs-ears, that is, the corners of the leaves were turned down very thick. When the service was over, he walked his horse gently along, in order to observe the people; and the poor man whom he so particularly noticed happened to walk by his side. The Doctor entered into conversation with him, asked many questions concerning the meeting and the minister, and found the poor man to be more intelligent than he could have expected. He enquired also about himself, his employment, his family, and his name, which he said was Caleb. After the Doctor had satisfied his curiosity, he rode off, and thought no more about him till the great frost came on, the following winter. He was one night in bed, he said he could not tell for certain whether he was asleep or awake, but thought he heard a voice say—Send provision to Caleb. He was a little startled at first, but concluding it to be a dream, he endeavoured to compose himself to sleep. It was not long before he imagined he heard the same words repeated, but louder and stronger: then he awoke his wife, who was in a sound sleep, and told her what he heard; but she persuaded him that it could be no other than a dream, and she soon fell asleep again; yet the Doctor's mind was so much impressed, that he could not sleep, but tumbled and tossed about for some time: at last he heard the voice so powerful, saying—Get up, and send provision to Caleb—that he could resist no longer. He got up and called his man, bid him bring his horse, and he went to his larder, and stuffed a pair of panniers as full as he possibly could, of whatever he could find; and after having assisted the man to load the horse, he bid him take that provision to Caleb. Caleb! said the man—what Caleb, Sir? I know very little of him, said the Doctor; but his name is Caleb, he is a collier, and lives among the hills; let the horse go, and you will be sure to find him. The man seemed to be under the same influence as his master; which accounts for his telling Caleb, *God sent it, I believe.*

DEAR SIR,

This very remarkable and extraordinary interposition of Divine Providence I have heard the Doctor relate many years ago. As the Doctor's father was a gentleman of unquestionable veracity, its authenticity cannot be doubted. I hope it may be not only entertaining and amusing, but profitable to many.—I am your's sincerely,

J. S.

Islington.

Account of the present State of the Revival of Religion in a part of the HIGHLANDS OF SCOTLAND.

By ALEXANDER STEWART, Minister of *Moulin*.

Moulin, July 1, 1802.

I CANNOT think of sending abroad this edition of the *foregoing* letter, at the distance of nearly two years from its first publication, without bearing my *renewed* testimony to the power and grace of God, manifested in behalf of his people in this part of the country. The experience of years has now confirmed the favourable hopes which were entertained concerning many persons. Their humble, inoffensive, affectionate behaviour toward their connexions, their neighbours, and each other, has evinced that the grace of God which was bestowed on them was not in vain; that the views they had received of divine truth, were neither delusive nor unfruitful; and did not issue in barren speculations, or mystical fancies, or transient raptures, but in sound permanent principles of conduct.

The desire of obtaining religious knowledge, and the attention paid to religious instruction, which had begun to spread a few years ago, are now become very prevalent. A persuasion of the necessity of possessing vital godliness, having an interest in Christ, and living a life of faith, is become pretty general; and the less ordinary, as well as the more stated means of improvement, are well attended. Among the numbers who thus frequent the ordinances of religion, with some degree of seriousness, there is reason to fear that many still satisfy themselves with performing the outward service, without attentively considering whether they are accepted in it by God, or have profited by their attendance. They seem to be contented with hearing of God by the hearing of the ear, without their eye seeing him, Job xlii. 5. Still it is ground of encouragement and thankfulness, that they continue to listen to the truth; because they are thus placed the oftener within its reach, and in the way of receiving it so as to feel its power, Rom. x. 17.

A considerable number, however, seem to have "received the truth in the love of it," to have devoted themselves heartily to the Lord, and to enjoy communion with him in his ordinances. The number of these has been evidently increasing since the date of the preceding account. Most of them are found, as before, among the younger sort. The beauties of holiness, shining in their deportment, their language, and their very looks, have been witnessed by several ministers and pious persons who have occasionally visited us; and who, while they were "helpers of our joy," have freely testified their own
delight

delight in what they beheld, and how they were "glad when they saw the grace of God" bestowed on such unworthy sinners.

There are also some who appear to be in a kind of intermediate state, who seem to be inquiring and feeling their way; but from some obstructions, either in their temper, or in their worldly circumstances, or in their *domestic relations*, are making little or no perceptible progress. Of such however we have good hopes, that they may be already under divine teaching, and that the Lord may, in his wisdom, be conducting them by a different course from what we might have recommended; just as he led his people of old *about*, through the way of the wilderness, and not through the way of the land of the Philistines, *although that was near*, lest peradventure they should repent when they should see war, and return to Egypt, Exod. xiii. 17, 18.

We have been permitted to accompany a few of the Lord's children to the borders of the unseen world. Here we have received from them the last, and, in some respects, the most unequivocal testimony to the energy of the truth which they believed, by witnessing their peaceful, and even triumphant departure. While the avowed infidel, or the practical unbeliever, with affected levity, or forced composure, or stupid indifference, quits this world for another, which is to him an "undiscovered country;" the disciple of Christ, according to the clearness of his views of divine truth, knows whom he has believed, whither he is going, and how he is to fare; that he is not to be banished to a strange land, but to be welcomed home to his Father's house. We have accordingly seen such on their death-bed, "rejoicing in hope, patient in tribulation, continuing instant in prayer." And what is likewise a striking evidence of the triumph of faith, we have seen a surviving widow and sisters, not forrowing as those which have no hope, but *unfeignedly rejoicing* in the well-grounded persuasion, that their departed husband and friend was now in glory.

While journeying through a world full of snares, and bearing about with us much remaining corruption, we would request the continuance of our dear brethren's prayers, that we may be kept from the evil which is in the world, and that our peace and brotherly love may be preserved unbroken. And we would join them in earnestly praying that God would be pleased to pour out his Spirit yet more and more, and gather increasing numbers into the Redeemer's kingdom, till the earth be filled with the knowledge of the Lord.

ACCOUNT
OF THE
REMARKABLE WORK IN SOUTH CAROLINA.

In a Letter from Dr. FURMAN to Dr. RIPPON.

Charleston, 11th August, 1802.

REVEREND AND DEAR SIR,

HAVING promised you some information, respecting the extraordinary meeting at the Waxhaws, to which I purposed going at the time I wrote in May, and having accordingly attended it, I now sit down to perform my promise.

It was appointed by the Presbyterian Clergy in that part of the country, but clergymen of other denominations were invited to it; and it was proposed to be conducted on the same principles and plan with those held in Kentucky. The place of meeting is about 170 miles from Charleston, in the midst of a large settlement of Presbyterians, but not far distant from some congregations of Baptists and Methodists. This Presbyterian congregation is one of the first which were formed in the upper parts of this State; has for its pastor a Mr. Brown, who is a respectable character; and is furnished with a commodious place of worship. But as the place of worship would not be in any wise equal to the numbers expected, a place was chosen in the forest for an encampment. The numbers which assembled from various parts of the country formed a very large congregation, the amount of which has been variously estimated: to me there appeared to be 3000, or perhaps 4000 persons; but some supposed there were 7000 or 8000. My information respecting the number of ministers who attended was probably not correct; but from what I observed, and collected from others, there were 11 Presbyterians, 4 Baptists, and 3 Methodists. The encampment was laid out in an oblong form, extending from the top of a hill down the south side of it, toward a stream of water, which ran at the bottom in an eastern direction, including a vacant space of about 300 yards in length, and 150 in breadth. Lines of tents were erected on every side of this space; and between them, and behind, were the waggons and riding carriages placed; the space itself being reserved for the assembling of the congregation, or congregations rather, to attend public worship. Two stands were fixed on for this purpose: At the one, a stage was erected under some lofty trees, which afforded an ample shade; at the other, which

which was not so well provided with shade, a waggon was placed for the rostrum.

The public service began on Friday afternoon, the 21st of May, with a sermon by the Reverend Dr. M'Corkel, of the Presbyterian church; after which the congregation was dismissed: but at the same time the hearers were informed, that they would be visited at their tents, and exhorted by the ministers, during the course of the evening. To this information an exhortation was added, that they would improve the time in religious conversation, earnest prayer, and singing the praises of God. This mode of improving the time, both by the ministers and a large proportion of the hearers, was strictly adhered to: not only were exhortations given, but many sermons also were preached along the lines in the evening; and the exercises continued, by the ministers in general, till midnight; and by the Methodist ministers, among their adherents, nearly, or quite all the night.

On Saturday morning, the ministers assembled after an early breakfast, and appointed a committee to arrange the services for that day and the two following. This committee consisted wholly of Presbyterian ministers. They soon performed the work of their appointment, and assigned the several ministers present their respective parts of the service. By this arrangement two public services were appointed at each stand for that day; three for the Sabbath, together with the administration of the communion, at a place a little distant from the encampment; and two at each stand again for Monday. The intervals, and evenings in particular, to be improved in the same manner as on the former day. Most necessary business calling me away on Sunday evening, I did not see the conclusion of the meeting. This however I can say, it was conducted with much solemnity, while I was at it; and the engagedness of the people appeared to be great. Many seemed to be seriously concerned for the salvation of their souls; and the preaching and exhortations of the ministers in general, were well calculated to inspire right sentiments, and make right impressions. In the intervals of public worship, the voice of praise was heard among the tents in every direction, and frequently that of prayer, by private Christians. The communion service was performed with much apparent devotion, while I attended, which was at the serving of the first table. The Presbyterians and Methodists sat down together; but the Baptists, on the principle which has generally governed them on this subject, abstained. Several persons suffered at this meeting those bodily affections which have been before experienced at Kentucky, in North Carolina, and at other places, where the

the extraordinary revivals in religion within this year or two have taken place. Some of them fell instantaneously, as though struck with lightning, and continued insensible for a length of time; others were more mildly affected, and soon recovered their bodily strength, with a proper command of their mental powers. Deep conviction for sin, and apprehension of the wrath of God, was professed by the chief of them at first; and several of them afterwards appeared to have a joyful sense of pardoning mercy through a Redeemer. Others continued under a sense of condemnation after those extraordinary bodily affections ceased; and some, from the first, appeared to be more affected with the greatness and goodness of God, and with the love of Christ, than with apprehensions of divine wrath. In a few cases there were indications, as I conceived, of enthusiasm, and even affectation; but in others a strong evidence of supernatural power, and gracious influence. Several received the impression in their tents; others in a still more retired situation, quite withdrawn from company,—some who had been to that moment in opposition to what was thus going on, under the character of the work of God; and others who had till then been careless. The number of persons thus affected, while I was present, was not great in proportion to the multitude attending. I have indeed been informed several more were affected the evening after I came away, and the next day; but in all they could not be equal to the proportional numbers which were thus affected at some other meetings, especially at Kentucky. Several, indeed a very considerable number, had gone 70 or 80 miles from the lower parts of this State to attend this meeting; of these, a pretty large proportion came under the above described impressions; and since their return to their homes, an extraordinary revival has taken place in the congregations to which they belong. It has spread also across the upper parts of this State, in a western direction. There are some favourable appearances in several of the Baptist churches; but my accounts of them are not particular enough to be transmitted. Taking it for granted that you have seen the publication entitled “*Surprising Accounts*,” by Woodward, of Philadelphia, containing the accounts of revivals in Kentucky, Tennessee, and North Carolina, I therefore say nothing of them; but only, that the work in North Carolina increases greatly: opposition however is made by many; and I am informed that the congregation of which I have been writing so much, that at the Waxhaws, is likely to be divided on account of it; and that Mr. Brown has been shut out of the place of worship since the meeting was held there, by some, I suppose a majority,

jority, of his elders and their adherents. A particular reason of the offence taken by them, as I have understood, was the practice of communing with the Methodists. Having mentioned this denomination frequently, I think it proper to say, that it is that class of Methodists who are followers of Mr. Wesley which is intended; few of the followers of Mr. Whitefield are to be found in the United States, not at least as congregations. These general meetings have a great tendency to excite the attention, and engage it to religion: Were there no other argument in their favour, this alone would carry great weight with a reflecting mind; but there are many more which may be urged. At the same time it must be conceded that there are some incidental evils which attend them, and give pain to one who feels a just regard for religion. Men of an enthusiastic disposition have a favourable opportunity at them of diffusing their spirit, and they do not fail to improve the opportunity for this purpose; and the too free intercourse between the sexes in such an encampment is unfavourable. However, I hope the direct good obtained from these meetings will much more than counterbalance the incidental evil.

I am, Reverend and Dear Sir,

Your Friend and Servant in the Gospel,

RICHARD FURMAN.

EXTRACTS

FROM

THE EXPERIENCE OF MRS. MARY COBB,

LATE WIFE OF FRANCIS COBB, ESQ. OF MARGATE.

Given in her own Words.

I NOW desire to consider, in the most deliberate manner, the Lord's past kind dealings with me. In order to a more distinct view, I would begin at 22d November, 1773, the day in which I entered this world of sorrow. Blessed be my gracious God, he gave me a Christian mother, who took pains to train me up in the way she sincerely wished me to go. As I was born at St. Peter's, (Isle of Thanet, Kent), I was little exposed to vices of any kind. In the year 1779, I was called from this reclusive life to London, where we lived three years, in Lamb's Conduit-street, and sat under the ministry of that excellent man the Reverend Mr. Richard Cecil, who

who shewed a considerable partiality to me. In 1782, the state of my mother's health obliged us to return, where we staid about a twelvemonth, and then we were again summoned to Hatton-street, where my father was seized with a putrid fever—a very sharp trying time indeed it was, nor had we any prospect at all of his recovery. It being infectious, I was much from the house, and went as a day-scholar to Mrs. Rabans. We soon again returned to St. Peter's, and I was sent as a boarder to ———, where I was open to many vices, and I am almost afraid given to some immoralities, there being great ridicule made of God's people and of the Bible. I left this place at Christmas, 1786, and returned to St. Peter's; but I don't however remember once going to Shallow's meeting-house from that time till the 22d of March, 1787, when I was informed there was to be a baptism of two people. Mr. Purchis preached; his text was John xiv. 21. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." The text I was quite ignorant of, as I did not know where to look for the words when I came home. I was much struck with the solemnity of the ordinance, and was well convinced of the authenticity of it; so much so, that I envied those who were the subjects, they seemed so much happier than myself. I came home in great bondage; I was fettered with my sins, and could by no means relieve myself. In the evening I sat down to cards, but had no peace. I went to bed, and here I earnestly besought the Lord to grant me deliverance, entreating to know what I must do to be saved. I was soon answered by the application of this sweet promise, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Still, I think, I had not such clear views of the sinfulness of my own heart, as I had heard people in general talk of: it was, however, a night of much sorrow and contrition, though this afforded me much comfort, that Jesus Christ died for sinners. On the whole, the Lord has never left me to such dreadful views as many good people have had. I soon saw such a beauty and excellency in the Lord Jesus Christ as to diminish sin, the world, and all transitory things in my sight. This was indeed
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the time of my first love; I was then very zealous for the cause of Christ. Oh, how lovely did every thing that was religious appear to me! it was then no task or burden for me to pray. Indeed I was so truly happy, that I did not seem to wish to change heaven for my situation. The fear of death did not much oppress me; but not having a deep acquaintance with my own depravity, I began to grow very proud—awfully so. I have known the time (sad to relate!) when I have taken a good book, perhaps the Bible, and have gone to the window with it, purely that it might be taken notice of by serious friends; and when my conscience upbraided me for it, I said, "Let your light so shine before men, that they seeing your good works, may glorify your Father which is in heaven." I did not then know the treachery and deceitfulness of my heart, nor was I acquainted experimentally with a doubt or fear. How many times have I gone to prayer, and called God my Abba, Father, without a cloud or even the shadow of a doubt! Indeed I had a full assurance. One time I felt some discouragement. But I heard Mr. Purchis at Margate on these words: "A bruised reed he will not break, the smoking flax he will not quench." This sermon was made particularly beneficial to me—being entirely adapted to young converts, it encouraged me much, and for a little while I was enabled to go on my way rejoicing. As the summer now approached, I was well convinced that I should be liable to many temptations; and knowing the natural lightness of my mind, I was very fearful of a decline in grace. Mentioning this to a friend, I was told, that he who had begun a good work in me would perform it until the day of Jesus Christ. This in a measure supported me, though I have oftentimes been cast down, fearing the world would be too much for me. However, the Lord had a promise to apply, which was this: "As thy days, so shall thy strength be." I believe the application of this was so strong, that I have hardly ever lost sight of it. I can safely say, it has often encouraged me to go on when many dark clouds have been hovering about me. I began about this time to feel temptations in prayer. Satan desired "that he might sift me as wheat." Indeed I almost shudder to write what I have felt in this respect. I have many times

times gone on my knees, and have been hurried up as though a troop of armed men were behind me. I have sometimes rose from my knees, and looked to see if the windows and doors in the room were fast. When I got a little over this, Satan, my ever-busy enemy, perplexed me much about the people of the world, by telling me how much their enjoyments were superior to mine—here he urged me to fly from all profession, and join them as I had before done. I could not here coincide with him. I felt, as I have often expressed it, a small something constraining me to hold fast the profession I had made.

But I have now come to that part of the Lord's dealing with me that strikes me astonished. I had got into a very doubting frame, which continued for some time. After I had been led to look over my experience, to see if the good work were begun, Satan told me that I was not called in the manner God's people were, for I never had seen the evil of sin in the extraordinary manner that many of them had; and I was easily led to believe so, having heard many Christians say what dreadful views they had of themselves, and that under strong convictions they were afraid to go to bed, lest they should find themselves in hell when they awoke. Now all these things operating together then filled me with exceeding great heaviness. None can express how Satan was permitted to harass me. I questioned much whether all my religion did not arise from education. Oh! what a long three months did I then experience! how I used to entreat the Lord to shew me all the evil that was in my heart, and to thunder to me, that I might be filled with exceeding great agony of conviction! I thought, if I had an awful dream, I could take it as coming from God. Before I went to his house I used to entreat him to put awful language into the mouth of his servants; and when I have heard a comfortable text read, Oh! said I, this is not for me; I want a distressing one to suit my proud hardened heart. But when I found that the Lord did not answer me, then Satan told me I was not one of the children of God; for if I had been, he was bound by a promise to answer their prayer. "Ask," says he, "and it shall be given you." However, after reasoning with myself, I thought that I was not answered because I had "asked amiss." Still I continued in this bondage; and
I remember

I remember I went to Shallows* to hear Mr. Purchis preach his last sermon before his visit to London—his text was, “Behold the Lamb of God that taketh away the sin of the world.” When he came to speak of his character, the Lamb, and of this Lamb taking away sin, I was in a degree relieved; also with two sermons that I heard by Mr. Stonehouse, and two that I heard by Mr. Lewis. Mr. Stonehouse’s texts were, Eph. i. 3. and John iv. 10. One of Mr. Lewis’s on Psalm xciv. 14. “The Lord will not cast off his people, neither will he forsake his inheritance.” I heard Mr. Lewis at Margate in the evening. Each minister dwelt much upon the loveliness of the blessed Jesus; and when I came home that night, I went directly up stairs into my own room, and though it is of a tolerable size, it was hardly big enough to contain me. I was led to reflect much upon the evil of my own heart; but then I was allowed to have such a sight of the suitability of the Lord Jesus to my case, that I may almost say with the Apostle—“It is not lawful for me to utter.” I wished much that this earthen vessel was dissolved, that I might be with Jesus for ever. I felt a secret joy that my highest notes could not reach. O the sight that I had of a God in Christ, a reconciled Father! Indeed, I don’t know but I was for a few moments out of myself. I signed this experience May 15, 1788. (*To be continued.*)

MR. FULLER'S SUCCESS IN SCOTLAND.

Edinburgh, Oct. 4, 1802.

“**M**R. FULLER has gladdened us with his company for ten whole days, and with a pleasing interchange of spiritual things for our *collections* towards the Bengalee Old Testament. I rejoice to find that these amount here, at Glasgow, Paisley, Greenock, Dundee, Perth, and Stirling, to about 800l. I believe they will be above that.” [So it seems they have been.]

“I trust he has been, at the same time, the instrument of good; the audiences have been immense; most attentive, and apparently much struck with his discourses; and no wonder they should.”

ORDINATIONS.

* *Shallows* is the place near St. Peter's where the Baptist Church at Margate originally met.—EDITOR.

ORDINATIONS.

From Dr. Rogers, of Philadelphia, to Dr. Rippon.

ON Lord's-day, the 28th of February, 1802, Mr. Richard Jones, a member of, and licentiate in a respectable Calvinistical Baptist Church in Wales, having removed with his family to this country, and producing testimonials the most ample as to his piety, soundness in the faith, and uniform good conduct, was set apart and solemnly ordained as an *Evangelist*, by the Rev. Morgan J. Rhees and myself, in the Baptist Meeting-house in this city. The Rev. Dr. Jones of Lower Dublin, and Mr. Ustick, were to have especially assisted in the solemn services of the day, but the former was detained by the violence of a storm which then prevailed, and the extreme badness of the roads—the latter was kept at home by a serious bodily indisposition; so that Mr. Rhees and myself had on the very morning of the day, when the ordination took place, to enter upon an entire new arrangement. The services were introduced at three o'clock, P. M. by myself, with an Address on the occasion of our meeting, an Hymn from Dr. Watts, and a Prayer—followed by an appropriate Hymn from your Selection, and a Sermon also by myself, from Acts v. 42.—After which Brother Rhees took the lead in the Welsh language, in receiving from the candidate for ordination his confession of faith, and answers to necessary questions; the whole of which were by Brother Rhees rendered into English, to the great satisfaction of a numerous congregation assembled. The candidate then kneeled, and hands were laid upon him, each of the ordainers praying, and afterwards giving him the right hand of fellowship. A Hymn from your Selection was again sung. Brother Rhees then ascended the pulpit, and after delivering a few sentences in Welsh, gave a most excellent and animated charge to our Brother Jones, in English, from 1. Cor. xii. 31. "But covet earnestly the best gifts."—The whole was concluded by him with a suitable prayer, another hymn, and the benediction. The reasons leading to this ordination were the candidate's real qualifications, the great desires of several of our very pious Ministers, and the absolute necessity of some one's being duly authorized to administer the holy ordinances among the several *Welsh Societies* in our city and the country adjacent, together with the earnest solicitations of a great number of very seriously-disposed *Welsh Baptists* for the same.

Yours most affectionately,

WILLIAM ROGERS.

MR. THOMAS MORGAN'S ORDINATION AT BIRMINGHAM, JUNE 23, 1802.

Mr. SMITH, of Alcester, introduced the services, by reading suitable portions of scripture and prayer. Mr. Sutcliff, of Olney, explained the nature and constitution of a Gospel Church. Mr. King, one of the Deacons, narrated the steps which the Church had taken since the death of their late beloved pastor, Rev. Samuel Pearce; and Mr. Morgan made declaration of his religious sentiments. The Church recognized their free choice of him to the pastoral office, and he declared his acceptance of it. Mr. Belcher, of Worcester, committed the Church and Minister to the blessing of God, by solemn prayer. Dr. Ryland, of Bristol, delivered the Charge, from 2 Cor. vi. 4—10. Mr. Fuller, of Kettering, addressed the Church, from Heb. xiii. 17. And Mr. Rowland, of Pershore, concluded by prayer.

On the morning of the Ordination, the Meeting-house, in Cannon-street, appearing too small to contain the congregation expected to assemble, the Methodists very kindly offered the use of their chapel, in Cherry-street, which afforded comfortable accommodation.

Many Christian Friends will be glad to hear that the Service is printed, and may be had of the Booksellers who are most in the habit of selling this description of religious publications.

MR. JOHN TOMS.

MR. JOHN TOMS was ordained to the pastoral office over the particular Baptist Church in Chard, Somerset, Thursday, July 1, 1802.

The meeting house of the Baptists being small, the Rev. Mr. Gifford kindly accommodated them with the use of his for the solemnities of the day. Public service commenced at 11 o'clock in the forenoon; and though the weather was unfavourable, a numerous congregation attended.

Mr. Winterbotham read Titus i. and Rom. xii. and prayed; gave out 23d hymn 2d book, and all the hymns through the service. Mr. Steadman delivered the introductory discourse.

The questions were then put and answered; and Mr. Toms delivered his confession of faith. Mr. Cherry prayed the ordination prayer; attended with imposition of hands; sung hymn 415, Selection. Dr. Ryland gave the charge from John xii. 26. *If any man serve me, &c.*, Sung hymn 420, 3d p. Selection. Mr. Morgan preached to the church from Rev. xxii. 9. *Worship God.* Sung hymn 165, 2d book, 2 last verses. Mr. Horsley concluded in prayer. In the evening
Nov. 1, 1802.]

Mr. Dawson, of Lyme, prayed; Mr. Webb, of Tiverton, preached from Rev. ii. 10. last clause; Mr. Paul, of Castle-Carey, concluded. Much of the divine presence appeared to be felt through the whole.

REV. JAMES DOUGLASS, PORTSEA.

ON Wednesday, July 7, 1802, Mr. Douglass was solemnly ordained to the pastoral office over the Church of Christ of the particular Baptists' denomination meeting in White's Row, Portsea. The congregation met in the afternoon, about two o'clock, at White's Row, but were under the necessity of adjourning to the Rev. Mr. Horsley's Meeting Place for the sake of room. Mr. Gill, of Portsea, began the service by reading and prayer. Mr. Stone, the former pastor, described the nature of a Gospel Church; Dr. Rippon, of London, asked the usual questions, received the confession of faith, prayed the ordination prayer, with the laying-on of hands, and delivered the charge from 2 Tim. ii. 7. Mr. Griffin, of Portsea, prayed. Mr. Miall, of Portsea, preached to the people, from Eph. iv. 3; and Mr. Bogue, of Gosport, concluded. Hymns appropriate to the occasion were given out at proper intervals by Mr. Kingsford, of Portsea.

The following is an extract from what Mr. Cannon, one of the Deacons of the church, read, in answer to Dr. Rippon's enquiry concerning the steps which the church had taken preparatory to the business of the day.

“ Agreeably to your request, Sir, I proceed to relate the Lord's dealings with this Society, which have been like that to his ancient family, hard to be understood; and our wondering motto is, “ A bush burning, but not destroyed.”

“ Before we had quite forgotten our former troubles, and ventured without a sigh to take our harps down from the willows, we were informed by our late pastor, Mr. Stone, that his situation in life prevented his fulfilling the pastoral office with satisfaction to himself. An extract of his letter you have as follows: “ From the nature of my engagements in the Dock Yard, I find it impossible to attend to the duties of my station among you as I could wish. You will not think this language is pleasant to me—no; far from it. Under some considerations my very heart bleeds; but when I put every thing together, I view it to be my duty to resign my office.”

“ Notwithstanding, Mr. Stone kindly consented to preach the Word, and administer the ordinance of the Lord's Supper for two months longer.

“ Now some of the flock began to be staggered, and fear prevailed so much, that they were ready to halt. But the Lord knowing

knowing how to deliver the godly out of temptation, graciously prevented the neglect of prayer; and Mr. Miall after this readily administered the ordinance of the Lord's Supper, whenever requested.

“ We had but little prospect of obtaining a supply, and much less a pastor, seeing many churches were destitute. Yet this prevented not an application to several ministers.

“ About this time, Sir, our brother Whitewood wrote you, with little expectation of the result. But behold the goodness of him who worketh all things after the council of his own will! The answer was read at our church meeting, in which you proposed Brother Douglass to our consideration; and its cheering contents gave wing to our desires, and we thankfully embraced the opportunity of following this providence, which appeared so great, so glorious.

“ After consultation and prayer, negotiations were entered upon, and brother Douglass signified his intention of visiting us on the Lord's Day, following that of Mr. Stone's Farewell Sermon. So the Lord graciously prevented our being destitute one Sabbath.

“ We met for prayer the evening prior to Mr. Douglass's visiting us, and begged of the Lord to send his presence with his servant, and that our future proceedings might be for his glory.

“ After two or three months probation, the suffrages being *unanimous* in favour of Mr. Douglass, an invitation was accordingly given him. But here some circumstances occurred which, at first view, presented an obstacle; this was also removed in such a way, that our spirits join to adore the God who hath led us through many difficulties, and at last brought us to the celebration of the present union: and I would conclude with the words of the Psalmist, in which all that love the gospel of the grace of God, I hope, will join and say, “ Let the beauty of the Lord our God be upon us, and establish thou the work of our own hands upon us; yea, the work of our hands establish thou it.”

MR. MICAH THOMAS.

Mr. MICAH THOMAS, late student with Dr. Ryland, in the Bristol Academy, was, on the 29th of September, 1802, ordained Pastor over the Particular Baptist Church at Ryeford, near Ross, Herefordshire. Mr. Watkins, of Capel-y-fyn, began the service, by reading suitable portions of Scripture, and then prayed. Mr. Williams, of Cheitenham, delivered the introductory discourse, on the nature of a gospel church;

and received Mr. Thomas's confession of faith. Dr. Ryland prayed the ordination prayer, which was accompanied with imposition of hands by most of the Baptist ministers that were near him. He then delivered the charge, from John xii. 26. Mr. Rowland, of Pershore, preached to the church, from Deut. i. 38. *Encourage him*; and Mr. Bradley, of Coleford, concluded by prayer. Mr. Holrick, a neighbouring independent minister, gave out the hymns.

Dr. Ryland preached also in the evening, at the Independent meeting-house in Ross, from Psalm lxxxix. 15—18. *Blessed are the people that know the joyful sound, &c.* It was a happy day. Friends from different parts enjoyed a pleasing interview with each other. The place was crowded; many people could not get in; and, above all, the presence of the Great Head of the Church was enjoyed.

Mr. Thomas has a pleasing prospect before him of doing good. Two or three places are opened for the gospel in neighbouring villages, where people flock, in great numbers, to hear the word, and many pay particular attention to it. The members of the church are lively in the exercises of religion, and appear very affectionate to their minister. Herefordshire, though one of the most pleasant and fertile counties in England, is very barren with regard to religion. *May this wilderness soon blossom like a rose!*

MR. JOHN ROGERS.

SEPT. 29, 1802, Mr. John Rogers was ordained to the pastoral office of the Particular Baptized Church of Christ at Eynsford, Kent.

Mr. Arnold, of Seven Oaks, began by reading the 132d Psalm, and prayer. Mr. Stanger, senior, of Bessel's-Green, introduced the ordination-service, asked the usual questions, and received Mr. Rogers's confession of faith. Dr. Jenkins, of Walworth, Surry, (to whose church Mr. Rogers formerly belonged), prayed the ordination-prayer, with the laying-on of hands; and gave the charge from Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.* Mr. Upton, of London, preached to the people, from Eph. v. 1, 2. *Be ye therefore followers of God, as dear children, &c.* Mr. Knott, of Chatham, concluded in prayer, and preached in the evening, from Col. i. 12.; and Mr. Stanger, junior, itinerant for West Kent, gave out suitable hymns.

The solemnity was attended with evident tokens of the Lord's presence.

The late Rev. Mr. Whitefield's last Letter to the Reverend Mr. Hervey, who slept in Jesus, Dec. 25, 1758.

Copied by Mr. Hervey's Niece from the Original.

Dec. 19, 1758.

AND is my dear friend indeed about to take his last flight? I dare not wish your return into this vale of tears; but our prayers are continually ascending to the Father of our spirits, that you may die in the embraces of a never-failing Jesus, and in all the triumphs of an exalted faith! O when will my turn come? I groan in this tabernacle, being burdened, and long to be clothed with my house from Heaven.—Farewell! my very dear friend, F-a-r-e-well!

Yet a little while, and we shall meet,

“ Where sin, and strife, and sorrow cease,
“ And all is love, and joy, and peace.”

Then Jesus Christ will reward you for all the tokens of love which you have shewn, for his blessed name's sake, to

Yours most affectionately in our common Lord,

GEORGE WHITEFIELD,

God comfort your mother and relations, and thousands and thousands more, who must bewail your departure.

DR. WITHERSPOON, ON THE DANGER OF PROSPERITY.

A GENTLEMAN of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through a part of his own grounds. He happened to come near to a mean hut, where a poor man with a numerous family lived, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what was necessary

necessary and comfortable in the present life. He was immediately, no doubt by divine power, struck with astonishment and confusion, and said to himself, Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is grateful and desirable, have hardly ever bent my knee, or made any acknowledgment, to my Maker and Preserver?—It pleased God that this providential occurrence proved the mean of bringing him to a real and lasting sense of God and religion.

ANECDOTE OF OLD MR. DOD.

THERE is in the library of a learned friend, a manuscript, in which is a remarkable story concerning good Mr. Dod, to this effect, viz. That when he was a student in Oxford, designing to make the work of the ministry the business of his life, he very earnestly desired three things of God: first, that he might be disposed of where he might have a comfortable subsistence; secondly, amongst a people that might entirely love him; and, thirdly, where his ministry should be blest to do much good. It was not long before he was fixed where, for a time, he was denied each of these desirable mercies; for those of his people that were of the greatest note rather hated than loved him, and unjustly commenced law suits with him, and seized all he had, to his very horse; by which they reduced him in the world so, that instead of his doing them much good, they did him much hurt. These things so affected the good man, in a melancholy walk, that, on the bare ground, and with a shower of tears, he bewailed his case before his God; but going home, it pleased God that the next Lord's-day his patron was converted by his ministry; after which, such a blessing attended his labours, as made way for his living peaceably and prosperously among his people, greatly beloved by them, and doing much service for Christ, and their precious souls; eminently enjoying each of those three great blessings he had, in so particular a manner, sought of the Lord by solemn prayer, at his first setting out.

ORIGINAL POETRY.

*The translation of the Hymn published in No. 23,
as a Fac-simile of Mr. FOUNTAIN'S Ben-
gallee and English writing.*

THE PENITENT.

HELPLESS and sinful, here I am ;
My every sin is great !
An holy work I ne'er have done :
Where shall I pardon get ?

Jesus I've heard a Saviour is,
To him I'll tell my case—
“ A wretched sinful one am I :
“ Oh ! save me by thy grace.

“ Lord Jesus Christ, forgive my sin,
“ A penitent forgive !
“ O Saviour great !—O Saviour great !
“ Save me, and let me live !”

On EZEKIEL xxxiv.

Loft in the waste, the desert steep,
Beneath th' o'er-clouded day,
I thought myself a banish'd sheep,
For ever doom'd to stray.

Forlorn along the gloomy wild,
I still misguided mourn'd ;
My plaint the lonely valley fill'd,
The echoing mount return'd.

I ask the hireling shepherds round,
My weary steps to lead ;
But my sick heart afeard they wound,
And leave the wound to bleed.

My fore disease, my direful thrall,
They treat with scornful eye ;
And pass my loud lamenting call,
Still unrelenting by.

Is there, I cry'd, no pitying breast,
No healing hand to bind ?—
Jesus, the shepherd, stood confess'd,
Omnipotently kind.

His gentle smile, indulgent, calm'd
My bosom's rude alarms ;
His hand my bleeding form embalm'd,
Supported in his arms.

Then, with compassion's softest look,
That witness'd how he lov'd ;
Still breathing pardon as he spoke,
My wanderings he reprov'd.

But dreadful on the hireling guide ;
He bends his awful frown—
“ And know, ye idol herd,” he cried,
“ Myself the flock will own.”

No longer shall your faithless eye
See these misguided mourn ;
For ye have bade the wounded die,
And the diseas'd have torn.

Myself their helpless griefs will feel,
Their wandering footsteps lead,
The lame, the sick, the dying heal,
And like a shepherd feed.”

MARIA.

*Composed for the Twenty-sixth Anniversary of
American Independence, by Rev. RICHARD
FURMAN, D. D. Charleston.*

SOVEREIGN of all the worlds above ;
Thy glory, with unclouded rays,
Shines through the realms of light and love,
Inspiring angels with thy praise.

Thy power we own, thy grace adore :
Thou deign'st to visit man below !
And in affliction's darkest hour,
The humble shall thy mercy know.

These western States, at thy command,
Rose from dependence and distress ;
Prosperity now crowns the land,
And millions join, thy name to bless.

Oppression shook his iron rod,
And Slav'ry clank'd her galling chain ;
We sought protection from our God,
And he did Freedom's cause maintain.

For statesmen wise, for gen'ral's brave,
For all the valiant, patriot host,
By whom thou didst our country save,
Thy praise shall sound from coast to coast.

Praise is thy due, eternal king !
We'll speak the wonders of thy love ;
With grateful hearts our tribute bring,
And emulate the hosts above.

Oh ! be thou still our guardian God ;
Preserve these States from ev'ry foe ;
From party-rage, from scenes of blood,
From sin, and ev'ry cause of woe.

Here may the great Redeemer reign,
Display his grace and saving pow'r !
Here liberty and truth maintain,
Till empires fall to rise no more !

*On the Death of the Rev. JOSEPH HORSEY, of Portsea,
who departed this Life, September 4, 1802, in the 65th
Year of his Age.*

AT length triumphant o'er Affliction's night,
The vital spark escapes her mould'ring clay :
Attracted by the uncreated light
Of her Original, she speeds her way.
The Sun of Righteousness, and endless day,
Lights the glad soul on her long-wish'd return :
He sends through Death's dark vale his pow'ful ray,
And also cheers the many hearts that mourn,
And drop the pleasing tear o'er Horsey's hallow'd urn.

The shroud receives his grosser mortal powers :
Th' immortal part disdains ignoble rest ;
Through the vast amplitude of space she soars,
And finds a refuge in her Saviour's breast.
He will each pow'r ennoble, and invest
Her with the victor's palm, and robe of white :
Mansions of joy and everlasting rest
Shall fill with ecstacy her ravish'd sight,
While from the fountain-head flows ever new delight

Ye Patriarchs, who walk'd in ages past
Life's thorny road, like him, with pilgrim's feet,
With your divine congratulations haste,
Receive the saint in happiness complete.
Bestrew with amarinths his heavenly seat :
To heighten and improve its beauties, bring
Your golden harps to welcome his retreat
From stormy life—with him in triumph sing,
“ Where's now thy vict'ry, Grave? O Death, where is
thy sting ! ”

Ye travellers for Zion's sacred mount,
Who oft have heard Salvation's treasure pour'd,
While he did Jesus' matchless love recount
From the transcendant volume of the Lord ;
What ecstacy your meeting will afford,
With strains of perfect harmony to join
Your minister in paradise embower'd ;
In your Redeemer's spotless robes to shine ;
And ever to adore his depth of love divine.

A REVIEW OF THE APOSTOLICAL CHURCHES.

(By the late Mr. Robinson, of Cambridge.)

[Continued from page 1046]

CYPRUS. This beautiful island of the Levant, which is about one hundred and fifty miles long, and seventy broad, is supposed by Bochart to have received its name from the Hebrew word Copher, which the Greeks varied into Cupros, on account of the odoriferous trees with which it was covered. Into this sweet land of eastern effeminacy, some Jews of Jerusalem, who fled from the persecution that arose about Stephen, carried the glad tidings of salvation; but they imparted the precious treasure only to Jews resident in the island. Among them it seems to have lain hidden till Paul arrived. His labours belong to Salamis and Paphos.

Cyrene.—The learned Mr. Bryant hath observed, that the geography of the scriptures is wonderfully clear and exact; and he hath corrected a manifest error, which had crept into the second of Acts. It is there said: “How hear we every man in our own tongue, wherein we were born, Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in *Judea*, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians: we do hear them speak in our tongues the wonderful works of God!” Could the Jews wonder to hear the apostles speak the language of *Judea*, their native country? Mr. Bryant substitutes the word *Lydia*, in and near which were Sardis, Thyatira, Colossæ, and Laodicea, all which places were full of Jews. The remark is just in regard to Cyrene. Some think it the Kir of the prophet Amos, which the Targum writes Cyrene. It lay between Egypt and Africa; beyond Egypt, on the coast of the Mediterranean, and on the Egyptian side of Lybia or Africa. The inhabitants were Greeks, and the country was called Pentapolis from its five principal cities;

cities: Berenice, Arsinoë, Ptolemais, Apollonia, and Cyrene. Sylla afterwards reduced the region to a Roman province.

It is not certain that any apostolical churches were formed in this country; but it is highly probable. The Cyrenians had a synagogue at Jerusalem, and they had a hand in the martyrdom of Stephen: but there was one Cyrenian named Simon, whom the Jews compelled to carry the cross on which the Saviour suffered, who had two sons, Alexander and Rufus, men of note among the first Christians. Alexander is mentioned at Ephesus: Rufus and his mother at Rome, and Paul observes she had been a matron to him: of course she had not always lived there, for the apostle had never been at Rome when he wrote so. There was at Lucius of Cyrene among the prophets and teachers at Antioch. Some Cyrenian Christians of Jerusalem fled upon the persecution of Stephen, and preached at first unto the Jews only, till coming to Antioch, and being more enlightened there, they spake unto the Grecians, preaching the Lord Jesus. The hand of the Lord was with them; and a great number believed and turned to the Lord. It is therefore highly credible that they carried the glad tidings into their own country.

Dalmatia.—A part of Illyricum now called Sclavonia. See *Illyricum*. In the year fifty-eight Paul informed the Romans, that his travels had till then been bounded eastward by Jerusalem, and westward by Illyricum, which lay all along the coast of the Adriatic Sea, over against Italy. Nine years after, he wrote Timothy word that Titus was gone to Dalmatia, which was an interior part of Illyricum. It should seem, therefore, that within these nine years the gospel had made a progress from the coast into the country, and that churches had been congregated there: but this is not certain; for no writer of the New Testament except Paul mentions these places, and he only once to the Romans, and once to Timothy.

Damascus.—This capital of Cœle-Syria is a very ancient city. It is mentioned in the history of Abraham. It is about a hundred and sixty miles from Jerusalem. David conquered it: but it was recovered in the time of Solomon, and was governed by kings of its own till the time of Isaiah, when the King of Assyria took it. It was always under arbitrary government; for, as the prophet Isaiah
beautifully

beautifully expresses it, if Damascus was the head of Syria, King Rezin was the head of Damascus. It was, however, always free in regard to religion; and as it is one of the most delightful situations of the East, so it always was, and yet continues rich and populous. In the time of Ezekiel, the merchants drove a large trade in wine, white wool, and other raw materials for manufacturing, in the fairs of Tyre. At this day, they import by their annual caravans the merchandizes of Persia and India. They manufacture burdets of silk and cotton, striped and plain, and plain silks like tabbies, all watered, which adds much to their beauty. These Syrian merchants form one large branch of that river of eastern treasure, which at Aleppo, Smyrna, and all through the Levant, rolls tides of wealth into Europe. The Damascenes have imprinted their name on manufactures by the invention of damasking or damaskeening, which is the operation of beautifying inferior metals by making incisions in them, and filling them up with gold or silver wire. Damasking partakes of the Mosaic, for it is inlaid work; of engraving, for it cuts the metal, and represents various figures; of carving and chasing, for gold and silver is wrought in relievo. Silks and stuffs, with raised patterns, are also called damasks. All these arts were carried to a high degree of perfection in the East, before Europe knew how to make a plough.

Ecclesiastical history exhibits no event more interesting than the conversion of Saul, which was effected near Damascus, and which made such a considerable change in the affairs of the disciples of Jesus.

It is likely, but it is not certain, that there was a Christian church congregated and formed at Damascus. The sacred historian is very brief, and omits the history of three years of the life of Saul, which properly comes in between the twenty-fifth and twenty-sixth verses of the ninth of Acts. After he had been let down in a basket over the wall of Damascus, he went into Arabia, where he spent three years. Then he returned to Damascus, which renders it probable that there was one church; or more, there. It is easy to invent fables; but it is impossible to compile history without materials.

Derbe.—It was a maxim with Paul, that “all things worked together for good to them that loved God:” and

his history is a fine illustration of this maxim. He had preached the gospel eight or nine years as a prophet. Then he went up along with Barnabas from Antioch in Syria to Jerusalem, to carry the charitable collection of the church. There was then no apostle in the city, and the money was delivered to the presbytery. Here Paul had that ecstasy in which he was admitted to see Jesus, and here he received that revelation by which he was constituted apostle of the Gentiles, and probably Barnabas received his apostolical commission at the same time.

From hence Paul and Barnabas set out on their first apostolical journey, and coming to Antioch in Pisidia, they there gathered the first Christian church, from among the *idolatrour* Gentiles: a crime in the account of the Jews which exasperated them beyond all bounds, and which they never forgave. Going on, they came to Iconium, where the malicious Jews followed to persecute them. To avoid their fury, in which they found means to engage the rulers, the two apostles fled to an adjacent city. The Jews followed them, and effected, by a tumultuous mob, what they had not been able to effect by the slow course of law. They and the populace stoned Paul, and drew him out of the city, supposing he had been dead. Happily, he revived, returned into the city, and next day departed with Barnabas to Derbe, an adjacent city in Lycaonia, the same province of the lesser Asia, where they had been so cruelly treated. Here Paul, probably with all his wounds and bruises about him, preached the gospel, taught many, and congregated a Christian church. This was in the year forty-six. One and twenty years after the apostle recollected the affair with profound gratitude; for in a letter to Timothy (who, when Paul was stoned, was a youth about sixteen, resident in the city of Lystra where it happened, and who probably was one of those disciples who stood by him when he revived after he had been stoned) he says: "Thou hast fully known my doctrine, manner of life, and my patience, and what persecutions I endured at Lystra, but out of them all the Lord delivered me: continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

Ephesus.—The metropolis of Asia. Paul, in company with Aquila and Priscilla, arrived here in the year fifty-four.

four. He went as usual to the synagogue, and reasoned with the Jews: but he did not, at this time, attempt to preach to the *idolatrous* Ephesians. He was requested to stay, but, with a promise of returning, he set off for Jerusalem, leaving his companions at Ephesus. During his absence, one Apollos, an Alexandrian Jew, an eloquent speaker, and a disciple of John the Baptist, came to Ephesus, and spoke in the synagogue with great zeal and seriousness, for he was fervent in spirit, and was instructed in the way of the Lord. Disciples of John were such as had been excited to prepare for the coming and kingdom of the Messiah: but they had not been informed of what had happened at Jerusalem after John had pointed out the person, and they knew nothing of the history of Jesus. Aquila and Priscilla informed Apollos of the whole, and so taught him the way of God more perfectly. Paul, the year after his departure, returned to Ephesus. Apollos was then gone to Corinth; but Paul found at Ephesus about twelve disciples of John, perhaps converted by Apollos. They had been baptized, but they had heard nothing of what had passed after the death of John, at least they had not heard of the effusion of the Holy Ghost. Many think, even the judicious Benson thought, Paul caused these men to be re-baptized: but the opinion seems premature. There is no instance, unless this be one, of the repetition of baptism: and there is no necessity for thinking this one. The opinion would lead to a supposition that all the disciples of John were re-baptized. The dialogue stands thus.

Paul. Have ye [*twelve*] received the Holy Ghost since ye believed?

Twelve. We have not so much as heard whether there be any Holy Ghost.

Paul. Into what then were ye baptized?

Twelve. Into John's baptism.

Paul. John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; and they who understood this, were baptized into the name of the Lord Jesus.

The meaning of the apostle seems to be: that although John had not made use of the name of *Jesus* in the adminis-

tration of baptism, but of *one* of the names of the *Messiah*, perhaps *He that is coming*, himself at first not knowing the person, yet when he and his disciples were afterwards informed *Jesus* was the name, and *Jesus of Nazareth* the man, then they understood themselves to be *his* disciples, the disciples of *Jesus* of Nazareth. This was what Paul *said*, and it went to authenticate the baptism of John. What he *did*, follows. He laid hands upon them, and they received the gifts of tongues and prophecy. A case very much like this had happened at Samaria. Philip had taught them the kingdom of God, and the name of Jesus Christ, and had baptized both men and women: but Philip was only an evangelist, and although he wrought some miracles, yet he did not lay on hands to communicate the Holy Ghost. The apostles at Jerusalem sent Peter and John to lay on hands. They did so, and the Samaritans received the Holy Ghost.

The case of the disciples of John was singular, and it was of consequence. There were *four* classes of men formed into Christian churches; in some separately, in others intermixed. The first were such *Jews* as were converted after the ascension of Jesus: these were baptized either in companies as at Jerusalem, on the first sermon of Peter, or individually, as Saul was at Damascus. The second were Jewish *profelytes*: these were baptized, either singly, as the Ethiopian eunuch, or several at the same time as Cornelius and his friends at Cæsarea. The third were *idolatrous* Gentiles: these were baptized, as the Corinthians, and others. The disciples of John, who had not heard of *Jesus*, made a fourth class. Apollos and the twelve at Ephesus were of this class, and perhaps there were many more: but they do not appear in any apostolical churches, except this of Ephesus. It was natural therefore for Paul to give an opinion on the validity or invalidity of the baptism of this class of men. It doth not appear that Apollos was re-baptized; and if, in the judgment of Paul, the baptism of John was valid, the whole is uniform and consistent with a position, which he laid down to this church, and with his reasoning addressed to another. To Ephesus, he wrote: There is one Lord, one faith, one baptism; intending, perhaps, to decide on the case of the disciples of John.

With

With the Galatians, who, after they had professed themselves Christians, inclined to Judaism, he reasoned thus: As many of you as have been baptized into Christ have put on Christ; which is equal to saying, To be baptized is to profess Christianity; you have been baptized, therefore you are Christians, not Jews.

For the space of three months Paul addressed the Jews in their synagogue at Ephesus concerning the kingdom of God: but perceiving their inflexible attachment to a worldly sanctuary, and being justly offended at their cruelty in speaking evil of a kingdom of virtue before the idolatrous Gentiles, he withdrew from them as an incorrigible set of men, *separated* the disciples, and held assemblies for divine worship and public instruction in the school of one Tyrannus. Here, for two years, the Evangelist says, every day he taught, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. His subject was inexhaustible; his abilities were extraordinary; his application was unremitted: and the success of his labours was in proportion; for, not alone at Ephesus, but almost throughout all Asia, he persuaded and turned away much people, saying that they are no gods which are made with hands, so that not only the craft of making idols was in danger to be set at nought, but also the temple of the great goddess Diana was likely to be despised, and her magnificence destroyed, whom all Asia and the world had been used to worship. They must know very little of the world, who do not perceive that envy, avarice, and many another depraved passion must needs conspire against such a man as Paul. Once, it should seem, he was condemned literally to *fight with beasts at Ephesus* in the theatre, *after the manner of men*, that is, according to the barbarous custom of the men of that age. Such persons were allowed to defend themselves. If the lion or bear destroyed them, there was an end of them. If they conquered the beast, the judge of the games commonly granted them their pardon. This punishment of offenders was a sport in the theatre to the public company. If this apostle was thus set forth last, appointed to death, a spectacle to the world, to angels and to men, he might well say, as he does in a letter sent by him soon after from hence to Corinth: "In the trouble which

befell us in Asia, we were pressed out of measure, above strength, infomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead; who delivered us from *so great a death*, and doth still deliver." The apostle staid at Ephesus some time after this: but after the riot occasioned by Demetrius and the company of silversmiths, in which the Jews with Alexander (the copper-smith it should seem) joined the idolatrous mob, he judged it prudent to retire, and accordingly left Ephesus as soon as the uproar was ceased, and departed into Macedonia.



HISTORY OF THE PROTESTANT CHURCH AT DIEPPE, IN FRANCE.



[*Concluded from page 1065.*]

IMET with nothing particular till the year 1622, when the Calvinists at Dieppe were so reduced, that the number of men who made profession of the reformed religion amounted to no more than four hundred and eleven. It is surprising to see how the Papists had increased in this city from 1563, when the number of Protestants was five to one. I have no information till 1663, when the parliament condemned to be burnt a book against the Jubilee, which had made a considerable noise, which Fougerebergue or Focquembourgue, (for I find his name spelt both ways) Minister of the Calvinists at Dieppe, was the author of. He took flight, not willing to see his works burnt in the market-place, and for fear that his person would be seized. Deprived of their Minister, the Protestants solicited so strongly M. de Longueville in his favour, that this Prince obtained of the King that this Minister should not be pursued for his fault, on condition that he would appear in the audience of the Bailliage D'Arques D'Argues, and that he would acknowledge his book for bad and erroneous, and that he

he would submit to undergo such a punishment as they would inflict, if he fell again into the like fault. This Minister had the weakness to submit to these humiliating conditions, and returned to his functions at Dieppe in the year 1653. But though he made those humiliating conditions, he appears by a work I have seen of his, printed in 1677, entitled "Le Voyage de Bethel," a Treatise on the Lord's Supper, to be a spiritual, evangelical and experimental Minister. In 1660, the Ministers of the province decreed to hold a Synod at Dieppe. The 26th of May, more than fifty ministers arrived at Dieppe the evening of the day fixed, intending to open their meeting the next morning. The scholars of the College, which were then from eleven to twelve hundred, had the knowledge of their coming, and assembled by bands in the streets, and insulted these grave personages by hoots and sarcasms, insomuch that all the gentlemen were obliged to retire as quick as possible into the house where they were appointed to lodge, without daring to stir out of doors to visit their friends. These licentious and mutinous youths grieved at the discretion of the Ministers, which deprived them of diverting themselves at their expence, began to affix injurious addresses at the doors of the houses where the Ministers lodged, and also to that of their temple. Affronted at so wicked a procedure, the principal Protestants of the city carried their complaints to the governor and to the municipal officers, and begged the execution of the laws, which ordained them to keep the peace. The Sieur de Montigny descended from the castle with a detachment of his garrison, and drove away the indiscreet youths, which produced a momentary calm. The next morning the ministers opened the synod by prayer, when these wicked scholars marched together in a band unto the suburb of La Barre, at the burying-place of the Calvinists. There was above the door of the burial-place a large hewn stone, with the arms of the King engraved upon it. The scholars took it down, placed it upon a hurdle, and carried it in triumph before the Hotel-de-Ville, rending the air as they passed with cries of joy, Long live the King! When these scholars had deposited this stone before the Hotel-de-Ville, seeing that, far from being repressed, they had been applauded by the people through the streets which they had passed, they

they returned to the same burying-ground with a gallows, and these young libertines drew the body of a dead Protestant, which had been interred but two days before, from his grave, to hang him upon this gallows. After this they marched straight to the temple of the Calvinists, burst open the doors, tore up the pews, seats, and cupboards, with which they made a pile, and set fire to it. The fire began to make progress, and to burn many pillars of this edifice, to the great content of the scholars, before the government interfered. The next day the ministers thought it best to leave the city, without holding their synod. Twelve among them departed on horseback at the side of the gate of the bridge, when they were met by a band of scholars, who followed them, hooting and hollowing, and throwing stones at them, with all the excrements and rottenness they could amass, till the ministers were out of their reach. The poor Protestants could have no justice done them for the outrages and insults of these beardless youths. Such then was the hatred of Popery against Protestantism, and the injustice of the government.

In 1685, the tyrant Lewis the Fourteenth revoked the edict of Nantes, by which he destroyed the liberties of the Protestants. A great quantity of his Protestant subjects carried their industry, their riches, and their persons to the service of his enemies. Many of the spiritual Protestants at Dieppe took refuge at this time in England and Holland, preferring liberty of conscience to all affections of country, riches, habits, and kindred. M. De Médavi, archbishop of Rouen, and M. De Colbert his coadjutor, having been informed that the Protestants at Dieppe had not changed their religion, according to the edict of 1685, and that none of them came to the parish church, notwithstanding the invitations of the Popish curates, to gain them by persuasion, sent them four skilful preachers. The Protestants were ready to hear them; but there were not above five or six who abjured Protestantism. The eloquence of these preachers could not convince those plain people that a morsel of bread was the body of a man that lived near seventeen hundred years ago; that a body could exist in ten thousand places at once, whole and entire; that departed saints could hear prayers, and that prayer to God in the French language was

was not so acceptable as in the Latin tongue; and that there was such a place as purgatory; with a thousand other absurdities. Instructed with the bad success of this mission, the government sent to Dieppe a regiment of cuirassiers, who were lodged at discretion in the houses of the Calvinists, who were for the most part tradesmen, merchants, and goldsmiths. These incommodious hosts were replaced fifteen days after by a regiment of dragoons, whose modes of converting to Popery were the following: Sometimes they would beat drums in the ears of the Protestants for days and nights successively; sometimes they would tickle them; and when one party was fatigued, another party would take their post, till the Protestants had lost their senses, and subscribed to they knew not what. At other times they would break all the bottles and glass vessels in the house, strew the pieces of broken glass on the floor, strip the poor Protestants, and roll their naked bodies on the broken pieces of glass, and make them dance on it with their bare feet, and then draw the broken pieces of glass out of their bodies causing immense pain. They ravished the Protestants wives and daughters. Sometimes they would put bellows in their mouths, and blow them so full of wind that they were ready to burst; whip them on their knees till they tumbled down before the host, drag them to the churches, and thrust the consecrated wafer down their throats. To all which unheard-of cruelties they were encouraged and applauded by the Roman clergy, many of which went with these dragoons, and were spectators of the sufferings of the poor Protestants. Is this thy religion, holy and peaceful Emanuel? are these clergy the ministers of thy gospel of peace? No; this system of blood and cruelty must be planned in the bottomless pit, and its ministers no other than incarnate devils in the shape of men. The Calvinists at Dieppe, who were devoted to lose their riches and their lives for the faith of the gospel, felt exceedingly the heavy burden with which they were charged; and it was for them so much the more intolerable, as a party, the most rich, had taken refuge in strange countries, and that the fortune of those who remained was consumed by what they were obliged to give to the dragoons, that they might put bounds to their vexations of every kind. The less zealous of the Calvinists

vinists were the first to go to the churches, and make their abjuration. Then the dragoons were withdrawn which were lodged with them, and doubled upon those who persisted in their religion. These poor souls had not the courage to sustain this overcharge. So that all, without any exception, went to the churches, and made and signed publicly their abjuration of Calvinism. On this the regiment of dragoons, which had fulfilled its destination, had orders to quit the city. What the priests could not effect with their oratory, the dragoons accomplished by their savage barbarities and cruelties. Persecution may make hypocrites, but never a convert; as we shall shortly see. What shall we say to their fall? Who of us have grace to sustain the like trial? Such a continued series of sufferings was a thousand times more awful than death itself. It was during the sojournings of this regiment that the temple of the Calvinists was demolished, even to its foundations. The materials and the ground also, with that of the house of their minister, with its dependencies, were given to the general hospital. About a month after the departure of the dragoons, many of the new converts to Popery bitterly repented in dust and ashes of their abjuration of the gospel; and their example was shortly followed by a party of the rest. We must, in a judgment of charity, believe that he who accepted the repentance of Peter, whose nature is love, and whose attribute of mercy is the sparkling jewel in his crown, received and accepted their penitence and repentance, through the merits of his Son. But Cartaut, the Calvinist minister at Dieppe, who had fled into foreign countries for the sake of Christ, when the edict of Nantes was revoked, and had been five years an exile for the gospel, returned voluntarily to this place in 1690, and abjured Calvinism openly in the church of Saint Remi; and his example was followed by many Protestants. There are two great depths, which no divines can fathom—how far a man may go in a profession of religion, and yet fall off and be lost for ever; and, how far God may suffer his children to fall, and yet renew them again by his grace. Behold a minister, who had suffered, for the cause of Christ, banishment and tribulation for years, after this voluntarily returning, denying that faith for which he had suffered, falling down and worshipping a morsel of bread! Let him

him that thinketh he standeth, take heed lest he fall. Let us therefore fear.

In 1694, when Dieppe was bombarded by the English fleet, the Papists searched every house to find if any Protestants were hid in the cellars, in order to cast them into the sea. Three or four which were found in their houses underwent this horrible fate. For the most part of the eighteenth century the Protestants here have been without pastors. Some of the children of those that were rich enough to pay their board in the convents, have sometimes been forcibly taken from their parents, and educated in the Popish religion. Since the reign of Lewis the Sixteenth they have at times enjoyed the labours of a Mr. Pommey, a settled minister about three leagues from that city, who used to pay them a visit every two or three months, and give them the Lord's supper. They have now a settled minister. Their number at present in Dieppe amounts at most to three hundred and fifty persons, of every age, and of both sexes, who are mostly merchants, goldsmiths, and clockmakers. May the Great Immanuel pour out his Spirit upon them, that they may not only have a hatred of Popery, but be brought to taste and enjoy experimental religion, that their numbers may be increased! and that they may experience those revivings which their forefathers enjoyed, is the prayer of the writer of this short account.

B.



Extract from the Preliminary Observations to MAC-KNIGHT's Harmony of the Gospel, respecting a peculiarity in the Evangelists.

“IT is remarkable, that through the whole of their histories, the Evangelists have not passed one encomium upon Jesus, or upon any of his friends, nor thrown out one reflection against his enemies, although much of both kinds might have been, and, no doubt, would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised in the Gospel, his death is not lamented, his friends are not commended, his enemies are not reproached, nor even blamed; but every thing is told naked and unadorned, just as it happened; and all who read

read are left to judge for themselves ; a manner of writing which historians never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of their subject."



*The late Sir WILLIAM JONES's * Testimony to the Truth of the Bible, written in the Book of God, which he constantly used.*

" I HAVE regularly and attentively read these Holy Scriptures, and am of opinion, that this Volume, independent of its Divine Origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.

" The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Persian, or even Arabian learning: the antiquity of those compositions no man doubts ; and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief, that they are genuine productions, and consequently inspired."

" Should all the forms that men devise
 " Assault my Faith with treach'rous art,
 " I'd call them vanity and lies,
 " And bind the Gospel to my heart."

DR. WATTS.



TO THE EDITOR OF THE BAPTIST MONTHLY REGISTER.

On the Communion of Gospel Churches with each other.

DEAR SIR,

THE apostles of Jesus Christ were ordained to be witnesses of his resurrection and preachers of the everlasting gospel ; but we find that the apostle Paul was also remarkable

* Sir William Jones was one of the Judges in the Supreme Court in Bengal, and died April 27, 1794.

markable for his zeal and activity in promoting the edification and comfort of the churches, in making known to them each other's respective circumstances, in exciting them to acts of benevolence and social intercourse, and in acquainting them with the progress and success of a preached gospel—all which he ascribes to the abounding grace of God to him, and the love of Christ shed abroad in his heart.—*Query?* Are we to consider the Apostles, in these latter respects, as examples to believers and Christian churches in succeeding periods of time? Or were the steps they took to be considered merely as branches of the Apostolic office? An answer to the above, with such other observations on the subject as will apply to the relations in which independent gospel churches stand, and the duties they owe one to another, by some of your correspondents, in the Baptist Monthly Register, will much oblige,

Dear Sir,

Very respectfully yours,

London, Nov. 1802.

G. F.

ORDINATION.

ORDINATION OF REV. S. POPE.

A FEW serious persons at Salhouse, in Norfolk, who had received the gospel, not long since professed believer's baptism; their minister also being a Baptist. Through a violent opposition to their principles, they were obliged to leave their old place of worship, and have now erected a new one, which is a neat building, and rather larger than their former one. Over this church, consisting of thirty-two members, Mr. Samuel Pope was ordained Pastor, on Wednesday, October the 6th, 1802. In the morning, Mr. Wilks of Norwich read part of Ephes. iv, and prayed. Mr. Hook, of Ingham, opened the work of the day; received from Mr. Pope his account of the dealings of Divine Providence with him in leading him there, and of his faith and principles; and then prayed the ordination prayer. Mr. Wilks delivered the charge from 1 Tim. iv. 16, and then concluded with prayer. The congregation adjourned till the afternoon, when Mr. Manser, of Horam, began with prayer, and Mr. Beard, of Worsted, preached to the church,

from

from Gal. vi. 6. In the evening, Mr. Chamberlain of Martham prayed, and Mr. Manser preached from Isaiah liii, 12. Mr. Pope then concluded the solemnities of the day, with prayer. He appeared much affected with the goodness of God to him, whilst he commended himself and the church to the divine care, praying to remain a pastor over the people no longer than the Lord should bless his labours, for God's glory and their good.



Extract from the Minutes of the NEW-YORK BAPTIST ASSOCIATION, held in the Meeting-house, in Gold-street, City of New-York, May 19 and 20, 1802.

“**B**ROTHER William Collier preached on Matt. iii. 1. Brother John Pitman on 2 Peter, i. 1. and Brother Nelson on Psalm xxxiv. 15. The *circular letter* is on *brotherly love*, drawn up by Brother Darby.

“ Received and read an affectionate letter from the Muhheconnuk nation of Indians, at New Stockbridge, in which they manifest great satisfactions in our epistolary correspondence with them, and gratefully acknowledge the reception of the books we sent them last summer, by the hand of Brother Holmes.

“ Being desirous of manifesting our love and friendship to the Brothertown and Muhheconnuk Indians, we request our Committee of Indian affairs to write to each of them, and take such measures as they think proper, to furnish them with more books, and to give some assistance to the latter, to enable them to prosecute their proposed mission to their Western Brethren in the Wilderness.”



From the Minutes of the Philadelphia Association.

“ Ninety-four years have rolled on since the first meeting of this Association, the first among the Baptists in America, and then composed of only *five* churches. But viewing the present state of our connexions in this country, we perceive it to be as *the thousands of Israel*, embracing *numerous* associations, composed of at least

Twelve hundred Churches,
including

more than A hundred thousand Members.”

See page 936 of the Register, which gives the number in the year 1793.



Medley Pinx.

Branwhite Sculp.

THE REV.^d JOHN THOMAS,
one of the Baptist Missionaries
in India.

Published as the Act directs by D^r Rippon. May 1st 1798.

EXPERIENCE OF MRS ANN COBB,
OF MARGATE.

(Continued from page 1109.)

Her making a profession of Religion.

SEVENTH of April 1791. Heard Mr. Lewis from Acts ii. 41. 42. on the very solemn subject of Believers Baptism.—To recount any particulars is not my intention, but only some of my own feelings on the subject.—I seem to have a baptism of suffering in my own conscience on the unhappy reflection of my having lived so long, and to this day, in the neglect of what I am persuaded is my duty. And shall not that servant who knoweth his master's will and doeth it not be beaten with many stripes? I sensibly feel the truth and weight of this passage: and though I went out full of self confidence, yet I am constrained to say I returned home empty. Oh that the Holy Spirit would guide me into all truth.

I can never be sufficiently grateful to my gracious God, for that abundant mercy granted me in this time of difficulty. He has appeared for me in the first trouble when I mentioned my intention of joining the church to my mother. He has graciously condescended also in the second, I trust, to put words in my mouth when I opened my mind to his dear ministering servant: and will he forsake me in the third and most important when I come before his church on earth, to relate my experience, with a determination to follow Christ, in his own appointed way, by a cheerful submission to the despised ordinance of Believer's Baptism?

Her letter to Mrs. Peake, on the death of her Sister, Miss Ann Philpot of Margate, who died May 11, 1791.

It is here inserted in hope that the consolation she endeavoured to administer to a bereaved christian, may now be enjoyed by her own dear relations in similar circumstances.

MY DEAR FRIEND,

St. Peter's, May 20, 1791.

YOUR letter yesterday, demands my warmest thanks. The mournful intelligence it contained, had before reached my ear. I need not say that I bear a part with you, in this melancholy dispensation; for you know I had a very sincere love for the dear deceased, and I cannot but lament her loss, though at the same time I am fully persuaded our loss is her gain. I am rejoiced to find she has left, in her dying mo-

ments; such a strong evidence of the reality of what she professed whilst living and in health, as it is the greatest satisfaction we could possibly have had; although for my own part I had personally received that from her lips which would have left me without doubt; had the Lord seen fit, to have stopt the channel of communication in her last illness. Yet I think we should acknowledge, with gratitude, that mercy which has been wisely and sweetly mingled in this affliction. Sorrow not therefore, my friend, as one without hope: see in Jesus that *never failing* source, a sufficiency to make you happy, though *one* stream has for some unknown wise end been cut off. The Lord vouchsafe you and yours much of his gracious presence, that you may be brought out of the fire refined, and declare as an encouragement to others to hope in his mercy, that as afflictions have abounded, consolations have super-abounded.

My kind love to your dear father and mother; I trust I am enabled to bear them on my mind at a throne of grace. I shall most certainly attend the funeral sermon for my dear and much loved friend, although I am aware it will be a very severe task to me; yet I trust and hope *I shall find strength equal to my day*. That your distressed family may have this promise verified in their experience of support on that day, and in every future trial, is the very earnest prayer of your's, in much affection and sympathy,

MARY BLACKBURN,* Jun.

October 16, 1791. I have often had reason to complain of myself, but perhaps never with more real occasion than at the present time. I feel that after all the search I have made into the word and will of God, my depraved understanding was never at a greater loss to comprehend the simplest, the plainest truths and doctrines, than now. Oh that he would vouchsafe his blessed spirit to enlighten me. I need faith, the gift of God—for want of this, how soon does my spiritual enemy gain an advantage over me, tempting me sometimes to doubt the reality of those blessed truths that I hold and desire to retain with the greatest veneration.

March 7, 1792. I believè one of my first thoughts to-day was, that whom the Lord loveth he loveth to the end; this gave me a little comfort; but if I get a little comforted from the scripture or past experience, such thoughts as these afflict me. How do you know that there is a God, that the bible is true, or that what you call experience is more than a delusion? These, I am persuaded, do not come from the spirit of God;

* This was Mrs. Cobb's maiden name.

God; I cannot acquiesce in them, so that they must come from the Devil, who is a liar from the beginning. The Lord knows that I pray and desire not to be deceived in these important matters; and that I may not, by thinking things are right between him and my own soul if they are wrong, give way to presumption. Oh Lord, search and try me, and if there be any heart sins allowed of by me, do thou find them out; and enable me to slay every Agag—to stone every Achan—to put away every Delilah—to cast over board every Jonah, and to give up every darling Isaac that stands in competition between thee and my soul, for *thou* knowest, thou that knowest *all* things, that *I do* love thee, and it is my grief and burden that I do not feel a stronger and more ardent affection after thee. Oh when shall I see thee as thou art, and be made like unto thee, and that for ever!

But we must not thus proceed. In perusing her papers, however, we are constrained to remark, her peculiar attention to the providence of God, even in the minute affairs of her family, as well as in the superior concerns of the church to which she belonged. How dear was her late pastor to her! How affectionately was she concerned for the settlement of the church, with another under-shepherd! How did she and her invaluable husband welcome those of us who conducted the ordination of the new pastor! What prudence, piety, affection, and generosity were manifested in their house! If it has been equalled, it could not, in any connexions, have been exceeded.

She bore very heavy trials with sweet serenity. When a dear child was taken from her, she said, as it lay breathless, “If I could this moment breathe life into it again, I would not do it, contrary to the will of my heavenly father.”

Her humility was eminent, and so was her devotion. She considered it as essential to the christian character to cultivate increasing spirituality of mind. For years she never went to sleep without repeating, the last thing before she went to rest, either the 73d or the 116th psalm. Never, perhaps, were two more affectionately united than she and her husband—never were parents and children more endeared to each other than they and theirs. How did she travail in birth for her children, a second time, that Christ might be formed in them. And can the advice she gave them be finally lost? Can the prayers she offered, with these children alone, remain for ever unanswered? Many daughters in Israel, have done virtuously, but, to the honor of divine grace be it said, that she, in numerous instances, excelled almost all the amiable persons with whom the writer of this article has been conver-

sant. The loss of an *hundred* persons, in some societies, would not have been felt and deplored as the early removal of this excellent woman has been.

The illness and death of her gōdly mother, Mrs. Blackburn, of St. Peter's, near Margate, who died but a few days before our dear friend, was supposed to occasion her own illness, a violent dysentery, and which prevented her enjoying the conversation of several friends who were very dear to her. But she had the use of her reason and was graciously favoured with divine support, nor did it fail her in the final hour. She departed this life, Saturday afternoon about four o'clock, September 4, 1802, in the 29th year of her age, leaving five children, all remarkably dear to her, and four of them her own. Her eyes being closed in death, her amiable, and most affectionate husband, called his children and family into the solemn chamber, and while surrounding the death bed, he intreated the most compassionate of all beings to sanctify the providence; and was enabled to render hearty praise for her being so early called by divine grace, and now translated into the kingdom of glory. The scene was truly affecting. On the following Saturday, she was buried in the family vault, in the church yard at Margate: the Rev. Mr. Chapman, one of the ministers of the parish, read the church service; afterwards, by Mr. Chapman's permission, which he gave in a very handsome manner, Mr. George Atkinson, the Baptist minister at Margate, and pastor of the deceased, by the side of the grave, lined out and sung Dr. Watts's 3d hymn of the second book "Why do we mourn departing friends?" He then addressed the assembly about fifteen minutes, and prayed. Many retired from the church yard deeply affected. On Lord's day Mr. Atkinson preached the funeral discourse from 1 Thess. iv. 13. to a very solemn audience, whose deportment gave sufficient proof that the town—the church of which she was a member, and her numerous relatives and connexions had sustained a most serious loss.

MEMOIR of the late Mr. JOHN THOMAS.

(Extracted from the Periodical Accounts, No. X. just published.)

AMONG the losses which this Society has lately sustained by death, that of *Mr. Thomas* is distinguished by his having been the first person who, of late ages, introduced the gospel to the Hindoos. All that we know of him
previous

previous to his connexion with us, is from his own pen. A narrative of his conversion under a sermon by Dr. Stennett, his going to India, and his preaching to the natives of that country, has already appeared, both in the *Baptist Register*, No. V, and in our *Periodical Accounts*, No. I. We have therefore only to add a few remarks from what we have seen and heard of him since that period.

From the first interview between him and the Society, which was at Kettering on Jan. 10, 1793, we perceived him in a great degree of sensibility, mixed with seriousness, and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realising application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the extatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching: but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of brahmans, pundits and others, being assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting, that "God was in every thing: therefore (said he) every thing is God—you are God, and I am God." "Fie, fie, Mahashoi! (answered Mr. Thomas) Why do you utter such words? Sahaib, (meaning himself) is in his cloaths: therefore (pulling off his hat, and throwing it down) this hat is Sahaib! No, Mahashoi, you and I are dying men; but God ever liveth." This short answer confounded his opponent, and fixed the attention of the people; while, as he says, he went on to proclaim, ONE GOD, ONE SAVIOUR, ONE WAY, ONE FAITH, and ONE CAST, without and beside which all the inventions of man were nothing,"—Another time, when he was warning them of their sin and danger, a brahman full of subtilty, interrupted him by asking, "Who made good and evil?" Hereby

insinuating that man was not accountable for the which he committed. "I know your question of old (said Mr. Thomas;) I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his Goroo,* you reckon him worse; but what is this, (turning to the people) in comparison of the words of this brahman, who reviles God! God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a brahman; yet the murder of many brahmans does not come up to this: for if I murder a brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others to do so, I infect, I destroy, I devour both body and soul, to all eternity."—Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began: "It has eyes . . . (pausing, and pointing with his finger to the eyes of the image, then turning his face, by way of appeal, to the people) but it cannot see! It has ears . . . but it cannot hear! It has a nose . . . but it cannot smell! It has hands . . . but it cannot handle! It has a mouth . . . but it cannot speak; neither is there any breath in it!" An old man in the company, provoked by these self-evident truths, added, "It has feet; but it cannot run away!" At this, a universal shout was heard: the faces of the priests and brahmans were covered with shame, and the worship for that time was given up.

His imagination being in itself lively, and much exercised by conversing with a people who deal largely in similitudes, it became natural to him to think and speak on divine subjects after their manner, and to gather instruction from the common concerns of life. "If, (says he in his journal) I speak an opinion about a trifle, to a man like myself, and he does not yield directly to it, especially in any thing wherein I have the advantage of him in knowledge and experience, as in physic and surgery, I feel dissatisfied; and if I do not speak out, I think in my mind that he is a stupid fellow, an unworthy object for me to lavish my wisdom upon—But if he be still more inferior, as my child, it is still more provoking—

* His teacher.

ing—If he be still lower, as a servant, still the provocation increases---If he be one whom I have saved from the gallows, by bringing him into my service, and have bought, and paid dearly for his escape; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persists in it; then is the provocation great indeed ---If he do me mischief, it is worse than all---If he whom I brought to honour brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ toward us!"

He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman's house in Calcutta, a Captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. "Now, (said Mr. T.) he did this for his own sake only, and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!" The Captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. "That, Sir, (replied Mr. T.) makes your case worse. If a man gets intoxicated once, that is bad; but if by a succession of acts he have contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, Sir, rather than to man: this he has directed you to do; and this is the way to forsake it, and to find mercy."

His two very impressive letters to his nieces in England, will not soon be forgotten. See *Per. Ac.* Vol. I. pp. 457---463. They will give the christian reader a better idea of the spirit of the writer than any thing we can say; and if, after perusing them, he be not induced to search for his other letters, and what else can be found of him in the *Periodical Accounts*, we are mistaken. See the Index to Vol. I, under the words *Thomas*, and *Letters*---Also Vol. II, pp. 44, 157---165.

He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment;

and even where he has given offence to his friends, a single interview would often dissipate resentment, and rekindle former affection.

His sympathy and generosity as a medical man towards the afflicted Hindoos, though a luxury to his mind, often affected his health: and unless gratitude be unknown amongst them (as it is said they have no word in their language which expresses the idea) his name will for some time, at least, be gratefully remembered.

We shall conclude with a brief account of his death by Mr. Powell, and Mr. Ward. The former thus writes—

Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in œconomy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. But when we consider the affliction that overtook him in Dec. 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than to censure him; as little or no doubt remains with us that his unevenness of mind and temper, with other irregularities, proceeded from a *tendency* in his constitution to that which at length came upon him.

“ You knew enough of Mr. Thomas to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy.

“ He was acquainted with his own constitution, and in early life thought that he should not reach beyond the middle age. For the last two years his health was visibly on the decline. Severe shocks of sickness had impaired his frame.

“ On Aug. 10th, two months before his decease, he wrote as follows in his diary—“ Very much affected this evening with a palpitation of heart, as though a polypus, or some evil, was forming there, which will soon put an end to this mortal life. A great fulness, and pain about the region of my heart, has been more or less felt for several weeks; but tonight it is distressing.” About a fortnight after he spoke thus of his complaint—“ My heart is not so much pained this day or two: but the least extra motion brings a fluttering palpi-
tation

tation and distress, which is a death-like sensation I cannot describe." In September he came from Saddamahl on horseback, to Dinagepore, a distance of about twenty-four miles. Great part of the country was then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution. Mr. Gardiner, the company's surgeon at this station, gave him all the assistance in his power.

"During his visit to Saddamahl it appears by his diary, that his mind was happily exercised in the things of God. Thus he writes: "Sept. 6, 1801. This day let it be recorded, and remembered, oh my soul; that **THE HIGH AND LOFTY ONE** that inhabiteth eternity, hath looked upon thee, and revived the spirit of the contrite. I was brought low; very low. I sought him, and found him not: yet it was but a little, and I found him whom my soul loveth.---I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me! Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God, who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! Oh **THOU** who art able to keep me from falling, keep my soul near; do not depart, let me be filled, and revive, and bring forth fruit, instead of being cut down! **THOU** hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul . . . Wait!"

"He continued writing the state of his mind in his diary till Sep. 29th. That morning he wrote as follows, which are the last words that he ever wrote.

"Still refreshed with a sense of the mercy received yesterday: still more by reading *Gospel Sonnets*. Those are sweet, enlightening, and blessed truths to my soul. O Lord, accept my early thanks, through the Redeemer, in whom thou art so well pleased; and may they never cease to flow from this heart!—*And the truth shall make you free*. As the truth maketh a man free, so errors bring him again into bondage. We are as prone to error as we are to sin: we slide into it, and know it not, till darkness, fear, doubt, and confusion surround us; and 'tis well if we know it then! How necessary is our Lord's counsel: *Take heed of the heaven!*"

About

About this period, the world and all sublunary things were receding from his sight. It was obvious to all, and to himself, that he was fast gliding down the stream of time into eternity. He could write no more.

“Towards the close of his sickness his pains were exceeding great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to his friends about him. A day or two before his death he repeated in a very impressive manner, those lines in Dr. Rippon’s Selection: “Jesus, lover of my soul, &c.”

“On mentioning the words, “Other refuge have I none,” he paused, and expatiated on the ability of Christ to save: “Yes, (said he,) we want no other refuge.” I never saw such beauty and force in that hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, O DEATH! WHERE IS THY STING? On the 13th of October he breathed his last; and was buried by the side of Mr. Fountain.

“No more shall we see him standing in a circle of Hindoos. exhorting them to repent and believe the gospel. He panted and prayed for their salvation: but their stupidity grieved his heart. Much of his time was spent in preaching to them. No labourer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls, from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he: he would often lament his vileness before God, and exclaim, None but Christ! None but Christ!”

LETTER TO DR. RIPPON.

Rev. and dear Sir,

Kingston, Jamaica, Oct. 9, 1802.

I TAKE the liberty to give you a further account of the spread of the Gospel among us.

On Saturday the 28th August last we laid our foundation stone for the building of the New Chapel; fifty-five feet in length, and twenty-nine and half feet in breadth. The Brethren

theren assembled together at my house, and walked in procession to our place of worship, where a short discourse was delivered upon the subject, taken from Mat. xvi. 18. *Upon this rock I will build my Church, and the gates of Hell shall not prevail against it.* As soon as divine service was over, we laid a stone in a pillar provided for that purpose, and on the stone was laid a small marble plate, and these words engraved thereon, St. John's Chapel was founded 28th August 1802, before a large and respectable congregation. The bricklayers have just raised the foundation above the surface of the earth. And as our Church consists chiefly of Slaves, and poor free people, we are not able to go on so fast as we could wish, for which reason we beg leave to call upon our Baptist friends in England, for their help and support of the Ethiopian Baptists, setting forward the glorious cause of our Lord and Master Jesus Christ, now in hand.

My last return of the Members in our Society on the 10th August last stood thus, 595

Expelled	—	—	2		
Dismissed	—	—	26		
Dead	—	—	19	47	
			—	—	

Members in society 10th August 1802. 548

Since which, we have had sixty-two more added to the Church, almost all young people, and natives of different countries in Africa, which make 610 in Society.

About two months ago, I paid my first visit to a part of our Church, held at Clifton Mount, Coffee Plantation, in the parish of Saint Andrew, about 16 miles distance from Kingston, in the High Mountains, where we have a Chapel and 254 brethren. And when I was at breakfast with the Overseer, he said to me, I have no need of a book-keeper (meaning an assistant), I make no use of a whip, for when I am at home my work goes on regular, and when I visit the field I have no fault to find, for every thing is conducted as it ought to be. I observed myself that the brethren were very industrious, they have a plenty of provisions in their ground, and a plenty of live stock, and they, one and all together, live in unity, brotherly love, and in the bonds of peace.

Last Lords Day, the 3rd October, was our quarterly baptism, when we walked from our place of worship at noon, to the water, the distance of about a half mile, where I baptised eighteen professing believers, before a numerous and large congregation of spectators, which make in all 254 baptised by me since our commencement.

I am truly happy in acquainting you, that a *greater* spread of the gospel is taking place at the west end of this island.—A fortnight ago, the Rev. Brother Moses Baker visited me, he is a man of colour, a native of America, one of our baptist brothers and a member of our church, he is employed by a Mr. Winn, (a gentleman down in the country who possesses large and extensive properties in this island), to instruct his negroes in the principles of the Christian religion; and Mr. Vaughan has employed him for that purpose, and both these gentlemen allow him a compensation, Mr. Winn finds him in house room, lands, &c. &c. and by his instructing those slaves at Mr. Vaughan's properties, several miles from Mr. Winn's estate, a number of slaves belonging to different properties (no less than 20 sugar estates in number) are become converted souls.—Mr. Baker's errand to me was, that he wanted a person to assist him, he being sent for by a Mr. Hilton, a gentleman down in the parish of Westmoreland, (50 miles distance from Mr. Baker's dwelling place), to instruct his and another gentlemen's slaves, on two large sugar estates, into the word of God, producing to me at the same time the letters and invitations he received. I gave him brother George Vineyard, one of our exhorters, an old experienced professor, (who has been called by grace upwards of eighteen years) to assist him; he also is a native of America, and this gentleman Mr. Hilton, has provided a House, and maintainance, a salary, and land for him to cultivate for his benefit upon his own estate, and brother Baker declared to me, that he has in the church there, *fourteen hundred* justified beleviers, and about *three thousand* followers, many under conviction for sin. The distance brother Baker is at from me is 136 miles, he has undergone a great deal of persecution and severe trials for the preaching of the gospel, but our Lord has delivered him safe out of all.—Myself and brethren were at Mr. Liele's Chapel a few weeks ago, at the funeral of one of his elders, he is well, *and we were friendly together*. All our bretheren unite with me in giving their most christian love to you, and all the dear beloved brethren in your church in the best bonds, and beg, both yourself and them, will be pleased to remember the Ethiopian Baptists in their prayers, and I remain dear Sir, and brother,

Your poor unworthy brother, in the Lord Jesus Christ,

THOMAS NICHOLAS SWIGLE.

P. S. These sugar estates, in the parish where Brother Baker resides, are very large and extensive; and they have three to four hundred slaves on each property,

CHURCH AT THORPE, IN ESSEX.

Opening of the new Meeting-house, baptizing, embodying the Church, and the Ordination of Mr. W. BOLTON, at Thorpe.

IN July, 1800, the gospel was sent to Thorpe by the Baptist Association in Essex. It has been so far effectual that the association saw the necessity of giving encouragement to the building of an house for worship, especially there being no Dissenting interest within the circumference of twelve miles. The house was opened for public worship, Nov. 10, 1802, Met at eleven o'clock, Mr. Trivett began with prayer, read 132d and 133d Psalms, and addressed the people on the introduction of the gospel among them: sang---Mr. Hordle, from Harwich prayed---sang---Mr. Crathern, of Dedham, preached an excellent and interesting sermon from Luke iii. 6.---sang---Mr. Taylor, from Colchester, concluded in prayer.

Lord's-day, 14. Met at eleven, sang 451 hymn in the Selection. Mr. Trivett engaged in prayer and addressed the people on the subject of Baptism. Mr. Bolton then baptized thirteen persons. Met in the afternoon at two---sang---Mr. B. engaged in prayer, Mr. Trivett spake on the nature of a gospel church, and formed the body, consisting of nineteen members; he then read Mr. B's dismissal, who was now received as a member---sang---Mr. Trivett then preached an impressive discourse from Phil i. 27. and concluded in prayer.

Wednesday, 17, began with singing. Mr. Hordle from Harwich prayed, and read 62 of Isaiah--sang--Mr. Crathern, from Dedham, introduced the business of the day from John xviii. 36, and asked the usual questions. Mr. Trivett, being requested, informed the people of the leadings of providence in bringing the gospel to Thorpe. Mr. B. gave a short confession of faith, Mr. Crathern prayed the ordination prayer---sang. Mr. Trivett preached to the *minister and people* without a text---sang. Mr. Pudney, from Earls-Colne, concluded in prayer, Mr. Middleditch, gave out the hymns: it was a good day.

Mr. Fisker's Ordination.

ON Thursday Nov. 18, 1802, Mr. Moses Fisher was ordained pastor of the particular Baptist Church in New Brentford. Mr. Uppedine of Hammersmith began the service with reading and prayer. Mr. Button judiciously explained the cause of dissent from the established church, and received the account of the Lord's dealings with this church. The members avowed their call. Mr. Fisher signified his acceptance, and gave a confession of his faith. Mr. Phillemore, of Kingston, prayed the ordination prayer. Mr. Upton delivered the charge from 1 Tim. vi. 11--14. Mr. Hutchings preached to the church from 1 Cor. xvi. 10. Mr. Torlin, of Harlington, gave out the hymns and concluded with prayer. Solemnity marked the whole of the service. The members of this church gratefully acknowledge the kindness of the friends in Mr. Wesley's connection, who gave them the use of their chapel in Old Brentford, for the occasion.

NEW MEETING HOUSE, MALMSBURY.

THE new Baptist meeting house at Malmsbury, Wilts was opened for public worship, Dec. 9, 1802, Brother Sharp preached the first sermon from Rev. xlv. 10, 11. *Hearken O Daughters, &c.* Dr. Ryland addressed the congregation in the afternoon upon the Lord's gracious promise, Matt. xviii. 20.--- *For where two or three, &c.* Mr. Porter, in the last service took, Jer. xl. 5. *They shall ask the way to Zion, &c.* Prayer and praise were offered up to the Most High, by the following brethren, Symonds, Ward, Burchell, Flint, Hinton, Ferebee. The house was filled in the forenoon and afternoon, and in the evening overflowed. Many found a day spent in the house of the Lord better than a thousand, and left it, saying O Lord, we beseech thee send now prosperity.

The gospel has been preached for sixty years past in the old place of worship, but that was found too small.

small, and unfit to continue in. The late ever memorable and unwearied servant of Christ, the Rev. Benjamin Francis, preached a monthly lecture there, upwards of thirty years, and often expressed an ardent wish that a new meeting house might be erected.

The present building is twenty two feet by thirty, The members and hearers are mostly poor, yet have exerted themselves to the utmost. Several considerable additions have of late been made to the church many are inclined to hear and there is a pleasing prospect of success, and an increase to the Redeemer's kingdom. A generous active friend to Christ and his cause first encouraged and assisted them in building, and the church being without any settled pastor, neighbouring ministers have been collecting to defray the expence. Nevertheless the house is still in debt, and the help of both ministers and private christians is needed.

Death of Mrs. SPRAGUE of Bovey.

MRS. SPRAGUE left this transitory state on December 16th, 1802. Her disorder prevented her from saying much, but she gave pleasing evidence of possessing that hope which maketh not ashamed. And has left behind her two little daughters whose company pleases and affects their deeply-afflicted father.

Rev. Mr. PENN, Kingsbridge.

His affliction was long and painful, but he was eminently favoured with "strong consolation;" and found that Jesus, whom he had preached, to be his faithful and unchanging friend. His affectionate leave he took of his friends, on his last visit, at several places, and particularly his *dying* farewell sermon at Uffculm, will not be soon forgotten. The church at Kingsbridge is likely to enjoy a pastor, it is said, in Mr. John Nicholson, who has preached to them with much acceptance during Mr. Penns illness, who encouraged his being sent into the ministry about eighteen months since. May the dear bereaved widow and children of our excellent departed brother enjoy

enjoy the most divine support under this heavy trial!

*Extract from the New York Baptist Association Letter,
of May 19, 20, 1802.*

THE epistle which is drawn up by Brother DARBY, on *Brotherly Love*, thus concludes. "We cannot dismiss this subject without raising our views to the happier day which the *sure word of prophecy* teaches us to expect, when tyranny, civil and ecclesiastic, that hated monster of iniquity, that principal agent in the havock which satan has made among mankind, shall be expelled from the earth, and Brotherly Love will become universal. Then, will the *royal sport* of war be laid aside; then will the shocking idea of *natural enemies* be forgotten. Nations will consider each other as brethren, entitled to all the expressions of friendship, "swords will be beaten into plow-shares, and spears into pruning hooks," and love to God and man will become the great connecting ligament of the universe.

Brethren, are not the morning rays of this glorious era already beginning to appear? In this country, despotism, with his iron grasp, has lost his hold. Not all the fascinating shapes he could wear, nor all the enticing names he could assume, were sufficient to save him from disgrace. Here no tyrant can lead half the people to slaughter, nor carry violence and misery into the abodes of industrious poverty. Here the outrages peculiar to arbitrary governments are unknown; our laws are those of justice and humanity; our honorable national characteristic is moderation. No paramount church can here present to dissenters the arguments of inquisition and faggot. Consequently the different denominations, which are permitted to exist, perhaps for the trial of our forbearance and charity, consider each other as brethren; they treat each other with tenderness, for their Master's sake, and they "love one another," as far as they observe the love of our "Lord Jesus in sincerity and truth.---The late astonishing displays of
divine

divine grace in different parts of the United States; the unusual manner of its influence, the long continuance of its operations, and the multitude of its conquests, are certainly calculated to raise extraordinary and joyful expectations.

From a concurrence of events, perhaps peculiar to the present day, the sanguinary sons of the western wilderness have universally buried the hatchet, and begun to turn their thoughts to civilization and the arts of peace. They have not only afforded security to missionaries publishing the Gospel among them, but they are frequently making pressing invitations for more to come in that capacity. The joyful news has lately sounded, for the first time, on the islands of the vast Pacific, where it has been favourably received. Even the distant Indies have heard the name of Jesus, and soon we hope the religion of love will succeed the cruel and unnatural sacrifice of Brama. These circumstances appear as if the day were approaching when "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose;" when the isles shall "wait upon the Lord and trust on his arm;" when the King of Zion shall "speak peace unto the heathen; and his dominion shall be from sea to sea and from the river even to the ends of the earth."

COUNTRY CASES PATRONIZED IN LONDON.

Church at	Presented	Recommended	Wanted	Collected
Swanwick	Sept. 1797	Feb. 1801	166 14 5	101 18 0
Wolverhampton	Oct 1797	Nov. 1801	300 0 0	160 12 6
Merthyr Tydvil	Ap. 1798	Aug. 1802	104 0 0	116 2 0
Goodshaw Chapel Rosendale	Sept. 1798	May 1801	150 0 0	95 6 6
King Stanley	Nov. 1798	Aug. 1801	240 0 0	130 0 0
Bradford (Wilts)	Mar. 1799	May 1802	254 0 0	121 0 0
Pendle Hill	Apr. 1799	Feb. 1802	194 18 3	127 13 0
Chapmanslade	Ditto	Nov. 1802	250 0 0	134 16 6

A LIST of the particular BAPTIST MONTHLY MEETINGS, in London and Southwark,
FOR THE YEAR 1803.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	THE DIVINE ATTRIBUTES.	TO PRAY.
	1803.				
Dr. Rippon's ----	January 20	Mr. Gray ----	Mr. Dore ----	<i>The Importance of knowing God, and the means of becoming acquainted with him.</i>	Mr. Tho. Thomas
Mr. Coxhead's --	February 24	Mr. Dore ----	Mr. Newman----	<i>The Unsearchableness of God.</i>	Mr. Button
Mr. Burnside's --	March 24	Mr. Newman----	Mr. Tho. Thomas	<i>The Omnipresence of God.</i>	Dr. Rippon
Mr. Booth's ----	April 21	Mr. Tho. Thomas	Mr. Coxhead----	<i>The Wisdom of God.</i>	Mr. Hutchings'
Mr. Ovington's --	May 19	Mr. Coxhead ----	Dr. Jenkins ----	<i>The Power of God.</i>	Mr. Dore
Mr. Newinán's --	June 23	Dr. Jenkins ----	Dr. Rippon ----	<i>The Goodness of God.</i>	Mr. Booth
Mr. Dore's -----	July 21	Dr. Rippon ----	Mr. Button ----	<i>The Holiness of God.</i>	Mr. Tim. Thomas
Dr. Jenkins's ----	August 25	Mr. Button ----	Mr. Ovington --	<i>The Faithfulness of God.</i>	Mr. Coxhead
Mr. Tim. Thomas's	Sept. 22	Mr. Ovington --	Mr. Booth -----	<i>The Justice of God.</i>	Mr. Burnside
Mr. Hutchings's--	October 20	Mr. Booth -----	Mr. Tim. Thomas	<i>The Immutability of God.</i>	Mr. Ovington
				<i>The Divine Perfections as displayed in the Person and Work of Christ.</i>	
Mr. Th. Thomas's*	Nov. 24	Mr. Tim. Thomas	Mr. Burnside----	<i>The Moral Perfections of God recommended to our Imitation.</i>	Dr. Jenkins
Mr. Button's ----	Dec. 15	Mr. Burnside----	Mr. Hutchings --		Mr. Newman

* This Meeting will be held at Devonshire Square.

* * Service to begin precisely at eleven o'clock:--The Minister of the place concludes.

The Messengers meet on Wednesday the 7th of December, at Four o'Clock precisely, to make a New List.

I N D E X

TO

The Baptist Annual Register;

BEGINNING WITH NO. 26, AND ENDING WITH 41.

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