

## REVIVALS OF RELIGION IN AMERICA.

LETTER *from the* REV. MR. BACKUS, MASSACHUSETTS,  
*to the* REV. TIMOTHY THOMAS, *Academy, Iffington.*

*Middleborough, Massachusetts, July 21, 1801.*

REV. & DEAR SIR,

AS our correspondence has been long suspended, I think to make one attempt more to renew it. My age and infirmities assure me that I have not long to continue here. My dear wife, with whom I lived near fifty-one years, was taken away last November. She was converted in 1746, and adorned her profession to the last, and died very comfortably, leaving eight agreeable children; but her place can never be filled up with any creature—though the Creator is *all in all!*

Please to send back \* all my books which are not disposed of, or may not be soon, as I have but few left of the first and second volume of my History. You may remember that more were sent than I at first intended, because one box was thought to be lost.

In your last, you mention the great calamities of Europe and our peace in America, but that you heard that many churches were grown lukewarm. Our privileges are, indeed, exceeding great, and have been greatly abused by multitudes; yet there have been lately fresh displays of infinite mercy, in various parts of our land, among different denominations. Very great coldness about religion appeared in New England, before the revival in 1798. In the spring of that year, a work began at Mansfield in Connecticut among the Congregationalists,—a denomination established by law; and it prevailed so much in the two parishes of that town, that about an hundred souls were thought to be converted in six months. From thence it spread into Ashford, Pomfret, Hampton, and other towns in the county of Windham. In the fall and winter after, the work prevailed so much in Hartford, the capital of Connecticut, that they held religious meetings almost every day or evening of the week; and most of the inhabitants of that city, both Congregationalists and Baptists, were more or less moved upon; and the work spread into about AN HUNDRED TOWNS in Connecticut. Above *Seventy Members* were ADDED to the Baptist church at Hartford, above *Eighty* to one in Lyme in that State, and many to others. A vast number of people from New England have removed into the wilderness, near to and upon the heads of the Mohawke and Susquahanna rivers in New York State; and such a work has been among them, that they formed a new

\* Persons who desire Mr. Backus's History of the Baptists in America (three volumes octavo) must apply for them directly,

association there in September 1795, called Otesego Association, which, in three years, increased to *Twenty-eight* churches, and 1,292 members; and I hear they have greatly increased since. Also at Shaftsbury, in Vermont, a revival of religion began in 1798, which, by June 1799, caused the addition of 259 members to the three Baptist churches in that Town; and in Berkshire, in our state, such a work came on in the town of Cheshire, that 215 members were added to a Baptist church there in a year before June 1800. And on our eastern coasts a great work was wrought in 1799, both among Congregationalists and Baptists. The Bowdoinham Association, which was formed in 1784, had increased in August 1799, to 32 churches, and 1568 members; to whom were six churches added in 1800, all in three counties. And, to come nearer home, a revival began in Middleborough in the fall of 1799, and also in Bridgewater, which has caused the addition of near 40 to the Baptist churches in Middleborough, above 30 in Bridgewater, and near as many in Randolph; besides many to the congregational churches.— And this year religion has been much revived in Dighton, Rehoboth, Swansea, Providence, Attleborough, and Wrentham; so that not less than 200 have been added to the Baptist churches in those towns, and many to others.

These wonders of divine grace have caused a much greater harmony among different denominations than they formerly enjoyed. Yet we have still many and great evils to lament, and have much need of more grace to improve our privileges as we ought; for which we hope for your prayers.

These lines, dear Sir, are from your old affectionate friend,

ISAAC BACKUS.

*Mr. Bacus's account\* of the religious revival in Somers, in Connecticut, 1797.*

IN the latter part of February, 1797, a serious attention to religion began in this town, in the congregation under my ministry. It followed a season of awful security, beginning with the youth, afterwards extending to the middle-aged, and to a few who had passed the meridian of life. The greater part of the subjects of this work were heads of families. More than half of the whole were under 35 years of age. *Fifty-two* persons united themselves with the church, within two years from the beginning of the religious appearance.

This awakening was not, in a single instance, attended with outcry or noise. The subjects of it appeared very solemn while attending worship. In conversation they complained of their ignorance and stupidity;—they wondered that they had had not seen themselves before at the brink of everlasting ruin; and expressed a strong desire to be instructed in the doctrines of

\* These accounts are here much abridged.

the gospel, and to be dealt with in the plainest manner. In some the alarm was but momentary: they soon returned to their former state of carnal peace. In those who appeared to become the subjects of saving grace, their first alarm was followed with a more full discovery of their moral pollution.— They confessed that they felt themselves to be enemies to God, and wholly opposed to the plan of salvation revealed in the Gospel. They were distressed, because they had no proper conviction of their sins; and observed that, while their consciences told them that they should receive no wrong if they were sent to hell, their hearts rose against the justice and sovereignty of God.

The hopeful converts, in general, observed, that when divine truth first appeared in a new and pleasing light, they scarcely thought of their personal safety; or whether they were or were not converted. They discovered a relish for the doctrines of the Bible; and declared that the truths with which they had been contending, were the objects of their present enjoyment. They were abundant in acknowledging that, if gospel grace were not free and sovereign, there could be no hope for such great sinners as they were. They confessed that they had not made any advances of themselves towards submission to the will of God; and that, if they were his children, he had, in sovereign mercy, subdued their hearts by his Spirit. None manifested high confidence of their conversion; they felt themselves bound to confess Christ before men, but were afraid lest they should be deluded by a false hope, and should not live agreeable to covenant bonds. It was common for them to say, when conversing about joining the church—“ We know not how to refrain from publicly appearing on the Lord’s side, but we tremble at the thought of reflecting dishonour on his name in the eyes of a scoffing world. Yet, unworthy as we are, we desire to give up ourselves to God, and to attend on all the ordinances of his appointment. We know that he can enable us to live to his glory, and we pray that we may always feel our dependance on his grace.”

It was animating to meet at the Lord’s table, in this season of refreshing. Old Christians, were enlivened, from the beginning of this work. It rejoiced their hearts to behold souls flocking unto Christ, and coming to his table. The old and the young appeared to feel the worth, and to taste the sweetness, of the Saviour’s dying love. The spectators were more numerous than they had ever been; and not a few of them were in tears. In several instances, persons had their doubts removed, and were emboldened to join the church, by what they saw and heard at the administration of the Lord’s supper.

The heads of families who were the subjects of this work, expressed astonishment, that they had lived so long without any

just sense of the duty which they owed to their offspring. They resolved, by divine assistance, to train up their children in the nurture and admonition of the Lord. When they dedicated themselves and their households to God, "in the assembly of the saints," there were visible tokens of his gracious presence. They carried religion into their houses, and called upon God's name, morning and evening, in a social manner.

The hopeful converts were reformed in their lives, and appeared desirous to know and practise all the duties both of the first and second table of the law.

It is to be expected, in the most promising religious appearances, that there will be tares with the wheat. False brethren have mingled with the true, ever since there was a church on the earth. Persons may hear the word, and receive it with joy, from a belief that they are saved from the wrath to come, without any relish for the holy beauty of divine truth. These "have no root in themselves;" and hence "endure but for a time." They have nothing to secure them against stumbling at the doctrines of the cross, and shrinking from the trials of the Christian life. They are prepared to fall away; and to imbibe some damnable heresy, or to indulge their vicious propensities without restraint, when assaulted by temptations. "Let him that thinketh he standeth, take heed lest he fall." Christ's sheep will hear his voice and follow him. They will increase in the knowledge of God, and in the knowledge of the wickedness of their hearts. They will watch and pray; and according to their abilities will labour to promote the interest of pure and undefiled religion. True Christians do not think highly of their attainments: They are attentive to duty; and in this way give diligence to make their calling and election sure.

*Somers, May 1, 1800.*

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*From the Rev. JONATHAN MILLER, A. M. Pastor of the Church, in West Britain, town of Bristol, State of Connecticut.*

Before the present unusual attention to religion began among us, the church was few in number, and most of its members considerably advanced in life; few additions had been made to it for many years; the people in general were so unaffected with the things of religion, that they made but small impression upon them, and there were those who zealously propagated some of the most dangerous errors, particularly Universalism,\* and with such effect, that it led many secretly to hope that though they continued in sin, they might possibly escape the wrath of God.

\* The doctrine of the universal salvation of the damned.

But at this time, it pleased the great Head of the Church to appear among us in his own cause, and revive the drooping hearts of his friends, by glorious manifestations of his power and grace.

The unusual attention to religion in this small parish became visible a little before the middle of February, 1799; though for several sabbaths before that time, some greater degree of solemnity appeared on the congregation, than had been common, and a few religious conferences were attended. The people had been informed of the revival of religion in some neighbouring towns, and generally considered it a blessing, and desirable that it should take place among us. There were, however, some who made light of the religious concern and anxiety of the people, where the awakening had taken place. But the people of God among us desired, and I doubt not fervently prayed, that the Lord would make us a gracious visit, in pouring out upon us his holy spirit. While things were in this state, the people were notified, that two of the neighbouring ministers would preach with us, on a particular afternoon; one of whom had the charge of a congregation, at that time visited with the sensible presence of God, and the influences of his spirit. The people collected, and expected something unusual, for there had been no very visible revival among us since the year 1783, and at that time the work was small, compared with the present. Two sermons were delivered, both well adapted to the occasion. The preachers appeared fervent in their prayers, and animated in their discourses. The people were serious, and some of the strangers visibly affected. This was noticed by many, and contributed to produce a sensible effect on their feelings, and to lead them to serious reflections on their own condition. The appearance was encouraging, and it was thought the people would willingly attend a meeting in the evening; it was appointed, and generally attended by those who had been present in the day time. In this meeting, many were made sensible that they were exposed to the wrath of God, and, were surprised with their state, as if it had never before been told them, that they were in danger of endless punishment, and needed the salvation of Christ. From that time until the present, (a term of one year,) we have had a general attention to the things of religion, and many serious meetings and full assemblies on the sabbaths and on other days and evenings: and after the religious exercises which had been attended were closed, the people have frequently manifested an unwillingness to retire, and have kept their places, and by their countenances solicited further instructions. And after making another prayer, or giving some further exhortations, I have often been the first who has left the meeting, upon which the people have retired to their houses.

In the whole season, nothing noisy or tumultuous has been discovered, no outcries or swoonings, nor have the evening exercises

ercises ever been prolonged to unseasonable hours ; but a silent and earnest attention to religious instruction has prevailed. Le- vity, balls, and other similar diversions, have been laid aside ; the ball room has been converted into a place for prayer and se- rious meetings, and the concerns of eternity have, above all other things, engaged the attention of a large proportion of the people ; so that it would be very ungrateful in us, to be unwill- ing to acknowledge, that God has been with us in very deed, and still continues many pleasing tokens of his gracious presence.

Convictions, I think, gradually increased through the fol- lowing spring and summer. I have conversed with between forty and fifty who have received comfort, and appear to be re- conciled to God, and to rejoice in his government, and in their glorious Redeemer; many others are yet attentive, while there is reason to fear, that the seriousness of some is on the decline, if not altogether at an end. Although there has been a great variety, in the dealings of God, with different individuals, who now give reason to hope, that they are heartily reconciled to him, with respect to the length, degree, and distinct quality of their convictions, and the strength, and bitterness, of their sen- sible heart-risings against God, in the course of their convictions, and the clearness of their views, and greatness of their joys, when they were at first reconciled, yet there is a general simi- larity in the accounts, which they all, or nearly all, have given of themselves. They have at first generally, though not uni- versally, been principally affected with a sense of their danger of the wrath of God, and all have resorted to their own works, to conciliate his favour, without that submission to him, and reliance on Christ, which the gospel requires. While pursuing this course, their painful apprehensions of divine wrath have been gradually overbalanced, by successive and increasing discoveries of their guilt and obstinate depravity of heart, until they have felt their entire dependance on the sovereign mercy of a gracious God, to renew their hearts. While in this situation, they have generally been sensible of dreadful heart-risings against God and his government. Several have been on the borders of despair. They, who have received comfort, look back on this, as the season of their greatest distress of soul, and it has often be- come so great, as very much to interrupt, and sometimes wholly to destroy their sleep, labour, and appetite for food. After con- tinuing for some time in this situation, oppressed with a sense of their desperate wickedness; many of them have been suddenly relieved from the anguish of their souls. Of these, some have been immediately filled with great joy, and admiring views of the excellencies and perfections of God; every thing about them, even the natural creation has appeared new, because declara- tive of the presence and agency of God, which they had never before regarded in this light. Others have at first only experi-  
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enced a calm composure of mind, in which, without any sensible heart-risings against God, they have attentively contemplated his character and government—their own extreme vileness, and his sovereignty in the dispensations of his grace; they have seen and acknowledged the justice and fitness of his administrations, felt themselves wholly at his disposal, and consented that it should be so; but at the same time, had no sensible exercises, or effusions of love, joy, or praise; did not view themselves entitled to the promises of the gospel; but even feared that they were losing their convictions, and should soon return to their former stupidity. This state of mind has been generally followed, in a few hours, or a few days, with an admiring sense of the excellency and glory of God, and a spirit of praise, love, and, and comfort in him; sometimes excited by discoveries of Christ, and the glory of his work of redemption, and the fulness and sufficiency of his salvation, and, at other times, by a view of the divine law, and the other various manifestations which God has made of his perfections. These exercises have suggested to their minds an hope that they are now born of God—of this, however, none have appeared very confident at first; but their hopes have been expressed with caution, and have often been feeble and intermitting, and as their religious exercises have been by turns more or less fervent, and in their view, productive of obedience, their hopes have increased or diminished.

Many of them have observed, that the happiness which they have possessed in religious exercises, in respect to purity and sublimity, greatly exceeds all the sinful pleasures that they ever enjoyed. They appear to delight exceedingly in God, and their religion is to them a refreshing feast.

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#### THE CASE OF AN UNIVERSALIST.

A number of those, whose exercises have been here described, were formerly opposed to the doctrines of God's decrees, and particular election; but are now, without any exception, convinced of their truth and importance, and of the total depravity of the natural heart. Two or three were inclined to universalism, but have now abandoned those opinions, and view them as false and pernicious. One in particular was a confirmed universalist, and had been so for some years. He is a man about forty years of age, of a determined spirit, disposed to be confident in his own opinion, and to give little heed to the opinions of others in matters of religion. I shall here give an abstract of the account which he gave me of himself. "I was," said he, "a real universalist, and fully believed those sentiments. After the awakening began, I had some conversation with a religious neighbour on the subject, and left him, with a sensible inquietude on my mind; I went home, took  
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my bible for relief, and turned to those texts which I had long considered as a full proof of my sentiments; but on carefully reading and considering them, they did not appear so conclusive as they had done. I knew that I had no religion myself, and I determined I would now attend to it, and repent, and believe on Christ, which I conceived could be easily accomplished, so that I might be safe, even though my sentiments, concerning the salvation of all men, should not prove true. I set about the work, but in a few days, relapsed into my old careless habits. A reflection on this gave me some alarm, and I resolved, and entered on the business again and again, but to no better effect than before, until at length I felt, in some measure, my dependence on God, to enable me to keep my resolutions. All this time, my confidence in universalism gradually weakened. I now had much anxiety and concern of mind for several weeks; but remained opposed to the doctrines of the entire depravity of the carnal heart, divine sovereignty and election; till on a certain day, as I was alone, on some business at a distance from my house, God discovered to me my own heart, to that degree, that for a considerable time I can have no recollection of any circumstance or object about me. My attention was so entirely swallowed up by the dreadful discoveries of my own heart, that I know of nothing else which passed in my mind, until at length I found myself prostrate on the earth. I left the business on which I went out undone, and returned home with an heavy load on my mind, and was unable to do any business for several days. I got no relief, until feeling my absolute dependence on the sovereign will of God, to dispose of me as he should see fit, I resigned myself into his hands, sensible that if he should renew me, I should be saved; but if not, and if he should send me to hell, he would be perfectly just, and I should see it and know it for ever."—It was some days after this, and it was after he gave me this account of himself, that he first began to entertain an hope, that he was interested in the promises of the Gospel, though he had much comfort when he gave me this relation, and had set up the worship of God in his family, which till this time, he had always neglected; and he had taken pains to convince one, whom he had led into the persuasion that all men would be saved; and has since visited others for the same purpose. But whether his conversion be genuine, must remain to be proved by his fruits, and perseverance in religion.

To the account given of this man, I will subjoin that of another—a man fifty-six years of age, who had no great share of general information, or sociability. He had been very inattentive to religion, even in speculation, and had very much neglected public worship. When the awakening first began among us, this man had let himself out at work in a neighbouring



bouring town, but after two or three months returned. He observed the great alteration that had taken place among the people, and was led by it, to reflect on his own sinful and miserable condition, and became deeply impressed with a sense of his danger. From this time he constantly attended religious meetings, and soon acquired some just views of the state of the controversy between God and himself, and expressed his views with much feeling and propriety. Not long after, he manifested a spirit of submission to God. He was then asked whether he was willing that God should govern all things, according to his own good pleasure? He readily answered, "Yes, this is what I want." It was replied, perhaps if he should, he would cut you off. He answered, "Well, I won't find fault with him if he does; I won't say, I submit, and then find fault with him, because he does not do with me as I wish he would." He said these things with an emphasis and expression which cannot be copied, and which apparently bespoke the feelings of his heart. He remained for several weeks rejoicing in God, and in his government, and in the doctrines and duties of the Gospel. His countenance was cheerful, and even his natural abilities, especially for free, social conversation, seemed to be enlarged; although at the time, he had no idea or hope, that he was a real christian, or was entitled to the promises. His serious neighbours, indeed, considered him as one born again; and one of them supposing, by the tenor of his conversation on religious subjects, that doubtless he considered himself a convert, requested him to state the reasons which made him suppose, or hope, that he was a Christian. He replied, "I don't think I am one—I have no idea that I am; but I hope I shall be." Mention was made to him of the gracious promises which God had made to such as would cast themselves upon his mercy. He answered, "I choose he should do with me as he thinks fit." Since that time, by comparing his exercises with the word of God, he has conceived an humble hope that he has real religion; and he continues to possess much joy and comfort, at the same time that a sense of his own vileness and unworthiness increases upon him. But he now says, that "a sense of his vileness, neither interrupts his happiness, nor leads him to dread the day of judgment, for his hopes are in Christ alone!"

It has been no uncommon thing for the subjects of the work, whose chief distress and anxiety antecedently arose from a sense of their being in the hands of God, unexpectedly to find themselves rejoicing in that very consideration—contemplating the glory and happiness of God, as an object of higher consequence, and more precious than their own personal salvation; and all this, while as yet, they have had no idea of having experienced any saving change of heart.

In consequence of becoming reconciled to the divine character, law, and sovereignty, to which before they were so much opposed; the character and work of Christ have been wont to appear unspeakably glorious and beautiful, as magnifying the divine law, and opening a way for the acceptance of sinners in such a manner, as glorifies God, and exalts the grace and work of Christ, and lays them prostrate at his feet.

*From the Rev. GILES H. COWLES, of New Cambridge, in the town of Bristol.*

For the most part of the time since my settlement in the work of the ministry in this place, there had been some individuals under serious impressions, and from six to eleven had been annually added to the church, But for a year or two before the revival began, the people appeared to be uncommonly inattentive to their eternal concerns. Many appeared to become more and more opposed to the truths of the Gospel; and numbers were inclining to Deism, Universalism, and other loose irreligious sentiments. There was an increasing neglect of public worship. In short, the prospect, with respect to the cause of religion, was exceedingly dark and threatening, and the friends of peace and religion were greatly discouraged.

This was the the situation of the society, when the revival began in several neighbouring places, in the latter part of the year 1798. The minister of one of those societies preached here the last Sabbath in January 1799, and gave some account of the work of God in those towns, which considerably engaged the attention of the hearers, and appeared to affect the minds of some individuals.

In February, three neighbouring ministers were present. An unusual attention and solemnity were soon very apparent in the congregation, and numbers appeared deeply affected and in tears.

The next day, being on a visit in one part of the society, I conversed with three young persons who appeared to be feelingly convinced of their sin and danger. But within a week from this lecture, perhaps fifty appeared to be under a deep conviction of guilt and danger, and ten or twelve entertained a hope that they were reconciled to God. Thus the divine spirit, in its quickening influences, seemed to descend like a shower in the different parts of the society. For several months the work of conviction continued to extend, though with less rapidity than at first, and there were frequent instances of hopeful conversions.

The ball chambers and card tables were now forsaken. And those who were serious, were deeply impressed with a sense of the hurtful tendency of such things to divert the attention from divine things, quench the strivings of God's spirit, and harden in sin.

One hundred have made a profession of religion, and been received into this church since the revival began ; of whom 61 are females, and 39 males. About 60 are under 30 years of age, and there may be perhaps 12 who are nearly 50 or upwards. This shows the great importance of cordially engaging in religion in the season of youth, and the dangerous and critical situation of those who have continued impenitent till on the decline of life, since so few appear to be renewed or brought to repentance in this latter period. Some who date their conversion several years back, have now been more quickened, and confirmed in their hopes. Others have been shaken from their old hopes, been brought to see that they were building on the sand, and have now hopefully embraced the Saviour, and thus built on the Rock of Ages.

It may be remarked, that the converts are chiefly from families where one or both the parents were professors or hopefully friendly to religion, and where some serious regard had been paid to divine things. This consideration affords parents a very powerful motive to engage in religion, and bring up their children in the nurture and admonition of the Lord. By neglecting these things, parents are destroying both themselves and their children.

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#### THE AWAKENING OF A YOUNG MAN.

A young married man, who was inclining to infidelity, made very light of the revival when it began ; calling it delusion, enthusiasm, and priestcraft. As his wife was among the first who appeared seriously impressed, he endeavoured to divert and hinder her attention, and to ridicule her out of her seriousness. He was highly displeased, because she was affected, and shed tears at hearing a sermon, and said he was ashamed of her folly, and that no preaching or minister could ever fetch a tear from him. Some time after his wife was apparently reconciled to God, she was about to go with a number of others to be examined for admission into the church. He endeavoured to dissuade her from it, saying, that was unnecessary, and that she could as well live religious, without making a public profession, as with. But as she, thinking it to be her duty, went to be examined, he was greatly displeased, would hardly speak to her, and scarcely take his food for several days. He told her brother, that he designed to go to sea, and swore that he would never go into the meeting-house with her again. But that very day there was a lecture appointed at the meeting-house, and as the family were getting ready to go, her father with whom he lived, proposed that he should go with them in the waggon. Forgetting his promise, he accordingly went, and as he entered the meeting-house, he was first of all powerfully struck with the recollection that he had

had sworn never to go there with his wife again. He was greatly shocked at the thought of his rash and wicked oath. The sermons which were delivered, made a powerful and deep impression on his mind. It seemed, he observed, as if the discourses were addressed directly to him; and he was greatly affected, and in tears, during a considerable part of the religious exercises. He was apparently in great distress of mind for some time, and seemed deeply sensible of the madness and wickedness of his former conduct, in opposing and making light of divine things. After a while, he was relieved from his distress of mind, and obtained a hope that he was reconciled to God. He has since, with his wife, made a public profession of that religion which he once opposed and despised. It is to be hoped, that his life may be such as to adorn his Christian profession, and be evidential of a real change of heart. But whether it should be so, or not, still it appears to have been a remarkable display of the power of God in favour of divine truth.

Such remarkable revivals of religion, afford strong evidence that the scriptures are from God, since the truths contained in them are attended with such a divine power in awakening, reforming, and renewing sinners. No other doctrines or schemes of religion have such powerful effects. The bible informs us, that the preaching of the gospel produced such happy and glorious effects, where it was first propagated by the apostles. Great multitudes both of Jews and Gentiles were then awakened, turned from sin to holiness, called out of darkness into marvellous light, and added to the church of Christ. When, therefore, we see the gospel now producing such effects, they greatly confirm its truth and divine origin.

Such seasons of peculiar attention to divine things, plainly manifest, that the power which renders the gospel successful, is of God, and not of man; and that agreeably to the declaration of the apostle: "Paul planted, Apollos watered: but God gave the increase." For we see from fact, that at one time the preaching of the gospel, for years, has little or no effect; few or none are awakened and renewed. At another time, these same truths, which have been heard year after year with no apparent effect, have been clothed with power, arrest the attention of numbers, and are the means of producing a wonderful change in their feelings and sentiments; so that many now cordially believe and embrace those truths, which a few weeks before they bitterly opposed and denied; and now take pleasure in prayer, reading the scriptures, serious conversation, and the other duties of religion, which but a short time since they perhaps ridiculed and despised, or at least neglected and considered as very tedious and irksome. Such facts fully evince, that the power which produces these remarkable effects, is not of man, nor in the gospel itself, but of God, who giveth success to the preaching of the gospel, when and how he pleases.

The sovereignty of God in the dispensations of grace, is clearly displayed in such revivals; for it is evident from facts that God has mercy on whom he will have mercy; awakens and renews one, and not another, as he in infinite wisdom sees fit. Although, as before noticed, the hopeful converts are chiefly from families, where the sabbath, public worship, and divine things have been regarded and revered; yet some have been under powerful impressions and convictions, who, to human appearance, were as unlikely to be impressed as almost any in the society. From the same family some have been taken, others left.

Most of those, who have obtained hopes of a saving conversion, professedly come into the Calvinistic sentiments of religion. They believe in the sinner's total depravity of heart, divine sovereignty, decrees, election, and the special influences of the Spirit of God in regeneration. At the time of their supposed reconciliation to God, they felt themselves satisfied with these doctrines, which before they had greatly opposed. After a lively sense and conviction of their helpless, ruined state, and their absolute dependence on free, sovereign grace, the only comfort and relief they could find was in a view of the Gospel method of salvation. A belief that there was salvation in Christ for the chief of sinners, and that God could have mercy on whom he pleased, encouraged them to hope, that there was a possibility that they might be saved. Many of them profess to have been brought to an unconditional submission to the sovereignty of a holy God, or a willingness to be in his hands, and at his disposal; being satisfied that he would be just, should he cast them off for ever. With these views and feelings, they enjoyed a calmness and serenity of mind, which they never enjoyed before; and from this period they date their hopes of having experienced a saving conversion.

Yet they appear to be sensible that their hearts are deceitful, and so desperately wicked, that they dare not trust them. Their religious joy seems to be accompanied with fear and trembling.

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*From the Rev. RUFUS HAWLEY, Pastor of the Church in Northington, town of Farmington.*

THE work of God in this parish, I conceive, has not been so great as in some other places; yet considering the smallness of the society, which consists of but little more than one hundred families, it must be confessed the work is truly glorious. There is reason to hope and believe, many persons will remember this happy day with joy and praise, not only whilst they live, but through eternity.

Through the whole awakening, it has been most apparently evident, that the work was the effect of the Divine Spirit. It has

has been peculiarly free from noisy blind zeal, and frenzy. The convictions of sinners have been regular, solemn, and pungent; and there is reason to hope a considerable number have been born of the Spirit.

Since the awakening began among my people, between forty and fifty have made a profession of religion, and joined the church. Those who have long been in Christ, appear to have had fresh anointings of the Divine Spirit, and to have been stirred up to pray more fervently than usual for themselves, and for the prosperity of Zion. Those who were in Christ before, and likewise those who have lately professed faith in him, have, in general, exhibited a good degree of evidence, that they are joined to the Lord, and have his spirit. They delight in the duties of religion. The service of God is now sweet and pleasant to them in all its branches. They love to read God's word. Many have said, the Bible is intirely a new book to them. The prusal of it, which afforded them no satisfaction before, now yields them the highest delight. Now they search the Scriptures daily, and say with the Psalmist, O how love I thy law: it is daily my delight. Those that rarely came to the house of God are constant and diligent attendants. They love the sanctuary of God, the place where his honour dwells: and delight in the ordinances of the Gospel. And their soul is satisfied as with marrow and fatness; and they praise God with joyful lips.

*(To be continued.)*

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## ASSOCIATIONS.

### THE NORTHERN ASSOCIATION.

THE Ministers and Messengers of the Baptist Churches of the Northern Association, assembled at Hamsterley, May 25, 26, 27, 1801.

*Monday, May 21, Afternoon, Half-past Two o'clock.*—The Ministers and Messengers met in the vestry, when the letters were read, and three were engaged in prayer. Three of the churches have had additions since our last. They are all peaceable. Adjourned the assembly till nine to-morrow.

*Evening, Half-past Six o'clock.*—Brother Cook opened public worship, and Brother Emery preached from 11 Cor. v. 20. He also concluded.

*Tuesday Morning, May 22, Morning, Nine o'clock.*—Met in the vestry for mutual communications and experimental conference. Two Brethren were engaged in prayer. Adjourned till three o'clock.

*Morning,*

*Morning, Half-past Ten o'clock.*—Brother Emery opened public worship as usual; when Brother Hill preached from 2 Cor. v. 17. And, after prayer and singing, Brother Cracherode preached from Luke ix. 10. He also concluded with prayer, &c.

*Afternoon, Three o'clock.*—We met again, when two Brethren were engaged in prayer to God. The association letter was read (the subject of which was, *The awful and dangerous condition of a church in a declining and back-sliding state*) and approved of. A question from one of the churches, *What is the special duty of churches, when, as now, they experience a want of pastors and evangelical ministers?*—was then considered.

*Answer*—1. To unite in fervent prayer to God for this purpose, Matth. ix. 36—38.

2. To give encouragement to young men of piety and promising talents, who are humble and teachable, 2 Tim. ii. 2. iii. 14, 15. And in order to this—We, the ministers and pastors present, agree together—

*First*, That every Saturday afternoon, at four o'clock, we will retire to our closets in private about this matter, agreeable to Exod. xiv. 15. Deut. iii. 23—27. 2 Cor. xii. 8. And request our deacons, &c. to do the same thing.

*Secondly*, That every first Monday of the month, at seven o'clock, we will unite in social prayer for *this* also, as well as for the prevalence of the gospel; and we will continue in these exercises till our next meeting. Adjourned till seven o'clock to-morrow morning.

*Evening, Half-past Six o'clock.*—Brother Cracherode opened public worship with singing and prayer. Brother Sheraton preached from John vi. 37. and then Brother Cook, from Psalm xviii. 46. He also concluded.

*Wednesday, May 23, Seven o'clock, Morning.*—Met again, when two Brethren were engaged in prayer. The next Association to be at North Shields, on Tuesday and Wednesday in Whitfun-week. As the moderator began, so he concluded with prayer.

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#### POSTSCRIPT.

THE moderator, at the last meeting on Wednesday morning, favoured the Brethren with reading over the minutes of the Northern Association of the Baptist churches a century ago, held at Bitchburn, near Hamsterley, June 25, 1701, at the house of the Rev. H. Blackett, one of the then pastors of this church. Unknown then to the author, there appears a remarkable coincidence betwixt some of their deliberations and the subject of the association letter, which, as it is interesting, he transcribes it.

Q. Is there any just cause to fear that the churches and professors of Jesus Christ in this age, are in any respect relapsed or fallen into decay?

A. There is just cause to fear, &c.

Q. If it be so, is it not necessary to know wherein?

A. It is, and we fear, upon due consideration, there is a decay in many things, and particularly in these:

1. In love—to the Lord—his cause and interest—and to one another, Rev. ii. 4. Jer. ii. 7, 5. Lam. i. 4, 8. Mal. i. 13. iii. 7, 14. Matth. xxiv. 12. Rom. xii. 9, 10.

2. In zeal for God, his name, and truth. Rev. iii. 19. Gal. iv. 18. Tit. ii. 14.

3. In heavenly mindedness, and close walking with God, Phil. iii. 17—20. Job xxix. 2—6. Psalm xvi. 8.

4. In the life of faith upon God, and humility before God: all which are much aggravated by that great insensibility of those which remain upon the spirits of God's people, Heb. iii. 12. x. 25. Hab. ii. 4. 1 Pet. i. 5, 6. Hos. vii. 8—10. Judges xvi. 20.

Q. If there be a decay, is it not needful to enquire after the cause of it?

A. It is, and this appears to be,

1. Remissness in the great duty of watchfulness, Rev. iii. 2. Luke xxi. 36. Rev. xvi. 15.

2. Self love, 2 Tim. iii. 1, 2. Phil. ii. 21. 2 Tim. iv. 10.

3. Not walking up to the light which they have received, John xii. 35. Luke xii. 47.

4. Luke-warmness and indifference in the things of God, Hosea vii. 8. Rev. iii. 15, 16.

5. Too great conformity to the world in life and manners, 1 John ii. 15, 17. 2 Tim. iv. 10. Rom. xii. 2.

Q. What are the most effectual means incumbent on the Lord's people, and to be used by them in a way of duty for their recovery under any decay?

A. 1. A due application to God by prayer and supplication, Hosea vi. 1. and Psalm lxxx. 3, 7. cxliiii. 10, 11.

2. A due examination and trial of our ways, Lam. iii. 40. Hag. i. 5, 7. Psalm cxix. 59.

3. A true and thorough reformation from all those things which have been the cause of our decays, Rev. ii. 5. iii. 3. 19.

4. A conscientious care to stir up one another to the duties aforesaid, Heb. iii. 13. x. 24, 25.

Q. What is the best way and means for increasing and promoting love among saints?

A. 1. A true sense of the love of God shed abroad in our own hearts, Rom. v. 5, 8. 1 John iv. 9, 11.

2. Union with Christ, and an endeavour to have a lively experience thereof, and with one another in Him, John xiii. 34. xvii. 21, 23.

3. often



3. Often meeting together, and speaking one to another of the things of the Lord, and of Jesus Christ, (i. e. τα τε Κυρια) 1 Cor. vii. 32. Phil. ii. 21. which are opposed to the things of the world, and our own things), Mal. iii. 16. Heb. x. 24, 25.

4. Seeking to God in private very often, that our love to him and one another may more increase and abound, 1 Thess. iii. 12.

5. The frequent meditation upon, and right application of this, that we are all the children of one Father, beloved of Him, and so ought to love one another, 1 John iii. 1. iv. 7, 11, 17. v. 1.

YORK AND LANCASHIRE ASSOCIATION.

*Held at Manchester, May 27, 28, 1801.*

BREVIATES.

Wednesday afternoon, May 27, 1801 met at two o'clock. Brother Davis opened the meeting with a hymn and prayer. Brother Hartley preached from Rom. v. 10. Brother Dickenson read the circular letter, on THE MORAL LAW, and concluded with prayer.

Met again at half past six o'clock. Brother Aitkin prayed. Brother Davis preached from Eph. ii. 8. and concluded with prayer.

Thursday morning, met for prayer at six o'clock, when the letters from the several churches were read by brother Littlewood, chosen moderator, who concluded with prayer.

Met again at half past nine o'clock. Prother Lathem prayed, after which, brothers Hirst and Fawcett preached. The former from Luke xv. ii. and the latter from Phil. iii. 1, and concluded in the usual way.

After dinner, it was ordered that the circular letter should be printed,—

That the subject of the next letter should be the IMPORTANCE OF FAMILY RELIGION, and that brother Fawcett be requested to draw it up.

That on Lord's day evening, July 26, 1801, the churches are to meet at their respective places, expressly for the purpose of offering solemn prayer to God to revive his cause, which appears to be in a declining state.

That an additional letter should be printed,—the subject, *the best means to promote a revival of religion in the churches of Christ*. Brother Fawcett was also requested to draw it up.

That the next association be held at Blackburn, the Wednesday and Thursday in Whitsun-week; and that the following ministers be requested to preach, viz. brothers Davis, Littlewood, and Fawcett, senior.—In case of failure, brethren Pilling, Dickenson, and Hirst.

STATE OF THE CHURCHES.

Excluded	- - - - -	19	} 27
Died	- - - - -	8	
Added	- - - - -	17	
222		Decreased	—10

## NEW MEETING HOUSES OPENED.

## BOW NEW MEETING.

On May, the 25th,\* was opened the Baptist Meeting-house, at Bow, Middlesex. Mr. Thomas Thomas, of Mile-End, read a portion of the Psalms, and prayed.—Dr. Rippon, of London, preached from 2 Cor. vi. 13. Mr. Severn, of Harlow, concluded in prayer.

In the afternoon, Mr. Hunt (one of Mr. Bogue's students) prayed. Mr. Ford, of Stepney, preached from Psalm cx. 2. "*The Lord shall send the rod of thy strength,*" &c. Mr. Newman (Pastor of the Church) gave out the Hymns.

Two valuable sermons were delivered; a handsome collection was made towards defraying the expence of the building, and, on the whole, it was a day long to be remembered to the Lord with gratitude and joy!

\* This article would have been introduced in proper time, if it had been sent.

## ILFORD NEW MEETING.

IT is about four years ago since the Gospel was first introduced into this town. Two rooms have been occupied for divine worship; till lately, the hearers have been very few. Two years ago, Mr. Sandys made a visit at Ilford, and, by his assistance, acceptable Ministers have been procured. The number of hearers having of late gradually increased, a hope was encouraged of forming a Baptist Church; it was hence deemed necessary to erect a suitable place of worship. Under the superintendence of Mr. Pratt it was planned; and begun on the 13th day of August last, and opened for religious worship on Lord's-Day, the 27th of the present month of September: previous to which, several persons were baptized in Mr. Newman's Meeting-house, at Bow, by the Rev. Mr. Sandys, who preached a suitable discourse on the occasion.—The same evening they were formed into a Church, in a solemn meeting, at Ilford.

The services of the day on which the meeting was opened, were conducted as follows, viz.

In the morning, Mr. Allen gave out the hymns, and prayed. Mr. Pewtrefs preached from Gen. xxviii. 16. 17. and concluded in prayer.

In the afternoon, Dr. Rippon prayed, and preached from Rom. viii. 17. and in the evening, Mr. Illidge prayed and preached from Nehemiah x. 39. (last clause). We believe it was to many a solemn and joyful day.

## TO DR. RIPPON.

REV. SIR,

Paris, July 20, 1801.

**I**N my last, from Brussels, I promised to give you a letter on my arrival at Paris; I now take up my pen with pleasure to fulfil my engagement. In the road from Brussels to Paris,

you pass through Mons, the village of Jemappe, remarkable for the bloody battle fought between the French and the Austrians, in the beginning of the war, when the French troops were commanded by Dumourier. Valenciennes, where some parts of the city now in ruins, bring to remembrance the long and terrible siege it endured. Cambray, one of the most opulent commercial cities in the Netherlands, whose inhabitants trade largely in cambrics, famous for having the immortal Fenelon, a long time for its Bishop, the author of *Telemachus*, and the finest genius that ever France produced; this great man ventured to preach the doctrine of toleration, at the very time that the tyrant Lewis XIV. was dragooning and banishing his Protestant subjects. Fenelon's great enemy and antagonist, was the eloquent, but bloody and persecuting Bossuet, bishop of Meaux, whose abilities sink when contrasted with the virtues and talents of the author of *Telemachus*. I have just peeped into Bossuet's writings, twelve large volumes in quarto filled with eloquence and sophisms against the Protestant religion, and palliating the absurdities of popery, though a violent persecutor of the Protestants for not believing transubstantiation and purgatory, &c. yet himself was nothing more than a disguised infidel: this is asserted as a fact, by one of the greatest writers France ever produced—not the first time that infidels have been the greatest persecutors. The country from Brussels to Paris, does not appear populous; but as you scarcely pass by any woods upon the road, but every spot cultivated, no deserts, or barren heaths, as you see in England, the produce must be consumed, should France enjoy a long period of peace which must infallibly increase its population; I think the country will not be able to support its inhabitants, as there is little or no new ground to be broken up. Paris is remarkably populous; though London is larger, yet the streets at Paris are more crowded with passengers, if we except about Cheapside; every thing is plenty and cheap, a good bottle of wine for ten sous, or fivepence English; though house rent and some articles are much dearer than in the provinces, the inhabitants in general appear in easy circumstances, well dressed, and well fed; very little beggary, or misery to be seen in the streets. Yesterday I was introduced by a United Irishman into the company of the noted Mr. Thomas Paine, he received me with the greatest politeness, shewed me a curious iron bridge he had constructed, in his leisure hours, at Paris. Informs me, he is about to return to America, to end his days; though a very sensible man, yet is the most positive and dogmatical I ever met with: had a long conversation on the evidences of Christianity; he now positively asserts, that there never existed such a man as Jesus Christ and his twelve Apostles, but that the Christian religion is founded upon the worship of the Sun, and that Jesus Christ and his twelve Apostles are the twelve signs of the Zodiac, which was found out about seven-

teen

teen thousand years ago: my reply was,—Sir, the world is not so old, for arts and sciences are but yet in their infancy. The Bishop of Llandaff's Apology, is thought to be a good answer to your Age of Reason, and it is expected in England, you should take some notice of him.—Sir, the Bishop is a *very weak* man, I have noticed him in my third part of the Age of Reason, which has been ready for three years past; but has not been published, owing to the intolerance of the British Government; but as soon as I arrive in America, it shall immediately go to the press.—Mr. Paine, don't you think the argument conclusive that God might with as much justice destroy the Canaanites by the sword of the Israelites, as by an earthquake or deluge?—No, Sir, an earthquake; or a deluge are not moral agents, war will make men bloody and vicious.—I replied, Sir, I cannot see the strength of that argument, King William III. General Washington, and the first Consul Buonaparte, have been valiant and victorious in battle; but in peace, are they more vicious, bloody and immoral than other men?

Mr. Paine, have you seen Archdeacon Paley's evidences of Christianity? a clear headed man, whose book is thought to be unanswerable, he has made good use of Dr. Lardner's works in his writings.—Dr. Lardner, Sir, was nothing but an *old woman*, and Dr. Priestley is not much better, enjoys no popularity in America; for he not only writes against superstition, but also against reason: had he only followed chymistry, he might have done well enough in America.—I think I have given you enough of the vanity and conceit of Mr. Paine, and have but just time to say, Rev. Sir, I remain, &c. B.

## OBITUARY.

MISS ROXANA REDDING, TWELVE YEARS OF AGE.

(Published for the Encouragement of young Persons.)

TO DR. RIPPON.

REV. SIR,

Truro, March 2, 1801.

Roxana Redding, my eldest daughter, was born February 4, 1787, and died August 24, 1799. She was remarkable for her vivacity and cheerfulness till about two years before her death, when she became pleasingly grave and sedate. Her natural temper was frank, open, artless, honest, and affectionate. Without hesitation she would visit any one that invited her in the town or country, when she was very young, and contentedly stay with them; but for some time before her death, she was timorous, did not like to leave home, and cleaved much to her mother: she liked home, because she could have a place for retirement without interruption.

About a year before her death, she was very attentive to my instructions. Saturday afternoon I used to meet some children

at a friend's house, talk with them, sing hymns, and pray. Her countenance, on these occasions, indicated a very serious mind. I observed her fond of retirement, reading the scriptures, and such pieces of poetry as were of the elegiac kind, or that presented death as their subject. These she would learn off, and repeat to us in the family at the close of the day, as we sat, in the winter, round the fire. Accidentally entering her room one day, I saw a paper, in which she had wrote her experience. From that writing, which I could never see more, I learnt that the following circumstance had been blessed to awaken her attention to spiritual things. I visited an aged man, who was dying, with whom I had some very interesting conversation; I related it to my little flock the same evening, making some serious reflections on it. She was present, and what I then said was useful, as she observed, to convince her of sin. From that time she became more and more serious, retired frequently in the day for prayer and religious exercises, and excited others to the same duties. She urged on her companions, and on other children with whom she conversed, the necessity of being ready for death. As to herself, she would say, she was not afraid to die, and looking up to heaven, as she walked the garden, would express her longing to be gone. A little before her last illness, she made the following extract from Mrs. Rowe's *Devout Exercises of the Heart*, which she left with a serious servant :

“ My thirsty soul pines for the waters of life. O, who will refresh me with the pleasurable draught! How long shall I wander in this desert land, where every prospect is waste and barren. I look round me in vain, and sigh, still unsatisfied. O, who will lead me to the still waters, and make me to repose in green pastures, where the weary are for ever at rest? how tedious are the hours of expectation!”

Her letters to her female relations and acquaintance shewed the religious frame of her mind. An extract or two from these may shew her spirit. After a little shyness between her and her cousin, she thus writes:—“ It is with great pleasure I write these few lines. We ought to forgive one another's faults. If Christ did not love us, and shew us more mercy than we do one another, we might have been in hell long ago, lifting up our eyes in torments; and, with Dives, be looking for a drop of water to cool our tongues, being tormented in the flames. I don't know whether you ever think about it or not, I have many a time. Let us, therefore, my dear cousin, think more about it than we have yet done. We are every day exposed to sickness, pain, and death. Let us be ready for it when it shall come; and when death shall point his dart at us, may we be resigned, thinking we are going to Him, that once crucified, and now risen Saviour. Having Him for our prize, may we be pressing towards Him with fresh vigour. O that the Lord may enlighten your eyes more and more to see your state by nature. We are all born to die—we might have been taken off in our

last illness;—but you see God is a God of mercy. Blessed be his name, he will shew mercy.

“ Thy mercy my God is the theme of my song,” &c. &c.

Her mind dwelt seriously, and with great tenderness, on the death of Christian friends; on which occasions she would try to compose verses, by way of elegy: a specimen of the turn of her mind on these occasions I will give you, in lines composed when she was about eleven years of age.

“ And is my dear, my best of friends no more?

Is she not landed, safe on Canaan's shore?

Eliza's gone, she's reach'd her heavenly home,

Where sickness, pain, and death can never come.

Alas, she's gone! her friends no more to see;

But Jesus is her friend, and still will be:

She'll dwell for ever near his smiling face,

And sing of endless mercy, truth, and grace.

She triumph'd over hell, and over death—

She prais'd her Saviour with her latest breath;

Two helpless babes she has for ever left,—

For ever of a mother's care bereft.

O fatal loss! she's from her husband torn,

And he is left behind to weep and mourn;

But she is gone unto her heavenly rest,

To dwell for ever on her Saviour's breast.”

As she advanced in piety, her countenance which had been full of fire and vivacity, wore a gravity unaffected, and a serenity indicative of a peaceful soul. Her seasons of retirement became more frequent, and drawn out to greater length. The leisure hours, which she used to spend in play, were now occupied, for the most part, in reading, prayer, and singing hymns, with the little companions of her choice. Now her zeal became conspicuous. She had one or two select companions, with whom she retired sometimes into the meeting house, and sometimes into a little room, set apart for religious exercises. Here, in simplicity and openness of heart, as one in earnest; she has prayed before several of our female Christian friends. But besides the two or three select companions, she had others in different parts of the town, and of different denominations of religion, with whom she met, and conversed in their own houses, and excited them to prayer.

Her death was occasioned by a cold and fever she took in riding out with me to hear a sermon in the country. She was a fortnight ill, but her complaints scarcely alarmed us, until we saw her dying. The consolations afforded to an afflicted father and mother, from the Father of Mercies, and the God of all Grace, have been neither few nor small. For my own part, I ought to say, for the honour of God and the comfort of his people, that I have enjoyed at seasons, since her death, a little Heaven on earth. Yours, &c. ROBERT REDDING.

## THE HISTORY

OF

THE CONGREGATIONAL CHURCH AT YARMOUTH,  
NORFOLK.

“THE urging of Popish ceremonies and diverse innovated institutions in the worship and service of God, by Bishop Wren and his instruments; the suspending and silencing of diverse godly ministers, and persecuting of godly men and women; caused diverse of the godly in Norwich and Yarmouth, and other places, to remove and to pass over into Holland, to enjoy the liberty of their conscience in God’s worship, and to free themselves from human inventions.

“After they came into Holland, diverse joined themselves to the church at Rotterdam, and abode members of that church five or six years; among whom also were Mr. William Bridge and Mr. John Ward, who also were chosen officers of the church there: but after the glad tidings of a hopeful parliament, called and convened in England, was reported to the church at Rotterdam, diverse of the church, whose hearts God stirred up to further the light they now saw, by all lawful means, in their native country, not without hope of enjoying liberty there, after much advising with the church, and seeking God for direction, they returned, with the assent, approbation, and prayers of the church, into England, with the resolution to gather into a church, with all convenient speed, wherever God should please to direct them; the church also promising to give their assent, under handwriting, for their inchurching whensoever notice should be given of the present probability of the same to the church.

“Upon the return of diverse at several times, and sitting down in diverse places among their former acquaintance, where some of them had formerly inhabited, as at Norwich and Yarmouth, they found many lets and impediments to their present gathering. In the mean time, Mr. John Ward, being called to Colchester, did there, with others, gather into church fellowship, and there continued.

After very many meetings of the brethren to seek God, and advise together about inchurching themselves, though they were not yet dwelling in one place, at last seeing some hope of effecting it, diverse, thought they might be in readiness for it, and more comfortably do it, sent over to the church at Rotterdam for their assent; and in answer thereunto, the church sent over this answer following, with the names thereunder specified, viz.

“Whereas several members of our English Church in Rotterdam, whose names are hereunder written, have desired dismissal, that they may incorporate themselves into a church in Norwich, or elsewhere, these are to certify whom it may concern, that in church meeting, there is granted liberty and leave unto them to join together into a body in church fellowship; trusting upon their faithfulness, that they will join and walk according to the order which Jesus Christ hath left to be observed in the churches, wherein likewise they have walked in their fellowship with us, commending them to the sweet guidance of the Spirit of Christ, with earnest desire and prayer that truth and grace may be their portion. Amen.

By me, ROBERT PARBE, in the name of the Church.

The names dismissed to incorporate, are as follows:

Thomas King, and his wife	James Goodings, and wife
John Baiderston, and his wife	Thomas Rayner
Sam. Clarke, and his wife	James Gedney
Sam. Alexander, and his mother	Anne Sobbold
Wm. Officiall, and his wife	Sicilia Rayner
John Eyre, and his wife	Sarah Jewittson*
John Leverington, and wife	P. Fawcett
Wm. Howman, and wife	Thomas Durrand
Thomas Thurston, and wife	Dorothea Woodwards.
Wm. Greenwood, and wife	

“Not long after this, diverse others sent likewise for the assent of the church, for themselves and . . . . their dismissal. After this, the Brethren met again, to consider about their inchurching; and because they could not, for the present, see their way clear, where the church should be resident, the brethren not abiding together in one place, and, until that were concluded, could not comfortably gather into a body; therefore they considered, Whether the church should reside at Yarmouth, or at

\* This word not plain in our copy.



Norwich? and it was agreed, that where most liberty for the church, and hope of encrease should appear, there the church should settle; which to find out, was the work of the brethren in both places; and they were to give in what they found for liberty and opportunity in either place.

“*November 7, 1642.*—The Brethren met again with Mr. Bridge (who as yet had not the assent of the church to join with them,) about this business, to see their way clear in pitching upon a place where to settle the church; and finding so much difficulty in concluding on the place, they resolved to lay aside all things concerning the place, and only take first into consideration, whether it was their duty to endeavour to gather into a body, or no, presently? And they concluded,

1. That, notwithstanding all difficulties and oppositions whatsoever did appear, it was a duty for them to endeavour to gather presently.

After this was fully concluded, then they took into consideration, what place would best fit for present condition of the church; and, upon deliberation, concluded,

2. That Norwich was the place for the present being of the church. Then they agreed also,

3. That where most liberty and greatest hope of encrease should appear afterwards, in some convenient time, there the church should settle.

To those conclusions, fifteen persons set their hands, the first time that any subscription (since their coming over) was made to any conclusion or agreement. Upon this, the brethren blessed God, and were much refreshed, being in great hopes, that now at last this great and weighty work should go on, therefore appointed a day for another meeting.

They met on the 23<sup>d</sup> of the same month, appointed 12 persons to manage their affairs, and Christopher Stygolds freely offered himself to the work of the Lord, in building a house to his name, and made a motion, that John Eyre should join with him in the work, who did so, with eight or nine more brethren. It was then asked, if they were satisfied with what had been done? which being answered in the affirmative, the sisters (nine in number, whose names have been mentioned) were requested to join in helping forward the work of the Lord. To which they all agreed.

The church being again met on February 27, requested Mr. Bridge to join them; to which he agreed, and accordingly wrote to Rotterdam for his dismissal. After this, Yarmouth was judged a more safe place, in these dangerous times, than Norwich; and Mr. Bridge, taking a journey to London, was instructed to consult some godly ministers there, about a proper place of safety. And after some time, the prospect both of safety and prosperity being much greater at Yarmouth than at Norwich, the brethren agreed to meet as a church at Yarmouth. The church, however, was formed in Norwich, prior to their removal, as appears from the following covenant:

*June 28, 1643.*—Mr. Bridge, with others aforementioned, entered into the following covenant, to which they all subscribed:

“It is manifest out of God’s word, that God was pleased to walk in a way of covenant with his people, he promising to be their God, and they promising to be his people; as may appear Deut. xxix. 10. 13. Isa. lvi. 3. 6. Acts v. 13, 14, &c. We being in the fear of God, desirous to worship and fear him according to his revealed will, do freely, solemnly, and jointly, covenant with the Lord, in the presence of saints and angels,

“First, That we will for ever acknowledge and avouch God to be our God in Jesus Christ.

“Secondly, That we will always endeavour, through the grace of God assisting us, to walk in his ways and ordinances, attending to his written word, which is the only sufficient rule of good life for every man.

“Thirdly, Neither will we suffer ourselves to be polluted by any sinful ways, either public or private; but will abstain from the very appearance of evil, giving no offence to the Jew or to the Gentile, or to the Church of Christ.

“Fourthly, That we will in all love improve our communion as brethren, by watching over one another, and, as need shall be, to counsel, admonish, reprove, comfort, relieve, assist, and bear with one another, humbly submitting ourselves to the covenant of Christ in his churches.

“Lastly, We do not promise these things in our own, but in Christ his strength; neither do we confine ourselves to the words of this covenant, but shall account it our duty

duty, at all times, to embrace any further light or truth, that shall be revealed to us out of God's word."

*Sept. 9.*—The church, being met at Norwich, began to chose their officers, and unanimously called Mr. Bridge to the pastoral office, "who did accordingly accept thereof the next day." On which day he was also ordained; and, it being Lord's day, some of the members, and members' children, were baptized, and the Lord's Supper was administered. Some persons also were added, by letters of dismission from the church at Rotterdam.

The church afterwards met at Yarmouth and at Norwich.

About October, Mr. John Benbridge came to Yarmouth; he was, November 5, admitted into church fellowship, who improved his abilities for the edification of the same.

Seventeen persons were shortly after admitted, and then twenty-six more; and, soon after, several others.

The brethren at Norwich requested the residence of the church to be fixed there; but, after some debate, it was agreed to make trial of the liberty in Yarmouth. After which, the brethren at Norwich, by mutual consent, formed a church likewise.

About *February 2, 1645*, the brethren at Yarmouth were laid under restraint by the town, not to receive any more persons into church fellowship with them; but on *April 16th, 1646*, gave the town notice they would no longer be under this restraint.

*April 26.*—John Cartwright, Christopher Stygolds, and Richard Garrit, were set apart to the office of Deacons, by prayer and the imposition of hands.

*November 1649.*—The Council of Stowe invited Mr. Bridge, but he did not go.

Some scruples, about this time, were in circulation about the lawfulness or unlawfulness of giving the right hand of fellowship to those who denied infant baptism.

*October 31, 1650.*—The church agreed to invite Mr. Harbingham, as an assistant to Mr. Bridge. Mr. H. was then, it is supposed, a member of the church at Walpole, and a probationer at Hinningham, where several were converted by his ministry. After the business being unsettled some time, he sent his final answer on Jan. 22, 1650. The church then agreed to invite Mr. Tillinghast from Sylam, and appointed two brethren to acquaint him with their invitation, which he accepted.

*January 21, 1651.*—Mr. Stygold, Mr. Dunn, Mr. Barker, and Mr. Washington, were chosen to be ruling Elders.

The Deacons chosen instead of Mr. Stygold and Mr. Barker, were these, Mr. Albertson and Mr. Shipdham.

Mr. Tillinghast received calls from several other churches, and at last accepted one abroad, in France.

*February 6, 1651.*—The church agreed to invite Mr. Tuky to the office of Teacher and Assistant.

*March 22, 1652.* The church met again concerning Mr. Tuky, and renewed their invitation; but he was not ordained till November 13, 1655.

The church, by their own agreement, held several days of fasting and humiliation. September 9, 1658, was appointed as a day of prayer for the settlement of themselves and the nation, in consequence of the death of the Lord Protector.

*Feb. 1, 1658.*—This day the church in Yarmouth, called the old separatists, proposed to join us; the business being investigated, they received answer of being welcome to do so on the 15th.

*April 12.*—“ This day it was propounded to the church concerning two children of Gift Ferriman, lately joined to the church by communion of churches, being unbaptized; the one being 17 years of age, and the other about 14 years; whether they should be baptized on the account of their parents faith, or upon their own confession; and the church took the liberty to consider of it till the next meeting.

*April 19.*—“ It was this day ordered and resolved, that they should be baptized upon the account of their parents' faith, yet with liberty to profess their faith in Christ.”

*Nov. 28, 1659.*—Mention is made of a meeting in Norfolk, called by Dr. Owen, and several other ministers, to consider the state of the nation.

*Dec. 28.*—Has the following entry, in reference to their private church meeting:—“ The church being met, Mr. Bridge made a report of what was done by the messengers of the churches of London; and these four things offered as the result of their own thoughts:

1. “ We judge a parliament to be the expedient for the preservation of the peace of these nations; and withal we do desire that all due care be taken that the parliament be such

such as may preserve the interests of Christ and his people in these nations.

2. "As touching the magistrate's power in matters of faith and worship, we have declared our judgment in our last confession; and though we greatly prize our Christian liberties, yet we profess our utter dislike and abhorrence of universal toleration, as being contrary to the mind of God in his word.\*

3. "We judge that the taking away of tithes for the maintenance of ministers, until as full a maintenance be equally secured, and as legally settled, tends very much to the destruction of the ministry and preaching of the gospel in these nations.

4. "It is our desire that no countenance be given unto, nor trust reposed in the hand of Quakers, they being persons of such principles as are destructive to the gospel, and inconsistent with the peace of civil societies."

It appears that this church at Yarmouth held meetings almost monthly, at this time, for prayer, &c. in consequence of the state of the nation.

1661.—*Nov. 1* records the following instance of infringement on the liberties of conscience:—"This day the keys of the meeting-house were sent for to the bailiffs, and delivered to the Dean and Sir Thomas Meadows, and the vestry door nailed up." They afterwards met in the house of Mr. Preston, one of their ruling Elders.

Very little, except names, and one or two private meetings, were recorded after Nov. 5, 1661. But their accounts seem to begin more regularly again in April, 1669, and some of the entries follow:

*April 12, 1669.*—"After a long silence of church meetings and acts, by reason of the sickness and want of our officers, and our restraint of liberty, now it was resolved by the Church, that their acts at meetings should be recorded from this day.

12.—"The brethren met, did all agree to desire Mr. Lawrence to come down, and give us a taste of his gifts, &c.

14.—"The brethren met at Mr. Albertson's, and agreed that Mr. Bridge should go to London for six weeks, to see if he might attain his liberty to be among us as our officer, and that a letter be sent to him for that end." (It is not said where Mr. Bridge was at this time).

\* This was more congenial with the party spirit of the times, than the word of God.

*Dec. 29, 1669.* "The brethren met, and agreed that night to write to Mr. Bridge and Mr. Tuky, for their advice about a third person to help in the work of the ministry; and did appoint Mr. Sheldrick a fit man for them, and did desire to have an answer of their advice, per first, and also did desire unanimously, that both of them, or either would come down with the first conveniency that their health and safety would permit. Also it was agreed that the Thursday meetings, should be accounted Church meetings, and that it be so recorded.

*Feb. 4.* "Upon consideration of advice from our pastor and teacher for a third person, the brethren, at a meeting this day at Mr. Albertson's, have agreed to wave the calling of a third person for the present, and also have agreed, that, instead of calling several persons to help us, we should desire Mr. Sheldrick to give us his constant help for some time.

*May 12, 1670.* "Mr. William Bridge, our pastor, died at London; Mr. Job Tuky, died there three months before." Mr. Sheldrick was received into the Church as a member and officer, August 30, 1671. He was invited to the pastoral office in the December following, and was ordained on the 24th of January 1672.

*Sept. 8, 1674.* "This day the brethren met and ordered a letter to be sent to Mr. John Barlett, wherein we did express our desires to call him to preach amongst us, in order to the settling him to the office of a teaching elder: and also another letter to the Church in Biddeford, to desire their willing dismissal of him for that end.

*March 30, 1687.* "Ordered, by the Church, that the meeting house should be made clean, and shutters for the upper windows, &c. which was accordingly done, by many of our maid servants freely, on 30, and 31st of March, and 1, and 2d of April.

*April 10.* "The 10th of April, Lord's day. Mr. James Hannott, preached both parts of the day, where was a great auditory. We then were permitted by the King; by a declaration from him, dated April 4, 1687.

*May 20.* "The Church agreed to invite Mr. Hannott to be their pastor. Also an address to the King, was prepared and presented on the 6th of June, by Mr. Hannott and Mr. Albertson.

*Aug. 1.* "Mr. Hannott, still refusing the invitation, the Church agreed to invite Mr. Frayzer, a Scotchman.

He accordingly preached to them twice on Lord's day, August 7; but was not chosen, because of Presbyterian principles.

*Sept. 20.* "The Church agreed to invite Mr. Lawrence, of Stepney, to the pastoral office, but he repeatedly refused, till at last it was given up.

*Jan. 18.* "The Church agreed to invite Mr. John King, of London, to become their assistant teacher.

*April 26.* "This day Mr. Hannott accepted the Church's call to the pastoral office, and Mr. King accepted the call of the Church to him, as an assistant.

The following is the exact account given of the subsequent ordination :

*Tuesday, June 12.*

"At the Church meeting, with many other friends, our elder, Mr. John Albertson, stood up, and declared the cause of our meeting, which was to set Mr. James Hannott, in the pastoral office. And then desired Mr. Finch, that was pastor of the Church of Norwich, to carry on the work; and then Mr. Finch went to prayer. After prayer, he desired the Church would declare their unanimous consent, which they did by holding up their hands. Then he desired Mr. Hannott to declare his acceptation, which he did in a few words. And then he spoke at large out of that place, John xvii. 18—"As thou hast sent me into the world, so have I also sent them into the world." And then Mr. Finch again confirmed Mr. Hannott's discourse, by speaking from that text, Acts iv. 23. And after this he prayed again. And he with Mr. Bidbank, Mr. Say, and Mr. Albertson, laid their hands on Mr. Hannott's head. And after this Mr. Finch went up into the pulpit, and prayed, and preached out of those words, Jer. iii. 15—"Yea, and I will give you pastors according my own heart, which shall feed you with knowledge and understanding." And then concluded with prayer. After this, Mr. Bidbank, who was pastor of another church at Denton, prayed. And then Mr. Say, that was pastor of the church at Gestwick, he prayed. And then Mr. Lucas, of Norwich, he prayed. And then Mr. Hannott, he made a short speech and prayed; and then sung the 23d Psalm, and dismissed the congregation with a blessing, Thus was the day spent."

1689.—"Mr. Hannott, finding his health decline, advised

vised the church to choose some one else for their pastor, and recommended either Mr. King their teacher, or Mr. Samuel Wright, both young men, who laboured among them: several church meetings were held, and Mr. King was invited, but refused to accept it.

*July 3, 1690.*—"Mr. John King was discharged from preaching among us, by consent of the brethren.

24.—"Mr. Samuel Wright was desired to assist among us, till God should direct him and the church further in this matter, for the enquiry after a teacher is before us.

*Jan. 13, 1691.*—"It was proposed at church meeting to invite Doctor Singleton, to the office of teacher. This invitation was signed with twenty-five names, all brethren. He received it, and promised to come to Yarmouth in a few weeks, but it is thought he never came.

*May 24, 1704.*—"A letter was read from the church at Stepney, inviting Mr. Hannott to settle among them, which the church at Yarmouth, in a very respectable, but positive manner, unanimously refused.

*Lord's day, May 14, 1700.*—"Mr. Hannott our reverend pastor was taken very ill in the meeting house; about eleven o'clock; he was blooded in the vestry, afterwards carried home in a cart, and continued till the 7th of June, then departed this life about six in the evening, and was buried the 10th ditto: his funeral sermon the 11th ditto, was preached by Mr. Wright, from 2 Peter i, 13, 14.—The Lord help, preserve, and bless, his poor flock—his poor flock, now in sorrow and distress.

*Aug. 24.*—"The church agreed to invite Mr. Goodchild to preach among them; but the messengers on the 29th returned, and reported, that, he was neither willing to come, nor fit for them as a pastor.

18.—"The church agreed to invite Rev. Mr. Thomas Bradbury to the office of co-pastor, with Mr. Samuel Wright; but he refused to leave the people at Stepney."

*Oct. 31.*—"The church agreed to invite the Rev. Mr. Hunt, to exercise his abilities among them.

*Nov. 22.*—"Mr. Hunt preached a lecture sermon at Yarmouth, to our people."

*Nov. 7, 1705.*—"The brethren agreed to send a letter to Mr. Birch, minister.

Several letters were written to Mr. Birch, before he either wished to come, or his people were willing to let him; but at last he came with his family; and was ordained



ained sole pastor of the church, June 25, 1707. A Mr. Smith, a minister (supposed to be a preaching elder) caused Mr. Birch and the church much trouble; by continually catching at expressions and cavilling at them, till at last Mr. B's friends suffered him to resign his pastoral office, and afterward endeavoured to get Mr. Smith's friends to part with him also, for the peace of the church. The letter of dismissal given to Mr. Birch, when he left mentions him as a faithful, laborious, and useful minister whose exertions, during his three years residence at Yarmouth, had been owned for the conversion of many. Mr. Smith was requested to withdraw, in three weeks at the furthest: with which it appears as though he complied, his name not being mentioned afterwards.

*Jan. 10, 1710.*---The church agreed to invite Mr. Brooks, among them; he came and preached a few times in March, after which the church gave him an invitation to the pastoral office, which was signed by the brethren; and the sisters signified their concurrence by silence. He arrived in Yarmouth, with his family, on the 14th June, 1711.

*Oct. 3.*---Rev. Mr. Brooks was settled in the pastoral office and charge over this church of Christ in Yarmouth, with great solemnity. After this Mrs. Brooks, her sister, the maid servant, and some other persons, were admitted as members; and the church drew up, read, and subscribed a new form of their covenant with God, and with one another, which for substance was much the same as that already copied.

*Nov. 4.*---Mr. Tooky was unanimously called by the church, to assist Mr. Brooks in his work, and 60*l.* per annum agreed upon for his salary. He accepted the invitation.

The other accounts of the church are continued regularly till July 1716; but nothing of importance is recorded. After this there is a chasm till May 1720, and nothing of consequence appears till August 14, 1730. Under which date the following account is given:—

“ The church having been in an unsettled state upon our Rev. Pastor, Mr. Goodwin's leaving us, and accepting the call he had to London, and want of that harmony, and agreement to procure our peaceable settlement (which was earnestly desired and prayed for, but could not be obtained), have been the occasion of not entering  
in

in our church book, what has been transacted after an invitation of the Rev. Mr. Milner, to come and accept of the pastoral office over us, upon account of the recommendation of him, by the London elders, as a suitable person for us; but to our great concern, after he had been sometime with us, not being approved of by the majority of the church, and several of the auditory; notwithstanding on the 16th February, 1732, some of the members did contrary to the consent of sixteen, set down Mr. Milner as pastor; to which we, Mr. William Luson and Robert Jackson, deacons, in the name and by the order of the church, did enter our protest against it." There were nine for Mr. Milner, and sixteen against him.

*July 27, 1732.*—The sixteen persons accordingly invited Mr. Frost to the pastoral office, instead of Mr. Milner. Mr. Frost was ordained at Filby meeting house, as Mr. Milner's friends would not suffer the meeting house at Yarmouth to be occupied for that purpose.

The substance of the difference respecting Mr. Milner, seems to be as follows:—

Mr. Milner had been recommended by the elders at London, as a moderate Calvinist; but the above sixteen persons did not think his preaching at all answerable to that description. They conversed with him on the subject, and he promised to give them full satisfaction in the doctrines in which they had been instructed. But he continued to preach in a different strain, three or four months, at which time his friends desired he should be ordained, which the others, being the majority, opposed: And they proposed inviting another pastor for themselves, if the minority would grant a joint use of the meeting house; but they would not. They would only consent to let Mr. Frost preach in a morning, but not suffer him to administer any of the ordinances. They suffered Mr. M. to act very improperly in obtaining the quarterly subscriptions; and positively denied, and strongly guarded the place, to prevent its being occupied for Mr. Frost's ordination. When the majority applied for the use of the place to have the Lord's Supper administered, they again positively refused; and Mr. Luson's house was afterwards licensed for this purpose.

A committee was appointed to settle the difference, and the majority were permitted to choose whether they would give up the place, and take the church, stock, and plate.

The

The majority chose the stock and plate, instead of the place; and the others then claimed right to some old houses, which after dispute the majority resigned for the sake of peace:—they next claimed the plate; but to this the majority would not consent; they did, however, give up the half of it. The stock and plate were afterwards applied to pay for building the place where Mr. Walford is at this time (1801) pastor.

Having settled the business of their separation, and built their new place, the twenty four persons became a distinct church, under the pastoral care of Mr. Frost. Mr. F. continued to be their pastor till 1758. About the February of that year, he went to Norwich in a melancholy frame, and was soon taken ill with a sort of insanity, which unfitted him for his office. He, therefore, resigned his charge, and the church allowed him 30*l.* per annum, till February 1766; at which time it is supposed he died.

On July 21. 1762, a Mr. Richard Amner, was ordained pastor, and the church appeared comfortably settled; but he was found to be of the Arian persuasion, in consequence of which the church parted with him, in March 1764.

May 29, 1764.—A letter was sent to Rev. Samuel Andrews, at Dr. Conders, Mile End, to invite him to the pastoral office. Mr. Andrews was with them, till 1767, and then left them, on account of his unwillingness to baptize children of persons in the congregation.

May 12, 1767.—The church agreed to invite the Rev. Mr. Thomas Howe, and he, having accepted the call, was ordained the 27th of August, the same year.

One of Mr. Wesley's preachers, a very pious man of the name of Simpson, with his brother of the same name; applied for communion with this church about this time; but with a desire of still preaching among the Methodists. The church treated his case with tenderness; but at last refused his admission as inconsistent with church order.—There is no more account of any thing from 1768, to 1798.

Mr. Walford has collected a few things to fill up the chasm.

June 19, 1800.—This day it appears that Mr. Walford having preached to the people six months, was set apart to the pastoral office. The following is his own account

count of things, during the time nothing was recorded in the church book.

“ The chasm which appears in the memorandum of the affairs of the church, cannot now be filled up by a complete enumeration of the events that have taken place. Mr. Howe, whose name appears on a page or two preceding, was succeeded in the pastoral office by Mr. M<sup>c</sup>Neely, in whose time a separation took place, not from difference in religious sentiment, but from the prevalence of dispositions, contrary to the Gospel of Christ, which gave birth to the church now meeting at the meeting house in the Market Place\*. Mr. M<sup>c</sup>Neely soon after left the congregation, and was succeeded by Mr. Phene, (whose hand writing appears on the opposite page), Mr. Phene thinking proper to relinquish the ministerial character, was succeeded by Mr. Nash, whose health not permitting him to continue in Yarmouth, was succeeded by Mr. W. W. On the settlement of Mr. Phene some of the separatists returned, others on Mr. Nash's coming, who were re-united to this church on Mr. W's settlement.”

## LETTER TO DR. WATTS.

*From Mr. Enoch Watts to the Rev. Doctor, his brother, importuning him to publish his hymns, &c.*

*Southampton, March, 1700.*

DEAR BROTHER,

**I**N your last, you discovered an inclination to oblige the world by shewing it your hymns in print; and I heartily wish, as well for the satisfaction of the public as myself, that you were something more than inclinable thereunto. I have frequently importuned you to it, before now, and your invention as often furnished you with some modest reply to the contrary, as if what I urged was only the effect of a rash and inconsiderate fondness to a brother: but you will have other thoughts of the matter, when I first assure you that that affection, which is inseparable from our near relationship, would have had in me a very different operation; for, instead of pressing

\* Where Mr. Barton is now pastor—1800.

you to publish, I should with my last efforts have endeavoured the concealment of them, if my best judgment did not direct me to believe it highly conducing to a general benefit, without the least particular disadvantage to yourself; this latter I need not have mentioned, for I am very confident, whoever has the happiness of reading your hymns, (unless he be either sot or atheist,) will have a very favourable opinion of their author, so that at the same time you contribute to the universal advantage, you will procure the esteem of men the most judicious and sensible.

In the second place, you may please to consider, how very mean the performers in this kind of poetry appear in the pieces already extant. Some ancient ones I have seen in my time, who flourished in Hopkins' and Sternhold's reign, but Mason now reduces this kind of writing to a sort of yawning indifferency, and honest Barton chimes us asleep. There is, therefore, great need of a piece, vigorous and lively as yours, to quicken and revive the dying devotion of the age, to which nothing can afford such assistance as poetry, contrived on purpose to elevate us even above ourselves. To what may we impute the prevalency of the songs, filled with the fabulous divinity of the ancient fathers, on our passions? Is it, think you, only owing to a natural propensity in us to be in love with fable, and averse to truth in her native plainness? I presume it may partly be ascribed to this, that as romance has really more need of artifice than truth to set it off, so it generally has such an abundance more, that it seldom fails of affecting us, by making new and agreeable impressions. Yours now is the old truth, stripped of its ragged ornaments, and appears, if we may say so, younger by ages in a new and fashionable dress, which is commonly tempting.

And as for those modern gentlemen, who have lately exhibited their version of the psalms; all of them I have not seen I confess; and perhaps it would not be worth while to do it, unless I had a mind to play the critic, which you know is not my talent; but those I have read, confess to me a vast deference to yours, though they are not done by persons of mean credit. Dr. Patrick most certainly has the report of a very learned man, and, they say, understands the Hebrew extremely well, which indeed capacitates him for a translator: but he is thereby

never

never the more enabled to verify. Tate and Brady still keep near the same pace; I know not what sober beast they ride (one that will be content to carry double) but I am sure it is no Pegasus; there is in them a mighty deficiency of that life and soul, which is necessary to raise our fancies, and kindle and fire our passions; and something or other they have to alledge against the rest of adventurers; but I have been persuaded a great while since, that were David to speak English, he would chuse to make use of your style. If what I have said seems to have no weight with you, yet you cannot be ignorant what a load of scandal lies on the dissenters, only for their imagined aversion to poetry. You remember what Dr. Speed says:—

So far hath schism prevailed, they hate to see  
 Our lines and words in couplings to agree,  
 It looks too like abhorr'd conformity:  
 A hymn, so soft, so smooth, so neatly dress'd,  
 Savours of human learning and the beast.

Now, when your hymns are exposed to the public view, these calumnies will immediately vanish, which, methinks, should be a motive not the least considerable. And now we are talking of music, I have a crochet in my brain, which makes me imagine that, as cords and discords equally please heavy-eared people, so the best divine poems will no more inspire the rude and illiterate than the meanest rhymes, which may in some measure give you satisfaction in that fear you discover, *ne in rude vulgus cadant*, and you must allow them to be tasteless to many people, tolerable to some, but to those few who know their beauties, to be very pleasant and desirable: and lastly, if I do not speak reason, I will at present take my leave of you, and only desire you to hear what your ingenious acquaintance at London say to the point; for I doubt not you have many solicitors there, whose judgments are much more solid than mine. I pray God Almighty have you in his good keeping, and desire you to believe me, my dear brother, your most affectionate kinsman and friend.

ENOCH WATTS.



Jenny is the way, the truth of the life - Keep close  
to Him, & all will be well - He is the Captain  
of our salvation - We may safely follow Him  
tho' it be thro' a sea of blood - What if Charvack be  
betrayed, & a whole reel sea of Opposition before  
us, He can, may He will make us conquerors yet  
more than conquerors thro' his love - Fear not  
therefore, Mad<sup>m</sup> neither be dismayed - Only believe,  
& go on in the way of duty & you shall over-  
come even your evil heart

Your obliged hum. Servant  
George Whitford

To  
M<sup>rs</sup> Gallatin



Ashby-Place Nov. 6.  
1749

Dear Mad<sup>m</sup>.

I had the pleasure of receiving your kind ~~letter~~ <sup>letter</sup> good Lady Huntingdon would have rejoiced to see you; but what is best - Our Common Lord we have always with us, & waters that come from the fountain head are generally sweetest - It<sup>t</sup> another spring or summer may produce God only knows An Eternal summer is at hand for which I pray the Lord of all Lords that we may ripen apace - The way Mad<sup>m</sup> - You know -



## CHARACTERS

OF

JOHN WESLEY AND GEORGE WHITEFIELD.

*Extracted from Dr. Haweis's Church History.*

“ BEFORE I quit this subject, it may be worth a moment's attention, to sketch a portrait of the two great characters who eminently contributed to this revival of religion among us, as both favoured me with their cordial regard; and, though more in unison with the one than the other, I have ever desired to give honour to whom honour is due, and hope never to be ashamed of the friendship of John Wesley.

“ JOHN WESLEY was of the inferior size; his visage marked with intelligence, singularly neat and plain in his dress; a little cast in his eye, observable on particular occasions; upright, graceful, and remarkably active. His understanding, naturally excellent and acute, was highly stored with the attainments of literature; and he possessed a fund of anecdote and history, that rendered his company as entertaining as instructive. His mode of address in public was chaste and solemn, though not illumined with those coruscations of eloquence, which marked, if I may use that expression, the discourses of his rival George Whitefield; but there was a divine simplicity, a zeal, a venerableness in his manner, which commanded attention, and never forsook him in his latest years; when at fourscore he retained still all the freshness of vigorous old age. His health was remarkably preserved amidst a scene of labour and perpetual exertions of mind and body, to which few would have been equal. Never man possessed greater personal influence over the people connected with him. Nor was it an easy task to direct so vast a machine, where, amidst so many hundred wheels in motion, some moved eccentrically, and hardly yielded to the impulse of the main spring. I need not speak of the exemplariness of his life, too many eyes were upon him to admit of his halting; nor could his weight have been maintained a moment longer, than the fullest conviction impressed his people, that he was an eminently favoured saint of God, and as distinguished for his holy walk, as for his vast abilities, indefatigable labour, and singular usefulness.

“ His enemies reviled him, and would, if possible, rob him of the meed of well-deserved honour, by imputing to him objects below the prize he had in view. Never was a more disinterested character; but he was a man, and he must have been more than man, if, with the consciousness of his own devotedness, the divine blessing on his labours, and the high admiration in which he was held by his followers, he had not sometimes thought of himself more highly than he ought to think. We exhibit no faultless monsters. Elias was a man of like passions as ourselves.

“ His singular situation led him to imagine that the glorious head of the church favoured him with especial interpositions in his behalf, which he was sometimes ready to construe as miraculous.

“ He yielded a too credulous ear to the reports and pretensions of others, and was thus often the dupe of ignorance and presumption.

“ He hastily, at times, advanced what farther information, or maturer judgment, compelled him to retract or soften.

“ In the article of marriage he acted contrary to the celibacy he professed to recommend; but this change of sentiment and conduct implied nothing criminal, unless it were the precipitancy of his former determination.

“ His rooted aversion to the doctrines called Calvinistic, might be supposed to proceed from a conscientious apprehension, that they had an unfavourable aspect on the practice of spiritual religion, however groundless such supposition was in reality, and however evident the contrary effects appeared in those who held them. But his bitterness and asperity towards those who defended them, and his harsh imputations on the God they worshipped, whatever provocations he might plead, were utterly inexcusable.

“ But above all, that which appeared in Mr. John Wesley the most censurable part of his conduct, was his very unfair statement of the arguments of his Calvinistic adversaries, which, in a man of his acuteness of intellect, will hardly admit the plea of unintentional mistake.

“ I am called upon to speak the truth, and I do it from my heart, without respect of person, to the best of my knowledge. Mr. Wesley is gone to give an account of himself to his proper judge, by whom, I doubt not, all his iniquity is pardoned, and his infirmities covered. And  
now

now, that envy and enmity have been some time laid asleep in his grave, I rejoice in observing his character rise in general estimation, and most highly respected by those who knew him best. It will now hardly be a question with any man, whether he would not rather have been John Wesley, who died not worth ten pounds, than Lavington, bishop of Exeter, who so bitterly reviled him.

GEORGE WHITEFIELD was the son of an inn-keeper at Gloucester. From his early youth he had received deep impressions of religion; and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson was so delighted with his early piety, that he ordained him at the age of twenty one. And his first essay was a striking specimen of his future popularity, being heard with uncommon and awakened concern. His person was manly, and grew large, as he advanced in years; his voice was remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make; yet no man with such a disadvantage ever looked with stronger sensibility: and after a second hearing the defect was forgotten. Never man possessed a greater command of the human passions, or better knew the way to the consciences of his hearers; he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate, though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards, unimpaired. Perhaps no man since the days of St. Paul, not even Luther himself, was ever personally blest to the call and conversion of so many souls from darkness to light, and from the power of

Satan unto God, as George Whitefield. The immense collections he made for charitable purposes sharpened the tongue of slander. Time hath affixed the seal of integrity to all his procedures. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenuous acknowledgments and correction of his mistakes. How a youth surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him, ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found justly to accuse him. They who knew him best must witness, how holily and unblameably he had his conversation in the world. Indeed, he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent in the service of the souls for whom Christ died. But he had his spots, and so hath the sun. He would himself have acknowledged many more than the nearest of his friends, or the bitterest of his enemies could discover. He is now alike beyond censure or commendation. What I remarked in him, I will speak and not be ashamed.

“ In his preaching he sometimes pushed the ludicrous to the debasement of the dignity of the sacred ministry. He told a story so well, that it seduced him occasionally to pursue a vein of humour, more suited to excite risibility than to awaken seriousness; though some impressive truth always closed the relation.

“ The orphan-house of Georgia, which he adopted with too partial affection, seems to have engaged him in difficulties and immensity of expense, greater than any utility which ever appeared to be derived from it; and the vast collections he made for it, though faithfully applied, gave a handle to the slanders of suspicion.

“ He too frequently indulged in censures of the clergy, which, however just they might be, seemed the effect of resentment, and would rather tend to exasperate than conciliate their attention. Yet, it is well known, he

he was remarkably kind spirited, and averse to controversy and its bitterness; and his most intimate friends will bear me witness, that his temper was as amiable, and his conversation as singularly cheerful, as his piety was deep and sincere.

“On the whole, as a man, as a christian, as a minister, we shall not, I fear, look upon his like again speedily. After passing through evil report and good report, during more than thirty years of incessant labour, he entered into his rest in America, which had peculiarly benefited by his visits; having crossed the Atlantic thirteen times, to preach the everlasting gospel, with the power of the Holy Ghost sent down from Heaven. Whatever ignorance of his real character, the fatuity of prejudice, or the insolence of pride may have suggested, the day is coming, when his great and adorable Master will condemn every tongue that hath risen up in judgment against him, and say, in the presence of men and angels, “Well done, good and faithful servant! enter thou into the joy of thy Lord.”

TO DR. RIPPON.

*Paris, August 10, 1801.*

DEAR SIR,

**L**AST decade I attended the worship of the Theophilanthropists in a church near the Louvre: the east part of it occupied by the Catholics, and the other part by the Theophilanthropists, who exercise their worship in four churches in Paris, and several temples are likewise opened by them in the provinces; they hold their assemblies decades, and the first day of the week, for the convenience of the labouring people. They discard all revealed religion, and their principles are reduced to these two dogmas only: First, the being of a God; Secondly, the immortality of the Soul. The Inscriptions placed around their churches are the following:—First Inscription—“We believe in the existence of God, in the immortality of the Soul.” Second Inscription—“Worship God, cherish your kind, render yourselves useful to your country.” Third Inscription—“Good is every thing which tends to the preservation or the perfection of man: evil is every thing which tends to destroy or deteriorate him.” Fourth Inscription—“Children, honour your fathers and mothers, obey them with affection,

tion, comfort their old age : Fathers and mothers, instruct you children." Fifth Inscription—" Wives regard in your husbands the chiefs of your houses : Husbands, love your wives, and render yourselves reciprocally happy."—The congregation with whom I attended was large and well dressed, a remarkable fine organ, excellent singing ; the congregation appeared very attentive, and there seemed a thousand times more animation in their singing and prayer, than among the poor, dead, dry, formal French protestants. Their worship was conducted in the following manner :—An altar was erected, covered with the flowers of the season, two pots of incense burning before it the whole time ; a father of a family (for they have no priests or ministers) mounted the pulpit, dressed in a fine white woollen robe, flowing down to the feet, with an enormously large red silk sash round his waist ; he read the form of prayer, and gave out the hymns, which are adapted to the seasons of the year, and praises to the Deity. After which, another father of a family ascended the rostrum, habited in the same manner, and delivered a most excellent discourse in praise of virtue and liberty ; in which he contrasted the virtues, tolerance, and piety of Fenelon, Wm. Penn, General Washington, &c. &c. with the tyranny, intolerance, and wickedness of Charles the Ninth, Louis the Fourteenth, &c. closed the service with prayer and singing, and gave notice of a funeral discourse to be preached there at such a time, for one of their late deceased members, and such a day the children would be catechised, and the new-born infants enregistered. After public worship was ended, I had some private discourse with one of their society, in which I observed, " Sir, the first of your principles, the being of a God, may be proved *à posteriori*, or from the works of Nature ; but the second of your principles, the immortality of the Soul, though it is highly probable, from the unequal distributions of Providence, and the necessity of rewarding virtue, and punishing vice, that there will be a future state of existence ; but I will defy you or any man to prove that this state will be immortal, without admitting the truth of revelation ; it is by the Gospel only that life and immortality are brought to light." The answer he returned was curious. " Citizen, the soul is air, wind, or spirit, and when the body dies, the soul mingles with the other wind or breath ; and as we have no idea of annihilation, it must be immortal." I replied, " Sir, by the same reason, I will prove the immortality of the body ; it mingles with the earth and dust ; and as there is no annihilation, upon the same principle, it is immortal. But don't you see this argument destroys all personal identity ?" In the afternoon, I visited the botanical garden, the menagerie of wild beasts, the cabinet of natural curiosities, which on certain days



are all opened, gratis, to the public; counted the finest in Europe. Of the state of the Protestants in France I shall give you an account in my next.

I remain, Rev. Sir,

Your's affectionately,

B.

## GOOD NEWS FROM KENTUCKEY.

TO DR. RIPPON.

VERY DEAR SIR,

New York, Aug. 17, 1801.

**W**ITH great pleasure I sit down to write the *following extract*, from a letter, dated Kentucky, March 30, 1801.

Times are much altered in those parts since last year; there was the coldest and *darkest* time, in religion at Kentucky, for some time, that ever I saw, until last fall; and then the watchmen began to proclaim the good news of morning appearing; and, in due time, the Son of God appeared in his glory, and scattered the warm beams of his grace all around, thawing frozen hearts. The old members began to arise and trim their lamps that were almost gone out, and shouted for joy, at the appearing of the bridegroom; some of them were converted again; and there was great rejoicing in the church: for her doors were continually crowded with new converts, and they began to baptize about five of a day; from that to eight, or twelve; and soon to thirty, so on to forty, and fifty three of a Lord's day at one place; and at different meeting houses, more than one hundred in a day. I suppose, there have been more than 2,000 baptized, since the association in August, within twenty miles of Lexington: and in almost every other part of the state, I hear of great revivals and many baptized. We have been informed likewise, from Cumberland River, and Green River, that the stir is far greater there than it is here; they meet by thousands. The stir is chiefly among the Presbyterians, and Baptists: more than one hundred have been, in a judgment of charity, converted at one meeting, and many of them have been baptized. So far our Kentucky friend,

We also hear pleasing news from all our sister associations around us; and *according* to accounts *already received by us*, there have not been less than TEN THOUSAND SOULS *added* to the Baptist churches, in the United States, within two years—Oh! that they may be *all* such as shall be saved.

Baltimore, July 28, 1801.

An extract of a letter from Rev. Mr. Richards, of Baltimore, to Mr. W——s: “I rejoice to find, the Lord is pleased to pour out his holy *Spirit* upon poor sinners to the eastward; and, that many *precious* souls are brought out of darkness into the marvellous light of the Gospel. Oh! may the salvation of God come out of Zion, as a lamp that burneth and that shineth more and more until the perfect day: *not only* in the United States of America; but all the *world over*. I have good news respecting the interest of Zion’s King to communicate. In several places in the country, (in my tour of preaching in Virginia, being absent five weeks), where the people would scarce come out to hear a preached gospel, they are now anxious to hear the word of life; and many persons, especially young people, are under great concern about their immortal souls; crying out—What shall I do to be saved?

“When I was in Virginia, I preached four days with a young minister of the name of Dupee, from Kentuckey; who informed me, there were baptized in the state (upon profession of their faith) twenty five hundred, between the first of last August, and the following April, when he came to Virginia. This is *glorious news* indeed: let us sing with angels, and say, “Glory to God in the highest, on earth peace, good will towards all men.”

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### MR. PALMER’S TOUR TO IRELAND.

*Giving an account of the State of Religion, especially among the Evangelical Clergy.*

Shrewsbury, Sept. 1801.

**T**HE first week in June I left Salop, preached at Beaumaris, in Anglesey, on the Tuesday to about sixty people; was met by Brother Christmas Evans, who accompanied me to my brethren at Amlwch; where I preached twice. On Friday went to Holyhead; preached a short sermon there, in the Methodist meeting. Went on board; and, after a sick voyage of twenty-three hours, landed at Bray, and went on to Dublin, Saturday night; where I was kindly received; and found Messrs. Cooper, Gunn, and Gregory, were employed in the service of the Evangelical Society. Plunkett Street meeting-house was shut up, and has been some months, as the lease has expired. I preached, the first Lord’s day morning, at the Baptist meeting, in Swift’s Alley, and, in the evening, at Dr. Macdowell’s, Mary’s Abbey. Went the same week and preach-

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ed at Mrs. Shilly's, of Leixlip; and on my way home, next day, mounted a wall near the square, and preached to the people, from Isaiah iv. 1—*Ho, every one that thirsteth, &c.*—Mr. Horne was with me. The places I preached at while in Ireland were Mary's Abbey, Swift's Alley, Plunkett Street Court, out of doors or in the vestry, at seven every Lord's day morning; but we had the meeting-house the two last Lord's days. I preached also at the Old Men's Hospital, once a week; the Black Rock, three times; at Alderman Hutton's, often; and at other friends' houses. Most weeks I preached every day, except Saturday; three times on Lord's day, and once four times, viz, at Plunkett Street, seven in the morning; Mary's Abbey, twelve; Swift's Alley, four, and broke bread; at Plunkett Street at seven in the evening. You will wonder I was worked so hard; but, after I had been there a short time, my fellow labourers all went and left me: Cooper and Horn to Armagh, &c. Gregory was preaching about Newry; Gun took another road; Mitchell had left the Rock, and was going to settle as a curate; Dr. M'Dowell was at London, and could not return without his amiable wife; and Mr. Allman, who preaches for the Baptists, was gone into the country: so that I had all their places to preach at, beside often in private houses. To mention the names of all who treated me with kindness—not to be forgotten, and who are dear lovers of my adorable master, would fill several sheets. Suffice it to say, I was very happy amongst them; but my dear people here urged my return. I did not meet with the least opposition in Ireland; but, on the contrary, was treated with the greatest affection; and am surprised that any of the English should speak disrespectfully of the Irish in general, as they are open, affectionate, and generous; at least those I have had the happiness to know: and, if the Lord spares me, I hope, in the course of two years to see them again.

I wish I could give you an accurate account of the state of the different churches in Ireland; but I was too much engaged to collect much information on this head. The Wesleyans appear the most numerous. Their conference was held in Dublin while I was there. I suppose there were forty preachers at it. I was in company with many of them. Great numbers joined them the last year—many who were before Papists. This has enraged some of the priests. They have several who preach in the Irish language; and now they ride into the midst of the fairs and markets, sit on their horses, and address the people; who will fall on their knees, in crowds, and continue in that posture till they have done preaching; and then request them to lay their hands on them and bless them. I hope they are doing much good; but should be glad if they spake more respectfully of calvinistic ministers: some in Dublin are very liberal. There are but two small congregations of the Kellamite Methodists in  
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the kingdom, and these not flourishing. The Quakers are dividing at last; and while the one party appear to be fast approaching infidelity, the others now admit the Bible a rule, and are becoming more evangelical than ever. The seceders are still found in the faith, and strict in their discipline; but I fear there is not much life amongst them. Some are for and others against the Evangelical Society. I know nothing of the Presbyterians, except the congregation of which Dr. M'Dowell and Mr. Horner are pastors. These hold the doctrines of grace. I preached once every week to them, and was treated kindly by them and their minister, Mr. Horner. I wish the Lord may revive his work amongst them. I do not hear that the Moravians increase much; but enjoyed some very agreeable interviews with them in the city. They have a settlement in the kingdom. I love them much in the Lord.

The poor Baptist cause is low indeed: only six churches in the kingdom; and two or more of them without ministers. The members in all of them not above 200, and, I hear, many of them leaning to free will; yet they wish to have calvinistic ministers from England, and appear to relish the truth, and receive it with joy when they hear it. There are still some few lively good souls amongst them. A very pious gentleman, Mr. Allman, who is a collegian, has been baptized, and preaches for them in Swift's Alley. Oh that the Lord may appear for that church, and give them a pastor after his own heart. Do, my brother, pray for them.

It has pleased God, within these four or six years, to open the eyes of many of the clergy in the established church, and they do not appear to be the same kind of men as some of the Evangelical clergy in England: they are not too proud to go *any where* to preach, or to hear the Gospel preached. And many instances I could give you of dissenters and others employed by the Evangelical Society, being invited to preach in their parish churches. Indeed several of the bishops are friendly to the Gospel, and wish the clergy to exert themselves more. There are three or four of the fellows in Dublin College, that know and preach the truth; and about fifteen of the students that appear to love the Lord; and meet twice a week for prayer, reading, &c. I spent some very agreeable hours with them. Others of the same stamp are about to enter college. I hear from dear Mr. Shaw, who is a pious clergyman, there are fourteen in his diocese that preach Christ as the only Saviour. Lately, at a visitation, one of the carnal clergy, on hearing Mr. Shaw's name mentioned, said, "What, mad Shaw?" The bishop answered, "Sir, if Mr. Shaw is mad, I wish he may bite all the clergy in my diocese." Mr. Shaw has published an address to the clergy, lately; and now given up his living, because he had only, I think, seven Protestant fami-

families in his parish, for a curacy in another, where there are about 500. Here the dear soul is their apothecary, surgeon, minister, &c. &c. ; preaching four times on a Lord's day, and often in the week. I hear of a Mr. Mansell, who is a clear Calvinist ; preaches much ; has ten prayer-meetings weekly in his parish ; not less than 50 attend each. One of his sons is now leaving college. He loves our dear Lord, and is gonig to preach Christ crucified. He leaves another younger brother in college, who knows and loves the truth. You know Messrs. Walker, Kelly, Motram, and Matthias, &c. : dear, humble, active, useful souls. Oh, what a mercy there are such men raised up there ; surely God has a work to do. May he raise up many such in England. I met several young men twice a week, early in the morning, at Plunket Street vestry, who are designed for the ministry, and we had happy times. The attempts of the Evangelical Society are much blessed, and they make great exertions. I preached a charity sermon for them, and 68l. was collected. Mr. Cooper is much followed ; preaches well ; and is, I trust, very useful. I hear one of the bishops has offered to ordain him. Gregory is like to settle with a congregation raised at Newry ; and Gun at the Black Rock. I was at the house of dear Mr. Horne, the minister of Plunkett Street ; I was very happy ; and, while he was out, with Mr. Cooper, the people retook poor old Plunkett Street, and I opened it again, preaching on Psalm cxxvi. 3.—*The Lord has done great things for us, &c.*

I have wrote more than I intended ; I must close my account of Ireland by saying, after spending six weeks very agreeably amongst them, I returned—had a sick passage of 52 hours on board.

I preached at Holyhead ; stopped some days at Amlwch, and preached three times ; and also at Conway. On my return, found all well among my dear flock, and we rejoiced together. Two have entered glory since I went ; one of them, dear brother and deacon Evans, of Alcaston, of whom more in my next. Saturday night, near twelve o'clock. Adieu.

J. PALMER.

TO DR. RIPPON.

Edinburgh, Oct. 5th, 1801.

SIR,

I HAPPENED lately to peruse a very curious tract, published by the late Sir David Dalrymple, bart. the learned and worthy annalist of Scotland, and the accurate and never-confuted adversary of Mr. Gibbon. The title is, "*Historical Memoirs concerning the Provincial Councils of the Scottish Clergy, from the earliest Accounts to the Æra of the Reformation.*"

I was led by it to peruse "*The Canons of the Church of Scotland, drawn up in the Provincial Councils held at Perth, A.D. 1242, and A.D. 1269;*" also published by that eminent writer, with explanatory notes.

There is so much deserving notice in both these tracts, from persons who consider the true history of the chief corruption of Christianity as extremely interesting, that it is surprising they should be so little read, and that the excellent editor should have been able to say, "that, though they well deserve the title of *the Scottish Ecclesiastical Code*, he is persuaded none of the writers on Scots law ever perused them." Amidst many singular decrees, the following, respecting baptism, attracted my attention. If you judge it worthy a place in your Register, you are welcome to the communication.

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#### CANON LV. DE BAPTISMO.

(Extract, translated literally in English.)

"When other persons are absent, a father or mother may baptize their child, in a case of necessity. But, if they be thus baptized at home by a lay person, let the water, on account of the reverence due to the rite of baptism, either be poured into the fire, or carried to the church and poured into the baptistery. Likewise, let the vessel in which he was baptized be either burned or appropriated to ecclesiastical use.

"When the child is thus baptized, let it be brought afterwards to the door of the church, and let that which is wanting be supplied by the priest, viz. a little salt, and the anointing of the ears and nostrils with saliva. Let the exorcisms also be said, and let all be done at the fonts, to the child, which are usually done, *immersion and the blessing of the water* excepted."

It is well known, Sir, that in all the churches, so called, which were never subject to the bishop of Rome, *immersion* is that which is understood and practised as *baptism*. It is, also, equally certain, that this was the only mode of baptism practised down to times comparatively modern, in England. But, it may be, there are some as ignorant as your correspondent was, that in this northern country, once the most devoted of any to the see of Rome, *immersion* was the only rite known as baptism, in the twelfth century.

Can any of your readers inform us when and why it was changed?

I am, Sir, your constant reader,

## THE LORD'S PRAYER,

IN A METHOD PARTLY BORROWED FROM

*BERNARD'S THESAURUS BIBLICUS:*

WITH

SCRIPTURE ILLUSTRATIONS.

## I. ADORATION.

<i>Our Father,</i>	Thou, O Lord, art our Father Isai. lxiii. 16.
By Right of Creation,	Have we not all one Father? Hath not one God created us? Mal. ii. 10.
By bountiful Provision,	Thou satisfiest the desire of every living thing, Psalm cxiv. 16.
By gracious Adoption.	They be called the Children of the Living God, Rom. ix. 26
<i>Who art in heaven,</i>	Hear thou in heaven thy dwel- ling place, 1 Kings viii. 43.
The throne of thy glory,	Heaven is my throne, Isaiah lxvi. 1.
The portion of thy children,	An inheritance reserved in hea- ven for you, 1 Pet. i. 4.
The temple of thy angels.	His train filled the temple, Isai. vi. 1.

## II. PETITIONS.

1. <i>Hallowed be thy name:</i>	Not unto us, but unto thy name give glory, Psalm cxv. 1.
By the thoughts of our hearts,	Unite my heart to fear thy name, Psalm lxxxvi. 11.
By the words of our lips,	And my mouth shall shew forth thy praise, Psalm li. 15.
By the work of our hands.	Whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

2. *Thy kingdom come,*  
 Of providence to defend us.  
 Of grace to refine us.  
 Of glory to crown us.
3. *Thy will be done on earth,*  
*as it is in heaven,*  
 Towards us without resistance,  
 By us, without compulsion.  
 Universally, without exception.  
 Eternally, without declension.
4. *Give us this day our daily bread,*  
 Of necessity for our bodies.  
 Of eternal life for our souls.
5. *And forgive us our trespasses,*  
 Against the commands of thy law.  
 Against the grace of thy Gospel.
- As we forgive them that trespass against us,*
- Rule thou in the midst of thy enemies, Psal. cx. 2.  
 Hide me under the shadow of thy wings, Psal. xvii. 8.  
 The very God of peace sanctify you wholly, 1 Theff. v. 23.  
 Then shall ye also appear with him in glory, Colof. iii. 4.
- The will of the Lord be done, Acts xxi. 14.  
 It is the Lord, let him do what seemeth him good, 1 Sam. iii. 18.  
 Incline my heart to thy testimonies, Psal. cxix. 36.  
 Walking in all the commandments of the Lord, blameless, Luke xi. 6.  
 I will never forget thy precepts, Psal. cxix. 93.
- Give me neither poverty nor riches, feed me with food convenient for me, Proverbs xxx. 8.  
 There is no want to them that fear him, Psal. xxxiv. 9.  
 Lord, evermore give us this bread, John vi. 34.
- For thy name's sake, O Lord, pardon mine iniquity, for it is great, Psal. xxv. 11.  
 Whosoever committeth sin, transgresseth also the law, 1 John, iii. 4.  
 A blasphemer and a persecutor, but I obtained mercy, 1 Tim. i. 13.
- If ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 15.



- By defaming our characters. When men say all manner of evil against you, falsely, Matt. v. 11.
- By embezzling our property. If he hath wronged thee ought, put that on my account. Philimon 18.
- By abusing our persons. Lay not this sin to their charge, Acts vii. 60.
6. *And lead us not into temptation, but deliver us from evil,* Watch and pray, that ye enter not into temptation, Matt. xxvi. 41.
- Of overwhelming afflictions. Out of the depths have I cried unto thee, Psalm cxxx. 1.
- Of worldly enticements. Love not the world, nor the things that are in the world, 1 John ii. 15.
- Of Satan's devices. Lest he fall into the snare of the Devil, 1 Tim. iii. 7.
- Of error's seduction. They have erred from the Faith, 1 Tim. vi. 10.
- Of sinful affections. For this cause, God gave them up to vile affections, Rom. i. 26.

## III. BLESSING.

- For thine is the kingdom, and the power, and the glory, for ever.* To the only wise God be glory, dominion, and power, Jude 25.
- Thy kingdom governs all. His kingdom ruleth over all, Psalm ciii. 19.
- Thy power subdues all. Able to subdue all things to himself, Philip. iii. 20.
- Thy glory is above all. His glory is above the earth and heaven, Psalm cxlviii. 13.

## IV. CONCLUSION.

- Amen.* Worketh all things after the counsel of his own will, Eph. i. 11.
- As it is in thy purposes,* All the promises in him are yea and amen, 2 Cor. i. 20.
- So it is in thy promises,* Even so come, Lord Jesus, Rev. xxii. 20.
- So be it in our prayers.* Amen, Alleluia! Rev. xix. 4.
- So it shall be to thy praise.*

## THEOLOGICAL DICTIONARY.

[CONTINUED FROM PAGE 502.]

**EFFECTUAL CALLING**—Is an almighty act of God, inviting, and pleasantly attracting the hearts of his people from sin to holiness—from darkness to light—from rebellion to obedience—from the state of distance to union with Christ—from the state of a stranger, to a sweet and powerful fellowship and converse with God. A call from darkness to light—from bondage in sin to liberty in the service of God—from the company of rebels to the communion of saints—from torment of conscience to peace of mind—from sinfulness to holiness—from slavery to the devil to the grace of Christ—from misery and the curse to happiness and bliss.

**CONVERSION**.—Consists both of God's act upon men in turning them, and of acts done by men under the influence of converting grace: they turn, being turned.

**REGENERATION**—Is the MOTION OF GOD in the heart of a sinner:—Conversion is the MOTION OF THE HEART of a sinner towards God.

In Regeneration, men are wholly passive—in Conversion, they become active.

Expressed passively—*Ye are returned*, 1 Pet. ii. 25. :

Expressed actively—*A great number turned*, Acts xi. 21.

Effectual Vocation is the call of men out of darkness to light; and Conversion answers to that call, and is the *actual turning* of men from the one to the other:—is the turn of the *heart* to God;—a turn of the *thoughts* of the heart;—a turn of the *desires* of the heart;—a turn of all the *affections* of the heart;—a turn of the mind from carnal to spiritual things;—a turn of the *will* to be flexible;—a turn from *darkness* to light;—a turn from the *devil* to God;—a turn from heart-*idols*, and cursed favourites, to the living God;—a turn from our own *righteousness* to the righteousness of Christ;—an active turn from *self-will* and wisdom, to the whole scheme of salvation in Christ.

## REGENERATION &amp; CONVERSION.

*The accurate difference and distinctions between them,  
by the most judicious CHARNOCK.*

Regeneration is a SPIRITUAL CHANGE :

Conversion is a SPIRITUAL MOTION.

Regeneration is a POWER CONFERRED :

Conversion is the EXERTION OF THAT POWER.

Regeneration is a PRINCIPLE given to turn :

Conversion is our ACTUAL TURNING.

The one is an ABILITY TO ACT—the last is the act performed by that ability.

Regeneration is the CAUSE OF SPIRITUAL LIFE :

Conversion is the EFFECT OF THAT LIFE.

In Regeneration, a man is passive :

In Conversion, he is mightily active.

The first revival is WHOLLY THE ACT of God :

The second revival is the ACT OF THE CREATURE.

Regeneration is the motion of God in the creature :

Conversion is the motion of the creature to God.

In Regeneration, the Lord gives *himself to us* :

In Conversion, we *give ourselves* to the Lord.

In renewing us, God *gives us a power* :

In converting us, he *excites that power*.

Conversion is as natural to a regenerate man as motion is TO A LIVING BODY.

A principle of ACTIVE EXISTENCE will produce action toward God in Christ.

In Conversion, the sinner is active, but it is NOT FROM the POWER of MAN, although it is from a POWER in MAN, not growing up from the FEEBLE ROOT of nature, BUT SETTLED THERE by the almighty spirit of God.

**COMMUNION**—Is intercourse, fellowship, common possession. Communion between Christ and his people consists in a mutual communication of ideas, of love, of holiness, and happiness. Christ communicates his ideas to the believer. The believer communicates his thoughts to Christ—Christ communicates his love to

the believer The believer communicates his love to Christ—Christ communicates his holiness to the believer The believer returns that holiness in devotional exercises. Christ communicates his happiness to the believer The believer returns that happiness, by rejoicing in Christ. See *Dr. Owen*, on Communion with God, Father, Son, and Spirit, distinctly 4to. 1657—*Mr. Brine*, 8vo. 1750—*Dr. Gills* Bod. Divin. vol. 3. 4to.—*Mr. John Mason's* excellent sermon, in his "Christian Morals," vol. i. 8vo.

**COMMON SENSE**—Is that power of the mind which perceives truth by a sudden impulse; independent on our will, according to an established law, and therefore called *sense*; and acting the same upon all mankind, 'tis therefore called *common sense*.

**CONSCIENCE**—Is a power of the rational soul, by which it knows its own actions, and judges of their fitness and unfitness, or of the moral good or evil that is in them, according to the light which the mind enjoys; and with a reference to the judgment and will of Christ concerning the same actions.

**DEMONSTRATION**—Consists in beginning with some single idea of your subject, and then joining a second idea of the same kind with the first, and a third to the second, in a clear connexion. And thus going on, by short steps of the understanding, from idea to idea, from thought to thought, in proper words, and in a clear connexion of ideas, till you come to a satisfying conclusion; which shall appear as evident to the mind as the first idea was with which you set out. And the whole chain of ideas shall appear to the eye of the understanding to be firmly and clearly connected, and give you that keen impression of truth, and strike it with that force, which is called conviction. See *Dr. Waterland*, the Euclid of the Christian Church—*Robert Fleming*, the Archimedes. See *Euclid* and *Archimedes* united in one man, viz.—*Humphrey Ditton*, in his *Demonstration of the Resurrection of Christ*, 8vo. 1712.

(To be continued.)