

HISTORY OF THE BAPTIST CHURCH,

AT

PROVIDENCE IN RHODE ISLAND,

From 1639, to the Death of the Rev. Dr. MANNING.

ONE great end proposed by God, in endowing his ancient servants with the abundant influence of the Holy Ghost for compiling the sacred volume, was, "that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." Ephes. ii. 7. The same design, though in an inferior degree, is continued by faithfully recording the several distinguishing occurrences which attend individual churches in every period of time. This has ever been acknowledged a source of real information and peculiar joy to a pious mind, and has a happy tendency to raise just ideas of that Great Head of the Church, Christ Jesus, who governs the world, and brings about the most astonishing events for the good of the saints. Though every christian society should minutely record the several and successive expressions of the divine favour to them for their present advantage, and the information of succeeding ages, it has been unhappy for the Baptist Church in Providence, that no attention to this necessary article has hitherto been paid. As this Society is the oldest of the Baptist denomination in America, and of one hundred and fifty years standing, there is a peculiar propriety in attempting to correct and arrange such materials as may afford information to posterity. With this view, though under almost every discouraging circumstance, the writer attempts to gratify the earnest request of his friends in compiling the following history; sincerely wishing it may have a tendency to lead the church to humble adoration of the King of Zion.

This church, according to Governor Whinthrop, was planted in the year one thousand six hundred and thirty-nine. Its first members were twelve in number, viz. Roger Williams, Ezekiel Holliman, William Arnold, William Harris, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, Thomas Olney. Roger Williams being the chief instrument in this work of

God, and also in settling this colony, it is proper to introduce a brief account of that distinguished person.

Mr. Williams was a native of Wales, born in the year 1598, and had a liberal education under the patronage of Sir Edward Coke. The occasion of Mr. Williams's receiving the favour of that distinguished lawyer was very singular. Sir Edward one day, at church, observing a youth taking notes from the sermon, beckoned and received him into his pew. He obtained a sight of the lad's minutes; which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams's great modesty, so engaged Sir Edward in his favour as to induce him to solicit Mr. Williams's parents to let him have the care of their son; which was readily granted. Mr. Williams soon entered on the study of the law, and received all possible assistance from his generous patron; but finding this employment not altogether agreeable to his taste, after pursuing it some time, he turned his attention to Divinity, and made such proficiency therein, as encouraged Sir Edward to obtain him episcopal orders. His preaching was highly esteemed, and his private character revered. By embracing the sentiments of the Puritans, he was greatly exposed to suffering, and at last was thereby compelled to leave his native country. He embarked for America, on February 5, 1631, being then in the thirty-second year of his age. On his arrival, he was called by the church at Salem to join in the ministry with Mr. Skelton; but the Governor and Council not being satisfied with it, the appointment was suspended. This was a means of his being called by the church at Plymouth, where he preached two or three years, and was held in high estimation by Governor Bradford and the people. The former was pleased to give this testimony of Mr. Williams.—“He was a man, godly and zealous, having many precious parts. His preaching was well approved, for the benefit of which I still bless God, and am thankful for his sharpest admonitions, so far as they agreed with truth.” Mr. Skelton of Salem now growing old, a second application was made to Mr. Williams; but many of his Plymouth friends were against his removal. One Mr. Brewster at length prevailed with the church to dismiss him; saying, “If he staid, he would run the same course of rigid separation and anabaptism which one Smith

of Amsterdam had done." He accordingly settled in Salem, and many of the church at Plymouth followed him. The Court again wrote to prevent his settlement, but could not prevail. Morton and Hubbard inform us "In one year's time Mr. Williams filled that place with principles of rigid separation, and tending to anabaptism." His favourite topic, *liberty of conscience*, a subject he well understood, gave offence to a few of the leading part of the congregation; but this would have been borne with, had he not further maintained that "civil magistrates, *as such*, have no power in the church, and that Christians, *as such*, are subject to no laws, or controul, but those of King Jesus" This so greatly enraged the magistrates, that they excommunicated and banished him. The town was again enraged at the conduct of the magistrates, and several of the inhabitants followed their minister. This was done in the winter of 1636. When they were out of the Massachusetts jurisdiction, they pitched in a place now called Rehoboth; but the men of Plymouth hearing thereof, sent armed men to drive them out of their territories. Now they had no refuge, but must venture among the savages; and it is said, that Mr. Williams and his friend Olney, and Thomas Angel an hired servant, came over the river in a canoe, and were saluted by the Indian word that signifies *What cheer?* They then came round Fox-point until they met with a pleasant spring, which runs to this day, and is nearly opposite the episcopal church. Being settled in this place, which from the kindness of God to them they called PROVIDENCE, Mr. Williams and those with him considered the importance of Gospel Union, and were desirous of forming themselves into a church; but met with a considerable obstruction: they were convinced of the nature and design of believers baptism by immersion; but, from a variety of circumstances, had hitherto been prevented from submission. To obtain a suitable administrator was a matter of consequence; at length, the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; and who in return baptized Mr. Holliman, and the other ten. This church was soon joined by twelve other persons, who came to this new settlement, and abode in harmony and peace. Mr. Holliman was chosen assistant to Mr. Williams. This church, according to Chandler, held particular redemption; but

soon after deviated to universal redemption. Laying-on of hands was held in a lax manner, so that some persons were received without it:—and such, says Governor Jenckes, was the opinion of the Baptists throughout this Colony. Psalmody was first used, and afterwards laid aside. These alterations took place about sixteen years after their settlement. The Church at first met for worship in a grove, unless in wet or stormy weather, when they assembled in private houses. Mr. Williams held his pastoral office about four years, and then resigned the same to Mr. Brown, and Mr. Wickendon, and went to England to solicit the first charter. After Mr. Williams's return, he preached among the Indians, whose forefathers were gathered by him. He wrote an account of the Indians, which the then Lords of Trade highly commended; also a defence of the doctrines controverted by the Quakers; and another piece, called the Bloody Tenet, with some other pieces. He died in the year 1682, aged 84, and was buried, under arms, in his own lot; now Philip and Zechariah Allen's. Mr. Williams's wife's name was Elizabeth, by whom he had children,—Mary, Freeborn, Providence, Mercy, Daniel, and Joseph. The third died without issue, aged 48 years. The others married into the Rhodes, Olney, Waterman, Windfor, and Schyles's family: whose descendants, according to Governor Hopkins, have been traced to the number of two thousand.

Mr. Williams's character, given by many, as a man, a scholar, and a Christian, was truly respectable. He appears, says Mr. Callender, in his Century Sermon, page 17, by the whole tenour of his life, to have been one of the most disinterested men that ever lived, and a most pious and heavenly-minded soul. Governor Hutchinson, reflecting on the life of this good man, says: "Instead of shewing any revengeful temper, or resentment, he was continually employed in acts of kindness and benevolence to his enemies." Vol. 1. page 38. Mr. Callender observes, "the true grounds of liberty of conscience, were not understood in America, until Mr. Williams and John Clarke publicly avowed, that *Christ alone is King in his own Kingdom*, and that *no others* had authority over his subjects, in the affairs of conscience and eternal salvation." Governor Hopkins said: "Roger Williams justly claimed the honour of being the first legislator in the

the world, that fully and effectually provided for, and established, a free, full, and absolute liberty of conscience." He not only founded a state, but, by his interest with the Naraganset Indians, broke the grand confederacy against the English, and so became the Saviour of all the other colonies.

Rev. Chad Brown, who succeeded Mr. Williams in the charge of this Church, came to Providence the latter end of the year 1636, by reason of the persecution in Massachusetts. He was ordained in the year 1642. Mr. Brown was one of the town proprietors, and the fourteenth in order. He supported a good character, and was prosperous in his ministry. He was buried within a rod of the North-West corner of the congregational meeting-house.

Rev. Mr. Wickendon, who was colleague with Mr. Brown, came from Salem to Providence in 1639, and was ordained by Mr. Brown. He died Feb. 23, 1669, after having removed to a place called Solitary Hill. Mr. Wickendon preached for some time in the City of New-York, and as a reward for his labour was imprisoned four months.

Rev. Gregory Dexter was next in office. He was born in London, and followed the stationary business with a Mr. Coleman. It is said, he fled from his native country for printing a piece, which was offensive to the then reigning powers. He came to Providence in 1643, and was the same year received into the church, being both a Baptist and a Preacher before his arrival. He took the care of this church on Mr. Wickendon's removal to Solitary Hill. He was the first that taught the art of printing in Boston, in New England. He was never observed to laugh, and seldom to smile. So earnest was he in the ministry, that he could hardly forbear preaching when he came into a house, or met a number of persons in the street. His sentiments were those of the particular baptists. He died in the 91st year of his age.

Rev. Thomas Olney succeeded to the pastoral office. He was born at Hertford, in England, about the year 1631, and came to Providence in 1654; but when baptized or ordained is not known. He was the chief who made a division about laying-on of hands. He and others withdrew, and formed a separate church, but it continued only a short time. He died June 11th, 1722, and was buried in his own field.

ACCOUNT OF
THE MORAVIAN BRETHERN,

Taken from Dr. Haweis's Church History.

AMONG those peculiarly distinguished for their Christian zeal, one choice body of Confessors of the evangelical doctrines has arisen in the bosom of the Lutheran Church; and, from small beginnings growing into eminence of excellence, claims a particular mention. No name of professing Protestants in our day has displayed more fervent zeal for the Lamb of God, and the characteristic principles of Christianity, as connected with his blood-shedding for us, than the MORAVIAN BRETHERN. Under a long series of persecution and oppression from the bigotry of Popery, they had been reduced to the lowest ebb of misery; and the few scattered remnants of that name seemed fast approaching to utter extinction, when, from the dust of death, the Moravian Church sprang as the fabled Phoenix from her ashes, and acquired fresh splendour from the flames, went back to call their Lutheran brethren to the Augsburg Confession, to the essential doctrines of revelation, and to a life of greater purity than was generally in vogue. They met, as will be the case with all who rise up to witness against a wicked world that its deeds are darkness, many an abuser; and if the charges laid against them were to be implicitly received, they would become objects of horror and aversion, instead of living witnesses for the Christian doctrine. Happily they are now better known, and their enemies are found liars. Mistakes were magnified into crimes; and expressions ill understood, received an interpretation the very reverse of what the Brethren intended; nor is it needful to vindicate peculiarities in their discipline, which have given the handle of abuse and ridicule to their maligners. It is sufficient to observe, that in the great fundamentals of Christianity, they have displayed a zeal to promote the doctrine of salvation by Jesus Christ, which hath produced the happiest effects, not only in Europe, but throughout the world. In their lives and conversations, those who have known them best, without having formed any union with them as a church, will acknowledge that they are not only blameless and harmless, but eminently exemplary,

plary. Let us give therefore honour where honour is due, and never suffer prejudice to misrepresent any denomination of our truly Christian brethren, because they gather not with us.

The state of the Moravian Church in the present century, forms a prominent feature in the happy revival of evangelical religion; and justly claims a niche in that temple of the living God, which is the object of our present survey.

An. 1722. Dispersed, distressed, reduced to the lowest ebb, overwhelmed by the persecutions of Popery in Bohemia, Moravia, and Silesia, under the bigot Austrians, the church of the Brethren, in the beginning of the century, had nearly disappeared, and their light seemed ready to be put out in Israel: but few men were left, and they of little estimation in this world; and no where could they find rest or establishment. In this extremity, three or four poor families, under the spiritual superintendance of that venerable man of God, CHRISTIAN DAVID, migrated from Moravia into Upper Lusatia, in search of some sequestered corner of the earth, where, hid from popish persecution, they might worship God our Saviour in peace and purity. At the village of Berthelsdorff, belonging to the since well-known COUNT ZINZENDORFF, they met from his steward, Heitz, an hospitable reception. The Count himself was at the Court of Dresden; but, on being informed of the arrival of the emigrants, he gave orders to encourage them; they were assisted to build cottages for their families, and some uncultivated lands were allotted to them, which their industry soon rendered productive.

The Count himself, with his relation BARON WATTEVILLE, had been educated at the university of Halle, and very early imbibed a happy tincture of the pietism long retained in that seminary. The manners of the refugees were so congenial with his own, as to engage his fostering affection: this drew others of the same fraternity to join their brethren; and a new village arose, called Hernhuth, the cradle of the reviving church of the Moravians, whose increase hath been since so blessed, and for which the Heathen especially shall praise him, who can produce the greatest effects by instruments the most apparently feeble and inadequate.

Under the patronage of Count Zinzendorff, and his worthy pastor, Rothe, the infant colony continued to prosper, and spread its branches through Germany, Denmark, Holland, England, and America. The Count himself, a zealous Lutheran, at first desired they would unite with the established church at Bertheisdorff: but the Brethren preferred adherence to their ancient regimen. Finding himself unable to prevail with them to recede from their own form of ecclesiastical government, he after much deliberation agreed, that they should observe the Moravian ritual: and though he himself continued in communion with the Lutheran church to his dying day, he consented, with Baron Watteville, to be appointed to the presidency of their affairs, spiritual and temporal, in conjunction with the elders of the congregation, as their council and associates.

The following is only a sketch of the nature of the church order among the brethren.

SUPREME, in all *the unity of the Brethren*, is the **GENERAL SYNOD**; consisting of deputies from all the congregations, with the bishops, and elders, the inspectors of churches, and certain laymen.

By this Synod, the **ELDERS CONFERENCE** is chosen, for the direction of all matters, during the intervals of the session of the Synod: to this all are subject—bishops, elders, labourers, and every individual in close church union with the Brethren.

The *bishops* are chosen by lot, out of a number proposed by the conference for the office. They claim no superiority, nor exercise any jurisdiction, but as empowered and directed by the *elders' conference*. They have no fixed diocese or district, but remove from place to place, as stationed or sent by the *conference*.

The peculiar office of bishops is to ordain bishops, elders, and labourers at home, and among the heathen; such as being approved by the elders' conference as candidates, are, by the lot, selected. These also preach, visit the congregations, regulate their affairs, and encourage the labourers, and all the holy Brethren.

Deacons and deaconesses visit, attend, and care for the sick and poor of each congregation of the different sexes.

They have *œconomies* or *choir houses*, where they live together in community. The single men, and single women,

women, widows, and widowers apart, each under the superintendance of elderly persons of their own class. In these houses, every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintenance. They live thus at a less expence, and more comfortably, than they could have done separately; besides the singular advantages of mutual communion, and daily worship.

The children of each sex are educated with peculiar care, by brethren and sisters appointed for that service; their object is to preserve them from the corruption that is in the world, and to prevent as much as possible the knowledge of evil from ever reaching their eyes or ears. Trained up under discipline from their tenderest years, their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*.

In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and, it is said, never hesitate when that hath decided the place of their destination.

In *marriage*, they may only form a connexion with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express licence from the elders' conference, is permitted to marry a person of approved piety, in another communion; yet still to join in their church ordinances as before.

A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church, than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment: and however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. This frequent appeal to the lot, seems the peculiar characteristic of the Moravian church, and has furnished their adversaries with the objection, as if they supposed themselves, and meant to impress

impress the idea upon others, of being under the immediate direction of God in all matters thus determined. I confess, I can see no scripture order or warrant to countenance such appeal, nor any such practice adopted in the Apostles days, or in the primitive church. The single instance, Acts i. 26. when the sacred college was to be filled up by one of the two persons chosen by the church for the office of apostle, is no precedent, nor sanctions any similar appeal to the lot.

But whilst I advert to the peculiarities of their discipline, I wish ever to keep in view, and hold up to the attention of all other churches, the characteristic Moravian excellence of *missionary zeal*.

I have before me the pleasing accounts lately published of the happy success of their labours in TWENTY-SIX DIFFERENT MISSIONS, besides a variety of attempts made in other places, and by providential hindrances defeated.

The Danish islands of St. Thomas, St. Jan, and St. Croix, have, by their ministry, received the light of the gospel, and that especially among the most pitiable and oppressed of human beings, the Negro Slaves—to them their labours have been singularly blessed.

In as abundant a manner also have their efforts been crowned with success in our English islands, Jamaica, Antigua, Nevis, Barbadoes, and St. Kitt's, where many thousands of our sable-coloured brethren have been called by their preaching and conversation to the knowledge and love of our Lord Jesus Christ, and worship God in spirit and in truth.

The Greenland and Labradore congregations afford objects of wonder, delight, and thankfulness. Even in these inhospitable climes, and amidst those savage manners, the power of changing grace becomes more evidently displayed.—How precious is the name of Jesus from the lips of an Esquimaux?

The Arrowack Indians, and the negroes at Surinam and Berbice, have been collected into bodies of faithful people, by the Brethren's patience and perseverance.

Canada, and the United States of North America, furnish happy evidences of the powerful word of a crucified Jesus, among the wild and yellow wanderers in the forests, and boundless plains of that vast continent.

Even those esteemed the last of human beings, in
brutishness

brutishness and ignorance, the Hottentots, have felt the divine efficacy of the blood of the Lamb that was slain, and owned the crucified man on Calvary for their God and Saviour; have been formed into christian societies, and upwards of seven hundred are said to be now worshipping him with their faithful pastors, at Bavian's Cloof, near the Cape of Good Hope, and live under their tuition, and in their happy communion, believing to the saving of their souls.

In all these various regions, no less than an *hundred and forty missionaries* are now employed, besides the host who have counted not their lives dear unto themselves, and died in the arduous service. These in general support themselves, and the work, by the assiduous labour of their own hands, in their several arts and occupations; and, like the Apostle Paul, toil night and day, that they may require nothing from the heathen, and have to give to him that needeth.

By the persevering zeal of these men of God, upwards of **TWENTY-THREE THOUSAND** of the most destitute of mankind, in different regions of the earth, are recovered from the power of Satan unto God, and now walk with him as dear children, adorning the doctrine of Jesus, by a conversation such as becometh godliness; and thousands departed in the faith rest in his bosom.

I might mention their efforts to illumine the distant East, the coast of Coromandel, and the Nicobar Islands, with the light of the Sun of righteousness; their attempts to penetrate into Abyssinia, to carry the gospel to Persia and Egypt, and to ascend the mountains of Caucasus; for to all these regions, and many others, hath love for immortal souls, and zeal for the Redeemer's glory, carried these indefatigable missionaries; and often have they earned the meed of highest approbation, where their labours have been least successful. Let their enemies hear and be confounded—these are epistles of commendation, written by the spirit of the living God. Many, swayed by prejudice, presume to condemn what they have neither examined with candour, nor truly understood; let them produce any similar effects by their instrumentality, and then they may be entitled to attention. Till then, let shame stop the mouth of calumny, and such transcendent excellence claim the tribute of admiration, and be held in deserved honour,

How so small a body as the Moravian church is equal to such exertions, and capable of providing so many missionaries, and furnishing an expence so necessarily great, is surprizing. The whole number of their members in Europe does not, if I am rightly informed, exceed twelve thousand brethren; of which, about three thousand are in Great Britain and Ireland; and those not in general the most opulent, or high in any mercantile line. But their liberality aboundeth, and it is no less pleasing to remark the support which their missions receive from the cordial affection of Christian brethren in all denominations. The good providence of God continues to raise up for them new helpers, and to furnish annual supplies for the support of so noble an undertaking. Indeed in such a cause, the mean shibboleth of party should be mentioned no more, and every real Christian delight to help forward this great labour of love.

Their example also should provoke the jealousy of every Christian Church. They have demonstrated the practicability of establishing the everlasting gospel, in regions the most dreary and inhospitable, and among nations the most rude and ferocious. And shall we not kindle into emulation? catch from them some spark of zeal, and awake to like vigorous exertions? A thousand openings court our entrance into lands vast, fertile, populous, genial, easy of access, where the inhabitants are mild, friendly, tractable, presenting every hopeful prospect of success, ready to welcome our labours of love; regarding us as beings of a superior order, and gently upbraiding us for our neglect of them. In how many places are the difficulties apparently less, and the advantages unspeakably greater, than in those fields which our Moravian brethren have attempted to cultivate, and with such encouraging success! Have we less zeal, less wisdom, less patience, less perseverance than they? Let shame stimulate, if a sense of duty and love to the souls of men does not constrain us. Let us hear at last the dying groans of the distant heathen, crying, Come over and help us.

This revival of religion among the Moravians, hath not failed also to produce as happy effects at home, as among the heathen. Many of their Lutheran and reformed brethren have greatly profited by their fraternal intercourse,

intercourse, without connecting themselves in their church order. A spirit of more animated christianity has been revived in Germany and its vicinity. They have formed a large association of ministers from the frozen hills of Norway, to the Carpathian mountains, who assembled annually at Hernhutt, in Lusatia; and those who cannot attend, communicate with their brethren by their correspondence. These all endeavour to strengthen each other's hands in the work of the Lord, without distinction of Lutheran or Calvinist, to provoke one another to love, and greater devotedness to God our Saviour. They are growing into a host; and, though not many in any one country, yet, when collected, form a glorious body of confessors, whose light cannot but shine before men, and whose zealous labours in their several parishes tend to revive true christianity.

A BRIEF ACCOUNT

OF THE

REVIVAL OF RELIGION IN KENTUCKY,

AND SEVERAL OTHER PARTS OF THE UNITED STATES.

Extract of a Letter from a Gentleman to his Friend at the city of Washington, dated Lexington, Kentucky, March 8, 1801.

DEAR BROTHER,

“ I am glad to inform you, there is a great revival of religion near this place; 51 have been added to our church since you left us; 62 to Bryant's station since the 8th of February, exclusive of to-day, at which place 46 were received yesterday, and a number more expected to join. I suppose upwards of 220 have been added to that church.—53 were baptized at Clear Creek in one day. There is also a great reformation at Boone's Creek, Marble Creek, Shawne Run, &c. In short, all the churches near this, that I have heard from, who adhere to primitive Christianity, are in a prosperous state. In some it appears like a fire that has been long confined—bursting all its barriers, and spreading with a rapidity that is indescribable—attended only with a still small voice.—This, my brother, is a harvest indeed; and we
may,

may, on this occasion, use the language of sacred inspiration;—“The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” It may be truly said, the Lord is doing great things for us, and I will add, whereof I am glad.—Oh, that the great Husbandman would still carry on his work, and separate the precious grain from the tares!”

From the same to the same, March 9, 1801.

“I am sorry to hear of your destitute situation, in not hearing the gospel preached—but I will tell you one thing, not because you are ignorant of it; the Lord can communicate spiritual health, strength, growth, and vigour, without it, when he sees cause to place any of his dear children in such a situation as you are.—It is with pleasure I inform you, 58 were baptized at Bryant’s yesterday—from 8th February to 8th March, 120 have been added to that church, among whom were a number of our acquaintance, and several poor black people, some of whose experiences have astonished me—This is the work of the Lord, and it is marvellous in our eyes.—But alas, poor L——n, yet in measure stands out, though I trust even in this Sodom there are a few brought to a saving knowledge of Christ. I was told yesterday, that the wicked son of E——D—— has been brought into the gospel fold.

“Your friend and brother
“in the gospel of Christ.

Extract of a Letter from a Gentleman to his Sister in Philadelphia, dated Lexington, Kentucky, August 10, 1801.

“DEAR SISTER,

“I hasten to give you an account of the revival of religion, and some of the remarkable circumstances thereof. The nicest pencil could not pourtray to your imagination, the full idea of the meeting that took place at Kainridge, in Bourbon county. I shall confine myself only to a few particulars:—

“This meeting was published about one month generally, throughout the Presbyterian connexion, as one of their annual sacraments: thither assembled the religious of every denomination, some from one hundred miles distant, but more particularly the Presbyterians and Methodists, who are in full communion with each other;—lastly the Baptists, who

who preach with each other, but do not commene. To this general assembly I set off last Friday, and arrived there on Saturday about 10 o'clock: I then began to note some of the most extraordinary particulars. I first proceeded to count the waggons containing families, with their provisions, camp equipage, &c. to the number of 147: at 11 o'clock the quantity of ground occupied by horses, waggons, &c. was about the same size as the square between Market, Chesnut, Second and Third streets, of Philadelphia.—There was at this place a stage erected in the woods, about 100 yards from the meeting-house, where were a number of Presbyterian and Methodist ministers; one of the former preaching to as many as could get near enough to hear.—In the house also, was another of the same denomination, preaching to a crowded audience—at the same time another large concourse of people collected about 100 yards in an east direction from the meeting-house, hearing a Methodist speaker—and about 150 yards in a south course from the house was an assembly of black people, hearing the exhortations of the blacks. The number of communicants who received tokens were 750, nor was there a sufficiency of them—those tokens are small pieces of lead, the size of a five penny bit, with the letter A or B impressed thereon, and distributed by the ministers to the members of the several churches, not excluding any Baptist that applies for them.*

“ Last Sunday the association was held at Higby’s, 6 miles from here, where it is said there were from 8 to 10 thousand persons; and on the same day, in the two counties adjoining, there were, at two congregations, from 18,000 to 25,000 souls.”

Extract of a Letter from the Rev. Dr. ROGERS, dated Philadelphia, November 2, 1801.

“ The printed minutes of Elkhorn Baptist association, held in Kentucky, August 8th, 1801, were put into my hands for perusal, last Friday; by which it appears that the said association consists of 36 churches, 10 of which had applied at the above time for admission, and were accepted. The addition to this association had been, in one year only, by baptism, 3011. Four of the churches had received,

* Oh, that these People had introduced among them PRESIDENT EDWARDS’S *Narrative of the work of God in Northampton, N. E.* and his *After-thoughts on the Revival*. The former of these may be had of Messrs. Sutton, Paternoster-row, London.—EDITOR.

by baptism, 1378 members: between 300 and 400 severally;
viz.

Great Crossings Church	-	-	376
Bryant's ditto	-	-	367
Clear Creek ditto	-	-	326
South Elkhorn ditto	-	-	309

“Some had received, the same year, between 200 and 300, others between 100 and 200; in some, under 100, down to 30, 20, 10, 8, or 6 persons.

“Besides the Elkhorn, there are several other Baptist associations in that state, viz. Salem, Bracken, Tate's Creek, &c. I am most credibly informed, that upwards of 10,000, at the lowest calculation, had been baptized in one year only, preceding the above period. Surely this must be the work of God, and it is truly marvellous in our eyes.”

The following is an account of the prosperity of Zion, in the Shaftsbury, Warren, and Stonington Baptist Associations.

Members added in one year.

Warren	-	-	620 year, 1800
Shaftsbury (Vermont)	-	-	395 ditto, 1801
Stonington (Con.)	-	-	114 ditto, 1801

Total - 1129

Extract of a Letter from the REV. MR. MOORE, to the REV. MR. RICHARDS, in Baltimore, dated Moores-field, November 9th, 1801.

“I am informed by private letters, that God is still calling sinners out of darkness, into his marvellous light, in the Elkhorn Association. In a letter I saw yesterday, from a gentleman in Kentucky, to his friend in Montgomery county, there is a paragraph to the following effect: “The work of the Lord, amongst us, is extraordinary; there were, on the last Lord's Day, 30 persons baptized, and 70 others waiting to receive that ordinance; among other instances of almighty grace, my father (80 years of age) has professed to know Jesus of Nazareth, and was baptized in his name.”

Extract of a Letter from the REV. WILLIAM CAREY, in the East-Indies, to the REV. DR. ROGERS, of Philadelphia, dated Serampoor, December 30th, 1800.... January 9th, 1801.

“ Very dear Brother in Christ,

Your's of May 24 arrived here on the 25th of October, with the parcels, and afforded us a very luxurious feast. It gives us great pleasure to find that we are thought of, and prayed for, in so distant a quarter of the globe. I shall very highly prize your correspondence, and hope now you have begun, you will continue to write by every opportunity.

I wish I could gratify you by sending an account of our success; but of this we can say but very little indeed. I trust our labours have been blessed to the *conversion* of a few in that very distant part of the country, in which we first resided, viz. Mudnabatty—among those we may speak with considerable hope of two natives, and a few others; but in general all hopeful appearances among the Hindoos, have soon worn off.

The state of this country is truly deplorable in a religious point of view: the Europeans are, in general, such as come out into this country, at 16 or 18 years of age. Some who have had a classical education, hearing a few jests against Christianity on board the ships in which they came, commence Deists, in which they are soon too fatally confirmed; and having read so much of Jupiter, Juno, Bacchus, &c. under the name of Deities, and of their worship under the disguised name of sacred mysteries, they admire the words, and call Hindoo abominations by the same name. Hence the baneful principle that Heathens and people of all religions may go to heaven, and indeed too many of them are guilty of occasional acts of idolatry; so that Deism, which is the common profession of Europeans—idolatry, adopted by some, and a proportionate degree of luxury and vice in all, mark the European character in this country, a very few cases of pious people excepted.

The Heathens are in a very deplorable state. The Brachmans, though sunk into the dregs of ignorance and vice, assume the character of gods, and call themselves the deities of the Sooders, and that not only all holy places on earth, but in all other worlds also, are to be met with in the foot of a Brachman. Hence they are esteemed by the inferior cast as gods. The learning of the Brachmans is much like that of the ecclesiastics in the 12th and 13th centuries—It is most pedantic, yet consists in nothing more than learning the Shanscrit language, reading four or five books principally

cipally of law, and acquiring the use of a few sophisms, which they display on every occasion. Their worship is idle ceremony; moral rectitude of conduct makes no part of their system, and they may be literally said to be pickled in vice.

Yet the true light has sprung up, and I have at this moment a Brachman in the house with me, who is come two miles to beg a copy of Matthew's Gospel, which we published in Bengallee some time ago—that is, we have begun to print the Bible in that language; and as that was the first book of scripture printed off, we printed 500 copies of it extra. The whole of the Gospels is now printed off, and we have begun to print the Acts of the Apostles; several small tracts have also been dispersed; and they having been read with eagerness by the people, afford us hope, that God will arise and smite all the gods of the earth. We are now in a very populous part of India, and are often preaching to, and disputing, &c. with the natives. We preach stately three times on Lord's days, and twice in the week. Our brethren who came last year, begin to talk a little in the language, and our hopes are by no means low.—We hope in Christ.

There is only one small Baptist Church in India, and the members are all Europeans—We love one another as a church; and we who are missionaries, and live in one family are a happy family: we live in this place under the protection of the Danish government; have, at the cheapest and most permanent method, purchased a house, and therefore count this the seat of the mission, the centre from which all our exertions must be made.

It gives us all much pleasure to hear of good Captain Wicks; his name will be ever dear to all of us, especially to our brethren and sisters who personally know him, which I had not the happiness to do.

The glorious work going on in America, the establishment of Mission Societies, and the like, call for our most lively thanks, and have given us very great encouragement.—Oh, may our God graciously bless and increase those undertakings, till the world be full of his glory!

I was much shocked at seeing in some of the American newspapers, advertisements headed by—

TO BE SOLD,

A Negro Man, &c.

I hope no Christian keeps a slave: if this should be the practice (for custom often blinds the eyes of even good men) in the southern parts of the United States, it will not
be

be difficult to answer the enquiry in a certain association letter you sent me, *why the churches in those parts are in so languishing a state*; but I hope every one who names the name of Christ, departs from the iniquity of holding their fellow-creatures in slavery, and that it is the practice of those only who are *enemies* to the ways of God.

Jan. 9, 1801. I was obliged to break off the other day as soon as I had begun to write; and this minute Mr. Wilcox is arrived at our house for our dispatches, so I must close in haste. We have had the pleasure of baptizing one Hindoo on a credible profession of faith, the last Lord's Day of the year; and I expect to baptize two more, viz. the wife, and wife's sister of the man already baptized; they have given a very satisfactory account of the work of grace on their souls to the Church, at the time I baptized the Hindoo, Christno, (that is his name). I also baptized my eldest son, and hope to baptize my second son, about twelve years of age, at the next baptizing, which I expect the Lord's Day after-next.— God has been very gracious to me, and to the Mission, in the conversion of these two lads, as they both speak the language of the country, as well as the natives; and the eldest, about sixteen years of age, gives pleasing proofs of his possessing opening abilities for the mission and the ministry. God has given us a few Europeans as seals to our work, who are not yet joined to any church, and perhaps their scattered situation may at present be a bar to their uniting in communion with any church. I intended to send a New Testament to you, but it is not printed further than the 10th of Hebrews. I hope to send one by the Canton, which will sail in about two months, and shall write you again by that opportunity. My sincere love to all who love our Lord Jesus Christ. I hope to hear from you by every opportunity.

Believe me, that I am,

Very affectionately, yours in Christ,

WM. CAREY.

BREVIATES OF THE KENT AND SUSSEX ASSOCIATION

OF

BAPTIST CHURCHES,

Assembled at ASHFORD, in KENT, June 2d and 3d, 1801.

Tuesday afternoon. The messengers of the associated Churches met at three o'clock, Brother White prayed. The names of the Ministers and Messengers were called over; Brother Atwood was chosen Moderator, and Brother

Stanger, Scribe, The Rules of the Association were read, as were also the Letters from the respective Churches. The Moderator concluded in prayer.

In the evening, public worship began at half past six. Brother Morris prayed; Brother Coe preached, from Acts viii. 5. "And preached Christ unto them." Brother Atwood concluded with prayer.

Wednesday Morning. Met at six o'clock. Brother Arnold prayed. Brother Jones prayed. Brother Atkinson prayed. The circular Letter written by Brother Purdy on "PROFITING BY THE PREACHED WORD" was read, approved, and ordered to be printed. The Moderator concluded in prayer.

Assembled for public worship at ten o'clock. Brother Copping prayed. Brother Stanger preached, from Phil. i, 27. Brother Knott concluded with prayer.

Met again at two o'clock. Brother Wm. Stace prayed.

Agreed to continue the monthly prayer-meetings, and that the annual fast be kept on the first Wednesday in November. Brother White to write the next annual letter. The Church of Christ, meeting at St. Peter's, in the Isle of Thanet, under the pastoral care of Brother Cramp, was united to the Association. The meeting was concluded by prayer from the Moderator.

In the evening met at six o'clock. Brother Bentliff prayed. Brother Purdy preached, John xx, 17. "Go unto my brethren, and say unto them, I ascend unto my Father and your Father, to my God and your God." Brother Cramp prayed. And the Association was dismissed by prayer from the Moderator. Singing at proper intervals as usual.

The next Association to be held at Eynesford, on the first Tuesday and Wednesday in June, 1802. Our Brethren White, Knott, and Atwood, to preach; or in case of failure, Brethren Copping and Fuller.—To inn at the Harrow.

State of the Churches in 1801.

Baptized and added, 28—Dead, dismissed, &c. 36.

Decrease, 8.

WILLIAM ATWOOD, Moderator.

JOHN STANGER, Scribe.

The PHILADELPHIA BAPTIST ASSOCIATION, convened in PHILADELPHIA, October 6th, 7th, and 8th, 1801; to the several Churches thereunto belonging, sendeth Christian salutation.

BELOVED BRETHREN,

UNDER the smiles of an indulgent Providence, we have been once more so favoured as to meet in this City, unawed by

by the *angel of death*. The interview has been comfortable, and our deliberations have been in peace.

Custom will lead you to expect an address from us in our collective capacity. We comply with the expectation; "not as having dominion over your faith, but as helpers of your joy." We have entered upon a new century; and while it is yet the morning of it, let us take a view of some of the works of God in the last.

Ninety-four years have rolled on since the first meeting of this Association, the *first* in America, and then composed of only five Churches; but viewing the present state of our connexion in this country, we perceive it to be as *the thousands of Israel*, embracing numerous Associations, composed of *at least twelve hundred Churches*, including more than a HUNDRED THOUSAND MEMBERS.

The circumstances of our brethren in this country, prior to the Revolution, in several of the then Colonies, were much the same as those of our brethren in Europe, at that time and since. Civil establishments of religion, the natural foes of civil and religious freedom, and of the progress of truth, were only partial here; yet where they had a being, persecution of our brethren was the consequence; the establishment in Britain had considerable influence in those Colonies where no such establishment actually existed, owing to the power of the British king in this country, who is the head of the established church, and, as such, accordingly bestowed his favours.—But JEHOVAH changed the times and so over-ruled the matter, that the then Colonies not only became *Sovereign Independent States*, but have taken a national form under the *Federal Constitution*. The constitutions, and generally the laws of the individual States, and that of the United States declaring and guaranteeing *full religious freedom*, we are not only released from that yoke of bondage which the witnesses for Christ have borne almost in every age and nation since the commencement of the christian æra; but we see the effects of this freedom in the increase of our connection, which, since the Revolution, is comparable to an accelerated motion.

The display of the sovereignty of God in this progress of gospel truth is great, teaching us that Christ's kingdom needs no support from union with the governments of this world; that the more distinctly the line is drawn between them, the better. Indeed, all attempts to unite them are in direct contempt of Christ's authority as "*Head over all things to the church*;" directly destroy her glory, and effectually impede the general progress of truth. During the space of nearly fourteen hundred years, have men *and devils* attempted the church's destruction

destruction by such an union; and the existence of civil establishments of religion in Europe, humanly speaking, presents an insurmountable barrier to the spiritual reign of Christ in that quarter; for while they remain, we see no way that the pure gospel and unadulterated ordinances of Christ can have general countenance.

The course of divine providence induces the idea, that *Zion's Defence* is opening another field for the displays of his grace. And, perhaps, while he pours out the vials of his wrath on those nations which have given their power to the Beast, for the destruction of the *monster* produced by the union of church and state, in order that he may be "King over all the earth," he will shew his gracious power, and "make the place of his feet glorious," where this part of antichristian tyranny has no existence.

Ever mindful of his promise, God, in the latter part of the last century, brought to the knowledge of those nations, where the gospel was, large and populous parts of the world, which in former times were unknown; and, also, disposed the minds of his people in Europe to send the gospel there, in a way as unexpected.

The generality of the denominations of professed christians, having originally derived their various forms of ecclesiastical government, from attempts to mould the church after the model of the polity of the nation into which they were intended individually to be incorporated, and the civil support of which they sought and needed, having departed from the simplicity of the divine constitution, which knows no other aid but that of its divine head;—their frame admitting of worldly grandeur and prosperity, as well as support and defence; and naturally leading them to court a civil establishment, made them unfriendly to each other. But, in a manner as unexpected as unexampled, God weakened their mutual jealousies, and they have united in sending, and, at a vast expence, supporting missions in those distant regions; and in that respect appear to have dropt their particular pursuits of temporal power and aggrandizement, which as well as union was necessary to their success in the work.

Many endeavours to christianize the heathen have proved abortive; owing to collateral attempts of the Society which sent the missionaries to gain political power or exaltation thereby. But the order of our churches having never been derived from the wisdom or policy of man, not being framed according to the model of any body politic, we cannot in any consistency therewith have such views in sending or supporting the gospel where it is not; and so, humanly speaking, are more likely to be successful in it. This consideration, over
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and above those commonly urged, calls upon us as a people to exert ourselves in the great and important work.

Connected with this view of the subject, the success of the Brethren of our denomination in England, ought to arrest our attention. They have sent, and with such pecuniary aids as the Lord stirred up others to afford them, have supported a mission in the idolatrous and far distant country of Hindostan, where the inhabitants, by their customs, appear to be more strongly fortified against the introduction of Christianity among them, than perhaps in any other heathen land. Yet not only many of the people, but in some instances their Brahmans, lend a patient ear to the doctrines of the Cross. The gospel by Matthew, printed in the language of that country, has reached America; and probably the whole of the Bible is by this time distributing among the blinded Hindoos in their native tongue, by the extraordinary efforts of that mission.

The success of the Missionary sent to the Western Indians by our sister Association of New York; and the disposition to hear the gospel manifested by *whole nations* of them, when met in council, satisfied that neither he, nor those who sent him, sought any temporal aggrandizement by, or emolument from them, claims our particular notice; may operate as a stimulus upon us to be found in like exertions, hoping the Lord is about to come in his kingdom.

In comparing our happy circumstances with those of our Brethren in past ages, or at present in other countries, we view ourselves as surrounded with calls to adore the Divine Sovereignty, that has brought us into existence *now*, rather than four hundred years ago, and *here* rather than in Europe. And although we pretend not to know with certainty when "the earth shall be full of the knowledge of the Lord," yet the events of Divine Providence within the last twenty-five or thirty years, are incentives to adore the "*head over all things to the church*," that he, ever mindful of his purpose, is at least beginning to bring about predicted events, in ways declarative of his wisdom and care, securing the glory to himself, by using unexpected means. How safe is his church in his hand! How immovable! when, unconnected with national governments, she rests alone on him as her firm foundation.

The time in which we live, the late providential occurrences, and the general appearance of things, call loudly upon *us as a people* for particular exertions, in duties arising from our circumstances. While in times of persecution, a decided testimony for the gospel and laws of Christ, and patience in suffering, are required;—so now, besides that testimony, to

cleanse our hands from seeking *worldly honour* as connected with the affairs, offices or prosperity of the Church of Christ; and to exert ourselves in sending the gospel where the Lord may farther open a door for it among the heathen, may be mentioned as some of those that Providence demands from us.

We hope better things of you than to suppose that you are negligent in prayer for the coming of Christ's kingdom; yet we cannot but conclude, from solid grounds, that together with importunity at the throne of grace, *pecuniary exertions*, for the diffusion of the gospel, are particularly necessary.

We also hope, that not only the Lord will incline you to make such exertions; but that you will look up to him as the disposer of all events, that he may both raise up persons endowed with missionary qualifications, and open "a great door and effectual," of gospel usefulness before them.

It is probable that great difficulties will present themselves to you as individuals, in the prospects of usefulness in this way; as, "that all you can do will be ineffectual;" but be not discouraged;—let each one act conscientiously, according to the magnitude of the object, and the ability God has given; leaving it in his hand; and we shall have a solid hope that a blessing will follow; for it is common for the Lord to blast the blooming expectations of his people, and succeed those attempts made according to his will, which promise less. Nor need we expect that Satan will refrain from attempting, by every method in his power, to impede any thing that may be thought of, or done, to disturb or destroy the empire he has so long maintained among them. But to be humble instruments, in the Lord's hand, of sending that gospel, and those pure ordinances, which European civil establishments of religion almost shut out, or naturally hinder the progress of, to those poor heathen whose hearts the Lord has opened, or may open—to be thus the means of benefit to *one poor soul*, will *unspeakably overpay* all the exertions you may use, or expence that may accrue.

And finally, dear Brethren, we exhort you to walk circumspectly. A time of such outward peace and prosperity is a time of peculiar trial. We are in danger of sinking into remissness in secret devotion, and thus becoming exposed to every temptation, of becoming worldly-minded, and, by eagerly pursuing the accumulation of wealth, giving the lie to our profession of love to Christ, his people, and laws; of conforming to the world in their customs and insipid conversation, and thereby encouraging infidelity. What can strengthen and encourage the infidel more than the worldly conduct and conversation of professors; and especially of those who exhibit a
 testimony

testimony for purity of doctrine, worship, and discipline, according to the will of Christ!

But we have professed simply to follow him in these things: and as, on the one hand, we ought to do it as *our privilege, our happy employment*; so, on the other, the world will busily compare our conduct with our profession. We earnestly beseech you to be beforehand with them in the comparison, and steadily consider whether your common conduct be according to the divine pattern, you have professed and engaged to imitate. And, seeing we are compassed about with crowds of spectators, some of them professed christians, some professed deists, and some who appear to care for none of those things, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," as our pattern, glorying to tread in his foot-steps; and as our support; knowing that we cannot make any progress in our professed subjection to him, or for his glory, without assistance from him; but which he has promised, and will assuredly give to those who trust in him.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing his sight, through Jesus Christ; to whom be glory for ever and ever! *Amen.*"

By the Association,

JAMES EWING, Moderator.

WILLIAM STAUGHTON, Clerk.

EASY METHOD OF BEING ALWAYS IN THE RIGHT, IN COMPANY.

WRITTEN BY A LADY.

Why is Patronius always in the right?
Is he endow'd with supernatural light?
Certainly not—but Reason points his way,
And in his breast her powerful dictates sway.

The great secret of deciding with accuracy, abideth in the breast of deliberation; hasty conclusions must ever be hazardous; and a rational man will never submit that to chance, which patient and attentive investigation may reduce to certainty.

certainty. I have for many years had the felicity of ranking Patronius among my intimate friends; we have lived in the most unreserved confidence; and I do not recollect a single instance, wherein he has ever been necessitated to retract an opinion which had received publicity from his adoption.

He is never assuming; his sentiments are always advanced with modesty, and by consequence the blush of error never tinges his cheek. I am aware that this is a high panegyric; but an analytical examination of the system of Patronius, will, if I mistake not, evince the practicability of a wise man, whatever may be his internal perceptions, *appearing to observers* always in the right.

It is one of the first principles of Patronius to listen to the sentiments of those with whom he associates, before he hazards even a conjecture of his own; and as he has an aversion from controversy, he never ventures upon a subject, except with a view of *giving* or *receiving* information. He is, on no occasion, the noisy disputant; he will not *contradict peremptorily*, nor assert *dogmatically*; he does not presume that a thing *is, or is not*, precisely as it happens on a cursory view to strike his perception. He is a close reasoner, *but then he is a reasoner*: his disquisitions are marked with calmness; and he would prefer remaining silently attentive during the most interesting conversation, to the uttering a single syllable in favour of an hypothesis which he conceived false and untenable. Hence, it will be concluded, that he is much more frequently a hearer than a speaker, and this, indeed, of necessity happens; yet persuasion dwells upon his lips, and his opinions are rarely ever ascertained, that they are not instantaneously adopted. His character is marked by firmness; he is known to be consistently virtuous; and his *movements*, rather than his *language*, are *decisive*. He is an accurate definer; and when he speaks, silence, in rapt attention, bends to hear. He proposes his subject at large; marks, with precision, its general contour; expresses those ideas suggested by an aggregate view thereof; and methodically proceeds to individual observations, from whence he deduces his comprehensive and self-evident conclusions.

Truth is the great object of his pursuit; and his research after this inestimable gem is uniformly conducted with moderation. He is a pupil of the Socratic school; and, by a regular series of questions put to his opponent, the invidious task of refutation is softened, and his tenets are established without involving those rancorous feelings which are too commonly the appendages of disputation. By this mild mode of convincing, Patronius is sure never to offend. Persons are imperceptibly informed; they admire his understanding, without envying

envying its brilliancy ; and I have frequently seen the brow of this accomplished victor adorned by the cheerful voices and ready hands of the grateful vanquished, with the fairest laurels that ever grew in the aromatic haunts of animating praise ! From interrogatory arguments, Patronius derives an obvious advantage ; he is spared the arrogance of assertion ; conviction is gradually produced ; and every one is ready to join issue in opinions which become self evident, which they have helped to elucidate, and which, with a pleasing persuasion of their authenticity, pervade the mind. Thus are the feelings of complacency invigorated ; prejudice imperceptibly undermined ; and that pertinacious adherence to a favourite sentiment, so natural to human pride, when attacked with less judgment, skilfully divested of its imposing power. Patronius generally leaves it to his little audience, to furnish with the garb of words, the conclusion which he has irrefragably demonstrated ; and hence, should his reasoning undesignedly have connected a latent error, he is spared those unpleasant sensations which would have attended the necessity of yielding his hypothesis, had he proposed or defended it with obstinacy. Thus he is a stranger to the *culpability* of error ; and my eulogium is, strictly speaking, a sober fact—its *conscious blushes never tinge his cheek*. I grant that Patronius has been rarely equalled ; and that he is placed, in our world, a luminary of the first magnitude ; and yet, I humbly conceive, I may propose him as a model for imitation ; for although we may never reach the summit he hath attained, emulation may produce its effect ; and every advance we make toward the point of rectitude, will be honourable to ourselves, and beneficial to society.

Patronius has the felicity to combine these qualities which have been supposed to be too heterogeneous ; and, while his movements are the result of cool deliberation and noble firmness ; while his conduct is under the guidance of prudence and propriety, the fervour and constancy of his regards amount to the amiable and enchanting enthusiasm, inseparable from sublime and holy friendship. Patronius evinceth that a strong and well-regulated mind is susceptible of *every excellence* ; and his actions may, in the same moment, be considered as the spontaneous growth of nature, and the result of educated wisdom—they are rich and abundantly productive ; they are luxuriant as the wild and indiscriminating impulses of unsystematized liberality. But a *nice* investigator will observe them carefully pruned by reason, and circumscribed by the inclosure of discreet munificence.

I do homage to the active mind of Patronius. Intellect, it is said, will always command respect ; and, from full conviction, I receive this sentiment into my treasury of *incontrovertible facts*.

Will

Will a weight of years destroy the energy of talents so conspicuously eminent? If it will, we could almost breathe a wish to arrest the progress of time; and, with a little variation, we apply and devoutly aspirate the Homeric petition in favour of Nestor:

“ What now thou art, Oh! ever mayst thou be;

“ And age the lot of any sage but thee!”

But the uniform temperance of Patronius will entitle him to an old-age of health; while his mind will continue cheerful and active, pursuing uninterruptedly a course of usefulness to the latest period of his mortal existence; thus finishing his career with those meliorated splendours that in the morning of his days, shining with strong effulgence, emitted the fairest hopes of meridian excellence. While he lives, he will possess the applause of his fellow men; and posterity will learn to venerate his memory.

Extract of Letters from Embden and Antwerp.

DEAR SIR,

Emden, Dec. 7, 1801.

The first Lord's Day after our departure, we were at sea; the day was remarkably fine; we held a meeting twice in the day for worship: each in turn read a chapter, gave out a hymn, and engaged in prayer; and I trust, though absent from our dear relatives and Christian friends, in the body, yet we were present with the Lord. On the Monday we were so ill that we could not sit up; it blew hard at sea, and the roaring of the ocean disturbed us not a little; yet we thought and spoke of our friends at Carter Lane. Yesterday morning we attended the Garth Kirk in this town, at nine o'clock, and heard Dr. Meder; in the afternoon, at the Groote Kirk, Mr. Hease preached in German; and in the evening Dr. Mackay. The hours of worship are from nine to eleven, from one to three, and from five to seven o'clock. Each of the preachers appeared to enjoy a ready utterance; their action was very graceful; and they each seemed to command the attention of the audience: we often heard the name of Jesus Christus, both in prayer and preaching; and each concluded with an address to the Holy Trinity. There were about one thousand people in the morning, and fifteen hundred the other two parts of the day, all very decent, grave and devout. The whole congregation sing with great vivacity and harmony, assisted by an organ. They begin worship with singing, then engage in prayer for a short

short time, which is followed by reading a chapter, and a long prayer; after that a psalm, and the sermon.

Antwerp, Feb. 1, 1802.

At Amsterdam I enquired particularly respecting the state of religion among the Baptists; I am sorry the result of my enquiries will give you no pleasure. The Baptists at Amsterdam, not long since, united themselves into one congregation: they have four ministers; the principal is Dr. Hesselink, professor of philosophy. I was informed that he preaches only four times in the year; I had the felicity to speak with this gentleman, who directed me to one of his colleagues. Dr. Devos was the last person I waited on; he received me with great affability. He is a fine venerable old gentleman. I was introduced into an elegant apartment, where was his spouse, an agreeable old lady. The Doctor was writing his sermon; therefore I moved to withdraw, but he pressed me in the most obliging manner to stay. After speaking a little of peace and commerce, we conversed upon religion: he informed me that the Baptists in Amsterdam had agreed to unite in one congregation, and, burying all differences, they now baptize infants and adults, either by sprinkling or immersion: as to baptism, they did not consider it a matter worth contending about, in any point of view; and in doctrinal subjects, they did not give themselves any trouble as to each other's creed; so they had no contention. As to himself, he believed the inspiration of part of the Scriptures, but wished much to avoid all enthusiastic notions. He smiled at the apparent folly of Dr. Vanderkemp, in attempting to convert the Hottentots. I mentioned the Doctor's celebrity as a scholar: this he allowed in the fullest degree, but objected to his sudden conversion. I asked him if he did not think the most likely way to succeed in the conversion of a people like the Hottentots, was to mix with them, and learn their language; if he did not think that Dr. V. had united zeal and rational effort? He replied, It was possible, but he had little faith in the matter. Upon the whole, I was led to suppose that Dr. Devos, his colleagues, and congregation, are of sentiments various as their faces. The old gentleman is a very pleasant companion. At parting, I received an invitation to call again. At Amsterdam I heard a good sermon at the Scotch church, preached by a Mr. Lowe on Job vii, 1. The ministers of the establishment in general appear very earnest, and the people equally attentive. On the Lord's Day prior to my arrival here, I halted at Breda, and attended the French Protestant church. The minister appeared very zealous, and often introduced the name of Jesus Christ, which

which was very agreeable to me, though I understood little besides. Some of the churches here have *ceremonies performed* in them; but the Romish Priests are not yet allowed to make their appearance in the congregation. They carry on their craft by "*muttering and peeping*" behind the scenes, or on what they call the altar. The people are entertained with plenty of music; a most excellent scheme to keep them in patience with so much absurdity. Some of the churches are pulled down to the ground, and the materials sold; others are shut up; one, that is very large, was formerly splendid indeed, is now turned into a government warehouse; it is full of goods. The cathedral, a wonderful structure, once famed through the world, is now entirely stripped of its invaluable pictures, by *Rubens, Vandyke, and Matsy*; also of its inimitable marble sculptures. The French are now repairing it in a coarse or plain manner, to the great vexation of the priesthood and people: when they speak of its former splendour, the fire of indignation darts from their eyes; if it was in their power, their conquerors would soon be laid low in the dust; but the French have the power, and to all appearance they will keep it. The temple, once the church of the Jesuits, even now would regale your eyes to look on it; but when in its native glory, as it came out of the hands of Rubens, adorned, or rather cased with beautiful white marble, within and without, must have been incomparable. It was destroyed by lightning, and rebuilt; one apartment remains in its original state. When I view the number, size, and beauty of these houses, and think of the expence, I am compelled to wonder at the efforts of misguided zeal: and although the Lord does not require such services at the hands of those infatuated men, who think indeed he is well pleased with them, yet these amazing pieces of voluntary tribute, serve as a severe reflexion on that part of the world who profess to know the liberty of the gospel, but care little for its support. They live in palaces, but care not for the house of God; they abound in comforts, but think themselves justified in neglecting poor ministers. Oh my God! suffer me not ever to be their bondman! rather would I labour with my hands, and preach to Papists or cannibals, at the hazard of my life.

The Government have repeatedly declared their determination to protect all peaceable subjects in the rights of conscience and in that form of worship most agreeable to themselves; consequently the priesthood are much fallen in appearance and influence. But although the people are many of them beginning to think for themselves, few of them have courage enough openly to condemn their deceivers; the bulk of them are still sincerely attached to the old system. In Holland you will
find

find a Bible neatly bound and ornamented with silver clasps, in almost every house, however poor; but in this great city there is not one to be seen: such as have a Bible dread the idea of its being known. Poor docile mortals! they implicitly believe every imposition of the priests, who have uniformly commanded them, upon pain of Hell, not to read the Heretics Bibles, or any other book that might lead to it; nor are they even to converse upon religious subjects. The Brabant people pay a great deference to the English, while they despise the French. At their concerts and other meetings, they admit the French with reluctance, but invite and press the English to partake of their pleasures. Upon the whole there is, in my humble opinion, a more inviting field for *Evangelical Labours* on this part of the Continent, than in any other part of the globe. The Missionary who undertakes to preach in French, will find it a very different task from what he first supposed; but I really believe there are men among you, who would learn to preach in Dutch with acceptance in one year. I am trying at it, but am a dull scholar. Flemish or low Dutch is the current language of Flanders and Brabant. Many of the upper sort speak French as well as in Paris, if I am rightly informed; but all orders are very partial to the ancient dialect of their country. We meet together twice on Lord's Days and Monday evenings. You and we are far distant from each other, but I trust neither of us are far from our God, We always remember you and your charge in our poor prayers, and we have confidence you and our Brethren remember us: Oh, that we may all be continually remembered of our dear Lord, who is now in his Kingdom!

Your sincere friend,

S. W.

ACCOUNT OF THE ORDINATION

OF THE REV. THOMAS COLES, A. M.

To the pastoral care of the BAPTIST CHURCH at Bourton-on-the-Water, Gloucestershire.

IN the year 1795, the Church at *Bourton* was deprived, by death, of their late highly-esteemed Pastor, Mr. *Benjamin Beddome*, M. A. To this event many other afflictive circumstances succeeded. Disappointed in every attempt to procure a successor whose labours would ensure a cordial unanimity, they experienced much interruption of their spiritual prosperity.

After

After a long season of trial, they are again favoured with a minister, who appears to possess, in an eminent degree, their affectionate esteem.

In the autumn of 1800, Mr. *Coles* received from his friends at *Bourton*, many intimations of their wishes relative to himself; which he, at that time, thought it his duty entirely to discourage. Soon after this, he complied with an invitation from the Church in *Goodman's Fields, London*, to become an assistant preacher to their worthy pastor, the venerable *Abraham Booth*. In this situation, his prospects of happiness and usefulness were highly pleasing. But the Church at *Bourton* still followed him with importunate solicitations; and in order to give additional weight to their application, they addressed a letter to the Church at *Goodman's Fields*, in which they thus urged their request:—"We have lost our pastor, and have long
 " been as sheep without a shepherd. We earnestly wish for
 " the revival of religion amongst us. Our desires and ex-
 " pectations were turned to our Brother *Coles*, now labour-
 " ing with you. Here he was first awakened to the know-
 " ledge of that salvation, which he has devoted his life to
 " extend and promote. He is known and beloved by us
 " all, and we regard him as the person who, under Provi-
 " dence, is the most likely to revive us, to consolidate our
 " affectionate intercourse, and to advance the kingdom of
 " Christ in this place. We entreat you, Brethren, to gratify
 " our hopes, by suspending your claims, and allowing our
 " invitation to have its full and free effect on our brother's
 " mind."—To this pressing solicitation the Church at *Goodman's Fields* returned the following answer, which is here inserted by desire of the Church at *Bourton*, as a testimony of their grateful esteem for the excellent pastor and people, who so generously sacrificed their own wishes to the happiness and prosperity of their Christian Brethren.

" The Church of Christ under the pastoral care of *Abraham Booth, London*, to the Church of Christ late under the pastoral care of Mr. *Benj. Beddome*, deceased, at *Bourton-on-the Water*, send Christian Salutations.

" Brethren and Christian Friends.

" Your letter, respecting Mr. *Thomas Coles*, being laid before us, and duly considered, the result was as follows:

" Moved and resolved, That the public ministry and the private conduct of Mr. *Thomas Coles*, during the time he has been with us, have endeared him to the pastor and members of this Church; and led us to look forward with pleasure to a more intimate and permanent connexion, if Providence should spare his life.

" Moved

“ Moved and resolved, That as we entertain a Christian sympathy for the Church at *Bourton*, under the peculiarly afflictive circumstances which have attended it, and in various respects, yet continue; we will not urge Mr. *Coles's* connection with us, as a bar to his removal; provided he himself be satisfied, that the leadings of Providence direct him to another situation. The concern, however, that we should feel at such an event, could be compensated by nothing short of a well-grounded persuasion, that the interest of our Divine Master would be more essentially promoted thereby. And whilst we act under the influence of this persuasion, we are encouraged to hope that the Great Head of the Church will direct us to such supplies as the circumstances of our aged and esteemed pastor may require; and thus continue to support the prosperity of his cause among us.

Such, Christian Brethren, were the resolutions of the Church, relative to the important affair respecting which you addressed us; Resolutions, which, we doubt not, you consider as expressing an equally cordial regard for the character of Mr. *Thomas Coles*, and for your happiness. Sincerely praying, that the spirit of wisdom and of grace may effectually direct both him and you in the momentous concern, we, on the behalf of the whole Church, subscribe ourselves your cordial friends, and Brethren in the Lord.

Given, at a special
Church Meeting,
Aug. 16th, 1801.

ABRAHAM BOOTH, <i>Pastor</i> .	} <i>Deacons</i> .
SAMUEL ETHERIDGE,	
WILLIAM TAYLOR,	
THOMAS KEEP,	
JOHN WILLIS,	

In consequence of these steps, so honourable to all parties, Mr. *Coles* was ordained on Nov. 17, 1801. Mr. *Mann*, of *Morton-in-the-Marsh*, read suitable portions of Scripture, and prayed. Mr. *L. Butterworth*, of *Evesham*, delivered the introductory discourse. Mr. *Smith*, of *Blockley*, asked the usual questions. The Church recognized their free choice of Mr. *Coles*, who declared his acceptance of the pastoral office, and delivered an avowal of his religious sentiments. Mr. *L. Butterworth*, in solemn prayer, commended the minister and people to God.

Dr. *Ryland*, of *Bristol*, delivered the charge, from three very interesting expressions used by Paul, in his second epistle to the *Corinthians*:

- 2 Cor. { ii. 16. *Who is sufficient for these things?*
 { xii. 9. *My grace is sufficient for thee.*
 { iii. 5. *Our sufficiency is of God.*

Mr. Hinton, of Oxford, addressed the Church from Col. i. 9, 10. *We also—do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding: that ye might walk worthy of the Lord; &c.*

Suitable hymns were introduced, in different parts of the service, which Mr. Smith, of Shipston, concluded with prayer. Mr. Page, of Bristol, preached in the evening from 2 Cor. iv. 18.

Dr. Ryland's charge, and the sermon by Mr. Hinton, are printed; entitled *The Difficulties and Supports of a Gospel Minister*—and *The Duties incumbent on a Christian Church*.

It would be easy to furnish our readers with interesting extracts from these discourses, but we wish them the higher satisfaction of reading the publication itself; sold by Button, London; James, Bristol; and by the booksellers in Oxford, price 1s.

A few remaining Copies of the following Publications by Dr. Ryland, may be had of Mr. Button, in London, or Mr. James, in Bristol.

1. Three Farewell Discourses to the Baptist Church at Northampton, 1793. Price 1s.
2. A Funeral Sermon, for the Rev. Joshua Symmonds, of Bedford; to which is annexed a brief History of the Church there, and its Pastors in succession, before and since the time of the celebrated John Bunyan. Price 6d.
3. The certain Increase of the Glory and Kingdom of Jesus; a Sermon before the Baptist Association at Chard, 1794. Price 6d.
4. The Duty of Ministers to be nursing Fathers to the Church, &c. at Mr. Belsler's Ordination at Worcester, 1796.
5. The dependance of the whole Law and the Prophets, on the two primary Commandments; a Sermon, before the Baptist Association at Salisbury, 1798. Price 6d.
6. A Funeral Sermon for the Rev. Samuel Pearce, A. M. of Birmingham; to which are added some interesting Letters, and a Narrative of Mr. Pearce's dying Consolations. Price 1s.

(This is suited to be bound up with Mr. Fuller's *Memoirs of Mr. Pearce.*)

7. Dr. Ryland's Sermon at Carter-Lane, London, entitled *The First Lie refuted; or the Grand Delusion exposed*, 1800. Price 6d.

8. The partiality and unscriptural direction of Socinian Zeal: being a Reply to the Rev. Mr. Rowe's Letter, occasioned by a note in the Carter-Lane Sermon, 1801. Price 1s. 6d.
9. Remarks upon the notion of extraordinary Impulses and Impressions on the Imagination, indulged by many Professors of Religion. Price 2d, or 15s. per 100.

CHARACTER OF TRUE CHRISTIANS GIVEN BY CHRIST.

OUR blessed Saviour having described the Christian temper and life, in his sermon on the mount, concludes with the strongest assurances, that such, and such only, as are truly sanctified, shall be finally saved. If we are such, our "house is built upon a rock;" if not, our "house is built upon the sand." Now, many hope to go to Heaven when they die, who will be finally disappointed. How shall we know, that our foundation is good? Who can tell us? Surely none better than he who is to be our judge. Could we ask our blessed Saviour, Lord, how shall we know? What would he say? Thanks be to God, we know what he would say, as surely as though he should answer us with an audible voice from Heaven; for he is now of the same mind as when he dwelt on earth. What he then taught is left on record, plain for all to read, that none might mistake in a point of such infinite importance. Read our Saviour's sermon on the mount, and there we shall see the character of a true Christian, drawn by an infallible hand; and find a test, by which we may *safely* try our state. The true Christian is humble, penitent, meek, longing after holiness, merciful, pure in heart, a peace-maker, willing to part with all for Christ, and to go through the greatest sufferings in his cause (a). Like salt, he is full of life and spirit; like light, by his knowledge and example he enlightens all around him, and is an honour to his master (b);—lives by a stricter rule than any hypocrite (c); does not justify nor indulge the least grudge against his neighbour, or the first stirrings of any corruption in his heart (d); loves not only his friends but his enemies, even his worst enemies (e); gives alms and prays, as in the sight of God (f); is chiefly concerned for the honour of God, and kingdom and interest of Christ in the world (g);—chuses God for his portion, lays up his treasure in Heaven, and means, with an honest heart, with a single eye, only to be God's servant;

(a) Matt. v. 1—12. (b) Ver. 13—16. (c) Ver. 20. (d) Ver. 21—42.
 (e) Ver. 43—48. (f) Chap. vi. 1—5. (g) Ver. 9, 10.

and trusting his kind providence for temporal supplies, he makes it his chief business to be truly religious (*b*);—not of a carping, captious, censorious disposition; but chiefly attentive to, and mostly concerned to amend his own faults (*i*). He prays, and his prayers are answered (*k*);—and in imitation of the divine goodness, he is kind to all around him, doing as he would be done by (*l*): at his conversion, he enters in at this strait gate of strict piety, and through the course of his life he travels in this narrow way of holiness, almost alone, few suited with that road, many walking in broader ways (*m*); nor will he be diverted from these sentiments and ways, by any preachers or writers, whatever external appearances of holiness and devotion they may put on (*n*).]

Providential Appearance for the Protestants.

THE shedding of blood in Ireland, under Queen Mary, was providentially prevented by the following singular, yet authentic, incident. Mary dispatched Doctor Cole thither, with a commission for the destruction of Protestantism. At Chester, Cole, discoursing with the Mayor, pointed to a box, and said, “Here is a commission that shall lash the Heretics of Ireland.” The mistress of the house, who was a Protestant, and had a Protestant brother in Dublin, heard the expression; and in the absence of the Doctor took away the commission, and substituted a pack of cards, with the knave of clubs uppermost. Cole pursued his journey; and made the discovery in the Privy Council chamber at Dublin. He returned in confusion to England for a new commission; and on his way to Ireland with it, was stopped by tidings of the Queen’s death. See Mosheim, vol. iv. p. 128, the transfator’s note.

OBITUARY.

Mr. *Edward Rogers*, the subject of the following memoir, was born at Whitfield, in the county of Kent. When about 21 years of age, another youth prevailed on him to go to Dover to the preaching. They went and heard the Rev. G. Townsend, of Ramsgate, discoursing on the consequences of dying without faith in the Lord Jesus Christ. Mr. R. thought if he had died then, all the consequences would have been his lot. He was much distressed, but he and his friend went

(*b*) Matt. vi. 19—34.

(*i*) Chap. vii. 1—5.

(*k*) Ver. 7—11.

(*l*) Ver. 12.

(*m*) Ver. 13, 14.

(*n*) Ver. 15.

again the next Lord's day : his distress increased ; he could not sleep. The other youth, who was the occasion of Mr. R.'s going to hear, remained in a state of nature. These companions soon parted, and Mr. R. was soon after brought into the light of the glorious liberty of the gospel. "What, said he, I then enjoyed of the things of God, no tongue can describe. I read the Scriptures for myself, and very soon clearly saw the ordinance of believers baptism, but fought against my convictions as long as I could : at length I was baptized, and joined Eythorn church, of which I am an unworthy member. I used to take great pleasure in prayer meetings, and with my heart said ; "Whom have I in Heaven but thee ? And there is none upon earth I desire beside thee." He then added,

"Many years have pass'd since then,
"Many trials have I seen."

He then took his handkerchief from his pillow, wiped up a flood of tears, and added ;

"But have been upheld till now.
"Who could hold me up but thou ?"

I then asked, Do you repent of having been a follower of Christ these twenty-four years, or of any of your religious sentiments ?" He answered, "No ; but I do repent of having followed my dear Lord so far off—this I can say, I have no other foundation than Jesus, nor do I want any other." He then smilingly said, "I know Christ loves me, and I know I love him, and I do most sincerely love the Eythorn church. I am afflicted, must leave my family and my friends, and must die ; but my dear Lord does not deal hard with me—not one pain too many or too heavy : what I know not now I shall know hereafter ; I am fully resigned to his will." He added, "Satan several times has tried to persuade me that I am an hypocrite, and that I shall go to hell after all ; but I said No, Devil, not so, for I neither love you nor your companions now ; and surely I shall not be with you for ever. I frequently look back on the pleasures past, and I now look forward to the enjoyments before me." On 21st April he said to me, "I desire my love to the church, and beg you will tell young people that youth is the best time to serve the Lord ; and that they will not repent of it when they grow old, and that a dying man knows it to be true." I said, My friend, perhaps we are parting for the last time, have you any thing on your mind you would wish to communicate to me ? He said, Yes, and burst into tears : after venting himself he said, "I have one thing, Sir, it lies very heavy on my mind ; *I am afraid my poor little boy* (then lying by him, about four years of age) *will never hear the gospel—*" here a flood of tears interrupted—"I have" said he, "one wish : although my friends are buried at Whitfield, I could wish to lie at Eythorn ; and my reason

reason for it is this: *perhaps seven years hence my little boy may begin to think, I once had a FATHER, he used to go to Eythorn meeting; my mother told me he was buried there; it is Sunday—I will go and see my Father's grave—And then, said the dying parent, what if he should turn into the house of God, and the Lord should send the word to his poor heart!*—floods of tears terminated the conversation. When I mentioned this in his funeral sermon, it produced an astonishing effect; but I fear it was only momentary. When he named his funeral text, Rom. vi. 23. he said, “I give you this, that you may say something of an alarming and encouraging nature to poor sinners.” On the morning of his departure, about an hour before he breathed his last, he said in a very low tone of voice, “I shall soon be with Jesus now, sweet Jesus, sweet Jesus.” Thus died a lively, useful, and ornamental Christian, on the 4th of May, 1801, in the 44th year of his age. And on December 7th, 1801, departed this life Mrs. Esther Rogers, mother of the above. She had known the Lord about twenty-five years, and was converted under a sermon preached at Eythorn, by Mr. Zenas Trivet, Minister at Langham in Essex, from, *The great day of his wrath is come.* She lived very much by faith, walked closely with God, and died very comfortably.

LAST ACCOUNT OF THE BAPTIST MISSION IN INDIA.

The friends of the Mission will be glad to hear, that the New Testament in Bengalee is printed. A copy has been sent to London, and was taken by Mr. Fuller into the country. Mr. Brunson had revived a little; but no apprehension of his recovery was expressed, in Mr. Ward's short note. A gentleman who brought the New Testament, &c. &c. speaks in high terms of the Missionaries, and of their connexions.

ORIGINAL POETRY.

HYMNS BY MR. BEDDOME.

NUMBERS xiv. 44.—*But they presumed to go up unto the hill top.*

1 **P**RESUMPTION is a daring sin :
Lord, keep me ever free
From what's so hurtful in itself,
So hateful unto thee.

2 From ev'ry sin I would abstain,
From this above the rest ;
Or feel an agonizing pain,
When I have thus transgressed.

3 Yet would I not e'en then despair,
But fly to Jesus' blood ;
This soothes the sorrows of the mind,
And reconciles to God.

NUMBERS xvi. 22.—*And they fell on their faces, and said, O God, and the God of the Spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?*

1 **W**HAT ails thee, O my soul ?
Whence spring those briny tears ?
From whence arise those pensivè sighs,
And these heart-rending fears ?

2 'Tis sin, that cursed thing,
Disturbs my peace and rest ;
Have pity on me, O my God,
For I am sore distressed.

3 Let the Redeemer's blood
My troubled spirit calm,
And to the wounds that sin hath made,
Apply that precious balm.

NUMBERS xxiii. 21.—*He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.*

1 **I**N the pure fountain of thy blood,
Dear Jesus, wash my stains,
There let me bathe and bathe again,
Till not a spot remains.

2 Clothe me with thy resplendent robe
Of perfect righteousness ;
The brightest angels never wore
So beautiful a dress.

3 In thee O may I stand complete
Before thy Father's throne ;
And see his reconciled face,
Accepted in the Son.

4 Thus when my hopes are all fulfill'd,
And all my fears are fled ;
With willing hands I'll place the crown
On thine exalted head.

NUMBERS xxxii. 23.—*Be sure your sin will find you out.*

1 **S**INNER, whoe'er thou art,
Thy sin will find thee out ;
And wrath, in all its dreadful forms,
Encompasses thee about.

2 Fly then, O swiftly fly
To Christ's atoning blood ;
'Twas he, and only he, that did
Appease an angry God.

ON THE SAME.

1 **A**LAS ! my sins have found me out ;
Great God, what shall I do ?
I've plung'd myself into a gulph
Of wretchedness and woe.

2 Stretch out thine arm of mighty grace,
And free my captive soul ;
My faults, though numberless, forgive ;
My pow'rful lust controul.

5 May I my sins and self abhor,
Repent and turn to thee !
In thee alone my help is found ;
Have mercy, Lord, on me.

JOSHUA v. 13, 14.—*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand ; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries ?—14. And he said, Nay ; but as Captain of the host of the Lord am I now come : and Joshua fell on his face to the earth, and did worship, and saith unto him, What saith my Lord unto his servant ?*

1 **C**ONSCIENCE, thine accusation cease ;
Satan, no more disturb my peace ;
Begone, ye sins : God vengeance takes ;
Yet whom he loves he ne'er forsakes.

2 If on my side he once engage,
Though earth and hell against me rage,
Tho' death with all its train draws near,
I will not, for I need not fear.

3 Depart, ye sons of flesh and sense ;
God is my shield and my defence :
Cease then your threat'nings, cease to roar,
I dread your fury now no more.

JOSHUA

JOSHUA vii. 10.—*And the Lord said unto Joshua, Get thee up; wherefore sleepest thou thus upon thy face?*

- 1 **R**ISE, ye dejected saints,
And look unto your God;
Soft pity overpreads his face,
Ev'n while he lifts his rod.
- 2 Amidst his fore rebukes,
His heart is full of love;
And, when his strokes are sanctify'd,
He will those strokes remove.
- 3 Then check your rising fears,
And make his Name your trust.
Tho' he correct, he'll not forsake;
He's good as well as just.

JUDGES i. 27.—*But the Canaanites would dwell in that land.*

- 1 **A**LAS! in this poor heart of mine,
What opposites do meet!
The flesh and spirit, sin and grace,
Maintain a constant fight.
- 2 My lusts, those cursed enemies,
Have their strong holds within;
My vig'rous efforts they resist,
And num'rous vict'ries win.
- 5 Tho' often foil'd, Lord, by thy name,
The battle I'll renew;
'Tis thine out-stretched arm alone
Can all my foes subdue.

1 SAMUEL i. 15.—*And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.*

- 1 **W**HATE'ER propensities I feel,
Or snares for me are laid;
May I of criminal excess
Be cautiously afraid!
- 2 Sober and temp'rate may I be,
In all my actions just;
To self-indulgence disinclin'd,
No slave to any lust.
- 3 By treading with unwearied steps
The safe, the narrow road,
O may I evidence myself
The friend, the child of God!

1 SAMUEL ii. 23.—*Why do ye such things?*

- 1 **W**HYY, O my soul, dost thou transgress
The precepts of thy God?
Canst thou escape his vengeful wrath,
Or bear his smarting rod?
- 2 From my example others warn,
The paths of vice to tread;
And who can tell how far and wide
The influence will spread?
- 3 By my own appetites enslav'd,
I drag the heavy chain;
And strive to extricate myself,
But strive, alas! in vain.
- 4 Great God, my sinful life reform,
My sinful heart renew;
Satan and this vain world, be gone;
Ye baneful lusts, adieu.

1 SAMUEL vi. 6.—*Wherefore then do ye harden your hearts?*

- 1 **T**HIS heart of mine how unprepar'd!
No ice so cold, no flint so hard;
Tho' Christ himself stands knocking there,
And knocks aloud, I do not hear.
- 2 The lightnings flash, and thunders roar;
I stupid am as heretofore;
Tho' told of Heaven, and told of Hell,
I neither joy nor sorrow feel.
- 3 Sov'reign of worlds, to me impart
The mourning eye, the trembling heart;
Let grace my sinful lusts subdue,
And form my active powers anew.

1 SAMUEL xxv. 29.—*But the soul of my lord shall be bound up in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.*

- 1 **B**LEST are the heaven-born souls,
Their happiness is sure;
Their all is lodg'd in Jesus' hands,
And there it is secure.
- 2 He lives, and they shall live,
This fountain's never dry;
And its clear streams shall quench their thirst,
And all their wants supply.
- 3 But stubborn sinners shall
His just displeasue prove;
And those his awful vengeance feel,
Who slight his pard'ning love.

THE HISTORY OF THE BAPTIST CHURCH,

AT

PROVIDENCE IN RHODE ISLAND,

From 1639, to the Death of Dr. MANNING.

(Continued from page 797.)

REV. PARDON TILLINGHAST was next in office. He was born at Sevencliffe, near Beachy Head in Old England, about the year 1622. He came to Providence by way of Connecticut, in the year 1645; and was of the particular Baptist denomination, and remarkable for his piety and his plain dress. At his own expence he built the first meeting-house, about the year 1700, on a spot of ground towards the north end of the town; having the main street for the front, and the river to the back. A larger house was erected in its place, in the year 1718. He was buried in his own Lot, towards the south end of the town; and which is still continued as the burial place of the family.

Rev. Ebenezer Jenckes succeeded Mr. Tillinghast in office. He was born in Pawtucket, in the township of Providence, 1669, and ordained Pastor in 1719; which office he held till his death, Aug. 14, 1726. He was a man of parts and real piety. He refused every public office, but the Surveyorship of the propriety of Providence. He was buried in the family burial-ground, in Pawtucket.

Rev. James Brown, grandson to the Rev. Chad Brown, by his eldest son, born at Providence, 1666, was next ordained to the pastoral office in this church, and continued therein till his death, October 28, 1732. He was an example of piety and meekness, worthy of admiration. He was buried in his own Lot at the north end of the town, and a stone was erected to his memory.

Rev. Samuel Windfor succeeded Mr. James Brown. He was born in the township of Providence 1677, and ordained 1733. He continued the care of this church, until November 17, 1758, when he died. He was esteemed a worthy man, and had considerable success in his ministry.

Rev. Thomas Burlingham was in union with Mr. Windfor. He was born at Cranston, May 29, 1688, and was ordained at the same time with Mr. Windfor;

but in a measure resigned his care of the church, a considerable time before his death, in order to preach to a new church at Cranston. He died January 7, 1740.

Rev. Samuel Windfor, son to the aforementioned Samuel Windfor, was next in office. He was born November 1, 1722, in the township of Providence, and ordained June 21, 1759. He continued his office with ease and some success till towards the year 1770, when he made repeated complaints to the church, that the duty of his office was too heavy for him, considering the remote situation of his dwelling from town. He constantly urged the church to provide help in the ministry, as he was not able to serve them any longer in that capacity, without doing injury to his family, which they could not desire.

Divine Providence had so ordered, that the Rev. James Manning, President of the Rhode Island College, was likely to remove from Warren, to settle with the college in this town; and which was esteemed favourable to the wishes of Mr. Windfor and the church. However, at this juncture, Mr. John Sutton, Minister, on his way from Nova Scotia to the Jerseys, arrived at Newport; when Mr. Windfor and the church invited him to preach as *assistant* for six months; which he did to good acceptance, and then pursued his journey. The attention of the church and Mr. Windfor was now directed to Mr. Manning: and at a church meeting held the beginning of May 1770, Daniel Jenckes, Esq. chief judge of the inferior court, and Solomon Drown, Esq. were chosen to wait on Mr. Manning at his arrival, and, in the name of the church and congregation, to invite him to preach at the meeting-house. Mr. Manning accepted the invitation, and delivered a sermon. It being communion-day, Mr. Windfor invited Mr. Manning to partake with them, which the President cordially accepted. After, this several members were dissatisfied at Mr. Manning's partaking of the Lord's Supper with them; but, at a church-meeting appointed for the purpose, Mr. Manning was admitted to communion by vote of the church. Notwithstanding this, some of the members remained dissatisfied, at the privilege of transient communion being allowed Mr. Manning; whereupon another meeting was called previous to the next communion-day, in order to
reconcile

reconcile the difficulty. At said meeting Mr. Manning was confirmed in his privilege by a much larger majority. At the next church-meeting, Mr. Windsor appeared with an unusual number of members from the country, and moved to have Mr. Manning displaced, but to no purpose. The ostensible reason of Mr. Windsor and of those with him for objecting against President Manning was, that he did not make imposition of hands * a bar to communion, though he himself had received it, and administered it to those who desired it. Mr. Windsor and the church knew Mr. Manning's sentiments and practice for more than six years at Warren; those therefore who were well informed, attributed the opposition to the President's holding to singing in public worship; which was highly disgustful to Mr. Windsor. The difficulty increasing, it was resolved to refer the business to the next association at Swanfy. But when the case was presented, the association, after a full hearing on both sides, agreed that they had no right to determine, and that the church must act for themselves. The next church-meeting, which was in October, was uncommonly full. All matters relative to the President were fully debated, and by a much greater majority were determined in his favour. It was then agreed all should sit down at the Lord's table the next Sabbath, which was accordingly done. But at the subsequent communion season, Mr. Windsor declined administering the ordinance; assigning for a reason, that a number of the brethren were dissatisfied. April 18, 1771, being church-meeting, Mr. Windsor appeared and produced a paper, signed by a number of members living out of town, dated Jonston, February 27, 1771, in which they say:

BRETHREN

* "The opinion of laying on of hands upon every member of the church, had long made a separation among the Baptist Churches in America; but soon after Dr. Manning came to Providence, he prevailed with the church there, to admit other Baptists to *occasional* communion with them; though they received none as *members* till after his death. But on August 4, 1791, the church had a full meeting, when this point was distinctly considered, and a clear vote was gained to admit members who did not hold that doctrine. Mr. John Pitman, who was born in Boston, and had been a minister at Freehold in New Jersey, removed to Providence; and he and his wife were the first members who were received into this church, without holding to the laying on of hands upon every member."—*Backus's Church History of New England*, Vol. 3. p. 221.

“ BRETHREN and SISTERS. We must in conscience withdraw ourselves from all those who do not hold strictly to the six principles of the doctrine of Christ, as laid down in Hebrews, vi. 1. 2.”

At a church-meeting held May 30, 1771, Mr. Samuel Windfor made a second declaration, that he withdrew from the church at Providence, and that he should break bread in Jonston (an adjacent town), which he accordingly did the first Lord's day in June, and continued so to do.

The church remaining in Providence applied to Rev. Gardner Thurston, of Newport, for advice. In consequence of advice received, it was resolved to apply to Rev. Job and Russel Mason of Swanfy, to come and administer the Lord's Supper. Accordingly a letter was sent, signed by Daniel Jenckes, Esq. Deacon, Ephraim Wheaton, and others, bearing date June 10, 1771. To this letter the following answer was received:

Swanfy, June 28, 1771.

To the Brethren and Sisters in the town of Providence, not long since under the care of elder Samuel Windfor, but now forsaken by him, we send greeting, wishing all grace, mercy, and peace, may abound toward you all, through our Lord and Saviour Jesus Christ. Whereas you have sent a request for one of us to break bread among you, we laid your request before our church-meeting; and there being but few members present, and we not being able to know what the event of such a proceeding might be at this time, think it not expedient for us to come and break bread with you. And whereas you have received Mr. Manning into your fellowship, and called him to the work of preaching (he being ordained), we know not but by the same rule he may administer the Lord's Supper. But, whether it will be most expedient for you to omit the administration of the Lord's Supper, considering the present circumstances of the case, until the association; we must leave you to judge. No more at present, but desiring you would seek God for wisdom to direct you in this affair; hoping you will have the glory of God, the credit of our holy religion, and the comfort of his children, at heart in all your proceedings. Farewell,

JOB MASON,
RUSSELL MASON, } *Elders.*

In consequence of the above advice, the church appointed a meeting to consider the propriety of calling President Manning to administer ordinances to the church; whereupon the following resolution was formed:

“At a meeting of the members of the Old Baptist Church-Meeting in Providence, in church-meeting assembled this 31st day of July, 1771, Daniel Jenckes, Esq. Moderator.—Whereas Elder Samuel Windsor, now of Jonston, has withdrawn himself, and a considerable number of members of this church, from their communion with us who live in town; and we being destitute of a minister to administer the ordinances amongst us, have met together, in order to chuse and appoint a suitable person for that purpose.—Upon due consideration, the members present chuse and appoint Elder James Manning to preach and administer the communion, according to our former usage.”

To the above resolve Mr. Manning returned the following answer:

“As the church is destitute of an administrator, and think the cause of religion suffers through the neglect of the ordinances of God’s house: I consent to undertake to administer them *pro tempore*; that is, until there may be a more full disquisition of this matter, or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest of religion.”

This answer being accepted, the Rev. James Manning was appointed Pastor of this church, *pro tempore*.

At the general meeting (or association) held September 20, 1771, a question was put, “Whether those members who withdrew with Mr. Windsor, or those in Providence, be considered the Old Church?” Whereupon the Brethren meeting in Providence were acknowledged the old Church; but it was agreed that the association would hold communion with both Churches so long as they walked agreeably to the Gospel.

Mr. Manning preached with general acceptance to an increasing congregation for some time, without any visible success in the conversion of sinners. In the latter end of the year 1774, the sudden death of one Mr. Biggilo, a young man, who was accidentally shot by his intimate companion playing with a gun, made a very

uncommon impresson upon the minds of many. In December of the same year, it pleased the Lord to make his power known to the hearts of Tamar Clemons, and Venus Arnold, two black women, who were soon added to the church by baptism, and who maintained the dignity of their profession. The sacred flame of the Gospel began to spread; and in the course of fifteen months, one hundred and four persons confessed the power of the spirit of Christ in the conversion of their souls, and entered the gates of Zion with joy. During this time, a peculiar solemnity pervaded the whole congregation and town. There was a general attendance on the worship of God; and meetings for conference and prayer were held from house to house to great advantage. The meeting-house was not sufficient to contain the people who pressed to hear the word; therefore, those whose hearts the Lord opened, were ready to join their hands to build a more convenient place for the worship of God.

A committee was now appointed to petition the general assembly of the State at their next session, to obtain an act, empowering them to sell the meeting-house and ground, and to lay out the money arising from the sale thereof, in purchasing and preparing another lot, and building a house for the Baptist church and society. The petition was granted, and the meeting-house and lot were sold at public vendue to John Brown; Esq. for the sum of four hundred and twenty pounds L. M. A generous subscription was soon obtained, and a lot of ground containing about two acres, situated in the centre of the town, was purchased of Mr. William Ruffel, and Mr. Amaziah Waterman.

The draught of the new meeting-house was made by Joseph Brown, Esq. a member of this church, and Mr. Sumner, who also superintended the building. The floor was laid 80 feet square. It contains 126 square pews on the ground floor. A large gallery on the south, west, and north, and one other above on the west, for the use of the blacks. The roof and galleries are supported by twelve fluted pillars of the Doric order. The cieling in the body is a continued arch, and over the galleries it is intersected; the adjustment of which, and the largeness of the building, renders it extremely difficult for most who attempt to preach in it. At the east end is a very elegant large Venetian window,

dow, before which the pulpit stands. At the west end is a steeple of the height of 196 feet, supposed to be the best workmanship of the kind in America. It was furnished with a good clock and bell, both made in London. The weight of the bell was 2515lb. and upon it was the following motto:

“ For freedom of conscience, the town was first planted ;
 Persuasion, not force, was us'd by the people ;
 This church is the eldest, and has not recanted,
 Enjoying and granting bell, temple, and steeple.”

This bell was split by ringing in the year 1787, and afterwards recast by Jesse Goodyear at Hope Furnace; the weight thereof is 2387 lb. The inscription of it is, “ This church was founded A. D. 1639, the first in this State, and the oldest of the Baptists in America.” The ground and building amounted to about seven thousand pounds L. M. It was opened for public worship May 28, 1775, when the President, afterwards Doctor Manning, preached the first Sermon from Genesis xxviii. 17. *This is none other but the House of God, and this is the Gate of Heaven.*

At this time a number of the principal members of the church and congregation, sincerely wishing the utmost prosperity to attend the interest of Christ among them, proposed to form themselves into a body politic, to be known by the name of “ The charitable Baptist Society, in the Town of Providence in the Colony of Rhode-Island, and Providence Plantation in New-England.” The design of this Society was to raise a fund towards the support of the ministers of the church, educate youth, and other laudable purposes. These members petitioned the General Assembly, at their next sessions holden at Newport, for a charter; which was readily granted, on the first Wednesday in May, 1774. This Society is still continued.

The church and congregation being happily settled in the new meeting-house, and promising themselves great pleasure therein, were soon disturbed by the alarm of war. Many of the young members were taken away to join the army. Families removed for safety to the country; and those who were left behind, were exposed to the fears common to such afflictive seasons. Through divine goodness, the stated worship was continued, and

meetings of business regularly preserved. When it pleased the Lord to ordain peace, and to return many of those brethren, who had been separated by public calamities, it was thought proper to hold two especial meetings; one at Providence, and the other at Pawtucket, five miles distant, where a number of the members resided. The design of these meetings was to engage each other to walk in the fear of God, and enjoy the happy privilege of christian communion, which proved of real advantage. However, the church was constrained to experience the sad consequences of their scattered state. Gifts and graces were greatly injured, and that bloom of profession, which appeared at the time of the general revival, unhappily faded away.

Dr. Manning continued his ministry to good satisfaction, and with success; but the President's constant employ in the college, not only prevented him from attending the affairs of the church, and from necessary visits, but unavoidably permitted its members to lie in a very unpleasant situation. The Doctor being sensible of these things, repeatedly intreated the church to look out for a minister to take the charge of them; and at length, in the most honourable way, resigned his pastoral office. He died, in a fit of the apoplexy, universally regretted, July 29, 1791, leaving behind an amiable widow. A short Account of him may be seen in the Baptist Register, No. III, page 241; to which we hope additions will be made, in the History of Rhode-Island College; a sketch of which we intend soon to give.

THE SUBSTANCE OF
A SERMON TO THE HINDOOS,

BY FELIX CAREY.

HEAR, all ye people, the way of salvation. Ye know that we are all sinners, born in sin; sin is our delight, all manner of sin: you have sinned till you think you are going the right way, though in the road to Hell. You have served vain idols all your life, yet you have

have found nothing; you have got nothing. Some have served Ganga, some Seib, Haly, and other idols—for there are many thousands of them. After all this, what have you found? I see nothing, for you sin the same as you did before: you delight in sin the same as you did before. I see nothing at all, after you have spent so much in making these *things*. They have ears, it is true, but they cannot hear; mouths, but cannot speak; legs, but cannot walk; eyes, but cannot see; and hands, but cannot do any thing: they cannot do good or evil. You know that the Creator is greater than the *thing*: these gods are made by man, therefore they cannot do so much as man can do. These *things* I can break with my hands: but who can break to pieces the true God? These are your gods: a piece of stone or wood—these are your gods, which you say can save you, but they cannot. You know that when the English took this country, your Gods could not save it. If your Gods could not do this, how much less can they save your souls from everlasting flames? Can these foolish Gods save you, which you can do what you will with? So many offerings have you made to them, and yet you have found nothing. I pray you forbear, for it is all the work of Satan. All your life-time you have served Brahmans, till they have devoured all your money, yet they have done nothing for your salvation. They want nothing else, nor care about any thing else, but how they may get your money. They do not care about you, whether you are well or ill; whether you are saved or lost. You see your Brahmans are as bad as you: they sin as much as you; they love sin as well as you. Look into all the jails; see how many of them are there. What more proof do you want than this, that you are *all* the servants of sin? Your Gods are sinners; your Brahmans are sinners; your books are full of sin; your paths are sinful; you see that whatever you do is sin; all your works and deeds are sinful. You love sin; it is your pleasure to offend God. Your gods and your shafters are all good for nothing; and in all your nine incarnations, of which you so much boast, there was not one to save souls from hell.

Hear all ye, of whatever *cast* you be; I bring you good news. You see that all which you do is nothing; but here is a Saviour, able to save all sinners that come to
him

him with all their heart: he is able and willing to pardon all their sins. That great God who made the light, who made darkness, who made heaven, who made the earth, men and beasts, trees, snakes, birds, fishes; the sun, the moon, the stars; who sends rain, thunder, lightning; who has made man to reign on all the earth; who gives us meat and drink, food and raiment, and every thing that we want.—He who has done all this, came down from heaven forsaking all his glory: he was born of a woman, became man—a servant of man: he was poorer than the birds of the air, and foxes of the earth. Behold him sweating large drops of blood in the garden of Gethsemane; betrayed by one of his disciples; led like a lamb to the slaughter: he was buffeted, spit upon, wore the crown of thorns sticking in his temples. He was led to the place of execution, bearing his cross, to which he was nailed as one board is nailed to another: his two hands were stretched forth, and there he hung in agonies till he died. He was pierced, and there came out of his side blood and water. O! think, all ye, what his sufferings must be. Oh! they were great indeed! What were they for? To rescue us from sin and hell. *This* is the Saviour. None of *your* Gods laid down *their* lives to save sinners. No. But this great and dear Saviour did. Behold, he longs for the salvation of sinners: believe in him, and you shall be saved. No blood of goats can save you. Do not say that he is only to save the English: he died and suffered for men in all the parts of the world. If he had not, why did he say to his disciples, after he rose from the dead, as he was ascending to Heaven, “Go forth into all the earth, and preach the Gospel unto every creature.” He has sent us here; and, whether you hear or not, we shall preach. If you do not hear, your children will. Now come, and put your trust in Jesus Christ, “He will in no wise cast you out:” he has said, “Come, take of the water of life freely.” But will you not turn? It is high time. Delay no longer: the longer you delay, the more you are in danger of hell. You know not but you will die this night; therefore take heed that you do not put off this great and glorious salvation. I suppose you never heard of this great salvation before. This world, and ten thousand thousand worlds more, are not the price of one drop

drop of that blood which was shed on Mount Calvary. Behold! his kindness: Christ will give salvation freely to those who ask it; for he is more willing to give than we are to receive. If you do not seek it, you had better never have been born.

To those who believe, Christ is very gracious: his Holy Spirit dwells within them, and gives them that holiness, which you have never found in all your worship. These love his ways; and it is their delight to do his will: they fear sin, and fear to offend their Saviour: they find pleasure in him; they praise him and thank him for his mercy; and, when they sin, they are grieved and sorry for it: they go and ask pardon, and pray to him, that he will keep them from sin. Now those that fear, love, and serve the Lord in this way, shall be saved. Christ, who once came to die, and to save us, will soon come again to judge the world. Then you and I, and every body, shall see him; even those that were burnt to ashes, those that were swallowed by fishes, those that were drowned in the sea, and those that were buried. Every nation of the world will hear the sound of the trumpet, will rise from the dead, and will tremble at his coming. They will call rocks to fall on them, but rocks will not obey them; yet the righteous will rejoice at his coming. Then he will pass sentence upon us all; he will say to the wicked, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." But he will say to them that have served him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Now, are you prepared for death? Are you prepared to face this great and glorious Judge? Oh! take care, for to-day you are nearer judgment than you were yesterday. You have lived many years in sin, without hearing of this salvation; but now you have heard: you know what Christ has done for sinners; you have heard of his sufferings. If you get this great salvation, you will have more than the world. Christ, who ransomed souls, has said, "What shall it profit a man if he gain the whole world, and lose his soul?" It had been better if he had never been born. Yet he who loves and serves Christ, though ever so poor, if he has nothing to eat, to drink, or to wear, and no friends, has more than if he had

had all the world, and ten thousand thousand worlds; for the things of this world will soon pass away. Now if all things of this world are vanity, be anxious to lay up riches in this world no more, but let your riches be in heaven: for where your riches are, there will be your mind. Above all, embrace this great salvation. Time is flying; Death is at hand. Those who love Jesus and trust in him, and obey him, will say at death, "Now, Lord, lettest thou thy servant depart in peace, for our eyes have seen thy salvation;" while, those who neglect him, will say, "The harvest is past, the summer is ended, and we are not saved."

Here are a few papers and books, which we will give to any who want to read and understand the way of life. We want not your cowries, your rupees; we want only your salvation.

DEAR BROTHER RIPPON,

Above is a piece written by Mr. Felix Carey, Brother Carey's eldest son, a boy about 16 years old, who has lately been brought to the knowledge of our dear Saviour; and who has begun to preach to the Heathen, in a manner that promises much future usefulness. I know not whether it be a proper article for the Baptist Register; but it will, I doubt not, afford you pleasure to see that our dear Brother is thus amply rewarded for his confidence in Jehovah. You remember he was taking this boy along with him to India at one time, and thus offering him up to God, amidst all the uncertainties of a Missionary Pilgrimage. He is now of the most important service to the mission, in assisting to print the Bible. He is thoroughly acquainted with the language, and he preaches with energy the unsearchable riches of Christ. This may encourage others in the same circumstances, to surrender every thing at the plain command of God. Mr. Carey's second son is also under very hopeful impressions.

I shall offer no other apology for the style, &c. of this Piece, than this: the person who wrote it is not 16 years old; and English is almost a foreign language to him.

W.

Mission-House, Serampore, East-Indies,
November 20, 1800.

ON THE
PROPHECY AND BOOK OF ENOCH.

SIR,

IT is acknowledged to be of the first importance to understand the Holy Scriptures; and we are greatly assisted in our enquiries respecting the *great* things of God's law, by the labours of many eminently learned and pious men.

The *less* interesting parts of the Scriptures also demand our attentive regard; and whatever may contribute to enlarge our biblical knowledge, however *remotely* it may be connected with the salvation of mankind by Jesus Christ (which is the grand theme of the Scriptures) should not be treated with indifference. The contents of this paper relate to the prophecy of Enoch, as mentioned by Jude, and to the book from whence he made his quotation; and though a penitent and believing sinner may very safely and comfortably go to Heaven, without any knowledge of these things; yet may I not hope that the accounts which I have here collated will not be *altogether* unacceptable to many of your readers.

Jude 14, 15 verses, "Enoch the seventh* from Adam prophesied of those, saying, Behold, the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Some have imagined that because this prophecy of Enoch is not now to be found in any part of the Scripture, that some book written by him, and which of old belonged to the *canon of Scripture*, is now lost. When the Protestant Dissenting ministers of the three denominations, in and about the cities of London and Westminster, were assembled, a few years since, respecting the abolition of the Test and Corporation Laws; it being proposed that every minister, who would qualify, should make a declaration, "That the Scriptures of the Old and New Testament contain
the

* This is said to distinguish this Enoch from Enoch the son of Cain. That Enoch who is the seventh from Adam in the genealogical table, Luke iii. 37, 38, is intended here.

the whole revealed mind and will of God," Dr. Prieffley said, "he would not dispute: yet as some persons have been, and perhaps are yet, of opinion, that God hath made revelations of his will to Enoch and others, of which we are not now in possession, it might be proper to drop the word *whole* in the Declaration." The remark was made with much timidity, but obtained very general approbation in the body; and the word *whole* was omitted, and continues so to be.

Many have concluded that Jude received it by tradition, Doctors Lightfoot, Doddridge, and Pool's Continuator, Mr. Collyer, &c. &c. But this notion, says Du Pin, is contrary to the opinion of *all* the ancients, and seems *very* improbable. Some, with more probability of truth, have *conjectured* (for till late years it could *only* be conjectured) that the Apostle took this passage out of a book said to be written by Enoch, which might in his time have been extant. Of the latter number is the very learned, and justly celebrated, Father Calmet, who says, "It is *most probable* that he read it in the book attributed to Enoch; which, though apocryphal, might contain several truths, which St. Jude might use to edification." That there was a book called the Prophecies of Enoch, in the time of Jude, cannot be doubted; because, as Calmet, Du Pin, and Dr. Wall, have observed, it is so frequently quoted by the Fathers Justin, Athenagoras, Irenæus, Clemens Alexandrinus, Lactantius, Tertullian, Origen, St. Jerom, and many others. And Dr. Gill informs us, "That there is a book ascribed to Enoch, which is often referred to in the Jewish book *Zohar*." There are many fragments of this book, to be found in the Book of the Twelve Patriarchs, and in the Chronology of Syncellus: "This Apocryphal Book lay a long time buried in darkness, till the learned Joseph Scaliger obtained possession of a *part of it*." (200 years since) Encyclop. Brit. But the book itself has been lost to the greatest part of the world for many centuries; hence Du Pin has placed it, in his Table, among the Apocryphal Books which are *lost*: and also, in his History of the Canon, says, "*We have not by us the Book of Enoch, so famous in old times, and cited by the Fathers.*" But this Book, which has been lost for so many ages, was a few years ago found in Abyssinia, and brought

brought to Europe by the celebrated traveller to those parts, Mr. Bruce. I will transcribe his account entire: "The last of the books, in the Ethiopic *library*, is the Book of Enoch. Among the articles I consigned to the library at Paris, was a very beautiful and magnificent copy of the Prophecies of Enoch, in large quarto. Another is *among the Books of Scripture**, which I brought home, standing immediately before the Book of Job, which is its place in the Abyssinian *Canon* (for they pretend that the Book of Enoch was the first book of Scripture ever received, and place Job immediately after it); and a third copy I have presented to the Bodleian Library, Oxford, by the hands of Dr. Douglas, the Bishop of Carlisle. The more ancient history of this book is well known: the Church looked upon it as apocryphal; and as it was quoted in the Book of Jude, the same suspicion fell on that book, also †: for this reason, the Council of Nice threw the Epistle of Jude out of the Canon; but the Council of Trent, arguing better, replaced the Apostle in the Canon as before. Here we may observe, that Jude, appealing to the Apocryphal Books, did by no means import either that he believed or warranted the truth of them, but it was an argument, a *fortiori*, which our Saviour himself often makes use of, and amounts to no more than this:—You (says he to the Jews) deny certain facts, which must be from prejudice, because you have them allowed in your own books, and believe

* The religion of the Abyssinians is professedly Christian, but is a mixture of Pagan, Jewish, and Christian. Bel and the Dragon, and the Acts of the Apostles, are read with equal devotion by them. The Book of Enoch is a part of their Old Testament; "and among the Fathers in the Christian Church, Tertullian only considered this book as canonical; and quotes the Epistle of Jude, and makes use of it to authorise the Book of Enoch."—DU PIN. "Tertullian speaks of this work, in several places, with esteem. He would persuade us that, during the Deluge, it was preserved by Noah."—CALMET.

† "The *only* objection ever made against the authority of the Epistle of Jude is, that it cites apocryphal writings."—WHITBY, CALMET, DODDRIDGE. "There are several passages taken out of the Apocryphal Writings to be met with even in the other books of the New Testament, which ought not to lessen the authority of the Canonical Books, nor make the Apocryphal more authentic."—DU PIN. Paul's citing the profane poets Aratus, Menander, and Epimenides, Acts xvii. 28.—1 Cor. xv. 33.—Titus i. 12. does not prove them canonical, nor lessen the authority of Paul's Epistles.

believe them there; and a very strong and fair way of arguing it is: but this is by no means any allowance that they are true. In the same manner, you (says Jude) do not believe in the coming of Christ, and a latter judgment; yet your ancient Enoch, whom you suppose was the seventh from Adam, tells you this * plainly, and in so many words long. And indeed *the quotation is word for word the same in the second chapter of the book.* † All that is material concerning this book of Enoch is, that it is a Gnostic Book ‡, containing the age of the Emims,

* “Jude, in alledging the Prophecy of Enoch, doth but the same that St. Paul doth in naming Jannes and Jambres, 2 Tim. iii. 8, namely, alledge a story which was current and owned among that nation, though there was no such thing in Scripture; and so he argueth with them *from their own authors and confessions*. He no doubt refers to some common tradition they had among them; and he useth their own testimonies against themselves, as if he had said, You shew and own a Prophecy of Enoch, of God coming to judgment; these are the very men to whom this matter is to be applied.” —Dr. LIGHTFOOT, in which he is joined by Collyer.

† No one before Mr. Bruce (at least for many centuries past) knew that this passage was to be found in the book. “There was in Origen’s time an apocryphal book called *Propbetica Enochi*, which whether it had these words I know not.” —Dr. WALL. Had the learned and pious Dr. Doddridge lived to read Mr. Bruce’s Travels, we should not have read in his introductory remarks to the Epistle of Jude, “that the authenticity of this Epistle would never have been doubted, had it not been for an *imagination, ill-founded indeed*, that the author had quoted a spurious book, called the Prophecy of Enoch;” nor should we have read in his notes, “*it can by no means be proved* that this is a quotation from that foolish book called Enoch’s Prophecy, as Bishop Sherlock has *very rightly* urged.” How far Sherlock has *very rightly* urged this assertion, will not now admit of a doubt.

‡ He cannot mean that it was *forged* by the Gnostics, but a book *much valued by them*. For “the Gnostics (Gnostic is a word of Greek derivation, implying a *knowledge superior to that of other men*) were Gentiles who were converted to Christianity, and assumed to themselves this name; they were infected with the Egyptian Philosophy.” —Bishop PERCY. “These Gnostics, as the Fathers tell us, sprang from Simon Magus.” —Bishop TILLOTSON. The manner in which Jude quotes the Prophecy of Enoch, certainly makes the book, from which he took it, appear *much older than his own time*, and therefore could not be the novel production of a sect who first appeared at that time. “Scaliger, Vossius, and other learned men, attribute this work to one of the Jews who lived after the Babylonish captivity, and before the time of Christ. Others are of opinion, that it was written *after the rise and establishment* of Christianity, by one of those fanatics with whom the primitive churches were filled, who made a ridiculous mixture of the Platonic philosophy and the Christian divinity.” —ENCYCLOP. BRIT. Dr. Wall also observes, that “this book is *ancient*, but not so ancient as the translation of the LXX.” And if it were the principal design of Jude to prove against the *Gnostics* (as Bishop Percy, Professor Michaelis, Dr. Hammond, and others conclude), that a great day of Judgment is impending, and

Emims, Anakims, and Egregores, supposed descendants of the sons of God, when they fell in love with the daughters of men, and had sons who were giants*. These giants do not seem to have been so charitable to the sons and daughters of men as their fathers had been: for, first, they began to eat up all the beasts of the earth; they then fell upon the birds and fishes, and ate them also; their hunger being not yet satisfied, they ate all the corn, all men's labour, all the trees and bushes; and not content yet, they fell to eating the men themselves †

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and conclude, from the judgments of God formerly, that God will be an avenger of evil, which is doubtless an unexceptionable conclusion; he discovered great wisdom in quoting the Book of Enoch to them, to make the greater impression upon their minds.

* This is cited by St. Irenæus, who says, quoting the Book of Enoch, "That the angels (*i. e.* the guardians, watchers, or sons of God), suffering themselves to be smitten with the love of women, took on them the conditions of mortality, went in to the daughters of men and begat the giants."—GEN. vi. 1—4.

† At first sight this narration seems to be completely ridiculous and absurd; but when we consider that historic truth of high antiquity is generally wrapt in fable, we shall not so much object to the story as we shall wish to understand it; for "it is universally agreed among the learned, that *even the most absurd fables of idolatry derive their origin from facts, which have been in barbarous ages transmitted by oral tradition, and have come at length to be grossly corrupted and disfigured. It is nevertheless probable that such fictions would still retain some striking features of those truths from which they spring.*"—Dr. CAMPBELL. These remarks of the late Professor of Marischal College seem to be very just, and to deserve our regard, when we read the fabulous accounts of the ancients; and though I do not pretend to be able, with precision, to draw the line between that which is fable and that which is truth, in this account of the love and voracity of the giants, yet I would suggest that it appears not to be improbable, that our Lord spoke the *genuine history* of the whole of this *fabulous account*, when he said, "As the days of Noah were, so shall the coming of the Son of Man be; for in the days before the flood they were eating and drinking (*in a criminal sense*, either by eating what *was not allowed at that time* for food, as the flesh of animals, or by eating and drinking to *excess*), *marrying and given in marriage*, until the day that Noah entered into the ark." Our Lord no doubt refers, when speaking of their marrying and being given in marriage, to Gen. vi. 2. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Which is nothing but a plain and woeful account of a sort of lewdness rife at that time, for which God extirpated that race of men by drowning them; and which has been since in profligate times, and is now so common as to make one of the causes for which he will destroy the present wicked world by fire, *viz.* the sons of great men debauching the daughters of common or poor men to fornication. For the Hebrew phrase "took them wives," is of such a latitude as may extend to disorderly copulation, and is *certainly taken here in an ill sense*; for it immediately

(the men, like our modern sailors with the savages, were not afraid of dying, but very much afraid of being eaten after death). At length they cried to God against the evil the giants had done them, and God sends a flood which drowns both them and the giants. Such is the reparation which the ingenious author has thought proper to attribute to Providence, in answer to the first and best-founded complaints that were made to him by man. I think this exhausts about four or five of the first chapters. It is not the fourth part of the book; but my curiosity led me no farther: the catastrophe of the giants, and the justice of the catastrophe, had fully satisfied me. I cannot but recollect, that when it was known in England that I had presented a book to the library of the French King, our learned countryman, Dr. Woide, set out for Paris (before I could reach London), with letters from the Secretary of State to Lord Stormont, Ambassador at that court, to request permission of the French King for Dr. Woide to see my present. This he obtained, and a translation of the work was brought over; but I know not why it has no where appeared. I fancy Dr. Woide was not more pleased with the conduct of the giants than I was."

Yours,

A S I A.

*Letter of the BAPTIST MISSIONARIES in India, to the
NEW-YORK MISSIONARY SOCIETY.*

Dear Brethren,

Serampore, Oct. 15, 1800.

It has given us much pleasure to hear, that a Society has been established in America, for the purpose of spreading the knowledge of our Lord Jesus Christ among the heathen nations which border upon you. We most heartily wish you God speed: we pray that you may have wisdom from above,

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diately follows in the Scripture: and the Lord said, my Spirit shall not always strive with man. And this is set down as an instance, and the only particular instance, that is given of that "*wickedness of man that was great on the earth, and the earth was filled with violence.*" I imagine, therefore, what our Lord has said of the old world, and what is recorded in the Book of Enoch (stript of the fable), agree in sense: they were a people given up to sensuality and excess, caring for nothing, save the criminal indulgence of their appetites, and the gratification of their base and lustful passions: and for these things we find that, in the account of Noah, of the Book of Enoch, and of Christ, the wrath of God came upon those children of disobedience.

to enable you to concert your plans aright, and patience to wait in these labours of love till God shall give the blessing expected.

The various tribes of American Indians appear to have a claim upon the American churches; or rather, perhaps we may say, that one great end of the existing of the churches in America is, to spread the glorious gospel among the heathens in their vicinity. It is said, "He that believeth, *out of his belly shall flow rivers of living water.*" The saints individually are converted, that they may work for God, and glorify him; not merely that they may go to Heaven when they die; so also churches may be looked upon as little encampments from which we are to rally out, in attacks on the great enemy, or rather on the kingdom of the great enemy of God and man. You, dear brethren, are now drawing up in battle array—go forward—persevere—redouble your efforts. Be not weary in well doing: for if you don't faint, you shall reap in due time. Undoubtedly you will meet with discouragements: many professors of the gospel may not at first enter into the idea that Christians, and all which they possess, belong entirely to the Lord, and consequently may for a time act as if the giving or withholding supplies was at their option; others may tire, if they don't see immediate success, and many may blame your measures, after you have done the best in your power; but it is your business to endure all things for the elects sake, that they may be saved.

It is now, dear brethren, seven years since we entered upon the work of the mission in this country, and it is uncertain to this hour, whether any of the heathens are truly converted or not, though there have been many very hopeful appearances, and some which were so much so, that we believed God had begun his work in reality: and the evidences continued for a long time, but at last decayed. Yet we still hope of some persons. Were we however to look on the Mission in this point of view, we should conclude that nothing had been done to any purpose; but when we compare the time of our first arrival with the present, we cannot help concluding that some very important ends have been accomplished. Our first landing was a formal taking possession of the country for God: it was fixing a colony in the strongest part of Satan's possessions. Since that we have been preserved and increased insomuch that the colony, which at first consisted of only five grown persons and five children, now consists of seven males and five women, evidently on the side of God (though death has removed two of our brethren, viz. Grant and Fountain from us), besides the children, in

number seven. God has also been gracious in the conversion of some Europeans, and others. The language has been acquired—the gospel preached to many thousands, and the Bible translated into the Bengal language: part of the New-Testament is printed, and the whole will be so before you get this. Some hundreds of copies of Matthew's Gospel, and some other small pieces, have been distributed and read by many. The system of Hindooism begins to totter, and even Brahmans are in many instances ashamed to avow that their Shasters are of divine original: so that, notwithstanding all our discouragements, and all our want of success, we are constrained to say that the Lord has done great things for us; and it is also in our hearts to expect greater. We are indeed rather strengthened than weakened; and though the much-desired success has been delayed till now, yet we are all with one heart trusting in the Lord; and I believe are all disposed to continue in our work till death, and not to be moved with any discouragement.

What can we say, dear brethren, to encourage you to persevere in the good work, and to abound in it? Two considerations are of great weight with us, viz. 1. Every soul is of more value than the whole world: therefore no length of time, or expence of treasure, is too great to be devoted to the salvation of souls; and the effectual calling of one to the fellowship of the faith, is more than an ample recompense for all that can be given, done, or suffered, to accomplish it. 2. The Gospel is the power of God to salvation; and the publication thereof the ordinary means of delivering sinners from the power of sin and Satan. It would be presumption in us to expect the salvation of sinners any other way; and the height of unfeeling cruelty to refuse to the heathen world, that which we believe and know to be God's ordinance for the salvation of sinners. The man who keeps that money in his purse, or employs it in trifling gratifications, which is wanted to send the gospel to them, is guilty of the blood of souls; and the man who is furnished with gifts for this work, if when encouraged by the Church to devote himself to this work, declines it through fear of danger, or love of ease, is also guilty of the blood of souls. Churches not seeking out and encouraging such gifts, are in the same condemnation. So that this work is as incumbent on every Christian, as any of the divine commands are, and cannot be neglected without very great guilt.

But, on the other hand, the example of our Lord Jesus Christ, who spared no pains or cost to send the gospel of his grace to sinners; the example of the Apostles, who did not account their lives dear, so that they might finish their course with

with joy, and the ministry which they had obtained of God, to testify among the Gentiles the unfearchable riches of Christ; the intrepidity of the martyrs, who loved not their lives unto death; the promises that he that watereth shall be watered himself, and that Christ will support his ministers in this important work till the end of time; these—all these are arguments with us, and we doubt not with you also, to persevere in this work; and never, never to give it up—rather to consider it as a work which must not be deserted; which must be persisted in; which must become more and more common; and which must be finally successful, and terminate in the universal dominion of our Lord Jesus Christ, over every kindred, and nation, and people, and tongue.

December 9. Captain Hague, the bearer of this, has frequently visited us, and has gone with us when we have gone out to proclaim the Saviour in the streets to the wretched Hindoos. Within the last two months our prospects and hopes have brightened up, and we hope the Lord has revealed himself to some of the heathens. Five persons, three men and two women, give us great hope. One has given himself up to the church, by relating the experience of the grace of God on his soul; and we expect that the others will soon follow his steps. We may be too sanguine in our joy at this event; but when you reflect on its vast importance, you will easily excuse us. We have felt the pain of disappointed hopes before, more than once or twice: but the first true converts must appear some time; and appearances strongly encourage us to think that the present are the first fruits of Bengal to Christ.

We take the liberty to present to you a copy of the Gospel of Matthew in the Bengalic language, at the end of which are some small tracts and hymns, which we have dispersed pretty widely. Our dear brother Williams, of New-York, will present it to you as a token of our hearty concurrence with you in your work, and as a motive of praise and thanksgiving to God on our behalf.

We take our leave—pray for us—we pray for you. May we all be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that our labour will not be in vain in the Lord.

We are your affectionate brethren in the kingdom and patience of Christ.

Signed in behalf of the Missionaries, and by their desire,

WILLIAM CAREY.