



P. Bateman pinx.

J. Ditterl. sculps.



The Reverend Caleb Evans DD.



Bethlight as the Act directs, Dec^r 1790.

THE
BAPTIST
ANNUAL REGISTER

FOR 1790, 1791, 1792, AND PART OF 1793.

INCLUDING

SKETCHES
OF THE STATE OF RELIGION

AMONG

DIFFERENT DENOMINATIONS

OF GOOD MEN

AT HOME AND ABROAD.

BY JOHN RIPPON, D. D.

From East to West, from North to South,
Now be his name ador'd!
EUROPE, with all thy millions, shout
Hosannahs to thy Lord!

ASIA and AFRICA, resound
From shore to shore his fame;
And thou, AMERICA, in songs,
Redeeming love proclaim!

SOLD BY MR. RIPPON, AND AT HIS VESTRY, CARTER LANE, TOOLEY STREET; BY MR. DILLY, LONDON; MR. BROWN AND MR. JAMES, BRISTOL; MR. GRAY, EDINBURGH; MR. ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS AT NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, RICHMOND, SAVANNAH, AND CHARLESTON, &c. IN AMERICA.

THIS INFANT PUBLICATION
UNDER THE FOSTERING HAND
OF ITS BENEVOLENT PATRONS
IS MOST AFFECTIONATELY DEDICATED
TO ALL
THE BAPTIZED MINISTERS AND PEOPLE
IN AMERICA
ENGLAND IRELAND
SCOTLAND WALES
THE UNITED NETHERLANDS
FRANCE SWITZERLAND
POLAND RUSSIA PRUSSIA
AND ELSEWHERE
ESPECIALLY TO THOSE
WHOSE NAMES ADORN THE FOLLOWING SHEETS
WITH A DESIRE OF PROMOTING
AN UNIVERSAL INTERCHANGE
OF KIND OFFICES AMONG THEM
AND IN SERIOUS EXPECTATION
THAT BEFORE MANY YEARS ELAPSE
(IN IMITATION OF OTHER WISE MEN)
A DEPUTATION FROM ALL THESE CLIMES
WILL MEET PROBABLY IN LONDON
TO CONSULT
THE ECCLESIASTICAL GOOD OF THE WHOLE
WHICH IS NOW FIRST OF ALL
SUBMITTED TO THEIR SUPERIOR WISDOM
BY THE UNWORTHIEST
OF ALL THEIR BRETHREN

THE AUTHOR

P R E F A C E.

THE denomination of good men, called Baptists, some of whose latter Annals are imperfectly recorded in the following pages, have uniformly maintained, That Civil Magistracy, according to the plain and obvious sense of Scripture, is an ordinance of God for good. But assured also, That in the important business of Religion, man is accountable to God alone, who has erected *A kingdom not of this world*; their principles have not allowed them to approve of that boasted alliance between Church and State, which is the grand engine used by worldly Politicians, ill disposed Statesmen, and merciless Prelates, to accomplish their nefarious designs. Hence the Baptists have, in general, either been a neglected or a persecuted people.

In tracing their history you find them murdered by Papists, martyred by Protestants, or else misrepresented by the populace in common,—*A fact every where spoken against*, as their Brethren in apostolic times were. And, for ages, meet them where you will, you see their ministers prophesying in sackcloth; and the people, like Mary, weeping.

An high opinion of the excellence of their cause seems to have given them satisfaction at heart. But confident, that the truth is great and will prevail, it seems they frequently omitted those common attentions to their appropriate affairs, which piety would have sanctioned, and which prudence demands. The most therefore that has been said of them is in the Publications of their enemies, from which posterity have formed a judgment. And it has increased the infelicity of our brethren, That they have not been, at all times, sufficiently acquainted with their own history—a history which demonstrates them to have been a body of the worthiest of men, and of the best of citizens.

It is true, the Rev. Mr. Benjamin Stinton, Dr. Gill's predecessor, began in the year 1711, to make a collection of scattered papers; to which Mr. Thomas Crosby, for some time one of the Doctor's Deacons, afterwards made additions, and published his work in four volumes octavo, entitled, *The History of the English Baptists*.

P R E F A C E, 1790—1793.

Baptists. It is a reflection which affords me pleasure, That I have the honor of belonging to the same Church in which these respectable men were officers. But Mr. Stinton and Mr. Crosby excepted, who then, in all Europe, with any effect, had thought it worth their while *To enquire of the former age, and to prepare themselves to the search of their fathers?* Since their days, indeed, we have been favoured with the result of the laborious investigations of that great man, the late Mr. Robinson of Cambridge; and it would be ungrateful not to mention, with due commendation, the numerous collections of Mr. Thompson, of Ciapham; and the indefatigable pursuits of Mr. Thomas, of Leominster, a minister this, probably not inferior to any of his cotemporaries in an historical acquaintance with the English Baptists, and who is thought to be the best informed person on earth, concerning the origin and progress of the present baptized churches in Wales, from the year 1633, about which time a church was formed at Olchon, or perhaps more properly Golchon, a valley which has always been inhabited by the Cymry, or Cambro-Britons.

In America also, within a few years past, the Rev. Isaac Backus, of Middleborough, has published two large volumes of the Church History of the Baptists in New England; and the Rev. Morgan Edwards two small volumes of the History of the Baptists in Pennsylvania and New Jersey. Besides which, the Rev. John Leland, and the Rev. John Williams &c. have been encouraged to collect Materials for an history of our Societies in other of the states; these, in conjunction with those already published, it may reasonably be expected, will exhibit the pains and pleasures of good men, the weakness and wickedness of bad men, the tyranny of rulers, and the faithfulness of God.

But commendable as these efforts of the *few* have been, for the recovery of some of our memoirs, the preservation of others, and for the promotion of knowledge and affection among the denomination at large; the *many* have been chargeable with such a neglect of their Church History as will be for a lamentation among the wisest and best men in our posterity, through all their generations to the very end of time. O what numerous accounts of exemplary, holy, happy lives, and triumphant deaths, might we now have been possessed of, had the most intelligent of our ancestors

ectors only recorded a few, out of the many, instances of Jehovah's faithfulness, which they saw themselves, or had been assured of by credible information! But does not our conduct justify theirs? How indifferent have we been to the trials and deliverances of God's people in ages past, and how inattentive are we to the state of religion in our own days! Should not the glory of God, and the zeal of other professing christians animate us? The followers of the late Mr. Wesley, the Moravians, and the people called Quakers, cherish an universal acquaintance among themselves; and some of these denominations stately meet, by their representatives, it is said, from every quarter of the globe—in a part of *their* discipline we see what we *universally* admire, and admiration should provoke imitation. But we spend half a century, and know not in Devonshire a single circumstance of the churches in Lancashire, nor in Somerset of any thing that passes among our connections in Yorkshire. Yea, the communicative brethren in Virginia, large and respectable as some of their associations are, have confessed, That before the past war, our societies in the New England States were no more in their minds than those in Old England.

Indeed the *Churches in England*, belonging to the same Association, obtain a partial knowledge of each other from their *annual meetings*, which have frequently been crowned with remarkable tokens of the divine presence; and from their printed *letters*. But multitudes of our *Members*, till the Register appeared, never so much as heard of any Association in the world, but that to which their own or some neighbouring church belongs; while more than a few of the *Ministers* themselves seldom saw a letter from any Association but the one with which they are united. Consequently, these annual publications were beneficial only to a few individuals, instead of promoting the knowledge, purity, and joy of the whole denomination, to which some of them, I think, are peculiarly adapted.

Little as we knew of God's British Israel at home, we were less, much less acquainted with the condition of our Brethren abroad. Formerly, several of our senior Ministers in *England* were in the habits of correspondence with the *American* churches; but the removal of some of these benevolent men by death, and

the unhappy war with the Colonies, shut up almost every friendly intercourse between us. However, when peace was restored, it was thought by several persons an object of considerable importance, to open a new correspondence with the western world. The *American* Brethren accepted our proposals with every mark of fraternal affection. In the beginning of this correspondence, letters were received from Dr. *Manning*, President of our College at *Providence* in *RHODE ISLAND*; from the Rev. *John Gano*, then pastor of the church at *New York*, who is since removed to *Kentucke*; from the Rev. *Isaac Backus* of *Middleborough*, Author of the History of the Baptists in *New England*; and from Dr. *Samuel Stillman*, pastor of the first Baptist Church at *Boston*. This interchange of letters at length produced a pretty general wish on both sides the *Atlantic*, of obtaining a more comprehensive knowledge of each others religious circumstances. Extracts from the *American Breviates* were not only waited for with great avidity, but, when they arrived soon enough for insertion, met an hearty welcome in our *English Association Letters*, especially in the *Northampton*; and a desire was expressed of having them *annually* introduced, unless a larger account could be obtained, which appeared to many persons very desirable. On the other hand, some of the *American* Brethren, in their associate capacity, for two or three years following, applied to me, earnestly requesting that they might have transmitted to them, through some fixed and constant medium, a full account of the state of Religion among the Baptists in *Great Britain* and *Ireland*; and they more especially desired “ to be acquainted with the Churches in *London*, “ and the time and place of their associate meetings.”

Having had a wish therefore to gratify the Brethren at home and abroad; and hoping, under a Divine blessing, to be the instrument of bringing many of the churches so far acquainted, That they may have an opportunity of *relieving* one anothers wants, of *praying* for each other when the ways of Sion mourn, and of *praising* God in the enjoyment of prosperous circumstances — I determined in the year 1790, God willing, to print a periodical work, which should be intitled, **THE BAPTIST ANNUAL REGISTER**, and include, as far as possible, the following

A R T I C L E S:

I. A masterly Copper-plate Engraving, once a year, of some senior Minister, or other eminent Person belonging to the Denomination.

II. An Account of the Origin and Design of the Baptist Associations, with a brief History of each Association from the Year 1644, placed, if possible, according to the Order of Time when they were formed. A Part of this History to be given in general with each Number, so paged as to make, when it is all printed off, an uniform Introduction to the whole Register.

III. For the first Year, and afterwards at the beginning of each volume, A List of all the particular Baptist Churches in *England* and *Wales* according to the latest corrections.

IV. A Copy of the yearly Association Letters in *GREAT BRITAIN*, when our limits permit: or, at least, a pretty full Abridgment of some of them.

V. Extracts from the *Irish* and the American Association Letters, with the *most interesting* parts of the *personal* Correspondence between the *English*, the *American*, and other Brethren.

VI. As many valuable Pieces of late Years have been written by some of our Ministers, comparatively in vain, having scarcely ever been heard of, except in the Neighbourhoods where they were penned or printed; the Register is to give a List of the Books and Pamphlets printed by our Brethren in the Year, with their Prices and Places of Sale, if proper Information be duly received from the Authors. Under this Head, however, Liberty will be reserved of omitting angry Disputations, if ever any such are printed,

VII. An Account of those Ministers, and other eminent Persons belonging to the Denomination, who are removed by Death from the Time of one Association to another, if proper Materials come to Hand in Time, and appear to be faithfully drawn up.

VIII. Historical Sketches of the oldest and most remarkable Baptist Churches in *Europe*, *America*, &c. with Memoirs of such of our Ministers and People in the last Century, and the Beginning of this, of whom but very little is generally known. An early Article under this Head will be, what has not yet been printed, The History of the first Baptist Church planted in *America*, viz. the Church, at *Providence* in *RHODE ISLAND*, from the Time of its Formation in 1639, with a good Engraving of the South West Elevation of their present Meeting-House; and the Steeple, which is 196 Feet high, said to be one of the best Pieces of Workmanship on the Continent.

IX. Miscellanies, viz. Extracts from scarce Books, Pamphlets, and expensive Publications, which relate to the Baptist Interest—Accounts of the Spread of the Gospel among *different denominations* of *good men* *at Home and Abroad*, with any other Subjects that may appear to the Brethren in common to be of *general Utility*.

X. This Periodical Work is to consist of not more than *two* Parts in a Year, unless in extraordinary Cases. The *first* Part for the Year 1790 to be 1s. 6d. and the following Numbers from Time to Time, as far as can be judged of at present, not to exceed 1s. each.

Lastly, It should be observed, That the Articles which are likely to compose the Register, will not always follow one another precisely according to the above arrangement—And

THAT THE PLAN IS OPEN TO PERPETUAL IMPROVEMENT.

As the work is called the BAPTIST Register, it may be necessary to observe, That it is by no means a production or publication of the people at large denominated Baptists. Great numbers of them, indeed, have repeatedly expressed a strong desire to see *something* of this kind; and thousands have given the best encouragement to fill up *these* outlines. But I have ventured so to characterize it, as the publication *principally* relates to this people, and because *no other* Title appeared *suitable* to it. The production, however, boasts of no patronage so high, as that of the whole body of Baptists; but it would be improper not to say, *It aspires towards* that honour, *nor wishes a greater.*

The Title of the Register, from the beginning, also announced the design of giving Sketches of the state of Religion among different denominations of **GOOD MEN**. Though I feel it an honour to rank with the Calvinists, whose system, commonly called orthodox, is peculiarly dear to me; yet conceiving That all who hate sin, and love our Lord Jesus Christ in sincerity, are *good men*, if they do not think of Baptism as I do, nor embrace half my Creed, I delight in such as my brethren, and embrace them, by thousands, in the bosom of a warm affection—and, with my views, it would be criminal not to do so, though no one can be farther than I am, from the opinions of some of these amiable persons.

Concerning the *Execution* of my Plan, it will gratify me, if I may be allowed to say, That to open a correspondence, in different parts of the world, with persons of various opinions, and of several languages, some of whom have been used to avoid an intercourse with their brethren, only because they did not know them; and few of whose Archives were redundant with papers and parchments of information—To write fifty let-

ters a week, which was frequently done in the year 1790, paying a due attention to returns—and to realize the plan, so far as to shew that it is capable, at least when improved, of being carried into effect.—I say, That for *one* person to do this, and he an Individual whose avocations were numerous, will be acknowledged a business of some magnitude—And to fly the truth, Had the difficulties and expences of the undertaking been *all* foreseen, it is probable they would never have been encountered.

But these obstacles in part surmounted—the correspondence open—and acceptable materials pouring in from all quarters; a flattering expectation is now entertained, That, for the future, little more than moderate Application, and wise Selection, will be necessary.

Three years are elapsed since this design was submitted to the public eye—and one volume of the work is, at length, finished: of course there has been opportunity to judge of the defects of the plan. At present, the Author himself perceives no material alterations that would be likely to better it, nor any very considerable additions that need be made to it; but he wishes that the execution had been more worthy of the design.—Having, however, learned by experience, That the materials for the Register will sometimes be of uncertain limits, he is pleased with having, by accident, said in his first proposals, *That the Register is not to consist of more than two parts in a year, UNLESS IN EXTRAORDINARY CASES.* Such cases he now finds may happen. And they will probably occur in the year when a volume begins, on account of the Preface, the new list of Baptist churches, &c. and in the year when any volume ends, on account of the Addenda, Corrigenda, and Index.

The principal instructions which my brethren have had the goodness to send me, concerning the future publication of the work, are these, “Abridge some of the Association Letters”—“entirely drop others”—“when extracts of them are printed, a smaller type may be used”—“this will give room for a brief analysis of many of the books which are printed by our denomination,

nomination, as well as of some others”—“ and if your *new* current articles come out early, and the *old* ones are good, the more the better, even if the Register should now and then extend to three or four Numbers a year”—“ yet the present is a very unfavourable time for religious publications, as multitudes of the members of our churches are, on account of the war, out of all employ, and some of their families in a starving condition.”

Of these directions, and all others in future, that may be distinguished by the same good sense, I shall, no doubt, most cheerfully avail myself: and I take this opportunity of returning my sincerest thanks,

TO ALL THE BRETHREN, AT HOME AND ABROAD, WHOSE BENEVOLENT ASSISTANCE HAS FACILITATED THE PLANTING A TREE WHICH JUST BEGINS TO BUD, AND PROMISES TO BLOSSOM AND BEAR FRUIT, ONLY IN PROPORTION AS IT SHALL BE MANURED, AND PRUNED, AND PROPPED, BY THEIR FOSTERING HAND; AND FAVOURED WITH THE SUNSHINE AND SHOWERS OF THEIR APPROBATION.

But should this service, in which I am engaged, be crowned with the blessing of our Lord and Master himself, so that it may, in some measure, induce our churches To admire and adore the Grace and Faithfulness of God to his people in past days—To lessen each others sorrows by sympathy, and To increase one anothers joys by a mutual participation of them, at present—or if, in future, when I have been “ long to the dust gone down,” this work may be assisting to some faithful historian of a people whose sentiments it is expected will in the ages to come, *cover the whole earth*: or should it tend in *any* degree to illustrate the character of God, to display the glory of the Redeemer, to advance the holiness of his people, and to promote peace, goodwill, and felicity, among the whole brotherhood of man, my satisfaction will be **UNBOUNDED**. I remain, in everlasting bonds, the willing Servant of all the churches,

A

L I S T

OF THE

PARTICULAR BAPTIST

CHURCHES AND MINISTERS,

IN

ENGLAND AND WALES.

1790.

THIS List was first collected about two years ago, by our much esteemed brother, James Smith, Esq. Since then it has been altered in about an hundred and fifty places, and the Welsh List subjoined to it. If, after the incredible pains taken to render it correct, there are any material errors in it, upon being pointed out, they may be noticed among the *Errata* in the following part of this work.

A LIST OF THE
PARTICULAR BAPTIST CHURCHES
IN ENGLAND.

BEDFORDSHIRE.

CHURCHES.	NAMES OF PASTORS.
BEDFORD - - -	
Biggleswade - - -	James Bowers
Blunham - - -	Martin Mayle
Carlton - - -	John West
Carrington Cotton End	William Kilpin
Cayso - - - -	William Dickens
Cranfield - - -	Ebenezer Keach
Dunstable - - -	— Hughes
Leighton Buzzard -	
Little Storton - - -	John Emery
Luton - - - -	Thomas Pilly
Maulden - - -	William Coles
Ridgmount - - -	William Pike
Sharnbrook - - -	Richard Grindon
Southill - - -	John Gamby
Steventon - - -	
Thorn - - - -	Robert Faulkner

BERKSHIRE.

Abingdon - - - -	{ Daniel Turner and John Evans
Farringdon - - - -	
Newbury - - - -	James Bicheno
Oakingham - - - -	
Reading - - - -	Thomas Davis
Wantage - - - -	

* Many of the churches in this list are destitute of *pastors*, but most of them are supplied with *ministers*.

BUCKINGHAMSHIRE.

CHURCHES.	NAMES OF PASTORS.
Cheneys - - - - -	Nathan Sharman
Chesham - - - - -	James Sleap
Colnbrook - - - - -	William Walker
High Wycombe - - - - -	William Scott
Newport Pagnell - - - - -	John Muddiman
Olney - - - - -	John Sutcliff
Princes Risborough - - - - -	Joseph Crook
Stony Stratford - - - - -	John Goodrich
Woodrow - - - - -	Richard Morris.

CAMBRIDGESHIRE.

Cambridge - - - - -	Thomas Baron
Cottenham - - - - -	
Gamlingay - - - - -	
Needingworth - - - - -	Thomas Ladson
Over - - - - -	Thomas Lee
Soham - - - - -	Francis Bland
Sutton - - - - -	
Wisbeach - - - - -	

CHESHIRE.

Chester - - - - -	
Braeley-Green - - - - -	
Warford - - - - -	Thomas Holt

CORNWALL.

Chacewater - - - - -	Robert Redding
Falmouth - - - - -	

CUMBERLAND.

Broughton - - - - -	Jacob Hutton
Whitehaven - - - - -	William Graham

DERBYSHIRE.

Codnor - - - - -	Charles Briggs
Lofcooe - - - - -	William Fletcher

DEVONSHIRE.

CHURCHES.	NAMES OF PASTORS.
Bampton - - - - -	
Bovey Tracey - - - - -	
Cullumpton - - - - -	Nich. Gillard
Dartmouth - - - - -	
Exeter - - - - -	
Kingsbridge - - - - -	Humphrey Penn
Plymouth - - - - -	Philip Gibbs
	W. Winterbotham, assist.
Plymouth Dock - - - - -	Isaiah Birt
Prescott - - - - -	Benjamin Thomas
Tiverton - - - - -	Daniel Sprague
Upottery - - - - -	John Rippon, sen.

DORSETSHIRE.

Loughwood - - - - -	Samuel Burford
	Samuel Norman, assistant
Lyme - - - - -	Joseph Dawson
Winbourn - - - - -	Joshua Braker

DURHAM.

Cold-Rowley - - - - -	John Ross
Hamsterly - - - - -	Charles Whitefield

E S S E X.

Braintree - - - - -	John Hornblow
Castle Hedingham - - -	
Colchester - - - - -	Thomas Stevens
Earls-Colne - - - - -	Major G. Pudney
Harlow - - - - -	Isaac Gould
Langham - - - - -	Zenas Trivett
Potter Street - - - - -	James Brown
Ridgewell - - - - -	Humph. Larwill
Saffron Walden - - - - -	Matt. Walker
Waltham Abbey - - - - -	John Davis

GLOUCESTERSHIRE.

Bourton - - - - -	Benjamin Beddome
	William Wilkins, assistant
Campden - - - - -	Elisha Smith
Chalford - - - - -	David Hughes
Cheltenham - - - - -	Samuel Duncombe

GLOUCESTERSHIRE.

CHURCHES.	NAMES OF PASTORS.
Cirencester - - - -	William Dore
Coldford - - - -	
Fairford - - - -	
Hilsley - - - -	William Hitchman
Horsley - - - -	Benjamin Francis
Kingstanley - - - -	
Natton - - - -	7th day Brethren
Sodbury - - - -	Thomas Ferribee
Tetbury - - - -	Joseph Burchell
Tewksbury - - - -	
Thornbury - - - -	Thomas Biffeck
Westmancote - - - -	
Wotton-under-edge - -	Thomas Symmons

HAMPSHIRE.

Broughton - - - -	
Lockery - - - -	John Stokes
Lymington - - - -	Isaac Stradling
Portsmouth, 1st Church	Joseph Horsey
—, 2d Church	Daniel Miall, assistant
Rumsey and	Peter Edwards
Southampton	John Nike
Whitchurch - - - -	Charles Cole

HEREFORDSHIRE.

Leominster - - - -	Joshua Thomas
Ryeford - - - -	James Williams

HERTFORDSHIRE.

Codicote - - - -	Alexander Thompson
Hempstead - - - -	John Liddon
Hertford - - - -	Robert Baskerville
Hitchin - - - -	John Geard
Hoddesdon - - - -	
Market Street - - - -	
St. Albans - - - -	John Gill
Tring - - - -	John Clement
Watford - - - -	

HUNTINGDONSHIRE.

CHURCHES.

NAMES OF PASTORS.

Great Gedding	-	-	
Great Granfdon	-	-	John Howson
Spaldwick	-	-	-

K E N T.

Ashford	-	-	-	Thomas Cromwell
Bessell's Green	-	-	-	John Stanger
Canterbury	-	-	-	
Chatham	-	-	-	John Knott, jun.
Cranbrook	-	-	-	George Stonehouse
Eythorn	-	-	-	Thomas Ranger
Folkstone, 1st Church				William Atwood
—, 2d Church				Francis Read
Greenwich	-	-	-	Richard Hutchings
Margate and Shallows				Jonathan Purchis
Sandhurst	-	-	-	William Copping
Sevenoaks	-	-	-	Michael Bligh
Smarden	-	-	-	Thomas Wake
Tenterden	-	-	-	John Lloyd
Woolwich, 1st Church				Robert M'Gregor
—, 2d Church				Adam Freeman

LANCASHIRE.

Accrington	-	-	-	William Wade
Bacup	-	-	-	John Hirst
Blackburn	-	-	-	James Miller
Cleughfold	-	-	-	Robert Hyde
Coln	-	-	-	John Stutterd
Goodshaw Chapel	-	-	-	John Nuttall
Hag Gate	-	-	-	William Smith
Hawksheadhill	-	-	-	
Liverpool	-	-	-	Samuel Medley
Manchester	-	-	-	John Sharp
Ogden	-	-	-	
Preston	-	-	-	
Rochdale	-	-	-	Thomas Littlewood
Tottlebank	-	-	-	Thomas Harbottle
Warrington	-	-	-	

LEICESTERSHIRE.

CHURCHES.	NAMES OF PASTORS.
Arnsby - - - - -	Robert Hall
Bottesford - - - - -	
Foxton - - - - -	Joshua Burton
Leicester - - - - -	William Carey
Lutterworth - - - - -	
Sheepshead - - - - -	Robert Mills
Sutton in the Elms - - - - -	Thomas Edmonds

LINCOLNSHIRE.

Boston - - - - -	
Horncastle - - - - -	
Lincoln - - - - -	Joshua Jones
Spalding - - - - -	James Craps

MIDDLESEX.

Bow - - - - -	John Knott, sen.
Hammersmith - - - - -	
Staines - - - - -	

L O N D O N.

Chapple Street - - - - -	
CRIPPLEGATE † - - - -	John Reynolds
Ditto, 7th day †. - - - -	Robert Burnside
DEVONSHIRE SQUARE - - - - -	Timothy Thomas
Eagle Street - - - - -	William Smith
GOODMAN'S FIELDS - - - - -	Abraham Booth
GRAFTON STREET - - - - -	John Martin
Great Ayliffe Street - - - - -	
Lincoln's Inn Fields - - - - -	
Mitchell Street - - - - -	Thomas Powell.
Piccadilly - - - - -	Joseph Gwennap

† The ministers and messengers of the churches in *London* and *Southwark*, who are in this list distinguished from the rest by small capitals, constitute the *Particular Baptist Fund*, which was instituted for the relief of poor ministers and churches in England, Wales, &c. &c. To promote the design, a collection is annually made in these ten congregations. It amounted, in the distribution of 1790, to the sum of 637l. 16s. 3d. Beside these collections, the whole interest of the fund capital is every year given away.

† This Society collects for the fund, and also receives assistance from it.

L O N D O N .

CHURCHES.	NAMES OF PASTORS.		
Redcross Street	-	-	
Spitalfields	-	-	
WILD STREET	-	-	Dr. Stennet Joseph Stennett, assistant
Windmill Hill, Moor- fields	-	-	-

SOUTHWARK

Blacksfields	-	-	-	Michael Brown
CARTER LANE	-	-	-	John Rippon, jun.
DEAN STREET	-	-	-	William Button
Ewer Street	-	-	-	
Greenwalk	-	-	-	James Upton
MAZE POND				James Dore
Snowsfields	-	-	-	
UNICORN YARD	-	-	-	Daniel Williams

NORFOLK.

Claxton	-	-	-	-	Henry Utting
Dereham	-	-	-	-	Robert Denham
Diffs	-	-	-	-	Charles Farmery
Great Ellingham	-	-	-	-	John Ewing
Ingham	-	-	-	-	John Hooke
Lynn	-	-	-	-	William Richards
Norwich, 1st church	-	-	-	-	Joseph Kinghorn
—, 2d church	-	-	-	-	Mark Wilks
Shellfanger	-	-	-	-	Thomas Smith
Worstead	-	-	-	-	Edward Trivett
Yarmouth	-	-	-	-	Jabez Browne

NORTHAMPTONSHIRE.

Braunstone	-	-	-	John Simmons
Clipstone	-	-	-	William Morris
Gretton	-	-	-	William Butler
Guilsborough	-	-	-	John Edmonds
Hackleton	-	-	-	John Luck
Irthlingborough	-	-		William Hall
Kettering, 1st church	-			Andrew Fuller
—, 2d church	-			John Satchell

* Properly in the county of Surrey.

NORTHAMPTONSHIRE.

CHURCHES.

NAMES OF PASTORS.

Longbugby	-	-	-	William Cole
Middleton Cheney	-	-	-	Thomas Green
Moulton	-	-	-	Edward Sharman
Northampton	-	-	-	John Ryland, jun.
Ringstead	-	-	-	Robert Tweltree
Rhode	-	-	-	William Heighton
Rushden	-	-	-	William Knowles
Thrapstone	-	-	-	
Towcester	-	-	-	Thomas Skinner
Walgrave	-	-	-	Alexander Payne
Weston by Weedon	-			John Law

NORTHUMBERLAND.

Hexham	-	-	-	-
Newcastle	-	-	-	-

NOTTINGHAMSHIRE.

Collingham	-	-	-	William Shaw
Nottingham	-	-	-	Richard Hopper
Sutton Ashfield	-	-	-	

OXFORDSHIRE.

Chipping-norton	-	-	-	Thomas Purdy
Coat	-	-	-	Thomas Dunscombe
Hook-norton	-	-	-	Benjamin Whitmore
Oxford	-	-	-	James Hinton
Witney	-	-	-	

RUTLANDSHIRE.

Oakham	-	-	-	Abraham Greenwood
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SHROPSHIRE.

Bridgenorth	-	-	-	Henry Butterworth
Broseley	-	-	-	William Crowther
Sheffnall	-	-	-	
Shrewsbury	-	-	-	

SOMERSETSHIRE.

CHURCHES.	NAMES OF PASTORS.
Bath - - - - -	
Beckington - - - - -	John Alford
Bridgewater - - - - -	
BRISTOL, Broadmead -	Caleb Evans
Pithay - - - - -	John Tommas
Chard - - - - -	Samuel Rowles
Croscomb - - - - -	Samuel Evans
Frome - - - - -	John Kingdon
Hatch - - - - -	James Adams
Horsington - - - - -	John Cox
Paulton - - - - -	Isaac Sotteridge
Road - - - - -	— Matthews
Stogumber - - - - -	Augustus Crisp
Wellington - - - - -	Robert Day
Yeovill - - - - -	John Gillard

STAFFORDSHIRE.

Coseley - - - - -	Joseph Bissell
	Thomas Smith
Hanley-green	John Hindle

SUFFOLK.

Ipswich - - - - -	George Hall
Wattisham - - - - -	John Hitchcock

SURREY †.

Guildford - - - - -	John Chamberlain
Kingston - - - - -	

SUSSEX.

Battle - - - - -	William Vidler
Brighthelmstone - - - - -	
Lewes - - - - -	Joseph Middleton
Rotherfield - - - - -	William Coe
Rye - - - - -	Thomas Purdy
Slougham - - - - -	Thomas Humphry
Uckfield - - - - -	Richard Butcher
Wivelsfield - - - - -	Henry Booker

† See Southwark, after London.

WARWICKSHIRE.

CHURCHES.

NAMES OF PASTORS.

Aulcester	- - - -	William Pendered
Birmingham, 1st church		Samuel Pearce
—, 2d church		Edward Edmonds
Coventry	- - - -	John Butterworth
Henly-in-Arden	- - - -	John Tift
Ryton	- - - -	
Warwick	- - - -	Peter Reece

WILTSHIRE.

Bradford	- - - -	
Bratton	- - - -	John Cooper
Calne	- - - -	Isaac Taylor
Crockerton	- - - -	John Clark
Devizes	- - - -	
Downton	- - - -	
Grittleton	- - - -	Richard Moseley
Malmesbury	- - - -	
Melksham	- - - -	
North Bradley	- - - -	
Salisbury	- - - -	John Saffery
Trowbridge	- - - -	Nathaniel Rawlins
Westbury Leigh	- - - -	Robert Marshman

WORCESTERSHIRE.

Bewdley	- - - -	Richard Baylis
Bromsgrove	- - - -	James Butterworth
Dudley	- - - -	T. Williams
Evesham	- - - -	Laurence Butterworth
Perthshire	- - - -	John Aston
Shipstone on Stour*	- - - -	
Stourbridge	- - - -	Benjamin Mason
Upton	- - - -	
Worcester	- - - -	John Poynting

YORKSHIRE.

Barnoldswick	- - - -	Nathan Smith
Bingley	- - - -	William Hartley
Bishop Burton	- - - -	David Kinghorn

* Mr. Elisha Smith supplies this Church as well as Campden in Gloucestershire.

YORKSHIRE.

CHURCHES.	NAMES OF PASTORS.
Bradford - - - - -	William Crabtree
Bridlington - - - - -	Joseph Gawkrodger
Bramley - - - - -	Joseph Askwith
Cornshaw - - - - -	Bryan Gowgill
Cowlinghill - - - - -	James Shuttleworth
Driffield - - - - -	William J. Wrightson
Farsley - - - - -	William Roe
Gildersome - - - - -	James Ashworth
Gisborn Forest - - - - -	
Halifax - - - - -	John Cherry
Haworth - - - - -	Miles Oddy
Hebden Bridge - - - - -	John Fawcett and Son
Hull - - - - -	John Beatson
Keldwick - - - - -	James Shuttleworth
Leeds, 1st Church - - - - -	Thomas Langdon
—, 2d Church - - - - -	William Price
Rawden - - - - -	John Oulton
Sallendinenook - - - - -	Joshua Wood
Scarborough - - - - -	William Hague
Sheffield - - - - -	
Shipley - - - - -	John Bowser
Steeplane - - - - -	John Draycup
Sutton - - - - -	John Walton
Slaughwaite - - - - -	
Wainsgate - - - - -	John Parker.

A L I S T
OF THE
PARTICULAR BAPTIST CHURCHES
In W A L E S.

1790.

CHURCHES.	COUNTIES.	MINISTERS.
Aberduar	Carmarthen	Zachary Thomas, past. David Saunders, ditto David Davis, ditto Timothy Thomas, ditto
Aberystwyth	Cardigan	
Beaumaris	Anglesea	Richard Michael, ditto
Bethesda	Monmouth	John Hier, ditto
Blaenau	Ditto	Edmund Watkins, dō. Evan Henry, ditto Thomas Moses, ditto Jenkin Davis, ditto
Bontnewydd	Denbigh	
Bryn-Salem	Glamorgan	William Jones, ditto
Builth	Brecknock	Thomas Evans, ditto
Caerleon	Monmouth	Joshua Andrews, ditto
Capel-y-ffin	Brecknock	George Watkins, ditto
Carmarthen, <i>in Dark-gate</i>	Carmarthen	David Evan, ditto
Carmarthen, <i>in Priory-street</i>	Ditto	Owen Rees, assistant Stephen Davis, past. Nath. Williams, assist. Daniel Davis, ditto
Cil-fowyr	Pembroke	David Evan, pastor David Rees, ditto John Rees, ditto
Craig, in Newcastle	Carmarthen	David Jones, ditto John Richards, ditto
Dolau*	Radnor	James Griffith
Ebenezer	Pembroke	W. Williams, Esq. past. Thomas Harry, ditto. Lewis Evan, a helper
Ebenezer	Anglesea	
Engine	Glamorgan	

* David Evan, the pastor of the church at Dolau, a most faithful laborious minister, is lately dead. B. FRANCIS.

CHURCHES.	COUNTIES.	MINISTERS.
Glyn	Denbigh	Edward Jones, helper
Hengoed	Glamorgan	Lewis James, pastor
		Watkin Edwards, do.
		William Harry, ditto
Horeb	Carnarvon	
Llanbedr-ar-y-fro	Glamorgan	
Llanelli	Carmarthen	Morgan Rees, ditto
Llandyfaen	Ditto	Morris Jones, ditto
Llanfachrêth	Anglesea	
Llangloffan	Pembroke	John Williams, ditto
		David Lewis, ditto
		Henry Davis, ditto
		Thomas Lewis, ditto
		Caleb Harris, ditto
Llanwenarth	Monmouth	David Evans, ditto
Maes-y-berllan	Brecknock	Charles Morgan
Merthyr Tydfil	Glamorgan	Edward Evan, pastor
Moleston	Pembroke	Benjamin Davis, do.
		Stephen Arley
		Daniel Davis
Neath	Glamorgan	
Nevin	Carnarvon	Christmas Evans
Nottage	Glamorgan	Hugh Evans
Pant-teg	Carmarthen	David Powell, ditto
Pentref	Radnor	John David
Pen-y-fai	Glamorgan	John Evans, ditto
Pontypool	Monmouth	Morgan Evans, ditto
Ramoth	Merioneth	Jonathan Francis, do.
Rhydwilim	Carmarthen	Morgan Rees, ditto
Salem	Ditto	John Jones
Salem	Denbigh	George Rees, ditto
Swansea	Glamorgan	Benjamin Philips, do.
Swansea, <i>Back-lane</i>	Ditto	John Evans, ditto
Trofnant	Monmouth	Benjamin Morgan, do.
Twyn-Gwyn	Ditto	
Usk	Ditto	Miles Edwards, ditto
Wrexham	Denbigh	Edmond Watkins
Ystrad-dafodog	Glamorgan	Joseph Jenkins, ditto

There is one *General Baptist* church in *Wales*, and but one, viz. *Craig-fargod*, *Glamorgan*. This church is of about 40 years standing: it went off from *Hengoed*. Mr. Jacob Isaac was the pastor of it; but he is removed to *Morton-Hampstead*, *Devon*.

The number of pastors and ministers which some of the Welch churches have, will appear very extraordinary to an English reader, till he is informed, that some of them consist of several branches, which meet at the same time, but in different places of worship: thus, *Aberduar* church has four pastors, and four meeting houses, where preaching and the ordinances are administered regularly. In most of the old churches that appear in the Welsh list, there are *two, three, four, and five* meeting houses in the connection as branches, and where public service is carried on as regularly as at the mother-church.

The two churches in the town of *Carmarthen*, have six meeting-houses belonging to them. *Pant-teg* hath a branch of it at *Llandyffyl*, in the same county, with a good meeting-house. *Graig* has another, at a place called *Llwyndavid*, in Cardiganshire. *Cilforwyr* hath three meeting-houses besides the mother-church, and a moiety in a good house built at *Newport* in Pembrokeshire. *Ebenezer* have a much larger and more commodious house at *Cardigan*, with regular service. *Llangloffan* have two other houses, and a moiety in the one at *Newport*. *Rhydwilim* is also possessed of two other very good houses. *Moleston* church has lately erected an excellent house at *Haverford-West*; and there is a prospect of extending the interest in that neighbourhood. The same observations may be made of other churches; and this accounts for the necessity of having a number of ministers in the same church.

THE ASSOCIATION:

A POEM,

MOST RESPECTFULLY ADDRESSED

TO THE

MEMBERS OF EACH BAPTIST ASSOCIATION.

BY BENJAMIN FRANCIS, A. M.

NOT the vain tribe, assembled at the ball,
Or glittering late, like glow-worms, at Vaux-hall,
Or staring wild around the frantic stage,
At mimic forms of mimic love and rage,
Eagerly feeding on infected wind,
And madly starving the immortal mind,—
Nor the grave synod, grave in *garb* I mean,
Where lords of conscience, and her rights convene,
Where superstition sanctifies old creeds,
And priestcraft triumphs in oppressive deeds;—
Nor the grand senate of the British realm,
That aids the hand ordain'd to guide the helm,
Where eloquence displays her pow'rful charms
To sheathe the sword, or rouse the world to arms,—
Nor courts, nor camps,—attract my peaceful eyes,
Far dearer sights the sober muse descries,
Men view'd by angels with exulting joy,
As form'd to share their pleasures and employ;
Lights of the world, illum'd by grace divine,
In virtue first, in glory next, to shine.

Thee, bless'd assembly! emblem of the throng
That praise the Lamb in one harmonious song
On Zion's hill, where joys celestial flow,
The countless throng redeem'd from sin and woe;
Thee, bless'd assembly, have I oft survey'd,
With sweet complacence, charmingly array'd
In robes of truth, of sanctity and love,
Resembling saints and seraphim above.

No worldly motive, and no base design,
But love of truth and purity divine,
With pious zeal for the Redeemer's cause,
That first conven'd thee and ordain'd thy laws,

While

A POEM ON ASSOCIATIONS.

While Christian friendship join'd her aid apace,
To give thee strength, stability, and grace.

As 'midst injurious thorns, uninjur'd grows
The spotless lily, or the fragrant rose ;
So hast thou stood, and rear'd thy beauteous head,
Where noxious errors their thick branches spread,
Where superstition strikes her baneful root,
And vice produces her pernicious fruit :
Nor error, vice, nor superstition dare
With thee assemble, or thy counsels share ;
The sacred page thy only rule and guide,
" Thus saith the Lord," shall thy debates decide ;
While charity wide spreads her balmy wings
O'er different notions, in indifferent things,
And graceful order, walking hand in hand
With cheerful freedom, leads her willing band.
Thy bond of union, truth, and love divine ;
Immortal honors, wealth, and pleasures, thine :
One common interest, interest of the soul,
The good of all, in thee directs the whole.

Art thou a host ? Yes ; and thy leader He
Who vanquish'd death on bloody Calvary,
Who crush'd beneath his flaming chariot-wheel,
Th' infernal serpent that had bruise'd his heel,
Then rode triumphant in his shining car,
Into the realms of deathless glory far,
Where he bestows, with ever-bounteous hands,
Immortal crowns on his victorious bands,
And thence supplies his valiant troops below
With heavenly arms to foil each hellish foe.
The war thou wagest is a war within,
A war with Satan, heresy, and sin :
Thine the red banner of the bleeding cross,
Excelling gold, as gold excels the dross :
The mighty weapons of thy warfare show
A heaven-wrought temper, that defies the foe,
Arms to demolish the strong holds of hell,
And from the heart each tyrant vice expel ;
No bloody sword, no human force or skill,
Employ'd to plunder, captivate, and kill :
Sword of the Spirit arms thee for the field,
Thy breast-plate truth, undaunted faith thy shield,
Thy helmet hope, salvation thine attire,
Love of thy Lord thy courage and thy fire ;
Fair righteousness girds and adorns thee round,
And peace the trumpet thy swift heralds sound ;

A POEM ON ASSOCIATIONS.

These are the arms with which thy bands expel
The troops of Satan, and the force of hell,
Grim superstition, priesthood, error, sin,
And o'er the world a spreading victory win.

As the glad tribes through Judah's happy land
In Zion met, at the Divine command,
With sacred joy, on stated solemn days,
To pay Jehovah their united praise ;
So, yearly, meet, from parts remote, in Thee,
When summer smiles on every herb and tree,
Th' associate brethren, pastors, deacons, friends,
And the full crowd that in thy train attends :
What pleasure springs in each fraternal breast,
Glowing with love, carefing, and carest !
How bless'd the throng, how beautiful the sight,
Where each inspires, and each receives delight !
Where grace and nature shed their blended rays,
To warm devotion, and enliven praise !
West of *Sabrina* *, oft mine eyes have seen
Thy sons assembled on the spacious green,
'Midst solemn hills that echo back the song,
And seem to listen to the preacher's tongue.

AMERICA, where native freedom reigns,
Views thee conven'd through her extensive plains,
Diffusing light, and peace, and joy around
The various States that know the Gospel sound.

In thee, benignant supplication leads
The sacred service, and with ardor pleads
Before the throne, whence grace and glory flow,
For the wide world involv'd in guilt and woe.

In thee, thanksgiving, from a thousand tongues,
To heaven ascends in evangelic songs,
While love and joy in every bosom glow,
And form a transient paradise below.

In thee, are read epistles richly fraught
With truths sublime, in sacred Scripture taught,
And various tidings of the churches' state,
That prompt our grief, or pious joy create ;
One letter mourns the faithful pastor dead,—
Or names disown'd—or love and concord fled ;
Another, in a thankful strain, declares
How Israel's Shepherd for his Israel cares,
How Jesus' sheep still multiply and thrive,
And how the stray'd safe in the fold arrive.

* The river *Severn* which divides England and Wales.

A POEM ON ASSOCIATIONS.

In thee, the heralds of salvation found
The trump of grace, diffusing joy around :
Celestial fire flames on the preacher's tongue,
Illumes and warms the wide attentive throng :
The frozen heart dissolves in pious grief,
The contrite mind receives divine relief.

In thee, the guardians of the churches' weal,
Whose bosoms glow with unabating zeal,
With balmy counsel their disorders heal,
And truth and love and purity promote
Among the sheep, Immanuel's blood has bought. }
}

In thee, impartial discipline maintains
Harmonious order, but aloud disclaims
All human force to rule the human mind,
Impose opinions, and the conscience bind.

In thee, endearing fellowship imparts
Her sacred pleasures to congenial hearts ;
A fellowship resembling that above,
Where all is joy, perfection, praise, and love.

From thee, as once from hallowed Zion flow'd,
In crystal streams, celestial light abroad,
Proceed collected rays of truths divine,
Which in the page of inspiration shine,
To guide our feet, and cheer our drooping minds,
'Midst ills of mental and corporeal kinds.
May thine epistles, like their sacred source,
Bid deserts smile, thro' their extensive course,
Bid virtue flourish where profaneness grows,
And fair religion blossom like the rose.

O blest assembly ! form'd to deal around
The balm of truth, to heal the mortal wound ;
Conven'd to fan the flame of zeal divine,
And the soft bands of sacred love intwine :
Long hast thou strove, nor hast thou strove in vain,
To strengthen Zion, and her peace maintain ;
Thy watchful eye has oft descried the foe,
Thy valiant arm has oft repell'd the blow :
Heaven crown thy labour, aid thy willing hand,
And bid thee shine the glory of the land !
Where-e'er thou meetest to the end of time,
In fair Britannia, or some foreign clime,
Still may'st thou meet, bless'd with abundant grace,
Beneath the smiles of thy Redeemer's face,
And join, at length, the ransom'd host above,
In the full vision of the God of Love !

YORK AND LANCASHIRE LETTER,
ON CHRISTIAN EXPERIENCE.

THE Ministers of the Denomination of Particular Baptists, met in Association at MANCHESTER, in Lancashire, 24th and 25th of May, 1790,

To the several Churches they represent;

Meeting at *Leeds, Gildersome, Rawden, Halifax, Salendinbrook, Hebden-Bridge, Waingate, Rochdale, Bacup, Cloughfold, Ackrington, Blackburn, Preston, Colne, Barnoldswick, Cawling-Hill, and Sutton*, send Christian Salutation.

Dearly beloved Brethren !

THE subject of our last annual letter was the nature and order of a Gospel Church, and we are now requested to treat of *Christian Experience*. You need not be informed that conversation and writing have sometimes been rendered dark and confused, for want of due care in fixing the sense of the terms made use of to express the principal subject of discourse. We cannot help thinking this has frequently been the case, when *Christian Experience* has been the topic under consideration. There are some who use the term in so loose and indistinct a manner, as to render it, to us at least, scarcely intelligible; and others who affix to it such ideas as in our apprehension are undeserving the name. To justify this remark, it needs only be observed, that persons of warm passions, and of an enthusiastic turn of mind, sometimes fancy themselves to be experienced Christians, because they imagine they have heard uncommon voices, seen extraordinary visions, or felt some supernatural impulses; or perhaps because their animal spirits have been unusually moved by the pathetic address of a preacher, or by the time and manner in which some scripture has occurred to their memories.

Some pious men, by the incautious manner in which they have expressed themselves on this head, have given the enemies of religion a fair opportunity for ridicule, and have exposed its professors in general to the contemptuous sneers of the profligate. To account for this, we may perhaps venture to affirm, that though this subject may be apparently easy of comprehension, yet, to attain a distinct idea of it, is attended with considerable difficulty. If our present attempt should tend, in any measure, to remove this difficulty, and you thereby become wiser and better, we shall think ourselves amply compensated, and, we hope, shall most cheerfully give to God the glory. Our design is to point out to you the *nature* of Christian Experience; the *means* of improving in it; and the *advantages* resulting from it; that seeing its excellency, you may be induced to seek after the attainment of it. But as all human efforts are in themselves ineffectual, it is hoped, brethren, that you will sincerely unite with us in beseeching him, on whom all success depends, to add his blessing, not only to this, but to every other attempt to extend his spiritual kingdom among men.

Experience, in its general acceptation, means knowledge obtained by practical proof; and it may be various as the kinds of knowledge capable of being obtained by experiment.

Christian Experience is that religious knowledge * which a Christian acquires by any exercises, enjoyments, or sufferings, either of body or mind.

Knowledge consisting in a train of thoughts formed solely by the efforts of reason, is called speculation: so far as this is corrected and confirmed by experiment or practical proof, it is experience.

The design of religion is not simply to furnish the understandings of men with a regular system of truth; but also thereby to affect the heart, and guide the life: hence the objects which it exhibits, are surprisingly grand and important. Its great Author has manifested to us his being, perfections, and works of creation, providence and grace. The original, present and future estate of man, is also clearly

* It may be thought that Christian Experience consists in *discerning* or *feeling* the influence of various objects upon the mind; but perhaps upon closer enquiry, it will be found to consist rather in the *knowledge* we *obtain* by those sensations. At least Experience can be no way serviceable to us, but as it consists in knowledge.—it is the knowledge of what we have suffered, that induces us to avoid like occasions of suffering in future.

and fully revealed; and nothing but the most wilful inattention can prevent us from perceiving the necessity, the nature, the author, the means, and the end of salvation.

To preserve us from being heedlessly entangled in the destructive snares of sin and Satan, they are carefully and explicitly pointed out to us. And lest the objects of this world, by being perpetually before our eyes, and courting our senses, should gain too great an influence over our hearts, we are sufficiently warned of their vanity, of the approach of death, and of the awful solemnities, and dreadful or pleasing consequences of judgment to come.

The Sovereign Disposer of all things, not only exhibits before men a vast variety of wonderful and affecting objects, but, by his Spirit, he secretly, yet certainly and powerfully opens for them a way of access to the hearts of his people; so that they feel their influence, and are thereby deeply and lastingly affected. Hence they become the subjects of repentance, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, with whatever else tends to distinguish and ornament the Christian on earth, or prepare him for glory in Heaven. Quickened by the Spirit, they think upon their ways, and turn their feet to the testimonies of God. They turn from the destructive road of sin and death, and dependently, but firmly and resolutely, set their faces Zionwards. The frowns, the sneers, and the smiles of the world, combined with the allurements and buffetings of sin and Satan, are incapable finally to divert their heaven-directed feet from the paths of virtue and glory.

The Christian, though through grace fixed and steady in his purpose, meets for the present with a vast variety of things which give to hope and to fear an alternate dominion over him; and nothing, perhaps, occasions such a fluctuation in his joy and grief, as the various dispensations of Providence towards him. God, for wise purposes, sometimes hides himself, and makes darkness his pavilion round about him. The Christian's providential day is sometimes clear and sometimes cloudy; now he is made to possess moments of joy, and now months of vanity: at one time his countenance is brightened by hope, at another dejected by fear.

In all this variety of enjoyment, suffering and exercise, both of body and mind, the judicious Christian collects a stock of very useful and important knowledge; and *this* is it which we call Christian Experience.—In speculation a man *discerns*, but in experience he *feels* the truth; in specu-

lation he becomes *acquainted* with the word of righteousness, but in experience he *feels* its power, he sees with his eyes, he looks upon, and his hands handle the word of life; in speculation he *presumes*, but in experience he *tastes* that the Lord is gracious.

If our ideas of Experience be intelligible and just, you will see a propriety in listening to the *means*, by which so invaluable a treasure may be obtained or improved. These we are now designing to set before you; and though we believe that the agency of the Spirit is absolutely necessary to form the experienced Christian, yet we venture to recommend to you the following things, as means properly adapted to the attainment of this end.

1. Engage yourselves seriously in the service of God. Do not content yourselves with a partial or trifling service; but be concerned to understand, esteem, and practise whatsoever God hath commanded you. Reckon that the time past of your lives may even more than suffice you to have either openly opposed or partially served him. Aim, like the blessed apostle, at casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. You cannot reasonably hope to acquire Christian Experience, till you begin to be Christians.

The philosopher, the politician, the soldier, and the Christian, begin to acquire experience when they begin to practise the duties pertaining to their respective professions. So long, therefore, as you refuse or hesitate to engage yourselves in the Christian warfare, so long you will unavoidably remain destitute of Christian Experience.

On the contrary, when you begin to think and to act like Christians; that is, when you become fruitful in every species of Christian practice, you may reasonably hope to become rich in Christian Experience. When you engage yourselves to live godly in Christ Jesus, you will unavoidably expose yourselves to persecution, and become subject to tribulation: tribulation will work patience, and patience experience, which is the object we suppose you solicitous to obtain.

2. You must not only be *active*, but *attentive*, if you are desirous to become Experienced Christians. Experience is the fruit of thought and patient observation: whoeyer therefore would attain it, must have his eyes open, his attention awake. A soldier may have seen and taken part in much actual service; he may have shared with others in danger

danger and deliverance; but because he has not carefully observed the steps in which he was led on and exposed to peril, nor duly attended to the means of his deliverance, he still remains destitute of experience; and so incapable, notwithstanding his practice, either to advise others, or conduct himself when similar circumstances may in future occur. A soldier determined to acquire skill in his profession, carefully notices, not only the events which occur, but also the causes which produced, and the effects which follow them.

He marks the road by which he has been conducted to defeat, or to victory, with such precision, that he cannot afterwards easily mistake it.—From these observations it follows, that the oldest in the service is not always the most experienced soldier; and by a similar train of reasoning, it would not be difficult to shew, that the oldest Christian is not always, or *necessarily*, the most rich in experience. We therefore recommend it to you, brethren, as promotive of Christian Experience, to observe carefully every thing that passes in your minds—notice your thoughts, your desires, your conflicts, your elevations and depressions, your hopes, fears and joys, and every other affection and propensity of the mind: But then you must not mark what passes in the mind, like an unconcerned spectator; rather, like an active magistrate, you must carefully enquire into the reason of every thing you see there. Are you elevated or depressed to an unusual degree? Be solicitous to know the reason of it; and if on some occasions you find that none can be assigned, either of the one or the other, this will, at least, afford you a fair opportunity to correct your levity, or dissipate your melancholy. In a dreary moment you will adopt the Psalmist's language, and say to your soul, because of its unreasonable disquietude, “ Why art thou cast down, O my soul! and why art thou disquieted in me? Hope thou in God, for I shall yet praise him for the help of his countenance.”

To know the origin of the different affections of our minds, and to mark the degree to which they are carried, is an attainment peculiarly desirable, because thereby we are enabled to form a just estimate of our character, and so become possessed of what ought to be the pursuit of all—an experimental acquaintance with ourselves.

If you are solicitous to become rich in experience, it will be necessary to mark the workings of your hearts in every various situation in which Providence may place you. A

change in our worldly circumstances, occupation, course of reading, company, and treatment from men, has a powerful influence upon the mind, and seldom fails, if duly attended to, to furnish us with a deep insight into our own hearts.

This world is full of changes, some pleasing, and many afflictive, but all highly useful to the observant Christian; for while he is carefully noticing their different influences upon his own mind, he is largely adding to his stock of Christian Experience.

Considerable advantages may be derived from comparing your own cases with those of others, and especially such as are recorded in the word of God. By so doing, you may be corrected or confirmed, and your talent for observation considerably improved.

3. Your experimental acquisitions must be retained in your memories.

Let a man collect wealth in ever so great abundance; yet, if he instantly squander it about him, if he have not a notion of saving as well as of getting, we may rest assured he will never become rich.

Whatever knowledge you may acquire, if you are not careful to keep it in memory, you will after all remain ignorant. To what purpose is it that you once see the truth, if you instantly forget it, just as a man beholdeth his natural face in a glass, and goeth away, and forgetteth what manner of man he was?

You will become experienced Christians, brethren, when you *remember* all the way which the Lord your God hath led you these many years in the wilderness, to humble you and to prove you, to know what was in your hearts, whether you would keep his commandments or no; when you faithfully *record* the mercies of the Lord your God; when you *remember* him from the land of Jordan, and of the Hermontites from the hill Mizar, places where God has blessed and comforted you.

To aid your recollection, brethren, frequently tell over your intellectual treasure; by which you will render it familiar, and fix it in your memories.

If you would do it with prudence, guarding against enthusiasm and pride, we would recommend it to you, to call round about you those that fear God; and for mutual edification, tell them what great things he has done for you; but if you cast your pearls before swine, they will turn again, and rend you.

Lastly,

Lastly, Improve your Experiences. A man who aims at becoming rich, is not only assiduous to collect and to keep, but also to augment his treasure. He does not wrap it up in a napkin, but puts it out to usury ; by which means his wealth is daily increasing.

Follow this example in regard to your experiences : suffer them not to lie useless, but employ them in correcting yourselves, or in communicating wholesome advice to others. By what you know of the past, you will anticipate the future, and so be prepared for doing or suffering the will of your Maker.

It will be all in vain, that you endeavour to keep in memory the things that you have seen and heard and learned, if your knowledge be not applied to some practical purpose. Use your experience, therefore, to put you upon your guard in an hour of temptation ; to guide you in a time of difficulty, and to fortify your minds under the pressure of affliction : like David, recollect the time and place where God has blessed you, that you may be induced to repose a cheerful confidence in him for the future. As far as in you lies, let your attainments be employed for the advantage of others ; for in so doing you will find yourselves amply rewarded, you will receive your own again with usury.

To alleviate your toil, and excite your diligence, we now beg leave to call your attention to the fruit of your labour. Here, brethren, you will not spend your strength for naught, and your money for that which is not bread ; for,

1. It will tend to improve your self-knowledge, and qualify you for self-government. By experience you will become acquainted with your own frailties, your easily-besetting sins, and will anticipate the difficulties you have to meet in any situation in which you may be hereafter providentially placed, and consequently you will be enabled to make suitable provision against them. You will be hereby preserved from that inadvertence and temerity so common to inexperienced minds ; you will think more deliberately, and act more cautiously ; and of course you will be subject to fewer disappointments than they. By experience you will be taught to preserve a happy evenness of temper, so that trifles will be incapable of moving you from your stedfastness.

You will bear adversity with patient resignation and prevailing fortitude ; and you will enjoy prosperity, not with unmanly exultation, but with humility and moderation. In adversity you will not suddenly say, " God hath

forgotten me ;" nor in prosperity, " My mountain stands strong, I shall never be moved."

2. Experience will teach you the true worth of religion. By this you will not only see its glory, but feel its powerful constraining influences. Experience will convince you, that the religion of Jesus is no engine of state ; that the gospel is no cunningly devised fable, but a system of truth able to make you wise to salvation—a merciful dispensation of God to your souls, by which your eyes have been opened, your errors corrected, your graces formed and strengthened, your fears dissipated, and your comforts greatly enlarged. This will increase your affection to it, and render you more and more desirous to live under its influences.

3. Experience will qualify you for singular usefulness in the Church. You will know how to comfort the desponding, check the presuming, and moderate the rashness of the inconsiderate.

It will teach you to sympathize with the afflicted, to guide the doubtful, and to soften and appease the spirits of the resentful. Your words will be forcible, because they will be right ; and good, because they will be spoken in season. Your lips will feed many, and your words be like apples of gold in pictures of silver.

Lastly, Experience will afford you an unequivocal proof of your interest in the blessings of redemption. Your faith and love, tried in such a variety of ways, and for a length of time, will no longer remain doubtful. Your relationship to Christ will be incontestibly verified, and your hope and joy abundant. Thus, the trial of your faith will be more precious than gold, though it be tried in the fire ; and in the final issue, be found unto praise, and honour, and glory, at the appearing of Jesus Christ. To be rich in experience, is to have your evidences bright, your hopes firm, and your end certainly glorious.

Collect these ideas. Experience teaches you to know and govern yourselves ; to discern and taste the worth of real religion ; to become useful to your brethren ; and to ascertain your own interest in the blessings of redemption and salvation.

We sincerely desire that the force of these arguments may be discerned, and their influence felt so much as to make you more solicitous to add to your experimental treasure ; that you, being filled with the knowledge of your Master's will in all wisdom and spiritual understanding, may

may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.

Conscious, however, of the insufficiency of all means, however good in themselves, without the all-vivifying word of the Almighty, we heartily pray, that 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, may make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

B R E V I A T E S.

Monday 24th May, met at two—Brother Littlewood began the meeting by prayer, and preached from Eccles. i. 2. Brother Fawcett, from Luke x. 42. and concluded by prayer.

Tuesday morning met again at six—Brother Wade began in prayer. Brother Ashworth was chosen moderator. The letters from the churches were read, and afterwards the general letter, by Brother Littlewood. Brother Ashworth closed the service in prayer.

At Ten met again—Brother Langdon prayed, and preached from Gal. vi. 3. Brother Hirst, from 2d Cor. xiii. 5. Rev. Mr. Bradberry concluded by prayer.

We rejoice in being able to say, that many have testified that the season was both pleasant and profitable to them.

The ministers and other representatives of the churches afterwards met again; when it was agreed, that Brother Langdon be desired to draw up the circular letter for next year.

That the ministers appointed to preach at the annual associations be left to chuse their own subjects.

That the churches which may hereafter request for the association to be holden with them, be desired to nominate in their church letter what ministers they wish to preach; and also in case of their failure, whom they wish to supply their places.

That every church be requested to specify in their annual letters the number of circular letters they wish to have.

That the next association be holden at Salendine Nook, on the Wednesday and Thursday in Whitfun week, as usual.

N. B. All the associate churches are requested to send letters, and also to mention their numbers, their increase and decrease, at the bottom of their letters.

THE

NORTHAMPTON LETTER.

CHRISTIAN PATIENCE,

Described and recommended, in a Circular Letter from the
Baptist Ministers and Messengers assembled at OLNEY,
June 1, 2, 3, 1790,

MAINTAINING the important doctrines of three equal persons in the godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous; and everlasting misery of the impenitent; with the congregational order of the churches, inviolably;

To the several churches they represent, or have received letters from, meeting at Codnor, in *Derbyshire*; Sutton-Ashfield and Nottingham, in *Nottinghamshire*; Sheepstead, Leicester, Sutton-in-the-Elms, and Arnside, in *Leicestershire*; Oakham, in *Rutland*; Braunstone, Guilford, Clipstone, Gretton, Kettering, Walgrave, Moulton, Northampton, and Road, in *Northamptonshire*; Olney, in *Buckinghamshire*; Carlton and Thorn, in *Bedfordshire*; St. Albans, in *Hertfordshire*; Spalding, in *Lincolnshire*; and Soham, in *Cambridgeshire*.

Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

Beloved Brethren!

HAVING once more enjoyed an happy interview with each other, we would return thanks unto our gracious God and Father for the same; and for the pleasing intelligence we received from most of the churches, that they enjoy peace among themselves, and continue firmly attached to the truth, which we trust they are also concerned to adorn by a uniform and exemplary conduct. May the Lord cause your faith to grow exceedingly, and your love to abound towards each other, and towards all saints; and grant that the beauty of

of vital holiness may shine forth among you, and that ye may be filled with the fruits of righteousness which are by Christ Jesus to the glory of God.

We cheerfully embrace this returning opportunity of expressing by our annual epistle, the Christian affection we bear towards you, and our hearty desire to be instrumental in promoting your spiritual welfare. We rejoice, dear brethren, for the grace of which you are made partakers, considering you as already members of the general assembly and church of the first-born, which are written in heaven; united together in one head, Christ Jesus; blessed with all spiritual blessings in him; redeemed by his precious blood; made partakers of a high, a heavenly, and a holy calling; being begotten again unto a lively hope, to a rich, a glorious inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you; and all flowing freely from the sovereign, undeserved, distinguishing, eternal and unchangeable love of Jehovah, Father, Son, and Holy Spirit. How great then is your felicity, how exalted your dignity! This honour have all his saints.—But, brethren, when we consider that you are not yet entered into your Father's kingdom above, but are travelling through the wilderness of this world, in which you are liable to meet with many temptations and afflictions, with much darkness and many discouragements and dangers, and to feel much weakness and many distressing and perplexing fears; we conclude that you have need of much instruction, exhortation, caution, direction, and encouragement. We sincerely profess, that we do not wish to exercise any dominion over your faith; but we would fain be helpers of your joy, by imparting to you some spiritual gift, that you may be edified and comforted.

In our last annual letter, we laid before you some thoughts concerning COMMUNION with GOD, and the manner in which it should be maintained and carried on; and now, brethren, we would desire your attention to a few things relative to *Christian PATIENCE*. Patience is a heavenly grace; it cometh from above, from the Father of Lights. He is, therefore, called the *God of Patience*. It is increased and promoted by the word of Christ, which he calls the *Word of his Patience*²; and by the afflictions with which the people of God are exercised. Tribulation, or the trying of your faith, worketh patience³. It is an essential part of real godliness, without which a person cannot be a complete Christian.

¹ Comp. Rom. xv. 5. with James i. 17. ² Rom. iii. 10.

³ Rom. v. 3---James i. 3.

Hence, that exhortation in the 1st of James, “ Let patience have her perfect work, that ye may be perfect and entire, wanting nothing ⁴. ” It is connected with faith, hope, love, meekness, obedience, and comfort ⁵. From whence it appears to be of great utility and importance in the Christian life.

Patience consists in bearing affliction without murmuring—enduring injuries without revenge—and in waiting for suspended favours till God sees meet to bestow them. Tribulations disturb the calm of life, and trouble its waters; but Patience will still the mind, restore its tranquility, and preserve it in order, even in the midst of the most distressing circumstances. It is the opposite of passion. It is that by which we hold the ~~reins~~ of our spirits, or as our Lord expresses it, *possess our soul* ⁶.

We must expect, beloved, in the present world, to endure afflictions from the hand of God. At such times passion would murmur and rebel, like *Jehoram*, who, in the time of famine, flew in the face of God himself, saying, *This evil is of the Lord; why should I wait for the Lord any longer?* ⁷ But Patience, in like circumstances, would enable us to say, with the Church in adversity, *I will bear the indignation of the Lord, because I have sinned against him* ⁸.—Passion excited a better man than *Jehoram* to rebellion, and upon a much less trying occasion. *Jonah*, in this temper of mind, fretted and fainted at the loss of a gourd; whereas *David*, in the exercise of Patience, quietly submitted, if God should so order it, to the loss of a kingdom: *If he say, I have no delight in thee: behold, here am I, said the good old king, let him do to me as seemeth good unto him* ⁹.

We must lay our accounts not only to suffer affliction from the hand of God, but to receive injurious treatment from the hands of men. None are exempted from this, if they live long in the world; and Christians may expect an additional share of it, on account of their attachment to that which condemns the conduct of the world. In these cases passion would seek immediate revenge, like *Peter* when he drew his sword and cut off the ear of *Malchus*: but the language of Patience is, *Put up thy sword into its place. Re-compence to no man evil for evil. Avenge not yourselves, but give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord* ^o.

⁴ James i. 4. ⁵ See 1 Th. i. 3.—1 Tim. vi. 11.—2 Pet. i. 5, 6.—Luke viii, 15.—Rom. ii. 7. viii. 25. xv. 4. ⁶ Luke xxi. 19. ⁷ 2 Kin. vi. 33. ⁸ Mic. vii. 9. ⁹ 2 Sam. xv. 26. ^o Rom. xii. 17, 19.

Once more—We must expect to *wait for a time, ere we enjoy those good things* on which our hopes and desires terminate. *It is good that a man should both hope and quietly wait for the salvation of Jehovah.* God exercised the patience of his people of old in this way. He brought them out of Egypt with a promise of rest in Canaan; but he led them about for forty years ere it was accomplished. He gave his Church the promise of his Son the Messiah; but one generation must pass away after another for four thousand years ere he comes, and all this to exercise their faith and patience.—God still tries our Patience in a similar way. We have often to wait long in the path of duty, for an answer of prayer, for success in our labours for God, and for comfort under our trouble.

Many, like the stony-ground hearers, have experienced some kind of religious change; they have received the word with joy, and expected a succession of pleasures to attend them through life, and then to be taken to heaven: but finding, as they have gone forward, temptations and persecutions in their way, they have been offended, and so have turned their backs upon God and religion. The opposite of this, brethren, characterizes the true Christian. His life is to bring forth fruit *with patience*¹;—to hold out to the end;—with patient continuance in well-doing, to seek for glory, honour, and immortality;—not to faint under present troubles, but to wait patiently for the coming of our Lord and Saviour Jesus Christ, who will reward them that love his appearing, with a crown of glory that fadeth not away.

Ye have now, brethren, as well as formerly, need of Patience, that after ye have done the will of God, ye may receive the promise. “Men, for the most part, desire such a state wherein they may have as little need and use of this grace as possible².” But most who went to glory from this world, were such as came out of great tribulations; and we have no warrant to conclude, that all hardships and difficulties are now taken out of the king’s high road to Zion. Allow us, therefore, to offer a few things to your consideration, which may have a tendency, in such exercises, to direct and excite you in patience to possess your souls.

First, then, Do not forget to *look up to God* for the gracious and powerful influences of his Spirit, to subdue your impatience, to strengthen the grace of patience in your hearts, and help you to live in the constant exercise of it. Remem-

¹ Luke viii. 13, 15. ² Owen on Heb. x. 36.

ber that he is the fountain of all life, grace, and comfort; who is able to make all grace to abound towards you and in you, and to do exceedingly abundantly above all that you can ask or think, according to the power that worketh in you: and he hath promised to give his Holy Spirit to them that ask for it³.

Secondly, We would have you, brethren, to remember and well consider the *loveliness of Patience*. It is a lovely grace, highly approved of, and greatly commended in the Word of God. Solomon says, *The patient in spirit is better than the proud in spirit*⁴. The apostle Paul commended the Thessalonians for their faith and patience, which occasioned him to glory concerning them in the churches of God⁵. And our Lord himself expressed his approbation of this grace, in the epistles to the churches at Ephesus and Philadelphia, which he commissioned John to send in his name⁶. Hereunto all saints are called; *this is acceptable with God*, as a main branch of our conformity to his will, and which tends greatly to his honour and glory⁷. Now, whatever is lovely and of good report, should be observed, should be thought on, so as to be practised⁸. But there is nothing commendable or praiseworthy in a fretful, uneasy, impatient, murmuring, envious, revengeful disposition, which is the direct opposite of true Christian Patience; and is an exceeding great evil, which God, as an infinitely Holy Being, cannot but disapprove of, and be much displeased with, and therefore it should not be indulged by us.—Do not, brethren, mistake mere political prudence for real patience. After Saul had been proclaimed king, the children of Belial despised him, and brought him no presents; but he held his peace⁹. He thought it prudent so to do: but the history of his life proves, that he had no experimental acquaintance with the grace of evangelical patience.—Much less is stoical apathy or stupid insensibility to be accounted Christian Patience. True Patience is consistent with real sensibility and the finest feelings, being a concomitant of that charity or love described by the apostle⁰; which suffereth long, is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

³ Eph. iii. 20.---Luke xi. 13. ⁴ Eccl. vii. 8. ⁵ 1 Th. i. 3. and
² 2 Th. i. 4. ⁶ Rev. ii. 3. iii. 10. ⁷ 1 Pet. ii. 20, 21. ⁸ Ph. iv. 8.

⁹ 1 Sam. x. 27. ⁰ 1 Cor. xiii. 4---7.

Thirdly, Remember, brethren, that you are to be *followers* (imitators) of God, as dear children. *As he who hath called you is holy, so are ye required to be holy in all manner of conversation; and to be perfect, as your Father which is in Heaven is perfect*¹. But God is the *God of Patience*, the exemplar as well as the giver of it. You cannot, therefore, be complete and entire followers of God without patience. Consider what patience, forbearance, and long-suffering he hath exercised towards you. He has waited, that he might be gracious unto you: because his compassions fail not, therefore you are not consumed. How has he borne with your provocations, healed your backslidings, and restored peace and comfort to your souls, notwithstanding your manifold transgressions against him! Surely this should engage you to be patient in tribulation, and patient towards all men.

Fourthly, Consider the *incarnate Redeemer as a pattern of Patience*. When he assumed our nature, and passed through the same wilderness in which you are now travelling, he had every possible trial of patience. In the days of his humiliation, Patience had her perfect work. And herein he hath *left you an example that you should follow his steps*². His sufferings and afflictions were unparalleled; but his Patience was invincible under all manner of provocations and temptations. He bore the most acute sensations of sorrow, with the greatest humility, meekness, patience, and calm resignation to his heavenly Father, without once murmuring or repining. He met the vilest reproaches and the most cruel injuries from men, without any appearance of an angry, revengeful disposition against his enemies. In his greatest sufferings he prayed for them, saying, Father forgive them, for they know not what they do. Dear Brethren, *let this mind be in you which was in Christ Jesus*³. He invites you to *learn of him*; and assigns this reason for it, *I am meek and lowly in heart*; declaring for your encouragement, that *you shall find rest unto your souls*⁴.

Fifthly, Remember, brethren, you are *not to be slothful, but followers of them who through faith and patience inherit the promises*⁵. “Faith and patient long-suffering are the only way whereby professors of the Gospel may attain rest with God in the accomplishment of the promise.” Consider well the afflictions, temptations and trials of the most eminent Saints of God upon record in the holy Scriptures, and with what faith and patience they endured them. Look over the

¹ Eph. v. 1.---² Pet. i. 15, 16.---Matt. v. 48. ³ Pet. v. 21. ⁴ Mat. xi. 29. ⁵ Heb. vi. 12.

account given of many in the 11th of Hebrews. *Moses* was exercised with many and great difficulties, burdened with many grievous trials; yet he endured them with meekness and patience, *as seeing him that is invisible, for he had respect unto the recompence of reward*⁶. Holy *Job* met with great losses and accumulated afflictions; in the midst of which he could say, *Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord*⁷. *David*, the man after God's own heart, compares his afflictions and distresses to being in *an horrible pit*, and in *miry clay*; in which situation he nevertheless *waited patiently for Jehovah*, who heard and delivered him, *set his feet on a rock, established his goings, and put a new song into his mouth, even praise unto his God*⁸. *Jeremiah*, who had seen affliction by the rod of God's wrath, could yet attest, that *it is good that a man should both hope and quietly wait for the salvation of the Lord*⁹. The prophet *Micah*, representing the church under great affliction and discouragement, says, *Therefore will I look unto the Lord; I will wait for the God of my Salvation*¹. The prophet *Habakkuk* expresses great faith and patience under peculiarly distressing circumstances, *Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in Jehovah, I will joy in the God of my Salvation*². The Apostles of our Lord *Jesus Christ*, and other primitive Christians, endured a great fight of afflictions, and took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance.—Wherefore, brethren, seeing we have so many blessed examples before us, *Let us lay aside every weight, and the sin which doth so easily beset us, and run with PATIENCE the race that is set before us, looking unto Jesus the author and finisher of faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God*³.

Sixthly, To encourage you in the exercise of this grace of Patience, let us remind you of the *end and design of God in all the afflictions he suffers to befall his children*. Consider that he doth not afflict willingly, nor grieve the children of men; but he doth it *for our profit*, that we might be partakers of his holiness. Now, indeed, *no chastening for the present seemeth to be*

⁶ Heb. xi. 26, 27. ⁷ Job i. 21. ⁸ Ps. xl. 1--3. ⁹ Lam. iii. 26. ¹ Mic. vii. 7. ² Hab. iii. 17, 18. ³ Heb. xii. 1, 2.

joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby⁴. Hence one, whose sufferings, as well as labours, were more abundant than those of his brethren, (though they all had a plentiful share of afflictions and trials), could confidently declare, *We know that all things work together for good, to them that love God, to them who are the called according to his purpose*⁵. Job, amidst all his distresses, expressed his faith in this comfortable truth, when he said, *He knoweth the way that I take; and when he hath tried me, I shall come forth as gold*⁶. Remember then, beloved, when you are in heaviness through manifold temptations, there is a needs-be for it; and that the trial of your faith, being much more precious than of gold that perisheth, shall be fowrd unto praise, and honour, and glory, at the appearing of Jesus Christ⁷. Is not this, then, a reason why you should patiently endure the cross that may be laid upon you, and stand still and wait for the salvation of God? Carefully guard against a peevish, fretful, murmuring, impatient, angry, revengeful disposition, which is so contrary to the nature and tendency of the Gospel, offensive to God, and destructive to your own peace and happiness. Consider how necessary is the exercise of Patience, in order to your enjoying the comfort of the Scriptures, and your bringing forth fruit unto God, as such who are waiting and hoping for the promised bliss and glory. Remember, your crosses, trials and afflictions are but for a season; and how short a season, when compared with an eternity of happiness! Why then should such transitory troubles discompose your souls, and carry them out of your power? Patience will enable you to maintain a sedate self-possession, and to anticipate the promised rest. Though afflictions may be many, yet out of them all the righteous shall be delivered. God has promised it, who is able and faithful to perform it. Soon shall the ransomed of the Lord return, and come to Zion above with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. There they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes⁸. Consider, brethren, how great will be the reward of the inheritance! What inconceivable bliss and glory is prepared

* Lam. iii. 33.---Heb. xii. 10, 11. ⁵ Rom. viii. 28. ⁶ Job, xxiii. 10.

¹ Pet. i. 7. ⁸ If. xxxv. 11.---Rev. vii. 16, 17.

for you in Heaven ! Surely it is worth waiting and suffering for ! All your crosses, temptations and afflictions must vanish away, and be as it were annihilated, when compared with the unfading glory and everlasting joys of the heavenly world. Hence, says the triumphant Apostle, *I reckon that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us*⁹. Yea, more than this, he assures us, that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*¹.

Let it therefore, dearly beloved, be your constant endeavour, by the grace of God, to be patient in your tribulations ; *knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given to us*². Ever remember, that the gracious influences of the Spirit of God are absolutely necessary for the health and prosperity of your souls, and for your perseverance and growth in grace. Take heed, brethren, that you do not grieve him by any sinful indulgence, and thus cause him to withdraw from you. Flee from every sin. Be concerned, through the Spirit, to mortify every corrupt disposition,—to curb and subdue every inordinate affection, and bitter passion. *Abhor that which is evil ; cleave to that which is good*³. *Do justly, love mercy, walk humbly with God. With full purpose of heart, cleave unto the Lord. Be content with such things as ye have ; for he bath said, I will never leave thee, nor forsake thee*⁴. *Watch unto prayer with all perseverance*⁵. Converse much with the word of God. Regularly attend on his worship, in private and public. *Forsake not the assembling of yourselves together. Let your whole conversation be as becometh the Gospel of Christ. Hold fast what you have, that no man take your crown*⁶.

Brethren, we wish these hints may be received by you in love. Let them abide with you. Do not content yourselves with barely reading them once or twice and then laying them out of sight ; but frequently turn to them, and pray that they may be useful to you. And we beseech you, forget not to *pray for us*. We are yet in the wilderness as well as you. Being men of like passions with yourselves, and equally exposed to afflictions and crosses, temptations and trials, we need the same grace with you, and stand in

⁹ Rom. viii. 18. ¹ 2 Cor. vi. 17. ² Rom. v. 3---5. ³ Rom. xii. 9. ⁴ Heb. xiii. 5. ⁵ Eph. vi. 18. ⁶ Heb. x. 25. ---Phil. i. 27. ---Rev. iii. 11.

like need of exhortations, instructions, directions, cautions, and encouragements. Pray, therefore, that we may be comforted in all our tribulation; *that we may be able to comfort others who are in any trouble, by the comfort wherewith we ourselves are comforted of God.* O that we may be *found in patience*, and thus be ensamples to the people of God! Now, may the Lord direct all our hearts *into the love of God, and into the patient waiting for Christ!* Thus we conclude, *commending you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Amen.

Signed on behalf of the brethren,

JOHN GILL, Moderator.

B R E V I A T E S.

Tuesday Evening, VI.—We assembled, and Brother Gill was chosen Moderator. Brother Burton, of Sutton Ashfield, prayed. Read the letters from the churches, and minuted their contents. Brother Heighton, of Road, concluded.

Wednesday Morning, VI.—Met again. Brethren Simmonds, Goodrich, Craps, Ayre, Green, Carey, T. Edmonds, and Payne, engaged in prayer.

At X. 30, began public worship, having a moveable pulpit placed near the window, out of which the lights had been taken, that several hundreds, who could not get into the meeting-house, might hear in an adjacent yard, which was filled with convenient seats. After singing, (which was repeated at suitable intervals) Brother Greenwood, of Oakham, prayed, and Brother Fuller preached from 2 John, 8. “Look to yourselves, that we lose not “those things which we have wrought, but that we receive a full “reward.” Brother Morris, of Clifton, prayed. Brother Hall, sen. preached from Acts xx. 24. “But none of these “things move me; neither count I my life dear unto myself, so “that I might finish my course with joy, and the ministry which “I have received of the Lord Jesus, to testify the gospel of the “grace of God.” Brother Hopper, of Nottingham, concluded the opportunity in prayer.

Evening, VI.—Met again. Brother Vidler, from Battle in Sussex, prayed. Brother Francis, late of Exeter, preached from 2 Tim. iv. 6. “The time of my departure is at hand.” Brother Fawkner, of Thorn, concluded the public worship in prayer; after which the circular letter, drawn up by Brother Gill, was read to the ministers and messengers; by whom it was approved, and ordered to be printed.

Thursday Morning, VIII.—Brother West, of Carlton, began in prayer. We then related the dealings of God with us as Ministers, and a few of the peculiar exercises of our minds in the year past, which hath frequently been acknowledged, both by ministers and people, to be very profitable. Brother Ryland, jun. prayed. Settled the account of the Association Fund. Agreed to allow two guineas for the encouragement of the lecture at Burton-upon-Trent, where a door is of late providentially opened for preaching the Gospel, with a pleasing prospect of usefulness; and three guineas more for other charitable uses. We wish the churches would more generally and liberally subscribe to the fund, that we might extend its usefulness to a greater variety of pious purposes.

Agreed to receive the church at Braunstone into this associate connection. The Moderator concluded in prayer.

State of the Churches since the last Association.

Added	Upon a profession of faith	- - - - -	75
	By letters of recommendation	- - - - -	7
	Restored after exclusion	- - - - -	3
			—85
Diminished	By death	- - - - -	25
	Dismissed to other churches	- - - - -	2
	Exclusion	- - - - -	7
			—34
	Increase		51

The next Association to be at Oakham, on the Wednesday in Whitsun-week, June 15, 1791. Brother Burton and Gill to preach; in case of failure, Brother West and Sutcliff. Put up at the Crown.

N. B. The sketch of the Northamptonshire Association, given this year at the end of their Letter, will be introduced in its proper place, under *The History of the Associations*; and their account of Prussia will be found under the article which relates to the spread of the Gospel among *different denominations* AT HOME AND ABROAD.