

THE
 COMMENCEMENT
 AT THE
 BAPTIST COLLEGE,
RHODE-ISLAND.

PROVIDENCE, *September 3, 1789.*

YESTERDAY was celebrated the Anniversary Commencement of Rhode-Island College.—The Honourable Chancellor and corporation convened in College-hall; and after having transacted the necessary business previous to the exercises of the day, the procession was formed as usual, consisting of the students, candidates for degrees, the instructors and corporation of the college, with a number of respectable literary characters from abroad, and proceeded to the Baptist Meeting-house, when the following exercises were performed:

Instrumental music while the auditors were seating themselves.

An introductory prayer by the President.

Salutatory addresses, with an oration on the progress and improvement of the arts and sciences in America—By John Clark Nightingale.

A piece of music.

A Forensic dispute on this question, “Whether Columbus, by discovering America, benefited mankind?”—Between Edward Richmond and Paul Draper.

An oration on patriotism—By Jeremiah Brown Howell.

A funeral oration on the death of Levi Hayes, once a member of the class which graduated—By Nicholas Power.

A piece of music was then performed, which concluded the exercises of the forenoon.

The processional train was formed, and proceeded to the Chancellor's.

At half after three o'clock in the afternoon, the procession moved from the Chancellor's to the Meeting-house.

Music while the audience was composing itself.

Then began the performances of the afternoon, by an oration on Liberty—By Thomas Park.

An

An oration on the pleasures of the imagination—By Edward Richmond.

Music.

An oration, shewing the propriety and importance of the establishment of a gymnasium for the education of American youth—By Lemuel Kollock, a candidate for the degree of Master in the Arts.

The degree of Bachelor in the Arts was then conferred on the following young Gentlemen, *viz.*—Paul Draper, James Fenner, Samuel Green, Jeremiah Brown Howell, John Clark Nightingale, Thomas Park, Nicholas Power, Edward Richmond, and James Tufts.

The degree of Master in the Arts on Doctor Elias Penniman, Oliver Bowen, Nicholas Brown, Benjamin Bowen Carter, Jonathan Gould, Timothy Green, Lemuel Kollock, Joseph Mason, and Preserved Smith, all alumni of the college. Also, on the Rev. Caleb Alexander, an alumnus of Yale College; and the honorary degree of Master in the Arts on Doctor Seth Washburn.

The degree of Doctor in Divinity was conferred on the Rev. Caleb Evans*, of Bristol, Great Britain.

Then followed the charge delivered by the president to the graduates. This was succeeded by a poem, and the valedictions of the class—By James Fenner.

A prayer by the president concluded the performances of the day.

Minutes of the Association at Philadelphia, Tuesday
three o'clock, P. M. Oct. 6, 1789.

Sermon by brother Lewis Richards, from John viii. 36.
If the Son, therefore, shall make you free, ye shall be free indeed.

The moderator and clerk being chosen, letters from thirty-nine churches were read, by which it appeared that there were

Baptized	-	-	-	373
Received by letter	-		42	415
Dismissed	-	-	-	109
Excluded	-	-	-	39
Deceased	-	-	-	43
				191
Increase	-	-	-	224

* Providence, Feb. 4, 1790.—Rev. Mr. Caleb Evans received the degree of DOCTOR IN DIVINITY at our Commencement in September last. Dr. Stillman named Mr. Evans, and the Fellowship were unanimous in granting the diploma.

Three churches constituted within the last year, one at Marcus Hook, in May; another at the Ridge, Aug. 23, and the last on Sep. 26, desiring to join this Association, were admitted.

Wednesday, Oct. 7. Met this morning at six o'clock for prayer. In the forenoon read very agreeable letters from several associations, conferred upon the necessity and importance of raising a FUND for the education of pious and promising young men for the ministry, and engaged to promote subscriptions for said purpose.

Agreeable to a recommendation in the letter from the church at Baltimore, this association declare their high approbation of the several societies formed in the United States and in Europe, for the gradual Abolition of the Slavery of the Africans, and for guarding against their being detained or sent off as slaves after having obtained their liberty; and do hereby recommend to the churches we represent, to form similar societies, and exert themselves to obtain this important object.

Sermon in the evening by Brother *Foster*. Next evening the sermon by Dr. *Manning*.

Friday, Oct. 9. Supplies were fixed for vacant churches.

On motion, unanimously agreed, That as our churches in the middle States have greatly increased, an history of the same appears to be eligible: and as Brother Morgan Edwards has commenced a collection of materials for such an history in the State of New Jersey—he be requested to proceed as it may be convenient for him; and that any of our brethren so laudably disposed, be intreated either to collect materials, or assist therein*. The subject of the circular letter was, ac-

The foot of the 96th page of the Register mentions the degree of *Doctor in Divinity* conferred on the Rev. Mr. Caleb Evans, by the College at Providence, Sep. 3, 1789; we have the pleasure to enlarge that note by observing, That, soon after, the King's College at Aberdeen honoured themselves by presenting him with the same degree. EDITOR.

* Since the above date, Proposals are published for printing by Subscription, *A History of the Baptists in Jersey*, by Rev. MORGAN EDWARDS, A. M. price 3s. 9d. to subscribers. Subscriptions are received by the Rev. Dr. William Rogers, in the college of Philadelphia; Mr. Rippon, in London; Mr. Ryland, at Northampton; and Mr. Sutcliff, at Olney.

cording to the succession of order in the confession of faith, on *Repentance unto life.*

Next association at New York, Dr. Jones to preach the sermon, Brother Foster to write the circular letter.—Sermon this evening by Brother *S. Gano.*

M I N U T E S

OF THE

UNITED BAPTIST ASSOCIATION,

Formerly called the

KEHUKY ASSOCIATION,

Held at *Whitefield's* Meeting-house, in *Pitt County, North Carolina*, Oct. 1789.

Saturday, Oct. 10, 1789.

After a sermon preached by Brother *Lewis Moore*, from Rev. iv. 3. Brother *Elisha Battle* was chosen moderator, and Brother *Lemuel Burkitt*, clerk. Letters from 27 churches were read, and a list of 51 churches taken, many of whom failing this year to represent themselves in this association, the clerk could not ascertain the number of their members precisely; but it appeared, that in 36 out of the 51 churches, there were at least 3,944 members.

A church at *Lockwood's Folly*, petitioned by letter and delegates for admission into this association; on examination, finding them orderly and orthodox, they were received.

On motion made by Brother *Burkitt*, and seconded by Brother *Barrow*, resolved, That a committee be appointed to prepare a plan or constitution for the future government of the association. Accordingly Brother *Burkitt*, Brother *Barrow*, Brother *Ross*, Brother *Read*, and Brother *Moore*, were appointed.

On motion, the decorum, or rules of the association, were read.

Brother *Burkitt*, from the committee appointed by a resolution of the last October association, to propose measures for a reconciliation in the church at *Kehuky*, reported, That the committee attended according to appointment, and thought it best to advise that church to relate their experiences to each other, and come under

under re-examination, in order to regain a general fellowship ; which was unanimously agreed to by the church, and accordingly put in practice.

The association concurred with the report.

On motion, Brother Jacob Battle was appointed to receive the contributions from the different churches for the association fund.

On motion by Brother Burkitt, seconded by Brother M'Cabe, resolved, That three ministers be appointed to preach to-morrow. Accordingly Brother Burkitt, Brother Barrow, and Brother Read, were appointed.

The association adjourned till Monday morning eight o'clock.

Monday morning, October 12. Met according to adjournment. —A church in Robinson county, under the pastoral care of Jacob Tarver, petitioned by letter and delegates for admission into this association. On examination, finding them orthodox and orderly, they were received.

On motion, resolved, That we now take into consideration the matter concerning the junction of the association.

Whereas a division heretofore subsisted between the churches in the association called the Kehuky Association, those bars being taken down by the churches themselves, and approved of by the association ; and as it is the desire of the churches, and this association, that we again become one body, as formerly ; agreed, that the following churches be considered as part of our body, viz.

1. The church on Reedy Creek, in Warren county, under the care of Lewis Moore.

2. The church on Sandy Creek, in Franklin county, under the care of William Lancaster.

3. The church on Tofniot, in Edgecombe county, under the care of Reuben Hayes.

4. The church in Johnston and Wake counties, under the care of John Moore.

5. The church in Duplin, Wayne, and Johnston counties, under the care of Charles Hines.

6. The church in Sampson, Wake, and Cumberland, under the care of William Taylor.

7. The church in Sampson county, under the care of Fleet Cooper.

A church in Bladen and New Hanover counties, under the care of William Cooper, petitioned by letter and delegates for admission into this association. On examination, finding them possessed of the requisite qualifications, they were received.

Brother Burkitt, from the committee appointed to prepare a plan, or constitution, for the future government of this association, reported, That they had prepared a plan ; which being read and debated article by article, and amendments made, the association resolved to adopt the same.

Boston, Nov. 4, 1789.

THE remarkable work of God, in *North Carolina* and *Virginia*, you no doubt have been informed of. It may with truth be said, *The Lord hath done great things for them, whereof they are glad.* By accounts from those parts it has seemed something like the day of Pentecost.

The revolution in *France* is among the astonishing events of Providence. Antichrist falls, *whom*, says Paul, *God will consume with the spirit of his mouth, and destroy with the brightness of his coming.* The interests of civil and religious liberty will no doubt be promoted by it. We may emphatically say, *Stand still, and see the salvation of God.* He always works like himself.

From Dr. —, New York.

I HAVE the most credible information, that nearly one half the inhabitants of both *Virginia* and *North Carolina* are Baptists, or inclining to their sentiments now, and the progress of divine truth is amazing. The state of religion in the interior parts of *New York* and *New England* is very flourishing, and the Baptist sentiments prevail considerably wherever there are revivals.

THE

CHARLESTON ASSOCIATION,

Held at BLACK SWAMP, Dec. 12, &c. 1789.

THE two first days being employed in public exercises of devotion, on Monday the 14th, A. M. the introductory discourse was delivered by Rev. Richard Furman, from Eph. iv. 11--13.

Rev. Joseph Cook was chosen moderator, Mr. Peter Bainbridge, clerk. Letters from 15 churches were read, by which it appeared, that in the last year there were, in this association,

Baptized	- - - - -	270
Added by letter	- - - - -	82—352
Dismissed	- - - - -	24
Excluded	- - - - -	15
Dead	- - - - -	21— 60
		—
Increase	- - - - -	292

The

The committee of correspondence of last year, were appointed to continue this; and they are requested to write to our correspondents in Europe. Letters and breviates of associations in England, forwarded by Brother Rippon of London, were read.

Query from the Coosawhatchie church, "Is it consistent with gospel order for a minister to have the pastoral care of two, distinct, constituted churches at the same time?" Answered in the negative; yet we are of opinion, that the pastor of one church may occasionally administer the ordinances, and assist in another, which is destitute.

This association, expressing a general approbation of the sermon delivered by Mr. Furman at the opening of the session, Mr. Moderator was desired to signify it to him, and request a copy for the presb., which was accordingly done. A proposition was also brought forward, to recommend a mode for raising FUNDS by the several churches, in order to assist pious young men in their studies for the ministry, and other things of a public nature, which met with the unanimous approbation of the association. Agreed to recommend these things to the churches, and to mature a plan for general adoption at another meeting.

Agreed to hold the next meeting at the High Hills of Santee, the last Saturday in October next. The Rev. Evan Pugh to preach the sermon; in case of failure, Rev. Joseph Cook.

The proposal for reprinting the Confession of Faith, Church Discipline, and Catechism, met with unanimous approbation.

Baltimore, Maryland, Feb. 4, 1790.

BLESSED be the name of our gracious God, we have infinite reason to be thankful in this country. The gospel of Christ has obtained a glorious conquest over thousands in the United States of *America*. Virginia in particular is wonderfully favoured with large effusions of the Holy Spirit. A few months since I received a letter from one of the ministers in said state, giving an account of between four and five thousand persons added to one association in less than fifteen months time. Have lately received an account from the state of Georgia, that our churches are lively, and considerably growing in religion, which I learn is the case also with our denomination in Kentucke. These are reviving tidings indeed! To hear that the ransomed of the Lord are returning, and coming to Zion with songs, must undoubtedly afford real joy and satisfaction to every good man. As to the state of religion in this town, it is not so lively and flourishing as I could wish; nevertheless, here are, I trust, a few persons who are enquiring the way to Zion with their faces thitherward.

New York, May 10, 1790.

THANKS, my dear Sir, for your obliging billet, and the pamphlet. The leading sentiments of it have been mine from my earliest hour of reflection, and to which I have adhered amidst every revolution in connection and circumstances. They have illumined the civilized part of the globe, and are fixing a new æra in the history of man. Glorying, as I often have, in the name and character of an Englishman, you will easily conceive what is my present mortification and regret, on hearing, that while so large a part of Europe, long bound in affliction and iron, is shaking off its fetters, and exploding the doctrines of bigotry and intolerance, that my country should, by a recent determination of the popular branch of its legislature, avow an approbation of the political and ecclesiastical tyranny, and a resolution to enforce and support it. Tell it not in the lands that were once in darkness, but on which the sun of liberty has gloriously arisen, nor publish the shame of those men who once were held as asserters and defenders of mental freedom! The interested priesthood will not always triumph—the Papist, ere long, will make the Episcopal Protestant ashamed, and urge him to reformation.

THE

SHAFTSBURY ASSOCIATION,

At their convention held in ADAMS, June 2, &c. 1790.

Wednesday, June 2, 1790.

AT two o'clock, P. M. Elder Samuel Waldo preached the introductory sermon from John xvii. 11. Chose Brother John Gano, moderator, and Brother Obed Warren, clerk. Letters were read from twenty-two churches, and the following account taken:

Added	—	—	120
Excluded	—	—	7
Dismissed	—	—	8
Dead	—	—	9— 24
			—
Increase	—	—	96

Received letters and minutes from the sister associations. Brethren were appointed to write letters to them.—Adjourned.

Tuesday

Tuesday, June 3. Met pursuant to adjournment. Our honoured father in the ministry, John Gano, delivered a discourse from Rom. xvi. 24, whose coming to us was indeed like the coming of Titus. The letters to the sister associations were read and approved. Messengers were appointed to several associations.

Query from Lanesborough church, "Is a church bound in duty to support their own poor, or to depend on the provisions made in the town or districts to which they belong?" Answer. We view it to be the indispensable duty of every church, to sympathize with, and see that their own are provided for: but if the church is agreed, and should avail themselves of assistance from the town treasury, we by no means think it censurable.

Agreeable to motion from the church at Hillsdale, it is earnestly recommended to all the churches of this association, to observe the last Thursday in August next as a day of *fasting* and *prayer* to God, that he would be pleased to pour down his Holy Spirit in the land, and revive pure and undefiled religion among us.

The circular letter prepared by Elder Hull, on communion at the Lord's table, was read and approved. Appointed Elder Lemuel Powers to visit the general committee of the Baptist Associations in Virginia, inquire into their order, and make due return.

Our next association to be held in Stockbridge, state of Massachusetts, on the first Wednesday in June next. Introductory sermon to be preached by Elder Hull; in case of failure by Elder Powers.

June 15, 1790.

A N eminent Presbyterian minister in America writes thus to a correspondent in Great Britain, "Socinianism has not got much footing as yet in America; and even Arminianism, which was considerable twenty years ago, is almost gone. That mode of preaching seems to be given up by the Presbyterian ministers in the middle states, though there may be something of it in New England. The only young person of that stamp, whom I have lately known, could get no congregation among us, and is turned Episcopalian, and got a congregation in South Carolina: A pious and diligent young minister thinks he has profited by Dr. —'s advice to study his sermons accurately, and not to trust to the fervor of zeal or vigor of youth, as too many do, which always makes a poor and trifling old man." In another letter of the same date, June 15, 1790, the same gentleman says to another correspondent, That "there is a general soundness of principles, not only among the Presbyterian min-

sters, but more and more so among those of the Episcopal persuasion. Many of them are good men, and some very zealous. Religion has no support here from the civil magistrate, except general protection and legal incorporation to every congregation that desires it, for the management of their temporalities. There has of late been more than usual intercourse between different denominations. The Lord's day before last, Dr. Witherspoon preached in an Episcopal church at Amboy, now vacant: and in November last, when they had a minister of their own, Dr. W. preached one part of the day, and the Episcopal minister the other. Lately at the burial of a Member of Congress at New York, the Bishop, who is Chaplain of Congress, read the service, and Mr. Lyon, the Presbyterian chaplain, preached the sermon. A great proportion of ministers in those parts, of Presbyterian and other denominations, have been educated at Prince-Town, under Dr. Witherspoon. Mr. Macknight, one of the number, is lately harmoniously settled at New York, as colleague to Dr. Rodgers, and appears to be a man of piety and good understanding. In the northern states, an address to the ministers and congregations of the Presbyterian persuasion, &c. in the United States, has been published by a member of the Episcopal church. The Bishop of Connecticut, who was ordained by the Scotch Non-jurants, is suspected to be the author of it, wherein he invites the other denominations to return to episcopal conformity; but it is not likely to make converts, or even to be relished by Episcopalian of moderate principles, who would wish for a friendly intercourse with those of other denominations, as far as their different sentiments will admit, without concerning themselves to bring them over to uniformity of judgment respecting church government.

Pedee River, South-Carolina, April 25,—Aug. 24, 1790.

ON the 9th ult. I closed the eyes of my dear Mrs. —; such a trial I never before experienced. In the course of the war, I lost a pretty library, a fine interest, and also four children; but this loss exceeds all expression—my consolation is, I doubt not she is gone to glory. She died as she had lived—a saint. Two days before her death, when we thought her better, as I was conversing with her about her soul concerns, she said to me, “I am near eternity, but quite

quite calm and resigned—my only dependence is on the blood and merits of my precious Redeemer, and they are sufficient, quite sufficient for *me*, and for *you* too, my dear—don't grieve for me.” She was remarkably attached to her children, above most women. “I give my dear children up to the Lord and you—death is hard work, but it will soon be over.” Being then asked whether she was happy in her soul, she replied, “Yes, O yes!” These were the last words we could understand from her. A few hours after she breathed out her precious soul into the arms of the adored Redeemer, whom she sincerely loved. She was in the 39th year of her age. We had lived together between 16 and 17 years in great affection.

May 13. I lately proposed to our members a meeting to join with you and the rest of the churches in England, who keep a *Monday evening monthly meeting in prayer to God FOR A REVIVAL OF RELIGION*. It was agreed to; accordingly we met, and I trust God was with us. All our members are much roused, and some young people are under very serious impressions. A good work is begun in a sister church lately constituted, and eight baptized by Rev. Peter Bainbridge. Eight or nine churches in these parts meet quarterly, to confer, to preach, to commune, &c. &c. I intend to propose the *monthly meeting of prayer* to them on the 2d of July, when we are to be assembled again. There is in *Georgia*, a Baptist church composed wholly of *blacks*, and a great number of negroes in other churches in that state, in this, and in *North Carolina* and *Virginia*. God has done great things for them, and their owners begin to discover that their slaves are of increasing value to them when they become religious. I am very fond of teaching them: have preached to 300 of them at a time, and not one *white* present but myself. They sing delightfully; and those who are truly religious, in general far exceed the *whites* in love to each other, and in most other duties. Many of them can read, and are remarkably fond of hymns. We have several in our church who go to the plantations, and preach to their own colour on Lord's-day evenings, and at other times when we have no service in the meeting-house.

In several counties of *North Carolina* I have preached to very numerous assemblies. At a big meeting, as they call a communion, or when a stranger of any note visits them, it is seldom the place of worship will contain half the congregation. If they have timely notice, hundreds think nothing of a distance of ten or twenty miles to meeting. Every one has

has a horse, yes, our poorest people have a horse to ride; and hence, when you arrive at the place appointed, you will see more horses tied all about the woods than ever I saw at a fair in England, my native country. A stage also is erected, which you stand on to preach, and sometimes to two or three thousand hearers. I have preached, as was supposed, to between four and five thousand. The meeting continues two or three days. There are frequently ten or a dozen ministers present, most of whom pray, preach, or exhort, as they find freedom. After public service, those who live near the place of meeting, whether members or not, ask every person who comes from far to go home with them; and generally, the greater the number who accept the invitations, the better they are pleased, especially if a minister can be prevailed upon to be one of the guests. When you come to the house, they entertain you with the best they have, both horses and men; and as soon as you have all dined, to preaching, praying, singing, exhorting, &c. Near midnight you retire to rest: by sun-rise in the morning to prayers, then breakfast and to public worship again, but not before your company is requested the next night, if the meeting continues. This is the common practice in Georgia, South and North Carolina, and in Virginia, in what we call the back parts of the country. To a great many of these meetings I have been, and sometimes have seen a great deal of religion, and enjoyed the most solemn, pleasing, and comfortable opportunities I ever had.

I have lately been in company with two other ministering brethren, to settle a matter in a neighbouring church; there were present several hundreds of people, and eleven ministers. We had a visible display of the power and glory of God in bringing about a union. The meeting continued three days, and a blessed time it was to all present. Never did I see the preached word attended with more power.

Virginia is a prodigious large state, and, while under the old government, was supplied with Parsons in plenty; but it would be difficult to find such another set of abandoned wretches on earth. Most of them were drunkards, whoremongers, &c. practising vice openly and boldly. They had good livings, the greater part of them worth from twenty to twenty-five thousand weight of tobacco. But this is now done with. The clergy, and many of the gentry, treated the Baptists in a most scandalous manner. Our preachers were often insulted in the midst of their sermons, denied justice in

in the courts of law, dragged from worship to prison, and frequently whipped. They bore all patiently, and endeavoured to overcome evil with good ; but preach they would, and the poorer sort of people flocked around the prisons to hear them. Thus it continued in many counties till the revolution, since which many thousands have been converted. In the time of the war 1780 and 1781, I was there, and preached in different parts of the state, sometimes to two or three thousand hearers. They have several truly valuable ministers. A great number of rich planters have now joined them. On my visit I was introduced to four gentlemen in one county ; Robert Carter, Esq. who had been of the king's council, he possessed eight hundred slaves * ; John Crawley, Esq. James Crawley, Esq. —— Downing, Esq. all baptized within a month. These gentlemen live near one of the first settlements in Virginia.

Aug. 7th. I now have to inform you, that *several churches* have been prevailed on to adopt the **MONTHLY MEETING OF PRAYER**. As the members of the church under my care live at a considerable distance from each other, but few could conveniently meet in the *evening*, according to our agreement a few months since ; it was therefore proposed to have a meeting earlier in the day on purpose. I preached on the occasion from *Thy kingdom come!*—O my dear and reverend brother, what shall I say ? It was a day of great things. You were remembered by us. Your church was prayed for, and the whole Israel of God. The Lord met us. A blessed work is begun—several are converted—a great number under convictions—children crying out, What must we do to be saved ?—old grey-headed hardened sinners are bowed down, and numbers coming before the whole congregation requesting our prayers. Such times I never saw in this place. Thank God for this good news from a far country, and pray for us. My Christian love to your dear people. I have lately been from house to house praying, exhorting and preaching ten times a week. My master's work is sweet. When I am sounding the trumpet, I

* I have heard from very good authorities, that 'Squire Carter's conduct to his negroes is distinguished by a peculiar humanity, as well as by a religious attention to their best interests ; and in a letter which I had the honour of receiving from him some time since, writing of the then existing laws concerning slaves, and of the abolition of the slave trade, he concludes his paragraph with these very expressive words : *The toleration of slavery indicates VERY GREAT DEPRAVITY of mind.* EDITOR.

almost think I am young again. At other times I feel the decays of nature. My poor soul, that a while ago was bowed down for want of success, is now on the wing.

Aug. 9th. Yesterday was a day to be remembered, our large meeting-house was crowded, and numbers of blacks without the doors. Three related their experiences. I hear of others who are deeply concerned. The good Lord prepare us for all that is before us!

Aug. 24th. I beg leave to add, the work of the Lord increases among us. I baptized eleven on Lord's-day the twenty-second. Several more are converted. A great many are under serious impressions, some of the most abandoned characters among both rich and poor, white and black. The Lord has been pleased graciously to visit my family, my eldest daughter, and my negro fellow, Ned: indeed the whole neighbourhood appears to be unusually wrought on. Several children from eight to twelve years of age have begun to pray, and appear truly concerned for their souls. It would fill your heart with tenderness to see the little lambs melted into tears, as they often are, requesting our prayers on their behalf. Two other churches, the one above, and the other below us on the river, have also had additions; indeed the work *spreads all around*. I cannot help flattering myself we shall see great things, especially as meetings of prayer much prevail. O my friend, my brother, you do not conceive how much we feel ourselves indebted to you, for your requesting that we would join with you in this *monthly service**

From Dr. —, a Pœdobaptist Minister in Connecticut, Sep. 13, 1790.

I THANK you for Dr. Evans's discourses on the Atonement, with which I am much pleased. You enquire after the

* The **MONTHLY MEETING** of prayer for a **REVIVAL OF RELIGION**, so often mentioned here, will be explained in some following sheet of the Register. It is hoped that the above account, artless as it is, may encourage numerous churches through all the **AMERICAN STATES** to unite cordially and solemnly in a design which was a few years since so generally patronised on both sides the *Atlantic* by *different denominations* of good men, a design which it is presumed will appear to be of some importance *now*, if the abounding iniquity of the day, the spread of error at home and abroad, the peculiar condition of Europe, and the prophecies of the latter-day glory, *fast hastening* to their accomplishment, are duly considered. **EDITOR.**

affociations of the Presbyterians. If by that appellation you mean those who conform to the discipline of the church of Scotland, there are very few such churches or ministers in New England, i. e. in the four eastern states of the Union. The churches in the states of New Hampshire, Massachusetts, and Rhode-Island, not of the Episcopal or Baptist denomination, are properly Independents. Those in Connecticut were formerly, by act of legislature, established under a form of government approaching nearer to that of the church of Scotland; but for 50 years past they have been verging in practice more and more to the Independent plan: so that although the law remains the same, in practice the churches of Connecticut differ very little from their neighbours of Massachusetts. These churches are, among us, called *congregational*. The congregational ministers of Connecticut are formed into twelve associations, of about twelve ministers each on an average. The busines of these associations is to examine and recommend candidates for the ministry, and to give advice and assistance to churches, and to individuals, who may apply for it, in any matters of a religious nature, whether disciplinary, practical, sentimental, or casuistical. They have never published circular letters, as the Baptists do. For my part I sincerely wish they did; but it is difficult to introduce new customs in religious matters. The associations meet stately twice in the year, and occasionally at other times.

M I N U T E S

OF THE

DANBURY ASSOCIATION,

Held at the Baptist Meeting-house in *Danbury*,
Sept. 29, 1790.

AT one o'clock, P. M. Elder Elisha Ransom, according to appointment, delivered the introductory sermon from John xiii. 35. *By this shall all men know that ye are my disciples, if ye have love one to another.*

After public worship, proceeded to busines, and chose Elder Elisha Ransom, moderator; Elder Adam Hamilton, clerk: also, read the letters from the several churches, and took an account of the number of their members.

Adjourned till to-morrow morning, eight o'clock.
Sermon in the evening, by Elder Hamilton, from Prov. xiii. 15.
Sept.

Sept. 30th. Met pursuant to adjournment.

Sermon by Elder Samuel Waldo, from Matt. xvi. 18.

VOTED—To consider ourselves at this, and at every future meeting annually, an association under the name of *The Danbury Association*—To form a connection and correspondence with the Philadelphia, Shaftsbury, and Stonington Associations—To have the sentiments, plan, and minutes of this association printed—To meet the third Wednesday in September next, at one o'clock, at Elder Higby's Meeting-house in Stratfield—Elder Hamilton to preach the next Association Sermon: In case of failure, Elder Ferris.—Brother Whelby to write the Circular Letter for the next year.

S E N T I M E N T S.

1st. THAT a combination of churches is not only prudent, but useful, as has appeared even in America, by the experience of upwards of sixty years: some of the uses of it are union and communion among themselves, maintaining more effectually the order and faith once delivered to the saints, having advice in cases of doubts, and help in distress, being more able to promote the good of the cause.

2d. That such an association is consistent with the independency and power of particular churches, because it pretends to be no other than an advisory council, utterly disclaiming superiority, jurisdiction, coercive right, and infallibility.

3d. That an association should consist of men knowing and judicious, particularly in the laws of their God: the reasons are obvious; such men are the fittest to represent communities who profess the scriptures to be the only rule of faith and practice in religious matters, and who expect that every advice, opinion, or direction they receive from an association, will be scriptural. This is the ground of the churches application to them.

P L A N.

1st. THE association to consist only of messengers chosen and sent by the churches, answering to the description in sentiment the third.

2d. With the messengers the churches send letters addressed to the association: in the letters the names of the messengers are mentioned, and their authority to act for their churches: also the state of their churches respecting their peace, their *increase* by baptism, and by letters dismissive and commendatory from other churches; touching their *diminution* by death, excommunication, and dismissal to other churches; and the number of members. If any questions

questions are put to the association, advice asked, or business proposed, these are to be expressed in said letters.

3d. All matters to be determined in this association by suffrage of the messengers. Such that speak are to address the moderator, who is to take care that none be interrupted while speaking, and that no other indecorum takes place.

4th. Churches are to be received into the association by petition, setting forth their desire to be admitted, their faith, order, and willingness to be conformable to the rules of the associated body. When the petition is read, and the matter ripened for a vote, the moderator states the question. Suffrage being given in favour of the petition, the moderator declares that such a church is received into the association; in token of which, he gives the messengers the right hand of fellowship, and bids them take their seats.

5th. The association to meet annually, on the third Wednesday in September, at one o'clock in the afternoon. It is to be opened with divine service; after which, a moderator and clerk are chosen, letters from the churches are read, names of the messengers are written, that they may be called over at after-meetings; then business is attended to, minutes thereof made, a circular letter to the churches is prepared and signed, and a copy of it sent to every church, containing the minutes of the association, the state of the churches, when and by whom vacancies are to be supplied, the name of the minister who is to preach the next association sermon, and whatever else is needful to be reported to our societies.

6th. The faith and order of this association is essentially contained in a confession put forth by upward of an hundred congregations in Great Britain, in the year 1689, and adopted by the association of Philadelphia, 1742, and by the Warren Association, 1767, &c.

From a Lutheran Minister in the State of *Georgia*,
Oct. 14, 1790.

SINCE the establishment of independency in this country, different opinions have very much increased. Among these the Baptists must be named, who are by far the greatest part of the inhabitants of this state. Some who have been formerly instructed in the principles of religion at Ebenezer, have been baptized. About twenty miles from Savannah, a place of worship has been lately built for this sect. At their general meetings, or associations, the blacks and whites flock together from every quarter. This denomination increases exceedingly.

From Dr. Rogers, *Philadelphia, Nov. 1, 1790.*

Dr. STILLMAN writes, that in his congregation there is a pleasing appearance of a shaking among the dry bones* The church at Cohansey, New Jersey, is about settling in the room of our late father Kelfay, Mr. Smalley, son of New Jersey college, a very worthy and promising young man; he is to be ordained next Lord's day. The news of the sudden death of Mr. Robinson affected me much.

M I N U T E S

OF THE

CHARLESTON ASSOCIATION,

Held at the *High Hills of Santee*, October 30th, and continued to the 3d of November, 1790.

THE two first days were employed in exercises of public devotion.

On Monday the first of November (the Rev. Evan Pugh being absent by sickness, and Rev. Joseph Cook removed by death) Rev. James Fowler delivered a discourse introductory to the business, at eleven o'clock, A. M. from *Isaiah xxviii. 16, 17.*

Letters from seventeen churches were read, and the names of the delegates enrolled.

Rev. Richard Furman was chosen moderator, and Rev. Henry Holcombe, clerk.

Rev. Messrs. Silas and Jesse Mercer attended as messengers from the Georgia Association, and Rev. Messrs. James Fowler and Joseph Camp from that of Bethel, and took their seats accordingly. From the latter, a letter and minutes were presented; those from the former unfortunately miscarried.

Three churches applied for admission into this association: the first, consisting of 162 members, constituted in February 1787; the second, of 32 members, constituted last July; both these being situated within the verge of North Carolina: the third, on Great Saltcatcher, in this state, consisting of 20 members, and constituted in January last. Satisfactory accounts of their faith and order being given, the two first being present by their dele-

* Letters from Dr. Stillman, just received, not only confirm this account, but give pleasing information of a revival in the reverend Mr. Baldwin's church, and in several others, both *Baptists* and *Pædobaptists*: their contents belong to the first part of 1791.

EDITOR.

gates,

grates, were immediately received; the other will be received when their delegates attend.

Appointed Rev. Richard Furman to prepare letters to the corresponding associations; and one to the general committee of Baptist Associations in Virginia, in order to settle a correspondence with them; which hereafter will be considered as the medium of communication with the Ketockton, as well as the other associations in that state.—Rev. Henry Holcombe to write the circular letter.

The messengers from the Bethel Association, representing, that obstacles were in the way of forming the two associations into one, which that body considered as of some importance, agreed to dismiss this business for the present, until the subject be more fully considered by them; but the friendly correspondence begun, to be continued.

It appearing that several churches have not made their quotas for re-printing the Confession of Faith, &c. the association request, that all such will execute this business as soon as possible.

Rev. Messrs. Richard Furman, Silas Mercer, Benjamin Moseley, and Henry Holcombe, were appointed a committee to bring in a plan for forming a fund, according to a resolve of the last year.

The committee to whom was referred the business respecting the fund, reported as follows; which report was agreed to unanimously:

That the following abstract be considered as a general plan for forming, supporting, and applying the fund proposed.

First, That once a year a charity sermon be preached in each church, at which time collections be made from the congregation at large, to be brought into one common fund, for the express purpose of assisting pious young men designed for the ministry, and destitute of other assistance, in obtaining education; together with such other religious and public uses as may be approved of by the churches, should it finally prove sufficient.

Secondly, A committee shall be formed, consisting of a delegate from each church, to convene at the time and place of the association's meeting, who may be at the same time members of that body. They shall receive the collections, determine upon the manner of applying the fund according to the above rule, and examine candidates for the churches bounty. All applications to be made to them for this purpose. Delegates from nine churches to be a quorum, or capable of business.

Thirdly, Particular rules to be hereafter formed, to regulate the whole business by the committee, subject to the inspection of the association.

The circular and other letters being read, were approved, and ordered to be signed.

Appointed our Rev. Brethren Henry Holcombe, Joshua Palmer, Gabriel Gerald, messengers to the Bethel Association, to be held

at Tyger River, the second Saturday in August next; the Rev. Messrs. Nathaniel Walker and Benjamin Molely to that of Georgia, to meet the third Sabbath in October.

Agreed to hold our next association at the Welch Neck, Pee-dee, the Saturday before the first Sabbath in November next. Rev. Edmund Botsford to preach the sermon; in case of failure, Rev. Henry Holcombe. Rev. Evan Pugh is requested to prepare a circular letter.

The ministers are requested to pay regard to the destitute churches, and visit them as often as possible; we particularly recommend to the attention of those adjacent, the church on Lynch's Creek, which is greatly reduced, and has requested assistance.

THE CIRCULAR LETTER.

Dearly Beloved Brethren!

DIVINE Providence having once more convened us, as your delegates, we have been favored with a pleasing interview.

Your establishment in the doctrines of the Gospel, peace among yourselves, and increase of numbers, have furnished us much matter of thanksgiving: But our rejoicing has been attended with some painful sensations, occasioned by the departure of a worthy and useful member of our body, that *faithful servant of Jesus Christ, and able minister of the New Testament*, the late Rev. JOSEPH COOK; the loss of whom is very sensibly felt, and most sincerely lamented by this association.

But we hope this loss will give weight to the subject on which we are to address you: *The execution of the plan we have adopted for the purpose of raising a fund to improve the minds of promising candidates for the ministry.* You are not insensible of the almost innumerable disadvantages which our denomination has laboured under for many years, on account of the little attention that in different places, and especially in the interior and back parts of these states, has been paid to the education of their ministers. Many have been, and perhaps some still are, strangely, and most unreasonably, prejudiced against things of this nature; supposing literature not only unnecessary, but tending to elate and corrupt the mind; but through the diligence and evident usefulness of a few learned individuals, and the prevalence of gospel light, those delusive misfits

nists are in a good degree dispelled, the views of numbers expanded, and more rational and liberal sentiments inspired.

We hope, therefore, brethren, that the consideration of diffusing useful knowledge, capacitating your ministers to acquit themselves in the discharge of the important duties of their function with propriety and dignity, of adorning the christian profession, increasing the respectability of our order, and above all, glorifying our royal master, will engage you to make the necessary exertions for completing the proposed design, as manifestly tending to answer such truly valuable purposes.

The laws of reason and religion require it at your hands. We not only see, but feel the necessity of it; and beseech you by your obligations to promote the Redeemer's honour, and your tender regards for the prosperity of Zion, to make it a matter of serious religious concern. Were it not for swelling our letter to unusual dimensions, we should enlarge on this interesting subject; though we have great reason to hope and believe, we shall have your united and hearty concurrence. Wishing you an increase of all grace, under the enlightening and enriching influences of the divine spirit, and requesting an interest in your petitions, we conclude, dearly beloved brethren, yours most affectionately in the best bonds.

RICHARD FURMAN, *Moderator.*
HENRY HOLCOMBE, *Clerk.*

From the Rev. Mr. *Isaac Backus*, of *Middleborough*,
Author of the History of the Baptists in *New England*. *Middleborough, Nov. 13, 1790.*

WE have been through many trying scenes, in an amazing time of stupidity, avarice, and luxury. But many encouragements have been granted lately. A revival of religion began in Providence college about a year ago; a young tutor, the Rev. Mr. Jonathan Maxey, is now a promising preacher in the Baptist church there, to which near thirty members have been added in the year past, and the work still prevails. A like work has been granted in Attleborough, and we have had a little of it in our society; and about the mid way betwixt here and Boston, a work broke out the last of August, which is still very powerful, especially among the Baptists in Braintree, where brother Joel Briggs is pa-

tor. It is a happy time in Boston, and a large number have of late been hopefully converted in the state of New Hampshire, at Brentwood, Deerfield, Stratham, and other places; and in our state, westward of Connecticut river, in Conway, Ashfield, Adams, Lanesborough, &c. not less than five hundred persons have been added to Baptist churches since September 1788, and about an hundred in the Narraganset country, state of Rhode Island, in the year past. The Baptists also increase much in the state of Connecticut, and indeed through all our states. O for an heart of thankfulness, and skill to improve our privileges aright!

The want of obedience in some of our churches to the laws of Christ, in the support of his ministers, has constrained me to publish a brief discourse thereon.

New York, Nov. 30, 1790.

I UNDERSTAND that Mr. Baldwin, formerly of New Hampshire, a man of piety and of popular talents, was to be installed the tenth day of this month as pastor of the second church of the Baptist denomination in Boston, in the place of Mr. Thomas Gair, deceased. Mr. Maxey, a tutor of Providence college, an amiable young man, and an excellent scholar, lately commenced a preacher, I hear has accepted an invitation to supply the Baptist church in Providence for a year. You will see, by minutes of the association, the great increase of the Baptists in America. May God grant an increase in piety, knowledge, and candour among us, as well as in number! The inroads of the universal salvation scheme, in some places, are to be lamented. The spread of this error, I think, is in some measure to be attributed to the want of a proper understanding of the doctrines of grace, as distinguished from *Antinomian* tenets. But, I believe, more rational conceptions of Divine truth are gradually prevailing among us.

— *Kentucke.*

Our last Association was held at Lexington, in Fayette County, Aug. 27. 1790.

THE introductory sermon was preached by brother *John Taylor*, of *Clear Creek*. Letters from twelve churches were read.

read. The church at *Indian Creek* was received into the association, and a list of the *fourteen* churches in this convention taken; when it appeared that the increase since the last meeting amounted to 222, and that their whole number was 1,383.

There has been a considerable addition to some of our churches since the association. The Calvinistic system prevails much: we have a number of General Baptists in Kentucke, some Presbyterians, and a few of the Church of England, with a variety of other sects. *Liberty of conscience is unlimited among us.* I never remember the ministers of Christ more strengthened to preach the truth, than they are of late. If I had a thousand copies of your Selection of Hymns, am confident I could sell them. The Rev. Mr. John Gano was surely sent hither by Providence: he is a blessing to our new country; he and his family are in health. He is a valuable preacher. I have heard his son several times, and think his talents are very promising. We have been, and still are, distressed with the savages. Every humane step has been taken to convince them of our friendship, but in vain. Their heathen minds have been so corrupted by bad men, that we fear nothing but the sword will purchase peace for us. Close to my habitation, they robbed me at one time of two hundred pounds worth of horses: but, blessed be God! I have never lost one of my family. My love to the brethren with you, especially to the reverend fathers in the Gospel of Jesus. I hope soon to meet them in the better world, on the other side the flood.

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Jer. 1. 33.

O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united. Gen. xlix. 6.

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2. *Christ the great Source of the Believer's Consolation, and the grand Subject of the Gospel Ministry*—A Sermon occasioned by the death of the Rev. Joshua Symonds, pastor of the Congregational Church which assembles at the Old Meeting House in Bedford, preached Nov. 27, 1788. To which is annexed, an Address immediately preceding the interment, by John Sutcliff. Published at the request of the congregation; with an Appendix, containing a brief history of the first rise of that church,

* The list of publications to be given in the body of the Register, is not intended to include an account of books going to press, or in it, but of such that are already printed; yet there are numerous reasons for inserting the following advertisement:

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For the Benefit of the Widow and Family of the Author,

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By ROBERT ROBINSON.

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The price to subscribers will be One Guinea in boards, one half to be paid at the time of subscribing, the other on the delivery of the book, which will take place about September.

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3. *The Perfection of the Divine Law, and its usefulness for the Conversion of Souls*—A Sermon delivered in the College Chapel in New Haven, on the morning after the commencement, A. D. 1787, by John Smalley, A. M. pastor of a church in Berlin. Printed at New Haven in Connecticut, 1787; reprinted at Northampton in Old England, 1789, 12mo. pp. 28. Price 4d.

Sold by Button, Ash, Verner, London.

S.

Rev. Mr. JOHN STANGER, near Sevenoaks.

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2. *A Sermon, occasioned by the decease of John Howard, Esq;* preached in Little Wild street, near Lincoln's Inn Fields, March 21st 1790, 8vo. pp. 41, Price 1s.

3. *Sermons on the Divine Authority and various Use of the Holy Scriptures*. 8vo. Price 5s. 1790.

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Rev. SAMUEL STILLMAN, D. D. Boston, New England.

Apostolic Preaching, considered in three discourses on 1 Cor. i. 21. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.* Delivered Nov. 1790. pp. 75.

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Rev. Mr. JOHN SUTCLIFF, Olney.

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2. *The First Principles of the Oracles of God represented in a plain and familiar Catechism for the use of Children*, a new edition. pp. 16. Price 1d. or 7s. 6d. per hundred.

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T.

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* General Baptist.

THE
 O B I T U A R Y,
For 1789 and 1790.

The Rev. Mr. HENRY PHILIPS.

THE Rev. Mr. HENRY PHILIPS was born at Trebêch, in Carmarthenshire, and called by grace at the age of eighteen, under the instrumentality of Mr. Howell Harris. For about eight years after, he attended the ministry of Mr. Griffith Jones, in the established church at Landowror, near the place where he was born, in which time he kept a school, and preached among the Methodists in Mr. Whitefield's connection. Reading the New Testament, and particularly the second chapter of the *Acts*, he became acquainted with the true nature of a gospel church. This made him leave the Church of England; but he heartily loved the converted clergy, rejoicing whenever he heard of success attending their labours. He was baptized at Pen-y-garn, in March 1750, and became a member of the Baptist church in that place. Mr. Miles Harris, who administered the ordinance to him, being at that time the chief tutor of the Baptist academy at Trofnant, first directed his studies; and the next year, he enjoyed other advantages suited to his time of life, at Bristol, under the care of the Rev. Mess. Bernard Foskett, and Hugh Evans. After the decease of the Rev. Mr. Evan Jenkins, who departed this life on the 23d of March 1752, Mr. Philips supplied the destitute church at Wrexham in Denbighshire. Next he served the people at Nampwich in Cheshire, and preached occasionally in London, at Whitchurch, and Broughton, Hants, till 1757, when he sailed for Ireland. He preached his first sermon in that country at Waterford, on the 11th of September. There he was ordained in 1758, by the Rev. Morgan Edwards, M. A. afterwards pastor of the Baptist church at Philadelphia. He remained at Waterford between four and five years; but as neither he nor his wife had their health in that city, they removed to Dublin, in 1763. After labouring there about two years and a half, among the brethren who met in the Back-Lane, his wife's health growing worse, they were advised by the Faculty to return to their native country.

In 1765, they returned to Pontypool, where Mr. Philips desired to stay; but after visiting the church at Exeter, then destitute of a pastor, and the church at Tiverton*, when Mr. Lewis was gone from it to Exeter, Mr. Philips was recommended to the brethren at Sarum by his worthy friend, the Rev. Mr. Hugh Evans. He preached his first sermon here on Feb. 2, 1766. His settlement with this people was one of the happiest events of his life; and in this connection he demonstrated, that “the liberal heart deviceth liberal things.” Next to the duties of his pastoral office, nothing was more pleasant to him than the instruction of ignorant children, and the distribution of good books. Seeing “the people,” and especially the poor people, “perish for lack of knowledge,” he opened a free school, which was *free* indeed. At one time he had more than 150 scholars, whom he taught to read, write, and cast accounts: some of them came to him between their working hours with their meals in their hands, and having read or spelt, went away immediately to their business. It was very pleasing to see one poor little scholar lead another child in his hand, up to his master, saying, Please, Sir, to give my little brother, or sister, or neighbour (as it happened) a little learning. On Mondays the children said their tasks, which were taken from Dr. Watts’s Songs for Children, the Baptist Catechism, the Assembly’s, or some other instructive pieces. According to the improvement of his scholars, were his rewards administered. To one child he gave a Testament, to another a Bible. In this his delightful employ he was pretty early encouraged to proceed by a gentleman who sent him books to give away, allowing him also to get small tracts re-printed; but requested in most of his letters year after year, the strictest secrecy as to his name. This patron was no less a person than the late JOHN THORNTON, Esq; a man loved by every denomination of good men, and whose philanthropy has been experienced in almost *every*

* While Mr. Philips was at Tiverton, he resided at my father’s house where that reverend and dear man, Mr. Thomas Lewis, had boarded for several years, before he removed to Exeter. Mr. Philips’s freedom and affection procured him the love of the whole family. O how he used to pray with us! Some of the sermons that he preached in that town, on the one thing needful—on the parable of the rich man and Lazarus—on 42d Psalm, 5th verse—on Phil. iii. 13, 14. Isa. xxxviii. 17, and particularly on Rev. xxii. 17, made a deep impression, if I mistake not, on the minds of several who heard them.

EDITOR.

part of the world*. As almoner to this benevolent gentleman, Mr. Philips, years since, had distributed about 500l. worth of books, the memorandum of which his amiable relict has preserved. Nor did he sustain his office in vain, for though he was not in every instance favoured with all the success he desired, yet he frequently heard that good was done. At one time he gave Bibles to a regiment that was going abroad. Some years after, a soldier of that regiment marching through Sarum, while they halted just to take refreshment, asked a person of the town, who stood near him, whether Mr. Philips was alive, and if he knew him? Being answered in the affirmative, he said, "I beg you to give my love to him, and tell him I thank him for a bible he gave me five years ago; and, blessed be God! I now under-

* This invaluable man, JOHN THORNTON, Esq; died at Bath. His remains were brought to town, and deposited in the family vault at Clapham, where the Rev. Henry Foster, M. A. preached a funeral sermon for him. Not printed.—There is another discourse occasioned by his death, (printed without the author's name, but said to be written by Mr. Scott of the Lock), intitled, "The Love of Christ the Source of genuine philanthropy," on 2 Cor. v. 14, 15. containing observations on Mr. Thornton's character and principles; sold by Johnson, Dilly, and Mathews, price 1s. In which it is said, "He dispersed a very great number of Bibles in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to render those whom he never saw, wise unto salvation." The author of this discourse adds, that "his liberality was by no means conducted on an exclusive principle." To the truth of this, the Baptists in England, Wales, and America, can set their seals for themselves. Out of the impression of Welsh Bibles at London in 1769, he sent above 500 to the Baptists in Wales: since then, numerous brethren have shared in his benevolence. About two years ago, application having been made to him for books to be sent to America, immediately he forwarded to my house, Bibles, Testaments, Watts's Songs for Children, with other publications, as many as his coach could well hold. Many of these were sent by way of Philadelphia to Kentucke. And just before he went to Bath, I was favoured with a letter from him, promising another donation, consisting of Doddridge's Rise and Progress, Allein's Alarm, &c. &c. It appears that he had at that time printed as many as cost him 300l. I mention these things from the highest respect for his memory, and presume that if to this small tribute of gratitude, every one of his beneficiaries were to add "his tale of kindnesses full told," thousands would be astonished. In the death of Mr. THORNTON, the family, the church, and the WORLD is bereaved;—yet, the Lord liveth; and in this instance we weep in hope—in hope of the fulfilment of that scripture, which saith, Instead of the fathers shall be thy children, whom thou mayest make princes in all the earth. Ps. xlv. 16.

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stand

stand it." Mr. Philips had no words sufficiently to convey his high opinion of Mr. Thornton's friendship—a friendship which lasted as long as Mr. Philips lived.

That gracious God, who succeeded his school, favoured him also with a divine blessing in his ministerial capacity. When he came to Sarum in 1766, his M. S. says, "there were not above 30 hearers of an evening, but in the year 1775, from two to three hundred." He adds, "I am every way encouraged and rewarded, blessed be God!" The very first person he baptized in that place was Mrs. Minty, the widow of a predecessor of his; and the numbers afterwards added to the church, all things taken into the account, were very considerable. Mr. P. was well acquainted with the good old evangelical authors—they were his delight—and from his very entrance on the work of the ministry, he gloried in the doctrines of free and distinguishing grace. It appeared to those who knew him best, that no one acknowledged more heartily than he, that what he was as a christian and as a minister, he was by the grace of God. His friends in Ireland retained a warm affection for him after his removal from them, and in their epistolary correspondence with him, often entreated him to return to them, if he was not settled comfortably: but he used to say, that he was sure Sarum was the right place for him, and that his residence there was of the Lord. He was often afflicted with the excruciating pain of the stone and gravel, and for the two last years of his life thought every fresh fit the messenger of death. About three months before he died, he told Mrs. Philips that his funeral sermon should be preached from these words, "Having loved his own who were in the world, he loved them unto the end;" observing that he was not very fond of funeral texts, as many had been given which he feared were never *felt*; but that he had reason to be thankful it was not so with him, because, not only the text, but the whole verse had been often, very often, applied to him with great power, nor least of all the character of father; God, as his Father in Christ, he said, was delightful to him. The good man was poorly some months, but continued to preach till three weeks before his dissolution. The last Lord's day he was out, he spake with great liberty from 2d Theff. 2d chap.; in the forenoon on the 15th verse, in the afternoon on the 16th, and in the evening on the 17th verse; nor could he easily have selected a more proper scripture for a farewell, had he certainly known he was to have finished his public labours that day—These

were the words : *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.* In the evening, he said the Lord had favoured him with a good day, and he did not seem much fatigued. Now a stroke, perhaps of the paralytic kind, deprived him of the use of his left arm. In the first week of his illness, he walked a little, and with the help of Mrs. Philips, who ruled the lines for him, he wrote copies, and heard the poor children read for three days, though he was very weak, had but one arm, and felt the sentence of death in him. A dear friend asked him, if he was not glad that he was going ? He answered, “ I am very willing to go ; not that I am tired of my friends, for my Heavenly Father has given me many comforts, and with them has given me himself, and a heart to love him in all of them ; therefore, if it is his will, and for his glory, I should be glad to preach the gospel to poor sinners again ; but if my work is done, I hope I shall not be long in the wilderness.” One evening in the second week of his confinement, the very night he took to his bed, not to rise again, being informed that the church had met to intercede for him at the throne of grace, his heart was deeply affected, and he desired Mrs. P. to help him to his bed, which done, he kneeled down, Mrs. P. kneeled down close by him to support his weak side. It was thought he would not be able to speak ; but he expressed himself in so clear and connected a manner that his friends were amazed. He prayed for himself—for all around him—particularly he prayed for his church—for all the members—they were dear to him—he intreated the Lord soon to give them a pastor after his own heart, who should nourish them up unto everlasting life *.

Being asked by a friend, how it was with him ? he replied, “ I am made up of sin and holiness : in myself black with sin, but in Jesus all fair—no spot in that robe, which, blessed be God ! covers me all over. No doubts—no fears suffered to torment or distract me. How gracious is my Heavenly Father ! I think if you were to set me upright, I could preach to my dear people better than ever I did, for I

* It seems that the God of Zion has answered the good man’s prayers, by sending the Rev. Mr. Saffory to them.

could tell them more of the love of Christ." Mrs. P. asked if she should read to him, and what? He mentioned the 23d Psalm, "which," he said, "through grace he could call his own;" and after that, the first chapter to the Philippians. At the end of it Mrs. P. stopped—he begged her to go on, adding, "that he very much loved that epistle, and had committed most of it to his memory when he was young. Two or three times he thought the Lord was going to take his speech from him; "but if so," said he with a cheerful countenance, "do not you be uneasy, my dear wife; I know you will do every thing for my comfort, the same as if I could speak; and I think we have been indulged to say every thing to each other that our hearts could wish." During this confinement, he related circumstantially most of his experience, and repeated his funeral text with heart-felt joy; yea, he was not only composed and resigned, but happier than he had ever found himself, for so long together, in his life, often saying, as he held up his left hand with his right, "And can this be death? Surely no—Death has always appeared to my nature as the king of terrors—but I have no terror now—but this is the reason, Jesus has taken away his sting. I know now better than ever I did what the apostle meant when he said, *Ye are complete in him*—yes, the righteousness of Jesus Christ is sufficient. O what a precious friend is Jesus! love him, cleave to him with all your heart, with all the powers of your soul. Surely I am favoured with temporals and spirituels, as if the Lord had no other child on earth—so much care taken of me—so many of God's dear children engaged in prayer for me—Lord! what am I?" About twelve hours before he died, there was a visible alteration in him; which alarming Mrs. P. she said, "Pray speak to me! do you know me?" he replied, "You are my dear wife." "Is your mind comfortable?" he answered, "very;" and then smiling said, "Farewel!" He retained his senses to the last; and in the night, being frequently requested to move his hand if he was happy, he as frequently moved it. Indeed so gentle was the whole of the Divine conduct towards him in this affliction, that his fabric was not like a building shattered by a storm, or overthrown by an earthquake, but resembled the tabernacle carefully unpinned and taken down.

Thus, at the close of a life of usefulness, and after having cordially loved and served a people twenty-three years, who, on account of their affection to him, and prayers on

his behalf, till his latest hour, deserved his love; he was indulged with the rich supports and comforts of religion in the near views of death, and exchanged earth for heaven, Aug. 20, 1789, aged seventy years. His intimate and affectionate friend, Brother Adams, the Independent minister at Sarum, spoke at his interment; and his much-loved Brother Horsey, of Portsmouth, at Mr. P.'s request, preached his funeral sermon. The following account of him, put into the Salisbury Journal by some person yet unknown to the friends, deserves, probably, to be mentioned, if for no other reason, yet for the sake of its truth and justice:

“ On Thursday the 20th died, aged 70, after a short illness, the Rev. Henry Philips, Pastor of the Congregation of Protestant Dissenters in Brown Street, in this city, three-and-twenty years; the duties of which office he constantly and faithfully discharged, until within three weeks of his death. He was a man of irreproachable character, and of great benevolence.

Farewell, good man! —————

—————
—————
A faithful herald thou of heavenly grace,
Thy life was holy, and thy end was peace.

—————
—————
Let men of skill in splendid stile impart
Their florid sermons to the heedless heart,
Amid scholastic lore let others shine,
Yet meekly cloth'd in panoply divine,
Thou could'st awake conviction on the soul,
Where others touch not, and e'en thoughts control: —
Full on the mind enforce each Gospel truth,
And teach repentance both to age and youth;
Nor did'st deceive by noise, by art, by sound,
The vacant minds of gaping crowds around.
Tho' science mark'd thee not, yet thou knew'st well
In plainest language noblest truths to tell:
And tho' thy page was not with learning fraught,
Yet did'st thou *live* what others only *taught*.
Thy warfare's o'er, and in a good old age
Hast thou concluded well thy pilgrimage.
Adieu, good man! rewards await thee now,
Where men of greater fame shall to thy virtue bow.

Mr. P. lies buried at the side of two of his wives in the Baptist Meeting-house-yard, in Brown Street, Salisbury, and on his head-stone is this inscription: "In memory of Henry Philips, Baptist minister, who died Aug. the 20th, 1789, aged 70 years. He was the faithful and beloved pastor of this congregation for upwards of twenty-three years. Be not slothful, but followers of them who through faith and patience inherit the promises."

Some Account of Mrs. MARTHA TRINDER, of Northampton.

ALL who were best acquainted with this excellent person, will allow that she possessed very quick perceptions, a penetrating discernment, and lively sensations, far beyond the common lot of mortals. These, and other her mental faculties, were directed to the most beneficial ends and purposes, by a CONSCIENCE of the nicest susceptibility, yet just in its decisions, and firm when decided; AFFECTIONS supremely prevalent, attached to merit, commiserating distress, and abominating vice; *quick* without undue irascibility, *strong* without stubbornness, *tender* without weakness; JUSTICE and EQUITY without the least shadow of severity; INTEGRITY and SINCERITY without rudeness or incivility; and, lastly, by the new principle of GOSPEL FAITH an HOLINESS joining and powerfully co-operating with all the rest. These were the most conspicuous qualities in her character, and all of them so nicely commixed, and in such proportions, that it is hard to say which had the ascendancy. Each seemed to prevail when it was called forth into exercise.

In her childhood, the strong taste she had for plays and novels, and the welcome she received at the houses of the most opulent and genteel neighbours (who coveted her company for the acuteness of her understanding, and the sprightliness of her disposition, as a proper play-mate for their daughters) would have corrupted her mind, and have led her into many hurtful snares; but the strength of her affection to her parents, especially her mother, operating by a constantly prevailing fear of losing her, was the great antidote against those dangers.

It may, perhaps, be truly asserted, that not many ever reasoned more justly or cogently than she usually did, though ignorant of the rules of logic as an acquired art. And to no one, in their plain and proper sense, could those lines of the poet be more applicable than to her :

“ She strikes each point with native force of mind,
“ While puzzled learning blunders far behind *.”

Amongst her friends, relatives, and religious acquaintance, there were few but who in difficult cases consulted her. She quickly discovered where any *bias* lay, and the various lurking places of prejudice ; how far the passions and affections, or carnal self-interest, had bewildered a case, and opened, with amazing readiness, a variety of consequences to view which before seemed entirely concealed. But if any doubt remained in her own bosom respecting the lawfulness of a plan or action, or any bad consequences that might probably ensue, none could feel more anxiety than she did upon the occasion ; and, wholly forgetful of herself, through the intenseness of her concern for others, seldom did that anxiety fail of producing such bodily illness as hastened on the decay of her constitution.

A mind possessed of such acute sensations, lodged in a body strung with such tender nerves as hers, could not but compassionate human misery very deeply. As none could more commiserate actual distress, or distinguish proper objects with greater or quicker precision, so none could plead deserving cases with more prevalence and success, or lend more aid in proportion to her ability, or *administer* it more judiciously and seasonably. As cases of the greatest merit and most urgent necessity must be *sought out*, by instituting a cautious mode of enquiry, she generally knew where to find them ; and mingled with the needed relief, kind and good advice of either a moral or prudential nature, as well as seriousness, tenderness, and sincerity. To give seasonable and just reproof to the poor, so that it may have its due effect, is, perhaps, a trial of the greatest wisdom, condescension, tenderness, prudence, and sincerity, that a Christian can be called to exercise : In this Mrs. T. excelled.

Justice and equity were so high in Mrs. T.’s estimation, that her prudence and patience were never put to a severer

* *Young's Universal Passion.* Sat. v. p. 104. 2d edit.

trial than when she saw their laws transgressed, and oppression of any kind take place. In such cases, nothing but the large share of wisdom she possessed, and the conviction derived from long experience of the inefficacy of inadequate attempts to redress what was amiss, could deter her from using efforts for that end. And where she found it within the limits of her power to effectuate a redress, no time was lost, or means neglected, that she deemed proper for that purpose. And few could judge better than herself, of the fitness of means to an end in the common or extraordinary occurrences of human life.

Between the years 1757 and 1760, she met with a trial that searched her to the very soul, and destroyed all her hopes of earthly happiness. At the same time, the Lord was pleased to fill her with a strong conviction of sin. It is true, that as far as outward actions extend, or integrity could influence them, her morals had been remarkably pure. It was a conscious sense of the corruption of her *nature*, of the sinful workings of her *heart*, and of her own weakness and guiltiness before God, that constituted the pungent conviction she felt. But the rich and sovereign grace of the Gospel, the efficacious mediation of *Christ*, free access to the *Father* by him, and the all-sufficiency of her Lord to save her and keep her from falling, encouraged and impelled her to fly to the strong hold. These, and many other appendant principles, were so deeply fixed in her mind, that she met with no temptation strong enough to make her part with them. She neither received nor countenanced any religious principles, but such as were of a practical tendency. A religion merely theoretical, she had no opinion of, and therefore never gave it any encouragement, and as little to a merely external profession. Her own religious profession was the pure offspring of conviction *. But among all the excellent persons she was acquainted with, of the various denominations of Christians, nothing but superior grace and excellence of conduct could induce her in any degree, to prefer one to another.

So deeply was the *fear of the Lord* rooted in her mind, that she was actuated by it, not only in every great undertaking, but even in her common affairs. Some, who are less acquainted with the extent and spirituality of the law of God,

* She was a baptized member of the Rev. Mr. Ryland's Church at Northampton.

may censure this as being *righteous overmuch*; but with the degree of consciousness of which she was possessed, nothing short of constantly *committing her ways unto the Lord*, leaving all events with him, could give her peace.

To the raptures of religious joy she was a stranger, but subject, on the contrary, to great depressions of mind, and strong conflicts within. These mostly arose from reflections on the state of her own soul, the apparent irregularities of Divine Providence, the prosperity of the wicked, and the misconduct and imprudence of believers themselves: but, though destitute of boisterous joy, she was not without comfort. When she was enabled to resign her soul unreservedly unto God, and commit all her cares and trials to him—when dark providences were so explained by their events, as to exhibit the wisdom, mercy, or goodness of their great conductor to view—when, under the unerring hand of him who works all things according to the counsel of his own will, she beheld evil itself over-ruled for good, or saw genuine sorrow flowing from the eyes of guilty sinners and returning backsliders, these things filled her with consolation and serene delight.

Nothing gave her so much pain as sin. Such were the views she had of it, especially in herself, and such was her hatred to it, that she formed no idea of Heaven so pleasurable as that of a total exemption from sin. For many years it was the assurance of a happy release from this worst of all *evils*, which gave her the strongest relish she ever felt for that world: and one of the last days before her departure, desiring that Dr. Watts's fifty-third Hymn of the 2d book might be softly read to her, she was too deeply affected to hear the whole:

“ No vain discourse shall fill our tongue,
“ Nor trifles vex our ear.”—

Here the reader was obliged to stop, as she sunk down in the bed, and was nearly fainting with the pleasure it afforded her.

That the subject of these strictures, possessed as she was of the most delicate sensations, should exercise all the relations of civil life with the utmost probity and kindness, will not be wondered at, from the traits already given. As a neighbour, she was ever ready to oblige, and serve to the utmost of her power—as a friend, none could exercise more tenderness

under

under affliction, afford more judicious advice under difficulties, more faithfully admonish, or more constantly adhere.

Studious by a native propensity of the welfare of her nearest relatives, scarcely could Joseph himself demonstrate more tenderness to his venerable father, in the land of Goshen, than she did to her parents, nor attend more constantly to the interests of his brethren, than she to those of her sisters and brother; and since the fall of our first parents, there have been but few, perhaps none, who have performed all the endearing offices of conjugal friendship more attentively, speedily, and anxiously, than she performed them; counting it her honour and happiness so to do.

The qualities which this excellent woman possessed, were peculiarly suited to her occupation as a governess and tutoress of a boarding-school; which important station she honourably filled for about twenty-five years. From the rectitude of her mind, she was impelled to perform a faithful part in the education of her pupils, without partiality, or preferring one to another, on any other account than that of obedience, improvement, and general good conduct. If the good qualities of some should at any time share a larger portion of her affection, her wisdom concealed it from all except those to whom she could prudently unfold it. Scarcely could the veteran soldier strive more earnestly for conquest in the heat of battle, than this amiable person for the improvement of her scholars in the several branches of their learning, the cleanliness of their persons and apparel—their advancement in good behaviour; but, above all, in the purity of their morals. Though a general plan had been laid, and particular rules of government and tuition for many years successfully pursued; yet such new cases continually turned up as required fresh exertions of wisdom and prudence, either to enforce established rules, or consistently to deviate from them, for the attainment of the same end. But the most difficult exercise she had to go through, was that of correction. Endowed with an uncommon share both of tenderness and integrity, the struggle she underwent between the dictates of compassion and a sense of duty for the future welfare of the pupil, always left her a great sufferer, when the painful exercise of correction could not be dispensed with.

She was evidently called by the voice of providence to the arduous work of tuition. This, with other trials, necessarily impaired a constitution which never was strong; but she forsook

forsook not her station till the same voice released her from all her labours at once by disease and death. On Friday, Nov. 6, 1789, she attended a public exercise of prayer, meditation, and exhortation, usually denominated "The church-meeting preparatory to the Lord's Supper;" but feeling herself more than usually cold, hastened home as soon as it was ended, and never was able to attend public or family worship any more. Her disorder proved a bilious fever at the beginning; it was afterwards attended with a cough, and other marks of a consumption. The fever fits at length concentrated into most violent paroxysms, in one of the last of which she cried out, "If this is so bad, what must death itself be?" alluding to the simple pain of dying; in this, however, the Lord was to her better than her fears. These fits assaulted her for some weeks before her departure, returning periodically every twelve hours, and increasing in acuteness, so that they wore her to such a state of maceration, as in a great measure to destroy the radical lineaments of her features.

The quick sensibility for which she was so remarkable, forsook her not in her illness; she could bear none to attend her but domestics and intimate friends, who, being long acquainted with her, knew well her meaning by her signs.

In the last stages of the disorder she possessed a happy calm, except when interrupted by pain during the violent paroxysms. At the close of one of those, which was very acute, she pleasingly reflected, "Well, perhaps I shall have reason to bless God to all eternity for this!" A day or two before her death, waking out of a short sleep as if she had been dreaming of the employment of heaven, she repeated, "And they sing the song of Moses and of the Lamb; and again they said, Hallelujah!" The evening before her departure, as well as she could express herself, she desired her dear companion to read the history of the passage of the Israelites over Jordan (to himself) as a type of death, and to give her what reflections and remarks arose in his mind, slowly and gently, as she was able to bear them. He accordingly made such remarks as seemed most suitable to her case, particularly the need the Israelites had of full and firm faith in the command and promise of God against the evidence of sense. It was a new way to them; they had never passed it before. Jordan then overflowed its banks; perhaps they knew nothing of its depth, and here was no appearance

pearance of a passage preparing for them, till the moment the priest's feet entered the water, &c. She gave her token of approbation.

About one o'clock the next morning, she was seized with her last and most violent fit, which deprived her of her speech for several hours, destroyed in a great measure the muscular powers, and unstrung all her nerves: it seemed to be more the stroke of death than any other. Though she survived about twelve hours, and revived in some degree, it nevertheless required two persons to support her, being incapable of lying down. About ten or eleven the same morning, she appeared advancing near unto her great change, when one of her most affectionate friends addressing her, said, "My dear, Christ is opening the gates of Paradise for you!" she replied with sweet composure, and a fluctuating voice, but to be understood, "Yes, he is, but let me drink first;" a little weak brandy caudle was given her, "I shall need no more—at the fountain—of life." Having with difficulty swallowed about half a tea-spoonful, she said, "Now let me rest." Towards the midst of the same day (Jan. 6.) greater signs of approaching death appeared; and, about one o'clock, indulged with the most easy dismissal, she breathed that soul into the hands of her Redeemer, which she before had resigned to his care.

The following character, written by a gentleman of very fine sense and elegance of manners, in the town of Northampton, appeared in the Northampton Mercury of Jan. 9, 1790, and was also inserted in both the Birmingham papers of the following week (the difference of locality only excepted): "On Wednesday last died, Mrs. M. Trinder, who, "for twenty-four years, presided with prudence, tenderness, "and affection, over a boarding-school of young ladies in "this town. Among many other endearing and domestic "virtues, she possessed the difficult, but happy heart of con- "ciliating the fondest affections of the young people en- "trusted to her care, at the same time that she was assidu- "ously improving their minds, and implanting those ex- "cellent principles which at this moment render so many "of them good and virtuous characters. That she was a "kind and tender wife; a sensible and faithful friend; a "neighbour ever ready to assist and oblige; the tears and "regret her death has occasioned, will more fully evince "than the strongest language can ever express."