

The Monumental Inscription *

Safely reposited in a neighbouring sepulchre,
 Rest the remains of MARTHA TRINDER.
 Favoured with a quick and penetrating *mind*,
 A tender *conscience*, and lively *affections* ;
 Under the control of sound *reason*, and a solid *judgment* ;
 Actuated by strict integrity and *holy fear* ;
 She was peculiarly fitted for her station
 As a tutorels of female youth,
 And for all the relations of social and Christian life,
 Which she adorned with the most exemplary conduct.
 In her Christian warfare,
 She was often *perplexed*, though *not in despair* ;
 But *endured*, as seeing him who is *invisible*.
 As she advanced to the gates of *death*,
 She happily found the *last enemy destroyed*,
 And peaceably entered the *land of REST*,
 Jan. 6, 1790, in the 54th year of her age.

This is written for the generations to come, Psal. cii. 18.

Rev. Mr. ROBERT PARSONS,
 and
 Rev. Mr. WILLIAM HOLLAND.

THE Rev. Mr. ROBERT PARSONS, pastor of the Baptist church at Bath, died Feb. the 28th, 1790; his amiable assistant, the Rev. Mr. WILLIAM HOLLAND, departed this life a few months before him, *viz.* on June 23, 1789. But as no biographical traits of them have been communicated either by the church or the families to which they belonged, the Register is under a necessity of passing over both these respectable characters with the bare mention of their names and the times of their exit; a circumstance this which will frequently, and indeed unavoidably, happen, unless the friends of our deceased connections interest themselves in collecting and forwarding, in good time, suitable materials.

* In the burying-ground belonging to the Rev. Mr. Ryland's Meeting-house, in College-lane, Northampton.

A brief Account of the late Dr. JOSEPH BELLAMY,
Minister of the Pœdobaptist Church at *Bethlem*, in
Connecticut.

Dr. BELLAMY was born at *New Cheshire*, in the county of *New Haven*, of reputable parents, in the year 1719. His early days were devoted to literature; and at the age of sixteen years, he was graduated at *Yale college*, in *New Haven*. The course of his academical studies being finished, he retired from the university. And from his private writings, which were begun about this time, it appears that it was not long after his removal from *New Haven*, before he became the subject of those serious impressions which we have abundant reason to believe issued in a saving conversion. From this period he consecrated his talents and studies to the evangelical ministry. At about the age of eighteen, he passed the usual examination before the association of *New Haven* county, and received their recommendation as a candidate for the *Gospel* ministry. He preached in several congregations to good acceptance, and with hopeful success: but a distinguishing blessing attended his ministry to the people of *Bethlem*, in the town of *Woodbury*. A large proportion of this infant society appeared to be awakened to a becoming sense of religion. The congregation, though small, could by no means be persuaded to part with the man by whose ministry so many of them hoped they had been conducted to a saving knowledge of the truth. After much deliberation, prayer, and consultation with his fathers in the ministry, he determined to accept their call, and was accordingly ordained to the pastoral office over the church at *Bethlem*, in the Spring of 1740. In this retirement from the world, he devoted himself with uncommon ardour to his studies, and the duties of his office among his people, till the memorable *revival of religion* in *New England* and other parts of *America*, as well as *Europe*, which began in 1740, and was most conspicuous in 1742. From that time he could not be contented to tarry at home: the spirit of ardent piety, which had marked his path for several years, kindled, on this occasion, into a flame. Seeing the fields white unto harvest, he thought he had a Divine call to more extensive labours. Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable portion of his time, for several years, to itinerating in different parts of *Connecticut* and the neighbouring

bouring colonies, preaching the Gospel daily, and often repeatedly in a day, multitudes flocking to hear the word, and crowding to his lodgings for private instructions. Such appearances were exceedingly common in that happy season of the plentiful effusions of Divine Grace. And the many faithful labourers who, like the Doctor, were engaged in that most delightful service, found the work growing on their hands, and had the most animating prospect of success.

During the continuance of this extraordinary attention to religion in the land, Dr. Bellamy persevered in unremitting labours, desirous, as far as possible, to "preach the Gospel to every creature;" and, as far as man can judge, he was instrumental of the saving conversion of many, and of building them up on their most holy faith. It is, however, to be acknowledged with deep humiliation, that the latter part of that wonderful season was by no means equal to the expectations of its pious friends. In the early stages of the work, it seemed to be happily free from impure mixtures; and many pious ministers were ready to believe that the latter day glory of the church was dawning: but, towards the conclusion of those religious operations, the prospect began sensibly to decline. Satan, who had in vain attempted to put a stop to this good work by open opposition, at length transformed himself into an angel of light. This produced a flood of enthusiasm and false religion under various names. The religious awakening declined fast, the enemy triumphed, and the friends of Zion mourned.

The prospect of any considerable usefulness from itinerating being now clouded, Mr. Bellamy, as well as others, returned to a more constant attention to his own charge. He now entered upon the important task of writing his piece, intitled, *True Religion delineated*. Though but a youth at this time, he seems to have been peculiarly qualified for a work of this kind, not only from his distinguished abilities, ardent piety, great diligence in treasuring up theological knowledge, and an intimate acquaintance with some of the most eminent divines, then in *New England*, especially the Rev. *Jonathan Edwards*, whose praise is still in our churches, but also from the uncommon attention which he had given to the marks of distinction between true and false religion, in judging of his own sincerity, from the first of his religious impressions, and from his very extensive acquaintance with persons under all kinds of religious operation, during the remarkable out-pourings of God's

God's Spirit, referred to above. This book was printed about the year 1750, was well received, and has lately been re-printed in Scotland.

From this period, his abilities, as a Divine, became more conspicuous; and young gentlemen, who were preparing for the Gospel ministry, applied to him as a tutor. He continued to be eminently useful in this branch of his work, till the decline of life induced him to relinquish it.

As his method of instruction has met the approbation of those to whom it was known, and may probably be beneficial to others, the following summary is inserted:

After some conference on religious subjects with those who applied to him for instruction, by which he might learn their abilities and cast of mind, he commonly gave them a number of questions on the leading and most essential subjects of religion, both natural and revealed, in the form of a system. This system of questions began with that which is the foundation of all true religion; the existence, unity, natural and moral attributes of God; and proceeded to the grounds, nature, extent, and perfection of his providential and moral government of the world; the qualities essentially requisite to constitute a moral agent, or accountable creature; the evidences that man is such a being; the moral law, or law of nature, with respect to man; the reasons of the law, or of man's duty; the primary state of man; the present character and state of man; evidences from reason, of a future state of rewards and punishments; evidences from reason, of the perpetuity of that state; whether, antecedent to supernatural revelation, there be any hope of pardon and Divine favour to sinful man; the need of a supernatural revelation; grounds to hope for it; evidences that the Old and New Testaments contain such a revelation; the Divine Trinity in unity; original sin; Divine decree; divinity of Christ; his humanity; mediatorial office and work; nature and design of his atonement; nature, necessity, author, and effects of regeneration; justifying faith; justification by faith, as distinguished from good works; the distinguishing nature and fruits of true repentance, love, and other Christian graces, or the scriptural marks of a saving change; perseverance of saints; separate state; resurrection; future judgment; perpetual happiness of the righteous, and misery of the wicked; Christian church; particular churches; officers, what, and how qualified; sacraments; nature and use of church discipline.

With a system of questions, similar to this before his pupils, he directed their reading to such books on those leading topics, as treat them with the greatest perspicuity and force of argument; and usually spent his evenings in examining into their improvements, solving difficulties which they found, or proposing and solving others, till they had obtained a good degree of understanding in a general system; after which he directed them to write on each of the questions before given them, reviewing those parts of the authors which treated on that subject. These dissertations of his pupils were submitted to his examination: he pointed out where their arguments were insufficient, and substituted others more suitable in their place; stated such objections as are to be found in the writings of the most able and learned opposers of the truth; and when his pupils were unable to answer them, he pointed out the mode of solution. As they advanced in ability to make proper distinctions, he led them to read the most learned and acute opposers of the truth on the deistical, trinitarian, and other leading subjects of controversy, and laid open to them the fallacy of the most specious reasonings in those writers.

When his pupils, by reading, conversation, and writing in the form of dissertations, had gone through with a system of theological questions, he led them to write on several of the most important points, systematically, in the form of sermons. Next to this, he led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. This course he pursued with them, revising and correcting their compositions, and inculcating the great importance of acquiring the best method of preaching the Gospel, and of performing all branches of the ministerial work; and also the necessity, for this end, *of a heart truly devoted to the service of Christ, and a life of watching and prayer*, discoursing occasionally on the various duties, trials, comforts, and motives of the evangelical work; ---- that his pupils might be, as far as possible, "scribes well instructed to the kingdom of God." We add nothing farther on this head. The above hints will give the reader a general view of what was designed. But those only who have enjoyed his instructions, can have just apprehensions of his peculiar talents as a theological teacher, or of the diligence and ardour with which he employed them.

His doctrinal sentiments on many of the most important principles, may be learned from his printed works. His principal publications are the following:

1. Early Piety recommended—A Sermon from Eccl. xii. 1.
2. True Religion delineated. Re-printed for Gray, Edinburgh, 1788. Sold by Vernon, Birch-in-lane, London.
3. Sermons on the Divinity of Christ, the Millennium, and the Wisdom of God in the Permission of Sin. Twice reprinted at Northampton, in Old England, 1783, and since.
4. Dialogues on Theron and Aspasio. By Paulinus.
5. An Essay on the Nature and Glory of the Gospel. Re-printed in London 1784.
6. The great Evil of Sin—A Sermon.
7. The Law a Schoolmaster—A Sermon.

Besides these, he published several small pieces on creeds and confessions, on the covenant of grace, and on church covenanting: also some small pieces in answer to objections published against some of his other works.

He was a Protestant and a Calvinist. He taught the truths contained in the Westminster Confession of Faith and Catechisms, and other approved creeds and confessions; but called no man Father, and endeavoured to build all his opinions on the word of God.

As a pastor, he was diligent in the discharge of his duty. He taught his people publicly, and from house to house. He was, especially, attentive to the rising generation. He was a skilful guide to enquiring souls; had an excellent talent at composing differences; was singularly useful in councils; so that his name will long be had in honourable remembrance, especially in the confociation of Litchfield county, to which he belonged.

His benevolent feelings were not confined to a narrow circle, but were as extensive as the globe. Sion lay near his heart; her ruins he lamented, and her prosperity filled him with exceeding joy. When he viewed the world lying in wickedness, God dishonoured, his law contemned, his grace despised, and mankind involving themselves in irretrievable ruin, his pious soul was overwhelmed, and he had but one refuge, which was God, whose providence he believed to be universal, and who is engaged to secure his own glory.

As a preacher, he had very few equals; his voice was manly, his manner engaging. He had a surprising talent at painting Divine truth in the most lively colours, and making invisible things appear near and real. The passions of his auditory were at his command; and he well knew how to instruct the understanding, and touch the heart.

When the *law* was his theme, Mount Sinai was all in a smoke, the thunder and the lightning issued from his lips, and all was solemn as the grave. On the other hand, in the most melting strains would he describe the sufferings of Christ, his matchless love to sinners, and invite them to be reconciled to God. With amazing terror he represented the torments of the damned, and in lively pictures painted the joys of the paradise of God.

His writings procured him the esteem of the pious and learned at home and abroad: they have been read, and several of them re-printed in Great Britain. As a mark of this esteem, he, in the year 1768, received his doctorate in Divinity from the university of Aberdeen.

During the active part of life, he maintained an extensive epistolary correspondence, by which he was beneficial to many, and obtained much useful knowledge to himself. By means of his correspondence in Britain, and especially by his worthy and constant friend the Rev. Dr. *John Erskine of Edinburgh*, he annually received regular accounts of whatever materially affected the state of religion, and the interest of the churches in England, Scotland, and other parts of Europe. It has already been mentioned, that, in the early part of his ministry, he contracted an acquaintance with the late President Edwards; this produced an intimate friendship, which continued till the President's much lamented death, and which must be abundantly improved now they are happily re-united. To this early acquaintance and friendship with that eminent Divine, must be attributed, in part, the Doctor's improvement in theological learning, and his usefulness in the churches.

The reader may, perhaps, wish to see the Doctor in a more private walk:—The leading indications of his countenance were dignity and firmness; he was tall, and, when in his youth, slender, and of a thin habit; in middle life, well proportioned; in old age, his aspect and mien were commanding and venerable. About the year 1744, he married Miss *Frances Sherman of New Haven*, a lady possessed of many amiable accomplishments and eminent piety. By her he had seven children, five of which survive their parents: two are no more on earth.

From nature, education, and piety, Mrs. *Bellamy* was qualified to fill her station with uncommon usefulness. Among other important branches of her character, it is worthy of remark, that, during the course of many years, and till the decline of life prevented, she sustained almost the

the whole weight of family care with a cheerful readines, that her husband might be interrupted as little as possible in his studies and other duties of his office. In her domestic relations she was a great blessing : she was the joy of her husband and children. She merited and possessed the affections of the congregation, and the numerous visitors who entered her hospitable door. Faithful to her family, to her friends, to the poor, to the church of God, and, above all, faithful to her God—She finished the labours of mortality, Aug. 30, 1785, in the sixty-second year of her age.

Dr. Bellamy was one of those who did what their “ hand findeth to do with their might.” In his study and pulpit his exertions were ardent and persevering ; it was therefore to be expected that he should spend fast, and that, in declining life, the decays of age should be rapid. This was observed to be the case by his friends, with a painful sensibility in some of his last years of active service, and was accelerated by the loss of the wife of his youth, and joy of his heart.

However, the year following her death, he contracted a second marriage with Mrs. Storrs, relict of the Rev. *Andrew Storrs*, of *Water Town*, in *Connecticut* ; but the prospect of a serene old age was blasted soon after their marriage, by his being seized with a paralytic shock. This happened 19th Nov. 1786. It wholly deprived him of the use of his limbs on the left side, and greatly impaired his intellectual powers. Able physicians were consulted, and their means applied, but without success. He continued more than three years in this state of deep calamity, with little variation of his disorder, excepting that he had some lucid intervals, in which he appeared to be himself for a short space. In these seasons he discoursed to those about him on the great things of the Gospel, the dispensations of infinite wisdom in regard to the church and himself, and his joyful hope of approaching glory, to the great satisfaction of his Christian friends, and as might be expected from his former life and ministry. But these intervals of reason became shorter and less frequent in the latter stages of his complaint. About three weeks before his death, he appeared to be afflicted with a cold and oppression of the lungs, which produced an ulceration : and after a painful struggle, he received his dismission from sin and sorrow at eight o’clock, Saturday evening, March 6, 1790, in the seventy-second year of his age, and the fiftieth of his ministry. A funeral sermon was delivered at his interment by the Rev. Noah Bene-

dict, A. M. pastor of the church at Woodbury, on 2 Tim. iv. 6. "I am now ready to be offered, and the time of my departure is at hand;" after which his remains were deposited in the house of silence, with every mark of solemnity and respect.

Rev. JAMES NEWTON, M. A. *

OUR dear and honoured brother was a native of Chennies in Buckinghamshire, where he spent his early years, and, under the eye of his parents, was trained up in the nurture and admonition of the Lord. At the age of seventeen, if I mistake not, he went to London; and being enabled, through Divine Grace, to give the most satisfactory proofs of his sincere unfeigned piety, he joined himself to the Church of Christ's meeting in Maze Pond, Southwark, then under the pastoral care of the reverend and learned Benjamin Wallin, M. A. As it was observed by his friends, that God had given him a remarkably studious turn of mind, and an insatiable thirst for knowledge, he was persuaded to devote himself to the work of the ministry; for which work the church to which he was united, and its worthy pastor, judged him to have very promising abilities. With this view he received a course of liberal education for several years, principally under the direction of that most complete scholar and gentleman, the late Thomas Llewelyn, L. L. D. At the close of his studies, he received an invitation from this church † to become a colleague in the ministry with your present worthy pastor ‡, the duties of which situation he continued faithfully to discharge to the time of his death. In the year 1770, upon the institution of The Bristol Education Society, formed for the education of candidates for the ministry, he was unanimously chosen one of the tutors of that institution, in conjunction with my late honoured father || and myself §; which office he filled with the highest reputation to himself, and advantage

* This account is taken *verbatim* from the funeral sermon and oration which his death occasioned; to which a *note* by another person is now added.

† The Baptist Church in the Pithay, Bristol.

‡ The Rev. Mr. John Thomas

|| The Rev. Hugh Evans, M. A.

§ The Rev. Caleb Evans, D. D.

to his pupils, to the time of his decease. And it is no inconsiderable testimony to the excellence and amiableness of his character, that, during the whole of his connection with your honoured pastor, and with his colleagues in the academy, the most perfect unbroken amity mutually subsisted between them *; and the more we knew him, and the longer we were united to him, the more we honoured, esteemed, and loved him. His character as a scholar, stood deservedly high with those who were best capable of judging of it, and well merited every literary distinction with which it was or could be adorned. His many pupils, as well in the course of his private tuition, as in the exercise of his public office as an academical tutor, some of whom rank high in society, and are ornaments to it, will chearfully rise up and do honour to his memory †, by bearing testimony to his

* This honourable account of him is confirmed by the Rev. Mr. Tommas, in his oration at the grave. "Three-and-thirty years, nearly, I have had the happiness of being connected in the ministry with my dear and honoured brother, whose remains we have deposited in this grave. He is taken, and I am left! It gives me pleasure, as far as I am capable of feeling pleasure upon such a melancholy occasion, to reflect upon the happy union that subsisted betwixt us during the whole of our connection, uninterrupted by so much as a single jar. United in a firm belief of the same important truths, and having the same ends in view, the glory of God, and the good of souls, we laboured together for the faith of the Gospel, and were of one heart and one mind. To crown our past harmony, O that one heaven may at last unite us again for ever! After the long and intimate acquaintance I have had with our dear and honoured friend, I cannot withhold this just testimony concerning him: That I have found him to be the man of strict integrity and uprightness; the man of sound knowledge and understanding; the man of wisdom and prudence; the man of affection and kindness; of a catholic spirit, loving the image of his Divine Master wherever he found it."

† One who had been his pupil, now a minister in London, in a funeral sermon preached for him, says, "Were I to speak of Mr. Newton in the most simple terms, in terms barely expressive of my ideas of his worth, they who were not acquainted with him might suppose I have chosen a theme for panegyrical declamation. I will not, therefore, say how much I esteemed him, much less will I attempt to draw his character; but—he was a man of a sound understanding, of a tenacious memory, and of an even, kind, and pacific disposition. He was sincere, affectionate, and steady in his friendly attachments. His good natural abilities were brightened and improved by extensive literary acquirements, which eminently qualified him for the office of classical Tutor in the Dissenting Academy at Bristol. There my acquaintance with this excellent man commenced; and I can truly say of him, that as a Tutor he was condescending, affable, patient, candid, encouraging, and laborious. He maintained the authority of the tutor, without inspiring the fear of the pupils; for he drew them with the cords of a man, with bands of love. As a Christian, his piety was free from the wild reveries of the enthusiast,

his great literary merit, concealed as it was from public view, under the veil of the most unassuming modesty and diffidence. His abilities as a divine and a preacher of the Gospel, were highly respectable: he was a workman that needed not to be ashamed; he rightly divided the word of truth; he fed you with knowledge and understanding; he preached Christ and him crucified; and, by an open, clear, faithful manifestation of the truth, commended himself to every man's conscience in the fight of God. I believe there never was in the world a more sincere upright man, or a more faithful disinterested preacher of the Gospel. He sought not yours, but you; and I know had this for his rejoicing, that "in simplicity and godly sincerity, not with fleshly wisdom," which he despised from his heart, "but by the grace of God, he had had his conversation in the world, and more especially to you-wards." In his late illness, which so soon terminated in his death, he one day said to me with great earnestness and affection, "I have been thinking of my present situation, and I find it a comfort to me to reflect, that, according to the best of my ability, I have preached Christ crucified, and that, my conscience tells me, from the most disinterested motives." Nor was he without many seals to his ministry, though his success was not equal to his wishes. He always appeared to me to possess every requisite talent for popularity; and his not acquiring it to a greater degree, is principally to be attributed, in my sincere opinion, to that unconquerable timidity and self-diffidence, which in some measure, to adopt the language of one of our poets, "Repressed his noble rage, and froze the genial current of his

stic, the servile spirit of the superstitious, and the intemperate zeal of the persecuting bigot. His benevolence was universal; and he could say with an expanded heart, Grace be with all them who love our Lord Jesus Christ in sincerity. He felt a brotherly attachment to the whole race of man. As a Minister, his sermons were sensible, serious, and evangelical. They had neither the stiffness of laboured disquisitions, nor the appearance of mere flimsy unconnected extemporaneous effusions. They were free, but studied addresses. Mr. Newton did not affect popularity, nor confine his addresses to the passions of man; but he treated his hearers as intelligent beings, with whom he reasoned. He frequently preached on historical parts of Scripture; and his sermons were highly instructive and edifying. They consisted not of fanciful interpretations, of strained allegories, or of puerile conceits, but of natural striking important observations on the narrative before him. When he first went to Bristol, in the year 1757, his introductory sermon was on 1 Cor. ii. 2. "For I determined not to know any thing among you, save Jesus Christ, and him crucified;" and his last was from 1 Cor. i. 23, 24. "But we preach Christ crucified, unto the Jews a stumbling," &c.

foul."

soul." And yet he was often animated to a considerable degree, and always instructive, edifying, convincing, an able minister of the New Testament, not of the letter, but of the spirit. In private life there have been but few equally amiable. I believe it might, with the strictest truth, be said of him, and a higher eulogium can scarcely be given to any human character, He never made an enemy, nor lost a friend. He was himself a friend to many, a wise and prudent, a steady and faithful, an entertaining and instructive friend, and will be greatly missed in many social circles, who will long mourn to think that they shall see his face no more. Ah, it is painful to think, (I feel it whilst I speak it) it is painful to think that the places which once knew him, in those families which were favoured with his friendly visits, and especially in the family in which he so long resided, and to which, in all its branches, he was so much endeared, the places which knew him in the Church of God, and in the world, shall know him no more! His countenance is changed, and he is sent away; his lips are for ever closed in silence, and he is gone the way of all the earth! What shall I cry? says the prophet; Cry, says the Lord, and is not this the cry now sounded in our ears? All flesh is grass; the grass withereth, and the flower thereof fadeth; surely the people is grass! Who would have thought, a short time since, that many of us now present should have surrounded the corpse of our dear and honoured brother, not he rather have thus attended ours! A ruddy countenance, strict temperance, uncommon regularity, and a serene tranquil temper, seemed the natural prognostics of a long life. But, how often, in such an hour as we think not, the Son of Man cometh!

But this is our comfort, our loss is his everlasting gain. Dismissed from the toils, and pains, and sorrows of mortality, which in its best state is altogether vanity, he is gone to be with Christ, whose servant he was, which is far better. He was, indeed, through grace faithful unto death; his Master, I have no doubt, will at last himself attest it before an assembled world; and he is gone to receive the crown of life:—that crown may you, my honoured brethren in the ministry; that crown may you, my honoured friends, who heard the word of life from his lips; that crown may you, his beloved pupils, for whose good he so patiently and wisely laboured; that crown may I receive, that crown may we all receive, and triumph in his love, to whom we are indebted for it, for ever and ever!

This truly excellent man died in the Lord, April the 8th, 1790, in the fifty-seventh year of his age. His funeral sermon was preached at his interment, on the Tuesday following, by Dr. Evans, from Rev. ii. 10. Be thou faithful unto death, and I will give thee a crown of life. The oration at the grave was delivered by the Rev. Mr. John Tommas, in the Baptist burial ground, Bristol.

A Biographical Sketch of the Life of the late Rev.
THOMAS GAIR, A. M. late of *Boston, New England*,
in a letter from the Rev. Dr. *Stillman*.

THE Rev. Thomas Gair, A. M. was born of honest worthy parents, though not opulent, Feb. 7, 1755. In Feb. 1771, he was present at the baptism of three young people at our place of worship: the administration of the ordinance first struck his mind with a sense of serious things; after which he continued, he says in his Diary, finning and repenting, until he heard a sermon which I delivered from 1 Kings, viii. 38. which brought him to a clear conviction that he was undone for ever, without an interest in Christ. He often conversed with me during his exercise of mind, and finally obtained relief about June or July following, from these words, 1 John, v. 10. He that believeth in the Son of God, hath the witness in himself. He was baptized July 28, and received into the church, Aug. 4, 1771. I fitted him for college; and having obtained a considerable degree of useful learning, he was, April 1775, called to the exercise of his gifts; which being acceptable, he continued to preach as a candidate till Sept. 18, 1776, when he was ordained to the sacred office at Medfield, commonwealth of Massachusetts. Your unworthy brother preached on the occasion, from 2 Tim. ii. 15. He passed through many trials at Medfield, and finally was invited to Boston, the second Baptist church being vacant, in Nov. 1787, where he was much approved, and successful in his ministry; and on the 23d of April 1788, he was installed into the pastoral office. It again fell to me to preach, which I did from 1 Tim. iv. 15. The solemnity was attended in the meeting-house of the Rev. Mr. John Eliot, one of the congregational ministers of the town, of amiable character, and of a candid and liberal mind. The society offered their house in the most friendly manner, Mr. Gair's being too small for the purpose.

pose. A large concourse of people attended on the occasion, among the rest some of the first characters, and nearly all the ministers of the town, and some from the country. We live, my brother, in great harmony.

Mr. Gair went on in his ministry, growing rapidly in knowledge and usefulness: God gave him many seals to his labours. But about the middle of April 1790, he was attacked with an uncommon pain in his head, of which he had often complained, and laid about a fortnight. The two last days he was entirely senseless, which deprived us of conversation with him: before this he was calm and resigned. He died Tuesday evening between eleven and twelve o'clock, April 27, to the unspeakable grief of his family, his flock, and the town in general. His remains were interred the Saturday following, May 1. The corpse was carried to the meeting-house in which he had been installed, and an excellent sermon delivered from Prov. xiv. 32. *The righteous hath hope in his death*, by the Rev. Jedidiah Morse, a very worthy and useful congregational minister of Charlestown *. Every mark of respect was shewn by the town to the remains of our deceased brother. From the meeting-house his corpse was conveyed amidst solemn and mourning multitudes to a family vault. He has left an amiable widow and five small children, for whom were collected at the funeral near 200 dollars. The congregational ministers, who bore the pall, carried the boxes round the house. His death is much lamented. He was tall and slim, of a pleasant natural temper, good mind, and very studious. In the pulpit he was evangelical, plain, and pathetic, had a good voice, which was under considerable government; but he is gone, and is now, I doubt not, reaping the reward of a faithful servant. The behaviour of the congregational ministers of this town on the occasion, was candid and excellent; and the inhabitants were friendly and liberal. In haste, I remain your friend and brother,

SAMUEL STILLMAN.

The Rev. Mr. THOMAS HILLER.

THE Rev. Mr. THOMAS HILLER, late pastor of the Baptist Church at Tewksbury, was born at Kingstanley in Gloucestershire, of godly parents, who were Seventh Day Baptists.

* Charlestown is near Boston, united to it by a bridge.

His father was Stephen Hiller, of Malmesbury, Wilts, and afterwards of London. His mother's maiden name was Mary Jones, sister of the excellent and Rev. Mr. Philip Jones, of Upton in Worcestershire. Mr. Samuel Jones, of Kingstanley, a pious, persecuted, and imprisoned Non-conformist, was his grandfather.

After a plain education, such as is given by decent families to their children, who are not designed for either of the learned professions, Mr. Hiller was brought up to the linen manufactory at Oxendon, near Tewksbury. In his apprenticeship his parents moved to London, whither, after his time was expired, he at length followed them, and spent some years at the famous Mr. Watson's, callico printer. In this situation it seems he began to discover a serious concern about the salvation of his soul; and soon after, having found relief himself, he was earnestly desirous of promoting the felicity of others. Being now inclined to join a church, and also to engage in the work of the ministry, from a variety of circumstances it might naturally have been expected that he would have united himself to the Seventh Day Society at Cripplegate, especially as he was of their sentiments, in which he continued through life; but whether he had learned that this church was not likely to encourage his gifts, or whether he concluded that his being called to public service by a larger society might be the means of promoting his after usefulness; this is certain, that he became a member of the First Day Church at Goodman's Fields, then under the pastoral care of the amiable Mr. Burford, by whom he was sent into the work of the ministry. He now went to the academy at Bristol, and after a short time was invited to Wantage in Berkshire, where it was thought he would have settled. But in 1769, being at the association which was held that year in his uncle's meeting house at Upton, the good man advised him not to settle hastily, being desirous, it is probable, of his coming into that country for the sake of the Seventh Day Church at Natton. This visit gave his thoughts a turn, and he went to Tewksbury in September that year, to assist Mr. Haydon, pastor of the church there, whom he afterwards succeeded in office. September 26, 1771, he was ordained; the Rev. Mess. Hugh Evans and John Tommas of Bristol, performed the principal services of the day. He was acceptable and useful in his ministerial work. Besides his stated labours on the seventh day at Natton, and on the first day at Tewksbury, he frequently preached at the farm-houses in the neighbouring villages; and if at any time the houses

houses were not large enough, he would preach in the yard. He used to say, it was a pity that the Baptists did not in this respect more imitate the Methodists. No doubt he saw the advantage of village preaching, which has been so frequently recommended by some of our associations, though after all but very little practised.

This good man laboured not in vain ; he had the felicity of seeing additions to his church, every year he was pastor, except one. The seventh day interest at Natton also, which his uncle Jones had served near 50 years, revived under Mr. H.'s ministry. But the conversion of his only son Joseph, at about 19 years of age, an apprentice to a surgeon and apothecary, gave him unspeakable pleasure. He was baptized Feb. 28, 1786 : but before he was out of his time, it pleased the Lord to afflict him with a swelling on one side of his neck, which grew worse and worse, brought him into a decline, and issued in his death. A brief, but pleasing account of the support which this gracious youth experienced in his affliction, and of his holy longings for death and glory, was printed on a half-sheet soon after his funeral. He died April the 10th, 1787, aged 21 years and about 2 months. This was a peculiar trial to each of the parents, who could not help crying—*My son ! My only son !* In this condition, the easy circumstances into which they were brought by the providence of God, did not administer sufficient relief to them, nor would affluence itself have done it ; but a consideration of the sovereignty of God, and an assurance of the certain felicity of their departed child, were followed with an acquiescence in the divine will.

When Mr. H. was last in town, in free conversation with one of his London friends, he lamented very much the spread of error, with an heart which seemed to tremble for the ark of God, expressing at the same time a warm desire, that all the real friends of Christ would *boldly* come forward, and *contend earnestly for the faith once delivered to the saints*. He preached at the association four times, the first in 1773, the last in 1786. He was moderator of it twice. He wrote one circular letter, viz. that of 1790, wherein his religious sentiments may be clearly seen*.

In April 1790, he was in London, and had a paralytic stroke soon after his return to Tewksbury. He then had a second, which deprived him of the use of one side. This

* It is printed in the first part of the Register for 1790, p. 37, &c.

was attended with a fever, and a kind of stupor, which rendered him incapable of saying much, and terminated his labour and life the 27th of June 1790, at the age of 53. His funeral sermon was preached by the Rev. Mr. Benjamin Francis, of Horsely, on Phil. i. 21. *For me to live is Christ, and to die is gain.* In 1769, the church at Tewksbury consisted of 37 members; when Mr. H. died, of 92. He has left behind him the character, both of a truly upright man, and of an evangelical, practical, faithful and laborious minister of Jesus Christ.

Miss HESTER FRANCIS.

Horsely, Gloucestershire, Nov. 8, 1790.

Dear Sir,

AT request, I send you the following short account of my lately deceased daughter, named Hester, who died Aug. 25, in the eleventh year of her age, and who was a very remarkable instance of early piety. She discovered from her infancy, a sensibility of mind, and a tenderness of conscience, seldom found in so young a subject. Her understanding, capacity, and memory, were such as to excite the admiration of her intimate acquaintance. She learned by heart a great number of hymns and of passages of scripture, which afforded her much support and pleasure in her long illness. *Jesus, I love thy charming name, &c.* was one of her favourite hymns. She used to repeat a considerable part of the sermons she heard, and appeared to have entered into the meaning and spirit of what she related. For some time before she was taken ill, she discovered a painful dread of the divine displeasure; but during her illness, which was of several months continuance, she was remarkably calm and happy in her mind. Love was her predominant passion. She greatly revered the Sabbath, and could not endure any trifling conversation on that holy day. She delighted much in the public worship of God, in which she would be sometimes greatly affected. She had such love to Christian friends, as frequently to shed abundance of tears at parting with them. When carried out for the benefit of the air, she would make very pertinent remarks on the various works of creation, on her peculiar advantages and mercies, and on her great obligations to divine providence. Her mind seemed to

to glow with thankfulness to God, and with gratitude to her parents and friends. She would speak admirably well of the perfections and sovereignty of God, and of the reasonableness of resignation to his holy will. Her spiritual conversation, her pithy and pious expressions, her advice to near relatives, her lamentations over the wicked and the miserable, her sweetness of disposition, her resignation to the will of God, and her thankfulness to the Lord for his various mercies, were truly extraordinary. She appeared entirely willing to live or die; and signified that she wished to live only because her parents were so loth to part with her. Her mind, during a painful illness, was remarkably patient, even, and placid, and sometimes overwhelmed with a sense of the love of God. About a fortnight before her death, she said to her mother, her eyes at the same time sparkling with joy, and a flood of tears streaming down her cheeks, "My soul is as full of joy as it can contain—the Lord is become my salvation—the gates of heaven are open to me, and I shall soon be there." When I asked her what it was that supported and comforted her in the near prospect of death? she answered, "The Gospel.". Her last expression to me was, "I love you, but I love Christ more." And, like her pious sister Elizabeth, who died about six months before her, she continued unshaken in her faith, hope, and patience, till she breathed out her soul into the bosom of her beloved Redeemer. It is impossible to convey in words a just idea of the sense she had of religion in her heart, and of the energy and pleasure with which she conversed on divine subjects. Thus, whilst I mourn as a parent for a most amiable and pious child, I bless God that I have abundant cause to rejoice as a Christian.

I am, Dear Sir,

Your affectionate friend,

BENJAMIN FRANCIS.

P. S. My dear Sir, Vanity is not my motive in sending this account to you, but a desire that it may be useful to the children and young people into whose hands it may fall.

An Account of the late Rev. Mr. JOHN ROGERS, pastor of the Independent Church, which meets in *Collier's Rents*, Southwark.

Mr. ROGERS's ancestors on his mother's side, were persons eminent for piety. The place of his nativity was Poole,

Poole, in Dorsetshire, Oct. 11, 1716. His father was master of a coasting vessel. His mother was a truly pious woman, who endeavoured to impress him in his most early years with a sense of the importance of religion. The blessing of God attended her instruction. He discovered in his childhood a love to divine things, and a strong propensity to inculcate them on others. He used, when a child, on his return from school, frequently to call his young play-fellows together, speak to them on the worth of their souls, on their need of a Saviour, read some chapter of the Bible, and, according to his ability, pray with them. From these beginnings it is no wonder that he discovered an early inclination to the ministry. His father, who had not that serious sense of religion which the son possessed, was greatly averse to it, and bound him apprentice to a Mr. Norman, in the town, a Quaker. His connection with that family, and with their acquaintance, easily accounts for that peculiarity of expression in common converse, and that mode of thinking on the subject of dress, which distinguished his later years. When the term of this service expired, and he became his own master, he indulged that inclination for the sacred ministry, which he had discovered in his earliest years. By the recommendation of the Rev. Mr. Madgwick, of Poole, of whose church he was a member, and of whom he always spoke with the greatest respect, he was admitted student in the academy, then at Deptford, under the care of Dr. Taylor, and became a member of the church in Moorfields, at that time under the care of the Rev. Mr. Hall, now of the Rev. Mr. Bennett.

Now he had many difficulties to struggle with. His father's aversion to the ministry still continued. The death of his pious mother, and his father's second marriage, did not contribute to alleviate that aversion. But God raised him up friends, through whose assistance he prosecuted and finished his studies with reputation. He did not lose sight of the great end of his ministry, while preparing for it. The Rev. Mr. Hubbard, his divinity tutor, being pastor of a large church at Stepney, and incapable of paying all his people such frequent visits as pastoral duty seemed to require, consistent with his other relation as tutor to the academy, often deputed Mr. R. to visit in his stead, hear their various spiritual cases, and pray with them. This circumstance, under the divine blessing, greatly contributed to increase his acquaintance with practical and experimental religion, and served also to commence a friendly connection with that church

church, (now Rev. Mr. Brewer's), which subsisted, not only during the lives of those particular members, but with their children and relatives, to his death. At the usual period he was dismissed from the academy, and regularly sent forth, with the prayers of the church *, into the ministry. His first invitation was to the church at Collier's Rents, Southwark. Here every circumstance was discouraging. The congregation was small, the income very low, about 40l. per ann. However, after seeking divine direction, he ventured into their service, encouraged by two scriptures, which were remarkably impressed on his mind, *I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord*, Zeph. iii. 12; and, *Go ye also into the vineyard, and whatsoever is right, that shall ye receive*, Matt. xx. 7. He took the pastoral charge over them in the beginning of the year 1744 †, and continued in that relation to his death.

As the ministry was the object of his choice, and undertaken with the purest views, he did not suffer himself to be disheartened with the low estate of the congregation. He applied himself with great diligence to the duties of his function, both in his study and in the pulpit; and being sensible how necessary is the divine blessing to ministerial success, he instituted alternate weekly meetings for prayer, at the place of worship, and in his own house. The face of God was not sought in vain by minister or people. The frequent exercise of praying gifts contributed to their in-

* The Rev. Mr. Hall's church, Moorfields.

† It may be pleasing to some of the friends of this valuable minister, to see how his settlement over the church was conducted. The following extract, which I have been permitted to make from his church-book, will give a general view of it.

“ Jan. 30, 1744. A church-meeting being appointed, the dismission of John Rogers from Mr. Hall's church to us, was read, and the said John Rogers was received into the church as a member, and the church then agreed to call him from among themselves to be their pastor; which call he then accepted, and upon a declaration of his faith in the glorious doctrines of Grace, was set apart to the work and office of pastor, by the church, with fasting and prayer.

“ Item. Agreed to invite the following ministers and messengers of churches, to assist and behold our faith and order in the gospel, in the more public ratification of this day's work.

“ The ministers who are to carry on the work of the day are, Dr. Guise to open the work and hear the confession, Dr. Marriot to preach the sermon, Mr. Hall to give the charge; Mr. Richardson, Mr. Hill, and Mr. Andrews, to pray.

“ The messengers of the churches who are to be invited as witnesses, are, two from Stepney church, two from Mr. Godwin's, and two from Mr. King's.”

EDITOR.

crease in the church, and the blessing of Heaven accompanied that exercise to the congregation. Souls were gradually added to the church, as answers to prayer, and many of them the seals of his own ministry; so that he had the pleasing satisfaction, for several years before his death, of viewing the congregation when they became respectable in number, most of whom *, under God, were the fruit of his own ministerial labours.

In the discharge of ministerial duty he was faithful, acting under the habitual remembrance of the solemn account which he was to give. The consciences of his hearers, as well as his own, will witness for him, that he was *pure from their blood*. In every thing that concerned the worship and ordinances of the house of God, he was truly conscientious. In the admission of church members, he was unfeignedly solicitous that they should be such as gave sufficient reason to believe they were the subjects of divine grace. In the administration of baptism, he was unusually careful that one parent at least should possess the evidence of being truly serious; and where the evidence was dubious, he in many instances refused to do it, alledging, as the reason of the refusal, "His conscience would not suffer him." The support and adorning of the Christian character, as it is manifested by a separation from the world, he frequently inculcated on professors of religion. The conformity which some of them discovered, in language, dress, and behaviour, awakened his zeal; and that zeal oft times exposed him to the censure of singularity, and unnecessary preciseness. But even here, the honesty and integrity of his heart shone on every occasion, and a principle of religious conformity to the word of God, in the most minute instances, dictated the whole. He possessed an affectionate concern for the spiritual and civil prosperity of that church of which he was pastor. Their spiritual interest lay near his heart. His fervent prayers and zealous labours in the church, his seasonable exhortations, his timely cautions, his affectionate wishes in more private converse, bespoke an heart warm for God, and intimately concerned for his people. Nor was he less attentive to their civil prosperity. When pecuniary assistance

* One must be excepted, Mrs. Mary Haddow, who died, 1784. She was the only surviving person for some years, who was a member of the church when he was ordained. She laid the first stone of the old meeting-house, and also of the present building, which is mostly erected on the same spot, only it seems is somewhat larger.

was called for on any occasion, none more ready to open his purse, and that with a liberality, that, in some instances, bordered on imprudence. His many weary steps in collecting the generosity of numerous friends in his own and other congregations, for the erection of the meeting-house in the year 1766, and in the after purchase of the adjacent burying ground, and his own subscription on both occasions, are witnesses of his affection to them.

In his moral character and deportment before the world, he was conscientiously, even scrupulously, honest and just, as well as exemplary, generous, and humane. His feelings for the distresses of his fellow-creatures, and even of the brute creation, were very tender. He abhorred strife and discord, and, as he used to say, "he would sacrifice any thing, but truth, for peace." One man took advantage of his peaceable temper, and actually divested him of part of his lawful possession, well knowing that he would never attempt to recover even his just right by law.

In his religious character before God, he gave every evidence that he was upright and sincere. He had a deep sense of the importance of personal religion, as it is maintained between God and the soul in secret exercises. So far as those secret exercises could be known, it appeared that he himself peculiarly made conscience of closet devotion, while he inculcated the duty on his family. He kept four days of solemn fasting and prayer in the year; one, his birth-day; another, the anniversary of his ordination; the two others occasional. An account of one day of this kind has been found among his papers since his death; part of it, a solemn covenant with God; the other parts, a view of the frame of his mind after it, for some weeks following. The first part is in long hand, signed with his name and seal; the other in characters. The date is 1742.

In charity to the poor, and in promoting the interest of several religious societies, his generosity was exemplary. He allowed annually to five or more poor ministers in the country, all of them not of his own denomination, one guinea each, besides subscriptions to several religious institutions in London and the country. He gave to several of the poor of his church a settled sum weekly; for others he paid their rent; and when any of them died, he cheerfully contributed his assistance to bury them. His papers contain some accounts of his charities, not written by way of ostentation, but of memorandum; for, being in short-hand, none but himself could read all the particulars of the account, ex-

cept the name and sum. In these donations of a guinea or more at a time, he had expended in the four last years of his life upwards of 65l. besides smaller sums of which he kept no account, and which none but himself and the parties receiving knew. Three months before his death, he gave 10l. to bind a poor boy apprentice. But a few days before his death, he gave 20l. to one who had suffered an heavy loss. In this view he has left few behind him his equals. The poor, at his funeral, testified by their tears, their sense of the affecting loss they had sustained. One of his reverend brethren hinted, since his death, that from some expressions in life, he believed him to have acted on the principle of the Levitical law, "devoting one tenth of his income to God." Had he devoted no larger a portion than this to acts of charity, his private fortune would have been far more than he left it at his death.

He appeared, for some months before his dissolution, not to be long for this world. It was observed, that he grew more affectionate, more lively in conversation, more serious, more retired, and seemed to preach with greater vigour, spirituality, and earnestness than usual. His love to the more interesting truths of Revelation, his sacred regard to the person and work of the great Redeemer increased, so that he could not speak or write concerning some late attacks on those peculiar doctrines of Holy Writ, without indignation and horror.

He was favoured by Divine Providence with a remarkably healthful constitution of body, insomuch that he scarcely knew what sickness or indisposition meant; and was never once, or, at most, but once, confined by sickness from the pulpit, during a ministry of forty-six years.

Early in the morning of the Saturday preceding his death, he was taken ill, and, as the event proved, struck with death. He sent for one of the deacons of the church, desiring him to provide a minister for the next day (the Lord's), and said to one of his dear friends, "I have been the Lord's working servant, now I am his waiting servant." But he seemed not to have an apprehension that the present sickness would issue in death; for being asked the day before he died, "Whether his son * should not be written to?" he strictly forbade it, saying, "By no means; I shall be well shortly." So, indeed, the physician assured him not twenty-four hours before he died.

* The Rev. John Rogers, minister of the Independent Church at Ross, in Herefordshire.

His charity to the poor shone even in death. Not long before he died, he recollects that the Sabbath following was sacramental Sabbath. He desired that the church might be called together, and the usual collection made, "in order," he said, "that the poor might not suffer through his illness;" and at the same time sent his own contribution. He retained his faculties to the last; and at noon, Thursday, Sept. 2, 1790, he quietly breathed out his soul to God, and is now, no doubt, among "the spirits of the just made perfect in glory." He was in the seventy-fourth year of his age.

— “ *Justissimus unus*
 “ *Qui fuit in terris, et servantissimus æqui.* ” VIRG.

He was interred in his own vault, Friday se'nnight following, attended by a numerous and respectable concourse; the tears of many of whom testified this truth, that "The memory of the just is blessed!" The Rev. Thomas Towle, B. D. delivered the address at the interment; and the Rev. Samuel Brewer, B. D. preached the funeral sermon on the following Lord's Day.

The Rev. Mr. SAMUEL HALL.

THE Rev. Mr. SAMUEL HALL, pastor of the Baptist Church at Gisburn Forest, a few miles from Gisburn, York, departed this life, Nov. 8, 1790 *, aged seventy years.

* Our respectable friends, who have been removed by death since 1790, will be mentioned in the Register for 1791.

A SKETCH of the State of Religion among different denominations of good men at home and abroad.*

PRUSSIA.

BY an edict of the present king of Prussia, dated July 9, 1788, that monarch confirms former edicts for the security of Calvinists, Lutherans, Roman Catholics, Jews, Mennonites, Hernhutters, and those of other denominations whose principles are consistent with the good of civil society. But whereas it is rumoured, that disguised Jesuits are secretly insinuating themselves into Protestant countries to make proselytes, he enjoins all endeavours to discover such emissaries, and report them to the Spiritual Departments. He prohibits all change of what is essential in the Creeds and Confessions, and even in the Canons and Liturgies of the Reformed and Lutheran Churches: though he allows abolishing usages not essential, and altering expressions now in disuetude. This he deemed the more necessary, as he observed with regret, long before his mounting the throne, many protestant clergymen depreciating the authority of Scripture, corrupting the Sacred Records, or explaining them away, and representing *faith in our Lord's atonement*, and other essential doctrines, as ill-founded or superfluous. He therefore prohibits all Protestant clergymen and teachers in his dominions, under the pain of being deprived of their offices, from openly or secretly spreading errors, and substituting their own fancies instead of the essential articles contained in the established confessions. They were admitted to their offices on condition of adhering to these articles, and therefore cannot retain them if they teach otherwise. He infringes not, however, their right of private judgment, and joining another sect, which if they openly do, they are allowed the exercise of their liberty. But those who, in sermons or books, oppose the doctrines contained in the old confessions, must leave the established church, whose principles they undermine, and give up a charge for which change of sentiment has unfitted them. The King enjoins care to be taken that offices

* This article, so very defective in the present state of the Register, serves rather to shew the kind of materials which are desired to fill it up, than what are already come to hand; but a plan has been laid, and is now carrying into effect, by which a general view of the state of religion in Europe and America, and especially of the most important Missions, will be given; of which it is expected the Register for 1791 will be a fair specimen. EDITOR.

in churches, schools, and universities, be supplied with men whose conviction of the truths they are employed to teach is not doubted. While he thus provides for his subjects, teachers of pure Christianity, he leaves it to every one's conscience what improvement he shall or shall not make of that advantage. This is an amazing change, as the late king of Prussia was a great encourager of a Socinian clergy, some of whom, indeed, bordered very nearly on Deism. In a book intitled, *Freymuthige Betrachtungen*, i. e. *Free Thoughts*, The Divinity and Atonement of Christ, Original Sin, Eternity of Hell Torments, The Inspiration of Scripture, &c. were attacked. His late Majesty prefixed to the book, an inhibition to the University of Hall to censure it; Dr. Teller, one of his chaplains, having approved it. These regulations are intended to check the progress of Socinianism in Prussia, where it had been spreading rapidly, as well as in other parts of Germany. Holland was in danger of the like infection, by Dutch translations of some of the most dangerous German and English books. Of her own growth, however, and without importation, she has supplied excellent antidotes, partly by able argumentative treatises, partly by exposing to ridicule the inconsistency and dishonesty of the pretended new reformers, and the unchristian and immortal tendency of their schemes. A society erected at the Hague for defending pure Christianity, has proposed prizes for the best defences of several important doctrines, and answers to their modern opposers. Two or three years ago, our King, as Elector of Hanover, proposed a prize for the best discourse on the Divinity of Christ; the University of Gottingen being judges *.

F R A N C E, &c.

THE astonishing Revolution in FRANCE, and the increasing thirst among the nations after *civil* and *religious* liberty, should greatly encourage us to pray, that they may also enjoy *spiritual evangelical* liberty, called in scripture, the *glorious liberty of the children of God!* The POPE's own subjects in Avignon, where those Antichristian Pontiffs once resided for 70 years, viz. from 1307 to 1377, affords some additional encouragement to hope for the approaching downfall of mystical Babylon. May the ravenous *beast, Despotism*, which has so long supported the *barlot, False Religion*, be shortly slain by the well-tempered, great, and strong sword of Jehovah!

* A concise account of this transaction would meet an hearty welcome in the Register, EDITOR.

AMERICA.

The ADDRESS of the Committee of the united Baptist Churches in Virginia, assembled in the City of Richmond, Aug. 8, 1789.

To the PRESIDENT of the United States of America.

SIR,

AMONG the many shouts of congratulation that you receive from cities, societies, states, and the whole world, we wish to take an active part in the universal chorus, by expressing our great satisfaction in your appointment to the first office in the nation. When America, on a former occasion, was reduced to the necessity of appealing to arms to defend her natural and civil rights, a WASHINGTON was found fully adequate to the exigencies of the dangerous attempt; who, by the philanthropy of his heart, and prudence of his head, led forth her untutored troops into the field of battle, and, by the skilfulness of his hands, baffled the projects of the insulting foe, and pointed out the road to independence, even at a time when the energy of the cabinet was not sufficient to bring into action the natural aid of the confederation from its respective sources.

The grand object being obtained, the independence of the states acknowledged, free from ambition, and devoid of a thirst for blood, our HERO returned with those he commanded, and laid down his sword at the feet of those who gave it him: '*Such an example to the world is new.*' Like other nations we experience, that it requires as great valour and wisdom to make an advantage of a conquest, as to gain one.

The want of efficacy in the confederation, the redundancy of laws, and their partial administration in the states, called aloud for a new arrangement of our system. The wisdom of the states for that purpose was collected in a grand convention, over which you, Sir, had the honour to preside. A national government, in all its parts, was recommended as the only preservative of the union; which plan of government is now actually in operation.

When the constitution first made its appearance in *Virginia*, we, as a society, had unusual struggles of mind, fearing that the liberty of conscience (dearer to us than property and life) was not sufficiently secured; perhaps our jealousies were heightened on account of the usage we received

received in Virginia under the British government; when mobs, bonds, fines, and prisons were our frequent repast.

Convinced on the one hand, that without an effective national government the states would fall into disunion and all the consequent evils; on the other hand, it was feared we might be necessary to some religious oppression, should any one society in the union preponderate all the rest. But amidst all the inquietudes of mind, our consolation arose from this consideration, the plan must be good, for it bears the signature of a *tried trusty friend*; and if religious liberty is rather insecure in the constitution, "the administration will certainly prevent all oppression, for a WASHINGTON will preside." According to our wishes, the unanimous voice of the union has called you, Sir, from your beloved retreat, to launch forth again into the faithless seas of human affairs, to guide the helm of the states. May that Divine munificence which covered your head in battle, make you yet a greater blessing to your admiring country in time of peace. Should the horrid evils that have been so pestiferous in Asia and Europe, faction, ambition, war, perfidy, fraud, and persecution for conscience sake, ever approach the borders of our happy nation; may the name and administration of our beloved president, like the radiant source of day, scatter all those dark clouds from the American hemisphere.

And while we speak freely the language of our own hearts, we are satisfied that we express the sentiments of our brethren whom we represent. The very name of WASHINGTON is music in our ears; and although the great evil in the states is the want of mutual confidence between rulers and the people, yet we all have the utmost confidence in the president of the states; and it is our fervent prayer to Almighty God, that the federal government, and the government of the respective states, without rivalry, may so co-operate together, as to make the numerous people, over whom you preside, the happiest nation on earth, and you, Sir, the happiest man, in seeing the people whom, by the smiles of Providence, you saved from vassalage by your martial valour, and made wife by your maxims, sitting securely under their vines and fig-trees, enjoying the perfection of human felicity. May God long preserve your life and health for a blessing to the world in general, and the united states in particular; and when, like the sun, you have finished your course of great and unparalleled services, and you go the way of all the earth, may the Divine Being, who will reward every man according to his works, grant unto

unto you a glorious admission into his everlasting kingdom, through Jesus Christ ! This, great Sir, is the prayer of your happy admirers.

By order of the Committee,

SAMUEL HARRIS, Chairman.

REUBEN FORD, Clerk.

To the General Committee representing the United Baptist Churches in Virginia.

GENTLEMEN,

I REQUEST that you will accept my best acknowledgments for your congratulation on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude. After we had, by the smiles of Divine Providence on our exertions, obtained the object for which we contended ; I retired, at the conclusion of the war, with an idea that my country could have no farther occasion for my services, and with the intention of never entering again into public life. But when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution, and became my apology for deviating from the happy plan which I had adopted.

If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honour to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it ; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that *no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.*

For, you doubtless remember, I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction, that the religious society of which you are members, have been throughout America, uniformly, and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that they will

be faithful supporters of a free, yet efficient, general government. Under this pleasing expectation, I rejoice to assure them, that they may rely upon my best wishes and endeavours to advance their prosperity.

In the mean time, be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

I am, gentlemen, your most obedient servant,

GEORGE WASHINGTON.

INDIANS in *North America.*

THE last accounts, printed in 1790, inform us, that the work of God among the *Indian* natives of America, still goes forward under Mr. Kirkland; and that there is another missionary among them, Mr. Serjeant, (whose father preceded Mr. Edwards in the mission at Stockbridge), who has lately had considerable success.

PENNSYLVANIA.

The Convention of the Commonwealth of *Pennsylvania*, for the purpose of reviewing, and, if they saw occasion, altering and amending the Constitution of that State, commenced at *Philadelphia*, the 24th of Nov. 1789, and rose Sept. 2, 1790, *sine die*. The following is an Extract from their **BILL OF RIGHTS**:

Section 1. THAT all men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, of acquiring, possessing and protecting property and reputation, and of pursuing their own happiness.

Section 2. That all power is inherent in the people, and all free governments are founded on their authority, and instituted for their peace, safety, and happiness. For the advancement of those ends, they have, at all times, an unalienable and indefeasible right to alter, reform, or abolish their government, in such manner as they may think proper.

Section 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; that no human authority can, in any case whatever, control or interfere

fere with the rights of conscience, and that *no preference* shall ever be given by law to any religious establishments or modes of worship.

Section 4. That no person who acknowledges the being of a God, and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit* under this commonwealth.

THE NEW ASSOCIATION.

THE General Baptist churches are not all properly united in one close body, any more than the Particulars. In the year 1770, the Rev. Dan Taylor, (now pastor of the General Baptist Church in Whitechapel, London), with one or two more, and the churches to which they belonged, separated from some others, who denied the depravity of human nature, the divinity and atonement of Christ, &c. &c. though several who maintained these doctrines still remained in connection with those who denied them, or at least, as it was thought, explained them away. Hence several churches in Leicestershire, united with Mr. Thompson of Boston, Mr. Brittain of London, Mr. Dan Taylor and a few others, in forming another association; which, for distinction's sake, has been since, and is now called "The New Association;" and in the books of the General Assembly, "The Leicestershire Association." The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they separated; but, in some essential matters, disclaim any connection with them, particularly as to changing ministers and admission of Members. There is a threefold distinction of association among the General Baptists. The *Kentish* Association, the *Lincolnshire* Association, in what is called the *Old* connection; and the *Leicestershire* or *New* Association, with which a number of churches profess to agree in all essential gospel truths, yet are not in this nor in any other associate connection. The last of the three annually print a letter, of which the following is an extract:

* One of the fundamental dispositions guaranteed by the new constitution of France is thus expressed: That all citizens are admissible to places and employments, without any distinction, but that of ability and virtue.

“ MINUTES of an Association of GENERAL BAPTISTS, held at *Castle-Donington, Leicestershire*, the 5th and 6th days of May 1790.

“ WEDNESDAY Morning, Brother JOHN TAYLOR preached from John v. 20. Brother SCOTT in the afternoon, from 2 Cor. iv. 7. In the evening began business,

Chairman, DAN TAYLOR.

Moderators, WILLIAM THOMPSON, and JOHN TAYLOR.
Scribes, THOMAS PICKERING, and JOHN GODDARD.

“ On Thursday evening, Brother DAN TAYLOR preached from Phil. ii. 16.”

A sketch of the state of each church is given in the association letter, all the societies being placed alphabetically.—As this practice is peculiar to the New Association, and seems adapted to form a history of the whole connection, it may not be unacceptable to some of our readers, were we just to give a specimen of it.

“ ASHFORD. We have reason to lament that religion is too low amongst us; and earnestly wish to see more true, practical, and powerful godliness among ourselves and others. Well attended with hearers at Bradwell; and moderately at Wardlow and Ashford. Have had our share of troubles last year, but are very harmonious, and trust the cause of Christ will flourish,” &c.

“ BARTON. Many poor with respect to this world, and labour under other discouragements; which make it hard, but necessary, to exercise faith and patience: We learn by experience, as well as from divine testimony, that strait is the gate and narrow is the way.”

“ BIRMINGHAM. Preaching three times on the Lord’s day; a prayer-meeting on Monday evening, and a lecture on Wednesday evening. Preaching at Little Sutton on Lord’s day: Hearers increase; are pretty well united among ourselves; some members lively and active, others too much the reverse: Hope, on the whole, religion is upon the advance, &c. &c. &c.”

The subject of the Letter is FAMILY WORSHIP; in which the Association, I. inform us what they mean by family worship; II. endeavour to prove that it is an incumbent and indispensible duty; and, III. enforce a practical regard to it. The letter is signed in behalf of the Association, by

JOHN TAYLOR.

The following Association was appointed to be held at Wisbeach, in Cambridgeshire, the Wednesday and Thursday in Easter week, 1791. The persons appointed to preach, were

S. Deacon,	in case of failure	A. Austin.
B. Pollard,		J. Tarrant.
D. Taylor,		T. Pickering.

L. I. S. T

LIST OF THE CHURCHES

INTHE

NEW ASSOCIATION

Number of Members last year 2792
Increase this year 51

Kegworth
Killingholme
Kirkby-Woodhouse
Kirton
Leak
Leicester
Longford
Long Sutton
Longwood
Longborough
Maltby
Melbourn
Nottingham
Queenhead
Wadsworth
Wifflebeach
Yarmouth

If the *General Assembly*, or any respectable person appointed by them, will prepare an accurate list of the General Baptist Churches and Pastors, similar to that which is printed of the Particular Baptists in the Register, it shall be duly inserted. EDITOR.

COPY OF A
LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS *
IN LONDON, FOR THE YEAR 1790.

PLACE	TIME	TO BEGIN.	TO PREACH.	TO PRAY.
Mr. Burnside's	Jan.	-	21	Mr. Williams
Mr. Williams's	Feb.	-	25	Mr. Rippon
Mr. Dore's	Mar.	-	25	Mr. Booth
Mr. Button's	Apr.	-	22	Mr. Thomas
Mr. Booth's	May	-	20	Mr. Burnside
Mr. Thomas's	June	-	24	Mr. Martin
Mr. Martin's	July	-	22	Mr. Reynolds
Mr. Rippon's	Aug.	-	19	Mr. Stennett
Mr. Reynolds's	Sept.	-	23	Dr. Stennett
Dr. Stennett's	Oct.	-	21	Mr. Button
Mr. Burnside's	Nov.	-	25	Mr. Dore

N. B. The Minister of the Place concludes the Meeting.

*. The monthly associations of the year 1790, were conducted with great seriousness; and the ministers in general appeared to enjoy considerable liberty. Dr. Stennett preached at Mr. Rippon's, in Carter Lane, on Heb. xiii. 9. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." He was repeatedly desired to print the sermon, but has not done it. Brother Button having exchanged with Brother Williams, preached on Nov. 25, at Cripplegate, the same week, when two unhappy persons were executed, both of whom had been shining professors. His discourse from Gen. xx. 6. "I also withheld thee from finning against me," was delivered with proper solemnity, and heard, I believe, with great satisfaction.

THE
COMMENCEMENT
AT THE
BAPTIST COLLEGE,
PROVIDENCE, RHODE-ISLAND.

1790.

ON Wednesday, September the 1st, was celebrated the Anniversary Commencement of Rhode-Island College.

The procession, at half past 10 o'clock, A. M. moved in the usual order from the College-Hall to the Baptist Meeting House, where the following exercises were performed, after an introductory prayer by the President:—

A piece of music.

Salutatory addresses, with an oration, congratulating the State of Rhode-Island upon their accession to the federal government, and the completion of the union of the States—By Peter Hawes.

An English oration on the bad effects of party in a state—By William Allen.

A Greek oration on the Slave Trade—By Jacob Convers.

A forensic dispute on the question, Would mankind have been more happy than they now are, had the earth spontaneously yielded her fruits necessary for the support of man?—Between Job Nelson and Afa Messer.

A piece of music performed on the stage by the candidates.

An oration in the French language, in praise of eloquence—By Benjamin Hunt Hall.

The second intermediate oration—Reflections on happiness—By John Fitch.

The first intermediate oration—On the history of commerce and navigation—By Moses Brown.

A piece of music concluded the forenoon exercises.

The procession then returned to the Chancellor's house.

At three o'clock, P. M. they returned to the Meeting-house.

After a piece of music, an English oration was pronounced on the progress of man from an uncivilized to a civilized state, comparing his happiness in those different states—By Nathaniel Drinkwater.

A forensic dispute on the question—Is that generally received ax im, “Honesty is the best policy,” founded in truth?—Between Nehemiah Shumway and Thomas Cobb.

A piece of music performed on the stage by several of the candidates.

An English oration, on the benefit of men of genius to the world, exemplified particularly in the life of Dr. Franklin, with a panegyric upon that truly great man—By John Waldo.

An English oration on the expediency of establishing a federal University in America—By Oliver Leonard, candidate for the degree of Master in the Arts,

An English oration on the importance of subjecting the passions to the controul of reason, with the influence of education in producing this effect—By Abraham Crouch, candidate for Master's Degree.

The Degree of Bachelor in the Arts was then conferred on the following young gentlemen, viz.

William Allen, Jasper Bentley, Moses Brown, Thomas Cobb, Jacob Convers, Joseph Delano, Aaron Draper, Nathaniel Drinkwater, John Fitch, Andrew Graham, Benjamin Hunt Hall, Peter Hawes, Elias Hawes, Benjamin Heaton, Asa Messer, Job Nelson, Martin Paris, Freeman Perry, Nehemiah Shumway, John Waldo, Phineas Walker, Abijah Whiting.

And the degree of Master in the Arts, on Ebenezer Dutch, Edmund Freeman, Jarius Hall, Abner Alden, Abraham Crouch, Oliver Hawes, Nathaniel Lambert, Oliver Leonard, and Jonathan Maxcy, all Alumni of the College.

The Rev. Jonathan Homer, of Newtown—Rev. James Freeman, of Boston—Rev. Josiah Dana, of Barre—and Samuel Fales, of Taunton, Esq. Masters of Arts in Cambridge University, were admitted *ad eundem* in this College.

The honorary degree of Master of Arts was conferred on Samuel Whelpley, jun. of Stockbridge—on the Rev. Thomas Andros, of Berkley—and on Mr. Henry Stuber, of Philadelphia.

The degree of Doctor in Divinity was conferred on the Rev. Samuel Hopkins, of Newport, and on the Rev. Samuel Dean, of Portland.

The Hon. David Cobb, of Taunton, Esq. Master of Arts in Cambridge University, was admitted *ad eundem* in this College.

And the degree of Doctor of Laws was conferred on GEORGE WASHINGTON *, President of the United States of America.

* In a conversation between several friendly Gentlemen, some time since, which turned chiefly on the confinement of LEWIS the *little*, who, like an absolute sovereign, had said to five and twenty million of people, *I will be obeyed*; contrasted with the popularity of WASHINGTON the GREAT—it was mentioned, that the Baptist College in Rhode-Island had conferred the degree of Doctor of Laws, on the President of the United States: while it seemed to be the general mind, that this distinguished character in the history of man, would prefer the laurels of a College to a crown of despotism, one of the company, it is said, quite

Then followed a short charge by the President to the Bachelors of Arts.

This was succeeded by an oration on the pleasures of the fine arts, and importance of making them a branch of study, with the valedictions of the class—By Abijah Whiting

A prayer by the President concluded the exercises of the day.

The young Gentlemen performed their several parts much to the honour of themselves, and those who have had the care of their education, and to the general admiration of crowded and brilliant audiences in both parts of the day.—The concourse of Ladies and Gentlemen from other towns far exceeded any thing of the kind ever seen here; and their polite attention on the occasion did honour to themselves as well as to this rising seminary.

The Corporation of the College elected the Rev. WILLIAM PATTEN, of Newport, and Col. SAMUEL WARD, of the town, to the place of Trustees, and they took their seats accordingly.—DAVID HOWELL, Esq. was elected *Professor of Law* in the College.

quite impromptu, gave vent to the feelings of his heart, in the following effusion :

When kings are *mere** sovereigns, or tyrants, or tools,
No wonder the people should treat them as fools;
But WASHINGTON therefore presides with applause,
Because he *well merits* the DOCTOR OF LAWS.
I'll ne'er be a ruler till I'm L. L. D.
Nor England, nor Scotland, shall send it to me,
I'll have my diploma from PROVIDENCE HALL,
For WASHINGTON had—or I'll have none at all.

* He said *mere* sovereigns.

M I N U T E S*.

OF A

GENERAL BAPTIST ASSOCIATION,

Held at *Wibeach*, Cambridgeshire, 1791.

The 27th, and 28th, of April.

“ WEDNESDAY Morning, Brother BENJAMIN POTTARD preached from Col. i. 27, 28. Brother DANIEL TAYLOR in the afternoon, from Acts xxvi. 18.

“ On Thursday evening, Brother JOHN TAYLOR preached from Job xvii. 9.

“ Wednesday evening, began business.

* The Minutes are abridged, the Letter is entire.

Chairman, DAN TAYLOR.

Moderators, JOHN TAYLOR, and JOHN DEACON.
Scribes, THO. EWEN, and JOHN CLARE."

The list of churches is the same as that given in the Register, pp. 174, 175. except *Harbury*, in Warwickshire, which is omitted this year. The 31 churches, consist of 2748 members.

" The next Association to be held at *Halifax*, in Yorkshire, on the first Wednesday and Thursday in May 1792.

" Persons who attend may be accommodated at the Talbot Inn.

" The persons appointed to preach are,

R. SMITH,	}	J. FREESTON.
D. TAYLOR,		W. THOMPSON.
B. POLLARD,		T. PICKERING.

LETTER TO THE CHURCHES.

THE Pastors, Ministers, and other Representatives, to those Churches on whose account we assemble, and for whose eternal welfare we labour and pray.

Dearly beloved Brethren !

WE are permitted, in the course of Divine Providence, once more to meet together in your behalf ; we, therefore, as another token of our regard for you, address you on the important concerns of that high and noble calling where-with you are called of God.

From the regard we have for your welfare, we earnestly entreat, that at all times, and in every situation of life, you remember that you are set as lights in the world. *Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven.*

Should you enquire how this may be done ; one rule which we venture to recommend is, *as much as lieth in you live peaceably with all men.*

With the people of the world among whom you live, let your meekness, prudence, justice, and love, be such as may obtain and preserve in you, that important character of *walking honourably toward them that are without*, that you may have a good conscience ; so that, if some shall, through ignorance or prejudice, speak evil of you as evil doers, they may (when your uprightness is manifested), be ashamed, having falsely accused your good conversation in Christ. Let your love to your carnal neighbours be seen by a readiness

to do them all the good in your power, but especially in those things which may have a tendency, directly or indirectly, to bring their souls to God through Christ: but, do not, on any account whatever, carry your love so far as to sin against God to please them; this can never do any good to their souls. And, be upon your guard against every imprudent compliance with the conduct and conversation of the world; which, if it be not strictly sinful, yet, is dishonourable to the Christian, and may lead to sin and death in the end.

Labour to live peaceably with Christians of other denominations. Shun that narrow, bigoted principle, which prevents some from either thinking, speaking, or hoping well of those, who do not believe and practise, just according to their views of what is right and scriptural, in matters of religion. Dare we say that we are right in every thing? That we understand, and obey every Scripture, exactly according to the design of its divine Author? Such confidence would not become us. Shall we then presume to say, that professors of other denominations are right in nothing? God forbid. Let us rather exercise more of that charity which *hopeth all things, &c.*

Farther. Allowing that *we* are right, and *others* are wrong; consider whether the matter in which we differ be, what Scripture has made, essential to salvation. And, while we wish you in love, *to contend earnestly for the faith once delivered to the saints*; we beseech you to study to proportion your zeal, according to the importance of that for which you contend; as it has often been the case, that very hurtful disputes on religious subjects have been raised about matters of comparatively small moment.

Again. Admitting our Christian neighbours to be in errors; are railing, bitterness, and evil speaking, adapted to convince and restore them? Certainly not. But, they are certainly adapted to hurt your own characters, your own souls, and the cause of your God. It is not to be expressed, or conceived, what mischief has been done to religion, by that railing and bitterness which have been manifested towards one another; and, sometimes, only through a difference of judgment about a mere sentiment, or opinion. But love, candour, and kindness, can do no harm. These are good in themselves: every one must commend them. With this spirit, you may converse with those who differ from you in judgment. This spirit can hardly fail to be useful; and, efforts made under the influence of such a frame of mind, (if they do not alter the judgment,) will

be most likely to beget mutual love, which is a good evidence of genuine Christianity. Here, brethren, your zeal, your knowledge, and your usefulness, will appear; you, and Christians of other denominations, will be advantaged; God and his cause will be honoured; and the enemy of souls disappointed. In a word, we beseech you to manifest by your behaviour, that you wish *grace and peace to all them that love our Lord Jesus Christ in sincerity.*

If a want of love to Christians of other denominations be wrong; if want of love to your carnal neighbours be wrong; how bad it must be to be defective in love among yourselves! What! Christians of the same church; go in and out together; meet at the table of the Lord; and, if it should ever be seen among yourselves; and especially if it should ever be discovered by the world, that you do not love as brethren: how hurtful will this be! Oh, brethren! Watch and pray against every thing that may have a tendency to cool your love towards one another.

Be careful not to do any thing that may have a tendency to hurt the mind of any other Christian. Though it may be a thing indifferent to you, and what you have a right to do if you please; yet, if you know that this would hurt the mind of any of your brethren, it is not consistent with Christian charity to persist in that indifferent thing, in such a case. On the other hand, take care, brethren, that you be not offended at every little thing that may not just suit your own inclinations. If the thing be sinful, treat it as such. If a thing of an indifferent nature, learn to be so indifferent about it as not to be offended with it: because, this would prove you more guilty than the person of whom you complain; and would give him more cause to be offended with you, than you had with him. And thus, by little things, little minds are greatly hurt, love is diminished, animosity enkindled, and contention takes place, which the fower of discord among brethren will endeavour to perpetuate: and, where it will end, and what the extent of its mischief may be, God only knows!

To conclude. We press it upon you to cultivate fervent charity among yourselves; for charity shall cover the multitude of sins. Put on charity, which is the bond of perfectness. And the very God of peace sanctify you wholly; and we pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

In behalf of the Association,

B. POLLARD.
MINUTES

MINUTES, EXTRACTS, &c. OF THE CIRCULAR LETTERS

O F

THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,

In the PRINCIPALITY of WALES,

In the year 1791.

MINUTES of the *South-east Association*, held at *Hengoed in South Wales*, on May the 31st, and the two following days; 1791.

Tuesday, met in the afternoon. Brother Morgan Rees introduced the solemnity by reading a portion of the Word of God. Brother Geo. Watkins prayed. Then the letters from the churches were read, whereby it appeared, that those in the connection, in the general, enjoyed peace and union among themselves; though there were some sorrowful tidings intermingled with many comfortable ones—some persons backsliding, and others too negligent, notwithstanding all the exertions of their Ministers.—*Pen-y-garn* church complained that their Minister was about to leave them.—Brother Thomas Morris is settled at *Twyngwyn*, where they never had a settled Pastor before, though the church is of near ten years standing.—The church at *Dolau* much lament the loss of their Minister by death, our much respected brother, David Evans, chosen and appointed to preach at this Association.—Brother David Oliver is set apart for the work of the ministry in the church at *Ystrad-dafodog*, where they never had a settled Minister before.—Agreeable accounts were, that the ministry was successful; that many are added to the churches, who are diligent to keep their places on Lord's days and week-days. This should reprove and reform the careless and negligent.—After singing praise, Brother John Richards preached from *Rev. xiv. 6.* and Brother John Jones, from *Cant. viii. 5.* and concluded the whole by prayer. There was reason to believe that the Lord was present in the quickening influences of his Spirit.—Adjourned to nine next morning.

Wednesday, met according to adjournment. The Brethren, David Powell, William Jones, and David Oliver prayed. Brother Morgan Evans preached from *2 Tim. iv. 2.* and Brother Thomas Thomas, of London, in English, from *1 Theff. i. 10.* He also prayed, and Brother R. H. concluded the service by prayer.—Adjourned for about two hours.—

Met according to appointment. Brother Josiah Evans prayed; then Brother James Lewis preached from *Zeph. iii. 17.* and

Brother Timothy Thomas from Luke x. 20. Brother William Jenkins prayed and dismissed the multitude. The assembly appeared to be eminently under the Divine blessing.—Adjourned to ten next morning.

Thursday, met according to appointment. The Brethren, Charles Jenkins, Miles Edwards, and Morris Jones, prayed; the circular letter was read, approved, and ordered to be printed.—Then agreed,

To receive the church at Merthyr-tydfil into the connection.

To advise and encourage the churches to set up a fund amongst themselves, for the purpose of building meeting-houses, &c. to which every member should conscientiously contribute *as God hath prospered him.*

That the churches should keep a meeting of humiliation and thanksgiving on account of church and state, on Wednesday month after the Association.

To hold the next Association at *Bethesda*, Monmouthshire, the first Wednesday and Thursday in June, next year. Brother Timothy Thomas to preach; or, in case of failure, Brother David Evans of Maes-y-berllan. The letters to be read Wednesday afternoon.

Signed by the Moderator,

MORGAN EVANS.

Since the last Association.

Baptized	-	-	-	159
Restored	-	-	-	7
Received by letter	-	-	-	1
				— 167
Dead	-	-	-	24
Excluded	-	-	-	17
				— 41
Increase	-	-	-	126

O B S E R V A T I O N S.

THIS convention consists of 20 churches, Merthyr-tydfil included.

The circular letter contains an affectionate exhortation, relative to doctrine, conduct, and discipline; to integrity, holiness of life, genuine repentance, and a resolute choice of God and his ways, through all dispensations of Providence; taking heed to the things pertaining to his glory, acting from the heart for Christ and his cause, in the church and in the world; depending upon divine promises, through the Redeemer, without fears or doubts; with animating directions to adorn the Gospel through life.

Mr.

Mr. David Evans, the Pastor at *Dolau*, in Radnorshire, was originally a member of *Cilfowyr* church; in which he was called to exercise his gifts about 1763. His talents appeared promising for the ministry. *Dolau* church being destitute in 1768, invited several supplies, and among them some young men at liberty, one of whom was Mr. D. E. The church then was of about 120 years standing, or more, yet it does not appear, that ever they were obliged before this time, to look out of their own church for a Minister; their teachers had been happily raised up among themselves. In 1771, they chose Mr. D. E. and invited him to undertake the ministerial care of them; which he accepted, and was regularly and comfortably settled at *Dolau* that year.

For some time before his settlement the church had been very uncomfortable. In 1772 no person was added, and but one next year, though he was zealous and indefatigable in the ministry. But it does not appear in the minutes of the Associations that he was any one year after, during his life, without some additions. The increase was greater about 1783, than before. The additions to the church in the four last years of his life, stand thus, 11—19—16—16. His great ambition was to spend and be spent in the service of Christ and immortal souls. He had a very large field of operation in his own church; a number of places to preach at on Lord's days and week days; and generally a throng of hearers.

Dr. Thomas Llewelyn wrote Mr. Thomas, of Leominster, a letter, dated 30th March, 1776, informing him, that he wished to encourage a kind of a mission into North Wales, and said he had written to Mr. Williams of Cardigan, and some others, on the subject. Mr. Thomas, being intimate with Mr. David Evans, wrote to him, wishing him to make some attempts northward, being confident of his various good qualifications for the work; whilst his situation being nearer to the northward than most of the southern ministers, rendered it the more desirable to engage him. In May ensuing he made a short tour, and brought his report to the Welsh Association in June. His account was encouraging; and he expressed his readiness for one, to bear his part in the mission; to this he was encouraged by Dr. Llewelyn. In August he took Mr. Morgan Evans with him, and they made a long tour through the counties of Merioneth, Carnarvon, Anglesea, and Denbigh, proceeding as far as Holyhead. In the interim, Mr. Williams was providing others to follow. The two first were able to give many directions to the next, and

and these again to such as followed. Mr. Williams very cordially encouraged the plan, and was, in several respects, a principal in the execution of it. By one means and another, a considerable number of ministers of different talents, went that way in rotation, for about three years; and their labour was not in vain in the Lord. Mr. D. E. kept his turn among them: but there were none baptized in that country till April, 1779. Mr. D. E. baptized the two first, in a river in the isle of Anglesea, before a multitude of spectators. Having then a proper opportunity of speaking on the ordinance of baptism, a strange topick in those parts before, he gratified his wish by preaching on the proper subjects and mode of this institution, according to the New Testament. The consequence was, that ten more were baptized in June, by another missionary, in the same river; and on the 20th of the same month, three more; and that day these fifteen were formed into a church, and had the Lord's Supper administered to them. Two ordained Ministers were administrators here, Mr. David Jones, then of Pen-y-garn, Monmouthshire, and Mr. S. Davis of Carmarthen. Mr. D. E. continued, during life, to do all in his power every way, to assist in the north, and met with good acceptance and success. In a word, he so travelled at home and abroad, through all weathers, in rain and snow, by night and day, in rough and dangerous roads, to publish the Word, that he wore out his constitution and strength; and by several fits of illness was brought nigh unto death. His great and prevailing aim was, to preach the Gospel in dark places, among the ignorant, where the people had no opportunity to hear the word, or were not inclined to it. His expression was, "I am for breaking up new ground still." At the Association at Dolau in 1790, he was very feeble, not quite recovered of a late illness. He was then appointed to preach at the new-formed Association at Hengoed in 1791. But his work was nearly finished, and the time of his departure was at hand; his great and good Master called him to rest from all his labours; and no doubt he met with a Well done thou good and faithful servant, enter thou into the joy of thy Lord.

This truly useful man was buried by the Dolau Meeting House. The inscription on his tomb says, that "he departed this life October the 14th, 1790, in the 50th year of his age," having been "laborious and successful in the ministry," at Dolau, "for near 19 years.

MINUTES of the *South-west* Association held at *Swansea*,
 Back-lane, on the 7th of June, and the two following days,
 1791.

Tuesday afternoon met. The Brethren J. Jones and David Evans, introduced the solemnity by prayer. The letters from the churches were read; which stated, that they were mostly in harmony and peace among themselves; their souls fed, the Lord being among them; ministerial gifts increasing, and numbers added; but yet two of the churches had not enjoyed any addition. They also expressed some complaints of lukewarmness, negligence, and unbecoming conduct, which naturally follow each other. Two Ministers ordained at Cilfowyr, to assist the aged Pastor in that extensive church. Some churches were as sheep without Shepherds. Not only the bereaved church at Dark-gate, Carmarthen, but the Association in general, and great numbers besides, lament the death of the highly-respected Brother David Morris.—Brother D. Davis prayed.—Adjourned for a short space.

Met again, Brother Gabriel Rees prayed, and Brother H. David preached from 1 Pet. i. 9. and concluded the public exercise of the day in prayer.—Adjourned to ten next morning.

Wednesday, met according to adjournment. The Brethren James Lewis and Morgan Evans prayed: Brother W. Williams preached, in *Welsh*, from Luke xvi. 31. Then Brother Thomas Thomas of London, in *English*, from Rom. v. 5. and concluded the morning exercise.—Adjourned for about two hours.

Met again; the Brethren W. Thomas of Moleston, and Morgan Rees of Pen-y-garn, prayed, and Brother Benjamin Davis, preached, in *English*, from Acts xvii. 31. And after him Brother J. Reynolds, in *Welsh*, from Acts v. 42. Then Brother Timothy Thomas concluded the public work of the day, by returning thanks for the Divine presence, and requesting a blessing to crown the whole service,—Adjourned to nine next morning.

Thursday met accordingly. The Brethren Josiah Evans and Z. Thomas, prayed. The circular letter, drawn up by Brother J. Morris, was read, approved, and ordered to be printed.—Agreed.

That the church at Swansea, Back-lane, be permitted to solicit the churches, and receive their kind assistance towards defraying the expences of erecting their Meeting-house.

That the churches observe Wednesday month, or as near to it as may suit, for humiliation and thanksgiving.

The next Association to be held at Moleston, the second Wednesday and Thursday in June, Brother Morgan Rees to preach, or, in case of failure, Brother J. Reynolds. It is desired that the letters from the churches may be in *English*.—The whole solemnity was concluded in prayer by Brother G. Rees.

Signed by the Moderator,

W. WILLIAMS.

Baptized

Baptized	-	-	55
Restored	-	-	20
			— 185.
Dead	-	-	48
Excluded	-	-	66
			— 114
Increase	-	-	71

O B S E R V A T I O N S.

The churches in the South-west Association are 17. The Engine church, which has been but a few years, in this connection, chose to withdraw.

The circular letter is an affectionate address to the churches, advising them to recollect their wretched state by nature; the amazing love of Christ in redeeming them; his care of them through all dangers; and yet, that God, by his constant care, designed not his people to be indolent; but that their works should shine before men, &c. This is a specimen—“ Remember your covenant, to keep your places in the house of God; you have vowed, perform your vows; he shines on his family; they partake of the fatted calf: none of the many you see lean and ill-favoured, are so, on account of any scarcity of provision in his church, but because of their fulness of carnal pleasures; a name to live contents them; they have a lamp, but no oil; the form of godliness, but deny the power of it.—There is reason to fear, that those who thrive not, came not in by the door, but another way.—Be very zealous for the holiness of our Father’s house. Be slow to wrath, and let him that is soon angry learn, from his own feelings, to beware of offending another. Envy not; if ye entertain envy, you indulge that which may harm your brethren, but may be death to yourselves.”—It is a good letter upon privilege and duty, promise and precept, loss and gain.

Mr. David Morris was originally a member of the church at *Cilfowy*, and by that people called to the work of the ministry. He went to the North in 1784, and laboured for some time in that large and populous tract of land, from the border of Merionethshire, along the sea-shore, near, or quite to the point of the South-west promontory of Carnarvonshire. His ministry there was uncommonly successful. In his time, there were three Meeting-houses built, at

a proper distance from each other, and he was exceedingly active and successful, in getting the country to assist; some with their cattle to bring materials, others to work, as well as in collecting money, to defray unavoidable expences, of those who were in affluent circumstances. He was so affable and winning, so meek, and yet so zealous in his Master's work every way, that he was amazingly beloved. But, by some means or other, he was persuaded to quit the place where he had been owned for good to so many—to the inexpressible sorrow of great numbers in that country, who wished him to settle with them. He removed to Carmarthen church, where he was ordained to assist their aged pastor. His delight was to form plans of usefulness; but he suddenly finished his course a few days before the above Association. He had designed to pay a friendly visit to the North soon; but the churches are to see his face no more. He departed in the prime of life, health, &c.

MINUTES of the Association, held at *Salem* in Denbighshire, NORTH WALES, 5th July, and the two following days, 1791.

Tuesday, met about four in the afternoon. Brother J. Jones introduced the solemnity by prayer; and Brother T. Morris preached from John xiv. 18. Then the letters to the Association were read, in which the churches appeared to have a mixture of joy and sorrow.—Hope of ministerial gifts in some places.—Three churches were without settled ministers, wished help from the south as formerly. Brother John Williams is settled Pastor at Horeb. The work of the day was concluded in prayer by Brother O. Hughes.—Adjourned to nine next morning.

Wednesday, met accordingly. The Brethren J. Jones and Dan. Davis prayed; then Brother Z. Thomas preached from Gal. i. 10. in *Welsh*; and Brother Jenkins Davis in *English* and *Welsh*, from Acts xiii. 34. and prayed.—Adjourned for about two hours.

Met again. Brother H. Rees prayed, and Brother Christmas Evans preached from Ps. li. 11. and Brother D. Jones from Jer. iii. 19. these two in *Welsh*; and Brother Joshua Thomas of Leominster in *English* and *Welsh*, from Jer. iii. 15. and concluded the work of the day in prayer.—Adjourned to next morning.

Thursday, met between nine and ten. Brother R. Michael prayed, and the circular letter, drawn up by Brother Joshua Thomas, was read, approved, and ordered to be printed.

Some necessary articles were considered and debated, but only the following inserted in the letter.

The church at Ebenezer, Anglesea, is permitted to send a messenger

enger to the churches, to request and receive assistance, towards defraying the expences of a meeting-house at Amlwch.

That Wednesday month be observed as a day of prayer and thanksgiving.

The next Association to be at Nevin, Carnarvonshire, the last Wednesday and Thursday in June. Brother Timothy Thomas to preach, or, in case of failure, Brother John Reynolds. The letters to be read Tuesday afternoon.—Brother Nicholas Lewis closed the whole solemnity by prayer.

Signed by the Moderator,

ZACHARIAS THOMAS.

Baptized	-	-	57
Restored	-	-	4
			—61
Dead	-	-	10
Excluded	-	-	28
			—38
Increase	-		23

OBSERVATIONS.

In this convention there are 9 churches, of which 7 are the fruit of the mission, mentioned in page 186, above, and Aberystwith, which makes eight: this church joined the *south-west* connection, as being more conveniently situated.

The design of this circular letter is, to remind the young churches of the state of things in the country fifteen years back, and the happy consequences of what was then only thought of, and wished for. It contains the following passage.

“ We readily acknowledge that many Ministers both of the Establishment and among the Dissenters, have exerted themselves to preach the Gospel in North Wales, for nigh forty years before 1776, more than in former times, and success attended their good designs: yet there was then, and there is still, a large harvest in the country, and great need of faithful labourers to spread and publish the Gospel of Christ, with a view to the salvation of precious souls. It would be very happy for the ministers of the word, of every name, to strive together for the faith of the Gospel through all this country; the inhabitants in many places being very thoughtless about their salvation, and the inheritance in reserve for the children of God. It would be well for the resident ministers, and others who may come in the course of Divine Providence, to double their diligence in preaching the word of life; to be instant in season and

"out of season, waiting for the blessing from heaven on their
"labour of love, to exalt Christ and save souls."

The young churches are exhorted, directed, encouraged, warned, and addressed with motives to wait on the Lord in the way of duty, so as to adorn the profession they have made.

**GENERAL REMARKS
UPON THE MINUTES OF THE THREE ASSOCIATIONS**

Increase in the South East Association	126
In the South West ditto	71
In the Northern ditto	23
 Total increase	 220

At each of the three Associations they sang praises often, at proper intervals.

It is an ancient invariable rule in the Principality, that the minister who preaches first on Wednesday shall be the Moderator.

The Associations have never yet chosen a clerk. Since the letters have been printed, the person who corrects the pres., generally writes the minutes. Brother Timothy Thomas had that care upon him till he died; and afterwards it fell chiefly upon his Brother Z. Thomas. It is common for individuals to write minutes for their own use.

It is **VERY RARE** for a church in Wales to omit sending a letter and messenger to the Association.

Formerly the letter was signed by the Moderator, and not the breviaries. It continued mostly so till 1780. Then, for some reasons, it was judged necessary for him to sign the breviaries also. Thus it continues.

The numbers are cast up and compared out of the minutes by the person who prints the letter. This is a kind of addition to the real letter.

There was a motion made last year for re-printing in Welsh the Confession of Faith, recommended by the London Assembly 1689. This year the Messengers at each Association, gave in the numbers they were willing to take, which stand thus.—Association at Hengoed, 528; at Swansea, 240; at Salem, 364.

As the south-east and south-west Associations happened to be near, regarding place and time, many of the same Ministers and people attended both. But next year the distance will be very considerable. Some of the southern Ministers also attended in the north, *which it is to be hoped will be the case annually.*

In the *Principality* they cannot meet before breakfast, they lodge so wide about in country places, even when they happen to meet in a town, which is but very rarely.

N. B. The above minutes and extracts are not all literal translations.—The observations and remarks are mostly additions to the letters. In framing them, care has been taken to preserve facts, by

JOSHUA THOMAS.