

E L E G Y

ON THE DEATH OF

The Rev. CALEB EVANS, D.D.

Who departed this Life, *August* 9, 1791, in the Fifty-fourth
Year of his Age.

—————Smitten Friends
Are Angels sent on errands full of love;
For us they languish, and for us they die. YOUNG.

By the Rev. BENJAMIN FRANCIS.

WHAT sounds are these that wake the muse again
From her short sleep*, and pierce her breast with pain!
How false her hopes, how transient her repose!
And O, how pungent her succeeding woes!
'Midst kindred graves she spends her cloudy days;
The Father's first, the Son's she next, surveys:
Down, down she gazes on the dear remains,
That sweetly sleep where lasting silence reigns.
Near by their side, her worthy NEWTON lies,
NEWTON the meek, the amiable, the wise,
With learned FOSKETT, humble, grave, and kind,
And gifted BEDDOME of a pious mind.
The Sire and Son the muse had long enjoy'd
As bosom friends, in friendly deeds employ'd:
Ah, lovely Pair! their virtues still arise
In beauteous forms before her pensive eyes:
Ah, why survive her faithful Friends to mourn
'Midst weeping crowds around their hallow'd urn!

* Alluding to the Author's Elegy on the Rev. Hugh Evans, M. A. father of the doctor, and to his late Elegy on the Rev. Robert Day.

Why live to see her *Junior* go before,
 And, in life's wane, his mighty fall deplore!
 What, EVANS dead! how painful is the sound!
 What awe, what grief the tidings spread around!
 A solemn gloom, in friendship's mournful eye,
 O'erwhelms the land, and veils the spacious sky:
 Relations, churches, pastors, pupils, friends,
 And the long train of indigents, that bends
 Beneath the weight of penury or pain,
 Blend their deeps sighs, and join the plaintive strain.
 While fair Britannia and Hibernia feel
 The general wound, an age can scarcely heal,
 The western world whose weal he kindly fought,
 (His heart embrac'd each tribe, each clime remote,)
 Bewail the loss, extensive realms sustain
 In his remove, on either side the main:
 So shone his page in virtue's cause abroad,
 The cause of freedom, and the cause of God!

Nature and art adorn'd his noble mind,
 And grace divine his vigorous soul refin'd,
 From early youth to shine with growing rays,
 Like the faint dawn to the meridian blaze,
 In the wide sphere by Heaven for him ordain'd,
 Till the bright presence of his God he gain'd:
 Birth, education, learning, native powers,
 Connections, station, golden social hours,
 Each gift, each virtue, and devotion's flame,
 Conspir'd to form his character and fame.

Timotheus-like, He, in a tender age,
 Receiv'd the impress of the sacred page:
 Celestial truth shone through his inmost soul,
 Illum'd, control'd, reviv'd, and warm'd the whole.
 He *felt* the doctrine of the cross, and found
 Life, peace, and joy through all his pow'rs abound.
 The eternal Sun that shines beyond the skies,
 Arose and shone on his admiring eyes,
 In all his glories, human and divine,
 And heal'd his spirit with his beams benign.
 His heart dissolv'd beneath the melting rays
 Of heavenly love, in gratitude and praise.
 How did he burn with an increasing flame
 Of ardent love for his Redeemer's name,
 A flame first kindled, still maintain'd, and fann'd,
 By an all potent, an all gracious hand!

Nor error's flood, nor dissipation's tide,
 Could damp its force, or its effulgence hide.
 Born from above, above his soul would soar,
 And the bright realms of endless day explore :
 Heaven was his country, and his portion God,
 And purity the shining path he trode.
 What Christian virtue seen on earthly ground
 To stand and thrive, was not in EVANS found?
 Sincerity sat regent in his breast,
 Controlling all; deceit was ne'er a guest
 Within his heart, ah, no! his God was there,
 And truth and love his dear companions were.
 Philanthropy, diffus'd through all his soul,
 Plann'd his fair life, and aggrandiz'd the whole.
 In him the husband, parent, and the friend,
 Their various charms were ever seen to blend.
 His dear abode was the abode of love,
 And every grace descended from above :
 There prayer and praise, on faith's swift pinions borne,
 To Heaven's high throne ascended night and morn :
 There, bounteous friendship hail'd the stranger in,
 Tho' even a foe the stranger long had been :
 There, pining want was speedily reliev'd,
 And various comfort various grief receiv'd.
 What zeal for God, what charity to man,
 Glow'd in his breast, and through his actions ran?
 The same blest motive and benignant end
 Reign'd in the Christian, Preacher, Tutor, Friend;
 How did his heart in each relation flame
 With love to man and zeal for Jesus' name!
 His hand reliev'd the sons of want around,
 The fatherless in him a father found;
 The friendless widow and her infant care,
 Were sure his aid and sympathy to share :
 Young indigents* proclaim, in numerous bands,
 The kind exertion of his heart and hands :
 As monuments of his unwearied zeal
 For your extensive and eternal weal,
 O grace the temple which he rear'd for God,
 Nor quit the road your feet so long have trode.

* Children taught at the Free Schools, which the Doctor established and superintended at Bristol, Mangotsfield, and at Downend, four miles from Bristol, where he erected a new place of worship.

Each gift, each grace, each sacred virtue found
 In his succeeding ancestors * renown'd,
 Renown'd for goodness, like collected rays,
 In him shone bright in one extensive blaze:
 Heaven grant the same unfeigned faith may shine
 In his dear offspring, with each grace divine!

In early days, inspir'd by ardent zeal
 For Jesus' name and man's immortal weal,
 With a rich store of various science fraught,
 And by the page of inspiration taught,
 He boldly stood, fir'd like the Hebrew youth,
 The stripling champion of insulted truth,
 And nobly fought for his redeeming Lord,
 The word of life was his victorious sword.
 Vice, superstition, tyranny, and all
 The hosts of errors, that attempt our thrall,
 With grey tradition's veteran troops, he charg'd
 With scripture weapons, and our mind enlarg'd.
 Each truth divine he faithfully explain'd,
 Each truth divine he zealously maintain'd,
 The promise open'd, where our refuge stands,
 Enforc'd the precept as in Jesus' hands.
 His eloquence flow'd like a copious stream,
 And his whole soul flam'd in his mighty theme,
 A theme important, great, and well design'd
 To wound the proud and heal the humble mind.
 Old Sinai's thunder seem'd to roar anew,
 The audience felt as if the lightning flew,
 While, as he pointed to the gaping tomb,
 He utter'd forth the sinner's awful doom;
 What heart so hard but trembled at the sound,
 And felt itself with guilt enchain'd around!
 But wrath divine was not his favourite theme,
 He dwelt with joy on the melodious Name
 Ador'd by all the heavenly host above,
 The King of glory and the God of love,
 Who vanquish'd sin, destruction, death, and hell,
 In whom alone life and salvation dwell:
 He gaz'd with rapture on the bleeding cross;
 All human worth he view'd as shining dross:

* The Doctor's great grandfather, grandfather, and father, were eminent ministers of the Baptist denomination.

Jefus, whose hands the univerfe control,
 He lov'd, he preach'd, he serv'd—with all his foul.
 His bright example and his doctrine fhone
 With ceafelefs luftre, like th' unwearied fun,
 Until he clos'd his radiant courfe below,
 And reach'd the realms where endlefs pleasures flow.

How did he labour to extend abroad
 The good of man, the honours of his God!
 How did he ftrove for the Redeemer's caufe,
 His grace difplay, and vindicate his laws!
 How did he love the good of every name,
 Although his creed and theirs were not the fame!
 Tell ye the objects of his fpecial care,
 Whole various aid, alas, no more ye fhare!
 With what affection, faithfulness, and zeal,
 He ever fought your univerfal weal:
 Tell ye, his friends, who heard him sweetly found
 The gospel trump in diftant parts around,
 How great his toil, how wide his labors were,
 How large his heart, his friendship how fincere:
 Tell ye, whole breasts in youthful days expand
 With love divine (a well collected band,)
 Who burn with zeal for great Immanuel's name,
 And to the world his faving grace proclaim,
 Ye, who were once, ah, pleafing painful thought,
 By his example and tuition taught,
 Tell how he watch'd, as with a parent's eye,
 Your peace, improvement, and profperity,
 How fervently your happinefs he fought
 In all he did, in all he faid and wrote,
 How much he ftrove to aid your grand defign,
 As faithful preachers of the word divine:
 And, while ye mourn your dear Elijah's flight
 From thefe dark regions to the realms of light,
 Still may his counfels wife, devout, and kind,
 Live in your memory, and direct your mind:
 As young Elifha's, imitate his zeal
 For facred truth and Zion's growing weal.

Great man of God! thy venerable face
 No more we fee to gladden and to grace
 Our folemn meetings! thine inftinctive tongue
 No more we hear addrefs the attentive throng;
 Thy cheering prefence and thy noble foul
 No more direct and animate the whole;

How vast our loss ! how exquisite our grief !
 So Judah mourn'd when fell her pious chief.
 Thy real worth was only fully known
 To Him who now has plac'd thee near his throne.
 How didst thou bear the burden of the day,
 While base ingratitude was all the pay
 Thy generous heart and liberal hand receiv'd
 From some, whom thou hadst variously reliev'd !
 Thou hast exchang'd, dear saint, all piercing thorns
 For the bright crown, that now thy head adorns :
 'Thy numerous labors, cares, and griefs are o'er ;
 'Thy Savior's smiles reward thee evermore :
 Thy soul how happy, how supremely blest
 In Jesus' bosom, where thou long'st to rest !
 Yes, and before thou gain'st thy blissful home,
 How didst thou triumph o'er the threatening tomb !
 How strong thy faith in thy Redeemer's name !
 His cross was still thy sweet, thy darling theme.
 How didst thou boast his righteousness alone,
 And in that Robe appear before the throne !
 DAY, NEWTON, HILLER, PHILIPS, HALL, and DORE,
 With more fair orbs, that shine below no more,
 Thou soon didst join, a constellation bright !
 To shine with glory in eternal light.

But ah, how dark our wretched regions grow,
 While death and grief still multiply our woe !
 Extend thy reign, Thou glorious Prince of peace,
 Abolish death, bid sin and sorrow cease,
 And bring us all to thy blest realms above,
 The realms of bliss, perfection, praise, and love ;
 There may we meet our dear departed Friend,
 Where joy abounds, and pleasures never end.

A CATALOGUE of a few useful Books for a young Minister—drawn up by the late Dr. Evans in the beginning of 1773, and given to one of his much loved Pupils then leaving the Academy.

VANDER HOOCHT's Hebrew Bible is by far the best: if clean, fair, and well bound, it is worth from 36s. to two guineas.

SYMONDS's Hebrew Bible sells cheap. I think for about 12s. or 14s.; and it is the best type next to Vander Hooght's, only printed on a very ordinary paper.

GRABE's Septuagint is the best, but scarce and dear.

The *Vatican* copy printed at Amsterdam 1683, a very good one, and to be had cheap.

MILL's Greek Testament, with the various readings, very valuable, and sold at a moderate price.

LEUSDEN's is the next best, but *Mattaire's*, or almost any other copy, is sufficient for common use.

BLEAU's Miniature Greek Testament, very neat, and often sells for a guinea. That printed at Sedan is smaller, but not so good a type—sells commonly at 10s. 6d.

LEXICONS, &c.

The best are, *Ainsworth* for the Latin, and *Hedericus* for the Greek. Besides which, *Dawson's* Lexicon for the New Testament, and *Robertson's* Collection of Phrases will be found highly useful: as will also *Clark's* Common Place Book for the Scripture.

TAYLOR's Hebrew Concordance, 2 vols. folio. Buxtorf, &c.

WILSON's Scripture Dictionary, as well as that never failing *vade mecum* of every sermon maker,

CRUDEN's Concordance*.

EXPOSITIONS.

The Expositors have their different excellencies; as, for instance,

* The newest edition sells at 11. 5s. When Dr. Evans mentioned Cruden, the last correct and enlarged edition of Butterworth's Concordance had not appeared; it sells at about 8s. and is preferred, by many persons in England and America, to any other; and is certainly preferable to Cruden's, in this respect at least, because it is not thrown into so many alphabets.

DR. GILL excels in rabbinical learning, and is moreover the touchstone of orthodoxy, with many.

HENRY and BURKITT excel in spirituality, and seem peculiarly adapted for family use.

DODDRIDGE is to be valued for sublimity, perspicuity, penetration, and unbounded love.

GUYSE is much admired by some, and I believe deservedly, for his seriousness.

POOLE's *Synopsis Criticorum*, 5 vols. folio, to be bought for 30s. or 40s.—more valuable to a genuine student than *all* the other commentators put together.

POOLE's *English Annotations* are also very good; but the second volume, written by his Continuator, is not so judicious as the first.

ON REVELATION AND THE DEISTICAL CONTROVERSY.

HALYBURTON against the Deists, a small 4to. often sold for 1s. 6d.; but perhaps the best piece ever wrote on the subject.

BAXTER's *Reasons of the Christian Religion* is a book also much valued, though sold cheap.

LYTTELTON's *Conversion of the Apostle Paul*, a 2s. pamphlet, and *The Trial of the Witnesses*, an eighteen penny thing, by the late Sherlock, are excellent tracts, and I would not have you be without them.

JENNINGS on the Truth and Divinity of the Holy Scriptures, price 1s.; the prettiest thing for common use I ever met with.

DODDRIDGE on the Evidences of the Christian Religion is also a *very* valuable performance, but you will meet with a better account of the various writers on the deistical controversy, in

LELAND's *View of the Deistical Writers*, 3 vols. 15s. or 18s.—A capital work; and which, I remember, prodigiously pleased me when I read it. I should add, on this subject,

LARDNER's *Credibility of the Gospel History*; but that I take it for granted it is a purchase too great for a country minister. However, should it fall to your lot, know it is the most valuable work of the kind ever published. It will save the inquisitive searcher into antiquities immense labour.

CHANDLER's *Life of David*—a vast deal of learning displayed in it—a most masterly defence of revelation.

BOYLE's *Lectures on Natural and Revealed Religion*, abridged by Burnet, 4 vols. 8vo. In these you will meet with several excellent performances.

DIVINITY,

DIVINITY, DOCTRINAL, EXPERIMENTAL AND CRITICAL.

DR. OWEN's works in general, highly valuable for sound learning and genuine devotion.

PRESIDENT EDWARDS on the Freedom of the Will—on Original Sin—on Religious Affections, and on the Nature of True Virtue; the most rational, scriptural divine, and the liveliest Christian, the world was ever blessed with.

MACLAURIN's Sermons and Essays contain many *original* and *important* thoughts; and in some of his sermons there is great energy and brilliancy of language as well as sentiment.

DR. WITHERSPOON's Works, 3 vols.; and 2 vols. of his Sermons besides, are also quite original and excellent. I do not know, at least in modern times, where such another triumvirate is to be met with. A glorious triumvirate indeed! Than which I am ready to say,

Nihil majus meliusve terris
Fata donavere, bonique Divi,
Nec dabunt, quamvis redeant in aurum
Tempora prisca.

HOR.

However, such as follow I greatly reverence and esteem.

GILL on the Prophecies respecting the Messiah, and his Cause of God and Truth.

BRINE on various Subjects.

Lime Street Lectures, 2 vols. A very able defence of Calvinism.

Berry Street Sermons, something of the same nature, but more practical.

COOPER (of Boston, New England), on Predestination, price 1s. 6d. *very calm and very judicious*.

JENNINGS's Jewish Antiquities—abound, as you know, with useful Scripture criticisms.

SHUCKFORD's Connection of the sacred and profane History of the World, from the creation to the dissolution of the Assyrian empire, 3 vols. 8vo. And,

PRIDEAUX—his Connection of the Old and New Testament is highly valuable in the same view.

BLACKWALL's Sacred Classics.

PRACTICAL WRITERS.

These scarcely need to be particularized. I will, however, just mention such as occur to my mind.

Dr. DODDRIDGE's Rise and Progress of Religion.

Dr. WATTS on the Love of God—on the Passions—on Humility, represented in the character of Paul.

Dr. WATTS's Sermons.

ORTON's Religious Exercises recommended.

—————Sermons for Old People.

Dr. S. STENNETT's Sermons—the *best*, upon the whole, in my opinion, in the English language.

DAVIS's (of America, published by Dr. Gibbons), some of them amazingly sublime. The true spirit of preaching *

HILL's, generally acceptable and useful.

LIVES.

CLARK's Lives. The Life of Philip Henry—of Matthew Henry—of Halyburton—of Doddridge—of Mrs. Bury, &c.

HISTORY.

TURRETINE's Compendium, which you translated.

MOSHEIM, translated by Maclaine, with Notes, 5 vols. 8vo.

NEAL's History of the Puritans.

CROSBY's History of the English Baptists.

RAPIN's History of England, for impartiality and Revolution principles—Kimber for conciseness—Hume for style, toryism and sneering loquacity—and Mrs. Macaulay for the true spirit of republicanism.

ROLLIN's Roman History; or a short one by question and answer—duodecimo, 1777.

STANYAN's History of Greece.

SMITH's Thucydides.

KENNET's Antiquities of Rome, 8vo. And,

POTTER's of Greece, 2 vols. 8vo.

LORD LYTTTELTON's History of Henry the II. is esteemed one of the finest pieces of history in our language.

MISCELLANEOUS.

Preceptor, 2 vols.—*Rowning's* Experimental Philosophy—*Jennings* and *Watts* on the Globes.—*Derham's* Astro and Physico-Theology, 2 vols.—*Spectators*—*Nature Displayed*—*Mason* on Elocution—*Ray's* Wisdom of God in the Creation—*Locke* on the Understanding—*Watts's* Improvement of the Mind—*Cum multis aliis*, which, perhaps, I may mention to you when you have read all these: for the present adieu.

* They are now 5 volumes.

THE OBITUARY FOR 1791 continued.

The Rev. Mr. JOSEPH JAMES.

MR. James was pastor of the Baptist Church at Leighton Buzzard in Bedfordshire; during a long illness, the neighbouring ministers and churches of his own denomination, shewed him and his necessitous family great affection; of which he was properly sensible. A tribute of gratitude is equally due to our brethren the *independents*, some of whom distinguished themselves in favour of this good man. His afflictions terminated in death on Jan. 5, 1791, when he left behind him a widow and nine children, eight of whom are under age, and the youngest only about a year and an half old.

The Rev. WILLIAM KILPIN.

Rev. William Kilpin, son of Mr. John Kilpin, a deacon of the old Meeting at Bedford, was born at Bedford March 28, 1763. In his childhood and youth he was remarkably active, and very frequently had strong convictions of the importance of eternal things; particularly at eight years old, under a sermon Mr. Ryland Junior preached at Bedford, from Isaiah xiv. 10. "Art thou become like unto us?" At about 13 years of age, as he discovered a good degree of genius and solidity, his friends were much pressed with a generous offer to give him an academical education for the ministry, which they refused to accept. Soon after this, in 1777, he had the small pox and under this affliction, and from this time, the 14th year of his age, gave good evidence of a work of grace wrought in his soul. In May 1782, he joined the church under the pastoral care of the Rev. Joshua Symonds, a remote successor of John Bunyan at Bedford: at this time Mr. Kilpin was a Pædobaptist, but afterwards saw reason to change his sentiments concerning baptism; and was baptized by the Rev. Mr. Cole of Maulden.

August 3, 1784, he married the eldest daughter of the Rev. John Emery, pastor of the baptist church at Staughton; and in January 1788, had his dismissal from the church at Bedford, to that at Staughton, under the pastoral care of his father-in-law. Soon after this he began to feel a peculiar

concern for the salvation of his fellow mortals, and an inclination to the work of the ministry; and in December 1788, at a church meeting called for that purpose, he declared the exercises of his mind *; his discouragements and encouragements respecting the work of the ministry: at the same time earnestly desiring the church to indulge him with their advice, assuring them that he would cheerfully sit down by their determination: the members were much affected with the account; 'twas a general weeping day: he was requested to exercise his gifts among them in private, which he did several times much to their satisfaction, and they soon afterwards called him to more public exercise on Lord's day mornings. His first public engagement, it is thought, was blessed for the conversion of two young persons, who afterwards joined the church; in June, 1789, he was unanimously called to the work of the ministry, and occasionally supplied the neighbouring congregations till August, when he received an invitation from the church at Cotton-end near Bedford, to preach to them 3 months, and then for a longer time: Mr. Emery gave the charge from 1 Tim. iv. 16. and Mr. Pilly preached to the people from Heb. xiii. 22. former part: Oct. 23, 1790, he was ordained to the pastoral office. Success attended his labors both in the conversion of sinners, and the edification of God's people; he was particularly blessed in uniting the divided church; the pastor and people were an example of mutual affection. His desire for the conversion of sinners became more and more ardent; the summit of his wishes was to see Christ formed in the hearts of his hearers; and the Lord left him not without his divine presence and blessing. From the time he was called by grace, to his death, he was distinguished by a spiritual savor for divine things, by sympathy for the *poor* people of God, and a warm affection for young Christians. As a minister he was very diffident: when he heard that his ministry had been particularly blessed to any of his people, he begged their *prayers*, *not* their *applause*, his course was short, he was pastor only 22 weeks; the Sabbath before his death, March 20, 1791, he appeared as well as

* At the same time when Mr. K. declared the exercises of his mind to the church, Mr. John Rootham another brother did the same, and has since been ordained pastor of the church at Willingham, Cambridge-shire. Mr. K. and Mr. R. were both sent forth into the ministry on the same day; Mr. Emery, their pastor, preached a sermon on the occasion from Gen. 48. 16. "The angel which redeemed me from all evil bless the lads."

usual; on Wednesday morning was taken ill with a pain in his bowels, which continued, and increased on Thursday to such an alarming degree that he could speak but very little. His father-in-law Emery coming into the room on Friday, he fixed his eyes on him and said, "The cup which my Father hath given me, shall I not drink it?" he could proceed no farther, only, being asked how he felt himself, answered, "Composed, composed." On Saturday morning it appeared that an inflammation in his bowels was hastening him on apace to death: his father Kilpin said, "My dear child, you are dying;" with much calmness he said, "My work is done, is done, is done." Being asked "if he was willing to go," he said "Yes, only my dear dear family—and Cotton-End;" he then added with difficulty,

"I've seen the sinking Church arise,
"And leave the world in peace."

Then with a serene look on the distressed partner of his life, and an affectionate tear running down his cheek, he sweetly fell asleep in Jesus, about 7 o'clock Saturday morning, March 26, 1791, in the 28th year of his age, leaving behind him a mourning congregation, and a widow with five small children *, and a great number of relations, by all of whom he was most affectionately beloved.

He was by his own desire interred in the meeting at Cotton-End, at the foot of his predecessor, Rev. Luke Haywood. Rev. Mr. Pilly preached at his interment from Jer. xlix. 11. *Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me;* and the Sabbath after, Mr. Bull, the congregational minister of Newport, preached a funeral sermon at the old meeting, Bedford, from John xiii. 7. *What I do thou knowest not now, but thou shalt know hereafter.* Mr. Emery also preached another at Staughton, from whence Mr. Kilpin was sent out, on 2 Chron. xxxv. 24. *And all Judah and Jerusalem mourned for Josiah.*

* The oldest not six years of age.

The Rev. ROBERT DAY, A. M.*

THE REV. ROBERT DAY †, the late Pastor of the Baptist Church at Wellington, Somerset, was the only son of Mr. John Day a reputable Woollen Manufacturer at Milverton in Somerset, a man of remarkable piety; who, about the year 1730, was called by the Baptist friends at Wellington, then a branch of Taunton church, to exercise his gifts as a teaching elder, after which he occasionally served the churches at Stogumber, Bicknell (now Hatch), and Wellington; in this capacity he was made useful; he also attended his business till within about one year of his death; in February 1763 he rested from his labours, and went to receive his crown in the 74th year of his age ‡. His son Mr. Robert Day was born at Milverton, July the 2d, 1720; from his childhood he appeared to possess remarkable solidity, but he dated the beginning of a good work of Grace upon his soul, from the year 1739, (the nineteenth year of his age,) through a sermon preached by the Rev. Mr. Terry of Tiverton, at a general meeting of ministers at Bicknell: in February 1741, he made a public profession of religion, being baptized by Mr. Terry in the river at Row Green, one mile from Wellington, and was added to the church there, soon after the church was first formed. Wellington friends having been heretofore a branch of the baptist church at Taunton, then under the care of the Rev. Mr. Joseph Jeffries §; and, judging it would be much for the honor of God, and their mutual comfort and edification, did, in September 1739, separate themselves from the church at Taunton, and formed themselves into a distinct society. Soon after Mr. Day's connection with them, they noticed his promising

* Mr. Day and the Rev. Samuel Wilton, afterwards Doctor Wilton, of the Weigh House, London; had the degree of Master of Arts conferred on them by Rhode Island College, at the commencement in 1774.

† See his elegy by the Rev. Mr. Benjamin Francis in the Register, part the first for 1791, p. 222.

‡ He was buried in the church-yard at Milverton; his funeral sermon was preached by the Rev. Mr. Kingdon of Froome, who writes thus, "I had the honor and advantage of a great intimacy with him for many years; he has told me that his son Robert, when a lad, never wasted his time like other boys in play, but improved it in reading, meditation, and retirement." Our Mr. Robert Day, endeavoured also to improve the dispensation, in a sermon on Eccl. vii. 2. "It is better to go to the house of mourning, than to go to the house of feasting;" and a very affecting sermon it was.

§ Father of the late Rev. Dr. Jeffries.

gifts for the work of the ministry; and in the year 1743 he was invited by the church to exercise them, which he did to their satisfaction. Accordingly, he was called to the sacred work, and immediately sent to Bristol, under the care and tuition of the Rev. Mr. Bernard Foskett, for the improvement of his mind in useful knowledge. Here being remarkably assiduous he made a great proficiency, and very soon preached occasionally to the neighbouring churches, and frequently at the Broadmead and Pithay, in Bristol. At that time he was supposed to be of a consumptive habit, from which he did not recover till several years had elapsed.

One of his fellow students yet alive, the Rev. Mr. Ryland senior, says, That while Mr. Day was at the Academy, the simplicity of his conduct, the integrity of his heart, his thirst for knowledge, and his diligence to attain it, were very conspicuous; never haughty to his fellow students, never self sufficient nor assuming, never ludicrous. Mr. Ryland adds, that he dont remember ever to have seen him laugh; that he drew up his sermons with a great deal of care, and was from the beginning, of a mind clear and calm, generally animated in his delivery, but never vociferous.

Before he finished his studies he had two invitations, one from Abingdon, Berks, a church in respectable circumstances; and the other from Wellington, then in a low and unpromising condition; some of his most valuable friends advised him to embrace the former, but as he was a member at Wellington, and as the two parties *then* in the Church, the Calvinists and Arminians, united in desiring him to settle among them, he thought it his duty to comply with their request.

Accordingly he accepted the invitation of his Wellington friends, and came to them December 22d, 1745. A step this, which he has said he never repented of, as he could appeal to the Searcher of Hearts for the purity of his intentions respecting it. The very beginning of his ministry amongst them was much owned of God: on February 1, 1747, he was called by the church to the pastoral office, and was ordained by the laying on of hands the 8th of April following. Among the principal ministers that attended the ordination, were Mr. Hann, Mr. Jones, Mr. Terry, and Mr. Widgery; it seems Mr. Hann gave the charge from 2 Tim. iv. 1, 2. and that Mr. Jones preached to the people from Sol. Song, viii. 12. From some of Mr. Day's MSS. it appears that he entered on the pastoral office with very great seriousness and

deliberation: The following questions were found among his papers, viz.

“1. What is my call to this great work? Is it the call of God? I have the universal voice of the church, and I think I find in my own heart some willingness to engage in it.

“2. What are my qualifications for this service? Here I am surely found wanting; I trust I can say I have a work of grace begun in my soul; the Lord has shewn me the way of salvation by Jesus Christ, and enabled me to approve of it for myself; but I know, that every good man is not fit for the ministerial or pastoral work; therefore, I would ask, what are *my* ministerial abilities? have I sufficient knowledge of divine things? This I want, alas! I am but a babe in understanding! I know very little of the things of God; but, Lord, I believe thou canst teach me; I beg that what I am ignorant of thou wouldst teach me; I know I want much prudence and discretion, and much holy boldness in the cause of God and religion; and I find too little of those excellent endowments; but I would look to Thee, the great fountain, for all that I need.

“3. What are the principles from which I act? do I engage in this work from a principle of love to God, and obedience to his will? This I trust I can say I desire to do; and another principle from which I desire to act, is the love I have to precious souls; O that I could love them more!

“4. What are the ends I propose to myself? Lord, make me what I ought to be. I trust I desire to aim at the glory of God as my great end; and O help me always to keep this in my view: in order to this, I would aim in all my ministerial work at the good of souls, for I am persuaded these are connected together.

“5. What do I now resolve on respecting this work? I trust I resolve to be diligent and faithful in it, contending earnestly for the faith once delivered to the Saints; I would give myself wholly to it, and be instant in season and out of season, laying hold of every opportunity to do good to souls; and all this I would do, humbly depending on the aid of Divine Grace; without which I know I can do nothing.”

Mr. Day did not aim at mere popularity; yet the abilities and grace bestowed upon him, which were conspicuous to all but himself, could not but render him popular; and at the same time secure the veneration of the truly judicious and pious, in his own church and in surrounding congregations.

tions*. His other various excellencies were adorned with a meek and humble spirit. A favor of divine things was very manifest in his life and conversation; out of the abundance of his heart his tongue was ready to speak of God.

In the year 1752, the church in Prescot Street, Goodman's Fields, London, being in a widowed condition, had their eyes upon him. Mr. Aaron Ward, Bookseller, and Mr. Frederick Bull, afterwards Lord Mayor of London, visited him on this business, and used numerous intreaties † with him to remove, but all in vain. The Lord of the Harvest had ordained, that the people who had enjoyed the first of his labors should be favoured with them to the last; and they were crowned with abundant success. It pleased God to try Mr. Day almost through the whole course of his life with very sore afflictions, either personal or relative, so that, Mrs. Day's constant illness included, he could truly say, that himself and family together, had scarcely enjoyed one day's health for more than *thirty years*. He was very subject to an inflammation of the lungs, and had several times a nervous fever: The most alarming illness he ever had, seized him on November 14, 1761; the physician said it was occasioned by his abundant preaching. The disorder was complicated; an inflammation of the lungs—a nervous fever—and a universal convulsion, with a total loss of his reason, for twenty-

* The churches at Exon, Prescott, Bampton, and Tiverton, not to mention others, will long remember, with gratitude, his advice and assistance. When necessary, he preached, and administered both of the ordinances to them. He appeared among them, to use one of his own expressions, "with a sacred shine upon his countenance;" we saw his face as an angel of God. While the church at Tiverton was destitute of a pastor he administered the ordinance of Baptism to me, and seven other young persons; as well as the Lord's supper on the following Lord's day, and frequently afterwards.

EDITOR.

† Part of their conversation was with Mr. Day in his garden, near a malt house, where one Joseph Chorley overheard them saying that his removal was a piece of justice which he owed to his family; that he could be much better provided for, &c. Joe listened till his patience was tired, and, at last, greatly agitated, ran out to procure some of the friends to go directly, and remonstrate with these strangers; but before he could get any body, he saw that their horses were led out, and that they were ready to mount; *now or never* was his motto, and in the plenitude of his zeal, Joe laid hold of the horses, one in one hand, and the other in the other, and told the gentlemen that they were acting very much out of character to come and tempt their minister; that the souls of the poor were of as much value as those of the rich, and THAT THE ROBBERS OF CHURCHES WERE THE WORST OF ROBBERS!

nine or thirty days. He now lay speechless and motionless for many hours, and had the appearance of a dead corpse; neither did his family know but he was quite gone; however in the mount of straights, the Lord appeared, and answered the fervent prayers which his own church, and which the Western churches in general without ceasing put up for the restoration of his valuable life; succeeding in almost a miraculous manner the skilful endeavours of his medical friends. He was confined by this illness ten weeks, but in the following April he was so well recovered as to be able to baptize five persons, one of whom was the Reverend Mr. Stradling.

But though he had his trials, they were considerably alleviated by the dutiful attentions of his daughter-in-law, Miss Elizabeth Lippincott, the conversion of most of his children, and the success of his labours.

The greatest additions to his church were 25 persons in the first year of his being with the church, and 25 in the year 1774. He had the happiness of sending five persons * into the ministry; two of them survive their pastor; four of the five were students at Bristol, and all of them, through divine grace, are an honour to his memory.

To Mr. Day's other excellencies as a minister, it may be

* 1. MR. THOMAS PYNE; he was originally one of the people belonging to the Reverend Mr. Darracott, an excellent minister of the Presbyterian denomination at Wellington; but hearing Mr. Darracott preach a sermon on Infant Baptism, he and three others were convinced of the propriety of the opposite practice. Mr. P. was a man of a very sweet temper, and exemplary in his whole deportment. The Church book does not say when he was called to the ministry. He preached occasionally at Stogumber, Milverton, Uffculm, &c. died at Wellington in the year 1769, and was buried in the meeting-house yard. Mr. Day preached his funeral sermon from 1 Pet. ii. 7. He left behind him a numerous family; his widow yet survives; her chief support consists of eight guineas a year, a donation from the widows' fund in London.

2. MR. JOHN KINGDON, now pastor of one of the Baptist Churches at Froome, called to the work of the ministry about August 1758.

3. MR. JAMES PYNE, a son of the above named Mr. Thomas Pyne, sent into the ministry in October 1760, was pastor of the church at Lyme some years; then of the church at the Devizes, where he died in 1770.

4. MR. ISAAC STRADLING was called to the sacred work in October 1767. He is now pastor of the church at Lymington.

5. MR. JOHN NORMAN was called to the work in February 1777; he was for some time assistant to the Reverend Mr. Turner of Abingdon, and afterwards to the Reverend Mr. Gibbs of Plymouth; here he died, and was buried in the spring of the year 1782. Mr. Gibbs preached his funeral sermon.

The last four of these five ministers were students at Bristol.

proper to add, his great felicity in suiting his subjects to particular seasons ; he duly noticed the occurrences in nature, providence, and grace : being fearful of leading his people into a dull formality by sameness, he diligently studied variety. The Lord crowned his labours with so much success, that in the year 1765 it was found necessary to enlarge the meeting-house ; in the mean time the congregation met for divine service in a malt house near Mr. Day's dwelling ; the first text he preached from, in this place, was Mal. i. 11 ; and on quitting it, his last text was Exodus xxxiii. 15. The Lord's day after his son William, and daughter Anna (now Mrs. Horsley of Wellington) were baptized, he preached on Exod. xiv. 13. On his return from a long journey of six weeks in the year 1782 (the longest time he was ever absent from his people in the whole course of his ministry), he preached from Rom. i. 11. and on January 2d 1791, the very day 45 years he came to settle in Wellington, his text was Acts xxvi. 22.

He was very regular in his studies, and always endeavoured to have one or more of his texts for the coming Lord's day by Wednesday morning.

He used frequently in his sermons to say to his hearers, "Be much with God in secret; They that would live much to God, must live much upon God; Never go to the edge of a temptation; The servants of God are his children, and children are the best of servants. Mal. iii. 17. The duty of watchfulness is never out of season; Backsliding begins at the closet door; Never do evil that good may come." At the close of his sermon he would often say, "My great aim is to bring the subject home to your hearts." And when speaking of his services, he generally called them his "poor labours." Six weeks before his death he attended the funeral of the Reverend and aged Mr. Adams, at Hatch, who left a request that Mr. Day would preach his funeral sermon from Psalm xxvi. 8, being Dr. Evans's text at the opening the new meeting house in 1784. The neighbouring ministers attended, and some of them particularly noticed the very great solemnity of Mr. Day's address in his sermon : they say "he preached as though he knew he was nevermore to meet them on earth." Mr. Day was eminently a close walker with God, and for many of his last years enjoyed uninterrupted assurance and confidence in the God of his Salvation. As he grew in years he increased in that excellent grace Humility; one evidence of which, amongst many, appears from what he said he should like in his epitaph, if there were any one to his memory : "In memory of Robert Day, a poor sinner, but who through the riches of DISCRIMINATING GRACE hoped he was a real Christian, and aimed at being

a faithful minister of Jesus Christ." He often said, that if he were permitted to wish for any thing in particular, it should be this, "that he might not outlive his usefulness;" and his wish was gratified. He was remarkably lively the last Lord's day of his life, and preached with amazing vigour from Ephesians i. 13. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation." He wonderfully held forth the Lord Jesus Christ as the object of trust, and particularly exhorted his people to trust in him for strength to *bear* as well as *do* the will of God. On Monday, March 26th, he was as well as usual, till the evening when, on a sudden, he was seized in the street with a pain at his heart, which the physician said was the stroke of death. In one night he was reduced to a state of helplessness; but through the few days of his illness he expressed a remarkable serenity of soul, and steady fixedness on God; he mentioned the words of the Psalmist, Psalm xcvi. 1. "The Lord reigneth," as having often been, and now being, the support and comfort of his soul, and said "That all was bright and clear within." In this frame of mind, with increasing weakness of body, he continued languishing till Friday evening, April the 1st, 1791, when he sweetly fell asleep in the arms of Jesus. He had entered on the 71st year of his age, and was the first pastor of the church over which he presided. His office he piously, faithfully, and successfully discharged near 45 years, all which time he was honoured, though a prophet, in his own country; and his memory will be for ever dear to all that knew him.

On Saturday April the 9th, his body was interred near the vestry door in the burying ground belonging to his meeting-house; the Reverend William Clarke, M. A. formerly of Unicorn Yard, London, now pastor of the church at Exon, addressed an amazing concourse of people at the grave, and the next day preached the funeral sermon on Gen. v. 24. "And Enoch walked with God, and he was not, for God took him." The very passage, though at that time unknown to the preacher, on which Mr. Day delivered his first discourse to the people at Wellington, after he became a student at Bristol.

He attended the Baptist Western Association annually for forty or forty-one years, being absent but *once* in that time: He preached at thirteen of these meetings, in the principal services, and five times either before or after them; proof enough that his pulpit exercises were greatly esteemed in all the churches of this connection.

Mr. Day never printed any thing (Association letters excepted)

cepted) but one sermon, preached before the Bristol Education Society in the year 1779, on 2 Tim. ii. 6.

He was rather above a middling stature, thin, with somewhat of a bloom on his cheeks, his countenance commanding respect. One who knew him well, says, "His natural temper was remarkably sweet and obliging, and, I think he has left but very few, if any, equals behind him for piety, kindness, and humility*."

The following account of him appeared in the Sherborn paper of April 11, 1791, said to be drawn up by the Reverend Mr. N——, an evangelical minister of the Established Church at Wellington.

"Friday se'nnight died in an advanced age, generally lamented by all his friends, the Reverend Robert Day, many years minister of a Baptist Congregation at Wellington—a man whose genteel manners and amiable disposition could only be exceeded by his uniform and unaffected piety. He was equally revered by every Christian denomination; and all who knew him were proud of his acquaintance: He was a man whom Envy's keenest shaft could never wound."

There is no tomb erected over Mr. Day's grave, but the following inscription is engraved on a marble erected in the meeting-house, near the middle of that wall which is next to the street, about thirty-five feet from the vestry. The marble is a square black ground, with a white oval swell in the middle.

In
Memory of
The Rev. ROBERT DAY,
Who eminently shone as an
Humble Christian
And faithful Minister of
JESUS CHRIST:
Which he ascribed to
DISCRIMINATING GRACE.
He was the first pastor of this
CHURCH:
Which office he piously discharged
Upwards of forty-four years.
He died the 1st day of April,
1791,
Aged 70.

* Mr. Kingdon also adds, "He was acceptable and useful beyond most of his cotemporaries, as his frequent calls to preach on public occasions prove. Some of his occasional sermons in my place, have been wonderfully owned of God, and I have myself great reason to bless the Lord for my long and intimate connection with him."

NICHOLAS BROWN, Esq.
Of Providence, RHODE ISLAND.

ON Lord's Day, May 29, 1791, about noon, departed this life, Nicholas Brown, Esq. in the 62d year of his age.

Of late years he had laboured under many infirmities, but without being confined to his chamber till the last winter. He had so far recovered his strength as to take the air in pleasant weather, and had been out three or four miles that morning, after which the hand of death, by a sudden and gentle stroke, relieved him from the cares of this mortal life.

From his early youth he had been exercised in mercantile business, and thereby acquired a very ample fortune; but his success in trade was not more remarkable than his diligence, regularity and punctuality.

His genius was too copious and enterprising to be engrossed by one object. The interests of government, learning and religion, especially the latter lay near his heart. He loved his country, he rejoiced in her freedom, he exulted in the establishment of her government.—The public buildings in the town of *Providence*, sacred to religion and science, are monuments of his liberality. His purse was open at every call of virtue and learning, without regard to sect or party.

He was an early, persevering and zealous patron of the College, and a most exemplary member of the Baptist Society. The language of his conduct was, like that of the Patriarch of old,—*As for me, and my house, we will serve the Lord!*—His religious zeal was the effect of a rational conviction of the great truths of the Christian revelation; truths which had been his study for many years, and in which his knowledge was deep and extensive. His awful reverence for the Deity impressed every one who heard him speak, or saw him write, the sacred name of the Great Creator and Governor of the World. It was his custom, and he often desired others, to write it in capitals.

He was, from sentiment, a lover of all mankind—especially of good men. He was not ashamed of the gospel of Christ; but deemed it an honour to be reckoned among, or to shew hospitality to, the poorest of His disciples.

His manners were plain and sincere. He was a faithful friend, and a good companion. His general knowledge of the world, of books and of men, as well as of business, and the fruitfulness of his invention, furnished him on all occasions with inexhaustible funds of entertaining conversation.

He

He estimated worldly objects too wisely to be fond of office, popularity, or the pageantry of riches: He used, however, to take no less pains to advance good men to public offices, than to avoid them himself—and always threw the weight of his influence into the scale of justice and humanity; and as in his life he was universally esteemed, so at his death he was universally lamented.

In him the public have lost a good citizen, and a defender of the rights of men—the College, a *Mæcenæ*—the religious Society to which he belonged, an ornamental and main pillar—the circle of his acquaintance, a faithful counsellor and friend:—His family have lost ————; but their loss is not to be expressed—his disconsolate widow and weeping children—his aged mother—his brothers, and his lonely sister, best know the virtues of his private life—virtues that will endear his memory to them, while the power of memory lasts.

On Tuesday his remains, after having been carried to the Baptist meeting-house (where a sermon was preached by the Reverend Dr. Stillman, of Boston) were decently interred in the north burying-place *Providence* town, attended by a numerous train of weeping relatives and friends, assembled to give him the last proof of their affectionate attachment.

Since the commencement of the year 1783, nine persons have been buried out of this family: Mr. BROWN has now followed a former wife, six children, and a servant to the grave. MOSES BROWN, one of the six, aged 16, who died the 28th of February last, had just finished his education at College, and gave every mark of an uncommon genius. His friends were flattered, and his prospects pleasing: but death has nipped this beauteous flower in the bud.

To this melancholy catalogue must be added JOSEPH BROWN, Esq. Professor of Experimental Philosophy in Rhode Island College, the amiable and pious brother of the lately departed NICHOLAS BROWN, Esq. JOSEPH died December 1785, to the unspeakable grief of his family and acquaintance. “Not lost, but gone before,” is a sentiment full of consolation to mourners, as it respects believers.

The Rev. Mr. WILLIAM DORE.

MR. WILLIAM DORE, late pastor of the Baptist Church at Cirencester, and brother of the Reverend Mr. JAMES DORE, pastor of the church in the Maze Pond, Southwark, departed this life July the 3d, 1791, and lies interred in the meeting house under the pulpit.

THE
YORK AND LANCASHIRE LETTER *,
ON CHRISTIAN BENEVOLENCE.

THE Dissenting Ministers of the Baptist Denomination, being met in Association, at SALENDINE-NOOK, June 15 and 16, 1791, send their Christian Salutation to the several Churches with which they are connected,

Meeting at Ackrington, Bacup, Barnoldswick, Blackburn, Clough-Fold, Coln, Cowling-Hill, Gildersome, Halifax, Hebden-Bridge, The Old Chapel, Leeds; Manchester, Preston, Rawden, Rochdale, Salendine-Nook, Sutton, and Wainfgate.

Dear Brethren,

THE candour and affection with which you have hitherto received our annual epistles, have given us great pleasure; and encouraged us to hope that our attempts to promote your edification and comfort, have not been altogether in vain. We shall beg leave, this year, to set before you the nature and importance of that ardent benevolence to our-fellow-creatures that universal charity and good will to men, which our divine Master so strongly inculcates on his disciples, and which it is the grand design of the gospel to promote.

If we observe the social propensities of mankind, and the various relations and dependencies which subsist among them; if we examine the nature of the constitution which God has given us, and the circumstances of the situation in which he has placed us, we must confess that mutual benevolence is one of the laws of our nature.—And that love to our brethren is strongly recommended in the Christian scriptures, none who have the slightest acquaintance with the New Testament will deny. Jesus Christ has taught his disciples to consider *this* as the badge of their profession, the test of their discipleship. “This, saith he, is my commandment, that ye love one another.” And again, “By this shall all

* This letter is abridged by its author.

men know that ye are my disciples, if ye have love one to another." One of his apostles has assured us, that, "Love is of God, and that every one that loveth his brethren, is born of God:" and on the other hand, that if a man say, "I love God, and hateth his brother, he is a liar." And another apostle has told us, that charity is the end of the commandment, the bond of perfection, the fulfilling of the law; and that, destitute of charity, not the eloquence of an angel, nor the knowledge of an inspired prophet, nor the faith of an apostle, nor even the zeal of a martyr could profit us any thing. Such, brethren, are the terms in which Christ and his apostles speak of love to our fellow-creatures. Such are the encomiums on charity which we meet with in the New Testament. And, as you profess to embrace the gospel of Jesus Christ as a divine revelation, we need not make any apology for calling your attention to what that gospel represents as an essential branch of the Christian temper, as *the fulfilling of the law of Christ*.—We cannot pretend to do justice to so extensive and important a subject, in the compass of a single letter. We can only just mention some of the principal characters of Christian benevolence, and remind you of the obligations you are under to cultivate it.

The benevolence which the gospel inculcates, is an affection that embraces all mankind. The enemies of Christianity have indeed charged it with encouraging a partial, contracted affection; but no charge can be more glaringly unjust. It is true, Christians are exhorted to exercise a peculiar benevolence to *the Household of Faith*. But are they not taught, in the very same verse, *to do good to all men*? That we ought to feel the strongest affection for those to whom we are most nearly related, is one of the plainest dictates of reason. But is that distinguishing attachment we feel to our relations, our neighbours, and our friends, unfavourable to a principle of universal benevolence? Quite the reverse. We never imagine that a person who is insensible to the obligations of consanguinity and friendship, can feel much concern for the general happiness of mankind. It is in the affectionate relative, the kind neighbour, the faithful friend, the generous patriot, that we expect to find the noble principles of an universal philanthropy. The man who is most diligent in practising the more private charities of social life, is generally the most zealous in promoting the public good. The case is just the same with respect to the Christian religion. It recommends, and is calculated to inspire a peculiarly affectionate attachment to those who are our brethren in Christ. It teaches

its disciples that they are all servants of the same common Master, children of the same family, and even members one of another. And, indeed, if we examine the nature of Christianity, we shall find that it is impossible for a person to be a sincere Christian himself, and not feel a peculiar attachment to his fellow Christians. Can a person firmly believe the gospel to be a divine institution, and not love those who cordially embrace it, and make it the rule of their conduct? Can we revere the character of the Divine Being, and not esteem those who imitate his perfections, and bear his image? Can a man *love our Lord Jesus Christ in sincerity*, and not feel a distinguishing regard for those who are the friends of Christ, who follow his example, and have imbibed his spirit? No, it is impossible. If we love God, we shall love the children of God, and esteem them the excellent of the earth. If Christ be precious to us, as he is to them that believe, his disciples and friends will be dear to us also. That peculiar regard, however, which the Christian feels for his fellow Christians, is perfectly consistent with the most general and comprehensive love to our fellow creatures. The gospel is so far from teaching us to confine our benevolence to our fellow Christians, that it requires us to consider all mankind as our brethren; and, as we have opportunity, to be ever ready to do them good. It teaches us to love our very enemies; and to imitate the benevolence of the Supreme Being, who is good unto all, even to the unthankful and the evil; and causeth his rain to descend, and his sun to shine on the just and the unjust. Those to whom we stand in the nearest relation have undoubtedly the first and strongest claim to our benevolence. But we are not to confine our charities within the contracted circle of our own particular relatives and friends. We are taught to love the whole race of mankind, and to embrace every opportunity of doing good to all who come within our sphere of action. Like the sun, which, though it necessarily communicates the greatest degree of light and heat to those bodies that are near it, sends forth its beams in every direction, and extends its influence to the remotest part of the system. The Christian who has imbibed the spirit, and is governed by the principles of his religion, feels an affectionate regard for his fellow men, of every complexion and of every clime. He believes that *God has made of one blood all nations of men*; and in *man*, even in the ignorant Gentoo, or the fable African, he can recognize a *brother*.

And here, we cannot but lament that any who call themselves Christians, should so far forget the principles of their religion,

religion, as to stand forth the defenders and patrons of the most horrid and diabolical practice that ever disgraced the conduct of mankind. We need not tell you that we mean the SLAVE TRADE. Good God! must a practice so abhorrent to all the principles of humanity and justice, still be supported by the laws of a *Christian country*? Is it possible, in this enlightened age, to find a large majority in a British House of Commons, who can disgrace themselves and their country by voting against the abolition of this inhuman traffic, and pleading for its continuance? "Tell it not in Gath, publish it not in the streets of Askelon, lest the enemies of our country, and our religion should triumph!" Let us hope, however, that the period is not far distant, when the SLAVE TRADE shall no longer dishonour the British name. Blessed be God, there are in this kingdom, many noble souls, both in and out of parliament, who feel for the miseries of the poor degraded Negroes, and have generously pledged themselves never to desert their cause. Ye friends of humanity, Heaven will reward your disinterested benevolence, and future ages will admire and applaud your conduct. May your humane and generous efforts in favour of the most wretched of our fellow creatures, soon be crowned with success.—But to return,—

Christian benevolence will lead us to sympathize with our fellow-creatures, both in their sufferings, and their enjoyments; to compassionate their miseries, and to rejoice in their happiness. It will give us the notion of a common interest, and teach us to "rejoice with them that do rejoice, and weep with them that weep." While the uncharitable man sits contracted within himself, and is incapable of feeling the distresses, or enjoying the happiness of others, a benevolent man will, as it were, substitute his fellow-creatures for himself, and consider their joys, and their sorrows as his own. He will visit the fatherless, and the widows in their affliction, mingle his tears with those of the wretched, and, by an affectionate sympathy, alleviate the sufferings he cannot remove.

And, if we sincerely pity our afflicted brethren, we shall be ready to do every thing in our power to relieve, or mitigate their sufferings. That love to mankind which the gospel requires, will not fail to discover itself by acts of beneficence and compassion. Indeed, no part of our duty is more strongly recommended in the New Testament, than liberality and kindness to the poor. Jesus Christ commands his disciples to *give alms* of such things as they have; and the

apostle exhorts us not to forget to *do good, and to communicate*, and assures us that with such sacrifices God is well pleased. And we have divine authority for asserting, that a man who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion, cannot be a disciple of the benevolent Jesus. It is possible indeed for a person who is destitute of the genuine spirit of Christian charity, to assume airs of generosity, and make a glittering shew of pity and kindness to the poor; but a man who is insensible to the complaints of the wretched, and can behold their sufferings without endeavouring to remove them, *must* be a total stranger to this divine virtue. Christian *benevolence* will always be productive of actual *beneficence*; and the man that is under its influence, will rejoice to have it in his power to stretch forth the hand of mercy to distress, to deal out bread to the hungry, to cover the naked with a garment, to be a father to the fatherless, and, by supplying her wants, to cause the indigent widow's heart to sing for joy.

Candour is another important branch of Christian charity. The apostle tells us that "Charity thinketh no evil, but believeth all things, and hopeth all things." It forms the most candid opinion of the characters, and puts the most favourable construction on the actions of men, that circumstances will allow; and when it cannot approve of their conduct, it will not presume to judge those secret principles of their actions, which can be fully known to none but God. Its censures will be tempered with candour, and its reproofs with tenderness. Instead of wishing to expose the imperfections of a brother, it endeavours to conceal them, and, in this sense, "covereth a multitude of sins."

There is nothing, brethren, which is more inconsistent with this celestial virtue, and we may add, nothing more injurious to the Christian interest, than *Religious Bigotry*. And we are in the greater danger from this enemy of all goodness, because it so frequently appears under the disguise of a *zeal for the truth*. It not only hardens the heart, but it perverts the conscience; and, strange as it may appear, it has frequently made even professing Christians think they have been doing acceptable service to God, when they have been persecuting and destroying their fellow-creatures, and perpetrating acts of cruelty, the very mention of which would make humanity shudder. Alas! what incredible mischief have bigotry and a furious party-zeal done in the Church of Christ! What dreadful disgrace have they brought upon that worthy Name by which we are called! And what a pity is it, that

that so much of a narrow, bigotted spirit should still discover itself among the professors of Christianity ! That Christians should differ in their sentiments respecting some of the speculative doctrines of theology, and some of the external modes of religious worship, is not at all to be wondered at ; but that they should be so ready to censure and condemn one another on this account, is truly astonishing. There is such a difference in the capacities, the educations, the circumstances, and connections of men, that it would be unreasonable to expect, that their religious opinions should be exactly alike. And it is evident, that when the apostle exhorts us to be “ of the same mind, and the same judgment,” he does not so much intend an unity of *opinion*, as an unity of *affection*. A candid Christian will, indeed, endeavour to think, and judge for himself ; nor will he be ashamed to profess, and, in a spirit of love and meekness, contend earnestly for what he believes to be the truth ; but he will not rashly pour out his anathemas against those whose sentiments do not exactly correspond with his own, nor charge them with those consequences of their opinions which they disown and condemn. He will not confine his affections within the narrow limits of a *party*. Religion has made him feel a generous expansion of soul, given a liberality to his sentiments, and taught him to believe, that “ in every nation,” and in every community, “ he that feareth God, and worketh righteousness, is accepted of him.” He feels an affectionate regard for all good men, by whatever denomination they may be distinguished ; and can say with Paul, “ Grace be with all them that love our Lord Jesus Christ in sincerity.” If, brethren, you would not bring a dishonour on the Christian profession ; if you wish to promote the interest of our divine Master, and the peace and comfort of your own minds ; if you would approve yourselves the genuine disciples of Jesus Christ, we exhort, we *conjure* you to cultivate a charitable, candid disposition.

We must beg leave to add, that Christian benevolence will lead us to forgive our enemies. 'Tis true, the gospel does not require us to be insensible to the injuries we receive ; nor does it forbid our discovering a becoming resentment when we are insulted or injured. It teaches us, however, that the person who can harbour ill-will, and meditate revenge against his bitterest enemy, and who is not willing to forgive those who have done him the greatest injuries, can have no claim to the character of a Christian. Our blessed Saviour commands us to “ love our enemies, to bless them that curse us,

to do good to them that hate us, and to pray for them that despitefully use and persecute us;" and has repeatedly assured us, in the most solemn manner, that our Heavenly Father will not forgive our sins, if we do not cordially forgive our brethren their trespasses. It is remarkable that in the excellent model of prayer which our Lord gave his Disciples, he has taught us to pray that God would forgive us our sins, AS we forgive them that trespass against us: so that a person of a malevolent, revengeful temper, cannot use this petition without converting it into a most dreadful imprecation. A forgiving disposition, brethren, is an essential branch of that generous, God-like temper, which we are endeavouring to describe. And if we have really been made to drink into the benevolent spirit of the gospel, we shall "put away from us all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." Eph. iv.—31, 32.

We flatter ourselves that the few hints we have suggested will be sufficient to give you some idea of the *nature* of Christian benevolence; and we shall now mention a few observations, which, if duly considered, will not fail to convince you of the obligations you are under to cultivate this illustrious virtue.

Let us observe then, in the *first* place, that by cultivating principles, and discharging the duties of Christian benevolence, you will promote your own happiness. The Supreme Being has given us a striking display of the wisdom and holiness of his government, in the connection he has established between virtue and happiness; and perhaps there is no part of our duty with which happiness is more closely connected than the practice of benevolence. The benevolent Author of our existence has so ordered the constitution of our frame, that we naturally feel a peculiar satisfaction and complacency of mind, when we are doing good to our fellow creatures. There is a kind of calm and gentle pleasure connected even with the exercise of pity and compassion; but in relieving distress, and conferring favours, we feel the sublimest satisfaction, and learn by experience, "that it is more blessed to give than to receive."

Secondly, By a benevolent temper and conduct, you will procure the respect of mankind, and recommend the holy religion you profess to all around you. A benevolent man is really a blessing to the place in which he lives, and the society to which he belongs. Happiness naturally springs up

under his influence. He will be endeavouring to encrease the enjoyments, and lessen the miseries of those with whom he is connected. And can such a man pass through life without being esteemed and loved? No; there is a beauty, an excellence in such a character, which cannot be contemplated, even by the worst of men, without admiration and reverence. And were all the professors of Christianity to endeavour to support such a character, by acting under the influence of that universal charity and good-will to men which we have attempted to describe, they would adorn the doctrine of God our Saviour in all things. Their conduct would be a "Light shining before men, inviting them to glorify our Heavenly Father;" and we might hope, that the knowledge of the Lord would soon "fill the earth as the waters cover the sea."

Thirdly, Benevolence is that part of a Christian's character, in which he bears the most striking resemblance to the Divine Being. Goodness and compassion are the most lovely and engaging of all the attributes of God; and they are the attributes of which he has given us the brightest display. The works of nature, the dispensations of providence, and, above all, the astonishing plan of our redemption, loudly proclaim the divine benevolence, and assure us that **GOD IS LOVE**. Now, when our tempers and actions are influenced by the principles, and regulated by the laws of Christian benevolence, they are not only pleasing to the Supreme Being, but a faint copy of his goodness. Benevolence, Christians, is the fairest feature of that image of God after which we are created. It makes us resemble the Best of Beings, in the brightest, and most amiable of his attributes. Yes, when we are performing the offices of Christian charity, we are both obeying the commands, and imitating the transcendent virtues of that Being, whose character is supremely excellent, and whose approbation gives the stamp of excellence to ours.

Fourthly, Benevolence is strongly recommended to us by the example of Jesus Christ. One important end of our Saviour's mission, was to furnish us with a perfect example of universal goodness; and if we take a view of his character, we shall find, that though it was adorned with every virtue, his benevolence shone brighter than the rest. In his assuming our nature, in order that he might expiate our guilt by his sufferings and death, we have an instance of benevolence which angels must contemplate with devout astonishment. While he was here on earth, "he went about doing good;"

and, when he had finished the work which he came into the world to do, he voluntarily suffered the death of the cross, as an atoning sacrifice for our sins. Contemplate, Christian, the character of thy divine Master. Behold the ineffable grace and compassion that appeared in all the actions he performed, and in all the sufferings he endured. Meditate on the unfathomable riches of his goodness, and the depths of his redeeming love. Hear him, amidst all the agonies of crucifixion, praying for his very murderers, and making the only apology for their unparalleled wickedness, which the most unbounded charity could suggest. "Father," said he, "forgive them, for they know not what they do."—Such is the example of benevolence which Jesus Christ has left us. And let us remember that we cannot be his disciples, unless the same mind that was in him be also in us, and we endeavour to walk as he also walked.

In a word. A benevolent temper is essential to true religion. We are assured by the Apostle John, that piety to God can have no existence in the heart to which benevolence to men is a stranger. Indeed, benevolence is so essential to the Christian character, that the Scriptures call it THE FULFILLING OF THE LAW, as though the whole of morality and religion consisted in it. Without *this*, the most extensive knowledge, the strongest faith, and the most ardent zeal will profit us nothing. If we are strangers to that love to our fellow creatures which will effectually prompt us, when it is in our power, to feed the hungry, to cloath the naked, to visit the sick, we can have no reason to hope that Jesus Christ will acknowledge us as his disciples in the great day of accounts. A benevolent temper is an essential part of our preparation for the celestial world; an important branch of that holiness without which no man can see the Lord. An uncharitable man is totally unqualified for the exercises and enjoyments of the heavenly state. Unless the habits of Christian benevolence are formed in our minds in the present life, we can never enjoy the society of the blessed in God's future world.

If then benevolence be so important in its nature, and so strongly recommended by the precepts and example of Jesus Christ, let us carefully avoid whatever may tend to suspend or obstruct its influence, and diligently use all the proper means to raise it to a greater strength and purity. Brethren, the time is short. The period is hastening on, when we must all appear before the judgment seat of Christ. And in that solemn day, every act of compassion and charity, which

the Christian has performed in secret, and even the intentions and wishes to relieve the distresses of his brethren, which he has never had it in his power to carry into effect, will be noticed with approbation, by the Great Judge of quick and dead, in the presence of an assembled world. Then, Christians, our faith will be swallowed up in vision, and our hope will terminate in enjoyment. But charity will accompany us to Heaven. In Heaven we shall feel the most generous and ardent sympathies of friendship and of love. There the exercise of benevolence will afford us the most pure and exalted pleasures. There we shall meet with no follies to be overlooked, no miseries to be pitied, no wants to be relieved, no objects of distress to draw forth the tear of compassion. We shall rejoice with them that rejoice, and weep no more for ever.

B R E V I A T E S.

Wednesday, June 15, met at two o'clock. Mr. Oddy began the service with prayer. Mr. Hartley preached from 1 Thet. i. 4. Mr. Ashworth prayed, and preached from Rom. viii. 30, and concluded the meeting with prayer.

At six, met again. Mr. Wood was chosen Moderator. Mr. Langdon prayed. The letters from the Churches, and the general letter, drawn up by Mr. Langdon, were read; and the Moderator concluded the meeting with prayer.

Thursday morning, met at ten. Mr. Langdon opened the meeting with prayer. Mr. Fawcett preached from Acts iii. 36. Mr. Hirst preached from Eph. iv. 1, and concluded the public service with prayer.

Agreed, to hold the next Association at Cowling-Hill, on Wednesday and Thursday in Whitfun week; the service to begin on the Wednesday, precisely at two. Messrs. Hirst, Littlewood, and Ashworth to preach; and in case of failure, Messrs. Wade, Fawcett, and Wood. Mr. Wood to prepare the circular letter. —Appointed the first Thursday in September, as a day of humiliation, and prayer to God for the Revival of Religion.

In the associated churches the last year there were,

Baptized	-	-	-	-	-	-	47
Dead	-	-	-	-	-	-	13
Excluded	-	-	-	-	-	-	23
							—36

Increase this year 11

T H E
W E S T E R N L E T T E R,
ON DUTY AND MOTIVE.

The Elders, Ministers, and Messengers of the several Baptist Churches *,

Met in Association, at WOTTON-UNDER-EDGE, GLOUCESTERSHIRE, *June 14, 15, 1791.*

To the several Churches they represent send Christian salutation.

Dear Brethren,

BEING called upon once more to address you, permit us to do it in the most serious and affectionate manner we are capable of, not knowing but it may be the last time you may hear from us, or we write to you. Several of our dear brethren (and some of us may say fathers in the ministry) have been removed from us in the course of the last year, and one particularly who for upwards of forty, yea, near fifty years attended our assembly, and united with us in praying with you and for you, addressing frequently both us and you, and sending most affectionate and solemn advice and counsel to you. But alas! He, with many others since our last annual meeting, have been removed, and we shall neither see their faces, nor hear their voices any *more*; they rest from their labors, and their works follow them.—But is there not a voice in these dispensations to us? Does not the Almighty hereby speak loudly to us? What is his language both to Ministers and People but, “prepare to meet your God. Be ye also ready for in such an hour as you think not the Son of Man cometh.” Shall we be inattentive to such providences? Shall we still go on as if we thought we were always to remain here? God forbid! On the contrary, let us awake out of sleep; let us arise and trim our lamps, for ere we are aware the cry may be made, “Behold the Bridegroom cometh go ye out to meet him.” Remember they and only they who were ready were admitted to go with him into the marriage supper; but the rest were shut out and for ever excluded; for though they afterwards came, and with *solicitude desired* admittance, yet they were absolutely

* See a list of these churches in p. 287. The letter is abridged.
refused,

refused, and bidden to depart as workers of iniquity, with a positive declaration, that he never knew them, i. e. approved of them as his disciples and followers, although they had professed themselves such. O dear brethren ! a deception, a disappointment at this period will be dreadful, and irrevocable. Would you avoid it ? Then solemnly, frequently, and impartially examine into your state ; put yourselves into the balance of the sanctuary and be weighed ; remember nothing will be counted genuine at that day by the great Judge but what comes up to the standard of HIS WORD ; this is the test by which all will be tried. According as our spirit and temper, lives and conversations, principles and practices, *accord or disagree* with this rule, they will be approved or disapproved ; every thing that comes up to this standard will be esteemed *pure gold* ; but whatever is deficient, *drofs and dung*. To this we should now appeal, and by this weigh ourselves that we may not be found wanting at last.—How necessary and requisite then is it that we should be well acquainted with the law and gospel by which we shall all at last be tried ? *Search the Scriptures*, says our Lord, *for in them ye think ye have eternal life*. Read them daily, and endeavor to find out the genuine meaning of them ; and use those helps which God in the methods of his providence has afforded you, carefully distinguishing at the same time, what comes from God, and what from man. Pray also for his Holy-Spirit, who alone can effectually lead you into all truth, and guard you against error. None teacheth like him, and he never teacheth contrary to the revealed word. Be careful, therefore, to hold this word high, value it much, always bearing in your mind that it is from thence all your well-grounded hopes and expectations of pardon, peace, and eternal life can arise.

Excuse us, dear brethren, if we suggest our fears concerning some of you, that you are too much inclined to prefer other books to the Book of God ; and are too often reading and studying books, whose tendency is to carry away your thoughts and affections from the word of God, rather than fix them upon it, and lead your souls to love and delight in it. Many, we believe, have been injured greatly by such conduct ; we wish, therefore, to guard you against it, and would intreat and beseech you, as you love the peace and prosperity of your souls, *to desist from it*.—Endeavour to get yourselves thoroughly established in the firm belief of the *divine authority, utility, and importance* of the Scriptures. Be ready always to give an answer to any who may ask you, why

why you believe them to be the word of God, and the unerring rule of faith and obedience; in order to which make yourselves masters of those arguments which recommend them to the attention of men and demand the assent of every unprejudiced mind to the truth of them; but think it not sufficient to assent to the truth of the Scriptures as being the word of God; for this we may do, and yet derive little or no advantage from them; but our concern chiefly should be to *feel and experience* their mighty power in our souls: The great truths contained in them should be cordially received, and held fast amidst all opposition which is made to them; the spirit which they recommend should be deeply imbibed; and the ordinances thereof be complied with by us; it is by our temper, life, and conduct, that we are to *evidence and demonstrate* that we are Christians in deed and in truth,—the faithful and genuine followers of our Lord and Master Jesus Christ: He has said, “If ye love me keep my commandments;”—ye are my friends, if ye do whatsoever I command you. Yea it is expressly declared, that if any man have not the spirit of Christ he is none of his. Not every one that *sith* unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that *doth* the will of my Father which is in Heaven.—We wish, dear brethren, that you may not be regardless of any one doctrine or precept of the Bible, but we wish you to lay the greatest stress where God has laid it; and to consider those things as of the greatest moment which *God has declared to be so*. The doctrines of the gospel we consider of great importance and consequence; and that summary of them put forth by our brethren in the last century, we still think is a good one, and therefore such as we ought not to be ashamed of; but this we would earnestly inculcate upon ourselves and you, That doctrines however important in themselves, if our belief of them has not a proper influence upon our tempers and conduct, will prove of very little use to us; yea in the end will aggravate and increase our condemnation. We are fully persuaded that the wretched tempers, and censorious spirits of some, and the irreligious lives, and improper conduct of others, who profess their zealous attachment to the distinguishing and glorious truths of the gospel, have tended greatly to prejudice the minds of multitudes against them. We are commanded to let our light so shine before men, that they seeing our good works may glorify our Father which is in heaven. Now these are not capable of penetrating our hearts, and discovering what we believe or disbelieve; but they are capable of observing our lives and conduct, and will form their judgment

ment of us, and the religion we profess accordingly. Let us then constantly bear in our remembrance, that as we profess ourselves to be disciples of the blessed Jesus; it behoves us to be like him; for we are *Christians just so far, but no farther*. He has expressly told us, that his kingdom is not of this world; but he has chosen his people out of the world; and bid them come out from it and be separate. It is also declared, "That if any man love the world, the love of the Father is not in him." When therefore we perceive those who profess themselves the followers of Christ, *pursuing this world* as their chief good, employing all their time and talents in order to acquire and possess as much of it as possible, and making use of means that are far from being proper and expedient, and which are scarcely lawful; what can we think of them? Surely there is reason to conclude, either that the description we read of them in the word of God is not just, or that these are not, cannot be, his disciples and followers.

Dear Brethren, let us not deceive ourselves, nor impose upon one another; remember, we cannot deceive the ever blessed God, or in any respect impose upon him. He searches the hearts and tries the reins of the children of men; and he has most emphatically declared, That whatsoever a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. If we are Christians in reality, let it appear by our living above the world, and by our living to God; living so as to honor and glorify him. He has done great things for us. We are under infinite obligations to him. For what are we that he should fix his love upon us, and take such methods to render us eternally happy and blessed?

O THE SURPRIZING AND ASTONISHING LOVE OF THE FATHER, that he should make choice of us in his Son, and bless us in him, with all spiritual and divine favors! Yea, that he should so love us, as to give his only begotten and dearly beloved Son to us, and for us! He spared him not, says the Apostle, but delivered him up for us all; how then shall he not with him also freely give us all things?

THE LOVE OF THE SON IS EQUALLY SURPRIZING AND ASTONISHING; that he who was Lord of all and eternally happy in the bosom of his Father; should for your sakes, *empty* himself, and appear as the infant of days; condescend to be born in a stable and lie in a manger; yea was so poor and mean as to declare that while "the foxes had holes,

holes, and the birds of the air nests, the Son of Man had not where to lay his head." That he should consent to bear the reproaches of men, the assaults of hell, and the wrath of God which you had justly merited by your sins and transgressions: that he should endure the horrors of Gethsemane, and all the tortures of Cavalry; insomuch that with the strictest propriety he could speak in the words of the prophet and say, "Behold, and see if there be any sorrow like unto my sorrow?" None has suffered what I have for you, and with a view to render you happy and blessed.—This we say is truly surprizing, well therefore might the apostle cry out when contemplating this subject, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. This love is truly wonderful and astonishing, and must be thought incredible, had it not been *so properly authenticated, and divinely witnessed*; but there are such evidences of it as we dare not doubt. O! that we may all be constrained by it henceforth to live, not to ourselves, but to him who has died for us and rose again! This, remember, was the happy effect his love had upon Christians of old, and is the influence it should have upon us now. O, *read and contemplate this amazing, this astonishing love, Christians, till you feel its constraining power, captivating and transporting all your souls into love, joy, and holy triumph.* David, while musing, experienced the fire of divine love kindled in his breast. May you therefore muse till you are all on fire, and experience the flame burn so intensely, that nothing shall ever be able to quench it.

BUT THE LOVE OF THE HOLY SPIRIT IS NOT LESS WONDERFUL AND ASTONISHING. That he who is so pure in his nature, so divine and holy in his operations, *should condescend to dwell* in our corrupt and mortal bodies, and make them *the temples of his residence is love*; yea *grace that can never be surpassed.* Be careful therefore Christians that you do not grieve him, and provoke him to withdraw from you; but attend to his divine suggestions, and readily and cheerfully comply with his gracious influences, always remembering, that he never does, or can influence to any thing but what is
holy

holy and comformable to the world he has dictated. Make therefore the word of God your rule, and his glory your end; and go on in the path he has marked out for you, diffusing light and joy to all around you, till you arrive at perfect day. Remember your stay here cannot be long; every year, every day, every hour, God is fetching some or other of his children home, and putting them into that glorious state of rest and peace which awaits them. There they are out of the reach of all their enemies, and shall never more be ensnared by the world, tempted by Satan, or drawn aside by their own corrupt deceitful hearts; there they shall enjoy God, and admire and adore what the Father, Son, and Spirit have done for them in nature, providence, and grace.—Well, Christians, if we are what we profess to be, if we are really the children of God by faith in Christ Jesus; if we truly and sincerely love God and his Son, and manifest it by the Spirit we breathe, the image we bear, and the life we lead, we shall soon be called to associate with our departed friends, and engage in the same delightful and noble employ with them; a few days, or a few years at most will land us on the shores of bliss. Let us live in daily expectation of it, and be preparing for it, not knowing what a day, or an hour may bring forth. Behold *I come quickly*, saith the most worthy Judge eternal, *and my reward is with me to give to every man as his work shall be*. Blessed is that servant whom his Lord, when he cometh shall find in a prepared state, and longing frame. In order to this, give diligence to make your calling and election sure; grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ; add one Christian virtue to another; frequently think upon, and realize the coming of the Lord, both by death and judgment. Often put these questions to yourselves: Am I ready, were the Lord immediately to come? Were I now to see him appearing in the clouds, would it afford me pain or pleasure? Is there any thing I have done that would distress me? Is there any sin which I have committed, that I have not sincerely and truly repented of? Any duty that I live in the neglect of? Am I careful to discharge the duties of the closet, and the family? Am I really concerned for, and sincerely seeking after, not only my own salvation, but the salvation of all others committed to my care? Do I love the House of God, and the place where his honor dwelleth? Do I regularly and constantly attend there, and influence all I can to attend with me? Do I love the ordinances thereof, and bless God for appointing

appointing sabbaths, and instituted ordinances; Are they the delight of my soul? Do I see and enjoy the Lord in them? And am I in the use of them *constantly learning the evil and demerit of sin, the beauty of holiness, the vanity of the world, the preciousness of the Saviour, and the desirableness of Heaven and Glory?* If so, you may humbly hope, and safely conclude, that whenever you are called hence, you will be admitted into the kingdom and glory of your Lord and ours, which is the earnest desire and fervent prayer of

Your affectionate brethren

In the bonds of the gospel,

DANIEL SPRAGUE,

SIGNED ALSO BY THE MODERATOR, ISAIAH BIRT.

B R E V I A T E S.

WOTTON-UNDER-EDGE, June 14, 15, 1791.

TUESDAY met at three, Mr. *S. Duncombe* prayed, Mr. *Birt* was chosen Moderator, the letters were read, Mr. *Cooper* concluded in prayer.

In the evening Mr. *Saffery* prayed, Mr. *Tommas* preached from Isaiah xliii. 12. YE ARE MY WITNESSES, &c.

Wednesday morning, met at six. Our Brethren *Allcock*, *B. Thomas*, *Belfer*, *Sotteridge*, and *Ferrabee*, engaged in prayer.

Public Meeting at ten, Mr. *Redding*, and Mr. *Taylor* prayed. Mr. *Birt* preached from Titus ii. 13. LOOKING FOR THAT BLESSED HOPE, &c.—Mr. *Horsley* concluded in prayer.

Met again at three, Mr. *B. Francis*, prayed, Mr. *Kingdon* preached from Matthew xi. 28.—COME UNTO ME, &c. Mr. *Tommas* concluded.

At seven in the evening met again, Mr. *Mosely* prayed, Mr. *Redding* preached from John i. verse 45.—WE HAVE FOUND HIM OF WHOM MOSES AND THE PROPHETS DID WRITE,—and concluded in prayer.

The Collections for the Association Fund this year amounted to 39*l.* 17*s.* 7*d.* which was distributed for various useful and important purposes.

Voted particularly a fourth benefaction of five guineas to the Committee for the Abolition of the Slave Trade.

Agreed to hold the next Association at *Lyme, Dorset*, on the Wednesday and Thursday in the Whitsun-week, Mr. *Horsley* of Portsmouth, and Mr. *B. Francis* to preach; or in case of failure, Mr. *Taylor* of Calne: To begin precisely at three in the afternoon on Wednesday. Mr. *Cooper* to draw up the general letter.

Churches.

Churches.	Ministers and Messengers.	Bap- tized.	Rec. by let	Re- ito'd	Dead.	Dis- miss'd	Ex- clud.
1 Chace Water } and Truro }	REDDING	7					
2 Plymouth Dock	- -	20			1		
3 Plymouth Town	- -	9			3		1
4 Kingsbridge	- -	10	1				
5 Bovey Tracey	- -				1		
6 Exon	- -				1		
7 Tiverton	- -	8			1		
8 Cullumpton	- -			1			
9 Bampton	- <i>Briffow</i>	1			2		2
10 Prewcot	- THOMAS		2		3	1	
11 Wellington	- { <i>Horsley and</i> <i>Chorley</i> }	5			2		
12 Loughwood	- -	1			1		
13 Upottery	- -	3			1	2	
14 Lyme	- -				1	1	
15 Chard	- ROWLES	6	2		1		1
16 Hatch	- -				2		
17 Stokegomer	- -						
18 Bridgwater	- -					1	
19 Horlington	- -						
20 Crockerton	- -	5					
21 Frome	- KINGDON	10			5	2	
22 Beckington	- -	5			1		
23 Portsmouth	- HORSEY	18		1	9	2	1
24 Salisbury	- SAFFERY	10	2	1			
25 Calne	- TAYLOR	9		1	3		
26 Melksham	- <i>Phillips</i>	4			1		
27 Bratton	- { COOPER and <i>Whitaker</i> }	3					
28 Paulton	- - SOTTRIDGE				1		
29 Bradford	- - -	6			1		
30 Pithay	- - TOMMAS				2		
31 Broadmead	- <i>Norton &c.</i>	14	3		3		
32 Grittleton	MOSELY						
33 Thornbury	- - -						
34 Sodbury	- { FEREEEE and <i>Nasb</i> }				2		
35 Kingstanley	- <i>Cole</i>				1		
36 Cheltenham	- S. DUNSCOMBE				2		
37 Horsley	- - FRANCIS	13			6		2
38 Wotton	- - SIMMONS	9			1		1
		176	10	4	58	11	8

Increase 113

N. B. The ministers names are in small capitals, the messengers in Italica.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS IN LONDON AND SOUTHWARK,

IN THE YEAR
1791.

PLACE.	TIME.	TO BEGIN.	TO PREACH.	TO PRAY.
Mr. Williams's	Jan.	Mr. Button	Mr. Rippon	Mr. Stennett
Mr. Dore's	Feb.	Mr. Rippon	Mr. Booth	Mr. Reynolds
Mr. Button's	Mar.	Mr. Booth	Dr. Stennett	Mr. Dore
Mr. Booth's	April	Dr. Stennett	Mr. Burnside	Mr. Thomas
Mr. Thomas's	May	Mr. Burnside	Mr. Williams	Mr. Booth
Mr. Martin's	June	Mr. Williams	Mr. Reynolds	Mr. Button
Mr. Rippon's	July	Mr. Reynolds	Mr. Martin	Dr. Stennett
Mr. Reynolds's	Aug.	Mr. Martin	{ Mr. Thompson * } or Mr. Stennett }	Mr. Rippon
Dr. Stennett's	Sept.	Mr. Thompson	Mr. Button	Mr. Martin
Mr. Burnside's	Oct.	Mr. Button	Mr. Thomas	Mr. Williams
Mr. Williams's	Nov.	Mr. Thomas	Mr. Dore	Mr. Burnside

The Minister of each place concludes the meeting.

* Mr. Thompson preached.

The

The ministers and messengers of the above ten churches constitute the PARTICULAR BAPTIST FUND, instituted for the relief of poor ministers, churches and students, in England, Wales, &c. &c. Their collections for 1791, distributed in the spring of 1792, amounted to 667*l.* 3*s.* 5*d.* sterling. Besides the annual collection, the whole interest of the fund capital is yearly given away.

The fund has this year received a legacy of 100*l.*, given by the will of Mr. Thomas Bell, of Bermondsey-Street, Southwark; he was a member of Brother Booth's church, in Prescot-Street: and a legacy of 50*l.* given by the will of Mr. John Hammon, of Shoreditch, who was a deacon of Brother Thomas's church, in Devonshire-Square. The brethren in the Adelphi, who formerly separated from the church in Grafton-Street, having dissolved their church-state, and sold their meeting-house, made a present to the fund of 50*l.* by the hands of Mr. Aaron West.

The fund encouraged a mission into North Wales, and voted this year 25*l.* towards defraying its expenses.

AN ACCOUNT OF THE FOUR COUNTRY CASES WHICH WERE PATRONISED IN LONDON, 1791.

CASE.	CHURCH AT	PRESENTED.	RECOMMENDED.	WANTED.		COLLECTED.	
N ^o .				L.	s.	L.	s.
22	Carmarthen	Dec. 1, 1786	March 4, 1791	100	0	86	1
23	Hooknorton	May 1, 1787	June 3, 1791	150	0	75	0
24	Cranbrook	June 1, 1787	Aug. 5, 1791	146	12	77	3
25	Spalding and Horbling	Oct. 5, 1787	Oct. 7, 1791	200	12	75	12

E X T R A C T S

From the American Association Letters, &c. and from the personal Correspondence between the *English*, and the *American* Brethren.

THE MIDDLE DISTRICT ASSOCIATION (Virginia and North Carolina) South James-River, met at Cedar-Creek meeting-house, the first Saturday in May, 1791. Rev. Thomas Read preached the introductory sermon from Mal. iv. 2. After divine service, proceeded to read the letters. Members with letters were present from twenty churches, but the minutes of the association do not mention the numbers in these societies, nor their addition or decrease.

Chose Eleazar Clay moderator, and Simeon Walton clerk of the association.

Ten ministers were appointed to visit vacant churches, and to stir them up to their duty, using their influence in getting little constitutions, where they appear to be unable to support themselves, to join the nearest neighbouring churches.

Agreed, That the next association be held at Skin-Quarter, in Chesterfield county, the 2d Saturday in October next.

The Circular Letter, consisting of two pages, on declensions, and revivals; mentions liberal contributions to the fund, which had afforded pleasure, &c. &c.

THE BERNER ASSOCIATION, held at the Baptist church on Jamey's Creek, Tyger River, Spartanburgh county, South Carolina, began on Saturday, August 13th, 1791.

Two first days were spent in public devotion.

Monday, Aug. 15th. Rev. Henry Holcombe delivered an introductory discourse from John iii. 17.

Letters from eighteen churches were read.

Rev. Joseph Camp was chosen moderator, and Mr. William Ford, clerk.

Six churches applied for admission into this association; and satisfactory information being given by their delegates, of their faith and order, they were received.

August 16th and 17th, attended to various business; and appointed the Rev. James Fowler to prepare the Circular Letter.

Resolved, That a day of thanksgiving be appointed for the blessings of peace, harmony, and concord, enjoyed among our churches, and for the union and good correspondence subsisting between them

them and the Charleston association: It was voted that the first day of January next be observed for this important purpose.

Agreed to hold the next association at the place of the present meeting; to begin the Saturday before the second Sunday of August next.

There are now in this convention 28 churches, whose members amount to 1360. Increase since last year 222.

This is the first year of their *printing* an Association Letter: It expresses gratitude to God, and recommends duty. Not quite two pages quarto.

KENTUCKEY.

The ELKHORN ASSOCIATION, as it is sometimes called, is one of the associations in Kentucky, consisting of *Particular Baptists*. As they do not print their minutes, and are but little known, even among their brethren in America, a sketch of their last meeting may be acceptable.

The association met at Cowper's Run, Kentucky, Aug. 26—29, 1791. Brother John Gano preached the introductory sermon, from 1 Cor. i. 10. *Now I beseech you, brethren, &c.* He was also chosen moderator; and letters from thirteen churches were read.

CHURCHES.	MINISTERS.	INCREASED.			DECREASED.		
		Bap- tized	By letter	Re- stor'd	Ex- com.	Dead	Num- ber
Tate's Creek	David Thompson	28	11		4	1	60
South Elkhorn	Lewis Craig	50	11	3	2	1	200
Clear Creek	John Taylor	10	1	2	4	4	277
Bryant's Station	Ambrose Dudley	21	26		3	4	233
Town Fork	John Gano	8	6			1	35
Cowper's Run	Augustine Eastin	14	22		3	1	95
Boon's Creek		20	5			2	74
Washington	William Wood	8	12		3		89
Dick's River	William Marshall	17	11		2		65
Marble Creek	John Price	2	3		3	1	99
Elkhorn	William Hickman	8	5				98
Buck Run	James Dupee	5	9				62
Indian Creek		1					7
		192	122	5	22	16	1394

Six new constituted churches were received into the association this year; but as our correspondent could not precisely ascertain their numbers, he omitted their names. His letter, dated so late as May 21, 1792, says, "The churches in our union are in harmony, and uniformly maintain the truth and good discipline."——

Rev. Mr. John Gano, a few weeks since, lost his wife, but the aged father in Israel bears the visitation well."

THE WARREN ASSOCIATION (Massachusetts's) was held at the Baptist meeting-house, in New Rowley, Tuesday and Wednesday, Sep. 13th and 14th, 1791.

On Tuesday, at two o'clock, P. M. Dr. Stillman, according to appointment, preached the introductory sermon, from Rev. xiv. 6. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.*

After public worship, chose Brother Hezekiah Smith moderator, and Brother Thomas Baldwin clerk.

Read the letters from the several churches.

Sermon in the evening by Brother Baldwin, from 1 Cor. i. 18. Wednesday. Met according to adjournment.

Received letters and minutes from several associations.

THE BAPTIST ANNUAL REGISTER, by the Rev Mr. John Rippon, of London, was presented by Dr. Stillman, and highly recommended to the members of the association. To whom all who wish to become subscribers for it are desired to send their names, who will import as many as are subscribed for. Price of the First Part is 2s. 3d; of the Second and succeeding numbers about 1s. 6d. currency. The expences of importation are included in the above *.

It is desired that the earliest and most accurate intelligence, relative to revivals of religion, the constitution of churches, and business of associations, might be transmitted to *Dr. Stillman*, or Brother *Baldwin* of Boston, for the benefit of the *Baptist Annual Register*.

A plan for establishing a charitable FUND for the purpose of assisting such young men of the Baptist denomination as may appear to be suitably qualified for the ministry, with a collegiate education, in the college at Providence, was received by Dr. Stillman from a friend, and presented to the association; which, after a second reading, was *unanimously* adopted. And it is warmly recommended to the churches to collect what monies they can, in their own way, and send it to the next association, by whom such measures will be taken as are necessary to carry the plan into execution †.

Voted, That the next association be held at the Baptist meeting house in Harvard, the Tuesday after the first Wednesday in

* The First Part of the Register for 1790, is charged 1s. 6d. sterling; the Second and following Parts are 1s. each.

EDITOR.

† It is not for me to conjecture who was the author of the above plan for establishing a fund; but I presume to make this single observation on it:—If the dear departed Dr. MANNING had been present when this benevolent pro-

in September, 1792, at 2 o'clock, P. M. Brother Green to preach the introductory sermon; in case of failure, Brother Maxey. Concluded with prayer. Sermon in the afternoon by Brother Leland, and in the evening by Brother Grafton.

The annual epistle, drawn up by Brother Hezekiah Smith, containing two pages octavo, on the doctrine of the *atonement*, finishes thus:

“Should we close this letter without taking notice of the providence of God in the removal of two of our ministers by death, the year past, we should betray a criminal inattention. The one is Brother NATHANIEL GREEN, of Charlton, who hath long sustained a good character in our churches; the other was our much-esteemed brother JAMES MANNING, D. D. President of Rhode-Island college, whose abilities and usefulness were well known to us all; and whose attention to the interests of learning and religion justly claims our esteem. O that the great Head of the Church, in whom are all gifts and grace, would favour us with other persons of equal accomplishments; that thereby the breaches in the walls of our Zion may be built up! We have had a comfortable meeting at this time; received good news from several of our churches, and also from various other parts of our land. The prophecy concerning Christ is accomplishing, *Of the increase of his government and peace there shall be no end.* Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever.”

The members in this association, of forty-five churches, are 3695. Increase this year 122.

The REDSTONE ASSOCIATION, (Virginia, &c.) met at Enon, on the Monongahela River, Sep. 24, 1791. The service was opened by Brother David Loofborough, in a sermon from Luke xix. 10. *For the Son of Man is come to seek and to save that which was lost.* Brother John Corbly was chosen moderator, and Brother William Jenkins clerk. This association consists of sixteen churches, including those lately received. They do not, as yet, print their annual letter, which was at this session drawn up by Brother Corbly; when it was *resolved* to hold a yearly meeting at Union-town meeting-house, beginning the Saturday before the first Lord's day in June; and that the Association next year be

proposition was brought forward at *New Roxbury*, the probability is exceedingly great that he would have given it his utmost support; for in his very last letter to me, dated New-York, May 26, 1791, writing freely concerning our societies on both sides the water, he says, “It is, and has long been, my opinion, that money for the benefit of the American Baptist churches could in no way be so well laid out, as by educating young men for the ministry, nearly on the plan of the Baptist academy at Bristol. But we shall probably exchange some farther thoughts on that subject.”—No, No; we shall never on earth exchange a thought again on this or any other subject!

EDITOR.

held

held at Mount Tabor, alias Indian Creek, to begin the Saturday before the last Lord's-day in September; Brother Corbly to preach the association sermon, or, in case of failure, Brother Loofborough. "There has been a comfortable time in one of these churches, viz. Enon; it was constituted in March, 1791, of eighteen members, and now increased to sixty-three. There are, of late also, pleasing appearances in other churches." In the beginning of November, Mr. Corbly received seventeen persons into his church at Goshen, and writes, that there is a revival among the Presbyterians in his neighbourhood, "particularly under the ministry of the Rev. Mr. Robert Finley, a Son of Thunder, a bold and faithful man, of a catholic spirit; he has done much good." He adds, concerning Mr. Wesley's Methodists, that "they have now taken to immerse in baptism when any of their friends are likely to go among the Baptists."

The WARWICK ASSOCIATION, (New-York) formed in June, 1791, was held in Warwick, Oct. 18 and 19 following.

Tuesday, 1 o'clock, P. M. Oct. 18th. Brother Ebenezer Ferris preached from Gal. v. 13. *For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.* Brother John Dodge, moderator; Brother Thomas Montanye, clerk. Letters from fifteen churches were read. Brookfield, Peek's-kill, and Chemung churches were received into fellowship this year, so that this union now consists of seventeen churches, in which there are 868 members. Sermon in the evening by Brother Enoch Ferris, from Luke i. 53.

Wednesday met at 9 o'clock, A. M. The Circular Letter on the *Doctrine of the Atonement* (three pages quarto) prepared by Brother John Dodge, was read and approved. Supplies for destitute churches were fixed: next association to be at Peek's-kill, last Tuesday in May, 1792. Sermon in the afternoon by Brother Ebenezer Cole, from Heb. v. 9. and in the evening by Brother John Dodge, from Psal. cxxvi. 6.

The DANBURY ASSOCIATION, (Connecticut,) held at Stratfield, Wednesday, September 21, 1791 *.

At 1 o'clock, P. M. Elder Adam Hamilton delivered the introductory sermon from 2 Cor. iv. 5. *We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* Elder Adam Hamilton, moderator; Samuel Heart, clerk. Letters from the churches and from corresponding associations were read, viz. Philadelphia, Shaftsbury and Stonington.

There are 16 churches in this union, consisting of 801 members. The association letter in three pages quarto, is written on the *doctrines of grace.*

Thursday, Sermon by Elder Calvin Hulbert, from Amos, iv. 12.

(latter clause) "Prepare to meet thy God, O Israel." Letters to the corresponding associations were read, and approved of.

Brother Samuel Whelpley's circular letter for the present year, was read, approved of, and ordered to be printed.

Elder Hulbert appointed to prepare the circular letter for next year. Supplies for destitute churches were fixed. Elder Seth Higby appointed to preach the next association sermon; in case of failure Elder Roots. Elders Hamilton, Higby, and Finch, appointed a committee to treat with the New-York convention in the behalf of this association; and, if they judge it eligible, unite with them in one association, if approved of by the convention. This association to be held the 3d Wednesday in September next, at 1 o'clock, P. M. in New-Hartford.

The PHILADELPHIAN BAPTIST ASSOCIATION, held at Philadelphia, October 4, 5, 6, 1791. Tuesday, October 4, 1791, at 3 o'clock, P. M. Rev. Oliver Hart delivered the introductory sermon from 2 Chronicles, xxix. 35. *So the service of the house of the Lord was set in order.*

After worship, proceeded to business, Rev. Dr. Samuel Jones was chosen moderator, and Rev. John Stancliff, clerk.

Letters from thirty-three churches were read. It appeared that in the course of the last year, there were in this association,

Baptized	-	-	-	-	-	224
Received by Letter	-	-	-	-	-	41
Restored	-	-	-	-	-	6—271
Dismissed by Letter	-	-	-	-	-	55
Excluded	-	-	-	-	-	22
Deceased	-	-	-	-	-	60—137

Increase 134

On Wednesday, October 5, transacted the various business of the association.

Letters from the corresponding associations of Stonington, Shaftsbury and Danbury, were received and read. A copy of a neat quarto bible, of Mr. Collins's impression, was laid before the association, by Dr. Rogers, which was highly approved of, and it was recommended to the several churches and individuals of the body, to patronize so laudable an undertaking.

Doctor Rogers read a paragraph of a letter from the Rev. Mr. Abraham Booth, of London, directed to himself, in which was intimated the expediency of our reconsidering the decision of this association in 1788, respecting the invalidity of Baptism when administered by an unbaptized person. Agreed to refer it until the next meeting of the association.

The churches at Scotch Plains, Canoe-Brook, Piscatawa and Morris-Town, requested liberty to join in an association at New-

York,

York, should they think proper : Their request was granted, and they will be considered as dismissed from this association, when received by that.

Resolved, that the Rev. Dr. Samuel Jones, the Rev. Morgan Edwards, Samuel Miles, Esq. Thomas Shields, Esq. Rev. Dr. William Rogers, Rev. Burgiss Allison, and Rev. Thomas Ustick, be a committee to effectuate the incorporation of the association by charter.

The circular letter, composed by Brother Van Horne, having been revised was approved *

Rev. Reune Runyon preached in the evening, from Rom. iii. 24. Thursday, October 6, proceeded to the business of the day.

The letters to the Stonington, Shaftsbury and Danbury associations were read and approved.

Reported, that during the past year two of our brethren in the ministry were removed by death, viz. Rev. JOHN THOMAS, of Hilltown, Buck's county, aged 79, years, and Rev. ABNER SUTTON, of Mount Bethel, New-Jersey, aged 46 years. Dr. Jones was requested to prepare an abstract from the proceedings of this association of those particulars which are most material and important, against next meeting of association. The association to be held next year at Philadelphia, the first Tuesday in October. Rev. William Van Horne is appointed to preach the introductory sermon, and in case of failure, Rev. Dr. William Rogers. Rev. Joshua Jones to write the Circular Letter. Sermon in the evening by Rev. John Boggs, from Matt. xxii. 29.

The UNITED BAPTIST ASSOCIATION, formerly called the *Kebukee Association*, holden at Davis's Meeting-house, Halifax County, North-Carolina.

Saturday October 9, 1790†. The introductory sermon was preached by our respectable Brother David Barrow‡, from Luke xii. 15. *Take heed and beware of covetousness.*

Brother Elisha Battle was chosen moderator, and Brother Lemuel Burkitt, clerk. Brother Samuel Harrell, assistant-clerk.

Letters from fifty-four churches were read, and the names of the delegates enrolled.

Resolved, that a committee be appointed to devise ways and means for the encouragement of itinerant preaching. In consequence of which, three laymen and two ministers were appointed. Adjourned.

* It is an agreeable letter on *perseverance in Grace*, near four pages in 4to. but the narrow limits of the Register will not allow us the pleasure of introducing it, any more than the letter of the former year, which we hoped to insert.

EDITOR.

† The former minutes of 1789, may be seen in p. 98.

‡ This gentleman is distinguished in the letter by *Esquire*, and so I perceive are some of the messengers.

EDITOR.

Monday

Monday morning, Oct. 11. The association was opened by prayer; a church on Flatty-Creek, in Pasquotank county; a church near Wiccacon, in Bertie and Hertford counties, under the care of Robert Henry; a church on Sawyer's creek, in Camden county, under the care of Thomas Etheridge; a church on Trent, under the care of John Dillahanty; likewise a church on Hadnot's-creek, Carteret county; lastly, a church in Dobbs county, under the care of Abraham Baker, petitioned for admission into this association: finding them possessed of the requisite qualifications, they were received.

Colonel Bryan, from the committee appointed to devise ways and means for the encouragement of itinerant preaching, reported, that it appeared from a variety of circumstances, that itinerant preaching is necessary, and likely to be followed with a blessing, and accordingly submitted a plan to the churches, of which they were desired to give their opinion in their letters to the next association.

The circular letter on *Sanctification*, after it had been revised, was approved of; it makes two quarto pages.

Resolved, that the business of dividing the association be taken into consideration. After a long deliberation upon the subject, it was resolved, that this association be divided into two distinct associations*, and that the state line between Virginia and North-Carolina, be the dividing line between the associations. That each association shall be visited constantly, by the other, by two delegates with a letter of correspondence, and that Brother Burkitt and Brother Read be appointed delegates to attend the association at Portsmouth, in May next.

That the next North-Carolina association be holden at Flat-Swamp, in Pitt county, at Brother Page's meeting-house, on the Saturday before the second Sunday in October, 1791. That Brother Ross be appointed to write the circular letter, and that Brother Burkitt be appointed to preach the introductory sermon.

The minutes of this association enroll sixty-one churches, in which there are 5017 members.

The same association met at Flat-Swamp meeting-house, Pitt county, North-Carolina, Saturday, October 8, 1791. the introductory sermon was preached by Brother Lemuel Burkitt, from Rev. xii. 3, 4. *And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven; and did cast them to the earth.*

* One is styled the United Baptist Association, formerly called the Kehukee Association, and the new one is named the Virginia Portsmouth Association.

Colonel Nathan Mayo was chosen moderator, and Brother Lemuel Burkitt, clerk; Brother Jacob Battle, Esq. assistant-clerk.

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

A letter of correspondence from the Portsmouth association was read, and Brother Barrow and Brother Browne, messengers from that association, were received.

On motion, resolved, that Brother Burkitt, Brother Barrow, and Brother Read, be a committee to revise the circular letter.

On motion made by Brother Barrow, seconded by Brother Rofs, resolved, that the said committee, with the addition of Col. Bryan and Brother Baker, be appointed to consider Rev. Mr. Rippon's plan, for printing the Baptist Annual Register, and make report.

The association adjourned till Monday morning, 8 o'clock.

Monday Morning, October 10, 1791. Brother Silas Mercer, from Georgia, being present, was invited to a seat in this association.

A newly constituted church on Moratock creek, in Tyrrel county; a church at Mattamuskeet; another on Little-Contentney; lastly, a church on Bear Marsh, petitioned for admission into this association, and, on examination, they were received.

"Brother Burkitt, from the committee appointed to consider the proposals for publishing the Baptist Annual Register, by Rev. John Rippon, of London, reported, that having examined the plan, we give it as our opinion, that such a laudable work ought to be encouraged; and we recommend it to the association to appoint a certain person or persons to collect the requisite materials; and that the association do agree to take fifty copies of the said Register. The association concurred with the report."

Resolved, that Brother Burkitt be appointed to collect the materials, and transmit them to Brother Richards, at Baltimore.

The constitution of the association, which was made at Whitefield's meeting-house, October, 1789*, before the division took place, was adopted by the association, with such alterations as were necessary, consistent with the division.

The churches were advised to fall on some measure to encourage itinerant preaching.

Resolved, that Brother Read be appointed to write the circular letter for the next association, and that the subject be, *The doctrine of original sin*. That Brother Rofs be appointed to preach the introductory sermon; and that divine service begin on Saturday, at 11 o'clock, A. M.

And, that the next association be holden at Brother Baker's meeting-house, in Dobbs county, on Bear-creek, the Saturday before the second Sunday in October, 1792.

* See page 98th of the Register.

There are now in this union of forty-three churches, 322 members. The association letter, of about two quarto pages, is on the subject of the *maintenance of ministers* by their people.

NEW-YORK, April 12, 1791. Agreeably to a letter received from the first Baptist-church in the city of New-York, proposing a conference on the subject of forming a new association of the churches adjacent to said city upon the plan and principles of the association of Philadelphia, the representatives of seven of the adjacent churches assembled. A sermon was preached by Brother Reune Runyon, on Isaiah xl. 1.

Brother Foster then opened the conference by prayer. Brother Runyon was chosen moderator, and Brother W. Van Horne, clerk. A committee were appointed to bring in an essay of a plan for the proposed association, and report tomorrow at 10 o'clock: Adjourned. Sermon in the evening by B. Van Horne, on 1 John v. 19.

April 13. The committee appointed to bring in a plan for an association, reported with other things that the proposed association be styled the *Association in New-York*.—

And that they approve The Baptist confession of faith, adopted and held by the association of Philadelphia, as happily expressing the sentiments contained in the holy Scriptures of divine truth, which are the only certain rule of faith and practice.

The plan was adopted, and it was agreed to meet again in New-York, the 3d Wednesday in October next, at 2 o'clock. P. M. in order to proceed further in forming an association, if it then should be thought expedient. Appointed Brother Benjamin Foster to open the next conference meeting by a sermon. The brethren enjoyed a very agreeable interview, and were very unanimous in their deliberations.

NEW-YORK, October 19, 20, and 21, 1791. Wednesday, October 19, 1791. Agreeably to an appointment of a convention of churches, by their messengers, in the city of New-York, on the 12th of April last, again to meet in the said city, on the third Wednesday of October ensuing, at 2 o'clock, P. M. in order, if it should then be thought expedient, further to proceed in forming an association, messengers from several of the churches in the vicinity assembled. Public worship was attended, and Brother Foster preached on the occasion, from Daniel xii. 4. *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: Many shall run to and fro, and knowledge shall be increased.*

Brother Holmes was chosen moderator, and Brother Foster clerk. Some account was given of matters connected with the proceedings of the last convention.

Brother Holmes preached in the evening, from Psalm cxxii. 9. *Because of the house of the Lord thy God I will seek thy good.*

Met on Thursday morning, October 20. Letters from the churches were read.

After this, the plan of a new Association, which already had been submitted to the churches for their examination, was read and considered.

One messenger from each church was chosen, to consider what amendments to the proposed plan might be expedient; and also to attend to a proper mode of procedure in constituting the churches, represented for that purpose, a body united in association. In the afternoon the committee appeared, and made their report. The plan as now amended was read, paragraph by paragraph, and then signed by the messengers of the churches.

The churches, by their representatives, presenting themselves before the moderator, were pronounced by him to be an associated body. The moderator then prayed, and after prayer gave to the messengers the right-hand of fellowship, which was followed with mutual congratulations.

Brother Winchel preached in the evening, from Ezek. xxxvii. 4. *O ye dry bones, hear the word of the Lord.*

Met on Friday morning, October 21. in answer to a letter and minute of the Danbury association, proposing a coalition of the two in one association; considering the local situation of the churches, and the tendency such an union might have to render the proceedings of the body too complex, conclude it would be inexpedient; but that every brotherly attention and correspondence between the two associations should be promoted.

The next association is to be held in the city of New-York, the last Wednesday in the ensuing October. The introductory sermon is to be preached by Brother William Van Horne, and in case of failure by Brother Elkanah Holmes. The circular letter is to be prepared by Brother Samuel Dodge.

The minutes of this association do not include their numbers; the circular letter is about twenty lines.

The CHARLESTON ASSOCIATION, held at the Welch Neck, Pedee, November 5th—9th, 1791.

Employed Saturday and the Lord's-Day in an attendance on the ordinances of public worship.

On Monday the 7th instant, the introductory sermon was delivered by Rev. Henry Holcombe, from Isaiah liii. 1. *Who hath believed our report?*

Letters from the churches were read, and the names of the messengers enrolled. Rev. Evan Pugh was chosen moderator, and Rev. Richard Furman, clerk.

Letters and minutes were received and read, from the following corresponding associations; the Philadelphia, Warren, and Bethel, on the continent; and the Kent and Sussex association in Great-Britain; also a letter and minutes from the general committee of united

united Baptist churches in Virginia, and a letter from the Rev. Lemuel Burkitt, enclosing minutes of the Kehukee association, and another packet with minutes of the middle District association, south of James River.

The clerk presented the association with fifty copies of a sermon, published by him at their request, for which he received the thanks of the association, presented by the moderator. Appointed brethren to write to the corresponding associations.

A church on Deep-creek, consisting of 50 members, which was constituted about twelve years ago, made application by letter and two messengers, for admission into this association; and on satisfaction being obtained, respecting their faith and order, were received.

Query, from the church in the lower fork of Lynch's creek. Can any method be fallen upon, to regulate the ordination of ministers, so as to prevent the too hasty laying on of hands on candidates for that office? Answer, let the churches be careful in the first instance, to introduce no persons into this station, but such who afford good evidence, that they are truly pious and of promising gifts: Let them use every rational and proper means for their improvement, and in bringing them to ordination, we advise they call in the assistance of at least two, but rather three, of the ministers in union, who are most generally esteemed in the churches for piety and abilities.

Mr. Furman, as chairman to the committee of the churches for conducting the business of a fund*, agreeable to a resolve of last year, reported, That the committee had a system of rules under consideration, which were not yet matured; that they had agreed, when the rules were completed, to apply to the legislature for incorporation; and that they conceived it might be proper for the churches to invest the committee with power to recover and take into their possession all glebes or other property belonging to churches of this connection, which either are, or may become, extinct, when liable to revert to the public, or become private property; and apply the same to the interests of the union; in which they desired the concurrence of the association. Also, that the collections from the churches presented at this meeting, amounted to 57*l.* 16*s.* 11*d.* The association took up this subject, and after debate, agreed unanimously, that the proposal has the approbation of this body, both with respect to the subject of incorporation, and enlarging the design of the committee. Agreed farther, that due care ought to be taken to have the business of the committee and their powers fully defined, and that they do not interfere with the reserved rights and privileges of the churches, as independent bodies, either in things spiritual or temporal.

* A fund for assisting pious young men in their studies, &c. it is mentioned in pages 101 and 113 of the Register.

Mr. Matthew M'Cullers was introduced by Mr. Holcombe, as a proper object for the churches bounty ; who, after examination, was approved. Mr. Furman is desired to contract for his education, and superintend the same. On motion of Mr. Furman, agreed, that should it be found necessary, a part of the money collected for this year, shall be applied toward the education of the son of the late Rev. Joseph Cook, who is hereafter to be examined whether he comes within the description of persons designed to be benefited by this institution.

The church at Cashaway having removed their seat of worship, their delegates requested that they may be in future known by the name of the church at Mount Pleasant ; which was agreed to.

Mr. Moderator, at the request of several members, proposed, That this association do testify their approbation of the sermon delivered by Mr. Holcombe at the opening of business, and request a copy for the press, which was unanimously agreed to, and the request accordingly presented. Appointed Mr. Furman to write the circular letter for the ensuing year, and that the subject be an answer to the following question. " In what relation do the children of church members stand to the church : And what method is most adviseable to be pursued with respect to them, both for their own spiritual benefit and the general interests of religion ?" Agreed, that the next session of association be at Coosawhatchie, the Saturday before the first Lord's day in November next ; Rev. Edmund Botsford to preach the sermon, or, in case of failure, Rev. Alexander Scott.