

A

CATALOGUE OF THE PROFESSORS AND MINISTERS

AMONG THE

BAPTISTS,

WITHIN, AND OUT OF THE

UNITED NETHERLANDS,

INCLUDING AN ACCOUNT OF THEIR ASSOCIATIONS.

CORRECTED TO THE BEGINNING OF THE YEAR 1791.

THE Baptists, (if we except the Switzers, who shall be mentioned in their place,) and some old * Flemings, so far make an united Christian Society, that the Members of their particular Churches, upon a certificate, are mutually and repeatedly admitted to the Lord's Supper with one another; though they are still divided into distinct households in some places, and some still bear the names of Waterlanders, Frieslanders, and Flemings, from some old, and now worn out, differences about little things, which were the occasions of these denominations.

In the North Quarter, there are yearly three Associations held.

Of the SUNNISTS, or UNITED FLEMISH and WATERLANDISH, (except some Ministers, peculiar for this, that they do not confine themselves to the Churches which belong to this Society,) are enumerated the following forty Churches: Amsterdam, the Church of the Sun; Wormer and Jisp, Dort, the north end of Graft and Ryp, Uitgeest, Knollendam, Krommeniedyk, Markenbinnen, Aalsmeer, No. 1. Balinghorn, Oude Ryp by Petten, Oude Sluys and Schagerbrug, the Ilp, New Niedorp, Hazardswoude, at the Uithoorn, Enkhuysen, Kampen, Koog and Zanddyk, Hoorn, Wormerveer on the north, Alkmaar, Zwol, Enbodem, Westzaan on the north, Purmerend, Blekzyl, No. 2.; Hamburg and Altona, Edam, Ouddorp on Goedereede, Almelo, Enschede, Medenblik, Middelharnis, Giethoorn south side, the Jonwer in the new Houle; Veendam's Heerenveen, the Knype, and Zuidveen in the new Houle.

This Association is holden at Amsterdam once in two years, on a Wednesday in May; the regulation of which, as well as the decision of any important affair in the Churches, is left to the College of the Sun at Amsterdam.

In the FRIESLANDISH Society, which is holden the 2d. Wednesday in June, the following nineteen Churches are registered in this order: Hoorn, Alkmaar

* Of the old Flemish Churches, the seven following stand in covenant with each other, viz. Giethoorn Northside, Zuidveen old Houle, Dantzig, No. 2; all the four quarters at Marburg, upon Hiboden, Elbing, and Koningsberg.

in the Ridderstreet, Zaandam old Houfe; Wormerveer on the fouth, Amfterdam the Church of the Sun *; Edam, Medenblik, Twiik and Abbekerk, Weftzaan on the fouth; Oofthuizen, Middelie and Axwyk, the Burg the Weall and Ooftarend on the Texel; Old Niedorp, Wieringen, Lange and Koe-dyk, Barzingerhorn and Colborn, Venhuizen, Huifduinen and the Helder, Aafmeer, No. 1.

The following thirty-one Churches belong to the WATERLANDISH Society: Hoorn, Medenblik, Enkhuizen, Edam, Mennikendam, Alkmaar on the Koningfweg, Parmerend, the Iip, Durgerdam, Wormer and Jiiip, the Ryp, north end of Graft and Ryp, Weftzaandam new Houfe, Ooftzaandam, the Koog, Weftzaan on the north; Wormerveer on the north; Krommenie, Krommeniedyk, Marken binnen, Uitgeet, Weftgraftdyk, Ooftgraftdyk, New Niedorp, Barzingerhorn and the Wieringerwaard, the Oudefluis, the Zuidzyp by Petten, Huifduinen and the Helder, the Burg the Wall and Ooftarend, the Hoorn on the Texel, and Vlieland.

These thirty-one Churches are now in covenant with one another, and hold a yearly meeting in the Ryp on the firft Wednefday in Auguft, to confult upon the neceffary affairs of the Society, at which Affociation, however, no Minifters appear.

At the yearly Affociation, which is holden on the laft Wednefday or Thursday in July, all the Churches before mentioned are regiftered, except Edam and Alkmaar, who have declined. This Affociation provides for the turns of preaching where there is no Minifter, and, at prefent, mutual exchanges are kept up in the eight following Churches: Ooftzaandam, Ooftgraftdyk, Wormerveer, the Ryp, Wormer and Jiiip, Krommenie, Weftzaanen and Mennikendam.

The Old FLEMISH Society, which fometimes meets at Groningen, is divided into four claffes: 1ft, Borne, Hengelo, Deventer. 2d, Groningen in the Botering-ftreet, Ylft, Sneek New Houfe, Knype and Mildam. 3d, Sapmeer, Noordbroek, Beerta, Appingadam, Neufadgödens. 4th, Ulrum and Houwerzyl, Rafquert, Leermens, Lopperfum, Zyldyk, Uithuifen. The Church in the Culmiche, on the Kunpad and Przekowiki, and Brenkenholfsvalde and Franzdaal, (which three Churches belong to this Society,) were not regiftered on account of their diftance.

* The Affociation is held yearly at one of thefe five Churches, fo that it comes to each of them once in five years.

IN THE
UNITED NETHERLANDS,
AND
GENERALITIES LANDS,

IN THE
PROVINCE OF HOLLAND,
IN THE SOUTH QUARTER.

AMSTERDAM.

In the Church by the Lamb and Tower.

PROFESSOR.

GERARD Hesselink, *A. M.*
 & *Ph. Dr. Theol. & Ph. Prof.*
 1781, 1786

PREACHERS.

Gerard van Heyningen, *A. M.*
 & *Ph. Dr.* 1739. (*) 1758
 Allard Hulshoff, *A. M.* &
Ph. Dr. 1760

William de Vos, 1759, 1762
 Hoito Tichelaar, 1765, 1767

PROFESSOR.†

Peter Feenstra 1791
 Nicholas Kloppe, 1764, formerly
Minister of Harlingen, resigned 1786

In the Church of the Sun.

John Couwenhoven 1754
 Arnold Henry van Gelder 1780
 Abraham Tieleman, 1767, 1790

*Preaching Ministers of the old
Flemish Church,*

Cornelius Focking 1769
 John Christian Sepp 1781

Settled Ministers of this Church,‡

Peter van Dyk Jansz, 1754, re-
signed 1787

Cornelius Simons, 1755, *resigned* 1789

HAARLEM.

Age Wynalda 1736
 Nicholas van der Horst 1762
 Peter Loosjes, *Adriaansz* 1762
 Cornelius Loosjes, *Adriaansz* 1763
 Bernard Hartman van Groningen 1770

Ministers of Utrecht formerly,

Abraham Wynands, 1777, *resigned* 1785
 Cornelius de Vries, 1771 *resigned*, 1786

LEYDEN.

John Kops, *Jacobusz* 1788
 John van Geuns, *A. M. Tb.*
Doct. 1789

Cornelius van Engelen, 1764,
*formerly Minister of Huizen, re-
 signed* 1769

ROTTERDAM.

John Menalda 1771
 Kempo Dam 1773
 Witfius Sytjes Hoekstra 1786
 Daniel Hovens, 1770, *formerly
 Minister of Leyden, resigned* 1789

GOUDA

*Is supplied by the Minister of Ha-
zardswoude.*

DORT.

Adam Abrahamfz van Moerheek 1749

* The date set after some names, shews when the preacher went to his first situation.

† It seems that Proponent, in this list, means Probationer, answering very much to the title of a person in Deacon's orders.

‡ Settled Minister, intends, it is said, one who, by reason of age or infirmity, is incapable of preaching, but who receives his stipend.

*AALSMEER and UITHOORN.**Two Churches.*

Cornelius Schermer, 1770, 1790

AALSMEER.

1.

John Cornelius Oor, Elder 1764

William Arnold Vrecke 1788

Gerard Dirkse Bol 1788

Vreck Arnold Vrecke 1788

2.

Vacant.

HAZARDSWOUDE.

Aris Baas 1769

HUIZEN.

Leonard Klein 1788

*On the Island OVERVLAKKEE,
MIDDELHARNIS.*

Abraham Terfier 1771

*On the Island GOEDEREDEE,**OUDORP.*

Henry Tymens 1778

IN THE NORTH QUARTER.

I. KENNEMERELAND.

*AIKMAAR on the Koningssweg
and in the Ridderstreet. Two
Churches.*

John ten Cate 1783

The RYP.

Peter Härtman 1780

North End of GRAFT and RYP.

Roger Bosch 1787

*OOSTGRAFTDYK and WEST-
GRAFTDYK. Two Churches.*

Jacob van Zanen 1783

*MARKENBINNEN,**Is sometimes supplied by Ministers
of other Churches.**KROMMENIE.*

Richard Max 1761

*KNOLLENDAM and KROM-
MENIEDYK. Two Churches.*

Simon Kalverloer 1786

*WORMERVEER,**On the South.*

Arnold van Groenou 1780

On the North.

Albert Vrijer 1770

*WORMER and YISP,**Two Churches.*

Nicholas Yp 1743

KOOG and ZAANDYK.

Peter van Dokkenburg 1770

John Visser 1783

OOSTZAANDAM.

Anthony van der Os 1764

Henry van Voorst 1779

*WESTZAANDAM,**New Horse.*

Henry van Gelder 1781

Peter Beets 1789

In the Old Horse.

Anthony de Vries 1771

Tadfo Jakles de Hoop 1777

*WESTZAAN.**On the South.*

Gerbrand Valter 1780

*On the North.*John Cornelius Baas, 1737, Set-
tled Minister, 1785

William Bruin 1786

BEVERDYK.

Vacant.

*UINGEST.**The same as Markenbinnen.**At the Mennonites Neighbourhood,
in the South ZYP, and the Old
ZYP by Petten.*

Simon Grin 1785

At the OLD SLUIS,

Arits Heynits 1790

HUISDUINEN and the HELDER.

Peter van der By 1790

II. WATER-

II. WATERLAND.

MONNIKENDAM.

John Nieuwenhuyzen 1771

EDAM.

Vacant.

PURMEREND.

*The same as Markenbinnen.**In the ILP.*

John Simons de Vries 1781

DURKERDAM.

The same as Markenbinnen.

MIDDELIE and AXWYCK.

John Slot 1737

Peter Groot 1747

Henry Blaauw 1782

The BEEEMSTER and OOSTHUIZEN.

Jacob Hartog 1764

III. WESTFRIESLAND.

HOORN.

Jacob Pieterisz Spis 1775

Peter Mol 1789

ENKHUIZEN.

John Peter Staneke 1790

MEDENBLIK.

John Jonker 1783

VENHUIZEN,

Arnold Fyn 1775

TWISK and ABBEKERK.

Cornelius de Bleyker 1770

OLD NIEDORP.

The same as Markenbinnen.

NEW NIEDORP.

The same as Markenbinnen.

BARSINGERHORN and KOLHORN.

Nicholas Stuurman 1784

BARSINGERHORN and the WIERINGERWAARD, or NEW ZYP.

Yzebrand Arits Pau 1783

LANGEDYK and KOEDYK.

John Hand 1751

Nicholas Hellingman 1783

IV. THE ISLANDS.

On WIERINGEN.

HYPOLITUSHOEVE and the STROE.

James van Moerbeek 1787

On the TEXEL.

*The BURG, the WAAL, and**OOSTEREND.*

Sytze Hockstra Hidszertsz, 1777, 1790

The HOORN.

Tjalling Gerbens van Grouw 1770

On VLIELAND.

OOSTEREND.

Adrian Vryer 1778

On the SCHELLING,

WESTEREND.

1.

Vacant.

2.

Eelke Reins, 1782, 1790

On AMELAND.

NES and HOLLUM.

Paul Simons de Vries 1769

*NES and BALLUM**

Henry Keimpes, Elder 1730

John Jakobs Kat, 1762, resigned, 1777

Tjepke Leendertz 1767

Arnold Abels Venema 1789

NES, BALLUM, and HOLLUM.

Taeke Gerrits, 1762, Settled

Minister 1775

Jacob Jobs, 1765, Elder 1769

Christian Botes, 1773, Elder 1780

* This Church on Ameland, and the Churches in Groningenland, as at Peterzyl, on the Hoorn, at Winsum, in the Wildervank, at Westerebden, and in Homsterland, hold an association at Groningenland, on Whit-Monday.

Gerard Ages	1773	Cornelius Sorgdrager	1782
Jacob Haijes	1778	Lambert Willemsz	1782

IN THE PROVINCE OF UTRECHT.

UTRECHT.

John Hockstra	1785	Peter Brouwer	1787
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IN THE PROVINCE OF ZEELAND.

ON THE ISLAND WALCHEREN.

MIDDELBURG.

Eke Menalda
Sikko Rekker

1784 Gerloff Rekker
1790

VLISSINGEN.

1759

ON THE ISLAND SCHOUWEN.

ZIERIKZEE.

Samuel Tak, *Adriaarfz* 1765

ON THE ISLAND ZUIDBEVELAND.

GOES.

Vacant.

IN THE PROVINCE OF FRIESLAND.

Divided into Four Classes.

The great association is always holden at Leeuwaarden the first Friday after Whitsuntide, in which the Church of Groningen in the Pelster and Harder-inger streets, belonging to the Second Class, is also reckoned. The separate Classes seldom sit, and only upon remarkable occasions. The Fourth Class alone assemble yearly at Hindelopen, eight days before the great association, when their letters are sent.

FIRST CLASS.

FRANEKER.

Peter Stinstra 1771
Peter Brouwer, 1785, formerly
Preacher of Leeuwaarden, resigned 1787

James Höffeling 1753
Nicholas Koopmans 1772
Abraham Staal 1788

HARLINGEN.

In the Old Church.

Heere Oolterbaan, Elder, Th. and
Pb. Prof. 1786
Matthias van Geuns Janfz 1787

BOLSWAARD.

Simon Menalda 1789

St. ANNAKERK, and at the
OLD BILDZYL.

Richard Pieters 1754

LEEUWAARDEN.

Nicholas Tigler 1750

HALLUM.

John Uilkens 1783

BLESSUM.

BLESSUM.

Jochem Jans	-	1770
Sjoerd Laafes Roorda	-	1771

BELKUM.

Gerben Kornelisfz. van Grouw	1783
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KROMWAL.

Thomas Jetzes Schuurman	1750
Laurence Joukes Schildtra	1774

John Thomas Schuurman	1774
Taeke Thomas Schuurman	1774

PINJUM and ARUM.

Two Churches,

Are supplied by the Minister of Witmarsum,

WITMARSUM.

Tjebbe Wynalda	1750
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SECOND CLASS.

DOKKUM.

Bennet Tjallings	-	1788
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HOLWERT, and at the VISBUURT,
under TERNAARD.

Herman Williams Jaarsma	1744
James Bottes, 1773, <i>Settled Min.</i>	1778
Freerk Hoekstra	1786

KOLLUM and BUITENPOST.

Sjoerd Thomas	-	1759
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KOLLUMMERZWAAG.

Vacant, yet is supplied by Tjeerd Geerts
Minister at Dantumawolden.

DANTUMAWOLDEN.

Reitse Sakes	-	1750
Tjeerd Geerts	-	1756
Yme Lammerts	-	1778
Uilke Reitjes	-	1781

VEENWOLDEN.

Gosse Alles	-	1750
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ZUIDERHUISTERVEEN.

Eilert Wynalda	-	1750
Yde Wynalda	-	1782

WITVEEN and the ROTTEVALLE.

Rinse Hendriks	-	1744
Ieble Engberts	-	1781

THIRD CLASS.

SNEEK.

In the Old House,

Albert van Delden	-	1773
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YLST

Jelle Sipkes van Teerns	-	1771
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SLOTEN and in the LFGEMEER.

Two Churches,

Vacant.

THE JOUER.

In the Old House,

Gjoldt Hylkes	-	1743
Cornelius Meintes	-	1780
Inne Wouters	-	1780
Ulbe Dirks	-	1780

HEERENVEEN.

Gentius Wybrandi, 1782, Re-		
signed	-	1788
John van Kalker	-	1788

Henry Wybes de Vries, 1765,	
formerly Preacher of Blokzyl re-	
signed	1782

The KNYPE or NIEUWBRON-
GERGA.

Folkert Klaafes	-	1788
Andries Scheltus Cuperius,	1782, 1790	

BALK.

Ruurd Symons, Elder	
Hinne Heerts	

WOUDSEND.

Uilke Johannes Stinne	1769
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IRNUM and POPPINGAWIER.

Vacant.

At the HORNE.

Gerben Frankes	-	1783
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WARREGA.

Sjoerd Wybrens Wartena	1777
John Pieters van Warga	1777
John Pieters van Huiflum	1777

GROUW.

In the Great House.

Ruurd Gerbens van Grouw	1763
Tako Kuiper - -	1790

In the Little House.

Gerlof Gerrits	-	1781
Heere Hermanus van Zoes		1786

OLDENBOORN.

In the New House.

Sjouke Hylkes	-	1759
Hylke Jakobs Verwer	-	1779
Auke Gercks	-	1780
Hessel Hommes	-	1784
Lieuwe Tomas Brouwer		1785

In the Old House.

Lambert Thomas	-	1747
Reitse Hotfies	-	1781
John Pieters	-	1781

GORDYK and LIPPENHUIZEN.

Peter Ymes	-	-	1782
<i>AKKRUM.</i>			
Djurre Sakes	-	-	1789

The DRAGTEN.

Lieuwe Franflens	-	-	1772
Wieger Lieuwes	-	-	1785

FOURTH CLASS.

*HINDELOPEN.**In the Old Church.*

James John van Cuylenborg	1774
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STAVOREN.

Abraham van der Werff	1764
Peter Klomp	- - 1784

WORKUM.

Sybren Sakes Hoffstra	-	1781
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MOLQUEREN.

Nanne Jans	-	-	1755
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*End of the Fourth Class.**HARLINGEN.**In the New Church.*

Luytjen Hiddes	-	1764
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*HINDELOPEN.**In the New Church.*

Richard Huifman, 1788,	1791
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*The JOUER.**In the New House.*

Barre Hiddes	-	-	1763
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Atze Wiebes, Proponent	1789
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BAARD.

Broer Eelkes	-	-	1743
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WARNS.

Atfe Wytles	-	-	1753
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MAKKUM.

John Styl	-	-	1788
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Philip Schulp, Proponent

*BAKHUIZEN,**Is supplied by the Minister of Molqueren and Warns.**KOUDUM.*

Tjalling Tjallingius	-	-	1784
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Age Reins	-	-	1772
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John Reins	-	-	1774
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SNEEK.**On the Sand.*

Jelle Siedsma	-	-	1775
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YLST.

Goffe Hendriks	-	-	1766
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Rienk Keimpes	-	-	1779
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*In the KNYPE, or NIEUWERON;**GERGA and WILDAM.*

John Tjerks	-	-	1784
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IN THE PROVINCE OF GRONINGEN AND
OMMELANDEN.*GRONINGEN.**In the Pelster and Hardering Streets.*

Egbert Syties Hoekstra	1754
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In the Bottering Street.

Frederic van der Boogh	1753
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Ralph Heuning	-	1771
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GRONINGEN and SAPMEER.

N. B. Two Churches, both Switzers,
and meeting alternately, one Sun-
day in the city of Groningen, and
the other in Sapmeer.

1.

David Righen	-	1767
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2.

Henry Cornelis	-	1770
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Isaac van Kalkar	-	1772
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APPINGADAM.

Vacant.

ZUIDHORN.

Jacob Reinders, 1756, Settled

Minister - - 1782

Geert Janfz - - 1783

PETERZYL.

Vacant.

On the HORN.

Vacant.

WINSUM.

John Adama	-	-	1776
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WESTEREMBDEN.

Frederic Cornelis,	-	-	1756
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VEENDAM and WILDERVANG.

Harm Izaks van Hinte	-	-	1788
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* This and the following three Churches belong to the Groningen Society.

HOMSTER.

HOMSTFRLAND *.

Bartholomew Willems	-	1756
Jacob Willems		
Eye Klaassen		

PEKEL-A.

Vacant.

SAPMEER.

Koert Izaaks Verrevel	-	1757
Jacob Luitjes	-	1786
Heyko Harmze Mulder	-	1786
Peter van Kalker	-	1786
Rigt Eppes	-	1786
Foeke Wigles Gorter	-	1790

NOORDBROEK.

Herman Roeloffs	-	1753
Jacob Harkus	-	1776
Peter Herman de Vries	-	1790

LEERMENS and LOPPERSUM.

Jacob Tietes	-	1763
	ZYL DYK.	
Rempt Rieuwkes	-	1769

MIDDELSTUM.

John Klaassen, 1754.	<i>Settl. Min.</i>	
Frederic Cornelis		

RASQUERT.

Lewis Olferts Wierfema	-	1757
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UITHUIZEN.

Vacant.

ULRUM and HOUWERZYL.

Luurt Luurts, 1738.	<i>Settl. Min.</i>	1787
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**BEERTA, MIDWOLDEN, and
MIEDEN.**

Into Nauta	-	1783
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IN THE PROVINCE OF OVERYSSEL.

DEVENTER.

Jacob Kuiper	-	1775
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KAMPEN.

1.

Vacant.

2. †

Hans Hupster, Elder	-	1769
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ZWOL.

Thomas Menalda	-	1771
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ZWARTSLUIS.

John Geerts van Wierum	-	1788
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BLOKZYL.

1.

Jacob Ruurds Veenstra	-	1786
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2.

Evert Lamberts, 1739.	<i>Sett. Min.</i>	1787
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Wygert Thomas	-	1761
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John Wynalda Everts	-	1786
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GIETHORNE and GIETEREN,

North Side.

Gerard Jans Hoofen, 1769.	<i>Elder</i>	1783
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John Hoofen	-	1744
Peter Jans	-	1751
Gerard Cornelius Bos	-	1758
Albert Wygerts	-	1769
Simon Henry Bakker	-	1782
John Wiggers Slootheer	-	1782

South Side.

Walter Koopbyl	-	1739
Herman Roeloffs	-	1739
John Koops Wortel	-	1744
Wiggert Thomas de Jager	-	1749
Henry Koops Smidt	-	1758
John Wiggers Mandemaaker	-	1768
Ralph Harmz Wuyte	-	1783
Herman Bartels Puyte	-	1784

ZUIDVEEN.

in the New House.

Reynard Pieters van Veen	-	1764
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In the Old House.

Albert Hendriks	-	1760
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T W E N T E.

ALMELO.

Gerard ten Cate, Tbz.	-	1772
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ENSCHDEDE.

Jacob Henry Floh	-	1783
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BORNE.

Walter ten Cate, Elder, 1736.	<i>Settled Minister</i>	
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John Poll, Fantz	-	1766
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Arnold Hulshoff, Barentsz	-	1770
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HENGEL and GOOR.

Engbert Nyhoff	-	1757
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* This and the above six Churches, likewise Nes and Ballum on Ameland, hold an yearly Association at Groningen, on Whit-Monday. See under Ameland, page 261.

† Switzers.

IN THE PROVINCE OF GELDERLAND.

<i>NYMEGEN.</i>			
Evert Akkeringa	-	1784	<i>WENTERSWYK.</i>
<i>ZUTPHEN.</i>			
Henry Gortinga	-	1775	Peter van Delden - 1786

IN THE GENERALITIES LANDS.

IN THE STATES' BRABANT.

<i>MAESTRICHT.</i>			
Peter Staal, 1747. <i>Sett. Preach.</i>	1788	Cornelius de Haan	- 1788

IN THE STATES' LIMBURG, OR THE LAND OF OVERMAAS.

<i>VAALS, by Aken and Borchet.</i>	Vacant.
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IN THE STATES' FLANDERS.

<i>AARDENBURG.</i>	Ralph Beerta	-	-	1778
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OUT OF THE UNITED PROVINCES AND
GENERALITIES LANDS.

IN THE DUCHY OF CLEVES.

<i>CLEVES.</i>			
Hidde Wybius van der Ploeg	1789	Matthias Heffeling	- 1788
<i>EMMERIK.</i>			
Herman Jaarfma, 1744. <i>Settl. Min.</i>	1783	Vacant.	<i>REES.</i>
			<i>GOCH.</i>
		Gerard Schimmelpenning	1774

IN THE PRINCIPALITY OF MEURS,

IN THE GOVERNMENT OF CRACOW.

<i>KREYVELD.</i>			
Wopko Molenaar	-	1770	Ahafuerus Doyer - 1788

IN THE PRINCIPALITY OF EAST FRIESLAND.

<i>EMBDEN.</i>			
Vacant.			<i>NORDEN.</i>
<i>LEHR.</i>			
Henry Janfen, 1784	-	1790	Arnold van Gelder - 1785

IN THE GOVERNMENT OF NIEUSTADTGODENS.

<i>NIEUSTADTGODENS.</i>	John Wibbes van Douwen	1789
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IN

IN THE DUCHY OF HOLSTEIN.

<i>ALTONA, near Hamburg.</i>		Reynard Rahusen, 1761	1785
Gerard Karfsdorp	-	1753	<i>FREDERIKSTADT.</i>
John de Jager	-	1753	Sibrand Martensz - 1784

IN PRUSSIA.

POLISH PRUSSIA.

DANTZIG.

1.

Henry Roots, 1772, Elder	1789
Isaac van Duhren -	1775
Erdmann Stobbe -	1786
Peter Klein -	1786

2.

Jacob de Veer, 1774, Elder	1790
Cornelius Epp -	1766
Peter Tieffen -	1774
Hans Momber -	1788

*At OORLOFFERFELD, in the
Magistracy of Tiegenhoff.*

Henry Donner, 1766, Elder	1772
John Bestvater, 1760. Settled Mi-	
nister -	1787
Cornelius Gronau -	1760
Hans Horn -	1775
John Quiring -	1775
Jacob Penner, 1766. Resigned	1773

N. B. The next Church is divided into four Quarters, on account of its greatness.

The GROOTE WARDER, so called.

1. ELBINGISH QUARTER.

Cornelius Warkentien	1775
Abraham Simens -	1775
Jacob von Riefen -	1778
Abraham Simens -	1778
Herman Neufeld -	1782

2. TIEGENHAGENISH QUARTER.

Richard Tieffen, 1755, Elder for all the four Quarters -	1767
Isaac Peters -	1746
Franz von Riefen -	1767
Martin Hamm -	1782
Peter Kröcker -	1787

3. OORLOFFISH QUARTER.

Peter Wiebe -	1758
Cornelius Wall -	1762
Isaac Töws -	1762
Peter Claassen -	1777
John Töws, junior -	1787
John Wall -	1787
Cornelius Claassen, 1782. Re- signed -	1787

4. BERWALDISH QUARTER.

Hans Regier -	1778
Peter Claassen -	1780
Hans von Dyck -	1781
Isaac Schultz -	1784

On HEUBODEN, near Marienburg.

Cornelius Regier, 1764. Elder	1771
Abraham Regier -	1760
Elias von Bargaen -	1776
David von Riefen -	1776
Peter Braun -	1778
Peter Simons -	1779
William Hubert -	1782

ELBING and ELLERWALD.

Gerard Wiebe, 1752. Elder	1778
Franz von Riefen -	1761
Anthony Wölke -	1769
Herman Regier -	1774
Peter von Dyk -	1787
John von Bergen -	1789
John von Riefen -	1789

*TIENSDORFF, in the little Marien-
burgish Warder.*

Cornelius Albrecht -	1752
Hans Ziewerts -	1770
John Sparling -	1775
Richard Allerts -	1779
Peter Grunau -	1783
Cornelius Philipfen -	1783

*In the Stumish NEEDRING,
on Staveyngrohe.*

Jacob Evert, 1767. Elder	1783
Nicholas Pauls -	1779
Gerard Jantzen -	1781
Stephen	

Stephen Tjard	-	1781	<i>In the CULMSCHE.</i>	
Gerard Nickel	-	1782	Benjamin Wedel	1785
Stephen Baltzer	-	1784	Tobias Jantzen	1785
<i>In the Grundenisse NEEDRING,</i>			<i>On PRZEKOWKI, and the KUN-</i>	
<i>on Montau.</i>			<i>PAD, by Schwetzs.</i>	
Stephen Kerwer, 1767. Elder	1781		Jacob Wedel, 1779. Elder	1785
Henry Schröder	-	1773	Hans Ratzlaff	
Cornelius Görtz	-	1773	Hein Unrau	1779
Hans Kopper	-	1774	Jacob Wedel	1779
Nicholas Görtz	-	1782	Andrew Panckraats	1785
Isaac Adrian	-	1782	Abraham Richart	1785
<i>In the Culmsche NEEDRING,</i>			<i>On KLEINSEE, by Schwetzs.</i>	
<i>to SCHONSEE.</i>			Bernard Ratzlaff	1785
Henry Sybrands	-	1764	Peter Ratzlaff	1785
Peter Baltzer	-	1771	<i>On NIESCHEFKY, by Thorn.</i>	
Nicholas Franz	-	1773	Peter Bartels	1764
Jacob Görtz	-	1775	Abraham Nikkel, 1766. Elder	1779
			Zacharias Bartel	1777
			Abraham Ek	1780

IN BRANDENBURG PRUSSIA.

<i>KONINGSBERGEN.</i>			William Zimmerman	1777
Isaac Kauenhoven, 1763. Settled			Abraham Oliffers	1782
Minister	-	1789	Henry Penner	1786
Zacharias Schröder	-	1766	John Wieler	1789

IN PRUSSIAN LITHUANIA.

<i>By TILSIT.</i>			John Roosenfelt, 1763. Resigned	1774
Henry Janzen, Elder	1769		Richard Janffen	1769
Solomon Koonert	-	1773	Henry Roosenfelt	1774

IN POLAND.

<i>WARSAW, in Kasan.</i>			Francis Nikkel	1780
Hans Flaming	-	1737	Cornelius Janfz	1780

IN ROYAL POLAND, IN THE GRAAFFCHAP, (COUNTY OR
EARLDOM) OF GALITIEN.

<i>NEU FALCKENSTEIN.</i>			Jacob Muller	1785
Jacob Muller, jun. 1785. Elder	1785		Jacob Bergdolph	1787

IN THE NIEUWMARK.*

<i>BREKENHOFSWALDE and</i>			Ernest Voet	1762
<i>FRANTZDAL t.</i>			Peter Maack, 1782. Sett. Min.	1787
Peter Jans, 1762. Elder	1776			

* The eastern subdivision of Brandenburg, in the circle of Upper Saxony.

+ This, and the Churches in the Culmsche, Przekowki, and Kleinsee, which are mentioned above, in this page, stand in fellowship together, and choose the same Elders over these four Churches.

IN THE PRINCIPALITY OF WIEDNEUWIED.

NIEUWIED.

Laurence Friedenreich, 1755. Elder	Jacob Jutzy, 1755. Elder	1759
der - - - 1758	Henry Friedenreich -	1788

IN THE PALATINATE.

RHEINGRAFENSTEIN, by
Creutznach.

Jacob Schowalter - 1774	John Lehman, 1782, Elder	1782
	John Burkholter -	1784

* 1. ERBESBIEDESHEIM, by
Altzey.

Jacob Gally, 1762. Elder	1767	Peter Jutzy, 1765, Elder	1783
David Hütwohl - -	1769	John Hertzler, 1768, Elder	1783
		Christian Burkholter, 1784, Elder	1790
		John Siegrift, Elder	1790

2. SPIESHEIM and WALLER-
THEIM.

John Burkholter -	1790	EPSTEIN, by Frankenthal.	
Abraham Hertzler -	1790	John Stauffer, 1775, Elder	1780
		Henry Pletscher -	1764
		Jacob Krehbiel -	1770
		Christian Sauffier -	1782

3. WEIERHOF, by Kirchheimboland.

Adam Krehbiel - -	1758	FRIESENHEIM, by Oggersheim.	
Rudolf Ellenberger -	1766	John Möllinger, 1754, Elder	1763
Ulrich Krehbiel - -	1783	John Deutlich -	1774
Ullerich Ellenberger -	1790	Jacob Hackman -	1774

1. GRIESEIM,

Two hours † from Worms.

Michael Sties, 1766, Elder	1772	ERPOLSHEIM and FRIEDEL- SHEIM.	
Henry Strohm -	1758	Henry Wiesler, 1762, Elder	1790
Christian Eyman -	1774	Henry Plätscher, 1783, Elder	1790
John Dettweiler -	1784	Jacob Näff, 1785, Elder	1790
Henry Kraemer, 1785	1788	RUCHHEIM.	

2. OBERFLORSCHHEIM,
above Altzey.

William Weber -	1775	Melchior Eberly, 1775, Elder	1790
Peter Krämer -	1775	John Wiesler, 1775, Elder	1790
		ASSENHEIM.	
		Peter Näff, 1777, Junior, Elder	1786
		George Blikkensterter, Elder	1790
		Christian Roth, Elder	1790

UBERSCHHEIM,

Two hours below Worms.

Henry Stauffer, 1758, Elder	1765	1. SPITALBRANCKWEILER,	
Jacob Weiss -	1776	by Nießadt at the Hardt.	
Daniel Stauffer -	1780	Christian Hegy, 1760, Elder	1769
Daniel Hirschler -	1781	John Jacob Hirschler	1785

† HEPPENHEIM, GEROLSHE-
IM, and OBERSULTZEN;

Two hours above Worms.

Martin Blim -	1760	2. BATHINGEN, VOGELSTOCK, and St. JOHN'S CHURCHES,	
Gerard Hütwohl -	1769	by Landau.	
		Jacob Sties, 1769, Elder	1785
		John Berg -	1763
		Jacob Sator -	1787

IN THE WESTREICH, OR WESTERRICH.

1. PREMMERHOF,

2. SEEBACH,

Three hours from Otterberg.

One hour from Otterberg.

Michael Krehbiel, 1774, Elder, 1781	Ulrich Eyman -	1774
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* These figures shew that the churches marked 1, 2, &c. are supplied by the same elder.

† An hour is three English miles.

‡ Where several places are joined, the meeting is kept one Sunday at one, and another at the other, &c.

316 BAPTIST CHURCHES IN UPPER PALATINATE,

Andrew Berger	-	1777	<i>DIMMERSTEIN.</i>	
John Engel	-	1779	<i>Three hours from Otterberg.</i>	
Jacob Licht	-	1783		
John Balle	-	1786	Christian Schnebele, 1765, Elder	1781

IN THE DUCHY OF TWEEBRUGGE.

<i>FREUDENBERG, HORNEACH</i>	George Finger	-	1783
<i>and KIRCHHEIMER HOF.</i>	Ulrich Lehman,	-	1782
Joseph Schnebele, 1762, Elder			1767

MANHEIM

Is sometimes supplied by the Ministers of other Churches.

IN THE UPPER PALATINATE.

ROHRHOF and BRUCHHAUSEN.

Jacob Bieler	-	1785
Jacob Schmidt	-	1787

MECKESHEIM, SCHATHAUSEN, and BEIERTHAL.

Abraham Mayer, 1781, Elder	1784
Michael Bechtel	- 1772
Christian Sauter	- 1776
Jacob Müller	- 1783
Henry Landis	- 1790

DIERNHEIM and IMMELHAUSEN.

Henry Funck, 1783, Elder	1790
Jacob Pletscher	- 1761
John Neff	- 1772
Frederic Muller	- 1786

ECKSHOFF and MARTISHOFF.

John Krehbiel, 1761, Elder	1775
Abraham Bechtel, 1752, Elder	1770
John Kaufman	
Christian Schmutz, Junior	1783
John Bechtel	- 1785
Jacob Moselmann	- 1790

STREICHENBERG and WES-SINGEN.

Joſt Gluck, 1756, Elder	1773
Philip Schneider	- 1772
Christian Heer	- 1785
Matthias Bähr	- 1790

HASSELBACH and HELMSTEDT.

John Frick, Elder	- 1782
Abraham Schmutz	- 1764
John Bechtel	
George Hottel	- 1786

ON THE EAST SIDE OF THE NECKER.

WILLEMBACH, PRUTZENHOFF, DURRHOF, and ROSCHINGEN.

Abraham Zeifert, 1786, Elder	1790
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David Muffelman	- 1772
David Kauffman	- 1788
Michael Muffelman	- 1781
Christian Muffelman	- 1783

IN SWITZERLAND

IN SEVERAL CHURCHES *.

Hans Rödlischberger, 1750, Elder	1759	Simon Burckholder	- 1764
Hans Lehman, 176, Elder	1772	Hans Geißler	- 1765
Benedict Wally, 1762, Elder	1780	Drus Nußbaum	- 1776
Peter Oberly, 1776, Elder	1783	Christian Summer	- 1779
Michael Imhof	- 1761	Ulrich Rödlischberger	- 1779
Christian Gerber	- 1761	Hans Oberly	- 1782

* The most part are in Münsterdaal, and upon Münsterberg, fifteen hours above the Bishopric of Basel.

F R A N C E.

IN THE GOVERNMENT OF GUIENNE, IN THE PROVINCE OF
LIMOSIN, BY BOLIOE.

CHATEAU BETU.

Ulrich Neuenschwander, *Elder* 1782

IN THE UPPER ALSACE.

By <i>BARON</i> in <i>WALD</i> , near <i>Belfort</i> .	Christian Lüler	-	1753
Daniel Steiner, 1779, <i>Elder</i>	1782	Ulrich Böffiger, junior	1779
Ulrich Böffiger	-	1750	

IN THE LOWER ALSACE.

<i>SCAHAFBUSCH</i> and <i>RADERN</i> , by <i>Kron Weiffenburg</i> .	Isaac Hockstädter	
<i>Elias Thätweiler</i> , 1775, <i>Elder</i>	1778	Schantz
<i>John Müller</i> - - -	1780	Sommer
<i>Henry Schmidt</i> - - -	1790	<i>ELSAFRENSBURG</i> , or <i>FRENS- BURG</i> .*
<i>ESSINGEN</i> ,* <i>One hour from Landau</i> .	Michael Schantz, <i>Elder</i>	
<i>John Nafziger</i> , <i>Elder</i>	<i>Peter Güngerich</i>	
<i>Andrew Leyënberger</i> , <i>Elder</i>	<i>STROTTER CHURCH</i> .*	
<i>STEINSELS</i> ,* by <i>Kron Weiffenburg</i> .	Christian Nafziger, junior, <i>Elder</i>	
Christian Sommer, <i>Elder</i>	By <i>KOLMER</i> .*	
	Jacob Rupp, <i>Elder</i>	

IN THE CIRCLE OF THE UPPER RHINE, ON THE EAST SIDE
OF THE RHINE.

In the Land of *NASSAU SIEGEN*.* Bantz Güngerich

IN THE PRINCIPALITY OF DARMSTAD.

On the <i>COMMERHOF</i> .*	Christian Ofch
Peter Nafziger	

IN THE EARLDOM OF NASSAU WEYLBURG.

<i>MARIENBERG</i> and <i>LAMBERG</i> .*	Hans Nafziger
Peter Schantz, <i>Elder</i>	Peter Unsicker

IN THE EARLDOM OF WALDEK*.

Hans König, <i>Elder</i> -	1770	Peter Güngerich
Christian Güngerich, <i>Elder</i>	1773	Christian Güngerich, junior

IN THE EARLDOM OF WITGENSTEIN*.

David Ekker

IN THE EARLDOM OF BERLENBURG*.

Michael Güngerich

* This, and the twenty three Churches following it, distinguished by the asterisk, (*) are
Swissers.

*In Dutch LORRAIN,***Six hours from Metz.*

Christian Gerber

*By MARKIRCH, or MARIEN-
KIRCH.**Jacob Goldschmit, *Elder**SALMER CHURCH,***Five hours from Metz.*Jacob Kopperichnit, *Elder*Hans Rube, *Elder*

Peter Gerber

PRISGAU, by Horburg.*Christian Müller, *Elder*

1786

IN THE EARLDOM OF LEEWENHOF.

*RUSEBURG.**Nicholas Koch, *Elder.*

Abraham Ofch.

IN THE PRINCIPALITY OF MINDEN.

*PETERSHAGEN.**

Peter Stall.

IN THE CIRCLE OF THE UPPER RHINE, ON THE WEST SIDE
OF THE RHINE.*In the Earldom of MOMPENLARD.** Hans Richer, *Elder.*

IN THE DUCHY OF TWEEBRUGGE.

*HIRSCHBERG and KIRSCHBACH.** Jacob Bachman.Jacob Thätweiler, 1760, *Elder.*John Steinman - - - 1753 *By ANWEILER.**

Hans Habecker.

IN THE PRINCIPALITY OF LAUTERN.*

Christian Imhof.

IN THE EARLDOM OF SALM.

*SALM.**Christian Ringenberg, *Elder.*

IN THE EARLDOM OF SAARBRUCK.

*By SAARBRUCK.**

Hans Roche.

IN THE PRINCIPALITY OF LEININGEN AND NASSAUWEILBURG.

*WEISSENHEIM am Berg, EISSEN-
BERG and MINSTER.** Hans Schwartztrauben.
Christian Ehresman.

IN RUSSIA.

ON THE RIVER DESNA, BETWEEN GLUCHOW AND BATURIN,

*In the Village WYSCHINKA.**By CHERSON.*Joseph Guhr, *Elder* - - - 1747

Joseph Muller - - - 1759

John Waldner - - - 1782

Jacob Wiens - - - 1789

Gerard Neufeld - - - 1789

David Gieffbrecht - - - 1789

Bernard Penner - - - 1789

INTELLI-

INTELLIGENCE

FROM THE

BAPTIST CHURCHES.

FOR 1790*.

PETER BEETS preacher at Westzaandam, is called to Amsterdam, to the Church of the Sun, but has declined the call.

Abraham Tielman, late Teacher to the Old Flemish Church at Amsterdam, is called to the Church of the Sun there, and entered upon his Ministry the 15th of August, with a sermon upon Rom. i. 16. being confirmed in office before the Brotherhood, after the forenoon preaching, by Mr. Couwenhoven.

Mr. Foeke Wiggles Gorter took his leave of the Church in the Knype on the 14th of February, 1790, with a discourse on Acts xx. 2. He was ordained, Feb. 28, at Sapneer, by Jacob Tietes, Minister at Leermens and Lopperfum, preaching a sermon from Acts xx. 28, and delivered his introductory discourse in the afternoon, from 1 Cor. i. 23, 24.

Ralph Sjoerds is discharged from his Ministry at Warns.

John Hoekstra, Preacher at Utrecht, is invited to Embden, but has declined the call.

Reynard Rabuzen, Preacher at Altona, by Hamburg, was invited to Embden, but has declined the call.

Jacob de Veer, Preacher at Dantzig, is chosen Elder there.

John Kinsinger is discharged from his Ministry at Dimmerstein.

In the Churches of Honingen, Erpolfheim, Ruchheim, and Aienheim, in the Palz, the office of Elders is conferred upon all the Ministers.

ADVANCED TO THE WORK OF THE MINISTRY, OR THEIR SITUATIONS ALTERED.

CORNELIUS SCHERMER, of Hindelopen, in the New Church, to Aalsmeer and to the Uithorn. He preached his farewell sermon at Hindelopen, on Jerem. xvii. 16.; his ordination sermon was preached at Aalsmeer, the 3d of October, 1790, by Jacob Spies, the Minister at Hoorne; he preached his introductory discourse in the afternoon, from Sam. xii. 23.

Arits Heynits, Proponent in the Ryp, ordained at the Old Sluis by his tutor Peter Hartman, Minister in the Ryp, July 25, 1790, text 1 Cor. iv. 1. 2. He delivered his introductory discourse in the afternoon, from Psalm lxxiii. 28.

Peter van der By, Proponent, by the Lamb and Tower at Amsterdam, to Huifduinen and the Helder.

Richard Huijman, of Edam, to the Burg, the Wall and Oosterend upon the Texel, yet, after some time, left his Ministry. Afterwards, Sytze Hoekstra Hidzertz, of Huifduinen and the Helder, was invited there, and has entered on his office.

Upon the Schelling, No. 2, Eelke Reins, of the Hoorne, where he preached his farewell, from Heb. xiii. 20, 21.

Sicco Rehher, Proponent, by the Lamb and Tower at Amsterdam, to Middelburg.

Andrew Scheltus Cuperus, of the Schelling, to the Knype, or New Brougerga. He preached his introductory discourse from Psalm xxxiv. 12.

Tako Kuiper, Proponent, by the Lamb and Tower at Amsterdam, to Grouw, in the Great House.

* As regulated in the order that the places follow each other in the Catalogue.

Richard Huifman, (see the Burg, the Wall and Osterend on the Texel, above,) after he had ministered there for three months, to Hindelopen in the New Church. He preached his introductory discourse, Jan. 12, 1791, from 1 Cor. ii. 2.

Peter Herman de Vries, of Dragten, to Noordbroek. He delivered his introductory discourse from Psalm cxix. 17, 18, 19.

Henry Jaansen, of Kampen, No. 1. to Lohr, in East Friesland

To Spiesheim, { John Burkholter.
 { Abraham Hertiler.

To Wierhof, Ulrich Ebenberger.

Henry Kramer, of Freidelsheim, to Greisheim.

John Siegrist, to Honingen.

To Aßenheim, { George Blickensterfer.
 { Christian Roth.

Henry Landis, to Meckesheim, &c.

Henry Funck, of Streichenberg, to Durnheim and Immelhausen.

To Bockshof, &c. { John Kriebel, of Dierheim.
 { Jacob Moselman.

Matthias Bähr, to Streichenberg, &c.

Henry Schmidt, to Schaafsbusch, &c.

John Waldner, 1782, to Wyshinka, in Russia.

D E A D.

At Haarlem, Martin Arkenbout.

At Aalsmeer No. 2, Nicholas Pieterse Bol.

At the Old Sluis, Jacob de Bleyker. Yzebrande A. Pauw, Minister at Basinghorn and the Wieringerwaard, preached a funeral sermon for him, May 30, 1790, from Gen. xlix. 33.

At Hoorne, Cornelius Ris, April 18, 1790, at the age of 73 years. He undertook the office of Minister of this Church, March 12, 1747, after he had, some years before, been repeatedly chosen there. He laboured nearly forty years with great zeal, to the edification of this and other Churches, as was affectingly shewn by Mr. Jacob Spis, in a funeral sermon on Heb. xiii. 7.

At Groningen and Sapmeer, No. 2, Ralph Jans.

At Altona, by Hamburg, Abraham Wynands, Aug. 29, 1790, at the age 86 years and more than nine months. He was chosen Minister Feb. 27, 1727, and filled up his important station for sixty-three years as an upright Minister, and with an unwearied confidence and peaceable piety. He preached but little in his last years, which is to be attributed more to the decay of strength than weakness of intellectual powers. His reverend colleague, Gerard Karldorp, honoured his memory by a sermon on Luke xii. 35, 36. and also delivered an oration at the grave.

In the Berwaldish Quarter, Peter Esau.

On Heuboden, Gerard van Bargaen.

At Rheinsgraffstein, Christian Moses, Elder.

At Spiesheim and Wallertheim, Henry Muller and Gerard Berg.

At Wierhof, Michael Krebeil.

At Erpoltheim, Abraham Ellerbergen, Elder.

At Rucheim, Peter Neff.

At Rohrhoff and Bruchhausen, Jacob Fellman, Elder.

At Bokshoff, &c. Martin Krauter.

At Schaaffbusch, &c. John Welty.

In Switzerland, Peter Ramseer.

PROPONENTS AT AMSTERDAM.

IN THE CHURCH OF THE LAMB AND TOWER.

Peter van der By, 1790, now Minister at Huifduinen, and the Helder.

Peter Feenstra, 1791.

A L I S T,

FOR 1791, &c*.

OF THE PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, distinguished by the Denomination to which they belong.

B.

Rev. Mr. ISAAC BACKUS,

Of Middleborough †, Massachusetts.

1. **T**HE infinite Importance of the Obedience of Faith, and of a Separation from the World, opened and demonstrated in a Discourse from James ii. 22. *Seest thou how faith wrought with his works, and by works was faith made perfect?* Second edition, 8vo. pp. 31, 1791.
2. The Kingdom of God described by his Word, with its infinite Benefits to Human Society; a discourse on Luke xvii. 21. *Behold the kingdom of God is within you.* 8vo. pp. 24, 1792.

Sold by Hall, Boston, N. E.

Rev. Mr. ABRAHAM BOOTH, London.

Commerce in the Human Species, and the enslaving of innocent Persons, inimical to the Laws of Moses and the Gospel of Christ. A Sermon preached in Prescot-street, Goodman's-fields, Jan. 29, 1792, on Exod. xxi. 16. *He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.* 12mo. pp. 24. Third edition. Price 3d.

Sold by Dilly and Knott.

Rev. Mr. JOHN BUTTERWORTH, Coventry.

A new Concordance and Dictionary to the Bible, the most full and concise of any before published; large 8vo. *third edition.* Price 9s. 1791.

Sold by Luckman, Coventry; and by Whieldon and Butterworth, No. 43, Fleet-street, London.

Rev. Mr. LAWRENCE BUTTERWORTH, Evesham.

Thoughts on moral Government and Agency, and the Origin of moral Evil; in opposition to the doctrine of absolute, moral, christian,

* If any article is omitted which ought to have appeared in this Catalogue, the reason will probably be found with its author, and not with the Editor.

† Thirty-two miles South of Boston.

and philosophical necessity. Also, *Strictures on Dr. Priestley's Correspondence with Dr. Price*, on the same subject, 8vo. pp. 356. Price 5s. in boards, 1792.

Sold by Whieldon and Butterworth, Fleet-street, London.

C.

Rev. Mr. WILLIAM CAREY, Leicester.

An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathen: in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered. 8vo. pp. 87. Price 1s. 6d. 1792.

N. B. *The profits of this publication are to be devoted to the use of a Society for propagating the gospel among the Heathen.*

Sold by Ireland, in Leicester; Johnson, and Knott, London; and Smith, at Sheffield.

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A three-fold Alphabet of New Hymns.

I. On the public Ministry of the Word.

II. On Baptism.

III. On the Lord's Supper.

To which is added, A Supplicatory Supplement,
12mo. pp. 271. Price 2s. bound, 1792.

D.

Rev. Mr. JAMES DORE, London.

A Sermon occasioned by the death of Mr. JOHN FLIGHT, who departed this life July 10, 1791, in the 25th year of his age: preached in Angel-street, Worcester, July 24, 1791. Text 1 John iv. 8. *God is love*, 8vo. pp. 29. Price 6d.

Sold by Gurney, Button and Offer, London; and by Holl, Worcester.

Mr. MARTIN DUNSFORD, Merchant, Tiverton.

HISTORICAL MEMOIRS OF THE TOWN AND PARISH OF
TIVERTON, IN THE COUNTY OF DEVON,

In Six Parts.

Part I. The general history of the town and its inhabitants, the revolutions of its trade, manufactures, &c.

Part. II. A concise account of the lords of the hundred, manor, and borough.

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5. A south-east view of St. Peter's, the parish church, anno 1784.
6. A front view of Blundell's free grammar-school, anno 1784.

If hills or vales, if woodlands, or if streams
Can please a poet, or inspire his dreams,
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GEORGE LIELE, called also George *Sharp* because his owner's name was *Sharp*, in a letter dated Kingston, Dec. 18, 1791, says, "I was born in Virginia, my father's name was Liele, and my mother's name Nancy; I cannot ascertain much of them, as I went to several parts of America when young, and at length resided in New Georgia; but was informed both by white and black people, that my father was the only black person who knew the Lord in a spiritual way in that country: I always had a natural fear of God from my youth, and was often checked in conscience with thoughts of death, which barred me from many sins and bad company. I knew no other way at that time to hope for salvation but only in the performance of my good works." *About two years before the late war*, "the Rev. Mr. Matthew Moore*, one Sabbath afternoon, as I stood with curiosity to hear him,

* Mr. Moore was an ordained Baptist minister, of the county of Burke, in Georgia; he died, it seems, some time since. EDITOR.

he unfolded all my dark views, opened my best behaviour and good works to me, which I thought I was to be saved by, and I was convinced that I was not in the way to heaven, but in the way to hell. This state I laboured under for the space of five or six months. The more I heard or read, the more I saw that I "was condemned as a sinner before God; till at length I was brought to perceive that my life hung by a slender thread, and if it was the will of God to cut me off at that time, I was sure I should be found in hell, as sure as God was in heaven. I saw my condemnation in my own heart, and I found no way wherein I could escape the damnation of hell, only through the merits of my dying Lord and Saviour Jesus Christ; which caused me to make intercession with Christ, for the salvation of my poor immortal soul; and I full well recollect, I requested of my Lord and Master to give me a work, I did not care how mean it was, only to try and see how good I would do it." When he became acquainted with the method of salvation by our Lord Jesus Christ, he soon found relief, particularly at a time when he was earnestly engaged in prayer; yea, he says, "I felt such love and joy as my tongue was not able to express. After this I declared before the congregation of believers the work which God had done for my soul, and the same minister, the Rev. Matthew Moore, baptized me, and I continued in this church about four years, till the vacuation" of Savannah by the British. When Mr. Liele was called by grace himself, he was desirous of promoting the felicity of others. One who was an eye-witness of it, says, *That he began to discover his love to other negroes, on the same plantation with himself, by reading hymns among them, encouraging them to sing, and sometimes by explaining the most striking parts of them.* His own account is this, "Desiring to prove" the sense I had of "my obligations to God, I endeavoured to instruct" the people of "my own colour in the word of God: the white brethren seeing my endeavours, and that the word of the Lord seemed to be blessed, gave me a call at a quarterly meeting to preach before the congregation." Afterwards Mr. Moore took the sense of the church concerning brother Liele's abilities, when it appeared to be their unanimous opinion, "that he was possessed of ministerial gifts," and, according to the custom which obtains in some of the American churches, he was licensed as a probationer. He now exercised at different plantations, especially on those Lord's Day evenings when there was no service performed in the church to which he belonged; and preached "about three years at Brunton land,

land, and at Yamacraw," which last place is about half a mile from Savannah. Mr. Henry Sharp, his master, being a deacon of the church which called George Liele to the work of the ministry, some years before his death gave him his freedom, only he continued in the family till his master's exit. Mr. Sharp in the time of the war was an officer, and was at last killed in the king's service, by a ball which shot off his hand. The author of this account handled the bloody glove, which he wore when he received the fatal wound. Some persons were at this time dissatisfied with George's liberation, and threw him into prison, but by producing the proper papers he was released; his particular friend in this business was colonel Kirkland. "At the vacation of the country I was partly obliged to come to Jamaica, as an indented servant, for money I owed him, he promising to be my friend in this country. I was landed at Kingston, and by the colonel's recommendation to general Campbell, the governor of the Island, I was employed by him two years, and on his leaving the island, he gave me a written certificate from under his own hand of my good behaviour. As soon as I had settled Col. Kirkland's demand on me, I had a certificate of my freedom from the vestry and governor, according to the act of this Island, both for myself and family. Governor Campbell left the Island. I began, about September 1784, to preach in Kingston, in a small private house, to a good smart congregation, and I formed the church with four brethren from America besides myself, and the preaching took very good effect with the poorer sort, especially the slaves. The people at first persecuted us both at meetings and baptisms, but, God be praised, they seldom interrupt us now. We have applied to the HONOURABLE HOUSE OF ASSEMBLY, with a petition of our distresses, being poor people, desiring to worship Almighty God according to the tenets of the Bible, and they have granted us liberty, and given us their sanction. Thanks be to God we have liberty to worship him as we please in Kingston. You ask about those who," in a judgment of charity, "have been converted to Christ. I think they are about four hundred and fifty. I have baptized four hundred in Jamaica. At Kingston I baptize in the sea, at Spanish Town in the river, and at convenient places in the country. We have nigh THREE HUNDRED AND FIFTY MEMBERS; a few white people among them, one white brother of the first battalion of royals, from England, baptized by Rev. Thomas Davis. Several members have been dismissed to other churches, and twelve

twelve have died. I have sent enclosed" an account of "the conversion and death of some. A few of Mr. Wesley's people, after immersion, join us and continue with us. We have, together with well wishers and followers, in different parts of the country, about fifteen hundred people. We receive none into the church without a few lines from their owners of their good behaviour towards them and religion. The creoles of the country, after they are converted and baptized, as God enables them, prove very faithful. I have deacons and elders, a few; and teachers of small congregations in the town and country, where convenience suits them to come together; and I am pastor. I preach twice on the Lord's Day, in the forenoon and afternoon, and twice in the week, and have not been absent six Sabbath Days since I formed the church in this country. I receive nothing for my services; I preach, baptize, administer the Lord's Supper, and travel from one place to another to publish the gospel, and to settle church affairs, all freely. I have one of the chosen men, whom I baptized, a deacon of the church, and a native of this country, who keeps the regulations of church matters; and I promoted a FREE SCHOOL for the instruction of the children, both free and slaves, and he is the schoolmaster.

"I cannot justly tell what is my age, as I have no account of the time of my birth, but I suppose I am about forty years old. I have a wife and four children. My wife was baptized by me in Savannah, at Brunton land, and I have every satisfaction in life from her. She is much the same age as myself. My eldest son is nineteen years, my next son seventeen, the third fourteen, and the last child, a girl of eleven years; they are all members of the church. My occupation is a farmer, but as the seasons, in this part of the country, are uncertain, I also keep a team of horses, and waggons for the carrying goods from one place to another, which I attend to myself, with the assistance of my sons; and by this way of life have gained the good will of the public, who recommend me to business, and to some very principal work for government.

"I have a few books, some good old authors and sermons, and one large bible that was given me by a gentleman: a good many of our members can read, and are all desirous to learn; they will be very thankful for a few books to read on Sundays and other days.

"The last accounts I had from Savannah were, that the Gospel had taken very great effect both there and in South Carolina. Brother Andrew Bryan, a black minister at Savannah,

vannah, has TWO HUNDRED MEMBERS, in full fellowship, and had certificates from their owners of ONE HUNDRED MORE, who had given in their experiences and were ready to be baptized. Also I received accounts from Nova Scotia of a black Baptist preacher, Brother David George, who was a member of the church at Savannah; he had the permission of the governor to preach in three provinces; his members in full communion were then SIXTY, white and black, the Gospel spreading. Brother Amos is at Providence, he writes me that the Gospel has taken good effect, and is spreading greatly; he has about THREE HUNDRED MEMBERS. Brother Jeffy Gaulfing, another black minister, preaches near Augusta, in South Carolina, at a place where I used to preach; he was a member of the church at Savannah, and has SIXTY MEMBERS; and a great work is going on there.

“ I agree to election, redemption, the fall of Adam, regeneration, and perseverance, knowing the promise is to all who endure, in grace, faith, and good works, to the end, shall be saved.

“ There is no Baptist church in this country but ours. We have purchased a piece of land, at the east end of Kingston, containing three acres, for the sum of 155 l.* currency, and on it have begun a meeting-house fifty-seven feet in length by thirty-seven in breadth. We have raised the brick wall eight feet high from the foundation, and intend to have a gallery. Several gentlemen, members of the house of assembly, and other gentlemen, have subscribed towards the building about 40 l. The chief part of our congregation are SLAVES, and their owners allow them, in common, but three or four bits per week † for allowance to feed themselves; and out of so small a sum we cannot expect any thing that can be of service from them; if we did it would soon bring a scandal upon religion; and the FREE PEOPLE in our society are but poor, but they are all willing, both free and slaves, to do what they can. As for my part, I am too much entangled with the affairs of the world to go on,” as I would, “ with my design, in supporting the cause: this has, I acknowledge, been a great hindrance to the Gospel in one way; but as I have endeavoured to set a good example” of industry “ before the inhabitants of the land, it has given general satisfaction another way. - - - And, Rev. Sir, we think the Lord has put it in the power of the Baptist societies in England to help and assist us in completing this building, which we look upon will be the greatest undertaking ever was in this country for

* 140 l. currency is 100 l. sterling.

† A bit is seven-pence halfpenny currency, or about five-pence halfpenny sterling.

the bringing of souls from darkness into the light of the Gospel. - - - And as the Lord has put it into your heart to enquire after us, we place all our confidence in you, to make our circumstances known to the several Baptist churches in England; and we look upon you as our father, friend, and brother.

“ Within the brick wall we have a shelter, in which we worship, until our building can be accomplished.

“ Your - - - letter was read to the church two or three times, and did create a great deal of love and warmth throughout the whole congregation, who shouted for joy and comfort, to think that the Lord had been so gracious as to satisfy us in this country with the very same religion with - - - our beloved brethren in the old country, according to the scriptures; and that such a worthy - - - of London, should write in so loving a manner to such poor worms as we are. And I beg leave to say, That the whole congregation sang out that they would, through the assistance of God, remember you in their prayers. They altogether give their Christian love to you, and all the worthy professors of Jesus Christ in your church at London, and beg the prayers of your congregation, and the prayers of the churches in general, wherever it pleases you to make known our circumstances. I remain with the utmost love - - - Rev. Sir, your unworthy fellow-labourer, servant, and brother in Christ.

GEORGE LIELE.

P. S. We have chosen twelve trustees, all of whom are members of our church, whose names are specified in the title; the title proved and recorded in the secretary's office of this island.

I would have answered your letter much sooner, but am encumbered with business: the whole island under arms; several of our members and a deacon were obliged to be on duty; and I being trumpeter to the troop of horse in Kingston, am frequently called upon. And also by order of government I was employed in carrying all the cannon that could be found lying about this part of the country. This occasioned my long delay, which I beg you will excuse.”

To the Rev. Mr. JOHN RIPPON.

Kingston in Jamaica, Nov. 26, 1791.

REVEREND SIR,

THE perusal of your letter of the 15th July last, gave me much pleasure—to find that you had interested yourself to serve the glorious cause Mr. Liele is engaged in. He has been for a considerable time past very zealous in the ministry; but his congregation being chiefly slaves, they had it not in their power to support him, therefore he has been obliged to do it from his own industry; this has taken a considerable part of his time and much of his attention from his labours in the ministry: however, I am led to believe that it has been of essential service to the cause of GOD, for his industry has set a good example to his flock, and has put it out of the power of enemies to religion to say, that he has been eating the bread of idleness, or lived upon the poor slaves. The idea that too much prevails here amongst the masters of slaves is, that if their minds are considerably enlightened by religion or otherwise, that it would be attended with the most dangerous consequences; and this has been the only cause why the Methodist ministers and Mr. Liele have not made a greater progress in the ministry amongst the slaves. Alas! how much is it to be lamented, that a full QUARTER OF A MILLION of poor souls should so long remain in a state of nature; and that masters should be so blind to their own interest as not to know the difference between obedience enforced by the lash of the whip and that which flows from religious principles. Although I much admire the *general doctrine* preached in the Methodist church, yet I by no means approve of their discipline set up by Mr. Wesley, that reverend man of God. I very early saw into the impropriety of admitting slaves into their societies *without permission of their owners*, and told them the consequences that would attend it: but they rejected my advice, and it has not only prevented the increase of their church, but has raised them many enemies. Mr. Liele has very wisely acted a different part. He has, I believe, admitted no slaves into society but those who had obtained permission from their owners, by which he has made many friends; and I think the Almighty is now opening a way for another church in the capital, where the Methodists could not gain any ground: a short time will determine it, of which I shall advise you.—I really have not time to enter so fully on this subject as I wish, being very much engaged in my own temporal

poral affairs, and at present having no clerk.—The love I bear to the cause of *God*, and the desire I have of being any ways instrumental to the establishing of it in this land of darkness, has led me to write this: but before I conclude, I have some very interesting particulars to lay before you.—Mr. Liele has by the aid of his congregation and the assistance of some few people, raised the walls of a church ready to receive the roof, but has not the means to lay it on and finish it; nor do I see any prospect of its going further, without he receives the aid of some religious institution from home. One hundred and fifty pounds, I think, would complete it; and if this sum could be raised, it would greatly serve the cause of *GOD*, and might be the means of bringing many hundred souls, who are now in a state of darkness, to the knowledge of our great Redeemer. If this could be raised, the sooner the better. Our family contributed towards the purchase of the Methodist chapel; nor shall our mite be wanting to forward this work if it meets with any encouragement from home.—I am a stranger to you, but you may know my character from Daniel Shea, Esq; and John Parker, Esq; merchants in your city; or from Mr. Samuel Yockney, tea-dealer, in Bedford Row.

Perhaps you may expect me to say something of Mr Liele's character. He is a very industrious man—decent and humble in his manners, and, I think, a good man. This is my opinion of him. I love all Christians of every denomination; and remain, with respect and sincere regard,

Reverend Sir,

Your friend and servant,

STEPHEN COOKE.

SKETCH OF THE BLACK BAPTIST CHURCH AT SAVANNAH, IN GEORGIA; and of their Minister ANDREW BRYAN, extracted from several Letters.

Savannah, July 19, 1790, &c.

DEAR BROTHER,

“ With pleasure I received your favour of the 20th ult. more particularly, as I trust the correspondence may be of use to Brother Andrew's church; concerning the origin of which, I have taken from him the following account.

“ Our Brother *Andrew* was one of the black hearers of *George Liele*,” of whom an account was given before ; “ and was hopefully converted by his preaching from chapter iii. of St. John’s Gospel, and a clause of verse 7, *Ye must be born again*: prior to the departure of *George Liele* for Jamaica, he came up from Tybee river, where departing vessels frequently lay ready for sea, and baptized our Brother *Andrew*, with a wench of the name of *Hagar*, both belonging to *Jonathan Bryan*, Esq; these were the last performances of our Brother *George Liele* in this quarter. About eight or nine months after his departure, *Andrew* began to exhort his black hearers, with a few whites. Edward Davis, Esq; indulged him and his hearers to erect a rough building on his land, at *Yamacraw*, in the suburbs of Savannah, for a place of worship, of which they have been very artfully dispossessed. In this their beginning of worship they had frequent interruptions from the whites; as it was at a time that a number of blacks had absconded, and some had been taken away by the British. This was a plausible excuse for their wickedness in the interruptions. The whites grew more and more inveterate; taking numbers of them before magistrates—they were imprisoned and whipped. *Sampson*, a Brother of *Andrew*, belonging to the same master, was converted about a year after him, and continued with him in all their persecutions, and does until now. These, with many others, were twice imprisoned, and about fifty were severely whipped, particularly *Andrew*, *who was cut, and bled abundantly*,” while he was under their lashes: Brother *Hambleton* says, he held up his hands, and told his persecutors that he rejoiced not only to be whipped, but *would freely suffer death for the cause of Jesus Christ*. “ The chief justice *Henry Osborne*, Esq; *James Habersham*, Esq; * and *David Montague*, Esq; were their examinants, and released them. Their kind *master* also interceded for them; and was much affected and grieved at their punishment.” Brother *Hambleton* was also an advocate for them; and further says, that at one of their examinations *George Walton*, Esq; spoke freely in favour of the sufferers; saying, that such treatment would be condemned even among barbarians. “ The chief justice *Osborne* then gave them liberty to continue their worship any time between sun-rising and sun-set; and their indulgent *master* told the magistrates, that he would give them the liberty of his *own house or his barn*, at

* The Rev. Mr. George Whitefield’s intimate friend.

a place called Brampton, about three miles from town, and that they should not be interrupted in their worship. In consequence hereof, they made use of their master's *barn*, where they had a number of hearers, with little or no interruption, for about two years. During the time of worship at Brampton, Brother *Thomas Burton*, an elderly Baptist preacher, paid them a visit, examined and baptized about *eighteen* blacks: at another period while there, they received a visit from our Brother *Abraham Marshall* *, who examined and baptized about *forty*, and gave them two certificates from under his hand;” copies of which follow:

THIS is to *certify*, that upon examination into the experiences and characters of a number of *Ethiopians*, at and adjacent to Savannah, it appears that God has brought them out of darkness into the light of the Gospel, and given them fellowship one with the other: believing it is the will of Christ, we have constituted them a church of Jesus Christ, to keep up his worship and ordinances.

A. MARSHALL, V. D. M.

January 19, 1788.

THIS is to certify, that the Ethiopian church of Jesus Christ at Savannah, have called their beloved Brother *Andrew* to the work of the ministry. We have examined into his qualifications, and believing it to be the will of the great Head of the church, we have appointed him to preach the Gospel, and administer the ordinances, as God in his providence may call.

A. MARSHALL, V. D. M.

January 20, 1788.

“ After the death of their master, his son, Dr. *William Bryan*, generously continued them the use of the *barn* for worship, until the estate was divided among the family. Our Brother *Andrew*, by consent of parties, purchased his freedom, bought a lot at *Yamacraw*, and built a residence near the dwelling house which their master had given *Sampson* liberty to build on his lot; and which has ever been made use of for worship. But by the division of their master's estate, the lot

* I have not the honour of a correspondence with this respectable minister, but his name, I perceive, stands thus in the *Georgia Association* of 1788. At “ *Kioka, Abraham Marshall 22 baptized, 230*” members in all. EDITOR.

whereon *Sampson* had built a house to live in, and which till this time continues to be used for worship, by *Andrew*, fell into the hands of an attorney, who married a daughter of the deceased Mr. Bryan, and receives no less than 12 l. a year for it. *Sampson* serves as a clerk, but frequently exhorts in the absence of his brother, who has his appointments in different places to worship.

“ Brother *Andrew*’s account of his number in full communion is TWO HUNDRED AND TWENTY-FIVE, and about *three hundred and fifty* have been received as converted followers, many of whom have not permission” from their owners “ to be baptized.—The whole number is judged to be about FIVE HUNDRED AND SEVENTY-FIVE, from the town’s being taken to this present July. I have consulted brother *Hambleton*, who thinks they have need of a few Bibles, the Baptist Confession of Faith, and Catechism; Wilson on Baptism, some of Bunyan’s works, or any other that your wisdom may think useful to an illiterate people. They all join in prayers for you and yours, and beg your intercession at the throne of grace for them, as well as for the small number of whites that dwell here; and among them I hope you will not forget your poor unworthy brother, and believe me, with sincere affection and brotherly love, yours in the bonds of the Gospel,

JONATHAN CLARKE*.

Concerning the church at Savannah, the late Rev. Mr. Joseph Cook, of the Euhaw, upper Indian land, thus writes: “ From the inclosed you will see how they became a church, and what they have suffered, which is extremely affecting; but they now begin to rise from obscurity, and to appear great. I have some acquaintance with their pastor, and have heard him preach; his *gifts are small*, but he is *clear in the grand doctrines* of the gospel.—I believe him to be *truly pious*, and he has been the instrument of doing more good among the poor slaves than all the learned doctors in America.”

The friends of our adorable Redeemer will, no doubt, rejoice to find that this large body of Christian negroes, under the patronage of some of the most respectable persons in their city, “ have opened a subscription for the erecting a place of worship in the city of Savannah, for the society of black people of the Baptist denomination—the property to be vested in

* The character of Mr. Jonathan Clarke may be known at May and Hill’s, merchants, Church-row, Fenchurch-street.

the hands of seven or more persons in trust for the church and congregation.”

Their case * is sent to England, recommended by

J. JOHNSON †, Minister of the Union Church.

JOHN HAMILTON.

EBENEZER HILLS.

JOSEPH WATT'S.

D. MOSES VALLOTTON.

JOHN MILLENE.

ABRAHAM LEGGETT.

Since the preceding account has been in the press, other letters have been received, of which the following is an extract.

Kingston, Jamaica, May 18, 1792.

Rev. and dear Sir,

In answer to yours I wrote 18th December last, and as I have not received a line from you since, I send this, not knowing but the other was miscarried. Mr. Green has called upon me, and very kindly offered his service to deliver a letter from me into your hands; he also advised me to send you a copy of our church covenant, which I have done: being a collection of some of the principal texts of scripture which we observe, both in America and this country, for the direction of our practice. It is read once a month here on sacrament meetings, that our members may examine if they live according to all those laws which they professed, covenanted, and agreed to; by this means our church is kept in scriptural subjection. As I observed in my last, the chiefest part of our society are poor illiterate slaves, some living on sugar estates, some on mountains, pens, and other settlements, that have no learning, no not to know so much as a letter in the book; but the reading this covenant, once a month, when all are met together from the different parts of the island, keeps them in mind of the commandments of God. And by shewing the same to the gentlemen of the legislature, the justices, and magistrates, when I applied for a sanction,

* It is committed to the care of the EDITOR.

† The Rev. Mr. Johnson is well known in London; he sailed for America in the fall of 1790; and labours in the *Orphan House* at Savannah, built by Mr. Whitefield, and assigned in trust to the countess of Huntingdon. On May 30, 1775, the Orphan House building caught fire, and was entirely consumed, except the two wings which are still remaining. EDITOR.

it gave them general satisfaction; and whenever a negro servant is to be admitted, their owners, after the perusal of it, are better satisfied. We are this day raising the roof on the walls of our meeting-house; the height of the wall from the foundation is seventeen feet. I have a right to praise God, and glorify him for the manifold blessings I have received, and do still receive from him. I have full liberty from *Spanish Town*, the capital of this country, to preach the Gospel throughout the island: the Lord is blessing the work every where, and believers are added daily to the church. My tongue is not able to express the goodness of the Lord. As our meeting-house is out of the town" (about a mile and a half), "I have a steeple on it, to have a bell to give notice to our people, and more particularly to the owners of slaves that are in our society, that they may know the hour on which we meet, and be satisfied that their servants return in due time; for which reason I shall be greatly obliged to you to send me out, as soon as possible, a *bell* that can be heard about two *miles* distance, with the price. I have one at present, but it is rather small. The slaves may then be permitted to come and return in due time, for at present we meet very irregular, in respect to hours. I remain, with the utmost regard, love, and esteem,

Rev. Sir, yours, &c.

GEORGE LIELE.

Copy of a Recommendatory Letter of HANNAH WILLIAMS, a Negro Woman, in London. It is all in print, except the Part of it which now appears in Italics.

Kingston, Jamaica. We that are of the Baptist Religion, being separated from all churches, excepting they are of the same faith and order after Jesus Christ, according to the scriptures, do certify, that our beloved *Sister Hannah Williams*, during the time she was a member of the church at Savannah, until the vacation, did walk as a faithful well-behaved Christian, and do recommend her to join any church of the same faith and order. Given under my hand this 21st day of *December*, in the year of our Lord, 1791.

GEORGE LIELE.

AN
ADDRESS TO THE STUDENTS
IN THE
ACADEMY AT BRISTOL.

APRIL 12, 1770.

BY CALEB EVANS, D. D.

MY DEAR FRIENDS,

CONVINCED, as I am persuaded you are, of my unfeigned affection for you, and the fervent concern I feel to promote your highest interest, I cannot doubt your receiving, with a spirit of meekness and of love, that advice which, with a sincere view to your improvement, I shall now take leave freely to offer.

The character of a *Minister of Christ* which you either sustain in some measure already, or for which you are candidates, is a character inconceivably awful, as well as one of the most honourable and amiable in the world. Much depends upon the faithful discharge of the duties that are annexed to it. The rewards of the diligent, laborious, upright, Minister of Christ will be glorious; but the doom of the wicked slothful Servant will, on the other hand, be infinitely tremendous. *We watch for Souls*, said the Apostle Paul, *as those that must give an account.*

Let me then advise you, my young Friends, seriously to reflect on your *views* in devoting yourselves to this sacred employ. Was it merely to have an opportunity of pursuing different branches of literature, to which you had perhaps a strong natural inclination? Was it that you might lead an easy genteel life, which you might be ready to suppose a Minister's life to be? Was it to obtain popular applause and fame, which you might fondly hope your abilities would procure you? Or was it from a principle of unfeigned love to *Jesus Christ* and to the Souls of men? The question our Lord repeatedly put

to Peter, *Lovest thou me?* is a question I would earnestly entreat you to consider him as addressing to you; and let it be your daily concern to be able affectionately to reply, *Lord thou knowest all things, thou knowest that I love thee.*

I was much pleased with the account I lately met with of an answer made by a venerable Minister to a young man, who asked how he might learn to be a good and useful Preacher. *Si multum ames Christum:* you must learn to be a zealous lover of Christ.

When you are satisfied with respect to your views and intentions, it will naturally be your next concern to use all those means by which you may hope, with the divine blessing, to be thoroughly furnished for the acceptable and useful discharge of the office before you. Here the duties of the closet, such as reading the word of God with other practical and experimental writings, meditation, self-examination and prayer, have undoubtely the first and principal claim to your regard. I would fain hope that *one hour* at least will be devoted every morning and evening to these exercises: rather neglect all your business than this which is so intimately connected with your improvement in the divine life. Mr. Bennet's Christian Oratory will be an excellent directory to you in the discharge of these duties, and I would therefore earnestly recommend it to your serious perusal. If you are not *lively Christians*, you are not likely to be either *comfortable* or *useful Ministers*: and remember, *bene orasse est bene studuisse.*

Let me next exhort you to the vigorous pursuit of your other studies in general. There is scarcely any branch of knowledge but may be useful to a Minister: Whatever hath a tendency to enlarge our ideas of the divine perfections, to give us a clearer view of the meaning of Scripture and the evidences of its authenticity, or to enable us to speak and write our thoughts with propriety, perspicuity, and energy, is certainly well worth the attention of every candidate for the ministry. And is there not something very animating in the thought that all the knowledge you acquire, you have reason to hope, may redound to the glory of your great Master; that every acquisition you make, in the several branches of literature you attend to, furnishes you with a fresh, humble, offering to lay at the feet of your adorable Redeemer

deemer? And it is amazing to think what a progress may be made in almost every branch of knowledge, with but a tolerable capacity, where *Diligence*, *Regularity*, *Steadiness*, and *Perseverance* are exercised.

Suffer me then, in the strongest manner, to exhort you.

I. To *Diligence*: in order to which, think of the worth of time—the uncertainty of it—the awful account that must be given of it—the many ways in which it is unnecessarily and uselessly squandered away; and what a variety of methods there are by which it may be, in a manner, redeemed.

I've lost a day!---The Prince who nobly cried,
Had been an Emperor, without his crown;
Of Rome? Say rather Lord of human race;
He speaks as if deputed by mankind;
So should all speak; so reason speaks in all.

YOUNG.

And to the same purpose are the following animated lines by another hand.

To-morrow didst thou say?
Methought I heard Horatio say To-morrow!
Go to---I will not hear of it---To-morrow!
'Tis a sharper that stakes his penury
Against thy plenty; that takes thy ready cash
And pays thee nought but wishes, hopes, and promises,
The currency of Idiots. Injurious Bankrupt,
That gulls the easy creditor---To-morrow
It is a period no where to be found,
Unless perchance in the fool's calendar:
Wisdom disdains the word, nor holds Society
With those who own it.

It is amazing to think, says Mr. Mason, in his *Student and Pastor*, how much time may be gained by a proper œconomy, and how much good literature may be acquired, if that gain be rightly applied: and to this purpose he recommends such rules as these.

Take particular notice of those things which are most apt to rob you of your time; and upon such an inquest, he observes, you will most probably detect the following thieves.

I. *The Bed*. Never allow yourselves more than six hours sleep at most. Physicians all tell you that nature demands no more for the proper recruit of health and
Y 2
spirits:

spirits : all beyond this is luxury, no less prejudicial to the animal constitution than intemperate meals ; and no less hurtful to the powers of the mind than to those of the body ; it insensibly weakens and relaxes both.

2. *Ceremonious and formal visits* : *Amici fures temporis*.

3. *Indolence* : indulging a slow, heavy, inactive disposition ; or deferring to a future time, necessary business which ought to be set about immediately : idle musing or indulging chimerical imaginations. No habit grows faster by indulgence, exposes to more temptations, or renders a man more uneasy to himself, and more unprofitable to others.

4. *Reading useless books*. We should remember the *cui bono* ? and ask ourselves how far this is likely to improve our usefulness, or add to our reputation, under that character we are about to sustain.

Lastly.—Much time is lost by *an attempt to force the mind to a study to which it is not inclined, or by which the faculties are already fatigued*. *Nil invita Minerva*. The mind is sometimes more refreshed by variety than rest.

Be always beforehand with your business.

Post est occasio calva. Whatever *must* be done and may be done *now*, as well as hereafter, for that very reason had better be done now.

Let your relaxations from business be only with a view to fit you the better to return to it again. And,

Finally. Whatsoever your hands find to do, do it with your might.

Next to diligence in general I would recommend,

II. *Regularity*. Rise early and go to bed betimes. The great Dr. Owen declared in his latter days, that he would gladly have parted with all the learning he had acquired in his younger time by sitting up late, provided he could but have the health and firmness of constitution which he believed he lost by his midnight studies. Go to bed, at the latest, by eleven, and rise at five. Devote a certain number of hours in every day to your studies, and let nothing but absolute necessity tempt you to break in upon that number. Let the proper employment of every day be attended to in its day. Endeavour well to understand one branch of knowledge before you enter upon another. *Festina lente* ; and let those of your studies which require the most intense application, be pursued in those hours wherein your thoughts are most composed and free ; in the morning, for instance, and in the evening. *Aurora*
Musis

Musis amica, nec non vespera. There is a time for all things, and every thing is beautiful in its season. The afternoon, says Mr. Mason, will suffice for History, Politics, News, Travels, and the common run of Pamphlets: and books of entertainment should only amuse a dull hour when you are fit for nothing else. To apply your early time, or free thoughts to these, is like drinking wine in a morning. *

To Diligence and Regularity it is very necessary to add,

III. *Steadiness.* To be diligent to-day and idle to-morrow; regular to-day and all confusion on the morrow, will answer but little purpose. It is an excellent rule for the conduct of Students, *Nulla dies sine linea.* And if you would really advance in knowledge, you must learn to be *patient of labour.* The more you accustom yourselves to laborious thinking, the better you will bear it, so that the mind be not jaded by it: many a man of good genius, for want of *steadiness*, has become a mere Pedant, instead of a sound Scholar. Rather covet to understand and digest what you read, than superficially to read much. Seneca's observation, *distrabit animum librorum multitudo*, has much truth in it; and, as Mr. Mason well remarks, By being masters of every subject as you proceed, tho' you make but a *small* progress in reading, you will make a *speedy* one in useful knowledge.

IV. *Perseverance* is indispensibly necessary to crown the whole. Pursue and finish whatever you have, with deliberation, entered upon.

Much time, says the author before named, is often lost by vain attempts, and leaving useful designs imperfect; for, as he who begins to build an house but never completes it, must set down to his loss the greatest part of the money thus expended; so a Student who desists from a work, (*ré infectâ*) wherein he has taken much pains, is chargeable with as fruitless an expense of his *time*, as the other is of his *money*. This observation you will find peculiarly important with respect to the composition of Sermons.

In order to secure to yourselves, in the most effectual manner, the advantage arising from those improvements, which, by observing the directions given above, you will not fail to make as you go on in your studies; and that you may be enabled to lay up the knowledge you acquire for future ready use, I would advise each of you to procure

I. An interleaved Bible. In this repository you may store up all such valuable Scripture criticisms, illustrations of particular passages, or striking observations, whether of a doctrinal or practical nature, as you may happen to meet with in reading or conversation, or which may occur to your own mind, and you may think worth preserving. If you have the Authors in which you meet with any thing of this kind, references to them will be sufficient. You might make this interleaved Bible an index to all the printed Sermons you are possessed of.

II. A general common-place book you will also find to be peculiarly useful.

Mr. Locke's method appears to me the most eligible, or the common method of account books will very well answer the end. In this book you may insert abstracts of what you read on all subjects indiscriminately, quotations of remarkable passages or references, only taking care to range every subject under those general heads to which they may respectively belong. A common place book of this kind, judiciously used, will be a mean of sensibly accumulating a stock of useful knowledge, and furnishing you with some valuable thoughts upon most Subjects, which, as occasion requires, you may use with great advantage: nothing is more likely, as a mean, to enable you, with the good householder, to bring out of your treasury things new and old.

Before I close this address, permit me to caution you against that *pride* which is too apt to grow up with our intellectual improvements. I cannot more fully express my sentiments to you upon this subject than in the words of one of my own late Tutors, in an address to his Pupils, similar to that which I am now making to you. "Pride (says Dr. Gibbons) is the greatest obstacle to improvement, and that proverb has its foundation in truth---*multi ad scientiam pervenissent, si se illuc pervenisse non putassent*. Let a person's accomplishments be what they may, *pride*, like the filthy, devouring, insect on the blooming rose, will marr the beauty of all its attainments, and destroy their perfumes. Don't think because you know a little, that you know all; give yourselves no superior airs of vanity; nor tell the world, either by your speech or behaviour that you have a high opinion of yourselves, and are the first to discover and fall in love with your own excellencies. You may look down upon the illiterate part of mankind and think you are above them
in

in your attainments, as one emmet, climbing up the side of an ant-hill, may vaunt it over his fellow emmet that is creeping at the bottom : but turn your eye upward ; think what heights are above you, and be assured that, with every step you advance, still wider and wider regions of knowledge will unfold themselves to your view ;” and you will soon be convinced that you have reason still to be humble : and remember, whilst the world takes a pleasure in *mortifying* pride, it generally *favours* humility. On this subject let me particularly recommend to you Dr. Watts’s most excellent discourse, entitled, *Humility represented in the character of St. Paul* : a Book which I think no Student or young Minister should be without.

On the subject of *preaching* I shall not now offer any thoughts of my own, nor indeed does it appear necessary : every thing I would recommend on this capital branch of your intended office, as Ministers of Christ, is already so judiciously represented by several Authors, that I know not how to add any thing material to what they have said : permit me then here only to recommend to your serious and frequent perusal, the first part of *Dr. Watts’s humble attempt for the revival of religion*. *Mr. Jennings’s two Discourses on preaching Christ, and experimental preaching* : and *Professor Frank’s Letter concerning the most useful way of preaching*.

I cannot conclude without just reminding you that as it is the highest ambition your Friends and Tutors indulge respecting you, to see you *able, faithful, and successful, Ministers of the New Testament* ; so, by uniformly supporting this character, you will most effectually secure the peace of your own minds and the approbation of God.

CALEB EVANS.

BRISTOL, April 12, 1770.

UNIVERSITY OF PENNSYLVANIA.

THE COMMENCEMENT, 1792-

THE Trustees of the University of Pennsylvania have lately organized that institution, agreeably to the act of Union, by the appointment of the following gentlemen to fill the different Professorships.

John Ewing, D. D. Provost; and Professor of Natural Philosophy.

John Andrews, D. D. Vice Provost, and Professor of Moral Philosophy, Rhetoric, Economics, and Politics.

James Davidson, A. M. Professor of the Latin and Greek Languages.

Robert Patterson, A. M. Professor of Mathematics.

William Rogers, D. D. Professor of English and the Belles Lettres.

Henry Helmuth, D. D. Professor of the German and Oriental Languages.

William Shippen, M. D. Professor of Anatomy, Surgery, and Midwifery.

Adam Kuhn, M. D. Professor of the Practice of Physic.

Benjamin Rush, M. D. Professor of the Institutes, and Clinical Medicine.

James Hutchinson, M. D. Professor of Chemistry.

Samuel Powel Griffiths, M. D. Professor of Materia Medica.

Casper Wistar, M. D. Adjunct Professor of Anatomy, Surgery and Midwifery.

Benjamin Smith Barton, M. D. Professor of Natural History and Botany.

James Wilson, L. L. D. Professor of Law.

The state of the Schools, for number, on Sep. 10, 1792.

Philosophical	51	Charitable for Boys	54
Latin	101	Ditto for Girls	48
Mathematical	70		
English	108		
			Total 432

How many Students there are in the Medical and Law departments cannot be precisely ascertained; their number depends on the course of Lectures in the winter season. Last winter the Medical Students were upwards of one hundred.

At a COMMENCEMENT held in the University of Pennsylvania, May 11, 1792. *Twenty-four* young gentlemen were admitted to the degree of Bachelor of Arts; and at the same time *seventeen* were admitted to the degree of Master of Arts, who had been three years ago constituted Bachelors.

The degree of Doctor of Medicine was also conferred upon Messrs. James Colesbury, Ninian Magruder, James Mease, Valentine Seamen, Tristram Thomas, and James Woodhouse, who severally delivered their printed Theses upon different subjects in medicine, and defended their theories against the objections of the Medical Faculty in public on the day of commencement.

A N

ACCOUNT OF THE HINDOOS,

AND OF

THE POSSIBILITY OF SPREADING THE GOSPEL AMONG THEM.

DRAWN UP

BY THE REV. JOHN THOMAS.

To the Rev. Mr. RIPPON.

Rev. and Dear Sir, *London, August 25th, 1792.*

I NOW fit down to give you a succinct account of myself and my work among the poor *Hindoos*; and a sketch of their religion and manners; together with a few remarks on their country, that may afford some information to those who may send, or hereafter be sent among them, to communicate the glad tidings of salvation by Christ.

As to myself, my father is deacon of a Baptist Church at *Fairford*, in *Gloucestershire*. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S. —, who preached from John, vi. 27, *Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you*; I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. *Watts*,

“ ’Tis heaven to rest in thine embrace,

“ And no where else but there.”

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion, and my happiness. At the time mentioned, I was settled in Great Newport-street, in the practice of surgery

and midwifery : But finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea : and in the year 1783 I sailed in capacity of *Surgeon* of the *Oxford* Indiaman to *Bengal*. On my arrival at *Calcutta*, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in *Calcutta*; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying, I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago.—When I returned, he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate, in his life and conversation.

After this I advertised for a Christian; and that you may not misunderstand me, I shall give you a copy of the advertisement, from the *India Gazette* of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

RELIGIOUS SOCIETY.

A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious Gospel, in and about *Bengal*: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.

The two following answers were received the next day :

If A. B. C. will open a subscription for a translation of the New Testament into the *Persian* and *Moorish* languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense.

ANOTHER.

The Rev. Mr. J——, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction, at a proposal for the more effectually propagating, and making known the truths of the Christian religion, in this country of superstition, idolatry, and irreligion ; and for setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy, both here and hereafter ; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

Mr. J——, from the above reasons therefore, wishes an opportunity of conferring with the advertiser, on the occasion.

I have never yet found out who was the author of the anonymous note ; and as to Mr. J——, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted ; for I had heard him preach, and the sermon as well as the text was, *The unknown God*. This well-worded note of his was intended, I suppose, merely to find me out ; and I have certain reasons to believe that the advertisement gave him offence. The following year being at a house in London where the Rev. Mr. N—— had just called, I heard that a Gospel Minister was going out to *Bengal*, and that Mr. N—— had reason to think there were religious stirrings in that country ; as he had read a certain advertisement in a newspaper of such an import ; which advertisement was, indeed, what you have now read.

Just as I was returning the first time, I found out Mr. — W——, who kept an Europe shop in *Calcutta*, and appeared to be a truly pious man: I learned by him there was a Mr. G—— and a Mr. C—— up the country †, and one or two more, who were religious people. Mr. W—— returned to *England* with a considerable fortune. I came back also, and was baptized in *London* in 1785, and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. —, he advised me to go another voyage, which I accordingly did; and sailed the second time to *Bengal* in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. *Brown*, who now preaches in *Calcutta*, went over and took charge of the *Orphan School*, where all the illegitimate children of Europeans, by the native women, are educated and provided for. On my arrival there I found a Mr. — U——, and a Mr. C——, and two or three more, who were connected with Mr. G——'s family, all serious people, and we used to go together to hear Mr. *Brown* on the Lord's Day, who preached to the children under his charge: and after a little while we had a prayer meeting, and sometimes a word of exhortation was given. Mr. G—— removed from *Malda* to *Calcutta*: on his coming to us we were increased and strengthened, and I preached at his house every Lord's Day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G—— wished me to stay in the country, learn the language, and preach the Gospel to the *Hindoos*: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their surgeon, without any probability of the Captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of Pagans, in utter darkness; and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission,

† At *Malda*, about 250 miles from *Calcutta*.

and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the *Hindoos*, their behaviour and their country, with any other interesting particulars that may occur while I write.

There are four *Shasters*, or laws, among the *Hindoos*, which they call the *Vedas*; these they hold in the highest esteem, and say it is unlawful for any man to read or hear them read, except he is a *Brahman*. The *Vedas* are said to have been written many millions of years ago, which, however, is easily disproved by other books and writings in use among themselves. These *Vedas* are written in *Sanscrit*, which may be called the Latin of the East, and they are the fountain of all their books of theology, as the Koran among the Moors, and the Bible among us. There are eighteen sacred books called *Poorans*, which are all commentaries on the *Vedas*: and it is the custom of all the Brahmins, to learn a great part of these by heart, and they are very apt and clever in quoting portions of them in conversation: this they find the more easy to them, as all their books are written in verse. I think it is impossible to convey to any person who never was in that country, an adequate idea of that profound reverence in which they hold their sacred books. But what is wonderful, they hear the divine authority of these books questioned with patience and moderation, at all times, and in all places. Some of these books hold up for their veneration characters which are very profligate, and contain strange doctrines, evidently of an infernal origin, which have a dreadful effect on their minds and manners. They abound, moreover, with such contradictions (though on the other hand with very good moral precepts), that I am sure it is no difficult thing to convince the more intelligent persons amongst them, that they are not of divine authority: and I am persuaded, there are some to be found among them, who think there is no revelation from God yet, because they see in all these books, some things incompatible with their notion of God. That there is one great God, Omnipotent, Omnipresent, and Omniscient; that he is to be worshipped and served; that the soul is immortal; that we all have sinned; and that some Atonement is necessary; are truths commonly believed among them all; and add to these things, the divine predictions we have of the latter day, with the encourage-

ments of Jehovah, to declare his glory among the Heathen; and I think, without any thing more, one might find reason enough to go and preach to them. But I can truly say, wherever I have been conversing or preaching among them, I have invariably found them willing to hear, and that they always behave with great decency and respect. I trust also that the door of faith is opened to the *Hindoos*, by the conversion of two or more *Hindoos*, and by many other striking effects, which, though short of real conversion, may, in the Lord's own time, prove a great blessing to many. You will see some little account of *Boshoo*, the Munsee, one of these converts, in a letter from him and a Brahman, which will accompany these papers†. He is about 35 years of age, and a person of more than ordinary capacity, and has been well educated in the Persian language; he was recommended to me by Mr. W. C——, who is a great Persian scholar; and I have employed him in the office of my Munsee, or teacher, all the time I have been in *Bengal*. It was he that composed the *Bengal Hymn* I send you‡, and many other sonnets of his own accord, without any assistance from me or any other; and it was he who chiefly laboured with me, in the translation of Matthew, Mark, James, &c. and he often disputes with and confounds the Brahmans, both learned and unlearned though he is not a Brahman himself, but of the writer *Cast* ||; and this is not in a small degree extraordinary, for the Brahmans think it a very great condescension to hold an argument with any person whose *Cast* is inferior to that of a Brahman. This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many. I should have baptized him, but his relations refused to give him his wife and children. He will accomplish his wishes I hope, before I return, and then his family will be numbered with the stated hearers, and he himself be baptized with the Brahman *Parbotee*, of whom I shall give you a short account presently. The greatest difficulty in spreading of the Gospel in *Bengal*, arises from the *Cast*: for all who are baptized, and partake of bread and wine with us, *will lose cast*; and when a man has lost cast, his most intimate friends and nearest relations will forsake him for ever. He cannot possibly be restored again by any means; and the meanest Hindoo, from that time, refuses to eat, drink, or converse with him; he becomes an outcast and a vagabond in their eyes, in the most strict sense. But when the way is once

† See p. 367.

‡ See p. 369.

|| Order or tribe.

opened, the difficulty will gradually diminish, and, if they walk as becometh the gospel, they will become a cast of themselves, and that an honourable one too

I might here give you an entertaining account of many who have left off their idolatry, flower-offerings, and vain superstitions, and are in the habit of reading the Bible § as the Word of God, and the only book that discovers, to their satisfaction, the way of salvation: But I am already spinning out my paper to a greater length than I intended, and what I have to say of *Parbotee* will take up a considerable portion of your time. I will by the bye, just mention a few things of *Mohun Chund*, another Brahman, of whom I once hoped well, whose heart failed him, at last: but I cannot say, even now, that I have given up all hopes of him—far from it. This man is a Brahman of some repute, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him: He lives at *Boolahant*, about six miles from *Malda*. He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day, after I had been discoursing about prayer, he very gravely asked me, “Sir, when a man prays to God, how many days is it before he gets an answer?”—I then repeated the account of the woman of Canaan, and other different cases: he continued to attend, converse, and write, on the things of the Gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shafters; and that the Gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to christianity, for he refused the worship and ceremony of the Hindoos, to his own temporal loss, and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Brahmans, in favour of the Bible. On the 28th of June 1790, he had been to pay me a visit, and returning to his own home, he found there *Parbotee*, a Brahman, who called to see him.

Parbotee was a man of title, and of a more high and honourable rank than this man. He was also a very strict ob-

§ They have *Matthew*, *Mark*, *James*, some part of *Genesis* and the *Psalms*, with different parts of the prophecies, in Bengalee manuscript: three or four of them have all the above, and some only a single part which they lend to one another and copy.

server of the Hindoo laws and customs, daily rising early in the morning, and repairing to the distant jungles * to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river *Mahanuldee*, which was near; and repaired, at particular seasons, to their more sacred river the *Ganges*, which they say cleanses from sin.—There was not his equal, in all the neighbourhood, for zeal and accuracy; a thorough devotee. This man having heard of our new Shaster, the Bible, was not a little displeased: and when he understood that the other Brahman who came in, had been to see me, he required of him to go and wash his clothes, for he must be defiled, and would defile, for he had been in the company of an Englishman: and it is the common custom of all religious orders among them, to go out of the company of an Englishman or Mahomettan, into the river, and immerse their bodies, with their clothes on. I have often observed the Brahmans, and *Pandits* †, do so, after holding any conversation with me. To induce this man to go and wash his clothes, *Parbotee* urged that I was of the *Maleetch*, viz. *unclean*, if not *filthy*. He replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured, he proceeded to do a thing which will appear trivial to you, but is a very formidable action among them.

It is the custom of the country to smoke very much; and their tobacco is made up into a paste, with spices, &c. this paste they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a shell or other vessel, containing cold water, and sometimes rose-water, which is very common there. The smoke is agreeably drawn through the cooling water by means of another flexible tube, which is the pipe, and is generally about twelve feet long:—Now, when Brahmans, or others of equal cast, meet together, it is a constant mark of friendship and good understanding for the man of the house to offer this Hookah to his visitor, and it is passed on from one to the other. But when the Brahman in question gave the Hookah to *Parbotee*, he emptied the water out of it: this is the action that will appear little to you, but which is a kind of formal disgrace among them, and proves a forerunner to

* Woods.

† Viz. Learned Doctors.

that which is worse than death, viz. *losing cast*. Such a proceeding, before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of *Mohun Chund*: So he left the company, and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to rest. About two in the morning, he was called up by *Parbotee*, with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, *Parbotee* desired to hear the Gospel, and that the Brahman *Chund* would go and pray for him: he replied as well as he could, and took him to the house of Boshoo the Munshee, where they spent their time till daylight in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to Munshee's house in great trouble of mind, about noon, making his former requests, and, on their repeated enquiry, he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruction. The effects of it were visible on his body and mind for several days. I found it very difficult to administer any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the Gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the Bible was the only Word of God, and Jesus Christ the only Saviour. When I left *Bengal*, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my diary; though it is rather long, I shall here give you a copy of it verbatim. You must know we § were all on the river, going a journey of 230 miles; and we had a prayer meeting on setting out. *Mohun Chund* and *Ram Boshoo*, the Munshee, having made their intercessions, I called upon *Parbotee*, whom I had never before heard; and though the Munshee's prayer was more judicious and orderly, yet that of *Parbotee*, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

Extract of my Diary of August 19, 1790.

‘ Endeavour to recollect a little of *Parbotee's* unequalled prayer.

§ Munshee, Parbotee, Mohun Chund, and myself.

Expressions in PARBOTEE'S Prayer.

“ I performed the rites of the Ganges ; I called
 “ this good—I worshipped wood and stone ; I called
 “ *this* good—I heard the shafters of men, ~~that~~ are
 “ all false and vain ; I called this good—Lord, I am a
 “ most wretched creature to this day : I know no-
 “ thing—nothing. I have spent all my days in
 “ wickedness, and have not obtained the least
 “ knowledge of God. O put far from me these evil
 “ things ! O make them depart far from me. I have
 “ hearkened now to thy word. I will hear *them* no
 “ more—I will not the least regard the idols of wood
 “ and stone any more !—Vanity : lies. Lord, I
 “ will hear no more at all these shafters of the Hin-
 “ doos ; they are all false and vain. Wretched sinner !
 “ Save me ! O save—save, save me. Give—Give—
 “ O give—Give, O Lord ! Give me to know—Hell !
 “ what ?—Heaven ! what ?—Without the blood of
 “ Christ I shall never be saved. Without the flesh
 “ of Christ I shall never live *.—Lord, what is the
 “ meaning of this ? I know not what it is—how can
 “ I get the blood of Christ ?—O teach me, I will do
 “ any thing thou say’st—Cast ! what ?—Home !
 “ what ?—Friends ! what ?—Life ! what ?—What is
 “ any thing ? all is nothing but thee.—I want no
 “ money †, I want nothing but thee. O what a
 “ wretched sinner am I ! O tell me thy way ! O tell
 “ me by *Munshree* ; tell me by the *Sabaib* †. We
 “ are going to *Calcutta*—Many, many, wicked things
 “ are there. O keep us all while we stay there.
 “ O that I had but love ! O that I had but faith !—
 “ O that I had forgiveness ! O that I had but those
 “ things which thy people have. Like them—O give

* He had heard read John, vi. 53.

† Referring, perhaps, to some cruel charges, that they followed the Gospel for money : but the truth is, they made no gain by it, of a temporal kind ; they suffered *loss*.

‡ *Sabaib*, i. e. Sir. He meant *M^r. Thomas*.

“ me like them, like them. O Lord, how many
 “ evil things are in my mind every day ! I am a
 “ wicked blasphemous wretch ! I have shame in
 “ me—Wicked shame before the people, and wicked
 “ fear of men !—Far, O far away from me, put far
 “ away my sins. Forgive me ; and teach me what
 “ I shall do. I will do any thing. O that I did but
 “ know what to do : O give---give---give—Lord what
 “ shall, what can I do ?”

‘ Here he burst into a flood of tears, with now and then
 ‘ such fervent cries, as I never before heard : he conti-
 ‘ nued in prayer about half an hour. I read and explained
 ‘ the faithful promises of God to supply the poor and needy,
 ‘ and to satisfy the thirsty soul with living waters ; spoke of
 ‘ the mind, and the inner man, delighting in God manifested
 ‘ in the flesh, and crucified for sin ; that this was eating the
 ‘ flesh and drinking the blood of Christ. After concluding,
 he returned to his boat, and, as the Munthee tells me, wept
 ‘ there over his own sinfulness, a long time.’ Thus far my
 diary,

Considering that this took place almost two months after
 the dream, and observing the deep concern of mind which
 is but imperfectly expressed in this written account ; you
 will agree with me, that it is a very extraordinary affair ;
 and the loss and shame among men with which it has been
 ever since followed, put it beyond all doubt, with me, that
 it has pleased God to awaken this man. He continues, a
 living witness to thousands, of the vanity of paganism, and
 the reality of the christian religion. The Brahmans and rela-
 tions of these people, who find their interests shaken, have
 raised reports, stirred up enemies, and brought accusations
 against them evidently false ; but they behave, on these try-
 ing occasions, like men ; like christians who have their trust
 and hope in God ; and they are to be baptized on my return
 to that country, and so *lose cast* for ever, in which many will
 join them, and so become at least stated hearers of the Gos-
 pel. A man of *Parbotee's* high authority among them being
 on our side, if he could only say he thought that the Bible
might be true, and of divine authority, would be a very great
 blessing to any Missionary whose heart should be stirred up
 to go and preach to them. But I bless God, and reflect on
 it with great comfort, that there are *thousands* of *Hindoos*,
Brahmans, and others, who are ready to own as much, and
 more

more than this; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering, from these tokens, and many others, that the Lord hath called me to preach unto them *the unsearchable riches of Christ*: and I hope and pray, he will yet enable and call others more fit for, and worthy of, this delightful work than myself. There are several *Brahmans* who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth, as it is in Jesus, among them. The two converts I have mentioned to you, expressed a desire of sending a message to the Rev. — with whom they knew I corresponded; to this I replied, they had better write it down; they did so, and I have translated it, and a copy of their letter you will see at the close of these papers *

In addition to what may be gathered from the above, of their religion and manners, I shall mention a few things which shew, that the necessity of some *atonement for sin*, is one of their prevailing ideas. I believe that human sacrifices are very rare, if not entirely unknown among them: although about four years since there was an account of one in the India papers; but there are doubts of the authority from whence it came. Sacrifices are made, however, of buffaloes, kids, and lambs, which are to be publicly seen at their stated seasons. They have also a custom of using several voluntary tortures, which every person, who has resided in the country for a year or two, must be more or less acquainted with. I shall describe two or three of them:

1st. *That of swinging.* The person who makes this atonement has two iron *flesh-hooks* passed through the integuments, on each side the back-bone; and being suspended by ropes attached to these hooks, he is drawn up about 40 feet in the air, and there twirled round for a considerable time; all which he bears, without any expression of pain or impatience. Whatever he throws down of fruit, or the like, is caught up with great avidity, and counted sacred. Sometimes the skin has given way, and the person has been dashed to pieces: so now, in all that I have seen, cloth has been passed round the middle, for the hooks to hold by with the skin. The ceremony may be seen in almost every town once a-year.

* See page 367.

Another torture is after this manner: The man *passes threads through each of his sides*, in six places; and the threads being thirty yards long, and fixed at each end, he dances backward and forward as in a rope-walk.

A third is *running a spit* of four feet long *all through the tongue*, and drawing it backwards and forwards. Besides which, I might mention *sitting in one position for years*, exposed to fires in hot weather, and cold dews in cold weather. Many other things of a like nature are common among them.

I shall conclude with an instance I have heard from some of our religious brethren at *Calcutta*. Mr. *Swartz*, or one of the *Malabarian* missionaries, related it to them.

A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 fofs, viz. about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and, while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, *The blood of Jesus Christ cleanseth from all sin*. While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, *This is what I want*; and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed.

It may appear a very formidable undertaking to go and preach among these poor, destitute, perishing, souls. Perhaps the heat of the climate, and the barbarous manners of heathens in general, may operate in part, as a discouragement to some, who would otherwise cordially engage in this service; but where God *makes willing*, obstacles will comparatively disappear. One part of the year the weather is cold enough: at night we can bear two or three blankets, and should be unable to sleep for cold without them. In the day we use warm clothes and fires, especially in the upper parts of Bengal, which lies in latitude 26° N. The country abounds with provisions at a cheap rate; so that thousands of the natives maintain themselves and families, pay rent and customs, out of an income not exceeding 10s. sterling per month.

Near Makla, at which place I resided, the prices of provisions in common were as follow; but at *Calcutta* they are much dearer :

	s.	d.		s.	d.
30 Fowls - - -	2	6	A Sheep - - -	2	6
16 Ducks - - -	2	6	A Kid - - -	0	8
A Hog - - -	2	6	A Lamb - - -	0	8
A Deer - - -	2	6			

Pine apples, mangoes, plantains, limes, melons, peaches, vegetables, and fish, very plenty and cheap; and other things in proportion. But if an European must have a great house, a palanquin, a number of servants, and eat and drink the unwholesome food brought from Europe; as hams, tongues, claret, porter, &c. *Bengal* may prove both an expensive and unhealthy place to him; otherwise the country may be enjoyed, and several servants kept, at a small expense. Some servants are necessary there, which would be quite superfluous here; such as a person to carry a chatta, or kind of umbrella; a cook, a washerman, and perhaps more: the most expensive of these is the cook, and his whole wages will amount to no more than 15s. per month at farthest, and he find himself. House-rent is the most expensive article; for the lawful interest of money in that country is 12 per cent. and the Company allows eight. But for my part, I have lived in a boat for six months together, as comfortably as any prince in Europe; and for 16 or 18s. a missionary may build an excellent house, with mud walls and straw covering. I have done this also, and lived more comfortably than I do now in England: so that the difficulties attending a Gospel mission are not insuperable; if they appear so, it is only at a distance; and should they be ever so great, in a service of this kind we expect, through God, to do valiantly.

As to the learning of the language, it is a work attended with difficulties: but when the whole time is devoted to it, three or four months will bring a man through the greatest of them; and he will begin to converse with the natives, with great amusement and pleasure to himself, and profit to them. And as to the barbarity of these people, it is not with them as it is with other Pagans, of whom we have read and heard: for the *Hindoos* are certainly distinguished from all people on the face of the earth, for their harmless and inoffensive behaviour; and the province of *Bengal* and its inhabitants are proverbially distinguished from all other parts of *India*, for their gentleness of manners, and harmless behaviour

behaviour to their enemies as well as their friends. I have known among them men of considerable power and authority, who were highly offended with me, because they imagined my work affected their interests (Acts, xix. 25.): but I lived within a mile of them, in a lonely house, with my windows and doors wide open all night, without sword or fire-arms, and free from the smallest apprehension of danger. However, this could not be prudently done in the neighbourhood of *Calcutta*.

In the year 1787 I began to learn to speak and write the *Bengalee*. Till the month of June or July of this year, I was engaged at *Calcutta*, and preached to a few Europeans there. In 1788 I could *converse* freely with them, especially with those I was well acquainted with. In 1789 I began to find that my pronunciation was generally very defective, and consequently my preaching, for the most part, could not be understood: I had also begun to translate. I remained there the second time, from the middle of 1786, till the end of 1791: but had no thoughts of staying there till about the beginning of 1787, nor did I sit down to the work till about the middle of that year: so all the time spent among them was five years and a half; but most of this time I have preached twice every Lord's Day to a congregation of *Europeans* in the country. Considering this, and the difficulties that must necessarily occur to the first adventurer, (for they have no dictionary, vocabulary, nor printed books to assist one, as in European countries); I say, considering these things, the time may be reckoned but two or three years; and I doubt not but a person of a moderate capacity may attain, in that time, as much knowledge of the language as I have; and I can now express myself in *prayer*, *preaching*, and *conversation*, comfortably to myself, and so as to be understood by others.

I am, Rev. and Dear Sir,

Your's affectionately,

JOHN THOMAS.

To the Rev. Mr. ———.

Great Sir,

Dated 7th of month Mang, 1198.

WE sinful Heathens for a long time have used worship and ceremonies, according to our own paganish fashions and customs, and we have been accustomed to think, that different kinds of people having different kinds of fash-

ters†, would be saved by the works thereof. The deeds of the shafters of this our country you will be acquainted with by conversing with Mr. Thomas.

O great Sir, though we thought that many nations had many kinds of shafters, yet in the country of the English we thought there was no shafter at all; for, concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devourers. Within these six years, it is our mercy and praise that Mr. John Thomas came into this country. Such a kind of ootum‡ person we have neither seen, heard, or known of at any time. On his coming here he employed me as Munshee: and after I had taught him a little Bengalee, he asked me, Munshee, If you were to die now, whither would you go? How can I tell, Sir? said I; I shall go where God will take me. True, said he, But men in general, when they die, where do their souls go? I answered, All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell. He asked me what heaven and hell, what sin and holiness were; to which I replied particularly. He smiling said, How could a man be freed from his sins by such superficial works as these? But none of us could answer him, only that it was written so in our shafters, and that our forefathers, from generation to generation, had so obtained salvation: this was all we knew. Mr. Thomas knows the drift of our shafters, and will represent them to you.

When he began to tell us how men could be saved, then we greatly wondered; and we thought within ourselves, these (English) are the unclean; they have never had any shafters, and how should this man know the way of salvation? But we said, Speak, Sir, and we will hear. He began to read to us the glad tidings of salvation out of the Bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shafter of God, and the way of salvation. This will stand, and all others are utterly vain. O great Sir, we are now very thoughtful, and bethink ourselves, what have we been doing all this time? We deserve the deep of hell as the fruit of our doings; at the thoughts of which we were greatly troubled. But the gospel is begun to be published. The

† *i. e.* holy laws.

‡ *Ootum*, or best kind. They say there are three sorts of men in the world—the ootum, muddheam, and oddhum; that is, the best, middling, and worst kind.

books of Matthew, Mark, and James, are almost ready, and the gospel is coming into our country. Our Sahaib has preached in many places; and wherever the people have heard, there they have been amazed and glad. Several of us who were before workers of iniquity, have now understood the evil of it; which our Sahaib will make known to you.

NOW IT IS OUR WISH THAT THIS GREAT WORD WAS TRANSLATED INTO BENGALÉE; as we hear, we make it known: but we are only a poor people, and cannot do as we wish. But we hope, great Sir, you will have compassion upon us, AND SEND PREACHERS INTO THIS COUNTRY, AND THEM THAT WILL HELP FORWARD THE TRANSLATION; and that we sinful people shall walk according to this word, for whosoever has faith in the Lord Jesus Christ, will be cleansed from his sins by his blood, and we do hope that he will help us in all these particulars. Our hope rests in Him.

Great Sir, we have never seen before the ootum people: the first we ever saw was Mr. Thomas; and by him we know that the greater people will shew compassion. Of other things we will write hereafter. This is all.

Shree Parbotee Brahman,
Shree Ram Ram Boshoo Caesto.

An Extract from some of the Hindoo Shasters.

Angnow tishtatee viprānām hrido devo maneeshinām
Pratima swalpa buddinām servatra brahmāva dinām.

viz.

God, in the opinion of the Brahmans, exists in fire; in that of the philosophers, in their bosoms; in that of men of little understanding, he exists in idols; but in that of men who pronounce the words of revelation, he exists everywhere.

Hindoos' Notion of Faith, and its different Stages.

1. Hearing faith.
2. Speaking faith.
3. Hoping faith.
4. Obeying faith.
5. Approaching faith.
6. Praising faith.
7. Uniform faith.
8. Faith of fellowship and communion.
9. Yielding faith, which submits all things with pleasure to the will of the Omniscient One.

AN

EVANGELICAL HYMN

Composed in the Bengal Language, 1788,

By RAM RAM BOSHOO, a Hindoo Munshce.

CHORUS. O who besides can recover us,
 O who besides can recover us,
 From the everlasting darkness of sin,
 Except the Lord Jesus Christ?

1. Lo! that Lord is the Son of God,
 The intermediate of a sinner's salvation:
 Whosoever adores him,
 Will get over his eternal ruin.
 O who besides can recover us, &c.
2. In all this world there is none free from sin,
 Except the Saviour of the world,
 And his name is Jesus.
 O who besides can recover us, &c.
3. That Lord was born into the world
 To redeem sinful men:
 Whosoever has faith to adore him,
 That's the man that will get free.
 O who besides can recover us, &c.
4. With and without form, an holy incarnation,
 That's the Lord of the world:
 Without faith in Him, the road to heaven
 Is inaccessible.
 O who besides can recover us, &c.
5. These words of his mouth, hear, O men,
 For his sayings are very true;
 "Whofo is thirsty, let him come,
 "I will give him the living water."
 O who besides can recover us, &c.
6. Therefore adore, O my soul,
 Having known Him substantial;
 And besides Himself
 There is no other Saviour.

O who besides can recover us,
 O who besides can recover us,
 From the everlasting darkness of sin,
 Except the Lord Jesus Christ?

AN