

A SERMON

BY THE REV. MR. MELVILL HORNE,

Late one of the Chaplains to the SIERRA LEONE Company;

The *only* Discourse which has been delivered to the Natives in
the Western parts of Africa.

Preached about March 1793.

[This sermon was preached at Signior Domingo's Town, about two miles from the Company's settlement, to a mixed congregation of Natives, American blacks, and Gentlemen of the colony. Domingo was educated in one of the Portuguese islands, and depends for salvation on his *Crucifix* and *Pater noster*. He is desirous of making his countrymen as wise as himself; but his attachment to his Christianity seems to originate in his respect for a race of men superior to himself, and in the idea that it gives him consequence among his countrymen.

In the delivery of this discourse, Mr. Horne made use of an interpreter, who rendered it sentence after sentence as he spoke it.]

WE PREACH CHRIST CRUCIFIED.

Men and Brothers, I beg you will hear me with attention; for I am going to speak to you, what concerns your present happiness, as well as your good, in the place where you are going to after you die. No man ever before spoke to you of the great things I am going to do; and if you believe what I tell you, the great God, whose servant I am, and who sent me to speak his word to you, will bless you, and your women and children; but if you won't hear his word, and do what he tells you, he will be angry; and if you make him angry he will be your enemy. For he is the great and true God: there is no God in heaven or earth but he, and he does what he pleases, and no people can stand against him. This God, I say, sent me to you, to teach you to know him, and to make you know and do all good things. This good God loves black men as well as white men, for he made black men as well as white men, and black men and white men are all brothers: white men ought therefore to love black men, and black men to love white men; for if we who are brothers do harm to one another, our Father who is in heaven will be very angry, and have a great palaver* with us, and throw all bad men into a place called Hell, where they will be burned for ever with fire and brimstone.

This great and good God, who sent me to you to speak his word, commands me to tell you, that, a very long time ago, he made the heavens and the earth, the sea, and the dry land; he put the sun, the moon, and the stars, in the heavens, to give light and heat to the earth; he filled the sea with all sorts of fishes,

* Palaver is a word of great latitude in the Timinee language: to palaver is to speak or plead; to hold a palaver is to hear a cause; the Palaver-house is the Council-house or Court of Judicature; to make a palaver against a man is to bring an action in law against him.

and made all the birds, the beasts, the trees, and every thing that is on the earth, for the use of men, that we might have food and clothes and all good things.

Afterwards, God Almighty said, "Let us make man in our image, after our likeness." So God created man in his own image: he made a man out of the dust of the earth, and breathed into him a heavenly spirit which was not made from the earth like the body of man, but came from God. That living spirit which God put into man, is what we call a man's soul, and it is that which makes men to think, and speak, and do so many things which beasts cannot do. A man's soul never dies; but when the bodies of men die, their souls or spirits live for ever: good men's souls go to God who made them, and bad men's souls go to the Devil, because they are like him and would not hear God's word, but did what the Devil would have them do.

When God had made man, he looked upon him, and loved him; for the man was very good, and did whatever God would have him do. And God made a woman, and gave her to the man, to live with him, and to be a comfort to him. And God gave to the man and woman the world, and every thing that was in it. And God blessed them, and made them fruitful, that they might have many children to fill the earth. Now it was from that man and woman that came all the nations and people of the earth, both black men and white men. The man's name was Adam and the woman's name was Eve.

Then God took the man and woman, and put them into a beautiful garden, which was filled with all good things for them. God loved them, and often came to see them, and talked with them as a man talketh with his friend; for the man and woman were very good, and pleased God in every thing they did and said. And, as they were very good, so they were very happy: for God took care of them, gave them every thing they wanted, and preserved them from all evil.

Now, after God had made the man and woman, and done so much for them, and given them so many good things, he determined to try how long the man and woman would love him, and do what he bid them. God, therefore, shewed the man and woman (whose names I told you were Adam and Eve) a tree which was in the middle of the garden where he had put them. Now the tree was called The Tree of the Knowledge of Good and Evil: it was a beautiful tree, and the fruit was very fine. God told them, they might eat of every thing that was in the garden; but he commanded them not to eat the fruit of that tree. He told them that, so long as they did what he commanded them, and did not eat of the fruit of that tree, they should be very happy; that he would bless them; that they should never be sick; that they should never feel pain; and that they should never die. God also told them, that if they did eat of the fruit of the tree which he commanded them not to eat of, he would be very
angry,

angry, and have a great palaver with them, and punish them with death.

Now you must know that the Devil, with many other bad spirits, who had been driven out of Heaven by Almighty God on account of their wickedness, hated God, and hated the man and woman because God loved them. The Devil also hated them because they were good and he was bad, and he was filled with rage against them because they were happy and had all good things, while he was miserable, and because God was angry with him and had taken away all good things from him, so that he could not rest day nor night.

Now the Devil sat down, to think how he could grieve the heart of God, and make the man and the woman as unhappy as himself: and he thought if he could persuade the man and woman to eat of the Tree of the Knowledge of Good and Evil, of which God had commanded them not to eat, he should revenge himself of God, and make the man and woman as bad as himself.

Now the Devil was very wise, and very strong to do evil, but too bad ever to do any good. He therefore came to the woman, in the shape of a beautiful and harmless snake, and he persuaded her to eat of the fruit which God commanded her not to eat; for he told her the fruit was very good, and that if she did eat, it would make her as wise as God himself, and much happier than she was before. Tho' the Devil knew all the while that what he said was a lie; but the woman being very foolish, and not thinking as she ought to have done of the commandment of Almighty God, and desiring to eat the fruit because it looked very beautiful and good, at last, did what the Devil wanted her to do. She ate of the fruit, and gave some to her husband, and he did eat: and the Devil rejoiced over them, because he had made them miserable.

When Adam and Eve, viz. the man and woman, had eaten the fruit, they remembered what God had said to them, and were filled with shame and fear; for they felt a great change in them, that their hearts were become bad like the Devil's, and they knew God would have a palaver against them, and they were afraid that God would kill their bodies and throw their souls into Hell, and there torment them for ever with fire and brimstone: so the man and his wife ran, and tried to hide themselves from God among the trees of the garden: but they could not hide themselves from God, for his eye is larger and brighter than the sun, and God sees and knows every thing: he sees and knows all the thoughts of man's heart, and observes every thing a man does. Now God was very angry with the man and woman for breaking his commandment, and because they were now as bad as the Devil himself; and he was also sorry at his heart to see them so miserable as they had made themselves: for though God was angry with them, yet God loved them, because he was their Father, and because God is very good and very merciful. And as God is wiser and stronger than the Devil, and

knew all his wickedness, God determined to make what the Devil had done to be for his glory, man's good, and the Devil's shame and punishment; and because, if God was not to have a palaver with the man and woman, they would do other bad things and never fear God and do what God would have them, God determined to have a palaver with them and punish them. But God would not throw them into Hell, because that would please the Devil, and it would grieve God himself because he had made them.

So God thought what he would do; and in the afternoon, about the time of the going down of the sun, he went into the garden and found the man and woman where they hid themselves, and called them. So they came to God, ready to die with fear; for God was very angry, and told them he knew what they had done. And they were obliged to confess their wickedness, and to leave themselves to God Almighty to do what he pleased with them. Then God told the Devil, who was in the snake, that he should be ever cursed, and that he would be revenged of him; and, because the Devil had tempted the woman by entering into a snake, God cursed all snakes, and made them to creep upon the earth and to eat the dust. Then God told the woman that, to punish her for what she had done, she should bring forth her children with great pain and danger, and that she should be subject to her husband, who should rule over her.

Afterwards God told the man, because he had done evil, that God would curse the earth with barrenness; that he should get his bread with a great deal of labour and danger; that he should suffer sickness and pain, and at last die and be laid in the ground, from which he was made, and that he would punish all his children in the same way for his sake.

Last of all, God Almighty made the man and woman to know, that if they still went on to do wickedly, that after they were dead, their souls, which cannot die, should be cast into Hell and be burned with the Devil for ever in fire and brimstone.— But to comfort them, and encourage them to do good, he promised them, that if they would be truly sorry for what they had done, and would pray to him, and do good, and do what he told them, that he would forgive them and bless them, give them his good Spirit to teach and comfort them and make their hearts good again; and that when they died he would take their souls up to Heaven with him to be happy with him for ever. He also told them, to comfort their hearts more and more, that sometime a woman should have a Son, to be a great and glorious servant of God, who should teach men to know God and do as God would have them; and that he would so bless that man, that he should do much good to all men, and that all who did as that man taught them should go to Heaven, and all who would not hear that man should be cast into Hell, when, at the end of the world, God should have a great palaver with all men who have ever lived. When God had finished all these sayings, he went away from
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the man and woman, and sent an angel, that is a good spirit, from Heaven, who drove them out of the beautiful garden, the happy place where God had put them, and an angel with a flaming sword was set there to prevent them from going in again.

After the man and woman were driven out from the garden they lived 900 years, and had many sons and daughters. Some of them were good, but most of them were bad, and lived in all manner of wickedness.

The longer the world lasted, the more bad men there were, and the greater was the wickedness of the world. At last God was so angry with men for their doing what the Devil would have them, and not doing as God would have them; that he was sorry at his heart that he made man, and determined to destroy all the men in the world, except one good man called Noah, and his family. So God rained forty days and nights on the earth, and drowned every living creature upon the earth, but Noah and his family who were saved in a ship.

Afterwards Noah had many children and the earth was peopled a second time. But men were still as wicked as before.

Now God from time to time sent many good men to tell bad people of their sins, and to say that God would turn all wicked men into Hell, if they did not turn from their evil ways and do good. But they would not hear the good men, but were angry with them, and did evil to them, and killed many of them.

After all this, God Almighty who has no pleasure in the death of a sinner, and was greatly grieved to see all men serving the Devil, determined to try once more, if men would do what he would have them. And as he had one only Son whom he loved better than the heavens and earth, he sent him into the world to die for the salvation of Sinners, and to teach men the word of God. The name of God's son was Jesus Christ, the Saviour of sinners. Now this Son of God was born of a woman that had no man, and lived in the world more than thirty years. All that time he never spoke a bad word, nor did a bad thing, nor was any wickedness in his heart; but he was without fault, and loved God his Father with all his heart, and loved all men black and white as he loved himself; for though they were very bad yet he loved them, because God made them, and because they were his Brothers. And he went about doing Good, and performing many wonderful things. For he healed all manner of sick people, opened the eyes of the blind, and the ears of the deaf, made the lame to walk and raised the dead. He walked upon the sea, commanded the winds, fed a great many people with a few small loaves of bread, changed water into wine, and compelled the Devil to leave men whom he troubled. He went about teaching men to do good things, to love God, to love one another, not to tell lies, not to steal, not to take another man's woman, to live in peace without fighting and quarrelling, not to get drunk, nor do any bad thing. He told them to repent of their sins, or God would destroy them in Hell. He declared to them that he came

to save them from their sins, and to die for them to reconcile them to God, that their sins might be forgiven, and that God might give them eternal life. He also said God had given him power over all things in heaven and in earth, to kill and to make alive, to save and destroy. He also declared that whoever believed in his name and kept his commandments, should be his brothers, his friends and his children; that he would make them good like himself, do them good all the days of their life, and make them happy with him in heaven when they died. But that all who would not believe in him, nor love him, nor keep his commandments, but would be enemies to him and his Father, and would do the Devils commandments, he would destroy in Hell for ever when he should come down from heaven to have a great palaver with all the men who had ever lived, and to punish and reward every man according to his works.

Now though Jesus Christ was so good and taught them the way of God in truth, very few believed in him and loved him. All the rest hated him, told lies of him, accused him falsely, made palavers against him, condemned him, whipped him cruelly, laughed at him, spit in his face, plucked off his beard, cursed him, and nailed him to a cross. Now all this time Jesus Christ did not say a bad word, but when he was ready to die, he prayed for them, saying, Father, forgive them for they know not what they do!

When he was dead, the good men buried him, but on the third day he rose from the dead, (overcoming death and the Devil) and went to the good people who loved him, and was with them forty days and forty nights, teaching them many more blessed things about his heavenly kingdom, and telling them what they must do always to please God. Now one day, as he was teaching 500 of them, he blessed them all, and went up to heaven, and a bright cloud received him; and while they were looking up to heaven, two angels, good spirits from the throne of God, came down to them, and told them, that in the same manner that Jesus Christ went up to heaven, he should come down from Heaven at the end of the world to have a great palaver with all men, good and bad.

After this, the good men who believed in Jesus Christ and loved him, went to all parts of the world telling the people what Christ had commanded them. Some believed the good men, loved them, turned from their wickedness, and did, as God would have them; but others hated them, and put them to death as they had done Jesus Christ.

Now Jesus Christ commanded the good men to make a book, and to write in it all the good things he had commanded them, that, when the good men were dead, those who come after them might know what to believe and do, to please God and save their souls. That book is the book I have now in my hands. It is called **THE BIBLE**, that is the great
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and good book, because it teaches men to know and love the Great and Good God.

Now, brothers, I am the fervant of God and of his Son Jesus Christ. I love them, because they have loved me, and done great and wonderful things for me. I am not afraid to die, because at death I shall go to God and Jesus Christ, and to all good men. I am not afraid of the Devil, because he can hurt no one who loves God and Jesus Christ.

God and Jesus Christ have sent me to you, to teach you the things that are in his book, that you may be saved. God and Jesus Christ love you and command me to tell you so, and of many good things they have done for you. But I have not time to tell you half of these things now, but I will come many times, if I can, to tell you these things, and if you believethem, they will always make your hearts glad within you.

SIERRA LEONE, 1795.

The former accounts of *Free-Town*, published in No. 10 of the Register, announced, that as soon as the Directors of the company heard of the devastation made by the French at Sierra Leone they lost no time in sending out two small vessels with an assortment of necessaries for the colony. We are now able to give the following information.

The brig *Amy*, which happened not to have failed from Plymouth when the news of the calamity was pretty generally known, arrived at Free-town, March 26, 1795, after a passage of forty days. She carried out his Excellency Governor Dawes, whose return to the settlement caused universal joy.

John Kizell, one of our negro Baptist brethren, who came to England in the company's service, failed in the same vessel, and was enabled to take out a venture with him, which he sold extremely well. The profits were to have been solely for his own use: but though, in the general havock which was made while he was from home he lost what property he had in the colony, of his own accord, in the generosity of his heart, he divided the profits of the venture amongst his brethren, thus alleviating their distresses as far as he was able.

Since then, the church and congregation, under the care of Mr. Rippon †, have sent to their plundered brethren and sisters in Free-town five chests of wearing-apparel, mostly in good condition, and some of it quite new. The whole got safe to them; and, by letters to the brethren Rippon and Pearce, dated June 30th and July the 2d, Mr. David George thus writes:—
“ On the 26th, (he does not say of what month,) the vessel arrived with clothes from our christian friends afar off.—

† Several benevolent individuals also, belonging to the churches in Wild-street and Goodman's-fields, London, have, this September, forwarded an handsome contribution. EDITOR.]

What shall we say? Is not God for us! He heard the cry of the poor, and gave his people in London an heart to think of us—of us his poor people in Africa. O that we may all ever praise the Lord for his goodness. The clothing was welcome to the congregation, and is distributed throughout the whole society; every one had some. We know not how to be thankful enough for the goodness of the christians in London; but with one heart we join to thank them. And we wish that you, our brother in God, would give our hearty thanks to every one of the congregation who remembered us, as they are well known to you. Next Lord's-day, July the 5th, we hope to spend as a day of prayer and THANKSGIVING to the Lord, for his kindness to us in causing us to be remembered by christians in a far country." **ASTONISHING GRATITUDE!**

"I did intend, as I wrote you in April last, to go as soon as I could to preach the gospel among the natives, and to take Thomas London, a member of our church, with me as an interpreter*, but the natives are now at war with one another, though they are at peace with us.

"I am well, and my family; and my congregation in general are very hearty. The rains are just begun with us, and the colony is in a thriving condition since the French left us.

"Since I came from England I have had the pleasure of baptizing three brothers and seven sisters; one of the brothers is an African born. I am ready to do what little good I can for Christ. I hope the Lord will spread the glad tidings of the gospel throughout Africa, in his own due time.

"Let our humble and hearty thanks be known to all the Baptist churches for the favors they have done us, in providing for a place of worship where we may serve the Lord. We hope that the house will be built in his name; but we do not think proper to go about it immediately, nor does our Governor."

A deed of trust relative to the meeting-house having been sent to Free-town for execution, Mr. David George consulted Governor Dawes on the business: in consequence of which the Governor, in a very polite and obliging letter to Mr. Rippon, of July 14th last, says, "Mr. David George no doubt does much good here..... He has consulted me upon building a meeting-house..... It would certainly be imprudent to do it now. The French may give us another call. We hope to have peace soon, then will be the time to build. When it is proper, I shall be very ready to aid in getting the deed of trust properly executed, and in any other matter which may require my assistance. By the next conveyance, hope I shall be a little more diffuse; in the mean time, shall be extremely happy to be favoured with your correspondence."

A letter from another person at Free-town says, "We have had two earthquakes; one of which was very shocking."

* Thomas London is a native African. EDITOR.

AN
ACCOUNT OF THE
MISSIONARY SOCIETY,

Communicated by several of the Gentlemen of the Committee,
to be inserted in the BAPTIST ANNUAL REGISTER.

THE attention of the public having been for several months directed to the desirableness and necessity of sending Christian Missionaries to the pagan world, we rejoice that the various pieces which have appeared in the Evangelical Magazine have contributed in an eminent degree to the formation of a *Missionary Society*. It is with unspeakable satisfaction we now inform our anxious readers that *their wishes* are not only gratified, but *our own expectations* far, very far exceeded.— Never did we think our eyes would behold a scene so pleasing as that which has on this occasion been presented! The dear Friend of Sinners has put our unbelief to the blush, and shown that his arm is not shortened, nor his ears inattentive to the united cries of numerous religious societies assembled in this kingdom and America, to pray for the spread of the everlasting Gospel at home and abroad. Happy should we be, in attempting to detail the proceedings of the conference, could we diffuse the same spirit among our readers that animated the multitudes who attended the public services on this occasion.

Monday morning, September 21st, 1795. The London and as many more of the country ministers who were come to town, met at the Castle and Falcon, Aldersgate-street, to arrange the proceedings of the conference; and, to show their devotedness to this sublime object, opened a subscription among themselves to the amount of 740 l. donations, and about 50 l. annual subscriptions.

In the evening, the first *general* meeting was held at the above place, at six o'clock. This was attended by so respectable a number of ministers, and well-known friends of the Gospel, that it was evident the religious public only waited for the signal to unite their efforts in this benevolent pursuit. Sir Egerton Leigh, Baronet, being voted into the chair, Mr. Boden, of Hanley-green, opened the meeting with a short but impressive prayer; Mr. Steven, of London, next stated what steps had been taken to rouse the public attention and to assemble the general meeting.

A circular letter, which had been sent to ministers throughout the kingdom, was read by the chairman. Mr. Love, of
London

London, read many letters from ministers in the country, assuring the London Committee of their hearty concurrence, and of their individual and united determinations to co-operate in every measure that had a tendency to promote *a Mission to heathen and unenlightened countries*. Encouraging letters from Scotland were also read, and the company visibly affected when informed, that praying societies had resolved to engage in intercessions at Glasgow, at the very time the ministers and their friends were assembled in London. Thus it is manifest, that, in different parts of this island, the hearts of Christians were "actuated by that one Spirit who animates the one body of the church of Christ." Mr. Haweis next read letters from several persons who had tendered their services as Missionaries in this glorious cause.

It was then resolved, and with perfect unanimity, That *it is the opinion of this meeting, that the establishment of a Society for sending Missionaries to the heathen and unenlightened countries is highly desirable.*

The thanks of the meeting were unanimously voted to those associated and individual ministers who had favoured the society with their communications or presence, and the secretary was requested, to make them, and through them their congregations, acquainted with this resolution. About nine o'clock the meeting was adjourned in the most perfect harmony, with the highest expressions of satisfaction in the proceedings of that evening.

Books of subscription were immediately opened, and the liberal contributions and annual subscriptions of that evening sufficiently demonstrated, that this excellent cause would never fail for want of pecuniary assistance.

Tuesday morning, ten o'clock, a numerous and respectable congregation assembled at Northampton-chapel, Spa-fields, including about two hundred ministers of various denominations. Prayers were read by Mr. Kirkman; Mr. Sibree, of Froome, gave out the 2d of the *Missionary Hymns**; Mr. Haweis prayed; Mr. Leggett, of Strood, gave out the 8th hymn; Mr. Haweis preached from Mark xvi. 15, 16.—*And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Mr. Cook, of Maidenhead, read the 23d hymn; and Mr. Lambert, of Hull, concluded the service with prayer.

* Missionary Hymns, composed and selected for the service of the conference, were printed, by order of the committee, and sung at the different places of worship. Sold by T. Chapman, No. 151, Fleet street; price two-pence.

Immediately after, all persons desirous of becoming members of the society were requested to assemble in the area of the chapel. Mr. Kingsbury, of Southampton, being chosen moderator, introduced the business of the society with prayer; Mr. Eyre gave a concise history of Missions; a committee, consisting of the Rev. Mess. Bogue, Eyre, Greathead, Haweis, Hey, Hill, Kingsbury, Lambert, Love, Reynolds, Saltern, Steven, and Waugh, were appointed to bring forward the plan of the society. During their absence, Mr. Wilkes gave out the 1st hymn, and delivered a short congratulatory address to the ministers. On the return of the committee, the following plan was presented and approved; and about three o'clock the meeting adjourned.

PLAN OF THE SOCIETY.

I. *The Name*—THE MISSIONARY SOCIETY.

II. *The Object*—The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.

III. *The Members*—Persons subscribing one guinea or more annually; every benefactor making a donation of ten pounds; one of the executors, on the payment of a legacy amounting to fifty pounds or upwards; and ministers, or other representatives of congregations in the country, which subscribe or collect for the use of the society five pounds annually.

IV. *General Meetings*—To be held annually in London on the second Wednesday of May, and oftener if necessary, to choose a treasurer, directors, secretary, and collectors, and to receive reports, audit accounts, and deliberate on what farther steps may best promote the object of the society. At every such meeting, one sermon or more shall be preached, by one or more of the associated ministers, and notice given as is usual on such occasions. The president for the day shall open and conclude the meeting with prayer, and sign the minutes of the proceedings. All matters proposed shall be determined by the majority of the members present.

V. *The Direction*—To consist of as many directors annually chosen out of its members as circumstances may require. At the first meeting twenty-five shall be elected, with power to associate with themselves such an additional number as may be judged by them expedient, when the extent of the society is ascertained. Three-fifths, and no more, of these Directors shall reside in or near London; where all monthly meetings shall be held for transacting the business of the society. Not less than seven shall constitute a board. For greater facility and expedition they may subdivide into committees, for managing the funds, conducting the correspondence, making reports, examining missionaries, directing the missions, &c.; but

no act of these committees shall be valid till ratified at a monthly meeting. No expenditure exceeding 100l. shall be made without consulting all the Directors, or 500l. without calling a general meeting of the subscribers. Annual subscribers of 10l. or upwards, and benefactors of 100l. or more, may attend, if they please, with the directors, at any of the monthly meetings. On any emergency the directors shall call a general meeting of the society, to whom their arrangements shall be submitted; nor shall they enter upon a new mission till they obtain the general concurrence.

VI. *The Funds*—Arising from donations, legacies, subscriptions, collections, &c. shall be lodged as soon as collected in the hands of the treasurer. The directors shall place in the public funds all monies so paid, whenever they exceed 300l. until they are required for the use of the mission; excepting it appears to them prejudicial to the interests of the society.

VII. *Salaries*—The secretary shall receive such a salary as the directors may appoint: but the Directors themselves shall transact the business of the society without any emolument.

In the evening of Tuesday, the worship was conducted in Crown-court meeting-house, Covent-garden; but before the commencement of the service, it was crowded to such a degree, as to prevent a considerable number of ministers and others from gaining access to the doors. Mr. Hey, of Bristol, began with the 3d hymn; Mr. Waugh, of London, prayed; Mr. Hey then gave out the 4th hymn; Mr. Burder, of Coventry, preached from Jonah iii. 2.—*Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee*; after which the 11th hymn was given out by Mr. Hey; and Mr. Parsons, of Leeds, concluded with prayer.

Service being ended, Mr. Kingsbury was again chosen moderator. Mr. Burder read the plan of the society, and the committee was appointed to nominate gentlemen to fill up the direction. About nine o'clock the people were dismissed.

So great was the pressure of the people, as to excite apprehensions that Mr. Burder would be unable to proceed; but to our agreeable disappointment, he had no sooner began his discourse, than the most serious and pleasing attention pervaded the whole congregation.

On Wednesday morning, the second day of the conference, the people assembled at ten o'clock, at Haberdasher's-hall meeting-house. Mr. Lowell, of Woodbridge, began with a short prayer, and reading the 110th psalm, and the 10th chapter of St. Luke. Mr. Sloper, of Devizes, read the 15th hymn; Mr. Saltern, of Bridport, prayed; Mr. Herdsman, of South-Petherton, gave out the 7th hymn; Mr. Greathead,

of Newport-Pagnell, preached from Luke 10th, and the last clause of the 29th verse, *And who is my neighbour?* Mr. Smelle, of Great-Grimsbj, gave out the 16th hymn; and Mr. Whitridge, of Oswestry, concluded with prayer.

After service, Dr. Hunter being chosen moderator, the ministers proceeded according to the regulations of the plan; when, having discussed several subjects relative to the mission and nominated twenty-five directors, they adjourned, about three o'clock. The meeting was begun and closed, by the moderator, with prayer.

A vast congregation assembled in the evening at the Tabernacle, an hour before the appointed time. Thousands are said to have gone away, unable to get in. The front seat of the four extensive galleries all around, containing room for an hundred and fifty persons, was occupied wholly by ministers, besides many others were dispersed through the congregation. Mr. Slatterie, of Chatham, offered up a short prayer, and read the 11th chapter of Isaiah; Mr. Ralph, of Maidstone, read the 14th hymn; Mr. Jay, of Bath, prayed; Mr. Rooker, of Gold-hill, gave out the 10th hymn; Mr. Hey preached from Eph. i. 10.—*That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.* The 5th hymn was then read by Mr. Beaufoy, of Townsutton; and Mr. Townsend, of Ramsgate, closed with prayer.

After the service, Mr. Wilks announced the names of the intended directors.

On Thursday morning, the ministers assembled between eight and nine o'clock, in the school-room adjoining to Surry-chapel, and gave in their names and places of abode. Those delegated from associations, or particular churches, sat by themselves, and communicated the probable extent of the pecuniary assistance which their respective constituents might be able to contribute. It was afterwards resolved, that the first missionary efforts should be directed to the SOUTH SEAS.

Public service began at ten o'clock, and considerably more ministers attended than the front-seat round the gallery could contain. Prayers were read by Mr. Percy, of London; the 18th hymn was read by Mr. Wood, of Rowell; Mr. Griffin, of Portsea, prayed; the 12th hymn, by Mr. Audley, of Cambridge; Mr. Rowland Hill preached from Matt. xxiv. 14.—*And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.* The 24th hymn by Mr. Douglas, of Newmarket. Mr. Ray, of Sudbury, Suffolk, prayed. Mr. Hill then gave out the 25th hymn of the Surry-chapel Collection. After this, Mr. Haweis, in a speech of considerable length, assigned various

various reasons for making the first missionary attempt among the inhabitants of the South-Sea islands †. The service concluded, about two o'clock, with a doxology, "Praise God, from whom all blessings flow," &c.

The last public service was at Tottenham-court chapel, on Thursday evening. Here also the congregation was immensely great. The first seat round the gallery, and the second seat in the front-gallery, were occupied by ministers. Prayers were read by Mr. Edwards, curate of the chapel; Mr. Jefferson, of Basingstoke, gave out the 21st hymn; Mr. Cook, of Maidenhead, prayed; Mr. Golden, of Croydon, read the 19th hymn; Mr. Bogue preached, from Haggai i. 2.—*Thus speaketh the Lord of Hosts, saying, This people say, the time is not come, the time that the Lord's house should be built.* Mr. Thresher, of Abingdon, the 9th hymn; Mr. Crole, of London, prayed; and Mr. J. A. Knight, of London, closed with a short exhortation.

Thus concluded the solemn services of the conference, long, long to be remembered by thousands; all appearing to unite in this sentiment, *it was never so seen in our Israel.* Some of the ministers present on Monday evening, finding so large an assembly pass a resolution with cheerful unanimity That *a missionary society was desirable*, could not for a time proceed, for tears of joy.

The grandest object that ever occupied the human mind—the salvation of souls, was presented in such a variety of views, and in so striking a manner by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them, and longing, by future exertions, to redeem lost opportunities. Many ministers, who before doubted whether the Lord's time for such an attempt were come, are now completely satisfied, and join with equal ardour in a cause so glorious. The great number who attended as delegates from various parts of the kingdom, the multitudes who thronged the largest places of worship in London, the countenance and liberal donations of the wealthy, the appearance of so many ministers in one place, and in so conspicuous a situation, were grand and pleasing; the suitability of the hymns, and the fervour with which they were sung, and above all the most evident and uncommon out-pouring of the Spirit on the ministers, in their sermons, exhortations, and prayers, impressed the whole congregation with a solemnity and pleasure, not usual even in religious assemblies, and constrained them all to say, *This is a new Pentecost*; nor was it a doubt with any whether the Lord was among us or not.

† Missions to other ~~parts~~ parts of the world, are also in contemplation.

Another consideration that rendered these seasons unspeakably delightful, was the visible union of ministers and Christians of all denominations; who, for the first time, forgetting their party prejudices, and partialities, assembled in the same place, sung the same hymns, united in the same prayers, and felt themselves one in Christ. This sentiment was so universal, that, when Mr. Bogue in the course of his sermon, said "we are called together this evening to *the funeral of bigotry*, and he hoped it would be buried so deep, as never to rise again," the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy. Such a scene was, perhaps, never before beheld in our world, and afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and in the presence and before the throne of the Lamb, shall sing, as in the last hymn of the service, *Crown him, crown him, crown him Lord of all!*

On Friday evening, the whole body of the members of the society met at the Castle and Falcon, where several important resolutions* were passed, the plan finally settled, and about thirty gentlemen chosen directors for the present year.

We feel a strong inclination to give an account of all the liberal donations, and annual subscriptions, together with the affecting circumstances with which many of them were made; but are prevented by the necessity of sending our materials immediately to the press. In a future number, we may, perhaps, gratify our readers with the names of the directors chosen by the society, and with the amount of our subscriptions; and hope in the mean time, that their own liberal contributions will enable us to swell the sum.

The six sermons preached on the occasion, with a minute account of the proceedings of the conference, are to be immediately printed by the desire, and at the expense of the society. **THE PUBLIC ARE REQUESTED TO GUARD AGAINST EVERY SPURIOUS PUBLICATION.** That which we announce, will be published by T. Chapman, the printer of the Evangelical Magazine, price, about 2s. 6d.

On Monday morning, 26 directors met at 10 o'clock, and immediately appointed two secretaries, the Rev. John Love of Hoxton; and Mr. W. Shrubsole, of Old-street road. Mr. Love to manage all the correspondence out of England.

* Among these it was resolved,

That a correspondence be opened with foreign protestant churches, in hope of exciting their attention to the same object, and

That thanks be given to the UNITED BRETHREN commonly called *Moravians*, and to our BAPTIST BRETHREN, and to Mr. MELVILL HORN, for their missionary publications.

A SERMON

THE

KENT AND SUSSEX ASSOCIATION

Assembled at *Handcross* in *Sussex*, June 2, and 3, 1795.

Tuesday. The messengers of the several churches met at two o'clock. Begun with singing, which was repeated as usual in the several services. Brother Humphrey read Eph. iv. and then prayed, Brother Copping was chosen Moderator, and Brother Stanger, Scribe; and the messengers read the letters from the respective churches.

Public worship began at half past six o'clock. Brother Foster prayed. Brother Coe preached from Isa. xxvi. 10. *Come my people, enter thou into thy chambers, and shut thy doors about thee, &c.* and Brother Stanger concluded in prayer. Afterwards Brother Middleton read a letter from the Warwick Association, in America; in which they desired to hold a yearly correspondence with this Association: the proposal was received with much pleasure, and Brother Middleton was desired to write to them.

Wednesday. The messengers met at six o'clock, and two Brethren having engaged in prayer, the Circular Letter which Brother Stanger had been deputed to prepare, was read, approved, and ordered to be printed. It is an answer to this question, **WHAT ARE THE BEST EVIDENCES OF THE GRACE OF GOD IN A BELIEVER'S HEART.** Public worship began at ten o'clock. Brother Middleton prayed, Brother Purdy preached from Isa. xlv. 23. *Sing, O ye Heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel.* Brother Atwood concluded in prayer.

The messengers met again at three o'clock. Brother Middleton having revised the Preliminary Rules of the Association, it was agreed to have them printed, and that the observation of the Annual Fast-day, and the Monthly prayer Meetings, be further recommended to the churches. The next annual Association, to be held at Bessels Green, near Sevenoaks, in Kent; on the first Tuesday and Wednesday in June 1796. To commence at two o'clock on the Tuesday. The Brethren Atwood, Booker, and Middleton to preach, or (in case of failure) the Brethren Read and Knott. Put up at the White-hart, Riverhead.

It was agreed that Brother Atwood do write the next Circular Letter, and that one of the following subjects be recommended to him. 1. Communion with God. 2. What is believing in Jesus Christ unto eternal life?

Assembled again at half past six o'clock. Brother Booker prayed, Brother Foster preached from Psalm lxxxiv. 11. *For the Lord God is a Sun and Shield, &c.* the Moderator prayed and dismissed the congregation. Brotherly affection, peace and harmony prevailed in the assemblies. Increase of 13 members in the 13 churches.

THE

WESTERN ASSOCIATION

Which met at *Frome, Somerset*, May 27, 28, 1795.

Wednesday afternoon, 27; met at three. Brother Norman, of Bampton, began in prayer. An accident on the road having detained brother Ryland, who had been appointed to preach the first sermon, we deferred choosing him Moderator till afterwards: and Brother Birt read the preliminary articles in his stead. Forty-one letters from the churches were then read: and Brother Cherry, of Wellington, closed the meeting in prayer about six o'clock.

After an hour's rest we assembled in the meeting belonging to Brother Sibree, (pastor of an Independent Church in Frome), where Brother Birt prayed, and Brother Steadman, of Broughton, preached from Psalm lxxxix. 15, and concluded in prayer.

Thursday 28. Met at six in the morning, when our Brethren Braker, Morgan, Ring, Price, Mosely, Thomas, and Duncombe prayed. After which we attended to the business of the fund; receiving the annual subscriptions of most of the churches, and distributing the same to some of the most aged ministers, and others whose large families, scanty incomes, and activity in village-preaching, claim our assistance. These distributions amounted to fifty-three pounds eleven shillings.

Half after ten. Public worship began with singing, which was repeated at proper intervals in all the services. Brother Saffery prayed, and Brother Ryland preached from 2 Cor. ii. 14; after which Brother Cherry read the general letter, before all the congregation, and closed in prayer*.—The members of the Association staid after the assembly was dismissed, and unanimously agreed to receive the church at Bath, under the care of Brother Porter, into our connexion, agreeable to their request, by letter.

At three, assembled again, when Brother Belcher of the Pithay, Bristol, began in prayer, and Brother Birt preached from Psa. cii. 14. and closed in prayer.

At seven in the evening, Brother Hughes, of Bristol, prayed, and Brother Taylor, of Calne, preached from Mark vi. 12. and concluded in prayer. When the auditory was dismissed, the members of the Association stopped, and approved of the Circular Letter, which the Moderator was desired to sign on behalf of the whole assembly.

Appointed the next Association to be held at Exeter, on the Wednesday and Thursday in the week after Whitfun-week,

* Extract of a letter. "Mr. Cherry's numerous hearers were much pleased with the letter, and indeed I never remember any annual exercise of the kind wherein the ministers engaged, and their crowded audiences, discovered more respect for each other, or a greater inclination to serve each other in love."

May 25, 26, 1796. The service to begin at three o'clock. Brother Ryland and Brother Gibbs to preach; in case of failure, Brother Francis and Brother Birt; Brother Hughes to draw up the General Letter. Put up at the Bear, Southgate-street.

In the churches of this Association this year there were

Baptized on a profession of	88		Dead	75
of faith			Dismissed	19
Received by Letter	16		Excluded	11
	<hr/>			<hr/>
	114			105
Diminished	-		-	1

N. B. It was resolved unanimously, that as various inconveniences have been found to arise from the preparation of hot dinners, at these our annual Meetings, especially in detaining several persons from the public worship of God, who would gladly attend the same, we determine in future to have only cold provisions on these occasions.

THE

NORTHERN ASSOCIATION, 1795.

(Extract of a letter from the Rev. Mr. Charles Whitfield, *Ems-Hill, Durham.*)

The churches in the Eastern district of the Northern Association met at Hamsterly, in the county of Durham, August 25, 26, 1795.

Aug. 25. Three o'clock, P. M. The minister of the place opened the meeting with an address concerning the objects of the present convention. Read, sung, and prayed; sung again, and Brother Blackett prayed: then the minister who began addressed the assembly upon the nature and design of associations, as intended to strengthen the communion of the churches—concerning the *Northern Association*, its commencement in the last century, its interruptions, and their present design to revive it. After this, he brought forward two resolutions respecting the independence of churches, and their duty to associate, which passed unanimously. He then proposed an association between the churches at Newcastle upon Tyne, Rowley, and Hamsterly. A short account of the faith and practice in which they were united; and some rules for conducting their meetings. All which were agreed to *nem. con.* and it was ordered, that a copy of the whole be transmitted to the churches for their approbation. After this they sung, and Brother Shaw concluded with prayer. In the evening, half past six, Mr. Rowland preached from Rom. vii. 13. *That sin by the commandment might appear exceeding sinful.*

26th, This day was devoted wholly to public worship. The congregation met at ten o'clock, when Mr. Angus opened the service, and preached from Mal. iii. 16, 17. Then that venerable

table and aged minister, Mr. Crabtree, who visited us upon this occasion, prayed, and preached from Col. i. 27. *Which is Christ in you the hope of glory.* He concluded the worship at this time. In the evening, Mr. Rowland preached from Acts ix. 11. *Behold he prayeth.* The house was crowded, and much, we hope, of the divine presence experienced.

27th, Met according to appointment at seven o'clock in the morning at Ems-Hill. Brother Shaw prayed. Matters were then settled concerning the next Association which is to be at Newcastle-upon-Tyne, the church there to fix the particular time, &c. After an exhortation, the minister of the place closed the meeting with prayer. It was a season of comfort and edification. The public preaching is well attended. The churches are in peace, and there is reason to hope that they are upon the increase. May the Lord send prosperity! This Association agreed not to print any letters at present.

THE
NORTHAMPTON ASSOCIATION,

Assembled at *Kettering*, June 9, 10, and 11, 1795.

Tuesday evening, six. Brother Fuller began in prayer, was chosen Moderator; the letters from the churches were read, and minutes taken of their contents, and Brother Burton concluded in prayer.

Wednesday morning, six o'clock. Brethren Watts, Greenwood, and Heighton prayed; and the Circular Letter was read, which had been drawn up by Brother Fuller, in answer to the following enquiry, WHY IS IT THAT CHRISTIANS IN THE PRESENT DAY COME SO FAR SHORT OF THE PRIMITIVE CHRISTIANS IN THE POSSESSION OF JOY?

Half past ten, Brother Mills began public worship in prayer; Brother Hopper preached from Isa. v. 4. *What could have been done more to my vineyard that I have not done in it?* Brother Craps prayed; Brother Sutcliff preached from Matt. xii. 30. *He that is not with me is against me, and he that gathereth not with me scattereth abroad.* Brother Blundel concluded in prayer.

After dinner the Ministers and Messengers withdrew for the transacting of business, when Mr. Bruin was chosen Treasurer to the Fund, instead of the late Mr. Trinder of Northampton; and Brother Morris, Secretary. Five Gentlemen were also chosen by the Association to be Trustees with Mr. Trinder's Executors, for his generous legacy to our poor Ministers. The collections for the Fund were received; and the Circular Letter approved, and ordered to be printed.

Evening, six. Brother Pearce prayed; Brother Hall, of Cambridge, preached from 1 Pet. i. 8. *In whom ye rejoice with joy unspeakable and full of glory.* Brother Ryland concluded in prayer.

Thursday morning. Brother Simmons prayed. The Ministers spoke their exercises in the past year; disposed of some monies in the fund. Recommended it to the Brethren to keep an account of their expences in preaching in the villages around them, and bring it to the Easter, or October Ministers' meeting. Appointed Brother Blundel to draw up the Circular Letter for next year. *On the duty of churches respecting the encouragement of spiritual gifts.* Voted the thanks of the Association to the Rev. Mr. Toller, and the Independent congregation at *Kettering*, for accomodating us with their place of worship.

A motion was made, Whether it would not be lovely, and accord with primitive christianity, if the church, where the Association is held, were to celebrate the Lord's Supper, and invite the Ministers and Messengers of the associate churches, and other well-known members of Baptist churches, to unite with them in it. Referred to further consideration.

Churches	Pastors	Decrease			Increase			Number of Members
		Baptized	By Letter	Restored	Dead	Dismiss'd	Excluded	
1 Lofcoe	William Fletcher	3	-	-	-	-	1	60
2 Sutton-Ashfield	Charles Briggs	1	-	-	-	-	-	19
3 Burton on Trent		3	-	-	-	-	1	28
4 Nottingham	Richard Hopper	11	-	-	2	6	-	116
5 Sheepshead	Robert Mills	18	-	-	1	-	-	140
6 Leicester	Benjamin Cave	38	1	-	1	-	-	131
7 Sutton in the Elms	Benjamin Evans	6	1	-	2	-	-	43
8 Arncliffe	Thomas Blundell	9	-	1	3	-	-	83
9 Clifton	John Morris	3	1	-	-	-	-	76
10 Foxton	Joshua Burton	-	-	-	1	-	-	25
11 Braunstone	John Simmons	2	-	-	-	-	1	28
12 Guilborough	John Edmonds	-	-	-	1	-	2	80
13 Northampton		11	-	-	7	-	2	170
14 Moulton		-	-	-	2	-	1	28
15 Walgrave	Alexander Payne	-	-	-	3	-	2	39
16 Kettering	Andrew Fuller	3	1	-	6	-	1	111
17 Gretton		-	-	-	-	-	-	35
18 Oakham	Abr. Greenwood	6	-	-	1	-	-	54
19 Road	William Heighton	1	-	-	2	-	-	22
20 Olney	John Sutcliff	-	1	-	1	-	-	61
21 Thorn		-	-	-	3	-	1	56
22 St. Alban's	John Gill	11	-	-	1	-	-	34
23 Spalding	Richard Craps	-	-	-	2	-	-	144
24 Soham	Francis Bland	-	-	-	-	-	2	35
		128	5	1	39	6	14	1623

Increase 75

The next Association to be held at ST. ALBANS, on the Tuesday, Wednesday and Thursday, in the second Week after Whitfun-week, May 31, and June 1, and 2, 1796. Brother Fuller, and Brother Blundel to preach. Put up at the Woolpack inn.

Obituary.

OBITUARY.

JOSEPH TOMKINS, Esq. *Abingdon.*

My dear Friend, It is certainly a respect due to Christians who have distinguished themselves by their piety towards God, their love of Christ and their usefulness in the church and the world, to transmit their names and characters to posterity, by the medium of some public record; and as your valuable Register has been sometime employed in this way very usefully, I would beg the favour of you, if you can do it conveniently, to make room for the following short memoirs respecting my much-esteemed and truly valuable friend Mr. Joseph Tomkins, late of Abingdon, Berks.

The ancestors of this gentleman were distinguished by their christian piety, generosity, and zeal for pure religion and liberty. His great-grandfather was an excellent minister of the gospel amongst the Protestant Dissenters of the Baptist denomination, and, living in the days of persecution, suffered in the good cause by the hands of violence. Mr. Joseph Tomkins himself was a Dissenter upon principles of conscience, but no bigot to a party; his heart and his house were open to good men, and especially ministers, of all denominations, whether of the established Church or Dissenters, to the more necessitous of whom in many instances he shewed himself a compassionate friend. He had a mind capable of literary accomplishments, but Providence threw him into the line of business, which he followed with exemplary diligence, till his substance having encreased, he gave it up and lived as a gentleman—not in that idle, trifling, and almost useless manner many so called often do in the country, but in an œconomical care of his substance and family, in doing good to his neighbours and friends. In the year 1766, he made a public profession of religion, and was gladly admitted into the fellowship of the Baptist church here. In 1772 he was chosen to the office of Deacon, which he accepted and executed with the greatest diligence and fidelity. He was remarkably constant in his attendance on the public worship amongst us, and the more private meetings of social prayer: his own house was a Bethel where God was daily worshipped, and his conversation in the world ornamented his religious profession. He was not only strictly just and honest, but endeavoured to do good to all, though especially to the household of faith: hence he was looked up to, and chosen to several important trusts, all which he discharged with irreproachable care and fidelity.

He loved the pure gospel of Christ, entered into the true spirit of it, enjoyed much of its peculiar consolations, and

therefore exerted himself in supporting and promoting its interests.

Sometime before his death he had been slightly indisposed by a cough, with which he was frequently afflicted: this was encreased by a cold, but accompanied with no alarming symptoms till within a few days before his death. He attended public worship on the Lord's day, and breathed his last on the Thursday following, January 23, 1794. The disorder seemed to fix suddenly on his lungs, and inflamed them so, that it was with much difficulty he could talk to his friends, or even breathe. I visited him in this state: he received me with a cheerful countenance, expressed his apprehensions of the near approach of death, but with entire resignation to the will of God, enjoying the consolations of the good hope through grace*. I prayed with him and his friends around him, took my leave with an heartfelt concern, and saw his face no more.

I preached his funeral-sermon at the time of his interment, the Tuesday following, to a large auditory, on Mat. xxiv. 42.—*Watch ye, therefore; for ye know not what hour your Lord doth come.*

My acquaintance with him had been more than fifty years, and all that time a friendship subsisted between us, founded, I trust, upon truly christian principles, to our mutual comfort and satisfaction. My loss and that of the church, his surviving friends, and the interest of religion, is very great.

I am, with sincere affection, yours,

Abingdon, Sept. 23, 1795.

DANIEL TURNER.

* Another minister who was well acquainted with Mr. Tomkins says, "A more eminently pious, benevolent and useful man than he was, in a private station and of elevated rank, I know not. With as much freedom even from the appearance of ostentation as in an exemplary man can be, it was evidently his study and his delight to do good. With the strictest truth it might be said of him, that he did not live unto himself. He was a blessing to society, an ornament to the profession of Christianity, and an honour to our denomination. His equal for universal excellence of character is but seldom seen. To his family, therefore, in its largest extent; to the neighbourhood where he resided, especially the poor and distressed; to the christian community with which he was united, and to the dissenting interest at large, his death has occasioned a loss which will be long felt and lamented. Nor will the circumstances which attended his departure be ever forgotten by those who witnessed them. That scripture perhaps was never more strikingly exemplified than it was in him, *Mark the perfect man, and behold the upright; for the end of that man is peace.*"

Mr. JOSHUA FREEMAN, *North Carolina.*

Our very dear friend, and worthy Brother, Joshua Freeman, departed this life, Monday evening the 10th of Nov. 1794, in the 59th year of his age. For the piety of his life, the spirituality of his conversation, and the extraordinary fervor of his zeal, he was respected by all his acquaintance, and his memory deserves to be perpetuated. He was born in Chowan county, North Carolina; his parents were strict Episcopalians. Joshua was converted under the ministry of our dear departed brother Jeremiah Dargon*, about 17 years ago, and was received a member of his church (which is now under the care of the Rev. Robert Hendry), and became a Deacon of that Society. He scarcely ever heard a sermon delivered pathetically but he was ready to break out in praising and glorifying God. His deportment was so very affectionate and zealous, that he gained the love of all the association. The brethren thought themselves happy when he was present, and there seemed something wanting when he was absent. He possessed a considerable fortune; and some years past was captain of a company of militia, in Bertie county, North Carolina, but resigned his office. It was evident that he sought not honor from man, but that which comes from God only. He had many slaves, but his lenity towards them was remarkable. If any of them transgressed, his general method of punishment was to expose their faults before the rest and the whole family, when they were assembled at morning-prayer. His exhortations, rebukes, and prayers had more effect upon their future conduct than if they had been whipped, or in any other way treated severely. At the time of family worship, he was often deeply concerned for the spiritual welfare of his domestics, and his zeal was not the impulse of a moment, but continued to the last. Some time before his death he seemed very much resigned to the will of the Lord, and greatly weaned from the concerns of this life. He was seldom heard to say any thing relative to his worldly business, but his constant conversation was about divine things. On Saturday evening, the 8th of Nov. he went to prayer with his family, and was immediately after taken with a fit of the paralytic kind, a complaint under which he had laboured about twelve months. He continued languishing through the Lord's-day, and till Monday evening, when he died. His death is sincerely lamented by all his friends and connexions.

* An account of this useful man may be seen in the Register, p. 51.

NOTES OF DR. RYLAND'S SERMON

OCCASIONED BY THE DEATH OF

The Rev. WILLIAM NASH CLARKE, A. M. Exon,

Preached in that City, Aug. 9, 1795.

Heb. xii. 23. *Ye are come to the spirits of just men made perfect.*

Dear Brethren! Permit a stranger, whose first interview with the church in this place has been occasioned by a solemn and mournful Providence, to recommend to your attention a passage the best suited, of any he could select, to soothe your sorrow, and lead you to a due improvement of that bereaving stroke. Can any thing be better calculated to moderate our excess of grief, and yet to fill our souls with sacred reverence and awe, than a distant view of the church triumphant, and a sense of our close connection with its happy members? A distant view did I say? I must correct myself; the text leads us to consider them as not far off. *We are come* to the entrance of their happy abodes, and they are only separated from us by a veil rendered almost transparent by the bright light within, and rent asunder in the midst by our risen Lord and Forerunner. *Ye are come to the spirits of just men made perfect.*

The apostle in the context is representing the peculiar privileges of Believers under the gospel dispensation, as far superior to those enjoyed under the former œconomy.—Under the Mosaic œconomy the awful majesty, spotless purity, righteous jealousy, and avenging justice of God, were especially exhibited, with only an obscure shadow of pardoning mercy; but the gospel of Jesus, without derogating from the honor of the divine government, or admitting the least inconsistency in the divine character, delights us with the fullest display of the exceeding riches of God's grace. The source of salvation, the medium of acceptance, and nature of future happiness provided for the people of God, are more clearly discovered. Especially it is here represented as the privilege of all true saints to have the most intimate communion with each other, through their connection with the exalted Mediator: so that the church militant and the church triumphant are one body, and the bliss of the latter is now made known and participated by the former. Let us notice,

I. The previous character of those of our race who are now become inhabitants of the heavenly world—*The just*. They are supposed in the text to have been of this description before their admission into that state of perfection.

They were indeed imperfect while here, for *there is not a just man upon earth who doth good and sinneth not*; nor is there one who could stand before God on the ground of his own righteousness. But the persons to whom the apostle refers were such as are described in the preceding chapter, who *all died in faith*; and others of a like character who had been justified by faith in Christ, for *the just shall live by faith*.—Yet are they styled *just*, not merely with reference to the imputed righteousness of Christ,

Christ, which gave them a title to eternal life, but also on account of their inward temper and disposition; and though these things are distinct, yet there is a close connection between them, as will easily be made to appear.

No man can lay claim to the advantages resulting from Christ's mediation, who does not cordially approve of the plan of redemption, and unite with Christ in the ends of his obedience unto death; but he who enters into the views of the Redeemer, and unites in the design of his mediation, must love universal righteousness. He who has no sense of the equity of the law, no regard to the rights of deity, no concern for the support of his government, can neither see the need nor the excellence of Christ's obedience. On the other hand, he who rightly regards these things, and is a real friend of righteousness, must approve a plan of salvation which glorifies God in the highest, and discountenances sin to the uttermost, and binds pardoned rebels to obedience.

It is also of importance to observe, that the just were brought to this disposition while here below, by the influence of renewing grace; for they were once of quite a contrary disposition till God gave them a new turn of mind and taught them to love justice and righteousness. Perhaps a prudent concern for their worldly interest might induce them before to be punctual in business; but they regarded not the rights of deity, nor were they influenced by the command of God in what they performed, respecting fallen men: but when renewed they were truly disposed to render every one his due, to God the things which were God's, to man the things which were man's. They would then acknowledge, without reserve, the justice of God's requirements, and of his denunciations, confessing freely their guilt, and unworthiness; not disposed to cavil at the LAW, because *they* had broken it, or to think it unjust because they had forfeited the reward and deserved the penalty of it: for surely God's law is as good as if it had never been violated, or, as if all who transgressed it had been of a different species from ourselves. The same disposition is discovered in their attachment to the GOSPEL. As a just man will own his debts when he cannot pay them. And if through former negligence or misconduct he had become insolvent, it would afford him peculiar satisfaction if another would pay them for him, that so his creditor might not lose his right; though that would not obliterate his sense of his fault in incurring them. So the Christian will acknowledge his faults with all their aggravations, especially to the heart-searching God, and will be concerned that his great Creditor and Sovereign may not lose his due, though he cannot make amends himself. And hence he will rejoice in the suretyship of Christ, as *the Advocate with the Father is Jesus Christ the Righteous*.—He will also be just to the Redeemer to confess himself his rightful property, bound to be devoted to his service; just to his Lord in giving just ideas of true religion, adorning the doctrine of God the Saviour.—Just to the
Holy

Holy Spirit to acknowledge the change he finds in his disposition to be owing to his omnipotent grace alone, shewing its holy nature.—And, just toward men, desirous to render to every one his due, doing to all others as he would be done by.

II. The present state of those just men who died in the Lord; their spirits are *made perfect*.

This clearly indicates their subsistence in a separate state—a state of consciousness, activity, and enjoyment.

It also implies they were imperfect antecedently to their entering upon that present happy state. Though from the time of their conversion, they loved universal holiness, and followed after absolute perfection, yet they never attained it here. They were ready to acknowledge, that *in many things we offend all*. They saw and lamented manifold defects in their conduct, and especially in their inward frame of mind towards God and man. Though they loved God's whole conduct as far as they understood it, they were far from a perfect view of the divine glory and government, and they understood God's will but imperfectly, and too often fell short of what they aimed at, both in their deportment toward God and toward mankind. Nothing grieved them like in-dwelling sin. Sometimes, while they contemplated his majesty and purity, a defect in their view of the grace and compassion of the Father of Mercies, as displayed in the gospel of his Son, occasioned their sinking into despondency and a spirit of bondage. Sometimes while they rejoiced in the riches of grace, a defective view of the grandeur and rectitude of the divine government and the glory of God, the Judge of all, left them exposed, in some degree, to temptation, presumption, spiritual pride and levity of mind.—Their best experiences here were attended with many mixtures of what was of an opposite nature, or a counterfeit kind.—Their zeal was sometimes damped with lukewarmness, or tinged with unchristian bitterness.—Joy in God was hindered by unbelief, or attended with undue self-exaltation.—Faith was mixt with presumption, and godly sorrow with sinful dejection, &c. The temptations of Satan, the trials of the present life, the opposition of enemies, the imprudence of friends, the influence of bodily constitution, made these defects appear in different ways and degrees. Frequently, misconception or misrepresentation might aggravate them far beyond the truth; and yet many really appeared in most, and all knew more of their own secret defects than the most malignant foe could espy. They occasioned a continual warfare, in which every believer finds much reason to be ashamed and abased, and much reason to admire divine grace, that he is not utterly overcome.

But now the spirits of the just who have left this world are *made perfect*; their views of God are perfectly just, and their frame of heart perfectly corresponds with their sense of his loveliness and glory, and of their obligations.—Their minds are justly affected with God's glory and grace, with his majesty and mercy. The divine image is completely impressed upon them,
and

and there is the most perfect symmetry or proportion in every part: there is nothing defective, nothing redundant.

It is difficult for us to form an idea of a perfect character; but let us try to conceive of one man absolutely perfect, of a family, a church, a city, a kingdom, a world, full of just men made perfect—perfect in love to God, to each other, to every being that ought to be loved, and each perfectly lovely himself. O! what a sweet idea of Heaven would this give us!

And are you not travelling toward such an happy world? and some of our acquaintance have reached it already, your late dear pastor especially. They have got to the end of their race, have reached the goal, and possess the glorious prize! Not merely a negative perfection, or a deliverance from sorrow, temptation, sin and difficulty, but they positively enjoy God's presence and likeness, without any impediment to their bliss, or imperfection in their purity. They want nothing but the resurrection of their bodies, which they shortly expect, and the completion of Christ's mystical body by the ingathering of the rest of his elect, and they quietly rely on almighty grace to accomplish this in due time.

III. The connection of believers in this life with these spirits of the just who are made perfect. *Ye are come to them*, says the apostle.

All who have received Jesus Christ are now the children of God, the heirs of glory, belong to the same blessed family. Only (may I be allowed to say), you are at school; their education is finished, and they are fetched home. But you have the same Father, who hath loved you and given you good hope through grace; the same blessed Redeemer, who gave himself for you, and, after passing through greater difficulties than he will ever call any of his followers to endure, is entered as your forerunner within the veil—You have also the same Sanctifier, even the Holy Spirit, who is the earnest of the promised inheritance. You have a pleasing description of their happy state, and are enabled by faith to realize it. God is granting you additional encouragement to your faith by the dying testimony of his children, whom he has taken home before you, and whom you have seen supported in the near prospect of dissolution, by the evident foretastes of heavenly happiness. Death, in their case, has evidently been swallowed up in victory; and the same grace is sufficient for you also. Surely such views may well support you under the troubles and vicissitudes of life, and prove an antidote to the fears of death. This should reconcile us to the death of our christian friends, and induce us to imitate their faith, and follow their example whereinfoever they followed Christ.

Here Dr. Ryland added a particular *application* of this subject, by way of more directly improving the providence which had brought the assembly together. His address to the church is omitted;

omitted, that we may give a full account, of the excellent man whose decease occasioned it.

AN ACCOUNT

Of the Rev. Mr. WILLIAM CLARKE.

The Rev. Mr. William Nash Clarke was born in London, Friday, April 21, (old stile,) 1732. He was a son of the Rev. Mr. Abraham Clarke, who at first was united to the General Baptists, but on the change of his sentiments, joined the church then under the care of the famous Rev. Samuel Wilson, and afterwards became pastor of the Baptist Church, at Blunham, in Bedfordshire. William, his amiable son, was impressed with a sense of the vast importance of divine things in very early life, and thought he was called by grace when he was about ten years of age, under the ministry of the renowned Mr. Whitefield. At Kennington Common, at Charles's-square, and wherever he could he followed that holy man, discovering great avidity for his journals as soon as ever they appeared, with earnest desires for his success: and indeed, he heard Mr. Whitefield's last sermon in this country. At his first making a profession of religion he gave himself up to the Baptist Church, then and now meeting in Devonshire Square, but soon afterwards removed his communion to the Church in Wild-street, at that time under the pastoral care of Dr. Joseph Stennett, by which church he was called to the sacred work of the Ministry, and, for the acquiring useful knowledge, was placed under the care of the late Dr. Llewelyn, for several years, till he declined the academy; and then, for a short time, under the late Dr. Samuel Stennett.

In the year 1761, the Baptist Church in Unicorn Yard, Tooley-street, London, then destitute of a pastor, by the resignation of the Rev. Mr. Josiah Thompson, having been very acceptably supplied by Mr. Clarke, invited him to labour more stably among them with a view to the pastoral office, and in October 1762, he was ordained. The church at this period was in very low and dejected circumstances, but it pleased God to bless his ministry for the conversion of sinners and edification of saints, so that there was frequently one saying, "I am the Lord's, and another subscribing with his hand to the God of Jacob." Hence, in about twenty years, upwards of one hundred and twenty members were added, and perhaps for that season no pastor and people were more happy in each other. About the close of that period, Israel not being gathered as heretofore, his heart was discouraged; and, under an apprehension that his usefulness in this connexion was at an end, he resigned the pastoral office in March 1785.— Since then, several destitute churches have been favoured with his services. With one of these societies, it was thought, he would have settled; but, after a fair trial, it was evident his preaching



The Rev.^d WILLIAM CLARKE A.M.

Pastor of the Baptist Church

AT EXETER.

preaching could not suit them, for they were desirous that he should be often saying, How much a person might live in sin and nevertheless be a child of God; whereas he was frequently shewing, How far a person might go under a profession of religion, and yet be an enemy of God and a child of the devil. An unexpected providence led him to Exeter, where he laboured with much acceptance and usefulness the five or six last years of his life. He was a man of unaffected gravity, yet cheerful and affable, and so easy of access, that the religious poor found it not difficult to converse freely with him on the important concerns of their souls.

He was remarkable for prudence and sweetness of temper, united with firmness and steady attachment to the truth. His preaching was practical and searching, under a conviction of the danger and spread of Antinomianism. His concern was not so much that the people of his charge should be able disputants, as that they should exemplify the genuine influence of christian doctrines in an holy, humble, exemplary walk and conversation. Nor did he only preach in the pulpit, but out of it. His deportment uniformly exemplified the truth of the apostle's assertion, that *the grace of God teacheth to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world.* His people were witnesses, and God also, how holily and justly and unblameably he behaved, and how he exhorted and comforted and charged every one under his care, as a father does his children, that they would walk worthy of God. If some were ready to think he drew the christian character in an high style, they should remember that he kept the same mark in view which he set before others, and was constant and unwearied in pressing towards it. While he extolled the Redeemer, and shewed what *Christ is*, he also shewed what christians *should be*, as they are *his* followers. He was not only a warm, pathetic preacher himself, but an encourager of such by his frequent attendance on their occasional services.

As a scholar, his acquirements were considerable. The degree of A. M. was conferred on him by the college at Providence, Rhode Island, in the year 1769. The Particular Baptist Fund in London judged him a proper person to instruct others whose views were directed to sanctuary service*; and several were

* The principal persons who studied under Mr. Clarke are, Mr. *John Sandys*, now at Harlow; Mr. *Leonard Ray*, afterwards at Aberdeen, since dead; Mr. *George Hall*, of Ipswich; Mr. *William Button*, of London; Mr. *Daniel Gillard*, formerly at Folkstone, now at Hammer-smith; Mr. *James Brown*, of Potter's-street, near Harlow; and *Henry Coxw Mason*, A. M. Southwark, who finished his education at Oxford. Of these seven gentlemen, the first four were called to the ministry by the church at Unicorn-yard, while Mr. Clarke was pastor of it, and also Mr. *Peter Edwards* lately removed from a Baptist church at Portsmouth. Mr. *Joseph Sprague*, and Mr. *Samuel Rumson*, were sent into the sacred work under Mr. Clarke's direction while he was pastor at Exon.

placed under his tuition. Yet little or nothing of human literature appeared in his public discourses. So remote was he from pedantry, that it might be truly said he was "clothed with humility," always entertaining the highest opinion of the talents of others, and the meanest of his own. Though repeatedly intreated to publish several discourses delivered occasionally and some statedly, yet, such was his extreme modesty, that he could not be prevailed on to suffer any thing of his to appear in print, except a funeral oration or two; an introductory service at the ordination of the Rev. Mr. Booth; a sermon preached to the church at Mazepond upon their declaration of having chosen the Rev. Mr. James Dore for their pastor; and an address to the church in Broadmead, Bristol, on the settlement of the Rev. Dr. Ryland †.

Whilst he was possessed of rich and heavenly treasure, the vessel into which it was put was truly earthen. A disorder of the epileptic kind was interwoven with his constitution, to which in the latter part of his life was added that painful complaint to which hard students are more or less subject—the stone; yet he bore all with serenity, fortitude, and holy resignation to the divine will.

About six months before his last affliction, he was seized with a violent pain which rendered him unable to set his foot to the ground; and after this attack, occasioned perhaps by living too low, he was never quite well. On Lord's-day, July 19th, he was seized with such a fainting-fit as induced a fear that he could not be recovered from it; however, he revived a little, and the hopes of his friends bloomed, but by very alarming symptoms they were soon blighted. The following Tuesday an amiable christian-brother visited him, informing him that the church was going to meet for prayer on his account. On hearing this, he desired the church might be informed, That "his views were fixed on the heavenly state. That he was contemplating that state as an holy one; and it afforded him much pleasure to think on the employment as perfectly holy, on the company as all holy, and the enjoyments as all holy: there would be nothing to disturb the long and lasting repose of the happy inhabitants; and above all," he added with delightful energy, "I shall see my Jesus face to face." That night, though his pain was great, in his waking moments he possessed a calm serenity, and frequently alluded to Dr. Watts's paraphrase on the 146th psalm.

I'll praise him while he lends me breath,
 And when my voice is lost in death,
 Praise shall employ my nobler pow'rs;
 My days of praise shall ne'er be past
 While life, or thought, or being last,
 Or immortality endures.

On this last line he laid a particular emphasis.

† See this in the Baptist Annual Register, Nov. 1794. p. 123.

To a young minister § who went to see him on Wednesday, he said, "I know not what the Lord is about to do; but he will do all things well." A few minutes after, with much seriousness and affection, he took him by the hand and said, "My dear brother, I now see and feel the importance of those things that I have so much insisted on in my preaching, respecting the nature of *true* religion, and which has occasioned me some enemies. I hope the Lord will bless you, and help you to go forward in your work as you have begun: but be sure you must meet with enemies, for as there are so many refuges of lies, in which multitudes put their confidence, when you insist on the nature of *genuine* religion, they will be offended. Numbers wish to be made happy *by* God, but the truly religious wish to be made happy *in* God."

Through the rest of the week he was comfortable in his soul, and gave suitable advice to all who came near him. On Saturday he appeared to be in a waiting posture for the coming of his Lord. To a young man, one of the first fruits of his ministry at Exon, coming in, he said to him, "You are my joy; and I hope you will be the crown of my rejoicing. My joy has been increased by the uniform walk you have hitherto maintained.—Expect temptations in your future warfare, but cleave to the Lord with purpose of heart." This was a weeping season to all present. The same frame of mind he possessed on the Lord's-day, though he was in much pain. Monday, he said, "It is almost over." Finding death evidently approaching, he would be raised on his knees in the bed to pray, but was so weak that he was forced to rest on his elbow. He was earnest and excellent. First he commended himself to the Lord.—Twice he prayed for the church, and twice for Mrs. Clarke, then for the cause of Christ at large, not forgetting the Missionaries among the heathen; and finally closed with a solemn surrender of himself again unto God ||. Tuesday, he told a friend that "he was happy in having the people of God with him; that he was not to change his company, but only his state; he should still be with God's people, and they would be all *perfect*." This night, between his slumbers, he was quite composed, frequently saying, "Come—come—Come, Lord Jesus." A dear friend replied, "He is just come;" to which he answered, "Yes." He often had recourse to the 567th hymn of the Selection, "Guide me, O thou great Jehovah," &c. On Wednesday morning his speech began to fail him; but in the after-part of the day he called his much-loved wife to him, and said, "My dear, kiss me." When Mrs. Clarke had kissed him, and other friends present had done the same, he in a most solemn manner said, "God bless you all—farewell!" Yet after this, about two hours before he died, he

§ Mr. Joseph Lee Sprague.

|| I am not able to say whether this mention of his prayer is inserted in its right place or not. EDITOR.

listened

listened with much pleasure to several passages quoted by a friend, descriptive of the heavenly state, especially this, *they shall see his face, and his name shall be in their foreheads*; to which he replied, "A distinguishing mark, and an unspeakable pleasure."

The same friend, fearing it was painful for him to speak, repeated a verse out of one of Dr. Doddridge's hymns, desiring him to hold up his hand if he found himself happy. When these lines of it had been mentioned,

" And dying *clasp* thee in mine arms,
The antidote of death,"

He held up both his hands, and *clasped* them together with a degree of earnestness beyond what it was thought his strength would have permitted. After this, he discovered some tokens of distress; but being asked, "Is all well?" he replied, "All is well," and added nothing more, but "Come—Come, Lord;" and about nine o'clock, July 29th, his Lord came, when this faithful servant fell asleep in Jesus, having entered on the 64th year of his age. The following Lord's-day evening his remains were carried from his house, and deposited in the Baptist burying-ground in Parish-street, Exon. The Rev. Mr. Giles, a minister of the Independent denomination, lately come to that city, obligingly performed the funeral-service; and, the next Sabbath, the Rev. Dr. Ryland, of Bristol, in consequence of Mr. Clarke's desire, delivered the funeral-sermon, the outline of which precedes this article.*

The following, taken from a charming Manuscript called, *The Parsonic Garden*, in which numerous ministers are compared to different shrubs and flowers, may serve as an

EPITAPH

On the Rev. WILLIAM CLARKE, A. M.

Clarke, a Sweet-William, whose expanded breast;
With every grace, indulgent heav'n had blest;
Judicious, humble, affable and calm,
His mind was beauty, and his breath was balm.

* This account is collected from one of the last letters written by the late excellent Dr. Stennett; from a sketch of Mr. Clarke's history at Unicorn-yard, by Mr. Joseph Dermer; from a letter written by Mr. Samuel Rumion, of Exon; nor least of all from the closing part of Dr. Ryland's funeral sermon for Mr. Clarke.

Rev. Mr. Hutchins, the present pastor of the church at Unicorn-yard, also preached a funeral discourse on this occasion, from Rev. xiv. 13: *Blessed are the dead, &c.*

MRS. RACHEL FURMAN, *South Carolina.*

IN the course of the last year died Mrs. Rachel Furman, at the High Hills of Santee, South Carolina, in the 73d year of her age. She was relict of Wood Furman, Esq. *Ordinary*, or *Judge of Probates*, of Camden district, in that State, who died eleven years before her, and with whom she had lived happily in the conjugal relation upwards of forty years. She was a native of the State of New York, her maiden name was Brodhead, and she belonged to a family of respectability in that country. The present General Brodhead, of Pennsylvania, who served with much credit in the army in the time of the American revolution, is son to her oldest brother. She was brought up in a religious connexion with the Presbyterians; and lived about twelve years under the ministry of Dr. Pemberton and Mr. Bostwick, in the city of New York. Under the labours of these Gentlemen, but especially of the former, and of Mr. Whitefield, who always preached in his church when in New York, she felt many tender impressions. But she dated her conversion at a later period, when she lived in South Carolina, at a place where she had not convenient opportunities of attending public ordinances. This was about the year 1763. A mournful providence led to it. The small-pox, at that time greatly feared, broke out in Charleston. Many persons immediately fled: among the rest an elderly Lady, who, being an acquaintance, took sanctuary at Mr. Furman's, whose residence was not many miles from the city. As she was a Lady of much gaiety, the family, in consequence of her being in it, and yielding to her taste, were put out of their usual style of living, which was generally serious, and for about ten days might be said to be in an almost constant state of levity. The Lady was then taken extremely ill, the disorder proved to be the small-pox, and in a few days terminated in death. Mr. Furman, and his youngest son, the latter being then a child about eight years old, fled as soon as the complaint was discovered to be the small-pox, as they never had it; and fearing the contagion, were prevented returning for some weeks: during this time Mrs. Furman was left alone with the servants, and her only daughter also a child. The scene of death was before her in its most awful colours. They received an heightening from her lonely situation. The levity which had uniformly appeared in the unhappy woman, so suddenly snatched out of time into eternity, without any marks of repentance, or of the least seriousness; and the consciousness that *she also* had been a partaker in the last scenes of the other's folly and thoughtlessness, and was herself un-

prepared to die; served to fasten deep convictions in her mind, and drove her, as her last resource, to earnest prayer, in which, on the principles of the gospel which she understood, and had before in some measure approved, she applied for mercy at the throne of grace. While thus earnestly engaged, one day in a place of retirement, such as the country life affords, and pleading the merit of the Redeemer for her pardon and acceptance, she was delivered from the burden of guilt, and felt herself reconciled to God by the death of his Son. She then melted into the most tender frame of soul, under an exquisite sense of divine love, and felt an inexpressible transport of joy and gratitude. To use her own expression, "As I returned to the place of my abode, the heavens, the earth, the trees, the grass, and all nature around, seemed to smile on me in token of the divine favour; and to unite in one general song of praise to God, infinitely good and merciful."

She was much assisted afterwards in reading Doddridge's *Rise and Progress of Religion in the Soul*, Hervey's *Meditations and Dialogues*, Edwards on *Religious Affections*, and Andrew Gray's animated and experimental *Discourses*: most of which indeed she had been before acquainted with, but now better understood them, and felt their force. Some time after this, by reading the dispute between Dr. Finley and Mr. Abel Morgan, she received favourable impressions respecting the sentiments of the Baptists, with whom she at that time had no personal acquaintance. But in the year 1770, the family removed to the High Hills of Santee; there a glorious work of grace had just begun, under the ministry of the Rev. Joseph Rees, of the Baptist church. The first time she saw the ordinance of baptism by immersion administered, she was fully convinced it was the true baptism of the New Testament, and felt desires to comply with the duty; but from some reasons was kept back till the time when her youngest son, before referred to, and now minister of the Baptist church in Charleston, having, as he trusted, experienced the power of all-conquering grace, was induced to make a religious profession, and embrace the holy ordinances of the Redeemer. She could refrain no longer; but came forward at the same time, and submitted to the divine institution, under the hands of the pious Mr. Rees. She was ever after a serious professor, an experienced and exemplary christian; beloved and respected by all her acquaintance: a lover of the pure doctrines of the gospel which she read, and heard with emotion; and an earnest and constant attendant on the exercises of both public and private devotion. The natural warmth of her temper sometimes hurried her into

into little imprudencies, such as properly fall under the description of human frailties; but these, on reflection, occasioned her much sorrow and humiliation. Conscientiousness, sincerity, justice, and benevolence, were leading traits in her character. In 1787, she came with her son to Charleston, on his settlement there; but the noise and hurry of the city-life did not now suit her taste, or frame of spirit. She wished retirement, and in 1789, returned to the High Hills of Santee; there she continued, except during the time of a short visit to Charleston, till the time of her death. She had often thought of this important event, and been earnest in preparing for it; and appeared possessed of a well founded and rational confidence that it would be a happy change to her. The last time her son saw her, she expressed much satisfaction on the subject; said, she had been apprehensive she should have seen him no more; and thought *that* interview probably would be the last; to which she said, her mind felt reconciled in the prospect of a future meeting in a happy immortality.

She was active for a person of her years, and, but a little before her death, appeared more healthy and vigorous than ordinary. But being seized with a violent putrid fever, which greatly affected her head (as her fevers generally did), she had very little exercise of her rational powers, till the disease terminated in death. In a few lucid moments, she manifested the devotional and benevolent temper so characteristic of her; and then resigned her soul into the hands of her God and Redeemer, the 15th of October 1794.

In addition to the loss of his honored mother, the Rev. Mr. Furman, and family, were, in the last February, called to weep over a beloved young child, (who was named John Gano, after our worthy friend now at Kentucky,) taken from their embraces by God's awful messenger.

REV. DR. STILES, *New-Haven*, CONNECTICUT.

IN the evening of Tuesday, May 12, 1795, after five days illness of a bilious fever, departed this life, in the hope of a blessed immortality, the Rev. Ezra Stiles, S. T. D. L. L. D. President of Yale College, in the sixty-eighth year of his age.

His funeral was attended on the Tuesday following. The corpse was born to the Brick Meeting-house, by a number of the most respectable citizens of New-Haven, in a procession consisting of the Undergraduates, Bachelors, and Officers of the College, several Members of the Corporation, the neighbouring Clergy, and a large concourse of the inhabitants of the city, and its vicinity. A well adapted and excellent

excellent sermon was then delivered before a numerous and deeply affected audience, by the Rev. Dr. Dana, from John xiv. 2. *In my Father's house are many mansions.* After divine service the interment was performed with decency and solemnity.

President Stiles was born at North-Haven, Nov. 29th, A. D. 1727, O. S. He was graduated at Yale College in the year 1746; and in 1749, was called to the office of a tutor in the college, in which station he continued six years. He was settled in the pastoral office at Newport, in Rhode-Island, in the year 1755. In 1776, being obliged by the events of the war to leave his congregation at Newport, he was called to preach at Portsmouth, in New-Hampshire; at which place he declined an offered settlement, hoping at some future period his flock might be regathered, and that he might again take the oversight of them at Newport.

In 1777, he was elected President of Yale College, and afterwards Professor of Ecclesiastical History; and in June 1778, was installed in the Presidentship, in which he continued till his death. He maintained an extensive literary correspondence with learned men on both sides of the Atlantic; was a member of the most respectable Philosophical societies in America, and received the first honours of some of the principal universities in the United States, and Great Britain.

Possessed of great strength and singular versatility of genius, he applied himself at an early period of life to the study of literature and general science; and by unwearied assiduity, united with an extraordinary acumen of mind, and retentiveness of memory, soon raised himself to that conspicuous rank which he richly merited, and long enjoyed in the literary world. Of the various stations, which in the course of providence he was called to fill, he discharged the functions with singular ability and reputation. His mind, formed by nature to familiarize the most abstruse, and to give novelty and elevation to the most familiar subjects, was peculiarly calculated for the duties of that office which he sustained in the republic of letters, and in which he became signally instrumental in promoting the happiness of his country, and of mankind, by disseminating the principles of religion, morality, and useful knowledge. Elevated by christian hope and fortitude above the dread of temporal misfortunes, endowed with the tenderest sensibility of mind, but patient and submissive under trials the most severe; humble in the midst of exaltation and literary fame, benevolent and charitable to all, he "held his course unflinching," in the paths of science and virtue, and laudably devoted his time and talents to the service of mankind.

As a minister of the gospel he was distinguished for very uncommon attainments in theological learning, for manly eloquence and fervid piety. In discharging the duties of life, it was the object of his constant and highest ambition to be an humble follower of the meek and lowly Jesus. The more sublime and glorious truths of christianity were the subjects of his pulpit eloquence, and on which he ever conversed with an evangelical delight and rapture.

His manners in conduct and life were uniformly regulated by an habitual regard to the great ends of existence: and into his most familiar converse he introduced the important doctrines of religion with a pertinency, grace and propriety, which always commanded admiration. Amidst the frequent and violent attacks which have been directed against the christian faith, he stood unshaken, and gloried in the cross of Christ.

His character reflected dignity on the literary institution over which he presided. In the intricacies of science he was "always ready, always adequate." Possessing in an eminent degree, the faculty of infusing with facility the principles of useful science into the minds of his pupils; his academic duties were his delight. From the repositories of learning he had collected a rich and copious store of knowledge, by the faithful distribution of which he has signally contributed to the honor and improvement of his country. He was ever solicitously attentive to the welfare of those with whose education he was entrusted—and in his declining years enjoyed the satisfaction of witnessing the prosperity and rising eminence of many, whom his parental care and literary labours had qualified for extensive usefulness in life.

In his domestic relations he possessed all those qualities which adorn humanity, and render social life a blessing.—Polite without affectation, learned without arrogance, charitable without ostentation, condescending in manners, familiar but dignified, candid but independent in sentiment, and scrupulously just; he at once commanded reverence, and conciliated the affections of all.

Of such an assemblage of varied excellence in a single person, the world has afforded but few examples. By the death of this distinguished character, the university over which he presided has lost an inestimable treasure of wisdom and learning; his bereaved family a faithful and affectionate counsellor, guardian and protector; the church of Christ a firm and stable pillar; literature and science a distinguished luminary; liberty and the rights of human nature an able and strenuous advocate; and the world a virtuous man.

Mr. THOMAS TRINDER

Late a *Deacon* of the Baptist Church at *Northampton*.

MOST of the biographical traits published in the Register were given by some affectionate survivors of our deceased friends, who, in general, have been studious to exhibit their excellencies; and indeed these should be held up to imitation. But a greater variety of character and conflict may be expected from the diary of a good man, intended to be an history of himself, for his own use. The same may be said of sheets written, as in the present instance, for the information of a bosom friend. Mr. Trinder drew up, at the request, and for the perusal of his wife *, the account of the earlier stages of his experience, which is here *considerably abridged*. In it he gives an undisguised statement of his *whole case*. He inserts his pains among his pleasures, and reminds us of that comprehensive passage, *The heart knows his own bitterness, and a stranger doth not intermeddle with his joy*.

PART I.

I was at Mr. Wells's school, in Cheltenham, Gloucestershire, when I first heard the gospel trumpet blown. Though my parents, and almost all my relations, were members of the Establishment, *that was no objection to my being in this family, and attending public worship with its members, especially if I went to the church and meeting alternately once a fortnight. I attended the latter but a few times before I was convinced that the manner of worship had a greater simplicity and solemnity than what I had always been used to; so that afterwards I felt but little desire to attend the established church, and never went but to save my word.*

But this was very far from being a change of soul; I had the same heart as ever. "No outward forms can make us clean." The truly christian spirit, and amiable conduct of my master, and his excellent partner in life, gained my love to them, and the profession they made; but I did not know what my nature was, nor had I the *least notion* of God's method of salvation.

In the year 1757, Cheltenham was highly favoured with gospel ministers of the church of England—no less than four during the season: Rev. Mr. Talbot, Lord Talbot's brother; Rev. Mr. Downing, chaplain to Lord Dartmouth; Rev. Mr. Stillingfleet, chaplain to Lord Barrymore: and the Rev. Mr. Madan: they all preached, but Mr. Madan more than the others.

On the 17th of July, that year, I first heard the Rev. Mr.

* An account of Mrs. Trinder is in the former volume of the Register, page 135.

Madan. His discourse was founded upon the iii chap. of John's gospel and the first nine verses, containing the conference between Nicodemus and our Lord Jesus Christ. I do not intend to give any larger account of his sermon, than just to say, he shewed what regeneration was not; but more particularly what it was. The word was armed with power to me. I was convinced I had never experienced the great change; I saw the necessity of it, and that without it I should be miserable to all eternity. When service was over, I came home with my master and school-fellows, but I think it was with great difficulty that I could refrain from tears in going along the streets. When at home, I retired into my chamber, upon my knees, there to give vent to my tears, and prayed, if I could pray, that I might be born again. I felt that I was a lost creature. As I can at present pass a better judgment upon the former state of my mind, than I could then, I must in honesty declare, though I am well perswaded *that* was the beginning of the work of God upon my soul, and his real work; that I now see there was an abundance of pride and hypocrisy in me: and even those convictions were, in part, produced by the awful and affecting manner in which truth was delivered, and in some measure owing to the force of oratory, which worked up my passions to a ferment: for the same day, I believe, I could not recollect one single sentence more of the sermon, than the pertinent remarks the Preacher made concerning some of the customs of the Pharisees.

For some time my passions continued affected, but I was able in a few days to recollect more and more of the sermon. I remember withall, that I had a longing desire my master should know it; though, after many endeavours, I was never able to discover it to him. He, however, made the discovery before I was aware, One evening, towards the latter end of the same week I think it was, being in deep reflection, I had my first scriptural view of Christ. I revolved over his sufferings, and felt so strong an impression of them upon my own soul, that I saw I was the bitter cause of all, and wept, I believe, all the time. The hymn that then occurred to my thoughts was of particular service to me, and has been many times since. My reflections were only an enlargement of it, with application. Mr. Wells was the author, and it was never in print I think. It contains the breathings of a wounded sinner to his wounded Saviour.

O the depth of Jesu's love!
 He doth set the pris'ners free;
 He did all my sins remove,
 When he bore them on the tree.

I was overwhelm'd in sin,
 All my nature was defil'd;
 He has made my nature clean,
 And Jehovah's law fulfill'd.

I with wonder and amaze,
Do by faith my Saviour view ;
And as I upon him gaze,
He his beauty deigns to shew.

Jesu's love has won my heart,
He to me is precious now ;
I believe he felt my smart,
By the wreath that bound his brow,

By the scourge, the nails, the spear,
By the vital flowing stream,
By the sorrows that he bore !
Thus my free salvation came.

I can always find relief,
When I view the slaughter'd Lamb ;
He has surely borne my grief,
I rejoice in Jesu's name.

Shout ye heavenly choir above ;
Shout ye sons of men below ;
We from Jesu's wounds do prove,
Streams of sweet salvation flow.

At that time, I thought more of the bodily pains and ignominy of Jesus, than of the inward tortures of his soul. His mangled body all besmeared with blood ; the whole weight of it, supported by the nails, resting entirely upon those smarting wounds, excited strong and lively emotions in my soul : my conscience was wounded to find I was the cause of all his sorrow. Regret, pity, and sympathy, worked strongly on my heart ; when I was convicted I had virtually made all those wounds, and that they were my due. It was then I received a sense of pardon, under the notion of a plaister for my wounds. I relate the ideas and feelings of a babe as such. At this time my soul was all on fire for the preaching of the word, and about three of my school-fellows got together after school, in our room, and read the New Testament. The Gospel according to John wrought most upon me, but chiefly the 8 or 9 last chapters ; these I read over and over privately to myself.

I, with some others who were most affected, were ready to break through the rules of decency and good manners to hear but a single word concerning salvation. I well remember, that whenever Mr. Madan came to Mr. Wells's, as he commonly did two or three times a week (Mr. Wells being almost the only religious person that he and his brethren were conversant with in Cheltenham), if we could obtain the knowledge of it, we should immediately
run

run down from school; and happiest was he who could obtain the key hole to hear the conversation.

Having tasted something of the richness of the gospel feast, I was very earnest that others, especially my relations should enjoy the same likewise; and when Mr. Madan preached at a village, about six miles from Cheltenham, I wrote a letter to them, to entreat them to hear such a minister as they never heard before in their lives. I firmly thought they surely must be converted by his preaching. But I soon found to the contrary. The notion having spread of his being a Methodist, prejudiced their minds against him, and I was sadly mortified to hear them repeat (though not with much approbation themselves) the sentiments and railleries of others against him. I remember, in my zeal, to have wrote a long epistle to my brothers, while at school, which I backed with a great number of such passages of scripture as I thought the most striking and convincing. When Mr. Madan preached again at the same place, I earnestly entreated them to hear him once more, assuring them in the most solemn manner I was able, that they might never have such another opportunity in their lives.

A desire of spreading, as much as in my power lay, the favour of the name of Christ, which was indeed like precious ointment poured forth to my soul, made me rejoice at every opportunity, when at home, of urging the necessity of an interest in him. But I soon found that the best medicines are of use only to such, who being diseased, feel the need of them.

About the beginning of September following, I took a journey to London, where I continued but three weeks, and departed from it with greater reluctance than is easily to be imagined; for whilst there, it was a painful consideration to me that I could hear but one gospel minister at a time. I was tempted to wish for a plurality of souls and bodies, that I might have heard them all.

On my return to Gloucestershire, I took a tour into Hampshire to see some friends, in which Providence again favoured me. There was in the same coach a dissenting minister of Newbury, Berks, who soon discovered what I was, and treated me with the gentleness of a new-born soul. He had enjoyed a personal acquaintance with Dr. Watts, and knew men and things extremely well. He insinuated improvement to my mind in the most pleasing and admirable manner. Though I then reaped the benefit, I scarcely perceived it.

When I was returned home, I continued with my mother and brethren in their business, part of which (namely, grazing and dairy,) I liked, chiefly because it did not restrain me from meditating on the things concerning my soul. Here I had many sweet seasons of communion with God, as I went about the meadows, or was employed in other business; and in those seasons my mind was but the more impatient for London, that I might have the advantage of hearing the gospel preached in a more lively manner

manner than I could there. Never had I felt before a more greedy desire after any kind of gaming (though an exorbitant lover of several kinds of it) than now I had after the gospel, and its ministers: sometimes my impatience was almost insupportable. At other times, my passions were dissolved into submission by the hope I had of enjoying all their company at last, though I could not have it now. I could meet with no expressions so expressive of my joy as Dr. Watts's paraphrase of the 24th and 25th verses of Jude.

He will present our souls,
Unblemish'd and complete,
Before the glory of his face,
With joys divinely great.

Then all the chosen seed
Shall meet around the throne,
Shall bless the conduct of his grace,
And make his wonders known.

My Bible, which I always carried with me, afforded me the sweetest delight; I read it every minute of time I had to spare during the day-light, and in the evening used commonly to retire, if the weather permitted, to some private thicket, or hedge, if not, to some out-house, or rick, where I might enjoy in solitude my best companion, and meditate on the things pertaining to the kingdom of God. Indeed, I seemed to enjoy his company all day long, and sucked, and was satisfied with the consolations of God and his word; I drank of the waters of life freely. Dr. Watts's Hymns, and particularly the first book of his Lyric Poems, were very serviceable to me; they expressed my feelings, which I was by no means able to express myself; I sometimes felt the very essence of the most lofty of them in my own soul.

The works of God in nature may assist the imagination; mine, I know, could never picture out by its own power alone so lively an idea of the grandeur of the tribunal of Christ, as when, from the top of some of our lofty hills, I could conceive him (while all the heavens conspire to favour such a conception), as erecting his throne of judgment in that most extensive valley which they command, and which is the deepest, largest, and most striking to the sight I ever did, or I suppose, ever shall behold. I have, from those very places, had many an overpowering view of Jesus, as displaying his glory in the natural world. I particularly remember a thunder-storm in the year 1758, which I was in. The shrillest cracks which seemed to burst the heavens in two, and jar the very foundation of nature, sunk into a mighty roar, which bellowed through the skies,

“Drown'd the spacious realms below,”

and forced all nature to attend to the majesty of her God. A surprise and reverence, mixed with a shuddering joy, truly awful

awful and pleasing (methinks I feel it now, I wish I could convey it), seized my whole soul, and I was in hopes my Lord was coming. I could then appropriate to myself that stanza in Dr. Watts's poem, entitled, "God the Thunderer:"

"Celestial King! thy blazing power
Kindles my heart to flaming joys;
I shout to hear thy thunders roar,
And echo to my Father's voice."

I humbly, I sincerely think I could have bid him welcome, for my "time was a time of love!" I swam, as it were, in joy, nor scarcely felt I was upon earth. With a cheerful heart I could exclaim as the divine and beloved Apostle, "Even so come Lord Jesus!" The general inclination and bent of my soul for about twelve months, was after Christ:

"Jesus was my delight and joy,
My blessed hope, my heavenly prize,
Dearer than all my passions were,
My limbs, my bowels, or my eyes."

Scarce a day passed but I had some sweet communion with Christ. "The candle of the Lord shone upon my head;" and when I think on those times, I am indeed ready to cry out with Job, "O that I were as in months past, when the secret of God was upon my tabernacle," &c. My conscience was tender, I scarce knew how to partake of the common benefits of life, and thought it sin to receive them without joy and rapturous delight of soul. I had none to instruct me how far the absolute expressions of Scripture reached, but carried many of them to their full length. If I had read any lives of good men at all, they were principally such, the bright side of whose characters were drawn; and wherever I heard of any person remarkably serious and devotional, I longed to copy the example. In this my prosperity I said, I shall never be moved. I was got to the top of the mountain—

"Firm was my health, my days were bright,
And I presum'd 'twould ne'er be night;
Fondly I said, within my heart,
Pleasure and peace shall ne'er depart."

But I found it otherwise. I had important lessons to learn, which must be taught by some of the most convincing arguments in the world of grace. To the dreadful plague of my heart, the filthiness of my nature, I was almost a stranger; but, by painful experience, I afterwards learned them.

No, the sun did not always shine, though I had felt its cheering rays so copiously. Pride—yes, pride in ten thousand forms had a firmer hold of me than ever I suspected: it mixed itself with every thought, in every desire, in all the powers and recesses of my soul. I thought myself holier than others. When at church

church (for there I sometimes went in the morning, and three or four miles to meeting in the afternoon), I thought *my* prayers were the only acceptable in the whole congregation. I said, in my heart, to every person I had to do with, "Stand by, I am holier than thou." I hoped to arrive even at miracles. There was a poor Cripple, who could neither go nor stand, who always attended the parish church; when I thought upon the miracles which the Apostles were enabled to perform by the power of an unwavering faith, I did not doubt of restoring him to the free use of his limbs. I could not query the utility of such a cure. I thought it would answer some noble ends; my mind launched out into a great depth before hand of the happy consequences that would follow, but they were all to redound to *myself*, except the mere benefit of the cure. But whilst I had a very high opinion of my faith, a great difficulty arose; I was afraid to make use of a visible sensible sign lest it should miscarry, and I be exposed for a conceited fool, or an enthusiast: therefore secret prayer appeared the only proper mean. But then, suppose my faith had many *ifs* in it, or should the poor creature come to the use of his body and limbs by prayer, how would *my* instrumentality be *known* in the cure? At last I paused, and seriously considered the ends I proposed. This broke the enchantment, laid the fallacy open to my eyes, and convinced me that all this reverie proceeded from an abominable pride and vain glory. Since then, I have read a similar passage in the life of John Bunyan, which at first sight not a little surprised me.

For a while I had numerous doubts concerning the proper subject, with the mode and time of Baptism*.

As I attended a place of worship called a meeting, some very respectable persons reported, that although Mr. Wells was looked upon as a man of an honest heart, yet they were certain he had secretly instilled his principles into me. Finding this was likely to hurt his school, I took every occasion to maintain, that he never so much as obtruded a single thought or notion upon me, but that I acted voluntarily. This drew a hot kinsman of mine, out of pure zeal, to come and persuade me, not by any means to change my religion; endeavouring to represent how shocking a thing it was, how deceitful the Dissenters were, with other cant phrases and nonsense.

I had a more difficult task to know how to deal with a little impertinent servant man, who would gainsay all that I had said, or could say. He used in the most unfeeling manner to ward off all the texts of scripture I could bring against him; yea

* His perplexities on this subject are here omitted, that an article of unusual length may not be protracted beyond all reasonable bounds. However, it may be proper just to observe, that, at this time, he inclined to the Pædonaptist sentiments, though he accounted immersion much the properest mode of administration; but, some years after, he finally made up his mind on the Baptism of Believers by immersion, as the only scriptural one; he acted accordingly, and has left behind him a large well written manuscript in defence of his practice.

maintained the necessity of swearing, and asserted, that if he went to hell, the largest numbers, according to my account would be there, and must render it a jovial place. He had a tolerable share of natural wit, and would undoubtedly have made a good deist but for want of literary advantages.

O that *these* had but been the worst of my enemies! If we may judge of them indeed from the consequences of the actions rather than from the design of them, they were my friends: but I had other kinds of foes to combat with. I have already hinted that I had an exorbitant love to some sorts of gaming; cards I particularly delighted in, merely as an entertainment, not for the sake of gain. I think the first Christmas after my soul was touched with a different flame, I avoided them without much difficulty. The next year was spent at Cheltenham, where I was an amanuensis to an apothecary till the following April, when I was recommended as an assistant to a school at Fairford, in the same county. Though I had made liberty of conscience, with regard to worship, a condition of going there, yet I was in a very great degree debarred that privilege. At the usual vacations, I went home to see my friends. The winter one was a particular snare to me. The loss of the means of grace had much weakened the power of conscience. The love of company and the influence of my friends, joined with my natural lust for playing cards, overpowered me. I touched, I tasted, I handled, yea, what is more, I loved, and yet dreaded it. Distresses followed thereupon, yet I returned to folly. Convictions on the one hand, and uncontrolable desire on the other, made dreadful work in my mind and conscience. I burnt cards at home secretly, to put the players to a non-plus when they should come, and myself out of danger; though my heart burnt at the same time with desire after them. However, with a mangled conscience, I got the victory over them before I left Fairford, and indeed, before that time, all my kindred, knowing my principles, took it for granted I should not join in the practice.

But, before I left my native place, other more horrid, more powerful corruptions rose up: I cannot tell how to name them. These beasts of prey, attended with the most hard, gloomy, foul, blasphemous thoughts, were such hell-formed monsters, that I never recollect the ravages they have made but my heart aches. It would be endless to relate the conflicts I have had with them. But all things conspired, while at Fairford, to increase their power, and strength they really gained.

When Providence removed me to Northampton May the 1st 1762, I had still the same enemies to cope with. But here I had opportunities of gaining more knowledge of their manner of fight, of the devices of Satan, and of the best methods of defence. I was a slow scholar: and though they had not the head as before, yet their power was not gone. Here, likewise, other temptations arose. Having read some criticisms on various pas-
sages

sages of the Hebrew and Greek Testament, and seeing in some places a different translation, I was determined not to read the Bible any more till I could read it in the original languages. This very dangerous temptation, with some wavering, continued a long time. Mean while, I had many temptations of a doctrinal kind, and before one was laid another would arise; other inward evils all the time haunting me. When I removed to London, it was the same. The change of place could not change my temper, my desires, my passions. Here I found new temptations besetting me. I began to doubt of the divine authority of the word of God; but a closer attention to it was the mean, in God's own hand, of removing these hard thoughts, and I was enabled to adore the wisdom of God for a Revelation supported with evidences that, to an industrious and diligent searcher, were ever growing.

I had believed the imputation of the righteousness of Christ as the ground of our justification before God, but now I began to look upon it as a silly distinction which was made between that and sanctification, or holiness wrought in the soul; and I am clear there is no kind of sin that my nature was not capable of. Dare I to say it; O, my soul, hast thou not honesty enough to declare thy real case? never was a heart more full of blasphemous thoughts, of foul imaginations, or abominable desires, for weeks, for months, yea, even for years, by intermissions, than mine. It was "become the HOLD OF EVERY FOUL SPIRIT; it was the cage of every unclean and hateful bird." Nothing amazes me more, than that I did not break out into the most horrid imprecations and blasphemies, fully expressive of the detestable thoughts that lodged in my polluted soul. I am certain that, at times, I have had hard matter to refrain: out of the abundance of my heart, my mouth has been ready to speak. Good God! and yet for those who knew me to maintain an high opinion of me! I most awfully felt the *strict extensive* truth of the account that Jesus has given of the heart of man: "Out of the heart proceed evil thoughts," &c. How many sermons, how many prayers, have I lost, while my mind, even in public and private worship, has been thus crammed with every thing earthly, sensual, devilish! I have been often amazed that I had so much as a glimpse of reason. Indeed, at times, I was almost bereft of it. I believe Mr. Ryland *, and others, have supposed that I had a disorder, a kind of dizziness in the head. I know it would have injured my temporal welfare, had I not transacted business for honest persons only.

These things, as the wages of iniquity, for I knew them so to be, pressed down my soul like a heavy burden; but it was not heavy enough yet. I had a pretty clear idea of God's general method of recovering backsliders to himself, and I was as if I thought I could carry on a farce with him; but he would

* He was now an Usher at the Rev. Mr. Ryland's school, in Northampton, and joined his church in College-lane, Oct. 7, 1762.

make me know, that there was no deceiving him, and that I should get nothing by endeavouring to deceive my own soul. I was fond of having my passions raised, but he shewed me that these might be wrought up mechanically without *spiritual* convictions, or *holy* joys. I thought I strove against sin; I thought (and am still ready to think so), that I prayed and watched against it, but I lost, frequently lost the battle. O how many, many tears have I shed in a particular field, when I could hide myself from all the world in the standing corn. My soul was strangely drawn out in prayer, which, after it was over, I could not remember a petition, or even a single word of. I was ready and yet backward, willing and yet sorry, to conclude myself to be one of those unhappy apostates, who "having been enlightened, and made partakers of the Holy Ghost; having tasted of the good word of God, and the powers of the world to come," were irrecoverably lost. Now my many falls, after so many prayers, made me fear to pray lest I should thereby increase my damnation; I have just been at the desperate point of running into all manner of open sin, as the shortest way of shewing the world what I was, and putting an end, a speedy end to the struggles of conscience. I thought, surely I could give God the lie, and prevent his counsel that it should not stand, and hinder him from doing all his pleasure, by the black act of suicide. But O amazing mercy, he would not let me damn myself! He would not let me sink into perdition! I felt some secret hope that I should see better days. At one time I had some little joy if I gained the advantage only in a single skirmish; at another time deep conviction and horror for again presuming which was always the fore-runner of a fall. Such scenes of sorrow, and such shocks of pain, tore my conscience as it were asunder. And now I saw, and was really convinced, not only from the word of God, but from my own most dreadful condition that I needed a righteousness, A PERFECT RIGHTEOUSNESS, to recommend me to God; for my own was ten thousand times worse than filthy rags.

The prophet exactly describes my case which I will here extract, only exchanging the pronoun. "My iniquities had separated between me and my God; and my sins had hid his face from me that he would not hear. I trusted in vanity, I conceived mischief, and brought forth iniquity. The way of peace I knew not, and there was no judgment in my goings, for I had made them crooked paths. Therefore was judgment far from me. I waited for light, but behold obscurity; for brightness, but I walked in darkness. I looked for salvation, but it was far off. And the Lord saw it, and it displeased him."

At length I was helped by degrees, and found the power of sin somewhat decreasing. When I passed along the streets*, and heard

* He removed to London in December 1763, and was dismissed to the Rev. Mr. Hitchins church, Spitalfields, but returned to Northampton 1765, and had only occasional communion there until March 1775.

all manner of oaths and imprecations ; when I beheld the thief, the robber, the murderer, carrying to Tyburn, and the poor prostitute exposing her shame in the streets and the bye-ways, I could not avoid dropping a tear. Here I beheld a picture of my nature exactly drawn. My corruptions were bears and lions, and beasts of prey, roaring and raging in fetters ; and theirs I beheld let loose, and a little better satisfied with their liberty. I went on fearing, and sometimes a little hoping, for a considerable time. The chief consolation that I had arose from a consideration of the temptations of Christ, and his priesthood as firm, and what had withstood all shocks. I was greatly amazed that the Lord did not say to me, as he did to rebellious Judah of old, " Why should ye be stricken any more ? ye will revolt more and more." But yet I hoped for pardon only at a distance ; I fully expected one way or another the chastisement of the Lord, either openly, or in my own soul. For more than a year, I thought he would let the world know I was, and had been, a secret transgressor ; to this I hoped I should submit. But he was better to me than my fears.

It was some time after my return to Northampton, when I was drawn into a closer consideration of my own ways than ordinary. One Sabbath-day, on which the ordinance of the Lord's supper was administered, I set apart as much time as I could for the purposes of consideration and reflection. It was then that the " arm of Jesus brought salvation unto me." For I beheld that he put on righteousness as a breast-plate, and an helmet of salvation upon his head. He put on the garments of vengeance for cloathing, and was clad with zeal as a cloak. It was he that fought the battle, for he saw that there was no man. He slew his enemies and mine. He trod on their necks, and I sung more than victory over them ; for I reaped the spoil without striking a single blow. My whole soul was filled with wonder ; wonder " that there should be such an intercessor ;" and I could above all rejoice in that *all-perfect righteousness* which sustained him. It was in Jesus I beheld a human soul, and in a human body too, all pure and untainted, through all the temptations, snares, oppositions, and persecutions, of devils and of wicked men, from the first breath he drew till his victorious, dying lips pronounced, " It is finished." What a glory did I then behold, and have since beheld, in the complete character of Immanuel : precious name it has been to me ; methinks it still is. And now I fear to offend him. I dread, and well I may, I dread those things that have a tendency to lead my soul aside from him.

I intended saying more, but must refrain. One thing I will mention however, which is this, that, " When I am weak, then only am I strong." In whatever part I have thought myself the most fortified, I have commonly first fallen there. MY ONLY ROCK OF SAFETY IS AN ENTIRE DEPENDANCE ON THE GOD OF MY SALVATION.

Thus far Mr. Trinder *himself*.