

## THE WESTERN LETTER \*

## ON EVANGELICAL OBEDIENCE.

The Elders, Ministers and Messengers of the several Baptist Churches meeting at *Chacewater, Plymouth-Dock, Kingsbridge, Bovey-Tracey, Exeter, Tiverton, Bampton, Wellington, Upottery, Hatch, Loughwood, Chard, Horfington, Yeovil, Bridgewater, Frome, Sarum, Portsmouth, Broadmead and Pithay* Bristol, and *Lyme*.

Having received Letters also from *Falmouth, Plymouth, Cullumpton, Prescott, Stokegomer, Paulton, Beckington, Crockerton, Bratton, Bradford, Calne, Melksham, Grittleton, Thornbury, Wotton-under-edge, Horfeley, Cheltenham, and Kingstanley*.

Being met in Association at *LYME, Dorset*,  
May 30 and 31, 1792.

To the several Churches they represent, send Christian salutation.

*Dear Brethren;*

**B**EING, through the good hand of our God upon us, once more permitted to meet together, and having considered the accounts from the several churches; while we cannot but lament the occasion of the complaints of lukewarmness in the things of God, we have the pleasure to inform you, that the churches, for the most part, have had additions and are in peace.

You will now permit us to address you in the most serious and affectionate manner; and though we have no new doctrine to exhibit, no new duties to enforce upon you, yet we are persuaded you will suffer us to stir up your pure minds by way of remembrance, that ye may be constantly mindful of the words of the holy prophets, and of the commandments which have been given us by the apostles of our blessed Lord and Saviour.

As it is, we trust, our earnest desire, that ye may be not the mere professors of christianity, but such as have received the grace of God in truth; you will not judge it to proceed from an over officiousness, if we endeavour to animate you, not only most earnestly to maintain all that which you

\* This letter is somewhat abridged. EDITOR.

sincerely

sincerely believe to be divine truth, but to illustrate the truths of the Gospel, which you have embraced, by the most consistent and orderly conduct: ever recollect that *the grace of God which bringeth salvation teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.* The gospel of Christ not only teaches us to abstain from all such enormities as are inconsistent with our Christian profession, but also to be active and zealous in the cause of pure and undefiled religion. We are exhorted to *work out our salvation with fear and trembling*; animated with this consideration, that *it is God who worketh in us both to will and to do of his good pleasure.* Men may abstain from all gross sins, and yet have no true love to God, and consequently no real love to his cause; may be baptized, and make the most solemn professions of Christianity, and yet not have their *hearts right in the sight of God, but be in the gall of bitterness, and in the bond of iniquity.* In some of our later Letters you have been admonished to keep a middle way between Antinomianism and Arminianism; nor can you, we think, be too frequently reminded how indispensibly you are obliged to take heed, on the one hand, that you *turn not the grace of God into lasciviousness*, making it a cloak for your sin; nor, on the other, derogate from the glories of Christ, by dividing between him and yourselves the honors of your salvation. *By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.*

We pretend not now to define those doctrines which we conceive are contained in the word of God. Every doctrine which is calculated to glorify him, and to advance the dignity of the Redeemer, is surely of God; and such we wish you carefully to maintain. Be zealous for that faith which was once delivered to the saints. While therefore we would carefully recommend it to you to prize the important doctrines of divine grace, we intreat you to make it your most serious concern ever to live under their influence, that you may not *hold the truth of God in unrighteousness.* *Let the word of Christ dwell in you richly in all wisdom,* that you may bring forth fruit to the glory of God. To promote as far as in us lies, so valuable an end, we shall proceed to lay before you, A GENERAL VIEW OF SUCH DUTIES AS, in our opinion, ARE RECOMMENDED AND ENFORCED BY THE GOSPEL OF GRACE, and in the practice of which you are to give evidence that Christ dwells in your hearts by faith. Let us take heed, lest *we call Christ Lord, and at the same time do not the things which he commands;*

for the lip of eternal truth has solemnly declared, that *by our fruits we are to be known*.

Maintain an intercourse with Heaven, in the pleasant and profitable exercise of PRAYER. *Be frequent in your closets.* Keep up your correspondence with your God there. It has been said, that apostacy from God begins at the closet door. We believe that it will be universally admitted, by such as know the peculiar advantages to be derived from closet prayer, that in proportion, as the frequency and fervency of these exercises decrease, so zeal for God, and religion will decrease also. Take the animating promise of your compassionate Saviour with you, when you seclude yourselves from a bustling world, to hold communion with your God; *Thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father who seeth in secret, and thy father who seeth in secret shall reward thee openly.* The apostle James tells us, that *the effectual fervent prayer of a righteous man availeth much.* Be not less attentive to the exercises of *public prayer*. It is much to be lamented that the more spiritual the exercise, the less it is regarded, even by those who profess to know somewhat of the pleasure which is to be experienced in the ways of God. Hence it is frequently to be observed, that meetings for prayer only are little frequented. If a sermon is to be preached it shall claim much more attention, at least, with respect to the number of auditors; and many persons contrive to enter the house of God when the prayer is nearly, or quite ended, that they may be troubled with nothing but the sermon. But we think that when *all* the love seems to be fixed on hearing the word, and *none* on prayer, there can be but little, or rather no spiritual experience. Set before your eyes the privilege of the people of God: 'Tis their happiness to have *fellowship with the Father, and with his Son Jesus Christ*. Earnestly desire this, and we will venture to say, that no duty of religion will afford you more real pleasure than private and public prayer.

Let your attendance on *all* the ordinances of RELIGIOUS WORSHIP be steady and uniform. Be found early in the house of God, when opportunities present themselves. Reverence his sab-baths. Hear the word of God as that with which your everlasting all is concerned. When attending on divine ordinances, avoid levity on the one hand, and drowsiness on the other. Frequent the table of Jesus. You will surely find it good to sit with your Redeemer, for he will make *his fruit sweet to your taste*.

Be not averſe to CHRISTIAN CONVERSE. Take delight in telling each other, to the honour of divine grace, what you hope the Lord has done for your ſouls. As you would avoid all affectation in religion, ſo beware of too great baſhfulneſs. It may not, perhaps, be poſſible to ſay, how great that good is which may be derived from friendly, ſocial, religious intercourſe. Of this you may be aſſured, that your pious communications are acceptable to God. Of old *they that feared the Lord ſpoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*

You will frequently find it, under the bleſſing of God, of high advantage, to retire within yourſelves, and recur to the exerciſe of SPIRITUAL MEDITATION. God's people in all ages have found it to be delightful and profitable. When the pious Pſalmiſt is ſpeaking of God he ſays, *my meditation of him ſhall be ſweet.* To meditate on the nature, perfections and love of God—the perſon and mediation of the adorable Redeemer—the operations of the Spirit of grace—the bleſſings of divine love with which the Lord enriches the ſouls of his people—and on *the inheritance incorruptible, undefiled and that fadeth not away, reſerved in heaven for them;* will ſurely afford unutterable ſatisfaction to the ſerious contemplative mind.

Thoſe of you who are parents, be careful to TRAIN UP YOUR CHILDREN IN THE NURTURE AND ADMONITION OF THE LORD. Lead them to underſtand what you conceive to be truth. Nor do we deem it to be of ſmall moment, *that you inſtruct them well in your principles as Diſſenters.* Let them know that it is their duty to call no man maſter upon earth, in religious concerns; but that *one is our maſter even Chriſt.* We ſurely do not wiſh to keep up any diſtinctions, merely for the ſake of being ſingular, or of oppoſing ourſelves to the ſentiments of others; but we are anxious that when men profeſs to be religious, they ſhould know why; and not take up with any fashionable or prevailing mode, without examining into the principles by which they are actuated; and above all, it is our ſincere deſire that the dignity of Chriſt may be maintained, who is the great Head of the Church, to whom alone, in the buſineſs of religion, we owe ſupreme obedience.

LET YOUR SERVANTS ALSO, if you have any, be YOUR CARE: let them ſee how the religion of Jeſus actuates you. Give them no reaſon to ſay of you, as it has been ſaid of ſome,

“ They are saints abroad but devils at home.” Some masters seem to pay no more regard to the souls of their servants, than though they had none, and perhaps treat their brutes with greater tenderness and lenity. But whatever others do, be ye not like them—but be ye like good Abraham, who *commanded, not only his children, but all his household to keep the way of the Lord.* Whether therefore you are husbands or wives, parents or children, masters or servants, let it be your great care in every relation, to do credit to your profession of christianity, and prove to all around you, that you are in reality what you are in profession, *Israelites indeed in whom there is no prevailing or allowed guile.*

AS MEMBERS OF CHURCHES BE CAREFUL TO FILL UP YOUR PLACES in a regular and honourable manner. Do not suffer every light and trivial circumstance to prevent your being found in the house of God, when his service calls you there. Perhaps some of you who were constant and zealous in your attendance on the public duties of religion, under your first awakenings, and when ye first made a profession of Christianity, are now become in a measure careless and indifferent to what ye once appeared so much to value. If it be thus with any of you, *remember from whence ye are fallen, and repent and do the first works.*

Though you will well to be interest of Christ at large, and say, *Grace be with all them that love our Lord Jesus Christ in sincerity;* yet let that part of Zion with which you stand connected be very near your heart. If members of churches were to reflect that in building up, as far as they can, the respective societies to which they belong, they are building up the whole of Christ's church, their own places in the societies to which they are related, would be filled up with more regularity than they sometimes are. *Hold fast then, first, the profession of your faith without wavering; not forsaking the assembling of yourselves together as the manner of some is.* In your church connection, avoid whatever has the least tendency to gender strife and contention. *Bear one anothers burdens, and so fulfil the law of Christ. Look not every man on his own things, but every man also on the things of others. Let the same mind be in you as was also in Christ Jesus.* Be ye every one of you clothed with humility, and then all bitterness, and wrath, and anger, and clamor, and evil-speaking will be put away from you, with all malice—yes, then will ye be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.

LET YOUR BEHAVIOUR IN THE FAMILY, CHURCH AND WORLD, be such as is strongly enforced by the gospel of Christ. *Abstain from all appearance of evil. We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* In a word, let the temper and conduct of the amiable Jesus be exemplified in your actions. *Be ye followers of him as dear children, who has left you an example, not only in patient suffering, but also in cheerful doing, that ye should follow his steps.*

To animate you in a cheerful and active obedience, we might use a variety of arguments. Permit us then to remind you of the solemn profession ye have made of the name of Jesus Christ. Recollect the solemn manner by which ye entered into his service—how many were witnesses of your dedication of yourselves to God—what an high and honourable service ye engaged in. Remember your first love. Call to mind the day of your espousals. Was the religion of Jesus your solemn and deliberate choice? Consider then whose servants ye are, and be it ever your concern *to grow in grace and in the saving and practical knowledge of our Lord and Saviour Jesus Christ.*

Recollect the abundant consolation, and many supports which true religion is adapted to administer. *Ye have not been called to resist unto blood striving against sin,* in the opposition ye have made to sin, satan and the world. You sit under your own vine and fig-tree; nevertheless difficulties you have met with, and must expect to meet with in your christian profession. Many are the afflictions of the righteous. *But the grace of Christ is sufficient for you. As your days are, so shall your strength be.* To have the presence of God with you in all your troubles—to have that consolation with which he blesteth and distinguisheth his servants—to have that peace which the world cannot give, nor take away—is surely far preferable to what ye ever met with when ye were the servants, the slaves of sin and satan. Whatever therefore befalls you, *be looking to Jesus, who endured the contradiction of sinners against himself.* Many of you in your congregational capacities have experienced the day of God's visitation. Your Pastors have been removed, who *fed you with knowledge and understanding; and watched for your souls as those that must give an account. Follow their faith considering the end of their conversation.* We sympathize with you. We feel concern for the church at large, when we recollect so many of our honoured brethren who have been removed by death; and we sincerely condole with the associated churches

churches in this connection, in our loss of that amiable Christian—that able, diligent, and careful instructor of candidates for the Christian ministry—that steadfast friend to civil and religious liberty—that warm and zealous minister of the gospel of Christ, who so ably maintained and successfully defended the dignities and glories of his Saviour,—that friend of God, and of all good men—the dear departed Dr. EVANS—But our loss is surely his eternal gain. Nor would we give ourselves up to despair. Our God *has the residue of the spirit* with him, and can pour it on whomsoever he pleaseth. Let churches deprived of their ministers have their eye constantly to him who has all their concerns in his hands: perhaps you have provoked God thus to deal with you; if so, *Repent and do your first works*, lest he should totally remove the candlestick out of its place. *Hear the rod and him who has appointed it.* Let such churches as have ministers prize them. Take heed of weakening their hands and discouraging their hearts, in the work of the Lord. They are men of like passions with their hearers, and have much need of their prayers. If an apostle earnestly requested the brethren to pray for him and his fellow-labourers, thereby indicating that they needed their prayers, how much more need have the ministers of the gospel now of the prayers of their hearers, since all extraordinary gifts are ceased! We are sorry to observe, that the conduct of some professors seems to suggest this reflection, that they enter the church of Christ only to have a fairer opportunity of creating distress and anxiety to the minister. If therefore **we** would act a suitable part, and adorn the profession you make of the name of the holy Jesus, consider the many obligations you are laid under to honor him, and *be, amidst all the changes of this changing world, strong in the grace which is in Christ Jesus.*

To excite you also to run the Christian race with an holy activity, recollect what an awful thing it is to apostatize from God, and from the faith as it is in Jesus. *If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but that which doth remain, is a certain fearful looking for of judgment and fiery indignation.* If any of you should fall away, God has declared that his soul shall have no pleasure in you. We are jealous over you, brethren, *with a godly jealousy, lest as the serpent beguiled Eve, by his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* Let him therefore that thinketh he standeth take heed lest he fall. Watch and pray that ye enter not into temptation. Be looking diligently lest any man fail

*fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled. No man that putteth his hand to the plough and looketh back is fit for the kingdom of God. The eyes of many are upon you. Many are waiting for your halting. O then be ye circumspect in the whole of your deportment. Ye have professedly put off the works of darkness, and have put on the armour of light; walk as children of the light. Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven.*

To animate you further in your Christian course, we shall only remind you of that solemn period, when ye shall appear before God. Death is approaching with hasty strides towards you, and towards us. In that eventful moment, when we quit this mortal state to stand at the bar of a righteous God, it will be of the utmost importance that we all be what we profess to be. To have had a name to live while we are dead in sins, will be of no avail to us, though it may sometimes answer sinister and mean purposes now. Whatever profession we may make, every lamp that is not supplied with the oil of grace, kindled and kept burning with fire from above, will be extinguished by the cold damps of death's gloomy vale. Keep therefore this important period always in your view. Let it be your great concern so to live, as ye would wish to be found when ye come to die, that ye may be able to say in the views of the grave and eternity, *We have fought a good fight, we have finished our course, we have kept the faith—henceforth there is laid up for us a crown of righteousness, which the Lord the righteous judge shall give unto us, and not unto us only, but to all them that love his appearing.*

And now, dear brethren, that ye may be able to honour God in your lives, triumph in him at death, and be for ever happy with him, we commend you to God, and to the word of his grace, which is able to build you up, and to give you the most abundant and pleasing entrance into the kingdom and joy of our Lord.

WILLIAM CLARKE,

Moderator.

## B R E V I A T E S.

LYME, *May 30, 31, 1792.*

Wednesday met at three; Brother Penn prayed; Brother Clarke of Exeter, was chosen Moderator; the preliminaries of the Association, and the letters from the Churches were read, and the service concluded in prayer by brother Saffery. The Baptist Meeting-houses being too small for the congregation that attended, the Rev. Mr. Harris granted the use of his Meeting-house, where we met again at seven; Brother Redding prayed, and Brother Birt preached from Luke x. 2. "The harvest truly is great, &c."

*Thursday* morning met at six o'clock for prayer. Our brethren Giles, Cox, Morgan, Rippon, sen. Hatch and Norman prayed. Public meeting, at half after ten; Brethren Birt and Sprague prayed; brother Horsey preached from Eph. i. 20.—Brother Tommas concluded. Met again at three, brother Cherry prayed; Brother Clarke, of Exeter, preached from Isaiah viii. 13. "Sanctify the Lord of Hosts himself;" after which the general letter was read, and signed by the Moderator; and the service concluded in prayer by brother Rowles. The Ministers and Messengers then proceeded to settle the temporal affairs of the Association. The collections for the Association Fund this year amounted to forty-one pounds three shillings and two-pence; thirty-nine pounds eighteen shillings of which was distributed for various useful purposes, the remainder to pass to the next year's account.

Agreed, to recommend the case of the Church at Bridge-Water.

Met again for public service at seven in the evening; Brother Birt prayed, Brother Tommas preached from Col. iv. 18. "Grace be unto you. Amen."

Agreed to hold the next Association at Bradford, Wilts, on Tuesday and Wednesday in the Whitsun-week, to begin on Tuesday at three in the afternoon precisely. Our brethren Tommas of Bristol, and Francis of Horsley, to preach; or, in case of failure, brother Kingdon of Frome.—Brother Redding to prepare the general letter.

In the Associated Churches, the last year, there were

Baptized . . . . .	131	
Received by letter . . . . .	10	
Restored . . . . .	2	143
Dead . . . . .	55	
Excluded . . . . .	9	
Dismissed to other churches	15	79

Increase - 64

THE  
KENT AND SUSSEX ASSOCIATION  
OF BAPTIST CHURCHES\*

Assembled at *Rye*, the 15th and 16th Days of *June*, 1791.

B R E V I A T E S.†

THE Messengers of the Churches met on *Wednesday*, at three o'clock. Brother Vine prayed; and after singing Psalm 133. C. M. Brother Vidler preached from Rom. iii. 21. Then the 94th Hymn of Watts's Book I. was sung, and Brother Middleton concluded this service in prayer. The names of the Messengers were then called over: Brother Vidler was chosen the Moderator, and Brother Scott the Scribe. The Preliminaries of the Association were read, and also the Letters of the respective Churches in this connection; after which, Brother Vidler prayed, and then adjourned the Assembly at half past five o'clock.

The Messengers met, pursuant to adjournment, at seven o'clock, and Brother Espenett began in prayer. The Church at *Rotherfield*, by Letter, desired to be restored as a branch of the Association, and was restored accordingly. The *Rotherfield* begging case was thought worthy of recommendation to those churches which have not yet contributed to it. The Church at *Bessell's Green* presented a letter agreeable to the request of the last year, desiring to become a branch of the Association, and was accordingly received. The Brethren Purdy, Copping, and Middleton, were appointed a Committee of Correspondence. Brother Stanger prayed, and the Moderator adjourned the Assembly at nine o'clock.

The Messengers met at six o'clock on Thursday morning. The Brethren Coe, Kennett, and Burt prayed. The Circular Letter drawn up by Brother Lloyd, on *The difference between the Spirit of Adoption, and the Spirit of Bondage*, was read, approved, and ordered to be printed. Brother Purdy read a plan for an Association-fund, which was referred to the Committee of Correspondence, to be communicated to the Churches. Brother Vidler prayed, and adjourned the Assembly at half past eight o'clock.

\* Their number and doctrinal articles as in the Year 1790, see p. 42 of the Register

† This Letter and the Breviates were unintentionally omitted in their proper place.—EDITOR.

Public worship began at ten o'clock, and was conducted in the following order: Sung Watts's Book ii. Hymn 69. Brother Atwood prayed: Sung Rippon's Selection, Hymn 366. Brother Wake preached from Amos iii. 6. Sung Rippon 9. Brother John Davis, of Waltham Abbey, prayed: Sung Watts's i. 138. Brother Copping preached from Isaiah, liv. 2.—Sung Rippon, 426. Brother Middleton concluded in prayer. Adjourned at half past one o'clock. Messengers met again at four o'clock. All the Churches in this connection were desired to communicate their sentiments on the subject of the Association Fund, by their Messengers, at the next Meeting.

It was agreed, to recommend the first Wednesday in November next, as a day of Fasting and Prayer, to all the Churches; to print the state of the Churches distinctly, and particularly as the American Brethren do; that in future, the Messengers of the Churches do meet by themselves at the Inn; that the next Association be held at *Brighthelmston*, in *Sussex*, the first Tuesday and Wednesday in June, 1792.

Brother Lloyd was appointed to preach on the Tuesday evening; and Brother Stanger on Wednesday; and, in case of failure, Brother Atwood and Brother Wake: Brother Purdy to draw up the next Circular Letter, on one of the following questions; viz. 1. *What are the best evidences of the grace of God in a believer's heart?* 2. *What is the scriptural view of the covenant of Works and Grace.* The Moderator concluded in prayer, Brother Thomas Davis of *Reading*, on a visit to this Association, preached a sermon in the evening, from Psalm li. 2.

Increase of Members this Year, 25

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THE  
KENT AND SUSSEX ASSOCIATION  
OF BAPTIST CHURCHES \*

Consisting of those which meet at *Ashford*, *Sandhurst*, *Smarden*, *Tenterden*, *Folkstone* and *Chatham*, in KENT; and at *Battle*, *Rye*, *Wivelsfield*, *Lewes*, *Brighthelmston*, and *Handcross*, in SUSSEX.

Assembled at *Brighthelmston*, the 5th and 6th days of June, 1792.

BREVIA TES.

Tuesday, the messengers of the churches met at three o'clock, and after singing, Brother Middleton prayed. The names of

\* The doctrinal Articles the same as mentioned in the Register, p. 42. The Breviates and Letter are abridged. EDITOR,

the messengers were then called over: Brother Atwood was chosen Moderator, and Brother Middleton scribe. The Moderator read the preliminaries of the Association. Brother Vidler prayed. The letters from the respective churches were then read, in which we were happy to find unity, peace, and prosperity: The church at Chatham, in Kent, consisting of 60 members, and the church at Handcross, in Sussex, consisting of 27, desired to join this Association, which was agreed to, and they were unanimously received.

The following question, from the church at Lewes, was debated: *What is that faith which the Scriptures make necessary to Baptism?* and it was determined, That the Scriptures make [*a profession of*] saving faith necessary to the ordinance of baptism. The Moderator concluded this service in prayer, at half past five o'clock,

Public worship began at seven o'clock; sung, Brother Copping prayed. Sung, Brother Atwood, in the place of Brother Lloyd, who did not attend, preached from 2 Cor. viii. 23. Sung, Brother Knott concluded in prayer,

Wednesday, the Ministers and Messengers met at six o'clock, and the Brethren C. Hooper and R. Wood engaged in prayer. Brother Purdy read the Letter he had been deputed to draw up, which was approved, and ordered to be printed; but as it was very long, the farther consideration of the manner of printing it was postponed. The Moderator then concluded in prayer, and adjourned the Assembly at half past eight o'clock.

Public worship began at ten o'clock. Sung, Brother Purdy prayed. Sung, Brother Stanger preached from Eph. iv. 15. Sung, Brother Wake concluded in prayer.

The Ministers and Messengers met again for business at two o'clock: a petition from the Baptist church at Coggeshall, in Essex, was presented, read, and approved, and was thought worthy of recommendation. Brother Coe prayed.

It was agreed, That the general idea of the Association-Fund should be continued another year, but on a smaller scale, for the encouragement of individual subscribers in the several churches. That the Circular Letter of this year should be published at two-pence each copy.—That transient members should join the respective churches in the neighbourhood where they dwell, when it is not convenient to fill up their places in their own churches.

It was agreed that the next Association be held the first Tuesday and Wednesday in June, 1793, at Chatham, in Kent. Brother Middleton, and Brother Lloyd to preach; and, in case of failure, Brother Vidler and Brother Wake. Brother Knott to draw up the next Circular Letter, and the following question was proposed to him, as the subject of it (in addition to that already on the list:) *What are the signs of the times?* Agreed also

also to recommend a monthly prayer-meeting to all the churches in this connection, for a revival of religion amongst us; and that the first Wednesday in November next be recommended as a day of fasting and prayer in all the churches.

The Moderator concluded in prayer, and dismissed the Assembly at six o'clock.

In the evening Brother Button, of London, preached a lecture from Isa. lx. 13,

*State of the churches since the last Association.*

Baptized	-	99	
Received by letter		11	
Restored	-	3	113
Dismissed		10	
Excluded		5	
Dead	-	16	31
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Increase	-	-	82

## THE KENT AND SUSSEX LETTER

### ON THE COVENANT OF WORKS AND GRACE.

The Pastors, Ministers and Messengers, to the several churches which they represent, send christian salutation,

*Dearlly beloved Friends,*

WHETHER, as individuals, we address you, or unite our voices, talents, and care to serve you; we hope, we have your advantage at heart. It has been customary for some years past to send you an annual letter, with a design to impart some spiritual benefits to you; not as imposing upon you our opinions; but to bring to your view, some of the great things of God. Indeed we ought not to esteem any thing trivial which God, in his infinite wisdom, has given us in his word as the rule of our faith and practice. If any of us think lightly of the words of the Most High, even of such as relate to our civil, domestic, or private duties, it argues a want of knowledge and reverence of him. We are not to conclude that we are gracious men, or safe for heaven, because we have some knowledge of the system of truth, and believe some of the important things in religion. No! But only as our knowledge inflames our hearts to love and honour God, and our faith worketh by love, purifies our souls, and enables us to live on Christ, and yield obedience to his will.

Our

Our Epistle will not fail to unite doctrine and practice together; and remind you, that the remedy provided by divine grace was not intended to destroy, but to establish the law; to provide for its being magnified by Christ, and its being obeyed and delighted in, by his believing children, after the inner man. Rom. vii. 22, 25.

The question now to be answered is, WHAT IS THE SCRIPTURAL VIEW OF THE COVENANTS OF WORKS AND GRACE? This is a very weighty question. We have involved in it the four-fold state of man—his sinless perfection, his fall, his recovery, and his eternal happiness.

But before we directly answer the question, we beg leave to point out a few things which may assist our judgments, and yours, in the right understanding of the covenant of works.

As, first, That a law (yea the moral law) must have subsisted between a rational creature and God, had there never been a covenant of works between God and man. It is impossible that a rational creature can be without law to God; there must be a rule of right to direct his walk with God; a rule that points out evil, or wrong, to guard him against it. We know that there is a law and rule in respect to man: but what we plead for is, it cannot be otherwise; a rational creature can have no existence in God's creation without law. To suppose any rational creature, in any possible state in earth or heaven, in time or eternity, as lawless, or without rule or law to God, would be to insult God's moral government; to introduce misrule and disorder, and set aside subordination to his Majesty. We do most cordially beseech you, beloved brethren, attentively to distinguish between THE LAW AS A COVENANT OF WORKS, AND THE LAW AS A RULE OF LIFE. This just rule of our walk of love to God, and love to our neighbour, will not only engage, by the influence of grace, the hearts of all the saints below, but will fill the hearts of all the saints in glory for ever. It will there be drawn forth to sinless perfection. Men will for ever hate evil, and for ever delight in truth and holiness. And divine grace now engages the saints to delight in the law of God after the inner man. Rom. vii. 22.

Secondly, The law of nature, or the moral law of God, prior to any covenant of works, was coeval with Adam's existence; he was made in the image of God, as it respected knowledge, and moral rectitude. The law was written in his heart and nature, as it was afterwards in the heart of Christ. He was formed with a love to God, and whatever

was good, and with a hatred to evil, before the covenant of works was entered into. And believers in Jesus, in their new creation, are formed into the image of God, have the law written in their hearts; and though freed from it as a covenant of works, are still formed to be obedient thereunto as a rule of moral conduct.

Thirdly, The moral law, so far as it is suited to the nature of angels, must have been between God and them, not only as to an union of its moral maxims with their nature, but also as drawn forth into a rule of their conduct; for where there is no law, there is no transgression. The punishment of fallen angels must have proceeded on this ground, their violating and departing from this perfect rule of their conduct; their breaking from their allegiance to God, and committing treason against his authority. And we judge, that the angels in heaven are under a law, holy and good, even the moral law, so far as it is suited to their nature, as the eternal rule of their conduct. We suppose it makes their happiness double to see their standing secured, and confirmed in Christ, by an immutable decree. But this decree doth not destroy the law between them and their God; they are still under the law to worship God, to do his pleasure, to serve, love, and honour him. But none of the angels were ever under the law as a covenant; God never made any covenant of works with them. It must, however, be admitted, that as every rational creature is placed by God under this law of nature, the moral law, so a transgression of its holy precepts, by such a rational being, exposes him to punishment, without any consideration of a covenant of works annexed to the moral precepts.

Fourthly, As to the law published on Sinai, we consider it as a copy of the law of nature, or the law which was given to Adam, methodised, delivered out, and written in ten words or commandments—and all the enlargements since added, in the prophets, and the New Testament, are founded upon it, and taken into the same rule: the whole being a copy of God's most holy will and pleasure.

Fifthly, Brethren, we do not understand, that the law published on Sinai was given to the people of Israel, in the *form* of the covenant of works made with our first parent: For though the law published on Sinai, and written on tables of stone, was, as to the *substance* of it, the same as the law of the covenant of works; yet not published and given to the Jews as the covenant of works, for them to live under as such; but published and given to them with the writings

writings of Moses, as a covenant made with that very people, and as a rule for them to walk by. For let it be observed, that all the Jews were put under the Sinai covenant, Moses, Joshua, and all the prophets, believers and unbelievers. We are very certain, that believers in Christ, in the Jewish church, were not under the covenant of works, it they had, they must have been accursed; but they were blessed, and freed from the curse, pardoned, and justified before God; and yet continued under the Sinai covenant, and the moral law, in that dispensation, as the rule of life.

We do not deny, that some things in the Sinai covenant bear some likeness to the covenant of works: as it required obedience, on pain of forfeiting God's blessing and protection in their favoured land; and as God also denounced on their disobedience threats of the plague, pestilence, famine, sword, and death, so far it was a conditional covenant; but not the covenant of works, for that must have excluded salvation from the Jewish church, which was not the case. The Jewish covenant was rather a legal dispensation of the covenant of grace.

Should it be asked, To what purpose, then, was the moral law introduced into the Jewish covenant, and mixed with that dispensation? In answer, we say, To teach men the knowledge of sin, and its damning nature; to set before them a plain copy of God's will; to convict them of evil, and to shew them their duty to God and each other; to be a perpetual rule of life to them, and that, being sensible of sin, they might fly from *Sinai* to Christ on mount *Zion*.

The law on tables of stone, deposited in the Ark, was a law in the hand of their merciful Redeemer, the Holy One of Israel: it was of that use to believers then, which it is to Christ's freed men now, who are so far from being under the law as a covenant of works, that they are redeemed from the curses of it, Gal. iv. 5. But still they are under this holy law to Christ, as a law of liberty and not of bondage, to serve it with the mind and with the body also, which they do, when they live like Christ, and copy after his example, Rom. vii. 22. 25. 1 John ii. 6.

Again, we wish to remind you, brethren, as it may not a little assist you, to form a scriptural idea of the law as a covenant of works; that in many places in the New Testament, where mention is made of the law, the old covenant, the commandment, and of carnal ordinances, and the hand-writing of ordinances, that the inspired penmen cannot have the moral law in view, no, nor yet the law, as the covenant of

works ; not in Acts xv. 5. 10.---nor in the allegory of Paul in Gal. iv. 21 to 28,---nor in Eph. ii. 15. Col. ii. 14. Heb. vii. 16 to 19. viii. 7, 8, 9, 10. In the first of these places, by the law of Moses, called a yoke of bondage, the ceremonial law is evidently intended ; for Peter stirs up the disciples to a regard for the moral law, by advising them to abstain from fornication. And in the allegory of *Hagar* and *Sarah*, he means the two covenants ; the covenant of *Sinai*, and the covenant of grace : had the covenant of works been in Paul's view, he would have led us up to *Adam*, in *Eden* ; but he carries us back no further than to *Moses* on *Sinai*. And as to Christ's abolishing, in his flesh, the enmity, even the law of commandments contained in ordinances, and his blotting out the hand-writing of ordinances, mentioned in Eph. ii. 15. Col. ii. 14. this cannot be understood of the moral law. He has not blotted out any moral precept, or abolished any just and holy commandment in the eternal law of nature ; far be that from the Lord ! Rather, as it respects his saved people, he has only blotted out their sins and debts, and taken away all charges from the law, by satisfying all its demands. Here are precepts and ordinances blotted out ; but they are the carnal ones of the ceremonial law. And in the seventh of Hebrews, it is easy to observe Paul has reference to the law of the Levitical priesthood, contrasted with the priesthood of Christ ; and by the two covenants mentioned in the next chapter, he intends the old covenant made with the Jewish nation (not with Adam) and the new, the covenant of grace.

Besides, brethren, many of these expressions would be exceedingly improper to be applied to the law of nature, or the law of the covenant of works : there are no carnal commandments or carnal ordinances in the moral law, or in the law as a covenant of works. The law is spiritual, holy, just, and good, and the covenant of works is founded on holiness, justice, and truth. Indeed, we have to bless God, that Christ is the end of the law, as to a justifying righteousness to them that believe. He has fulfilled it as to an endless life, disarmed it of its terror, and believers are delivered from its penalties as a covenant of works. It is to them as a dead husband whose power over his wife ceaseth at his death. So the covenant of works ceaseth to have dominion over the people of God, by the body of Christ, saith the apostle : And believers, who are married to Christ, are no adulteresses nor Antinomians, who plead their freedom from the covenant of works, and are espoused to the Lord Jesus. See Rom. ix. 14. Our view in leading you to distinguish between the law

as a rule of life, and the law as a covenant of works, is to stir you up, with becoming zeal for God, to bid defiance to a proposition, that is an insult on God's moral government, viz. that believers have nothing to do with the law as a rule of life. What! because Christ has obeyed it to an endless life, and freed his believing children from its penalties, as to an endless death, are they to have no regard to its holy precepts, or to be under no obligation to serve their gracious sovereign, agreeably to his just commands?

Having made our way plain, we now assert, That the law of the covenant of works, in its genuine and scriptural sense, is an agreement, a league or contract between God and man, in his state of innocency. On the part of God, it contained a promise of an endless life to Adam and his posterity, upon his perfectly obeying God's holy law; with a threatening of death, in every view of it, on his disobedience: and on the part of man, a cordial approbation of the terms. And this is properly called the covenant of works, because it is established on man's obedience as the procuring cause of the blissful life promised; and on his disobedience, as the procuring cause of the death threatened.

Secondly, That the moral law given to Adam, with the preceding agreement, is the covenant of works, and that this covenant of works, was not entered into with Adam, simply in his own person, but as the federal head of his posterity—God, on the one part, making a promise *to him and his posterity* of a blissful life, (we will not say of heaven, though eternal life is certainly intended) and it may be a more exalted state than that he was then in, on condition of his perfectly keeping the whole law of God, of which happiness, the tree of life, placed in the midst of the garden, was a visible sign or symbol, we do not say a seal, though as good as a seal—An incitement to obedience; a constant remembrancer; a pledge of the kindness of his Maker; and also a token of the pleasing regard God would shew to his spotless obedience. The other part of this covenant contained a threatening of death *to himself and his posterity*, in case he failed to obey so good and just a law.—Of this punishment God gave him likewise a visible sign or symbol, in the tree of the knowledge of good and evil. This, while it was to be for a trial of his integrity, continually held out a warning to him; and was a voice from God sounding in his ears—Behold in me, the dreadful doom if thou touch or eat.

Thirdly, That this agreement, or covenant of works, entered into with Adam as a federal head, was made in justice

and equity, altogether worthy of God, and consonant to the rights of innocent man, appears plain: It was established on the moral perfections of God, and on his moral government, over his rational innocent creatures—It breathes nothing but holiness; it asks for nothing but purity, love to and delight in God; it demands only a reasonable service, that man be just, holy, and good—and only punishes treason against the sovereign. We must say, the dispensation of the covenant of works was truly worthy of God. The terms were infinitely just and righteous, such as a just God could not dispense with, without giving up his right of governing: this was the pure language of God to Adam, our federal head, Obey and live, you and yours; obey, and you are entitled to live for ever: my rectitude binds me to fulfil my word—to preserve to you unalienable the reward of your obedience; but disobey, and die, suffer my just vengeance due to your crimes. He that doth God's commandments shall live by them, Rom. x. 5. but the soul that sinneth it shall die. Ezek. xviii. 4.

Thirdly, In a just covenant, as this is, no one of the covenanters is to be forced into the bargain, or compelled to contract,—unless justice, equity, and right, call him to the engagement, as they do here. Now we assert, that Adam entered as freely, as he did justly, into this covenant of works, for himself and his posterity. The sinless perfection of his nature must have made it a delight to him to obey God: hence he was willing to fulfil the condition of perfect obedience; he could not wish it less, as he then was: he must have had a competent knowledge of evil, and have understood the justice of the threatened punishment. His heart being all unison with God, all the terms in this covenant, doubtless, had his hearty Amen. And if nothing contrary to this appeared on man's part, we are authorised to say, This was a covenant of works between God and man. And we may suppose man saying, O my eternal God, I love thee too well ever to offend against thee—All that thou hast commanded, thy servant will most joyfully perform.

But, Fourthly, It may be asked, Where do you find this covenant in Scripture? We own there was a law of works given to Adam: But where do the Scriptures represent it as a covenant of works?

That which must fully determine our judgment on the federal headship of Adam, and the law as a covenant of works is, First, The universal condemnation of Adam's posterity,

posterity, by his eating the forbidden fruit. The apostle in Rom. v. 18. says, By the offence of one judgment came upon all men to condemnation. The justice of this condemnation cannot be fairly maintained, without considering our first parent a covenant head to his posterity; the law laying us under the penalty of death for his first sin, being considered as having sinned in him.

Equally clear is the whole of that passage, Rom, v. 12 —19, in representing Adam and his posterity, and Christ and all his people. Both Adam and Christ are set forth as covenant heads; the former is said to be a figure of the latter, v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; that is, all have sinned in the eye of the law, and are considered as guilty of death, and under the sentence of it, by the imputation of Adam's sin. The words are not literally true in any other sense; for our new-born infants have not personally sinned; but they sinned in Adam as their covenant head.

Again, verse 14. Death reigned from Adam to Moses over them that had not sinned, after the similitude of Adam's transgression, viz. that had not committed actual sin. This verse cannot be understood of adults who have sinned as he did, but of our new-born infants, who, by Adam's crime, were involved in condemnation, and obnoxious to death. In this whole passage we find that all our race are exposed to death; that they are dead; that judgment came upon them to condemnation; death reigns over them, and they are all made sinners by imputation.

Some may cavil at God's making Adam a covenant head to his posterity, and for putting our lives and inheritance in trust with him; but this, brethren, we believe is done without any just cause, nay, reflects on the wisdom and righteousness of God. Could we have been in council, we judge we should have agreed to have given our First Father the honour of being our trustee; and should have highly applauded the wisdom of God, and also Adam's integrity had he conveyed the blessing of a happy life to us; but as it is, God's perfections are unimpeachable. We have all reason to say, it was just, it was kind in God to enter into a covenant with man, and to assure him that endless life should be the reward of his obedience. And as he added a sign and pledge to his promise in the tree of life, it could not but be highly pleasing to man. And as he had sufficient power to keep God's law, and a matchless delight in doing it; his sin was of himself, his punishment the just fruit of his sin, and God is clear.

The whole human race, as the offspring of the first man, are generated into the world, under this broken covenant; their being shapen in iniquity, and born unclean, proclaims it. And all who are in an unregenerate state, and as unbelievers, are declaratively under this covenant, and so under its curse. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them; and he that believeth not is condemned already. The terms in this covenant are always the same; Obey perfectly, or die eternally.

And though man, by his fall, hath lost his strength to keep the law, God has not lost his power to command, nor the law its authority. No allowance can be made, or indeed given, to man to do amiss. If he fails but in one point of the law, the law is broken, and charges the guilty sinner with a breach of the whole. True and awful as these things are, fallen man is still thinking he can retrieve his loss, and recover life, and the favor of God by his good deeds: his ignorance and pride buoy him up with flattering hopes that he can yet make up the breach between God and his soul. Though he is every day adding sin to sin, yet he will not allow that he is an enemy to God. But this is all deception; God cannot connive at sin: wisdom cannot be imposed upon: neither can justice give up its rights, or the law its demands: it is the ministration of death to guilty man. Nothing but an interest in the second Adam's obedience, sufferings, and satisfaction, can insure a sinner's salvation.

Having given you, dear brethren, a description of the covenant of works, permit us now to lay before you what the Scriptures say concerning THE COVENANT OF GRACE.-- This is a league, contract, or agreement entered into by the divine persons in the Godhead; the Father, Son, and Spirit, in the eternal council of heaven, respecting the salvation of the vessels of mercy; in which covenant, a plan is drawn, and means devised for their complete release from sin and misery; their enjoyment of grace in time, and glory in the world to come; a covenant thus ordered in all things, and sure, which is all their salvation, and all their desire. 2 Sam. xxiii. 5.

This covenant of grace is made with elect persons, in Christ their Surety and Mediator. These persons have, in the covenant of grace, as all mankind had in the covenant of works, a representative and federal head, and this head is Christ. He is a head to his church in a variety of senses, as may be seen in the following scriptures, Isa. ix. 6. John x.

10. xiv. 6. Eph. iv. 15, 16. v. 23. and Col. ii. 19. But what we mean more particularly is the federal headship of Christ over his people. In no other way, that we can conceive, could we enjoy, from his obedience and death, the blessings of justification, pardon, and salvation. It is only by his being a covenant-head to his people, and standing in their law place, that what he did and suffered could be considered in the same light as if they had done and suffered these things in their own persons; for the law acquits them, and accounts them righteous, in this way, Rom. viii. 3, 4. And this headship of Christ could not arise from the nature of God, nor any natural order of things between God and man. Christ's mediatorial office was certainly grounded on the sovereign good-will and pleasure of Jehovah, settled and agreed upon between the divine Three, as the contracting parties; otherwise it might have been an establishment of necessity, as arising from the nature or personality of God. This, brethren, unfolds the riches of grace in the salvation of sinners.

We have the fullest evidence in the Scriptures, that such a covenant has been entered into by the Father and Christ, in which the latter was set up as the federal head. Jehovah, the Father, declares to the Son, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners out of the prison, and them that sit in darkness out of the prison-house." Isa. xlii. 6, 7. xlix. 1. 10. Ps. xlv and lxxxix. 28, 34.

The very names of Christ, and all the offices sustained by him, clearly display this compact; the whole of which originate in his covenant headship. His being a surety and mediator, a brother and redeemer, arises from stipulation: his being the life, light, and refuge of his people;---their wisdom, righteousness, sanctification and redemption; his being a Prophet to teach, a Priest to atone, a King to rule, proceeds from this covenant agreement. These offices and names do not arise out of the nature or personality of God; nor from the sonship of Christ, for he would have been the Son of God, if he had never been a mediator: they spring from an act of the sovereign good-will and pleasure of God.

The conduct of the Father towards Christ constrains us to assert, that the covenant of grace is an agreement, a stipulation, a contract; otherwise, what should we think of the Father's laying our sins on Christ; his bruising him, and

and putting him to pain for the crimes of others? To punish the innocent for the guilty, as was the case here, would make both angels and men think themselves unsafe under the government of God; but Christ's covenanting to become a surety, sets this matter in a clear light, and vindicates the justice of God's proceedings towards him. Christ voluntarily, standing in our Law-place, took our debts upon him, and became accountable for our disobedience; and thus, by his stripes we are healed.

We may add, that the parties covenanting to redeem and save men were equal; Christ thought it not robbery to be equal with God. His right to stipulate for man's salvation is undeniable, and that he did so is evident; he entered into this covenant freely; made himself accountable for his people's transgressions; and as freely and faithfully made the demanded satisfaction. The Father provided a sacrifice for sin, in the person of Christ—Jesus engaged to make atonement, and he bled on the accursed tree for that purpose.

The Holy Spirit was a contracting party in this covenant; he agreed to perform his part in the salvation of man. He is called the Spirit of Christ; and the Spirit of God's Son; not from his oneness in nature with the Father and the Son, nor respecting his personality, but purely in relation to the covenant of grace. His being called the Spirit of adoption, must allude to his office in this covenant. The other characters also of the divine spirit arise from his engagements in the covenant of grace; a teacher, a comforter, a sealer, and a sanctifier of the people of God. The Spirit, doubtless, took upon himself, agreed, and covenanted to be possessed of, these offices; and he performs his engagements in regenerating, teaching, comforting, sanctifying, and leading God's people into all truth.

Nothing can be more solemn than the manner of Jehovah's covenanting with Christ about the salvation of sinners. Formerly, covenants were confirmed by oaths and imprecations, slaying of animals, and cutting them in twain, and so passing between the parts, Gen. xv. 9—12. Jer. xxxiv. 18, 19. God says, My covenant will I not break, nor alter the thing that is gone out of my lips; once I have sworn by my holiness that I will not lie to David, (that is Christ) his seed shall endure for ever, and his throne as the sun before me, Ps. lxxxix. 34. Heb. vi. 17, 18.

Nothing can be more wise than the terms agreed upon in this covenant of grace, and the conditions to be performed by the covenanting parties. *On the Father's part*, preparing Christ a body to offer as a sacrifice for sin, Heb. x. 5. Hence the

The word was made flesh and dwelt among us, John i. 14. The Father also furnished the human nature of Christ, with gifts to execute his Mediatorial office, Isa. xi. 2, 3. Luke iv. 18. The Father engaged to be with and support him, while he was performing his will on earth. Christ, having finished his work of suffering, was raised from the dead by the Father, Gal. i. 1. The human nature of Christ is exalted by the Father to his own right hand; and all power in heaven and on earth is given to him, Mat. xxviii. 18. The rule and administration of God's universal kingdom are put into his hands, and he is constituted the judge of quick and dead. As Christ was the executor of the plan of salvation, it was necessary, and highly reasonable, that all this glory should be annexed to his office, as the great Head of his church. Though Jesus suffered much, he lost nothing by his sufferings; his work has been highly rewarded in the pre-eminence which he has over all things. It was said of him, that he should see the fruit of the travail of his soul, and be satisfied. What admirable justice, truth, and faithfulness, has the Father shewn to our covenant head Christ, and will yet shew to his covenant people!

*The terms agreed upon by Christ*, and which he has faithfully performed, warrant us to say, that what is a covenant of grace to us, was a covenant of works to Christ. For he became the surety of his people; he engaged his heart to draw nigh to God for them, Jer. xxx. 21. He was made under the law, as a broken covenant; as the second Adam he engaged to fulfil the law, which he did by his obedience unto death, and he thus brought in an everlasting justifying righteousness; he engaged to redeem his people from the curse of the law, being made a curse for them; to keep all those who were committed into his hands, that none should be lost, and to present all his people faultless before his Father, which will be done in his own due time. Upon his fulfilling these conditions, the Father promised the Spirit to prepare all the vessels of mercy for heaven. The four evangelists will inform you, brethren, how well our Lord Jesus Christ performed the conditions of this covenant; how sweetly he preached glad tidings! What numerous miracles he wrought! Every precept of the divine law was written on his holy heart, and was to be read in his spotless life! How readily he went to Jerusalem to die for his people! How lovingly he shed his blood for the remission of their sins! How completely he finished his work! Sing, O heavens! Be joyful, O earth! Clap your hands, ye people! Salvation, and honour, and glory, be unto God and the Lamb for ever and ever! The  
glory

glory of the divine perfections shines resplendently in the salvation of un-numbered millions of our fallen race ! A subject which shall for ever fill their hearts with joy, and their tongues with endless praise to the God of grace.

The covenant of grace may be considered as a *Testament*, and it is so called of Christ, and the apostle Paul, as containing a gift or legacy, which is salvation, founded on the death of Christ the testator. This testament was drawn up in the councils of God, and confirmed by oaths and promises ; in which the Almighty Father made over to his Son Jesus Christ, an inheritance of grace and glory, which his elect should share as joint-heirs with him for ever and ever.

Having given you, dear brethren, a brief view of the two covenants, let us now, in conclusion, just mention the *excellency* of this establishment of grace in its influence upon the heart.

The covenant of grace, published in the gospel, vindicates the honour of God : in the belief of it, we find the most shining characters ; a long list of which is made out by the apostle Paul, Heb. xi. How faint and superficial do the virtues and morals of the wisest heathen appear, when compared with the shining virtue, and heavenly deeds of these men of God ! Mere moral virtue never carries the mind above the world, but grace gives spiritual life and wisdom ; by this the most secret sins are detested, old things pass away, and, behold, all things become new ! Holy brethren, may we all be united to praise God, for our deliverance from the covenant of works, and for an interest in the covenant of grace ; but let us be aware that we do not oppose Christ, in denying a proper use of the law, under the gospel dispensation : he makes good use of it for conviction, for reproof, and for direction. He holds it up as a glass for us to see our daily imperfections in, that we may more quickly apply to him for cleansing and recovery. Labour therefore, brethren, to use the law, as Christ has stated it in his word.

Let it be further observed, that God never designed by the covenant of grace, and in giving salvation to men, to set aside maxims of justice, or to cast down any rule of right, or to subvert the universal law of nature. We bless God, that he has given us the pardon of our sins, and establishment in Christ, that we might be holy in all manner of conversation and godliness.

Dear brethren, we wish even your perfection ; may you indeed be blessed with a clear judgment, to discern the excellencies of gospel truth ! May your zeal be fervent, for the glory

of God, and for each others good ! May you ever ascribe the whole of your salvation to God, and hate every false way ! May you do honour to your principles by your moderation, godly tempers, and humble deportment ; and by a steady and zealous attendance on the means of grace !

We beseech you to make the most diligent inquiry after the seal of this covenant upon your own hearts : the ratification or seal of the covenant to us, was the blood of Christ But that which is the seal or confirmation of our *interest* in the covenant is our receiving the Holy Spirit ; his regenerating our souls, and writing the laws of God in our hearts ; his becoming the spirit of adoption, and giving us light, life, and liberty.

Finally, dear brethren, in the Lord, we wish you to distinguish true religion from that which is false. It certainly does not consist in a working for life—in a dead, unfruitful faith—in an historical knowledge of the covenant of grace, nor in crying up the liberty of the gospel, to frighten duty out of doors. It consists no more in empty knowledge, than in “ Do and live.” The high-flown professor of grace, whose heart is not right with God, is as much under condemnation as the openly profane sinner, and his state more dreadful. True religion appears in its fruits ; in men’s having tender consciences, a broken heart, a contrite spirit, a holy hatred of sin, a deep sense of their unworthiness ; being filled with admiration of Jesus the Saviour, and living upon his fulness daily :—these things proclaim us legatees in the covenant of grace. We remain your affectionate brethren in the Lord.

Signed in behalf of the whole, by

THOMAS PURDY.

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

IN THE YEAR.

1792.

PLACE.	TIME.		TO BEGIN.	TO PREACH.	TO PRAY.
Mr. Button's	Jan.	19	Mr. Dore	Mr. Williams	Mr. Stennett
Mr. Dore's	Feb.	23	Mr. Williams	Mr. Button	Mr. Reynolds
Mr. Booth's	March	22	Mr. Button	Mr. Dore	Mr. Thomas
Mr. Thomas's	April	19	Mr. Dore	Mr. Burnside	Mr. Booth
Mr. Martin's	May	24	Mr. Burnside	Mr. Thomas	Mr. Dore
Mr. Rippon's	June	21	Mr. Thomas	Mr. Booth	Mr. Button
Mr. Reynolds's	July	19	Mr. Booth	Mr. Martin	Dr. Stennett
Dr. Stennett's	August	23	Mr. Martin	Mr. Rippon	Mr. Williams
Mr. Burnside's	Sept.	20	Mr. Rippon	{ Mr. Thompson } { or Mr. Stennett }	Mr. Martin
Mr. Williams's	Oct.	25	{ Mr. Thompson } { or Mr. Stennett }	Dr. Stennett	Mr. Rippon
Mr. Button's	Nov.	22	Dr. Stennett	Mr. Reynolds	Mr. Burnside

The Minister of each place concludes the meeting.

The collections of the ten churches, mentioned in the foregoing list, whose ministers and messengers constitute the PARTICULAR BAPTIST FUND, amounted, in the year 1792, to 617*l.* 10*s.* 9*d.* sterling: This, with the interest on the capital, was distributed, in the spring of 1793, to poor ministers, churches, and students, in various parts of England and Wales.

In the accounts of 1792, the following legacies to the fund are mentioned:

A legacy given by the will of Mrs. Hannah Hill of Worcester, 50*l.* Another by the will of Mr. Redburn Tomkins of Whitechapel, who belonged to the church under the pastoral care of Brother Booth, 50*l.* Another of 200*l.* by the will of the Rev. Mr. Isaac Poynting of Worcester. Also 200*l.* Bank reduced annuities left by Mr. Joseph Hiller, to the late Rev. Mr. John Reynolds of Cripplegate, London, during the term of his natural life.

The Mission to Wales was encouraged as in 1791.

## AN ACCOUNT OF THE FOUR COUNTRY CASES WHICH WERE PATRONISED IN LONDON, 1792.

CASE.	PLACE.	PRESENTED.	RECOMMENDED.	WANTED.			COLLECTED.		
No.				L.	S.	D.	L.	S.	D.
26	Ogden	Oct. 5, 1787	Mar. 2, 1792	140	0	0	79	0	0
27	Moulton	Dec. 7, 1787	June 1, 1792	150	0	0	88	8	0
28	Manchester	Jan. 4, 1788	Aug. 3, 1792	260	0	0	122	9	6
29	Beckington	July 4, 1788	Oct. 5, 1792	180	0	0	81	14	0

Colne, Lancashire: this case was to have followed Manchester, but laudable exertions in the country made it unnecessary to solicit the benefactions of the friends in town. -

THE  
YORK AND LANCASHIRE ASSOCIATION  
OF MINISTERS,  
CALLED PARTICULAR BAPTISTS,

Connected with the Churches which meet at *Gildersome, Leeds, Rawdon, Halifax, Salendine-nook, Wainsgate, Hebden-Bridge, Rochdale, Bacup, Cloughfold, Ackrington, Blackburn, Preston, Colne, Barnoldswick, Cowling-Hill, Sutton, and Elland*;

Met at *Cowling-Hill*, May 30th and 31st, 1792.

*Wednesday*, May 30th, the public service began at two o'clock, when Mr. Sharp opened the meeting by singing and prayer, and Mr. Hirst preached from Rom. iii. 9.

Met again at half past five, Mr. Fawcett sen. began the service by singing and prayer. Mr. Ashworth was chosen moderator. The letters were read from the various churches, and the circular letter, drawn up by Mr. Wood, on CHRISTIAN ZEAL,\* was read, approved, and ordered to be printed immediately. Mr. Hartley concluded the service in prayer.

Met again *Thursday* morning, at nine o'clock, Mr. Hindle began the service in prayer. Mr. Littlewood preached from Hof. xiv. 2. Mr. Ashworth preached from Eph. iv. 20, 21. and concluded with prayer.

The church at Elland was taken into the association. It was agreed to hold the next association at *Maiborough*, near *Rotherham*. The persons then to preach are Messrs Hindle, Ashworth, and Hirst; in case of failure, Messrs Wood, Fawcett, and Littlewood. Mr. Hindle to draw up the circular letter, the subject of which is to be "*The Cross of Christ*."

On the whole, it appeared, that though some of the churches in this connexion are in a low situation, yet that others of them are in a more prosperous state.

State of numbers since the former association.

Baptized	43	Excluded	6
Restored	2	Dead	17

\* The Author has entered into the subject of Zeal, on which he writes---his letter fills *fourteen* octavo pages, but was not received till May 13, 1793, when most of the materials for No. 6, were arranged. The Northamptonshire Letter, on the same Christian Grace, having just occupied *twenty* pages of the Register, viz. from 420 to 440, and much matter being on hand; we are now under the necessity of omitting Brother Wood's letter---a letter which does him credit. EDITOR.

## A L I S T,

FOR 1792,

OF the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, whose Authors are here distinguished by the denomination to which they belong.

## B.

- REV. JEREMY BELKNAP, A. M. (A Congregationalist).  
Member of the Philosophical Society in Philadelphia, and of the Academy of Arts and Sciences in Massachusetts.  
The History of NEW HAMPSHIRE, N. A. in three volumes, 8vo.  
VOL. I. Comprehending the events of one complete century, from the discovery of the river Pascataqua.  
VOL. II. Comprehending the events of seventy-five years, from 1715 to 1790, *Illustrated by a New Map of the State*.  
VOL. III. Containing a geographical description of the STATE, with Sketches of its Natural History, Productions, Improvements, and present state of Society, Manners, Laws, and Government.

Sold by Dilly, London. Price 18s. in boards.

REV. JAMES BICHENO, Newberry.

- The Signs of the Times; or, the Overthrow of the Papal Tyranny in France, the prelude of Destruction to Popery and Despotism, and of Peace to mankind. 8vo. pp. 76. Price 1s. 6d.  
Sold by Parsons, London; and by James and Cottel, Bristol.

REV. ABRAHAM BOOTH, London.

- A Defence of Pædobaptism examined; or, Animadversions on Dr. Edward Williams's Antipædobaptism examined:  
12mo. pp. 513. price 4s. in boards.  
Sold by Dilly and Knott, London.

## D.

REV. THOMAS DUNSCOMBE, A. M. Coat, Oxon.

- The Tribute of Affection, to the memory of the late Dr. Evans; a Discourse addressed to the Bristol Education Society, at their Annual Meeting in Broadmead, Aug. 22, 1792; to which is added, Dr. Evans's Address to his Students, delivered to them the first time April 12, 1770. 8vo. pp. 48. price 1s.  
Sold by Otridge, Knott, and Button, London; and by Evans and Brown at Bristol.

## E.

REV. PETER EDWARDS, Portsmouth Common.

PARVULUS CONATUS.—The White's Row Lecture a little enlarged; on Rom. vi. 1, 2. *What shall we say then? Shall we continue in sin that grace may abound? God forbid, &c.* Delivered Tuesday Nov. 23, 1790, on Portsmouth Common.

8vo. pp. 32. Sold by Whitewood, Portsmouth.

The late Rev. CALEB EVANS, D. D. Bristol.

The Deceitfulness of Sin; a Sermon, addressed to the youth in the school at Bratton, Wilts. Oct. 28, 1789, occasioned by the untimely death of one of the scholars. The text Heb. iii. 13. *Exhort one another daily, whilst it is called to-day, lest any of you be hardened, &c.* 8vo. pp. 27. price 6d.

Sold by Evans, Bristol; Otridge and Button, London.

Rev. JOHN EVANS\*, A. M.

An Address, humbly designed to promote a Religious Revival among the General Baptists. 12mo. pp. 24. price 4d.

Sold by Johnson, Taylor, Marston, and Brown, London.

## F.

Rev. ANDREW FULLER, Kettering.

The Blessedness of the Dead who die in the Lord; a Sermon, delivered at Kettering, in Northamptonshire, at the funeral of Mr. Beeby Wallis, who departed this life April 2, 1792. Text, Rev. xiv. 13, *And I heard a voice from heaven saying unto me, Write, Blessed are the Dead, &c.* 8vo. pp. 25. price 6d.

Sold by Dilly, and Gardiner, London; and Collis, Kettering.

## H.

Rev. JAMES HINTON, Oxford.

A Vindication of the Dissenters in Oxford, addressed to the Inhabitants; in reply to Dr. Tatham's Sermon, lately published, *after having been preached in Oxford many Sundays successively.* The 3d Edition. 8vo. pp. 20. price 3d.

Sold by Johnson, and Knott, London.

## L.

Rev. JOHN LIDDON, Hemel-Hempstead.

The Genuine principles of all Religious Dissenters, and especially of the Protestant Dissenters in England, illustrated and defended; a Sermon, delivered on Nov. 4, 1792, to the Congregation of Protestant Dissenters, in Hemel-Hempstead, pp. 32, 8vo.

Sold by Johnson, Dilly, Knott, and Gurney, London.

Rev. JOHN LLOYD, removed from Tenterden to London.

The Sovereignty of Grace, and the Mystery of Providence, exemplified, in a series of Letters to a Friend. 8vo. pp. 61. price 1s. Sold by Button, and Thomas, London.

\* A General Baptist minister of Worship-street, London.

## P.

Rev. WILLIAM PRICE, Leeds.

Remarks on the Rev. Mr. Barnard's Discourse on Baptism; in Three Letters to a Friend. 8vo. pp. 70. price 1s.

Sold at the Vestry of the Ebenezer Chapel, Leeds.

## R.

JOHN RIPPON, London.

The gentle dismissal of Saints from Earth to Heaven improved; a Sermon, occasioned by the decease of the Rev. John Ryland, sen. A. M. who departed this life at Enfield (near London), July 24, 1792, in the 69th year of his age; preached first at his funeral at Northampton, on Lord's-day evening, July 29, and afterwards in London.

Second Edition. 8vo. pp. 56. price 9d.

Sold by Dilly, London; Brown and James, Bristol; Binns at Leeds; and by the same persons in America who sell the Author's Register, Hymn and Tune Books,

The late Rev. ROBERT ROBINSON, Cambridge.

Christian Submission to Civil Government; a Discourse preached on Jan. 30, 1780, at the Meeting House in St. Andrew's, Cambridge, on Rom. xiii. 1—7. *Let every soul be subject to the higher powers, &c.*

Second Edition, 8vo. 1792. pp. 31. price 6d.

Sold by Mathews, Jordan, Ash, &c. London.

Rev. ANTHONY ROBINSON, Kirkland.

A Short History of the Persecution of Christianity, by Jews, Heathens, and Christians; to which are added, An Account of the present state of Religion in the United States of America, and some Observations on Civil Establishments of Religion. 8vo. pp. 150. price 2s. 1792.

Sold by Jollie, Carlisle; and Johnson, London.

The late Rev. JOHN RYLAND, sen. A. M.

I. An Address to the Ingenuous Youth of Great Britain; together with a Body of Divinity in Minature: To which is subjoined, A Plan of Education, adapted to the use of Schools, and which has been carried into execution during a course of near 50 years. Small size, pp. 143. price 1s. 6d. or 2s. with a striking likeness of the Author, 1792.

II. Select Essays on the Moral Virtues, and on Genius, Science, and Taste; interspersed with striking facts, designed to lead the British Youth into the best methods of study, and the most easy attainment of Knowledge; being the last work of the Author's life. Small size, price 1s. 6d. 1792.

Both articles sold by Symonds, London.

## S.

Rev. JOHN SMALLEY, Farmington, (A Pædobaptist.)  
The Inability of the Sinner to comply with the Gospel, his inexcusable guilt in not complying with it, and the consistency of these with each other illustrated; in two Discourses on John vi. 44. *No man can come unto me, except the Father, &c.*

Re-published by the Rev. JOHN SUTCLIFF, of Olney, 8vo. pp. 58. close printed, with very long notes. price 1s.

Sold by Dilly, London; Galloway, Edinburgh; James, Bristol.

## T.

Rev. DANIEL TURNER, A. M. Abingdon.  
An Exhortation to Peace, Loyalty, and the support of Government, addressed to a congregation of Protestant Dissenters, in Abingdon, Berks; at the close of a Sermon, preached in the morning of the Lord's-day, Dec. 9, 1792.

Second Edition, price 2d. or 1s. 6d. per dozen.

Sold by Knott, London; and by Watts at Abingdon.

## U.

Revised by Rev. JAMES UPTON, London.  
Piety the best Portion; or, Gold and Grace weighed in the balance; wherein some directions how to proceed regularly towards the married state are proposed; by William Herbert. Price 6d.

Rev. CHARLES WHITFIELD, Hamsterley, Durham.  
The Obligations to Moral and Mental Improvement stated, and the use of books recommended, especially to Youth: In which are contained, Rules for Reading, and the choice of books; with select books upon Religion, in six views of it, viz. the nature and design—the truth and evidence—the power and influence—the peace and consolations—the social order, institutions, and practice of it—and the rational pleasures and entertainments which it affords; a Sermon preached to the Congregation of Protestant Dissenters, in Hamsterley, Durham, Jan. 22, 1792, 8vo. price 6d. Sold by Charnley, Newcastle; the Librarian, at the Vestry-room, Hamsterley.

## ANONYMOUS.

Infant Salvation; an Essay to prove the Salvation of all who die in infancy, with Answers to Objections. Written with a particular view to the consolation of bereaved parents. 8vo. pp. 43. price 6d.

Published by Rev. William Button, London.

An Account of the Life of Mr. DAVID GEORGE, from Sierra Leone in Africa; given by himself in a Conversation with Brother RIPPON of London, and Brother PEARCE of Birmingham.

I was born in Essex county, Virginia, about 50 or 60 miles from Williamsburg, on Nottaway river, of parents who were brought from Africa, but who had not the fear of God before their eyes. The first work I did was fetching water, and carding of cotton; afterwards I was sent into the field to work about the Indian corn and tobacco, till I was about 19 years old. My father's name was John, and my mother's Judith. I had four brothers, and four sisters, who, with myself, were all born in slavery: our master's name was Chapel—a very bad man to the Negroes. My oldest sister was called Patty; I have seen her several times so whipped that her back has been all corruption, as though it would rot. My brother Dick ran away, but they caught him, and brought him home; and as they were going to tie him up, he broke away again, and they hunted him with horses and dogs, till they took him; then they hung him up to a cherry-tree in the yard, by his two hands, quite naked, except his breeches, with his feet about half a yard from the ground. They tied his legs close together, and put a pole between them, at one end of which one of the owner's sons sat, to keep him down, and another son at the other. After he had received 500 lashes, or more, they washed his back with salt water, and whipped it in, as well as rubbed it in with a rag; and then directly sent him to work in pulling off the suckers of tobacco. I also have been whipped many a time on my naked skin, and sometimes till the blood has run down over my waistband; but the greatest grief I then had was to see them whip my mother, and to hear her, on her knees, begging for mercy. She was master's cook, and if they only thought she might do any thing better than she did, instead of speaking to her as to a servant, they would strip her directly, and cut away. I believe she was on her death-bed when I got off, but I have never heard since. Master's rough and cruel usage was the reason of my running-away. Before this time I used to drink, but not steal; did not fear hell, was without knowledge; though I went sometimes to Nottaway, the English church, about eight or nine miles off. I left the plantation about midnight, walked all night, got into Brunswick county, then over Roanoak river, and soon met with some White travelling people, who helped me

on to Pedee river. When I had been at work there two or three weeks, a hue and cry found me out, and the master said to me, there are 30 guineas offered for you, but I will have no hand in it: I would advise you to make your way towards Savannah river. I hearkened to him, but was several weeks going. I worked there, I suppose, as long as two years, with John Green, a white man, before they came after me again. Then I ran away up among the Creek Indians. As I travelled from Savannah river, I came to Oke-mulgee river, near which the Indians observed my track. They can tell the Black people's track from their own, because they are hollow in the midst of their feet, and the Black's feet are flatter than theirs. They followed my track down to the river, where I was making a long raft to cross over with. One of these Indians was a king, called Blue Salt; he could talk a little broken English. He took and carried me away about 17 or 18 miles into the woods to his camp, where they had bear meat, deer meat, turkies, and wild potatoes. I was his prize, and lived with him from the Christmas month till April, when he went into his town Augusta, in the Creek nation. I made fences, dug the ground, planted corn, and worked hard; but the people were kind to me. S. C. my master's son, came there for me, from Virginia, I suppose 800 miles, and paid king Blue Salt for me in rum, linnen, and a gun; but before he could take me out of the Creek nation, I escaped and went to the Natchee Indians, and got to live with their king, Jack, who employed me a few weeks. S. C. was waiting this while in hopes to have me. Mr. Gaulfin, who lived on Savannah river, at Silver Bluff, and who was afterwards my master, traded in these parts among the Indians in deer skins. He had a manager here, whose name was John Miller. Mr. Miller knew king Jack, and agreed with him and S. C. as to the price Mr. Gaulfin was to pay for me. So I came away from king Jack, who gave me into the hands of John Miller. Now I mended deer skins, and kept their horses together, that they might not wander too far and be lost. I used also once a year to go down with the horses, carrying deer skins, to Mr. Gaulfin's, at Silver Bluff. The distance, I think, was 400 miles, over five or six rivers, which we crossed in leather boats. After three years, when I came down, I told Mr. Gaulfin, that I wished to live with him at Silver Bluff. He told me I should: so he took me to wait upon him, and was very kind to me. I was with him about four years, I think, before I was married. Here I lived a bad life, and had no serious thoughts about my soul; but after my wife was de-

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livered of our first child, a man of my own color, named Cyrus, who came from Charlestown, South Carolina, to Silver Bluff, told me one day in the woods, That if I lived so, I should never see the face of God in glory (Whether he himself was a converted man or not, I do not know.) This was the first thing that disturbed me, and gave me much concern. I thought then that I must be saved by prayer. I used to say the Lord's prayer, that it might make be better, but I feared that I grew worse; and I continued worse and worse, as long as I thought I would do some thing to make me better; till at last it seemed as if there was no possibility of relief, and that I must go to hell. I saw myself a mass of sin. I could not read, and had no scriptures. I did not think of Adam and Eve's sin, but *I* was sin. I felt my *own* plague; and I was so overcome that I could not wait upon my master. I told him *I was ill*. I felt myself at the disposal of Sovereign mercy. At last in prayer to God I began to think that he would deliver me, but I did not know how. Soon after I saw that I could not be saved by any of my own doings, but that it must be by God's mercy—that my sins had crucified Christ; and now the Lord took away my distress. I was sure that the Lord took it away, because I had such pleasure and joy in my soul, that no man could give me. Soon after I heard brother George Liele preach, who, as you both know, is at Kingston in Jamaica\*. I knew him ever since he was a boy. I am older than he; I am about fifty. His sermon was very suitable, on *Come unto me all ye that labour, and are heavy laden, and I will give you rest*. When it was ended, I went to him and told him I was so; That I was weary and heavy laden, and that the grace of God had given me rest. Indeed his whole discourse seemed for me. Afterwards brother Palmer, who was pastor at some distance from Silver Bluff, came and preached to a large congregation at a mill of Mr. Gaulfin's; he was a very powerful preacher; and as he was returning home Lord's-day evening, I went with him two or three miles, and told him how it was with me. About this time more of my fellow-creatures began to seek the Lord. Afterwards Brother Palmer came again and wished us to beg Master to let him preach to us; and he had leave, and came frequently. There were eight of us now who had found the great blessing and mercy from the Lord, and my wife was one of them, and brother Jesse Gaulfin that you mention in the History of us poor slaves, was ano-

\* See an account of him in the Register, p. 332.

another \*. Brother Palmer appointed a Saturday evening to hear what the Lord had done for us, and the next day he baptized us in the Mill-stream. Some time afterwards, when Brother George Liele came again, and preached in a corn field, I had a great desire to pray with the people myself, but I was ashamed, and went to a swamp and poured out my heart before the Lord. I then came back to Brother George Liele, and told him my case. He said, In the intervals of service you should engage in prayer with the friends. At another time, when he was preaching, I felt the same desire, and after he had done, I began in prayer—it gave me great relief, and I went home with a desire for nothing else but to talk to the brothers and sisters about the Lord. Brother Palmer formed us into a church, and gave us the Lord's supper at Silver Bluff. Then I began to exhort in the church, and learned to sing hymns. The first I learned out of book was a hymn of that great writing man, Watts, which begins with "Thus saith the wisdom of the Lord." Afterwards the church advised with Brother Palmer about my speaking to them, and keeping them together; I refused, and felt I was unfit for all that, but Brother Palmer said this word to me, "Take care that you don't offend the Lord." Then I thought that he knew best, and I agreed that I would do as well as I could. So I was appointed to the office of an Elder and received instruction from Brother Palmer how to conduct myself. I proceeded in this way till the American war was coming on, when the Ministers were not allowed to come amongst us lest they should furnish us with too much knowledge. The Black people all around attended with us, and as Brother Palmer must not come, I had the whole management, and used to preach among them myself. Then I got a spelling book and began to read. As Master was a great man, he kept a White school-master to teach the White children to read. I used to go to the little children to teach me a, b, c. They would give me a lesson, which I tried to learn, and then I would go to them again, and ask them if I was right? The reading so ran in my mind, that I think I learned in my sleep as really as when I was awake; and I can now read the Bible, so that what I have in my heart, I can see again in the Scriptures. I continued preaching at Silver Bluff, till the church, constituted with eight, increased to thirty or more, and till the British came to the city Savannah and took it. My Master was an Antiloyalist; and being afraid, he now retired from home and left the Slaves

\* The account to which he refers is in p. 336 of the Register.

behind. My wife and I, and the two children we then had, and fifty or more of my Master's people, went to Ebenezer, about twenty miles from Savannah, where the King's forces were. The General sent us over the big Ogeechee river to Savages' Plantation, where the White people, who were Loyalists, reported that I was planning to carry the Black people back again to their slavery; and I was thrown into prison, and laid there about a month, when Colonel Brown, belonging to the British, took me out. I staid some time in Savannah, and at Yamacraw a little distance from it, preaching with brother George Liele. He and I worked together also a month or two: he used to plow, and I to weed Indian-corn. I and my family went into Savannah, at the beginning of the siege. A ball came through the roof of the stable where we lived, and much shattered it, which made us remove to Yamacraw, where we sheltered ourselves under the floor of a house on the ground. Not long after the siege was raised, I caught the small pox, in the fall of the year, and thought I should have died, nor could I do any more than just walk in the spring. My wife used to wash for General Clinton, and out of the little she got maintained us. I was then about a mile from Savannah, when the Americans were coming towards it a second time. I wished my wife to escape, and to take care of herself and of the children, and let me die there. She went: I had about two quarts of Indian corn, which I boiled; I ate a little, and a dog came in and devoured the rest; but it pleased God some people who came along the road gave me a little rice: I grew better, and as the troops did not come so near as was expected, I went into Savannah, where I met my family, and tarried there about two years, in a hut belonging to Lawyer Gibbons, where I kept a butcher's stall. My wife had a brother, who was half an Indian by his mother's side, and half a Negro. He sent us a steer, which I sold, and had now in all 13 dollars, and about three guineas besides, with which I designed to pay our passage, and set off for Charlestown; but the British light horse came in, and took it all away. However as it was a good time for the sale of meat, I borrowed money from some of the Black people to buy hogs, and soon re-paid them, and agreed for a passage to Charlestown, where Major P. the British commander, was very kind to me. When the English were going to evacuate Charlestown, they advised me to go to Halifax, in Nova Scotia, and gave the few Black people, and it may be as many as 500 White people, their passage for nothing. We were 22 days on the passage, and used very ill on board. When we came off Halifax, I got leave to go ashore.

On

On shewing my papers to General Patterson, he sent orders, by a Serjeant, for my wife and children to follow me. This was before Christmas, and we staid there till June; but as no way was open for me to preach to my own color, I got leave to go to Shelburne (150 miles, or more, I suppose, by sea), in the suit of General Patterson, leaving my wife and children for a while behind. Numbers of my own color were here, but I found the White people were against me. I began to sing the first night, in the woods, at a camp, for there were no houses then built; they were just clearing and preparing to erect a town. The Black people came far and near, it was so new to them: I kept on so every night in the week, and appointed a meeting for the first Lord's-day, in a valley between two hills, close by the river; and a great number of White and Black people came, and I was so overjoyed with having an opportunity once more of preaching the word of God, that after I had given out the hymn, I could not speak for tears. In the afternoon we met again, in the same place, and I had great liberty from the Lord. We had a meeting now every evening, and those poor creatures who had never heard the gospel before, listened to me very attentively: but the White people, the justices, and all, were in an uproar, and said that I might go out into the woods, for I should not stay there. I ought to except one White man, who knew me at Savannah, and who said I should have his lot to live upon as long as I would, and build a house if I pleased. I then cut down poles, stripped bark, and made a smart hut, and the people came flocking to the preaching every evening for a month, as though they had come for their supper. Then Governor Parr came from Halifax, brought my wife and children, gave me six months provisions for my family, and a quarter of an acre of land to cultivate for our subsistence. It was a spot where there was plenty of water, and which I had before secretly wished for, as I knew it would be convenient for baptizing at any time. The weather being severe, and the ground covered with snow, we raised a platform of poles for the hearers to stand upon, but there was nothing over their heads. Continuing to attend, they desired to have a Meeting house built. We had then a day of hearing what the Lord had done; and I and my wife heard their experiences, and I received four of my own color; brother Sampson, brother John, sister Ofee, and sister Dinah; these all wear well, at Sierra Leone, except brother Sampson, an excellent man, who died on his voyage to that place. The first time I baptized here was a little before Christmas, in the creek which ran through my lot. I preached to a great number of people  
on

on the occasion, who behaved very well. I now formed the church with us six, and administered the Lord's supper in the Meeting-house before it was finished. They went on with the building, and we appointed a time every other week to hear experiences. A few months after I baptized nine more, and the congregation very much increased. The worldly Blacks, as well as the members of the church, assisted in cutting timber in the woods, and in getting shingles; and we used to give a few coppers to buy nails. We were increasing all the winter, and baptized almost every month, and administered the Lord's supper first of all once in two months; but the frame of the Meeting was not all up, nor had we covered it with shingles till about the middle of the summer, and then it had no pulpit, seats, nor flooring. About this time, Mr. William Taylor and his wife, two Baptists, who came from London to Shelburn, heard of me. She came to my house when I was so poor that I had no money to buy any potatoes for feed, and was so good as to give my children somewhat, and me money enough to buy a bushel of potatoes; which one produced thirty-five bushels. The church was now grown to about fifty members. At this time a White person, William Holmes, who, with Deborah his wife, had been converted by reading the scriptures, and lived at Jones's Harbour, about twenty miles down the river, came up for me, and would have me go with him in his schooner to his house. I went with him, first to his own house, and then to a town they called Liverpool, inhabited by White people. Many had been baptized there by Mr. Chippenham, of Annapolis, in Nova Scotia. Mr. Jesse Dexter preached to them, but was not their pastor. It is a mixed communion church. I preached there; the Christians were all alive, and we had a little heaven together. We then returned to brother Holmes's, and he and his wife came up with me to Shelburn, and gave their experiences to the church on Thursday, and were baptized on Lord's-day. Their relations who lived in the town were very angry; raised a mob, and endeavoured to hinder their being baptized. Mrs. Holmes's sister especially laid hold of her hair to keep her from going down into the water; but the justices commanded peace, and said that she should be baptized, as she herself desired it. Then they were all quiet. Soon after this the persecution increased, and became so great, that it did not seem possible to preach, and I thought I must leave Shelburn. Several of the Black people had houses upon my lot; but forty or fifty disbanded soldiers were employed, who came with the tackle of ships, and turned my dwelling house, and every one of their houses, quite over; and the

the Meeting house they would have burned down, had not the ring-leader of the mob himself prevented it. But I continued preaching in it till they came one night, and stood before the pulpit, and swore how they would treat me if I preached again. But I stayed and preached, and the next day they came and beat me with sticks, and drove me into a swamp. I returned in the evening, and took my wife and children over the river to Birch town, where some Black people were settled, and there seemed a greater prospect of doing good than at Shelburn, I preached at Birch Town from the fall till about the middle of December, and was frequently hearing experiences, and baptized about twenty there. Those who desired to hear the word of God, invited me from house to house, and so I preached. A little before Christmas, as my own color persecuted me there, I set off with my family, to return to Shelburn; and coming down the river the boat was frozen, but we took whip-saws and cut away the ice till we came to Shelburn. In my absence the Meeting house was occupied by a sort of a tavern-keeper, who said, "The old Negro wanted to make a heaven of this place, but I'll make a hell of it." Then I preached in it as before, and as my house was pulled down, lived in it also. The people began to attend again, and in the summer there was a considerable revival of religion. Now I went down about twenty miles to a place called Ragged Island, among some White people, who desired to hear the word. One White sister was converted there while I was preaching concerning the disciples, who left all and followed Christ. She came up afterwards, gave her experience to our church, and was baptized, and two Black sisters with her. Then her other sister gave in her experience, and joined us without Baptism, to which she would have submitted, had not her family cruelly hindered her; but she was the only one in our society who was not baptized.

By this time the Christians at St. John's, about 200 miles from Shelburn, over the bay of Fundy, in New Brunswick, had heard of me, and wished me to visit them. Part of the first Saturday I was there was spent in hearing the experiences of the Black people; four were approved, some of whom had been converted in Virginia: a fortnight after I baptized them in the river, on the Lord's-day. Numerous spectators, White and Black, were present, who behaved very well. But on Monday many of the inhabitants made a disturbance, declaring that nobody should preach there again without a licence from the Governor. He lived at Frederick town, about an hundred miles from thence up St. John's river. I went off in the packet to him. Colonel Allen, who  
knew

knew me in Charlestown, lived but a few miles from the Governor, and introduced me to him; upon which his secretary gave me a licence \*. I returned then to St. John's, and preached again, and left brother Peter Richards to exhort among them. He afterwards died on the passage, just going into Sierra Leone, and we buried him there. When I got back to Shelburn, I sent brother Sampson Colbert, one of my Elders, to St. John's, to stay there. He was a loving brother, and the Lord had endowed him with great gifts.—When the experiences of nine or ten had been related there, they sent for me to come and baptize them. I went by water to Halifax, and walked from thence to Haughton about 80 miles from Annapolis, and not far from New Brunswick. There is a large church at Haughton, I think the largest in Nova Scotia. They are all Baptists; Mr. Scott is their minister. We spent one Sabbath together, and all day long was a day to be remembered. When I was landing at St. John's, some of the people who intended to be baptized were so full of joy that they ran out from waiting at table on their masters, with the knives and forks in their hands, to meet me at the water side. This second time of my being at St. John's I staid preaching about a fortnight, and baptized ten people. Our going down into the water seemed to be a pleasing sight to the whole town, White people and Black. I had now to go to Frederick Town again, from whence I obtained the licence before; for one of our brethren had been there, and heard the experiences of three of the people, and they sent to me, intreating that I would not return until I had been and baptized them. Two brethren took me to Frederick Town in a boat. I baptized on the Lord's-day, about 12 o'clock: a great number of people attended. The Governor said he was sorry that he could not come down to see it; but he had a great deal of company that day, which also hindered one of his servants from being baptized. I came back to St. John's, and home to Shelburn. Then I was sent for to Preston, it may be four miles from Halifax, over against it, on the other side of the river. Five converted persons who lived there, desired to be baptized and join the church. I baptized them, and administered the Lord's supper to them at Preston, and left brother Hector Peters, one of my Elders, with them. In returning to

\* Secretary's Office, Frederick-town,  
17th July, 1792.

I do hereby certify, that David George, a free Negro man, has permission from his Excellency the Lieutenant Governor, to instruct the best people in the knowledge, and exhort them to the practice of, the Christian religion.

JON. ODELL, Secretary.

Shelburn,

Shelburn, with about 30 passengers, we were blown off into the sea, and lost our course. I had no blanket to cover me, and got frost-bitten in both my legs up to my knees, and was so ill when I came towards land, that I could not walk. The church met me at the river side, and carried me home. Afterwards, when I could walk a little, I wanted to speak of the Lord's goodness, and the brethren made a wooden sledge, and drew me to Meeting. In the spring of the year I could walk again, but have never been strong since.

The next fall, Agent (afterwards Governor) Clarkson came to Halifax, about settling the new colony at Sierra Leone. The White people in Nova Scotia were very unwilling that we should go, though they had been very cruel to us, and treated many of us as bad as though we had been slaves\*. They attempted to persuade us that if we went away we should be made slaves again. The brethren and sisters all round at St. John's, Halifax, and other places, Mr. Wesley's people and all, consulted what was best to do, and sent in their names to me, to give to Mr. Clarkson, and I was to tell him that they were willing to go. I carried him their names, and he appointed to meet us at Birch Town the next day. We gathered together there, in the Meeting-house of brother Moses, a blind man, one of Mr. Wesley's preachers. Then the Governor read the proclamation, which contained what was offered, in case we had a mind willingly to go, and the greatest part of us were pleased and agreed to go. We appointed a day over at Shelburn, when the names were to be given to the Governor. Almost all the Baptists went, except a few of the sisters whose husbands were inclined to go back to New York; and sister Lizze, a Quebec Indian, and brother Lewis, her husband, who was an half Indian, both of whom were converted under my ministry, and had been baptized by me. There are a few scattered Baptists yet at Shelburn, St. John's, Jones's Harbour, and Ragged Island, beside the congregations at the other places I mentioned before. The meeting-house lot, and all our land at Shelburn, it may be half an acre, was sold to merchant Black for about 7l.

We departed and called at Liverpool, a place I mentioned before. I preached a farewell sermon there; I longed to do it. Before I left the town, Major Collins, who with his wife used to hear me at this place, was very kind to me, and gave me some salted herrings, which were very acceptable

\* This Governor Clarkson also has confirmed to the Editor.

all the way to Sierra Leone. We sailed from Liverpool to Halifax, where we tarried three or four weeks, and I preached from house to house, and my farewell sermon in Mr. Marchington's Methodist Meeting-house. There is also a Mr. William Black, at Halifax, a smart preacher, one of Mr. Wesley's, who baptizes those Christians who desire it by immersion†.

Our passage from Halifax to Sierra Leone was seven weeks, in which we had very stormy weather. Several persons died on the voyage, of a catching fever, among whom were three of my Elders, Sampson Colwell, a loving man, Peter Richards, and John Williams.

There was great joy to see the land. The high mountain, at some distance from Free-town, where we now live, appeared like a cloud to us. I preached the first Lord's day, it was a blessed time, under a sail, and so I did for several weeks after. We then erected a hovel for a Meeting-house, which is made of posts put into the ground, and poles over our heads, which are covered with grass. While I was preaching under the sails, sisters Patty Webb and Lucy Lawrence were converted, and they, with old sister Peggy, brother Bill Taylor, and brother Sampson Haywood, three who were awakened before they came this voyage, have since been baptized in the river.

On the voyage from Halifax to Sierra Leone, I asked the Governor if I might not hereafter go to England? and some time after we arrived there, I told him I wished to see the Baptist brethren who live in his country. He was a very kind man to me and to every body; he is very free and good natured, and used to come to hear me preach, and would sometimes sit down at our private meetings; and he liked that I should call my last child by his name. And I sent to Mr. Henry Thornton, O what a blessed man is that! he is brother, father, every thing. He ordered me five guineas, and I had leave to come over. When I came away from Sierra Leone, I preached a farewell sermon to the church, and encouraged them to look to the Lord, and submit to one another, and regard what is said to them by my three Elders, brethren Hector Peters, and John Colbert, who are two exhorters, and brother John Ramsay.

† Baptism by immersion, in an occasional way, not only obtains in Mr. Wesley's connexions, as above, but also in some of the West India islands, as well as in Kentuckey, and other parts of North America; and it is said to be done, even under the permission of Dr. Coke himself.

A FEW, from NUMEROUS, TESTIMONIALS to the CHARACTER of Mr. DAVID GEORGE.

*Shelburn, Nova Scotia, Oct. 22, 1790.*

I HAVE known the bearer, Mr, David George, above five years in this settlement, and know that he hath conducted himself like a good christian; and he is a very industrious good citizen.

GEO. WHITE, *Justice of Peace.*

THESE are to certify, that David George, a Baptist preacher, is an inhabitant of the town of Shelburn, and province of Nova Scotia; That he bears a good character, is charitable, sober, honest, and industrious, and is entitled to the attention of all well-disposed people. Witness my hand this second day of December, 1791.

STEPHEN SKINNER,

*Agent for the District of Shelburn.*

*Ship York, Sierra Leone, 10th Dec. 1792.*

*My Dear Friends,*

I BEG leave to recommend to your brotherly love and Christian kindness, the bearer of this letter, Mr. David George, as a sincere Christian, and an humble, diligent, and faithful minister of the word of God, which has ever been blessed from his lips, as it has always been exemplified in his conversation. He is connected with Christians of the Baptist profession, but his heart embraces, with ingenuous love, all who love God and our Saviour Jesus Christ. His intention, in visiting England, is to see and converse with Christians of all denominations, and particularly to acquaint himself with the Baptist ministers; hoping by these means to increase in Christian knowledge, and to be still better qualified for administering the word of God. I earnestly request you, for Christ's sake, to shew him all kind offices, particularly to introduce him to the most humble, pious, experienced Christians of your acquaintance; not much among those who move in the circle of fashionable christianity. I remain, your affectionate Friend and servant,

MELVILL HORNE\*

TO REV. JOHN NEWTON,  
REV. RICH. CECIL,  
REV. HENRY FOSTER,  
REV. MR. SCOTT.

GOVERNOR Clarkson, in the most unreserved manner, assured me that he esteemed David George as his brother, and that he believes him to be the best man, without exception, in the colony at Sierra Leone.

EDITOR.

\* Rev. Mr. Melvill Horne was curate to Mr. Fletcher of Medley, and is now the much-loved officiating clergyman at Sierra Leone.

EDITOR.

MINUTES OF THE  
PARTICULAR BAPTIST SOCIETY  
FOR PROPAGATING THE GOSPEL  
AMONG THE HEATHEN.

[ Continued from page 378 of the Register. ]

AT the Meeting at Northampton, Nov. 13, 1792, the Committee was informed, that Mr. *John Thomas* (a Baptist minister, who for a few years past has been learning the Bengalese language, and preaching to the natives), was then in London, and that he much wished, by a subscription, to return to his work, and to take some fellow-labourer with him. The Committee then agreed to make inquiry into Mr. *Thomas's* character, principles, &c.

Another Committee Meeting was called, and held at Kettering, Jan. 9, 1793. The Committee Reported, as the result of the inquiry concerning Mr. *John Thomas's* character, principles, &c. That they had received a satisfactory account of him. After all the information that could be obtained on Mr. *Thomas's* late labours in India were communicated, it was then Resolved, That there appears to be an open door for preaching the gospel to the Hindoos.—That, from what we have heard of the character, principles, abilities, and success of Mr. *Thomas*, an union with him in this important business is desirable; and That should Mr. *Thomas* accede to the proposal, the Committee will endeavour to provide him a companion.

On the evening of the same day Mr. *Thomas* arrived, cheerfully accepted the invitation, and after much interesting conversation on the business, agreed to go out in the spring. Mr. *Carey*, of Leicester, who was present, at the same time, engaged to go with him.

After a most serious, solemn, and affectionate meeting, attending with fasting and prayer to Almighty God, the two brethren above-mentioned, having agreed to go out together, the Committee engaged to pay every possible attention to their temporal accommodation, and that of their families; in which they hope the friends of the undertaking will generously assist them.

T H E  
O B I T U A R Y.

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ELDER NATHANIEL GREEN,  
JAMES WIGHTMAN,  
ELIAKIM MARSHALL,  
EBENEZER JONES,  
ASA HUNT,

*Middleborough, Massachusetts, Nov. 25, 1791.*

DEATHS among the Baptist ministers in our land, as well as in your's, have been, I think, the most numerous we have ever known. Elder *Nathaniel Green*, of Charlton, aged about 70, died in March. He was a faithful, and very successful minister of Christ for many years. Elder *James Wightman*, of the old Baptist church in North Kingston, died soon after him. He was esteemed a pious and useful man, although in a church which holds general redemption. Elder *Eliakim Marshall*, of Windsor, in Connecticut, died in June. He had often been a member of their legislature in Connecticut, and became a Baptist, and pastor of a church there, about four or five years ago. He was much esteemed in those parts. Soon after the death of our dear friend President *Manning*, died Mr. *Ebenezer Jones*, who was the first pastor of our third Baptist church in Middleborough, where he was ordained, Oct. 28, 1761. And a glorious revival\* of religion was granted under his ministry in 1762, which extended its blessings into other societies and denominations; but unhappy contentions the next year, caused his removal from his people. He was afterwards useful, labouring for some time in Rehoboth, and about eleven years ago he removed to Steventon, on the edge of the county of Albany, and laboured in those parts till his death, being ever esteemed as a pious man, and a useful preacher. His successor in Middleborough, Mr. *Asa Hunt*, was ordained there, Oct. 30, 1771, who, though he had been of low circumstances in the world, by his intellectual powers, clear knowledge of the gospel salvation, and skill in preaching of it, with his uncommon success, was raised to high honour among our

\* See some remarkable circumstances attending this revival in Mr. Backus's Church History of New England. Vol. II. p. 233.

churches. His journey into Virginia opened the way for our correspondence with the churches in that state. His eldest son took his degree at our college at Providence, the 7th of September past. But as the son was very ill, his father went home and fetched his wife to look after him, but both of the parents were soon seized with the same disease, which was the dysentery; and elder *Hunt* died with it, at Providence, the 20th of Sept. in the 48th year of his age.

O that we may all hear the voice which says, *Be ye also ready*. I parted from brother *Manning* on June 8th, and from brother *Hunt* on Sept. 9th, with as little thought that we were then taking our last farewell for time, as on any other parting ever since I knew them. It looked much more likely that I should have been called into eternity than either of them, the last of whom was born but about two years before I was called to preach the gospel. But they are gone, and my strength has been so far renewed this fall, that I have travelled between three and four hundred miles, and attended a conference between the Committees of Stonnington and Groton Associations, in which the evil of receiving censured members from our churches was opened, and measures taken to rectify such disorders. And at our conference all the Groton ministers, but one, discovered a sense of the evil of such conduct, and a desire for the future to act by the rules of God's word.

A glorious prospect of the reign of Christ, and his saints, now opens in our country, where deceit and cruelty have been carried to an amazing height, under the name of religion and government.

Mr. DANIEL ROGERS\* of Newport, Rhode Island.

[ Extracted from the Providence Gazette. ]

*Newport, Sept. 3, 1792.*

ON Friday morning last, this town sustained a very heavy loss, by the death of Mr. *Daniel Rogers*, in the 40th year of his age.

As a merchant and man of business, enterprise, industry, and punctuality marked his conduct; in his temper and disposition he was humane and benevolent; and in his manners, affable and polite. As a husband, father, friend, and master, few perhaps excelled him. These virtues soon gained him general esteem, and induced the freemen of the town, in

\* Brother of Dr. William Rogers, of the University of Philadelphia.

April last, to call him forth for one of their representatives to the General Assembly; and at their late choice, to re-elect him to sit in the ensuing October sessions.

The anxiety and concern for his recovery, apparent on every countenance, during a long and severe illness, demonstrated the sensibility of his fellow-citizens, and the part they shared in his sufferings; as did the great number of all ranks and denominations, paying the last tribute to his memory, by their attendance at his funeral, on yesterday evening, discover how sincerely they lament his exit.

### MR. BEEBY WALLIS.

*A Deacon of the Church at Kettering.*

SO far as education and parental example could influence, our deceased friend might be said to have known the Holy Scriptures from a child. His family, for generations past, have walked in the ways of piety. His great grandfather, Mr. *William Wallis*, was the founder, and first minister of the Church at Kettering. He founded it in 1696. His grandfather, Mr. *Thomas Wallis*, succeeded in the same office. It was in his time that the late Dr. *Gill*, and the late Mr. *Brine*, were both called to the ministry. He died in 1726. His father, Mr. *William Wallis*, though not a minister, as his predecessors had been, was a very respectable member of the same community. When he died, which was in 1757, his son, our deceased friend, was but twenty-two years of age.—From his earliest years he was under strong convictions of the truth and importance of religion: but the most remarkable impression of this sort was made at the death of his father. It was then, as he said, that he went and prayed to God, and thought within himself, “O that I had but an interest in Christ! and felt all the world, and all its enjoyments, to be mere vanity without it.”

At the time of his father's death, he had a brother, Mr. *Joseph Wallis*, about twelve years of age. The amiable piety of that young man is said to have appeared at an early period, but to the great grief of his friends, especially of his brother, he was carried off by the small-pox, in the nineteenth year of his age.

In the year 1763, at the age of twenty-eight, Mr. *Wallis* became a member of the same Christian community in which his predecessors had lived and died. About five years after, he was chosen

chosen to the office of a Deacon; an office which he filled with honour and satisfaction for twenty-four years. It was a great blessing to the church, especially when, for the space of five years, they were destitute of a minister, that he was invested with this office, and was then in the prime of life, and usefulness. It will long be remembered with what meekness of wisdom he presided in the Church during that uncomfortable interval; and how, notwithstanding all the disadvantages of such a situation, they were not only preserved in peace, but gradually increased, till a minister was settled amongst them.

God endued him with a sound understanding, and a solid judgment. His knowledge was extensive, and his observations on men and things, ripened by long experience, were just and accurate. He had a quick sense of right and wrong, of propriety and impropriety, which rendered his counsel of great esteem in cases of difficulty. To this was added a spirit of *activity*. Though during the greater part of his life he was out of trade, yet his head and hands were always full with the concerns of others, either those of private individuals, with which he was entrusted, or matters of public utility. He would rise by five in the morning in summer, and be as diligent all the day as if he had had his bread to obtain by the sweat of his brow.

But perhaps one of the most prominent features of his character was *sincerity*, or *integrity of heart*. This was a temper of mind that ran through all his concerns. In a cause of righteousness he possessed a severity which rendered it almost impossible for treachery to stand before him. He was prudent, but his prudence never degenerated into low policy, or any thing that deserved the name of subtilty. If motives of mere prudence were proposed to him, he would hesitate, nor would he accede till he had thought whether the measure was *right*. If he could but satisfy himself on that head, he would be regardless of consequences, or of popular opinion. Even in his contributions one might perceive his love of righteousness. Though an economist from principle, he had nothing of the niggard; only convince him that a cause was *right* (and that was easily done if it was so) and he would engage in it with all his heart, nor think much of any expence. "I wish to do what is *right*," he would say, "and leave consequences."—

He was a standing example of the falsehood of that system, which teaches, that "Flattery is essential to politeness." If to behave in such a manner as to gain the the esteem of all descriptions of men be politeness, he was polite; yet he hated flattery. He would neither flatter, nor be flattered by others.

The true secret by which he obtained esteem was an unaffected modesty, mingled with kindness and goodness.

He possessed a peculiar *decisiveness* of character. His judgment was generally formed with slow deliberation; but having once made up his mind, it was not easily altered. He was decisive in the *principles* he embraced. He held none of them with a loose hand. He observed to Mr. *Fuller*, his pastor, a few weeks before he died, when mentioning what he conceived to have been his great defect in religion, That it was not a wavering disposition. "I have not," said he, "been tossed about with every wind of doctrine." He has sometimes ingenuously confessed, That he thought himself more in danger of erring by a prejudiced attachment to received principles, than by the contrary. He was equally decisive in matters of *practice*. He scarcely ever went about a matter with indifference. What his hand found him to do, he did it with his might. Having formed his judgment that such a matter was *right*, he would pursue it with indefatigable industry, patience, and perseverance; he would wade through difficulties that would have discouraged most men, nor was he ever satisfied until he had accomplished his end.

There are few men that have possessed a greater degree of genuine *humility*. It is often seen, where persons of affluence unite with a Christian community, they consider themselves as doing great honour to it, and expect great homage in return; but this every one that knew him can bear witness, was not his spirit. It was not natural to him to assume the airs of a Diotrophes, or to avail himself of the influence which his circumstances and situation afforded him, to lord it over God's heritage. He was sometimes warm and sanguine, but that was not frequent, and never, but when he considered himself as engaged in the cause of truth and righteousness.

To this may be added, there was a vein of *serious godliness* that ran through his life. It is true, he was often dejected in his own mind, lest he should be found wanting at last; so much so, as to give considerable pain to his friends. "There is something in religion," he would say, "with which I fear I have been all my life unacquainted." This dejection was to be attributed, in a great degree, to constitution. There are few characters that have discovered a greater fear of God, a greater acquiescence in the way of salvation, through a crucified Saviour, or a greater concern to spend life in doing good. That which would have hurt the pride of many a rich man, namely, to unite with the poor and the illiterate as his brethren, was no mortification to him: on the contrary, he

has

has lately said, "I reckon it the greatest honor of my life to have been employed in promoting the interest of Christ."

About a week before he died, he requested that a few of his christian friends might come and see him, and pray with him. Five of them went, according to his desire.—When there, he told them, "He did not wish them to pray for his life; he considered it as the will of God that he should die;" and added, "his will be done! But pray," said he, "that if there are any sins of which I have been guilty, and have not yet repented; any sins for which God hath any controversy with me, that he would give me a proper sense of them before I die; and that I might enjoy the light of his countenance in death." They were all exceedingly affected. After praying with him about an hour, he gathered up what little strength he had, and addressed himself to them in a kind of solemn farewell. He reminded them of the difficulties they had been brought through, as a church; expressed his satisfaction in leaving them in such comfortable circumstances; recommended them to love one another, and solemnly commended them to the blessing of God! A tender parting! never to be forgotten! He would have invited others of his friends, whom he equally loved, but his strength began to fail him; and in a few days, after a long series of afflictions, which he bore with great patience, calmness, and resignation to God, he fell asleep, on April 2, 1792. His funeral sermon, on Rev. xiv. 13, was preached by the Rev. Mr. *Andrew Fuller*, in the Independent Meeting-house, at Kettering, as the Baptist Meeting-house was considered too small to contain the great number of people who attended on the occasion. His grandfather's funeral sermon is said to have been preached in the same place.

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The Rev, JOSEPH CLAYTON, Stevenon.

THE Rev. *Joseph Clayton* was born at Gamlingay, in Cambridgeshire, on Feb. 3, it is supposed, 1710. His parents were Church people for a while, but at length his mother became a member of a Dissenting Society. His father dying while he was an infant, he was brought up to the occupation of husbandry, and, when fit for the station, managed his uncle's business at Toft, in the aforesaid county. While he lived there, he was much attached to the established forms of religion; and such was his ignorance, that he thought if

could but touch the parson's gown, it would some way or other be advantageous to him. At this time he was notoriously wicked, and having a rooted enmity to the people of God, he determined to shoot into the congregation at Gamlingay—he loaded and cocked his piece, but at the instant he was going to execute his design, a passage of scripture rushed into his mind, and prevented the horrid deed. About this time, it is apprehended, he began to reflect on his dreadful condition, for he soon reformed, and appeared to be very serious. Now he left the established worship; attended the ministry of Mr. *Harper* at Cambridge, and afterwards joined himself to the Baptist church in that place. At the time he related his experience, a gentlewoman, who was riding by in her carriage, seeing people go into the Meeting-house, had the curiosity to alight, and to go in after them, that she might see and hear what she could. She heard to purpose.—Mr. C.'s account struck her to the heart, and, it is said, became the means of her saving conversion. How long he was a member, before this church called him to the work of the ministry, is not said, but he was probably sent out in 1735, as his licence for preaching bears date that year. This licence he always carried with him. He used to say, That he never slept but once in all his life, while he was at public worship, and that in his youth; and for many years after, no person could easily offend or affright him. Burwell and Catlidge, the former about four miles west from Newmarket, and the other not much farther off on the east, enjoyed his occasional labours for a considerable time; and with these, other places might be mentioned, particularly Ramsey, a market town on the edge of the Fen, in Huntingdonshire, where he preached four years. In this market town, a sick woman, who belonged to the established church, during an affliction in which there seemed to be a divine change wrought in her soul, sent for him, and after having freely conversed with him, desired that he would preach her funeral sermon. The circumstance of a Church-woman's funeral sermon to be preached by a Dissenter, brought many together to hear what would be said of her. Mr. C. believed that she died in faith, and therefore when he came to speak of her, he used words which at the same time astonished and pleased the auditory. "As to the deceased," said he, "I believe she died a serious person, and I have no doubt but she is gone to heaven, *though a Church-woman*; and I believe that none but *true* Church people will go there."—'Tis plain enough that the preacher certainly meant, that all good men would be saved; but many of the uninstructed towns people, before this, thought that the Dissenters believed that

that none were to go to heaven but those of their own denomination. In the spring of 1750, Mr. *Clayton* first went to preach to the church at Steventon, into full communion with which he was received on the 4th of December following. The next year he became their pastor, being ordained June 5, 1751. Mr. *Simpson* preached on the occasion. Here the people were neither numerous nor rich, consequently his income was small; yet, being possessed of an eminent share of œconomy and frugality, he provided things honest and honourable in the sight of all men. His little cottage and small garden were singularly neat, and exhibited to every spectator an emblem of the simplicity, ingenuity, and industry of their owner. He was remarkable for being in good time at stated and occasional services. When any thing was wrong among his friends, he used to go from house to house, administering reproof, and if occasion required, he did it sharply; but avoiding sourness, and mingling affection with his message, it was but very seldom that any of them took offence.

Being in company one day with a neighbouring minister who had an invitation to go from the country to a church in London, and the conversation turning on that subject, his neighbour said to him, "Brother *Clayton*, I see my call exceeding clear to leave B——, and go to London." Mr. *C.* replied, "Ah, Brother, London is a fine place, and as it is to go there, you can hear very quick; but if God had called you to go to poor Cranfield, he might have called long enough, I fear, before you would have heard him." He was very fond of Dr. *Gill*, and the Doctor was very fond of him, and free with him. A misunderstanding having taken place in one of the Bedfordshire churches, a few miles from Steventon, Mr. *G---*, going from London to the very place, was desired to inquire into the merits of it. Mr. *C.* thought this gentleman not sufficiently impartial, and when he saw the Doctor in town, said to him, "Doctor, the next time you send a man into the country to settle disputes, send him with *both* his ears open." Another year, when Mr. *C.* went to London, Dr. *Gill* having previously heard that his old friend had been expounding the Revelations, said to him, "Brother *Clayton*, what have you been about? They tell me, that you have been expounding the Revelations: a man who enters upon that work should first have an acquaintance with history, the prophetic scriptures in general, and many other things." "Why, Doctor," said Mr. *C.* "I did as well as I could, and *you* can't do any better." Mr. *C.* on his return back to his friends, frequently mentioned conversations of this sort, and perhaps

perhaps hence it is said, in Bedfordshire, that Dr. *Gill* laughed more heartily that part of the year when Mr. *Clayton* was in town, than he did all the year besides. The truth seems to be, as a worthy Brother has well expressed it, Mr. *C.*'s piety on the one hand, and his cheerfulness of spirit on the other, enlivened the society of his friends, and ensured the respect of all who knew him. No man, it is believed, was more sensible than Mr. *C.* of the inferiority of his abilities to those of many of his brethren; but in his own way, he used to say, "Though I am not a good expresser, I am, blessed be God, as hearty a well-wisher to souls as any one."

For several years before his death, he was frequently assisted in the work of the Lord's-day by one or other of the two or three gifted brethren in the church. Mr. *Gamby*, who was ordained at Southill, in Bedfordshire, July 19, 1787, and Mr. *John Whitney*, who was ordained over a newly raised Baptist church at Winwick, Dec. 9, 1789, now meeting at Great Gidding, in Huntingdonshire, were both members of the church under Mr. *C.* and by him called to the ministry; as was also Mr. *James Pratt*, who assisted Mr. *C.* constantly in the latter part of his life. It is said, he is acceptable and useful among the people, and will probably succeed Mr. *C.* in the pastoral office.

The trials of this good old servant of Christ were, in one part of his life, very great, and some of them of a kind so very peculiar, that had it not been for his natural cheerfulness, crowned with the grace of God, he could not have borne up under them. His last affliction was not long, but it was severe. It was brought on by an inflammation in his bowels. During his illness, he said but little; indeed he was soon too weak for much conversation, but he bore his pain with great Christian resignation. He was often happy in his mind, and indulged with the hope and comfort of that gospel, which he had so long preached in the pulpit, and adorned for above 55 years, with an exemplary, moral, and evangelical deportment.

Years since, he had fixed on Psalm cxxvi. 5 and 6, as his funeral text. *They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.* But the last year of his life, thinking on many friends, in different places, who were gone to heaven before him, and hoping to be soon with them himself, these words, to use his own phrase, founded much in his mind; *And so shall we be ever with the Lord, 1 Thess. iv. 17.* He desired Mr. *Pratt* to preach from them

them at his funeral. This good old disciple died Sept. 10, 1790, above 80 years of age. Mr. *Pratt* fulfilled his request. The members of the church carried him to the grave, and the principal friends of the congregation held up the pall\*.

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### MR. JOHN HARWOOD.

*A Deacon of the Church at Birmingham.*

ON the 29th of April, 1792, died Mr. *John Harwood*, originally a member of the Baptist church, in Grafton-street, London; and from thence dismissed, about 14 years ago, to the church in Cannon-street, Birmingham. Here he had not long been a member before his pious activity, in promoting the good of the Society, induced them to elect him a Deacon of the church; which office he sustained with distinguished reputation and usefulness, till incapacitated by the illness which terminated in his death.

As his religion was a matter of choice, so the profession of it he esteemed his honour: he had fortitude to avow and defend it, on every proper occasion, and to reprove sin wherever, and in whomsoever, he discovered it. Like the holy Psalmist, he was ready to declare the testimonies of God before kings, and not be ashamed.

Towards the close of his life, he resided chiefly at Moseley, a village at a small distance from Birmingham; and feeling a desire that his neighbours might become acquainted with that Gospel, whose salutary influence he had himself experienced; he procured a licence for his house, and opened it for public preaching, as often as an evangelical minister could be obtained. On these occasions, he would, as long as he was able, walk round the village, and invite the inhabitants, rich and poor, to attend. Nor was he long without receiving an adequate reward for his labours of love. He lived to see two of the villagers, who were brought to the knowledge of themselves, and of God, at his house, baptized upon a profession of faith in Christ, and admitted

\* It is observable, that this church at Steventon, which has been well supplied with pastors, has not had more than five from the year 1655, when it was first gathered, to this time; a space of 136 years.

to membership in that society, of which himself was a deacon. And as his *house* so his *purse* was open for the support of the Redeemer's cause; and by an unwearied liberality he proved that the hand of avarice never receives wealth with more readiness than the hand of christian benevolence dispenses it.

But men, even the best of men, are born to trouble, and must go hence to be no more seen. For some years before Mr. *Harwood's* death, he complained of violent head-achs, which ended in the total loss of his sight, and a general debility of his frame: under the whole, he appeared remarkably resigned; and in a firm persuasion of the justice, goodness, and wisdom of the divine government, found his strength equal to his day. Through a tedious illness, he seldom discovered any degree of impatience, and whenever he detected his heart in an unbecoming frame, he would chide himself, and bemoan his imperfections. At one time, when informing an enquiring friend of the severity of the pains which had occasioned him a sleepless night, he suddenly paused, and with an inimitable emphasis, exclaimed, "Its all *right*, brother Pearce, its *all* right." And as in his most painful hours he was thus submissive, so in every easy intermission, he was peculiarly thankful. Such gratitude for comforts, and such resignation in affliction, are seldom found among common Christians.

He was sensible of his approaching end, and once in prospect of it, said to a christian friend, with holy joy, "I would not have any religion now to seek for a thousand worlds." He was a firm believer in the doctrines of grace, nor less a friend to practical holiness; and though he was often upbraided by the licentious on the one hand, and the legal on the other, his friends had the satisfaction of seeing him, whilst he rejoiced in sovereign mercy, by a life of scriptural obedience, put to silence the reproaches of ungodly men. His faith was such as purifies the heart, and works by love.

For several weeks before his death, he was unable to attend public worship, but frequently expressed a peculiar satisfaction in reflecting, that whilst he had it in his power, his attendance on the ordinances of God's house had been regular, and once said to his Pastor, with much energy,—“My dear Sir, do exhort the people to omit no opportunity of honouring God, and improving themselves, by filling up their places in his house— they don't know how soon God may make them his prisoners as he has me, and it will not be a *pleasant reflection* when they *cannot* attend, that they *would not* when they could.”

On Lord's-Day evening (remarkable for its being the same month, the same day of the week, and nearly the same hour of the day, on which his first wife died, 11 years before) he quietly fell asleep in Jesus, having just anticipated his gracious reception at his Savior's hand, as was imagined from his saying with his dying breath, "Enter thou into the joy of thy Lord."

The following Sabbath, his funeral Sermon was preached, from a text of his own choosing, 1. Cor. 15. 43. "*It is sown in weakness, it is raised in power,*" to an audience whose tenderest passions were deeply affected (in addition to every other consideration) by the tears of a surviving widow, and nine surrounding children.

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## M O N O D Y

ON THE DEATH OF

The Rev. ROBERT ROBINSON, of Cambridge.

By GEORGE DYER\*, B. A.

LATE OF EMANUEL COLLEGE, CAMBRIDGE.

— Ο βωκολος υμμιν εγω Δαφνις εκεί' αν υλαν,  
Ουκετ' ανα δρυμως, εκ αλσεια. THEOCRITUS. Ειδυλ. I.

TOUCH'D by the glowing year,  
Wake to life Æolian strings;  
Wild music floats upon the liquid air;  
Still the gay garden smiles, and still the painted meadow sings.  
In Hammond's bower at ease reclin'd,  
Thus late I sooth'd my weary mind;  
Till busy thought and fancy gay  
Seem'd to take their holiday;

\* The author having been engaged in pursuits that had somewhat impaired his health, was unbending his mind at a gentleman's seat, in Huntingdonshire, by attempting an Ode to the season of the year, June. In this employment he was interrupted by receiving intelligence of the death of Mr. Robinson.

And

And there I weav'd the flow'rs of song ;  
 And must I drop the unfinish'd wreath ?  
 Or strew it wild the tombs among,  
 Wither'd by the blast of death.

Adieu ! ye laurels ever gay, adieu !  
 A mourner sad I go to court the baleful yew.

And oh, thou dreary shade,  
 Receive again your trembling guest\* !  
 Ye solemn regions of the silent dead,  
 Find me some secret charm to sooth the suff'ring breast !  
 For ah ! in vain I turn my eyes  
 To blooming groves and smiling skies ;  
 Faint is the garden's gayest bloom,  
 Faint all the myrtles rich perfume,  
 And faint thy beams, oh sacred light !  
 Dearer to me the lonesome gloom,  
 Where the pale empress of the night  
 Silvers o'er the moss grown tomb ;  
 For there remembrance oft shall love to stray,  
 To bid the friend repose, to bless my Theron's clay †.

As in the lonely vale  
 The modest primrose droops and dies,  
 Or by the pathless hedge the violet pale ‡,  
 So gentle Theron droop'd, so breath'd his dying sighs.  
 No tender comfort's aid was near ;  
 No children caught the closing pray'r ;  
 No friend receiv'd the last request ;  
 No friend the dying eyelids press'd ;  
 Mid the deep silence of the night  
 Softly the genial heat retired,  
 And from his eyelids stole the light,  
 As the lamp of life expired.  
 Vain hope ! How didst thou fan thy treach'rous fires !  
 False, as th' inconstant flame, that sparkles and expires §.

\* Mr. D. here refers to his Elegy on the death of a young Lady.

† Remembrance oft shall haunt the shore,  
 When Thames in summer wreathes is drest,  
 And oft suspend the dashing oar,  
 To bid his gentle spirit rest.

COLLINS. Ode on the Death of Mr. Thompson.

‡ Pallentes Violas. VIRG. Ecl. II. 47.

— Tinctus viola pallor amantium. HOR. Carm. l. iii. Od. 10.

§ Mr. Robinson was on a visit to Birmingham, and died suddenly in his bed, after having preached twice the preceding Sunday. He had been some time indisposed, but it was hoped this journey might have restored him.

Yet patient let me bend,  
 And praise Jehovah while I weep;  
 Truth may I find, and dying find a friend;  
 Like Theron may I live, then gently fall asleep.  
 For not to barb'rous regions borne,  
 By bigot hands his limbs were torn;  
 Nor were the last sad rites unpaid,  
 Nor sleeps he with the vulgar dead:  
 The sons of freedom o'er his bier  
 Hung in attentive silence lost,  
 Dropt o'er his grave the gen'rous tear,  
 And precious held his dust;  
 And the last offering paid at Truth's fair shrine,  
 Theron shall wake to life, and own the truth divine.

High on the topmost\* bough  
 Of Virtue's ever-smiling tree,  
 There grows a flow'r that once in Eden blew,  
 By mortal sight, ah! seldom reached, fair Charity†,  
 Higher and higher may I soar,  
 Climb the fair tree and crop the flow'r;  
 And deep within the troubled breast  
 Plant the heav'nly blooming guest:  
 Its sacred sweets should sooth me more,  
 When wrongs oppress, or grief invades,  
 Than could Arabia's spicy store,  
 Or soft Italian shades.  
 If mortal hand e'er cropt this flow'r divine,  
 To plant it in his breast, it was, my Theron, thine.

Among the village youth  
 The gen'rous Theron lov'd to dwell;  
 To them he strew'd the flow'rs of sacred truth,  
 With all a pastor's love, with all a patriot's zeal.  
 Yet could his genius' ample pow'rs,  
 Yet could his learning's copious stores,  
 And all his harmony of tongue,  
 Delight beyond a rustic throng:

\* ———— δρεπων μεν

Κορυφας αρεταν απο πασαν. PINDAR, Ol. I.

† Immortal Amarant, a flow'r which once  
 In Paradise, fast by the tree of life,  
 Began to bloom; but soon for man's offence  
 To heav'n remov'd, where first it grew, there grows  
 And flow'rs aloft.

MILTON'S Paradise Lost, B. III:

No more would age her lot bewail;  
 Contentment smil'd at poverty;  
 Labour would welcome pain; and hail  
 The rising sun of liberty;  
 " Still let me toil, still not inglorious toil,  
 " In freedom's happy plains, in Britain's sacred isle\*."

But say, hath heaven in vain  
 The gen'rous breast with freedom fir'd?  
 And o'er their tombs shall still the Muse complain,  
 Whom virtue warm'd, and love of honest fame inspired?  
 Ah, no!—their honour'd names are blest,  
 In peace their sacred ashes rest;  
 And oft the grateful Muse shall roam  
 To drop a garland on their tomb:  
 And brighter still their sun shall rise,  
 When time its transient course hath run,  
 O'er boundless fields and cloudless skies,  
 And keep a constant noon,  
 Where the fair tree of life for ever blows,  
 And the pure stream of bliss for ever, ever flows.

Sweet fields of vivid light!  
 Where storms no more succeed to peace,  
 Nor toil to rest, nor day retires for night;  
 But all is light, and love, and life, and boundless bliss †.  
 The sons of freedom there shall meet,  
 There Truth maintain her peaceful seat,  
 Conflict no more with shame or pain,  
 Nor toiling seem to toil in vain;  
 Unfollied glories deck her brow,  
 Immortal songs her triumphs tell;  
 There with fresh ardour shall she glow,  
 With truth immortal dwell.  
 No tyrant there molest the smiling plain;  
 But boundless freedom hold an everlasting reign.

\* I speak on British Liberty in a comparative sense, and many grains of allowance must be made.

† Ἴσον δὲ νυκτεσσιν αἰεὶ  
 Ἴσα δ' ἐν ἀμεράκι αἰεὶ—  
 —ον ἔχοντες ἀπογεγερον  
 Ἐσλοὶ νιμονται ἑοί—  
 —τον, &c. PINDAR, OL. B. I.