

many of the latter volumes. The mind of the author was like an even flowing stream, which is beheld with pleasure, while it moves along in its noiseless bed, without any of those bold cataracts and roaring torrents which at once strike with surprise and admiration. We shall in vain look here for the glowing eloquence of a Massillon, a Bossuet, or a Saurin; or for the nervous reasoning of a Barrow or a Clarke. As a proof that Dr. Blair's views were far from being averse to the evangelical system, he wrote a warm eulogium* on the ministerial character of his coadjutor Mr. Walker, prefixed to the first volume of his posthumous sermons. These discourses, which are justly held in high estimation, contain the most undisguised and unreserved avowal of his sentiments, as to the leading truths and doctrines of Christianity. They are remarkably animated and impressive, exhibiting in an energetic manner the glories of the Gospel, and its tendency to promote holiness of heart and life.

The course of lectures which Dr. Blair published towards the close of his life, was read with peculiar satis-

* An extract may not be unacceptable to the reader. "With regard to Mr. Walker's public labours I need not say much to those who have so long had full proof of his talents, and experience of his assiduity and fidelity in the ministry of the Gospel. *There* indeed he appeared in his highest character, as an eminent and successful labourer in the Lord's vineyard. To this work his greatest application was bent. With this he allowed nothing else to interfere. By the elegance, neatness, and chaste simplicity of composition in his sermons, and by the uncommon grace and energy of his delivery, he rose to a high and justly acquired reputation. But mere reputation was not his object. He aimed at testifying the whole 'counsel of the grace of God;' at dividing rightly to every man the Word of truth, instructing the ignorant, awakening the careless, reproving the sinner, and comforting the saint."

faction by the subject of this narrative, and strongly recommended by him to the young persons under his care, and to others with whom he was otherwise connected, who had a taste for literary researches. It justly ranks higher than any other work which has since been published on a similar plan; and nothing, except that perverted taste in composition which has of late been too much encouraged, can cause it to sink into neglect. Mr. F. having occasionally corresponded with the Doctor, wrote a letter to him on this occasion, to which the following reply was given.

“SIR,

“I received a few days ago the letter with which you honoured me. The testimony which you are pleased to give to my College lectures and other writings, as having been of any use and comfort to you, cannot fail to be very acceptable to me. It is, indeed, one of the highest gratifications one can have in this world, to receive such testimonies of having been of service to others.

“The success which Providence has given to my publications is much beyond what I had any title to expect, and what I have great reason to be thankful for. I am now very far advanced in life, having been a minister for above 50 years, and am in the 76th year of my life; yet still, I bless God, enjoying a very tolerable share of health, and continuing to discharge the usual labours of the pulpit. I hope you will have much satisfaction and comfort in the numerous pupils you have educated, and in the congregation to which you minister; and it shall be my hearty wish that all your labours may be

crowned with success ; being, with a very grateful sense of your approbation and esteem,

“ Sir,
“ Your obliged and most obedient humble servant,
“ HUGH BLAIR.

“ Edinburgh,
“ 26 Dec. 1794.”

Facility in composition is generally acquired by practice. The subject of this Memoir had already written much ; but his advancing years produced an improvement in his style, to be accounted for principally by his studying the best models, and availing himself of the rules and directions contained in the above-named standard works, and many others of a similar description.

In the year 1794, “ Letters to his Friends, by the Rev. John Parker, with a Sketch of his Life by Mr. F.,” appeared from the press. No man was more respected than Mr. Parker in the sphere in which he moved, though, as that was very confined, this work has never attracted that attention from the public which the solicitation of his friends and its intrinsic value gave reason to expect. The sketch of his life states that he was born at Barnoldswick, near Colne, March 10, 1725 ; and that he derived great advantage from attending occasionally the ministry of the Rev. Mr. Grimshaw, of Haworth. He afterwards became a member of the church under the care of Mr. Alvery Jackson. Mr. Jackson noticed his early piety and advancement in knowledge, and encouraged him to turn his thoughts to the ministry.

In the year 1753, after much hesitation, he was pre-

ailed upon to speak a little in public, but never settled any where as a stated minister till the death of his pastor, Mr. Jackson, in the year 1763; when he succeeded him in that office, and continued to labour there for many years. His voice being weak, and his manner of speaking slow, he was not formed for becoming a popular preacher; but to a mind imbued with those holy dispositions and pious sentiments by which he was eminently distinguished, his discourses were peculiarly sweet and acceptable. He shone particularly in the domestic circle, and as a correspondent; he was always ready to suggest something pertinent to the cases of all with whom he was conversant, not forgetting nor overlooking even the menial servants. This, together with his unaffected simplicity and humility, made him a pleasant inmate wherever he came. His views on the grand truths of Christianity, with some points of minor importance, very much coincided with the sentiments maintained by Mr. F., and this no doubt had its effect in producing a close union between them. The letters were principally selected from those addressed to the pious family at Gildersome before-mentioned, to the minister of that church, and to Mr. F. himself. Mr. Parker's longest and most frequent journeys were to Gildersome, where he was always received with the greatest cordiality. Mr. F. had been acquainted with him for more than thirty years; and he often mentioned the pleasure and solid advantage which, in a religious point of view, he derived from his friendship. Towards the close of life, Mr. Parker removed to Wainsgate, and continued to preach for some time after he was totally blind. He died May 29, 1792, in the 69th year of

his age. His funeral sermon was preached by Mr. F. from the words of the Apostle Paul to the church at Ephesus, Acts xx. 25.

Some time after the publication of "Parker's Life and Letters," Mr. F. had an opportunity of purchasing, at a cheap rate, a printing press, with a small quantity of type; and in conjunction with an esteemed friend, who had long resided in the family, he frequently amused himself with printing short pieces of poetry, original and selected from approved writers, for the use of his pupils, and for distribution in the neighbourhood. With that perseverance which distinguished most of his pursuits, he soon after fitted up an apartment as a printing office; and after procuring an additional stock of type and other necessary articles for the purpose, he engaged, in May, 1796, a person who had been regularly brought up to the business, and who was well qualified to conduct it in its different departments. He soon afterwards issued proposals for publishing a "Life of the Rev. Oliver Heywood," and a treatise written by him, entitled "Life in God's Favour," to appear in monthly numbers.

The character of Oliver Heywood he had long held in the greatest veneration; * he frequently went to the

* In the introduction to one of his sermons, on the 2d Epistle of John, 8 verse: 'Look to yourselves that ye lose not those things which we have wrought, but that we receive a full reward:' the following passages occur: "I have in my possession a MS. Diary of Mr. Oliver Heywood, in his own hand-writing. On the 25th of May 1679, I find this memorandum—'God helped me in

place of worship which was erected for Mr. Heywood, in the latter part of his life, at Northowram near Halifax, and to the house in which he lived, then occupied by one of Mr. F's. acquaintances. The circumstance of Mr. Heywood's having relinquished Coley Chapel, when the Act of Uniformity passed and the events connected with it, would not have induced him to enter into those particulars after such a lapse of years, if he had not noticed many things peculiarly excellent in his character, both in looking over his MS. papers, with which the public were not acquainted, and perusing many of his excellent printed works, some of which were become very scarce. In the introduction to the work above mentioned, after having observed that he had been several years collecting materials for a life of Oliver Heywood, he adds, "I venerate the piety of many of those learned and eminently useful ministers, who were excluded from the church, without entering minutely into their political system, or undertaking to vindicate their conduct, in every respect. It is often found that contending parties are, in some respects, both in the wrong. This may be accounted for by considering the common weaknesses of human nature in its present state. I am far from having any intention to revive,

prayer and preaching all the day; the congregation was large, and the season solemn; my text was 2d John 8, the words just read. May the same God who blessed this eminently great and good man 115 years ago, graciously assist us in our poor attempts at this time. That heavenly man has long ago received his reward. How he improved the words read it is not possible for us to say. He was a scribe well instructed, a man of warm piety, full of zeal for God and charity to men. It would have been a high gratification to hear him, but we have the same God to trust in, and the same Spirit to help our infirmities."

in the least degree, that asperity which formerly subsisted between the members of the established church and those who differed from it. Let every one be fully persuaded in his own mind respecting modes and forms of religious worship, but let it be remembered that the disciples who forbade those who followed Christ knew 'not what spirit they were of.' Nothing is more evident, than that the presence and favour of the Most High have been granted both to Conformists and Non-conformists; that the power, life, and spirit of religion, have sometimes eminently appeared in the established church, and at others as eminently among those who have separated from it. God is my witness, that the design of this work is not to advance the interest of a party, but the cause of religion at large."

The plan of this work was scarcely brought to maturity, before the sale of the estate, with a variety of other considerations, led to his removal from Brearley Hall, where he had resided more than twenty years. At this juncture, Ewood Hall, a large mansion in the neighbourhood, capable of accommodating his own family, as well as that of the writer of these Memoirs, who was connected with him in the education of youth, being unexpectedly at liberty, after some deliberation a removal was concluded upon, which took place, Christmas, 1796. This house was rebuilt about a century ago; and there is a traditionary account that its site was the birth-place of Robert Farrer, Bishop of St. David's, who with Cranmer, Ridley, Latimer, &c. suffered martyrdom in Queen Mary's reign. It is certain that he was born in this neighbourhood; and the circumstance that the estate itself, and lordship of the vicinity, have been for ages in possession of an ancient and respectable family

of the same name, renders it more than probable that the account is correct. The veneration which is felt for those noble worthies, who for the sake of conscience sacrificed all that the world holds dear, in some sort attaches to the places with which they were connected.

This house having been recently modernized and greatly improved, afforded accommodations for a seminary much superior to the former situation. A small apartment in the garden was here selected and fitted up as a study. Mr. F. often mentioned this period of his life as by far the most active and laborious, having, in those hours which he could redeem from his other engagements, to prepare materials for a monthly publication which, under the title of "Miscellanea Sacra," was continued, till two volumes were completed, exclusive of the "Life of Oliver Heywood," and "Life in God's Favour." He very frequently prepared copy in the evening, which was printed on the following day.

The "Life of Oliver Heywood," contains much interesting information respecting the times in which he lived, and the characters of eminence with whom he was connected. The manuscript diary before referred to, from which many extracts are taken, was esteemed a great curiosity, being written in a very small hand, with much care and exactness. Several editions of the "Life" have been called for; and it is probable that, if Mr. Fawcett's other avocations had not prevented, many additions would have been made to it, from materials in possession of Mr. Heywood's collateral descendants, and other persons.

In writing the "Miscellanea Sacra" he obtained very little assistance, though he urgently requested it from his friends. The Essay on "Christian Commu-

nion," published also in a separate pamphlet, was originally a contribution to the work by the writer of this Memoir. He was indebted to the kindness of two individuals, in furnishing materials for the "Life of the Rev. Mr. Senior, and of Mrs. Crane." The largest treatise contained in this periodical work, is entitled, "The Preciousness of Christ to them that believe." It forms, as a separate publication, a volume of considerable size; and was written in consequence of a request to print a sermon he had preached at an association on that subject.

About this time the writings of Paine against revelation were industriously circulated among the lower class, and infidelity appeared to be making rapid progress. With a view to counteract the efforts of the enemies of religion, and to confirm the minds of the wavering, Mr. Fawcett, after having preached a sermon on a public occasion, from the words of King Agrippa to Paul, 'Almost thou persuadest me to be a Christian,' at the solicitation of the ministers then present, wrote a short *summary* of the evidences of Christianity. This proved a word in season unto many. It is one important and convincing proof of the truth of Christianity, that the most violent attacks of its opponents do but serve to show the impregnable strength of those arguments which evince its Divine authority. Whilst the insidious and secret designs of infidels too often entangle and ensnare the minds of the unwary, there is no reason to dread the consequences of open hostility; for it has often been seen, that the more it has been assailed in this way, the more glorious and complete have been its triumphs. As the treatise was not intended by any means to supersede larger and

more elaborate works on the subject, it was printed in a cheap and popular form, both as part of the periodical work, and for separate distribution. The design he had in view was briefly to state the evidences which might rationally be expected in favour of Christianity; the evidence arising from the credibility of what is contained in the Scriptures, and from the characters and qualifications of some of the writers; the evidence arising from the concurring testimony of heathen writers; from the prevalence of the cause amidst great opposition, though promoted by means which, in themselves, might appear inadequate; and the evidence arising from the patience, fortitude, and cheerfulness, with which primitive Christians endured persecution.

The "Miscellanea Sacra" also contains, among other pieces of considerable interest, an "Essay on the Wisdom, Equity, and Bounty of Divine Providence," which had been the subject of a circular letter, and was more extensively dispersed under the title now mentioned. It exhibits a comprehensive display of Divine providence, a subject mysterious in itself, best, if properly considered, calculated to inspire submission, and to afford consolation.

A large Sunday school having been established in the neighbourhood, in the success of which he felt great interest, he wrote, unsolicited, a small book, entitled, "The History of John Wise," for the use of the children; which has obtained a more general circulation than any of his other publications. It was begun and completed in a few days; the family not being at all apprized of his design, till he produced the copy and read it in the company of a few select friends. This little volume shows something of that versatility of

talent by which Dr. Watts was so eminently distinguished, which can adapt itself to the lowest gradations of intellect, to the first dawnings of reason, as well as to those subjects which delight and edify the cultivated understanding. Many anecdotes which have been mentioned to the writer, show the eagerness with which children have read this book for the purpose of entertainment; the simple tale being related in so natural a manner as to produce on their minds all the effect of reality; but the author had the satisfaction to know, that it had not only been a source of much innocent amusement, but of essential advantage to young persons, in leading them to a serious attention to the best things. To a pious mind this is a consideration which is infinitely more gratifying than the applause of the great, with all the false glare and empty boasts of science.

The British and Foreign Tract Society has printed a neat edition of "The History of John Wise," with plates, suited to fix the attention of children on the most interesting incidents related in the story.

Many other publications might here be enumerated which successively issued from the press, some of them original, and others new editions of books, which had long been out of print. Among the former may be mentioned, a pamphlet on the "Order and Constitution of a Gospel Church," a "Sermon on the Death of the late Mrs. Littlewood," and "Thoughts on the Revival of Religion;" among the latter, "Gouge's sure Way of Thriving," and "Watson's Treatise on Christian Contentment," both of them a little abridged and modernized. The first edition of "Dr. Williams's Christian Preacher" (a small portion of the work excepted,

which was printed at Halifax), issued from the press; and the correspondence necessary in editing that valuable book, was the means of his maintaining a friendly connexion with that truly respectable and much lamented divine.*

* The following extracts contain some interesting information relative to the progress of that work.

“ Rotheram, Sept. 16, 1799.

“ My letter must consist of expressed obligations and apologies, the latter of which is not a little painful to me. I thank you for your last valued present, the funeral sermon, which, as well as the larger publication, ‘Christ precious to them that believe,’ is well calculated to promote our best interests and highest enjoyments.

“ I little thought that the appendix, &c. of the ‘Christian Preacher,’ would have met with such interruptions, or would have taken up so much of the few intervals from regular business which I could devote to it. For above four months a branch of my family has been exercised with a severity of pain and weakness, not to be described: nothing remained for me but the most assiduous attention to his distressing case, by day and by night. Through much mercy, and to the astonishment of the medical men who attended him, he is now able to move, though for about three months totally helpless and in excruciating pain.”

“ Jan. 4, 1800.

“ You have now waited much longer than is agreeable to my feelings, for the remainder of the volume under hand. The appendix has cost me nearly as much time and attention as the whole book beside. It contains a scientific arrangement of many hundred volumes, with a critical sketch of the most prominent character of almost every work. I hope I may venture to say, that it is the most complete *Theological Bibliotheca*, for the Christian preacher and evangelical divine, in the *English* language.

“ When I first undertook to revise ‘Jennings and Frank,’ with a few notes and a recommendatory preface, I little thought in what it would terminate; a book above six times the bulk, and twenty times the labour.”

In the year 1800, Mr. F. was induced by the declining state of his health, which had no doubt been injured by his close application, to dispose of the printing concern, which, after being in his possession more than four years, was removed to Halifax. This released him from the obligation of providing materials to keep the press at work, though he still continued to write occasionally, when he was either solicited by his friends or saw a probability of rendering service to the public.

But we shall here pause, and retrace some of the years which preceded the period we are now upon, so far as they were distinguished by the establishment of the Baptist Missionary Society, which in its commencement and progress deeply interested the mind of him who is the subject of these Memoirs. In biographical accounts the order of time appears in general to be the most clear and satisfactory ; but there are cases in which it may be more proper, without reference to particular years, to class together the papers and other articles relative to transactions which took place, and especially such as had no particular influence on other circumstances, arranged according to the succession of time.

An observation was made in the former part of this narrative, that the same spirit which inspired those who were so eminently instrumental in the revival of religion, has continued to prevail, more or less, ever since.—It has undoubtedly been the grand stimulus to the missionary exertions which have so honourably distinguished modern times.

"The Evangelical Magazine," which, from its commencement, has been conducted, and still continues to be so, by ministers of the gospel, of different denominations, has been the means of forming a bond of union among themselves, their numerous friends, and connexions. Wherever such an union takes place, on proper principles and with suitable motives, it cannot fail to stir up the mind to love and *good works*, and to be the means of putting into execution those benevolent plans which solitary and divided efforts would in vain attempt to accomplish. It is unnecessary to enter into a detail of the proceedings of the London Missionary Society (evidently an offspring of that union), which has been for a succession of years so nobly supported—so widely extended in its operations.

The Baptist Missionary Society, which, if the writer is not mistaken, was prior in its formation to that just mentioned, originated with a number of ministers resident in Northamptonshire and the adjoining counties. They were conversant with the most eminent Transatlantic divines; they admired the holy ardour of Brainard, and the persevering industry and disinterested labours of the Moravian brethren; having no scruples as to the propriety of addressing impenitent sinners, they longed to be employed in so important, though arduous a work. In the year 1791, a meeting of ministers being held at Clipstone in Northamptonshire, two sermons were preached; the one by Mr. Sutcliff of Olney, on jealousy for the Lord of Hosts; the other by Mr. Fuller, on the pernicious influence of delay. Mr. Carey, the Baptist minister at Leicester, who was then present, fired with the noble ardour of a missionary spirit, was induced to propose the question,

“Whether it was not their incumbent duty to attempt to do something towards spreading the Gospel in the heathen world?” In consequence of this inquiry, which implied what his own convictions were, he was requested to draw up a pamphlet on the subject, which was printed some time after, as well as the sermons before-mentioned. The society was established October 2, 1792; and the proceedings of that and the following meetings were conducted with great cordiality, but without much noise. The circumstances attending Mr. Thomas’s proposal of himself as a missionary to the east, and Mr. Carey’s prompt and firm determination to accompany him, are too well known to need insertion here. Though the pecuniary resources of the Society were at first very small, and discouragements presented themselves, such as might have dismayed the stoutest heart—they were determined to attempt something; and they found that they had but to make known their wants, in order to obtain the necessary supplies. The most generous exertions were made, not only by many of their own connexion, but by numbers of other communities, who approved of the plan on which the business of the Society is conducted. A considerable part of the money collected is appropriated exclusively to the translation of the Scriptures; a work for which the missionaries they have sent out are eminently qualified.

The transactions of this infant society were at an early period communicated to Mr. F. and excited in his mind the most lively interest. He quickly caught the holy flame; and in the year 1793 he published a small pamphlet, entitled “Considerations relative to sending Missionaries among the Heathen;” stating what had

been done by former societies, and the prospects which now opened to view. The interesting nature of the subject, and the facts related, gave this pamphlet (many copies being given, and others sold at the low price of one penny) an extended circulation; and the effect produced did not disappoint his expectations. A meeting was held at Halifax, as a central place, at which he was appointed secretary of an auxiliary society.

By the assistance of his venerable friend, Mr. Crabtree of Bradford, who entered most cordially into the design, the sum of two hundred pounds was soon raised and forwarded to Mr. Fuller. This was introductory to a regular correspondence. Some of Mr. Fuller's letters merely contain an acknowledgment of the receipt of the sums annually subscribed and collected in support of the mission: and being written amidst the pressure of urgent and important concerns, cannot be supposed to contain much information; but there are others in which he lays open the genuine feelings of his soul as a Christian, a minister, and a warm supporter of the cause in which he had embarked, and in which he rejoiced to see so many others engaged.

Two copious and valuable works having been published on the Life of Mr. Fuller, it may appear to some irrelevant to swell the size of this narrative by extracts from his letters; but though the writer has laid many aside which he once intended to incorporate in this volume, he cannot bring his mind to suppress the whole of a correspondence which had every thing endearing in it that Christian friendship and congeniality of views could produce. Of the contents of Mr. F.'s

letters, addressed to this valued friend, some idea may be formed from Mr. Fuller's replies.

The first letter, dated January 28, 1792, gives an account of the proceedings of the Society to the time of Mr. Carey's proposing himself as a missionary.

“ It was a solemn day, spent, as several others have been, in fasting and prayer. We feel, as you may suppose, a mixture of hope, joy, and trembling. We would not act rashly on the one hand, nor tardily on the other. It is not a business that we have undertaken in a hurry:—for eight or nine years we have been *praying* for it; we now think we ought to do something more than pray. We have solemnly bound ourselves to God and each other, at least to make a trial. We have by congregational collections and private subscriptions advanced about one hundred and sixty pounds, and the work goes on. Three or four hundreds more will be wanted, and that in little more than three months: we rely upon the blessing of God, who, we hope, will incline the hearts of our brethren throughout the kingdom to help us in so good a work. Any sums of money conveyed to me, brother Carey of Leicester, Sutcliff of Olney, Ryland of Northampton, or Hogg of Thrapstone, will be thankfully received. The sooner the better, as the time is short.—Mr. Carey will be in your part in the course of a week or two on a visit to a relation. Hear him preach, and you will give him a collection.

"If the above should meet your approbation, we hope for your friendly concurrence, and that you will use your influence, not only in your own congregation, but amongst the churches in your neighbourhood. I am not insensible of the disadvantage under which I write, being an entire stranger; but I hope you will think of the *cause*, and forget every thing else. I feel that willingness to exert myself, that if an excursion of two or three weeks through Yorkshire, or any other county, would promote it, I would cheerfully engage in it. Though unknown in person,

"I am

"Your affectionate brother

"In our common Lord,

"ANDREW FULLER."

"Kettering, Feb. 4, 1793.

"MY VERY DEAR BROTHER,

"I have known and loved you ever since I saw your Elegy on dear Mr. Hartley. My heart, about eleven or twelve years ago, dissolved in reading over that Elegy. The third in number of your 'Book of Hymns,' also has often afforded me a song in secret, full of mournful pleasure. My lot, as there described, for near twenty years, has been full of changes: last June the partner of my life was taken extremely ill, and on August 23d died. A week ago I lost the use of one side of my face; my speech is affected, but not so much as to incapacitate me entirely for preaching. There are some symptoms also which afford hope that it is not paralytic, and that I may in process of time recover.

"About eighteen years ago, I saw the venerable Hartley in London, among the ministers at the coffee-

house. I felt an union of heart with him, though I never spoke to him, and I suppose he knew nothing of me, as I was then only about twenty-one years of age, and had preached little more than a year. At the age of seventeen I became a member of the church at Soham in Cambridgeshire, which is my native place. At the age of twenty, they called me to the ministry, and at twenty-one chose me for their pastor. My heart was much united to them, and theirs to me; yet there were some circumstances that necessitated my removal from them in 1782. This was one of the heaviest afflictions I ever experienced. It was while my mind was agitated by suspense as to my removal that I saw your Elegy on Mr. Hartley: I have not got it by me, but I never forget one line; A

“And in his native village lived and died.”

I wept bitterly to think I could not do so too. You will excuse me for writing thus much about myself.

“Your country is indebted to us for a Sharpe whom we could ill enough spare. We must not greatly complain, however, since we are indebted to you for a Sutcliff.

“I am, ever yours,

“A. FULLER.”

“My heart rejoices that you have so cordially entered into the mission business. Blessed be God for opportunities of proving our love to him,—and blessed be those that embrace them! Surely God, our own God, will bless us! For my own part, I am sure I have been abundantly repaid for all that I have done, by the pleasure of

doing it; and hope to be doubly repaid in the fruits that may follow.—When you write again, send me six of your printed papers. Please to tell me your age, and that of your brethren around you.—Excuse this question, I only wish to be better acquainted with you.

“My complaint, through mercy, is removed from my face; but I have such a weakness about my head, that I cannot read, write, or think closely for two hours without bringing on the head-ache: I suppose it was a slight paralytic stroke, probably occasioned by great fatigue, care, and much writing. I mention this because, though it does my heart good to hear of your unremit- ted labours, yet I wish you to pay some attention to your own health. I wish, as you say, we had a White- field; but every age is not blessed with one. I think there is a plan amongst the American Baptists of se- lecting from themselves a minister, whose strain of preaching is the most interesting and profitable, and engaging him to visit different parts of the country, and preach at each place as he goes. Isaac Backus, I think, was lately chosen at an association in New Eng- land, to go and visit the churches in Virginia and the Carolinas. Such a plan as that might be of use in lesser districts. I mean, suppose a person, whose turn and talents were of an awakening tendency, were en- gaged at an association, to travel through all your con- nexions, visiting the least as well as the greatest churches, and so on in other connexions.

“Present my warmest esteem to the Society and the ministers, when you see them.

“I remain,

“Affectionately yours,

“A. FULLER.”

"I received from brother Sutcliff lately a letter, including one from Mr. Crabtree. I was rejoiced to see the ardour of mind which possessed the venerable man! Our exertions have already been amply repaid by the increase of Christian love, and the revival of every Christian grace which they occasion. I have no doubt that the work will go on; and those whose hearts are too cold to aid it are to be pitied; theirs will be the loss.

"Kettering, 12th April, 1793.

"VERY DEAR BROTHER,

"I have deferred writing to you till I should be able to inform you of the issue of the application for a passage; and I can now say, thanks be to God, *they are embarked on board* the Earl of Oxford East-India-man. Surely there has been a wonderful concurrence of Providence in this business; a concurrence which, as the systems of Providence and grace are in fact but one perfect system, may inspire us with hope of success.

(The succeeding part of the letter contains a copy of the resolutions at the Leicester meeting.)

"An address was also drawn up, and signed by the Society, to Ram Boshoo Parbole, and Mohun Chund, or any other Christians in India who might be united with them, congratulating and exhorting them, and commending our brethren Thomas and Carey to them.

"Surely I need not say it was a solemn and affectionate meeting! O, my dear Sir, thousands of tears of joy have been shed on this occasion! Our hearts are enlarged! We love Christ better; we love

one another better; a new bond of union subsists between the churches and ministers who have embarked in this cause! How many names will now be embalmed in our remembrance for ever. O how it cheered our hearts to read your animating letter, and to find such an ardent soul in the venerable Crabtree. Blessings crown his latter days and yours! Your efforts doubled our expectations; and so have many others. When we review the shortness of the time, and the magnitude of the object, we seem 'like those that dream.' It seems to be too great to be true; but 'God hath done great things for us.' O that he may yet do greater things by us! 'We fasted, and prayed, and trembled, when we set out.' It seemed to us that we were launching a vessel that required superior abilities to steer it—at length we ventured; and hitherto we have succeeded. Surely the Lord hath been our pilot! Perhaps the greatest storms are yet to come: but be it so; our eyes shall be up to him. When Christ was on board the vessel, it could not sink; and those who doubted were reprov'd for their want of faith. Remember me to Mr. Crabtree, and all your friends.

"I remain

"Affectionately yours,

"A. FULLER."

"I go up, like Paul to Jerusalem, from stage

"Kettering, August 30, 1793.

"MY DEAR BROTHER,

"Thanks for your kind inquiry after my health. I am still incapable of mental application, without suffering from the head-ache, and probably I shall never be much better. I am just able to preach twice on a

Lord's Day. As to composing sermons, I have reason to be thankful that, in twenty years' labour, my mind has been, in some measure, furnished with knowledge, otherwise I should now find it difficult to go on. However, my heart is as much in my work as ever; and my anxiety for the salvation of souls has increased. Under these impressions, I find but little difficulty in preaching without much premeditation.

"I wish the piece, on the Socinian controversy, may be attended with a blessing. It has cost me much thought. Had not the composition been finished before I had the paralytic stroke, it would never have appeared; probably it may be my last labour of the kind.

"It gave me pleasure to find, by your association letter, that the next annual meeting will be at your place. It is in my heart to come and see you at that time; but what unexpected events may take place between the present time and that period, I cannot determine. It would be a charming treat to me, to see you and the venerable Crabtree, my dear friend Sharpe, and others of whom I know little. Thus, like a child, I please myself with prospects of future pleasure. But, alas! I tremble amidst it all. So often, of late, have my purposes been frustrated, that I am almost in the habit of expecting disappointments in all I do, or think of doing. I go up, like Paul to Jerusalem, from stage to stage, not knowing the things that shall befall me in each, save that the Holy Ghost witnesseth that in every stage bonds and afflictions abide me.

"I have, however, much to be thankful for. Though my head is poorly, my health is good; and in general my heart at rest in God. Neither are my mental

powers at all impaired, only that I cannot exercise them, for want of bodily strength. You will excuse so much said about myself, especially as you requested it.

"I have sometimes fears respecting the missionaries we have sent out; I suppose they are now about the Cape of Good Hope. But let us have faith in God! Surely all the prayers and disinterested efforts of the thousands of our Israel will not be lost. God hath all hearts in his hand. 'Believe in the Lord our God, so shall we be established; believe in his prophets, so shall we prosper!' The greater the difficulties the more of God is seen in removing or surmounting them. It was a noble sermon that Carey preached at Nottingham, in 1792, from Isaiah liv. 23: 'Lengthen thy cords,' &c. the heads of which were comprised in two exhortations to his brethren: I. Let us *expect* great things; II. Let us *attempt* great things. This was lengthening our cords, and strengthening our stakes. I feel the use of his sermon to this day. Let us pray much, hope much, expect much, labour much; an eternal weight of glory awaits us! Farewell, my dear brother, farewell! Remember me affectionately to your brethren. The Lord be with you all!

"A. FULLER."

(Extract.)

"Yes, my dear brother, I perceive you are yet in the land of the living; and I hope God is blessing you in your work. I also begin to look towards home. I was fifty years old the 6th instant. My health and strength, however, are good at present; and I hope some good attends my labours. I feel happy in my work; in no part more so than in expounding a chapter

of God's Word every Lord's Day forenoon. I have done this for the last fourteen years; and as I keep the notes of the exposition by me, I find them of great use in other labours.

"My visit to Yorkshire is uncertain. The complaint (which is on the lungs, and causes fever and loss of rest) so often returns, even when I seem to be getting better, that I can calculate on no future labours. I have not preached since the twenty-first of April. Last Lord's Day I ventured to administer the Lord's Supper, and spoke low, about half an hour, without any apparent ill effects; but any change of weather, especially an east wind, affects me much.

"I think, at times, of the words of the prophet, when, after recruiting for a few days, I relapse again: 'For all this, his anger is not turned away, but his hand is stretched out still.' The Lord may have a controversy with me. If it be his pleasure to restore me to the work of preaching to the Gentiles the unsearchable riches of Christ, it will be *grace* given to one who is less than the least.

"I remain, &c.

"A. FULLER."

"The denomination seems more interested in the mission than it has ever been before. Assistant societies are formed in many places, particularly Norwich, Cambridge, Portsea, Plymouth, Bristol, Liverpool, Glasgow, Edinburgh, &c. We have one in our own congregation.

"The funds of the Society, which were more than exhausted, are now happily recruited. I believe Dr. ———'s pamphlet has been beneficial to us. His