

THE
BAPTIST
ANNUAL REGISTER,

FOR 1790, 1791, 1792, AND PART OF 1793.

INCLUDING
SKETCHES
OF
THE STATE OF RELIGION
AMONG
DIFFERENT DENOMINATIONS
OF GOOD MEN
AT HOME AND ABROAD.

By JOHN RIPPON, D.D.

From East to West, from North to South,
Now be his Name ador'd!
EUROPE, with all thy millions, shout
Hosannahs to thy Lord!
ASIA and AFRICA, resound
From shore to shore his Fame;
And thou, AMERICA, in songs
Redeeming Love proclaim!

SOLD BY MESSRS. DILLY, BUTTON, AND THOMAS, LONDON;
BROWN, JAMES, AND COTTLE, BRISTOL; OGLE, EDINBURGH;
ALLEIN, DUBLIN; AND MAY BE HAD OF THE BAPTIST MINISTERS
IN NEW YORK, PHILADELPHIA, BOSTON, RICHMOND, SAVANNAH,
AND CHARLESTON, IN AMERICA.

AN ACCOUNT
OF THE
PARTICULAR BAPTIST SOCIETY
FOR
PROPAGATING THE GOSPEL
AMONG THE HEATHEN;
INCLUDING

A NARRATIVE OF ITS RISE AND PLAN;

With a short Address earnestly recommending this benevolent Design.

THE object of this society is to evangelize the poor, dark, idolatrous heathen, by sending missionaries into different parts of the world, where the glorious gospel of Christ is not at present published, to preach the glad tidings of salvation by the blood of the Lamb.

It is a very affecting fact that according to the lowest computation, there are at this moment above FOUR HUNDRED MILLIONS of our fellow-men in a state of pagan darkness; many of whom (as the inhabitants of *New Zealand*, and most of the islands in the *Pacific Ocean*) not only live in the habits of offering human sacrifices, but are most certainly proved to be absolute cannibals, frequently engaging in wars, and feasting on the flesh of their enemies.

Can it then be an object unworthy of the most ardent and persevering pursuit, to disseminate among them the humane and saving principles of the christian religion, in order to bring these uncivilized barbarians to yield obedience to the Prince of Peace, and to found christian churches in places which now exhibit nothing but scenes of desolation?

Were these ignorant immortals but thoroughly instructed in the doctrines and precepts of christianity, their civilization would naturally follow. And what miseries would be hereby prevented! How great the blessings that must certainly ensue, on their reception of the glorious gospel of the blessed God!

What pains and expence does it not deserve to attempt to rescue at least some out of so many millions from ruin! Was man formed in the image of his God, and is it not desirable to endeavour to use those means which are calculated to restore that lost image? Is man the representative of Deity, to the inferior creation, and ought he to be neglected and deserted, though in a ruinous state? Hath not God

made of one blood all nations, and shall not we respect all our fellow-creatures as brethren? And if we really consider them as such, should not love and compassion excite us to promote their present, and especially their eternal welfare? Did the Saviour stoop so low as to visit our benighted, wretched, sinful world, to recover an apostate race from deserved ruin? Were the most undeserving and guilty, the most sinful and depraved, made the objects of his self-moved compassion? Can we give a better evidence of our partaking of his grace, than by an earnest endeavour to imitate his example, and to subserve the design of his coming into the world, and laying down his precious life; by labouring to promote the salvation of the most ignorant and helpless of mankind

Do we, indeed, believe the gospel? Do we receive it in reality not as the word of man, but of God? Do we admit into our minds the representations therein given of the state of man? Have we experienced the remedy in any measure, and can we be willing this remedy for perishing souls should remain so very much unknown to the greater part of the world? Or rather, if we have experienced its healing influence, shall we not be concerned that this gospel, with all its treasures and consolations, should be universally known?

Ah! if the soul of a Hottentot, a Hindoo, or a Negro be like mine! And who can dispute it?—Capable of becoming like God in his moral image—Capable of enjoying his favour and love—Capable of communing with him, glorifying him, and being happy in his smiles for ever! How desirable is it to be instrumental to such inexpressibly glorious ends!

Never let us yield to discouragements from the apprehension that the attempt would be in vain. If we have duly considered the methods whereby God has already accomplished the designs of his grace in some degree, we cannot consistently object to the adoption of similar measures now. The Acts of the Apostles (those most ancient records of christian history) shew us, that God hath chosen to propagate his truth among mankind by the efforts of their fellow-men, committing the precious treasure of the gospel into "earthen vessels," that the excellence of the power might the more eminently appear to be of God, and not of men.

The *Jesuits* and other *Papish* missionaries have, in modern times, taken immense pains to propagate their very defective and corrupt kind of christianity, in divers heathen countries. And our protestant brethren belonging to other nations have laboured

laboured with considerable success. Especially the *Danish* mission to the coast of *Coromandel*, in the East-Indies, has since the year 1706 brought above 18,000 Gentoos to the profession of christianity. The *Dutch*, in the island of Ceylon, and other of their East-India settlements, have had still more extensive success.—In *North-America*, the apostolic *Eliott*, in the last century, was the chief instrument of the evident and thorough conversion of many of the native Indians, and by his labours, and that of other excellent Pædobaptist ministers, several churches were raised from among those poor savages, some of which were supplied with ministers of their own race, and others with Anglo-Americans. Nor were the *Baptists* without a hand in that blessed work. In the present century, the *Presbyterian society in Scotland for propagating christian knowledge* has lent its support to several useful missionaries among the American Indians. The excellent *David Brainerd*, an account of whose life and singular success among the Indians was published by President Edwards, and after him his brother *John Brainerd*, were supported by this society. They still afford their assistance to Mr. *Kirkland*, from whom very pleasing accounts have been lately received; and there is also a Mr. *Sergeant* that is successfully employed among the Indians at this time.—The *Moravian Brethren* have, within these sixty years past, sent missionaries to various heathen nations, and have discovered a zeal for the propagation of the gospel, which ought to provoke in all other denominations of christians, a godly emulation. Their success has been remarkable among the *Greenlanders* and in the *Danish West-India-Islands*. They also have sent missionaries among the *American Indians*, and the *Esquimaux* on the coast of *Labrador*, who have been hopefully owned for the conversion of souls; and have attempted to preach the gospel to the *Tartars*, and to the *Hottentots*, to which last people they are about to renew their mission. We are informed, that in the year 1788 they had in their societies above 15,000 converted heathen. The *Weslean Methodists* have, within these few years, attempted a mission to the *Caribbs*, who are natives of the West-India islands, and have laboured with success among the negro slaves in those islands.—The labours of brother *George Liele*, the Baptist negro in *Jamaica*, have been greatly blessed among his fellow Africans both bond and free. The success of our worthy brethren, who have thus hazarded their lives for the sake of the Lord Jesus, may serve at once as a reproof to our indolence, and as a spur to

our activity. Who that realizes the value of one immortal soul, but must be stimulated by these brilliant successes to assist in extending the kingdom of God?

To such an effort, arguments of the most powerful nature must impel every believer in divine revelation, and well-wisher to mankind: for various as the different opinions of christians may be with respect to particular parts of the gospel-scheme, all will agree in this, that the sacred scriptures assure us of the universal conquests of the Redeemer, that "his dominion shall extend from sea to sea, even to the ends of the earth:" that "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ;" and that "the isles shall wait for his law."

Will not God, who seeth the heart, be well pleased with every sincere and earnest effort to promote his blessed cause? Without the divine blessing, we readily believe nothing to purpose can be effected. But is this an excuse for inactivity and sloth? are we not encouraged by innumerable promises and prophecies of the divine word; and by an evident blessing crowning the labours of our brethren and predecessors? Let then every christian who loves the gospel, and to whom the souls of men are dear, come forward in this noble cause. If God hath given us of this world's goods, to what more valuable purpose can we apply a portion of them than in endeavouring to send to our poor brethren the bread of life, of which they stand in such perishing need? Let every one that is free-hearted offer unto the Lord. For the silver and gold, as well as our souls which he bought with his blood, are not our own, but his. And whether we can or cannot thus honour him with our substance, let us attend the generous donations of those that are able to contribute to the support of his cause, with our most fervent prayers. Many christian societies have, for some years back, united in extraordinary prayer, for the enlargement of the Redeemer's kingdom: than which nothing can be a more certain harbinger of success. Let us persist, and we shall prevail. Pray ye for the peace and increase of the church, they shall prosper that love her. Ye that mention the name of the Lord keep not silence yourselves, nor let him rest in silence, until he establish, and until he render Jerusalem a praise in the earth.

The SOCIETY took its rise in the following manner:

IN the year 1791, at a Ministers' meeting at *Clippstone*, in *Northamptonshire*, after two discourses had been preached by

by Brother *Sutcliff* and Brother *Fuller*, on *Jealousy for the Lord of Hosts*, and *The pernicious influence of Delay*; a query was proposed by Brother *Carey*, If it were not practicable, and our bounden duty to attempt somewhat toward spreading the gospel in the Heathen world? As the public service had been attended with more than ordinary solemnity, so this consultation was managed with a good degree of serious and earnest concern to exert ourselves for the propagation of the kingdom of our Lord. But the principal thing then agreed upon, was, to desire Brother *Carey*, upon whose mind the subject had been laid with peculiar weight for a considerable time, to draw up his thoughts concerning it, and publish them.—At the next association of the Baptist churches at *Oakham*, June 16, 1791, it was desired by the ministers who had been present at *Clipstone*, that Brothers *Sutcliff* and *Fuller* would print their sermons, mentioned above; with which request they complied. Some months after, Brother *Carey* printed his pamphlet, entitled, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen, &c.* At the next annual meeting of the association at *Nottingham*, May 31, 1792, the subject was revived, and a resolution made, That a plan be prepared against the next Ministers' meeting at *Kettering*, for forming a Baptist society for propagating the gospel among the Heathen. And Brother *Carey* generously engaged, that whatever profits might arise from his late publication, should be devoted to the use of such a society: Accordingly at the Ministers' meeting at *Kettering*, Oct. 2, 1792, after the public services of the day were over, the ministers retired to consult farther on the subject, and to lay at least a foundation for a society; when the following resolutions were proposed and unanimously agreed to:

Resolutions at a meeting of Ministers of the Particular Baptist denomination, held at *Kettering*, in *Northamptonshire*, Oct. 2, 1792.

1. Desirous of making an effort for the propagation of the gospel amongst the Heathen, agreeably to what is recommended in Brother *Carey's* late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed, that this society be called, *The Particular Baptist Society for propagating the Gospel amongst the Heathen.*

3. As such an undertaking must needs be attended with

expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered as a member of the society.

5. That the Rev. Messrs. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

6. That the Rev. *Reynold Hogg* be appointed treasurer, and Rev. *Andrew Fuller* secretary.

7. That the subscriptions be paid in at the *Northampton* Ministers' meeting, Oct, 31, 1792; at which time the subject shall be considered more particularly, by the committee and other subscribers who may be present.

Signed, John Ryland, Reynold Hogg, John Sutcliff, A. Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heigh-ton, John Eayres, Jos. Timms; whose subscriptions in all amount to 13l. 2s. 6d.

Second Meeting of the Primary Society, at *Northampton*,
October 31, 1792.

The secretary chosen at the former meeting, being ill, sent a written copy of the former resolutions, with an account of two new subscribers of one guinea, one of which engages to continue it annually; and also information from Brother *Carey*, who was likewise prevented from attending, that a gentleman from Northumberland had promised to send him twenty pounds for the society, and had engaged further to subscribe four guineas annually.

Brother *Pearce* of *Birmingham* gave us information that having mentioned the business to his friends, at his return from the first meeting, and preached upon the subject, they were so suitably affected with the importance of the affair, as immediately, without any personal application to an individual, to offer their generous contributions, which they sent by Mr. Pearce to the amount of *seventy* pounds, which he paid into the hands of the treasurer.

Our good friends of *Birmingham* also adopted a most agreeable plan, of forming a distinct society in aid of the mission, for the purpose of receiving both occasional contributions, and annual, quarterly, or weekly subscriptions, and to co-operate by every other means in their power with the primary society, in pursuing the grand object we have conjointly in view.

At this meeting at *Northampton*, two other friends subscribed and paid two guineas a-piece, two more one guinea each, and another half a guinea, making six guineas and a half in all.—And such members as were present of the first subscribers paid their subscriptions into the hands of the treasurer; who proposed to put the sum now received into the hands of a banker who will pay interest for the same.

The following resolves were passed:

1. Resolved, That the most hearty thanks of the primary society are due to the congregation in *Cannon-street, Birmingham*, for their generous exertions in so good a cause.

2. That we cordially approve of the step taken by our friends in *Birmingham*, in forming an assistant society, to act in conjunction and union with the society begun by the *Northampton* and *Leicestershire* association.

3. That if this plan shall meet with the general or increasing approbation of the Baptist churches, we shall rejoice to find a number of corresponding united societies formed in different parts of the kingdom.

4. That Brother *Pearce* of *Birmingham*, who was a member of the primary society, and is the delegate from the corresponding society at *Birmingham*, be considered as a member of the committee.

5. That in order to promote the extension of this society, it appears proper to print a brief narrative of its rise, and plan, accompanied with some short address, and such further additions as shall be determined upon by a meeting of the committee at *Northampton*, Nov. 13, 1792.

Third Meeting of the Primary Society, at *Northampton*,
November 13, 1792.

After spending time in prayer, consultation, and revising the preceding narrative, &c. it was farther resolved,

1. That every corresponding society, that shall be formed in different districts, be invited to send either two delegates, to any meeting of the primary society, or one delegate who shall have two votes.

2. That all persons who may be disposed to favour the design of the society be invited to send their contributions to the Rev. *R. Hogg*, of *Thrapston*, treasurer; the Rev. *A. Fuller*, of *Kettering*, secretary; or the Rev. *S. Pearce* secretary to the corresponding society at *Birmingham*.

3. That the society would be truly obliged to any of the friends of this design for any hints of information or advice, forwarded to the treasurer or secretaries aforesaid.

N. B. The following articles we wish to be examined and discussed in the most diligent and impartial manner:—

What qualifications are especially requisite in missionaries? What persons are known, or supposed to be, both suitable and willing to be employed in this business? What advice should be given the missionaries, or what regulations adopted concerning them?—Also, In what parts of the heathen world do there seem to be the most promising openings? What information on this head may be obtained from any late books of travels, or from Christian merchants, or from such persons as would at least favour the design of converting the Heathen?

4. That it is advisable to appoint an agent in London to receive subscriptions.

5. The next meeting of the committee shall be at the Ministers' meeting at *Arnby*, in Easter-week, unless any interesting circumstances render it expedient for the treasurer or secretaries to call one sooner.

The names of all the subscribers will be printed at a future period, if judged best.

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.