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Painted by J. Roberts, Sep. 1813

Engraved by T. Bland

Joseph Kinghorn

Died Sept: 1832, Aged 66.

London, Published in the Baptist Magazine,
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JOSEPH KINGHORN,

OF NORWICH:

A MEMOIR BY

MARTIN HOOD WILKIN,

WITH INTRODUCTORY CHAPTER, PREFACE, ETC., BY

SIMON WILKIN, F.L.S.

NORWICH:

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P R E F A C E .



OF all misnomers one of those most invariably in use is the word "preface." Instead of being previous—it is almost uniformly subsequent—labour; so in the present case, 400 pages of the work had passed through my hands when I was called upon to write "the preface." It was a dark, stormy afternoon, the ground covered with snow, when I addressed myself to the task of presenting to the reader a narrative of the origin, progress, and almost completion of the life of JOSEPH KINGHORN, of Norwich.

My revered friend, on his decease, had committed to my care some five thousand letters and notes, varying in character from the brief note of invitation to the folio sheet of closely written and closely thought theological, philological, or philosophical discussion. When first, after his departure, I entered his study, and sat down in his large arm-chair, I looked sorrowfully around upon the books which filled his shelves, and I found—just as he had left them—a mass of papers and letters at the end of his table; and, opposite to his chair, his writing materials, his common-place book, and some unanswered and unfinished letters. It seemed to me as if he had but just quitted the apartment, and might re-enter the next moment, with his tall figure and ample morning gown,

to give me again his kindly and cordial welcome, as oft-times before !

On further examination, I found many drawers filled with letters, those of earlier dates methodically folded and endorsed; the later correspondence had grown beyond his leisure for arrangement, and piles on piles had been left open. When at length I ascertained the real extent of the correspondence—by arranging it chronologically, and numbering the letters—I felt overwhelmed at the idea of reading, in order to bring into use, such a mass of materials as I found myself to possess. I however consulted London publishers as to the probability of sale; they altogether discouraged me, and advised me not to incur publication unless I could lay some solid basis by a good list of subscribers. I felt that it would be very mortifying should I find the life of my friend, after involving much labour, to remain waste paper, and as I was at that time occupied, and remained so for some years afterwards, in preparing my edition of Sir Thomas Browne's Works, I regarded it as an object to be at least postponed. After that work was accomplished, we resumed the reading and considering Mr. Kinghorn's correspondence, in the course of which many hundred letters were destroyed as useless. The labour, however, I found to be very heavy, and years were therein consumed. But other and younger help, more zealous, was at hand: as years passed by, the author of the present volume, even when a mere child, took very great interest in these letters, and I was cheered on; and, as he grew older, entreated by all means to proceed with the work. Accordingly a transcription was commenced of the letters which were thought suitable for insertion, and instead of my remaining the solitary workman, the labour became a family compact. In order to bring into clearer view the principal personages of the history, I drew up an introductory chapter, and several passages in the course of the volume were also written by myself, as recording events or conversations which had passed

under my own knowledge; all of which are distinguished either by signature or pronoun. Nearly all the editorial and narrative portion of the work, however, was my son's, to whom, therefore, the authorship of the volume is due.

While the work was in progress it was resolved to open a subscription, and I am bound to express my hearty thanks for the very liberal and general response which it has received, as well as to all those friends who have kindly contributed letters or otherwise assisted us.

The long lapse of time since the departure of our dear friend has, alas, swept away many who would have delighted to read the book. This, too, has deprived me of not a few whose letters would have contributed to its pages. Of these I especially deplore the decease of my early and valued friend the Rev. WILLIAM HAWKINS. His letters to Mr. KINGHORN were very numerous, and with the answers, would, no doubt, have enhanced the interest of the volume.

I cannot close without offering my most affectionate tribute to the memory of Mr. KINGHORN. He has been to me, when early deprived of my parents, more than a father; from childhood his care, his counsels, and instructions guided me, and through life his affectionate sympathy ever attended me, in health and sickness, in prosperity and adversity. I owe him the deepest respect, affection, and gratitude.

In one respect, especially, I wish briefly to sketch my view of him. I refer to his very remarkable unity of aim as well as of character and action, throughout his entire course. From the time when, as a youth, he devoted himself to the service of God in the ministry of his word, he never once turned aside from the object before him, but pursued it incessantly in faith and humility. Moreover, he never sought great things for himself; it seems he would have remained with the small congregation at Fairford had they only been united; and from his subsequent and more important position no solicitations, however urgent and repeated, could induce

him to remove, even to a more honourable and lucrative one. He remained with those over whom God had placed him, to the end of his pilgrimage. He had an irrepressible thirst for the acquirement of knowledge throughout his life; his stores of information of all kinds connected with his sacred vocation constantly accumulated, as book after book he laboured to make his own, and language after language he strove to acquire, all to be consecrated to the great and sacred aim of his life, the glory of God and the good of immortal souls. May the Lord of the vineyard send forth many more such faithful labourers, and grant that the perusal of this volume may be a source of interest, edification, and encouragement to those who are devoting themselves to the ministry of the Word.

SIMON WILKIN.

HAMPSTEAD, FEB. 19TH, 1855.

I think it well, in presenting the present work to the public, to guard against a misunderstanding which may arise from the use of pronouns of the *first person singular*; they always refer to my father; as, had any other arrangement been adopted, many interesting narrative portions of the work either would have lost their identity, or must have been thrown into notes.

MARTIN HOOD WILKIN.

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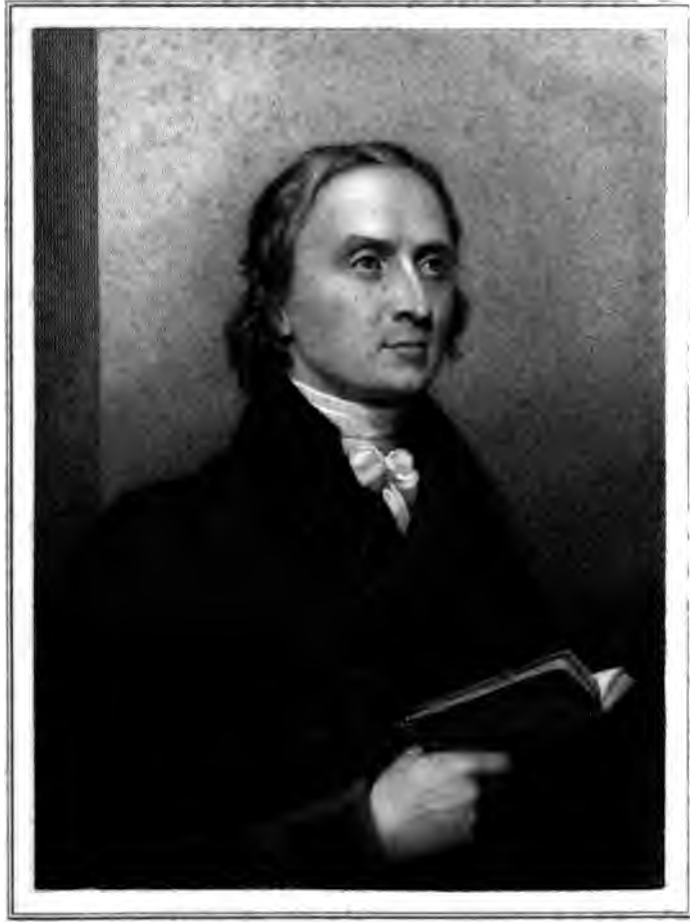
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Engraved by G. Baskin, 1832.

Portrait by A. K. 1832.

Joseph Kinghorn

Died Sept 1832. Age 56

Engraved on the Manuscript of
1832 by G. Baskin

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CHAPTER I.

1766—1770. PT. I—5.

*Families of Kinghorn. Angus, and Jsqing—s Christmas Party—
Lost Letters—Marriages—Birth of James Kinghorn—an Ancient
Apartment—Landings of Providence—Tutth's Stairs—Invitation to
Bishop Burton.*

HAVING endeavoured in the preceding pages to present to our readers a sketch of the principal characters of the present history, we must now revert, as promised, to earlier years, and first, to the ancestral history of the family.

The name of Kinghorn is very probably derived from the town of Kinghorn, in Scotland,* but we have not been able to trace the origin of Mr. David Kinghorn's family, and the only relations of whom we have any considerable knowledge,

* The parish and town of Kinghorn, in the county of Fifeshire, are situated on the northern coast of the Firth of Forth, nearly opposite to Edinburgh. The town is one of the oldest in the county; it was made a royal Burgh by David I., and continued a royal residence for many years, the palace being situated on the high ground, overlooking the town. It was in hurrying on from Inverkeithing to Kinghorn, late one evening, contrary to the entreaties of his courtiers, that Alexander III met his death. The night was dark, and the road dangerous, lying close along the edge of the cliffs: the King's horse made a false step, and horse and rider were thrown over the cliff. By Alexander's death, and soon after, by that of the next heiress to the crown, the maiden of Norway, the competition for the sovereignty arose, which for so many years distracted the country.

Robert II granted the royal house and demesne to Sir John Lyon, who had married the King's third daughter, Jane, and from him descended the Earls of Kinghorn, whose title was changed by Charles II to that at present borne by the family, (Earl of Strathmore,) in consequence, it is said, of the dislike which Patrick, third Earl of Kinghorn, conceived against it, as the boys in Edinburgh used to contract it into "Hornie," and call after the Earl in the streets, using this elegant appellation.

The name of the place is not derived from any circumstance connected with a King, but from the adjoining promontory of land, styled in Gaelic *Cean-gorn*, or *Gorm*, signifying the *blue-head*. Such an etymology is countenanced by the popular pronunciation *Kin-gorn*. See Chambers' *Gazetteer of Scotland*, 1845, pp. 647—649.

are his brother John, and his sister Ann, who married Mr. Henderson.*

David Kinghorn was born October 3rd, 1737, (it is supposed at Hexham,) and married December 27th, 1762, Jane, daughter of Bartholomew Andrew. Their son, born September 17th, 1763, was named George; but a week after his birth his mother died, and he only survived nine months.

After the death of his first wife, Mr. Kinghorn married Elizabeth Jopling, a member of one of the largest and most respectable families in the north,—that of Angus,—her grandmother being daughter of Henry Angus, of Rawhouse; and here it will not be out of place to give an outline of a family so well known, and so widely extended. †

“Some,” says Douglas, “have supposed this family connected with the Earls of Angus: but there is nothing, either historical or traditional, to confirm this idea.

“The honour of the family is that of having sprung, not from either noble or royal blood, but from christian confessors or martyrs. They can therefore say with Cowper—

‘My boast is, not that I deduce my birth,
From loins enthron’d, or rulers of the earth;
But higher far my proud pretensions rise,
The son of parents pass’d into the skies.’” †

It is probable that the ancestors of the family fled from Scotland during the fiery persecutions of the Beatons, in the first half year of the 16th century, and sought protection in Northumberland. The earliest member of the family of whom any thing is known, is a Richard Angus, a farmer at Dilston,

* In a memorandum book of Mr. Joseph Kinghorn, we find the following entry;—*“Mary, wife of George Kinghorn, born Oct. 6, 1707,”* which, in all probability, refers to David Kinghorn’s mother and father, as it is followed by the entry of John Kinghorn’s birth, and that of other members of his family.

† It is much to be regretted that the Genealogical Table of this family, prepared, with much labour, and at great expence, by Rev. Richard Pengilly, of Newcastle, did not obtain a sufficient number of subscribers, to warrant its publication. The pedigree was intended to trace a period of 300 years, from the settlement of the family in the North, about the year 1520, to the date of the proposal to publish it, 1820, and to describe more particularly the individuals from 1620, about the date of the birth of Henry Angus, of Rawhouse, Northumberland.

‡ Douglas’ *History of the Northern Baptist Churches*, p. 24.

whose will has lately been found at Durham, dated 1603. His son is supposed to have been Alexander, and his grandson George, who resided at the Rawhouse, "a farm about six miles south-east of Hexham, and lying between Broomhaugh and Broomley, where there are now (1845) two Baptist Chapels, chiefly erected by the descendants of Mr. Angus, and where the successors of the Baptist Church at Hexham assemble, to worship the same God, and attend to the same ordinances, as did their ancestors."*

George Angus had three sons, Henry, William, and George. Henry was the first of the family who embraced baptist principles, himself and wife being immersed May 14th, 1653, and united to the Church at Hexham, then under the pastoral care of Mr. Thomas Fillam. His brother William had no children; it is therefore from this, Henry Angus and his brother George, that the large family of Angus and Angas, (originally one name) sprang. Henry had three sons, William, (whose house at Hindley was for 150 years the Chapel for the family and the neighbours,) John, and Titus; and a daughter Deborah, who married Joseph Jopling, of Ravensworth, near Newcastle.

The family of Joblin, Joplin, or Jopling, has been known for two centuries amongst the Baptists of the north of England.

The name of John Joblin is affixed to a letter from the church of Christ assembled at Hexham, Mar. 7th, 1654, to Sir Thomas Liddell, thanking him and his "precious Ladie," (daughter of the eminent Sir H. Vane) for the great kindness shewn by them to a poor sister, Elizabeth Heslopp.

This John Joblin doubtless is the same person that was accused of participation in the so called Anabaptist plot, at Muggleswick park, tried, and acquitted. Of this plot Mr. Douglas has made an interesting mention, shewing the entire want of evidence on which the accused could be found guilty. Rumours the most vague seem to have been the only pretence of evidence,—respecting "two troops of Anabaptist horsemen,

* Douglas' History of the Northern Baptist Churches, p. 22. For many of the facts above recorded respecting the families of Angus and Jopling, we are indebted to Mr. Douglas' valuable work, though we have not thought it necessary to mention every reference.

and two men, fording the Derwent with glittering swords,"—rumours which proved entirely unfounded, as Surtees, the historian of Durham, has shown.

Andrew Jopling, probably related to the aforesaid John Joplin, though the precise relationship is not known, is mentioned by Surtees as a freeholder of Satley, in 1687, and it is said to be his son Joseph, who married, as we have above remarked, the only daughter of Henry Angus, of Rawhouse.

Joseph and Deborah Jopling had several children, but it is their son *Joseph*, that we must particularly mention, for it is from him that our friend Mr. Kinghorn is immediately descended; let us then introduce our readers, in imagination, to his fireside at Satley, a retired village, in the North-Western extremity of the County of Durham. He was, as we have shewn above, a member of an ancient dissenting family; and he kept an open house for all the ministers coming to supply at the adjacent Baptist meeting houses of Hamsterley and Cold Rowley. We may therefore judge that he was a good specimen of a warm-hearted, hospitable, old-fashioned dissenter of the last century. At the time of which we are writing he had been twice married; by his last wife he had only one son, Isaac, who would then be about nineteen years of age, but by his former, a large family. Let us picture to ourselves the family circle at Christmas, 1764; when we may fairly suppose all the members of the family would be at home. First, we have Joseph, the eldest son, a blacksmith in the village; then, Thomas and John, masters of a dyeing establishment, at Cotherstone; next, Ann, the widow of Rev. Isaac Garner, minister at Hamsterley, with her group of four girls and two boys; and then Elizabeth, a very attractive damsel, judging at least from her appearance in after life. A younger daughter, Mary, and a brother Silas, not forgetting the youngest, Isaac,* and his mother, Mrs. Jopling, complete the group.

Such then was Mr. Jopling's family circle, when David Kinghorn proposed himself as a suitor to the second daughter, Elizabeth. He was then a widower, about twenty-seven years

* See *infra*, Oct. 9th, 1822, in Journal of Scotch Tour.

of age he was resident at Newcastle-upon-Tyne, and carried on, like *Clay*, the trade of a stationer. He was a shrewd, shrewd man, but had not pursued a *formal* education, though he afterwards became, by his own perseverance, very considerably acquainted with Latin, French, History, and Mathematics. It will be seen in the following pages, that he had a considerable talent for correspondence, for his letters are very interesting and various in style and subject. Sometimes he enters into a deep and difficult argument in a disputed point of divinity, in which his clear reasoning is usually supported by sound judgment and close investigation: he addresses us at another time with warm public and private discourse of passing incidents, or incidents in a series of practical prose, which shows genius and versatility of talent: often he addresses his son with kind and faithful advice, and in all his letters there is such a tone of zeal and fervent piety, combined with eloquence and fluency of style, as renders them at once instructive and interesting.

The first, and not the least amusing and quaint, of his correspondence, are his letters to Elizabeth Joyling, before their marriage, who, careful soul, preserved them safely, while her own seem to have met with their destruction, ere they had the opportunity of meeting the public eye: we transcribe two—

DEAR BETTY,

This new seeming change of providence, has, ever since I first heard it, given me some concern on the account of your removal to so great a distance from Newcastle, especially as I have been fixed in my mind for some time, if Jehovah saw it agreeable to his holy will, to have you for an helpmate: but did not choose to be hasty in proceeding on so momentous an affair, and lest an opportunity should not be given of disclosing my mind, which I did intend by word of mouth, I now have recourse to my pen, hoping you will not thereby be offended, nor blame me for being too shy, or on the other hand, think I have had little value for my former wife, (which my conscience upbraids me for the contrary) as to think so soon of another.

I being pretty well acquainted with you formerly, am not at a loss to believe you will be an agreeable helpmate for me, as for your part you cannot be altogether ignorant of me, but may know as much as to determine you (through the direction of him who

rules over all his creatures, and their actions,) how to give an answer to my honest question, which is, whether you would choose me for a partner or not? As far as I know my heart, which is deceitful above all things and desperately wicked, and as far as temporal things can, it would yield me great satisfaction to hear you answer with Ruth, (Ruth i, 16, 17) or with Rebekah to Abraham's servant (Gen. xxiv, read 57, 58,). I will use his words and say, If you will deal faithfully with me tell me, and if not, tell me; and may Jehovah, our Alim, direct you to speak, and me to hear, with a holy submission to his holy will, which way soever it pleaseth him. I shall wait for an answer from you, and hope you will oblige me so far as to let me have a letter from you, when in the country.

I rest, your [sincere] well wisher, &c.,

DAVID KINGHORN.

MY DEAR LOVE,

I have received your letter which gives me great satisfaction to hear of your health of body, whilst I sympathize with you in your complaint of the want of spiritual health, which to a sensible soul is of all things the worst to bear, for what loving wife can bear the frowns of a husband, or what dutiful child can bear to see a father angry, and not begin to reflect upon their past conduct, and say within themselves, wherein have I offended him whose love and care are continually exercised for my real good; but, my dear, how have you and I offended our father, husband, and love! How can we reflect without shame, wonder, and astonishment at his patience, his compassion, his love, who when we had broken his laws and exposed ourselves to his vindictive justice, burned toward us with that love which constrained him to part with his dear Son, to die for such vile ungrateful monsters as you and me? Wonder, O heavens, be astonished, O earth, at this amazing love, that he who was the brightness of his father's glory, the express image of his person, should stoop so low as to take notice of us; and we, slaves to sin, and rebels against God, should be brought into a state of friendship with God, into union with the Father, through the Son, by the Spirit; yet, O amazing! how soon do we grow cold and lukewarm, and as you say with Ephraim, as a cake half-turned. Yet, my dear, rejoice in this, that God's covenant is an everlasting covenant; it is well-ordered in all things and sure. But I recommend secret prayer as the only means of reviving languishing love, for although he hath bound himself by promise to save us from all

our iniquities, which are the cause of all our sorrows, yet he hath said, For these things will I be enquired of by the house of Israel; and, indeed, it is in secret where the soul hath to deal immediately with himself; and this you know, a faith's view of his lovely face and our interest in him, will scatter all our fears and doubts, and where shall we have a sight of our king, but by coming into his royal presence with boldness, as he is seated on a throne of grace with love in his lovely looks, inviting us to draw near that we may receive the purchase of his blood, which is pardon, peace, and reconciliation? Oh! remember what Mr. Romaine said, Take the bank notes of heaven and carry them to the bank, plead their divine stamp, "Thus saith Jehovah;" and hath he said, and shall he not bring it to pass, hath he spoken, and shall he not make it good? O to be enabled to act faith on all his blessed promises, until we arrive at the promised rest! Amen.

I rest your lover, &c.,

DAVID KINGHORN.

Only three others of these letters are preserved; in the last of which, dated March 22nd, 1765, the writer expresses his anxious hope of seeing his beloved ere long; and even gives her the pleasant expectation of reaching Satley "about six hours after this is received," and of having the nuptials celebrated before May. Accordingly on the 22nd April, 1765, they were wedded, and on the 17th January, 1766, the subject of this memoir was born, at Gateshead-on-Tyne,* in the county of Durham. Their only other child was a son David, who died young.

The last habitation before Joseph's birth, of which we have any record, is in the Low Church Chare, near the steps on the right hand coming from the church.† Soon afterwards,

* On the monumental tablet at St. Mary's, Norwich, *Newcastle* is assigned as Mr. Kinghorn's birthplace: *Gateshead* would, it seems, have been more correct, which is a suburb to Newcastle, on the opposite bank of the Tyne, and consequently in a different county. We have this information through our kind friend Mr. H. A. Wilkinson, of Gateshead, who ascertained the fact from the only first cousin of Mr. Kinghorn then living, Mrs. Elizabeth Craggs, of Satley, who died before the information reached us.

† The High and Low Church Chares have been pulled down to make way for the erection of a new street, in order to avoid the steep hill called *Bottlebank*. The Low Church Chare led from the steps at the end of the church down to the alley called

however, they removed to Newcastle, and in 1770 they resided at Caleb Alder's, cheesemonger, in the Side. *The Side* was formerly one of the principal thoroughfares of Newcastle; it is a long winding street, leading from the river to the northern part of the town; and Caleb Alder's house is still standing, the very last house on the left, in going from Sandhill, before the new and magnificent railway arch at the foot of Dean Street. This house we visited when at Newcastle in 1851; it was old and dilapidated. A narrow low passage led by the side of the shop up a staircase to a large room over the shop. It was neatly wainscoted all round; the wainscoting divided into small compartments. The fire-place was apparently not more than seventy or eighty years old, but in a closet next to it we saw the date ANNO DOM. 1590. In this room we imagined David and his spouse, with their little Joseph; and then again fancied the little fellow "making a horse" for his father to ride home on, according to worthy Philip Nairn's letter to David Kinghorn, while the latter was from home.*

At this time David Kinghorn was an assistant preacher to the Baptist Church at Tuthill Stairs, Newcastle; and we will make some extracts from an interesting and curious document left in his hand-writing, drawn up probably about 1770, headed,

A BRIEF ACCOUNT OF MY CALL TO THE MINISTRY.

As I never kept a diary the first that I can remember that had the appearance of it [a call to the ministry] was toward the end of the year 1763, at which time I was frequently led to meditate on the word of God, especially when walking alone; and to my astonishment at that time it always opened in a methodical order, particularly one text which continued on my mind about a fortnight,

Hillgate, opposite the foot of Bottlebank. The chares are narrow passages, like the *rows* at Yarmouth, leading from one street to another, and densely inhabited. During the civil wars such an arrangement was very useful, as many persons could obtain shelter in these houses which would be rendered inaccessible by blocking up the entrances to the chares.

* "Your son," says P. Nairn, "is very hearty; he has been making a horse for you to ride home on."

which I heard preached from about a month after in very near the same order of method that I beheld it in, which filled me with wonder at the same time whereunto my then frequent meditations would grow.

After I had joined the baptist church, I was in as great a strait as ever, there being no settled pastor, although brother David Fernie came and ministered to us the word and ordinance of Jesus Christ once a month. But some of our little few had their eye on me, judging there appeared something in me, as they have told me since, which made them conclude I would be a minister. This, on August 8th, 1786, occasioned a discourse at a sister's house, as one of the brethren afterwards informed me, and on inquiring the particular time of their conference I found that at the same time they were speaking of my being hopeful for the ministry, I being at home alone, the Lord had drawn out my heart to pray particularly that, if it was his will that we should meet in the above manner, he would make me an instrument of speaking some word of comfort from the word of truth suitable to the case of his people, and that he would open my understanding to know my duty in the case from his word of truth, I being made willing to throw my mite into his treasury.

On April 24th brother F. prevailed on me to go into the pulpit and preach publicly to all people that might come to hear, which, by reason of a sense of my own weakness and a cowardly unbelieving heart, I was very reluctant to do, and met with much opposition from the adversary and my own pride which can appear in many colours. Lord's day following I preached in the forenoon.

Here we will mention more particularly the church at Tuthill Stairs, and the place of worship in which they met, as we shall have frequent occasion to speak of both, and the meeting-house itself is further rendered interesting by its being the place where John Foster, the essayist, preached, and which he thus quaintly describes, in a letter published in Mr. Ryland's memoirs of him.*

“ TO MR. H. HORSFALL.

Newcastle, October 2nd, 1792.

“ But *our* meeting for amplitude and elegance! I believe you never saw its equal. It is, to be sure, considerably larger than

* Vol. 1, p. 51.

your lower school; but *then so black, and so dark.** It looks just like a conjuring room, and accordingly the ceiling is all covered with *curious*, antique figures to aid the magic. That thing which they call the *pulpit* is as black as a chimney; and, indeed, there is a chimney-piece, and very large old fire-case behind it. There is nothing by which the door of this same *pulpit* can be fastened, so that it remains partly open, as if to invite some good person or other to assist you when you are in straits. My friend *Pero*, whom I have mentioned before, did me the honor one Sunday to attempt to enter; but from some prudential notion, I suppose, I signified my will to the contrary by pulling-to the door, and he very modestly retired. Yet I like the pulpit mightily, 'tis so much the reverse of that odious priestly pomp which insults your eyes in many places. I hate priestly consequence and ecclesiastical formalities. When I order a new coat I believe it will not be black; in such a place as this it would be unnatural to speak loud, and consequently there cannot be a great degree of exterior animation."

Though the records of the northern Baptists contain notices of the existence of the Newcastle church from about 1650,† there is no account of any place of worship occupied by them previous to the year 1720, when Mr. George West, a wealthy member of the church, purchased this house for £120. It stands half-way up the long flight of steps called Tuthill Stairs, and just below the meeting-house which was erected in 1798. When at Newcastle in 1851 we inspected the old place of worship, and found that the two upper stories, formerly occupied as the minister's house, were used for the schools; while the ground floor, where the services were held, is converted into two dwellings, each consisting of a single room. The ceiling is left as it was; and we were interested in looking at the curious decorations which amused Foster; while we imagined him preaching in the round black pulpit, to which he was so much attached. This pulpit, in which both David and Joseph Kinghorn preached their first sermons, stood opposite the entrance which is now the door of the left-

* "The sombre appearance was owing, in part, to the old oak wainscoting; the pulpit also was of the same material."

† Douglas's *History of Baptist Churches in the North of England*, p. 5, p. 143.

hand cottage. On entering that door, how different a scene did we witness from that which we should have beheld in earlier days. The room was nearly filled by two large beds, on one of which a man, just returned from labour for his noontide meal, had thrown himself down and fallen fast asleep. In the other lay a little child, apparently in the last stage of consumption. A woman was cooking potatoes on the large open hearth; and other children were in the room. The unexpected visit of a party of strangers was almost unheeded, for sorrow was in the mother's countenance; and the filth and wretchedness around made us sad at heart, when we remembered that this spot was once dedicated to the service of the Lord.

Douglas informs us, that previously to the Revolution this room was used as a place of worship by the corporation of Newcastle; and "there were affixed to the old pews hands for holding the sword and mace." There was also a wooden tablet in the wainscoting which covered the walls, bearing the date 1588.

In 1770 David Kinghorn received an invitation from the Baptist Church at Bishop Burton to preach there, with a view to the pastoral office. This cause appears to have been begun in 1764, at which time there was no gospel nearer than ten or twelve miles on one side, at Hull, (whither some went on foot;) twenty miles on the other, at Burlington;* sixty or seventy miles distant on the west. Joseph Gawkrodger, pastor of the church at Bridlington, and Richard Hopper, "a gifted brother," at Bishop Burton, preached for them in a house hired for the purpose, which became dilapidated in 1769, and they resolved to endeavour to build a more substantial one, which they were able to finish in the following year.†

Mr. Hopper, who had left them a year previously, wrote to Mr. Kinghorn, urging him to go, and enclosing an invitation signed by fourteen brethren on behalf of the whole. He accordingly visited them March, 1770, and found the number

* Burlington, or Bridlington.

† This new Meeting was opened March 7th; "the day was comfortably spent."—David Kinghorn to Philip Nairn, March 10th, 1770.



INVITATION TO BISHOP BURTON.

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of members about thirty, of hearers from 150 to 200; and the cause apparently in an encouraging state.

On the first of April they invited him to remove to Bishop Burton, "to come and labour amongst us, and in due time to take y^e pastoral care and charge over us;" and they add, "we do also agree for your present comfort amongst us, to raise £26 per Annⁿ; and provide a house for you and your family, and to make intercession for y^e fund, and also bear y^e expense that attends your removal."

CHAPTER II.

1771—1780. 5—15.

Journey to Bishop Burton—David Kinghorn's Ordination—Recreations—Visit to London in 1771—Mr. Gurney—the London Ministers—an Interview with Robert Hall, Senior—Flood in the North—W. Hague's Ordination—Visit to London in 1772—Joseph Kinghorn enters School in 1775—goes to Hull in 1780—Correspondence—Ill Health—Return Home.

DAVID Kinghorn left Newcastle, April 26th, and arrived at Bishop Burton, May 4th. His wife and son, who were staying with Mr. Jopling at Cotherstone, left on Thursday, June 14th, and arrived at Bishop Burton, on Friday; Mrs. Kinghorn gives the following account of the journey:—

After I left Newcastle, I underwent a good deal of trouble in my mind, partly, because our removal was so far from all my relations and acquaintance, and likewise the fatigue of our journey, but may I be enabled to give glory to him that hath said, "as your day is so shall your strength be." That morning I set off from my father's the promise was fixed on my mind, "my presence shall go with you," and I was enabled to believe, that as he is a faithful God, he would do as he had said: a word in season, how good it is, for our journeying was tedious, because of the child, yet it made me that I was no way fretful, but went through it with pleasure. I like the place very well, and the people, and let me not forget to tell you that my husband had never such good health since I knew him, and is much fresher coloured of his face; Joseph thrives very well, and grows till you would scarce know him, he will be nothing but a farmer, he is so busy every day with loading corn, and one thing or another, till he goes as weary to bed as a little thresher, but whenever he meets with a little offence, he is for coming back to Newcastle again. Dear friend, we are very comfortably situated as to the world; my life was far happier than when I was at Newcastle, as the Lord is pleased to bless our family with health, which is the greatest

blessing we can enjoy in this life: oh! may we walk worthy of this, and every other mercy we enjoy.

All things seem to have gone on as pleasantly as could have been wished at Bishop Burton. Mr. Kinghorn says—

“The blessing of peace is the most valuable of all; which, through the mercy of God, we enjoy in this place: may the God of peace continue it upon a good foundation, and cause the gospel of Christ, and love to him, to be the bond of it. May this be our continued blessing until we enter into the peaceful regions of eternal bliss.”

In November, the final invitation was given to Mr. Kinghorn, from the church at Bishop Burton, “to take,” say they, “the pastoral care and charge over us, for to warn us of our enemies, to describe their cunning ways y^t they have to entrap our souls, and to describe our armour, and shew us our refuge.” The letter was signed by twelve members.

This invitation was accepted by Mr. Kinghorn, and his ordination took place, May 1st, 1771. The service was commenced by Mr. Richard Hopper, of Nottingham, who formerly preached at Bishop Burton. He read, 1 Tim. iii, 2 Tim. ii, and Heb. xiii, prayed, and gave a short introductory discourse. Then Mr. William Crabtree, of Bradford, asked some questions, 1st, of the people, 2nd, of Mr. Kinghorn, who thereupon gave his confession of faith, after which Mr. Gawkrödger, of Bridlington, offered prayer, with *imposition of hands*, and Mr. Crabtree preached from 1 Cor. iv, 2. The whole service lasted from a quarter-past ten till half-past two: four hours and a quarter! but still the good friends were not satisfied: for at four they assembled again, when Mr. Gawkrödger preached from Eph. v, 2, after which three deacons were ordained by prayer and laying on of hands. Thus, Mr. Kinghorn was settled as the pastor of the church at Bishop Burton, and he appears to have been very comfortable there. He no longer worked at his business: of his recreations, we have a lively account in a letter to his friend, Philip Nairn:—

“I don't always sit idle, for when I have exhausted my spirits with reading and study, I sometimes go into a barn, and thresh

awhile : at other times I visit my people, who mostly live about two miles from Bishop Burton in different quarters, which helps to chee me, as you know I am naturally subject to lowness of spirits, except when I am admitted near the throne, which sometimes is thirty days ere I am called by the King to behold the glory of his majesty : oh, what strangers are we at Court ! but, were we to be always there, we should forget we were in the body, or be puffed up with pride."

He made several journies to collect for the church at Bishop Burton, in various parts of the kingdom. In 1771, he went, June 20th, by Bradford, Huddersfield, Sheffield, Leices-ter, Nottingham, and Oluey, to London, where he arrived, July 16th, and remained till August 6th, spending the greater part of the time at Mr. Gurney's.* He returned through Nottingham, from which place he wrote to Mrs. Kinghorn, both in going and returning.

Nottingham, July 6th, 1771.

MY DEAR,

Your letter I received which gave me much satisfaction to find that you are so reconciled to the will of God, and in some measure comforted concerning my journey, as you say you have been since you received my first letter. O could we learn to cast ourselves more on God we should experience many a happy hour which we bereave ourselves of by endeavouring to shift his yoke from off our neck, which, though in itself gentle and easy, becomes galling and burdensome by attempting to remove it, whilst

* Mr. Joseph Gurney, the son of Mr. Thomas Gurney, the short-hand writer, and the father of Baron John Gurney, and of William Brodie Gurney, Esq., from whose very kind note on the subject, we insert the following extracts—

Denmark Hill, 3rd March, 1854.

MY DEAR SIR,

I have often heard my father speak of his acquaintance with the father of our late friend Mr. Kinghorn, and in my time, the latter was a visitor at my father's, and the first time I was at Norwich, which was in 1805—6, my father charged me with a message to Mr. Kinghorn, and I spent a very pleasant afternoon with him.

I am not certain whether my father resided on Holborn Hill (opposite Hatton Garden) in 1771, or in Southampton Buildings, I should think the latter ; Mr. Toplady boarded with him some years there, and when he removed to Stamford Hill, in June, 1777, used to come down when his engagements permitted, and was one of the first who welcomed me when I made my appearance in this world.

Yours most truly,

W. B. GURNEY.

a patient resignation of ourselves to him and an humble dependence on him sweetens all our comforts and makes every difficulty become as nothing. O my dear, let me beg of you to be much at a throne of grace, for the more frequently you draw near to God the more welcome you will be, and the more comfort you shall enjoy; and as you have now more opportunity for secret prayer, O let not the precious moments fly without improving them, which if you essay to do, you will find that God is near to all that call upon him.

I have left eleven guineas with Mr. Hopper to send to the church the first opportunity, as I thought it needless carrying it about with me.

Nottingham, Aug. 21st, 1771.

MY DEAR,

Your letter I received, and am glad that you are somewhat better of your indisposition. O my dear, while we are in the body we may expect to have many damps to our joy, and may expect to meet with troubles from various quarters; were it not so we should be apt to settle here and sit down in quiet as if this was our rest, but God, who has a tender care of and concern for us, will not suffer us to rest in the enjoyment of any of the things of time and sense, therefore he is pleased oftentimes to blast all our hopes and disturb our peace either by cross dispensations of providence or by his more immediate hand afflicting us, and thereby rouses us out of our spiritual lethargy, and happy are we if all his various dispensations towards us be for this end and produce this effect upon us, as it will prove God's love to us. So it ought to fill our hearts with joy and gratitude to him who manifests himself as having a real concern for our good, and never takes his lovingkindness from us nor suffers his faithfulness to fail. Here we may rejoice in his love abounding to us in Christ Jesus, in covenant and promise, in mercies and rod; and, indeed, sanctified afflictions are among our greatest mercies, O that you and I could learn to live more upon God and less upon creature comforts! for when all these things fail he is the same.

As to myself I am in middling health, and hope to see you in a day or two after you receive this if health and weather permit, for I purpose leaving Nottingham to-morrow, and expect to be in Burton on Saturday.

Give my love to all the brethren.

I am, my dear, your affectionate husband,

DAVID KINGHORN.

Soon after Mr. Kinghorn's return from London his friend and correspondent, Philip Nairn, was suddenly obliged to remove thither, but the correspondence was still continued and turned much on controversy, especially the most abstruse disquisitions on the nature of the pre-existence of Christ, on which Nairn seems to be considered by his friend somewhat inclined to Sabellian notions. In the course of this correspondence Christopher Hall (the elder brother of Robert Hall of Arnsby) is mentioned as being resident in London, and as having embraced views on the person of Christ bordering on Unitarianism, which had led to a serious difference between him and his brother Robert, who had been visiting him in the metropolis. In a letter about this time Mr. D. Kinghorn gives his friend Nairn the following account of an interview with Robert Hall.

I saw Robert at Arnsby, he is a very thinking, sensible man, and seems to think twice ere he speaks once. He read some things to me of a very deep nature, among which were the heads of a sermon in which there appeared some clear ideas concerning the divinity of Christ. In discourse I hinted to him that the Sabellian scheme sapped the foundation of a Christian's hope, at least, should it be true, my hope in Christ is gone for ever. For none can by any means redeem his brother, nor give to God a ransom for him, but he who is God himself. See Ps. xlix. 7, 8, 9, 15. He replied that he had lately preached from that text, but never thought of my argument from it, which, he said, seemed very conclusive.

One of the principal local circumstances of interest at this time is the remarkable flood which occurred in the north, Nov. 17, 1771, and committed great devastations. Mrs. Kinghorn's brother, Thomas Jopling, who had a dyeing establishment at Cotherstone, a village on the north bank of the Tees, gives a dreadful account of the damage occasioned in his neighbourhood.

December 7th, 1771.

LOVING BROTHER AND SISTER,

You seem to be desirous to hear from us, being startled by the newspaper on the hearing of the flood, and indeed it has made many to fear and tremble, so dreadful is the account. But

we may say in the midst of judgment there is mercy, and it is of the Lord's mercies we were not consumed; for that day being at our dyehouse it began to rain in the morning about six o'clock, and before we went to dinner we were compassed about with water so that we could with difficulty wade out, and before we got to the bridge the water broke down about twenty yards of wall, and continued rising till about one or two. It undermined the stairs broke them down, and swept the dam clean away; we have no water, so y^e mill is rendered useless. Y^e low mill which stood on y^e river Tees was all swept away; it was said y^e house was seen go whole through Barnard-Castle bridge. We have got y^e stock and feet, but they were as low down the river as Gainford.

As to y^e account of Barnard-Castle, y^e bridge end on y^e Yorkshire side was so driven away that people came down by a ladder about eight yards high. As for the turnpike bar, it is not known where it stood. Our garden is clean gone with y^e trees to the bare crag, and y^e battlement before y^e dyehouse is broke down.

Your loving and affectionate brother in y^e best bonds,

THOMAS JOPLING.

John Kinghorn and Mrs. Henderson give a still more fearful account of the effects of the flood at Newcastle. The former says, in writing from Newcastle:—

Nothing but scenes of horror were presented that Sabbath morning. About four our bridge fell with all the houses and shops from the Blue-stone to Gateshead, and one arch on this side the toll-shop, which has quite ruined the trade of this town.*

Many lives were lost, and many families ruined by this great calamity.

In May, 1772, Mr. Kinghorn attended the ordination of William Hague,† at Scarborough, and in July went again to

* Our kind friend, Mr. Henry Angus Wilkinson, of Gateshead, thus writes:—"The Blue-stone on the bridge is a stone of that colour, which marks the division of it: all on the north side belongs to Newcastle, all on the south (about one-third) belongs to the county of Durham, and the bishop is under obligation to keep it in repair. The toll-house was built at the Gateshead end of the bridge, and toll was taken of those who passed along; and on the old bridge, which was swept away with the flood in 1771, shops and houses had been built.

† William Hague was born at Malton, Yorkshire, Nov. 19, 1736. In his twentieth year he went to sea, but in three years was tired of a sailor's life, and in July, 1759,

London to collect for the Bishop Burton church. Amongst the principal ministers with whom he there became acquainted we may mention especially Dr. Andrew Gifford, whose name is too well known to need any remark; Benjamin Wallin, of Maze Pond; and John Macgowan, of Devonshire Square. Wallin was a most useful minister, and Macgowan a very remarkable man, earnest in his ministry, and sincere in his devotion, but singularly quaint and severely satirical in his published works. His "Dialogues of Devils" is pretty well known, and his sermon occasioned by the expulsion of six young gentlemen from the University of Oxford for praying, reading, and expounding the Scriptures, humbly dedicated to the Vice Chancellor and the Heads of Houses, and entitled "The Shaver, or Priestcraft defended," offered a good field for the display of Mr. Macgowan's satire.

Connected with this visit in London the following letters may prove interesting.

London, July 20th, 1772.

MY DEAR,

I came to Mr. Langford's on Saturday night, who shewed me great kindness and made me welcome to lodge in his house. Yesterday forenoon I preached for him, and in the afternoon I went to hear W. Blackett, who is at this instant with

he returned to Scarborough, where his delighted mother anxiously awaited him. He soon showed an eager desire to obtain knowledge, and would sometimes sit up all night learning to read. The Bible was his lesson, and over its sacred pages he bent with happy interest night after night in his little garret. In 1761 he joined the methodists, and then his persecutions began. One night he and three other young men were seized by a pressgang, dragged on board a tender then in the harbour, and put down into the hold under an iron grating, where they lay until twelve o'clock the next day, and then were led by the collar through the streets amidst the shouts of the people. But this he records as a happy circumstance, as he was never after ashamed of his profession of Christianity. In course of time a Calvinistic minister from London visited Scarborough, where his sentiments created some disturbance, and awakened considerable inquiry. William Hague studied the subject carefully, and being convinced of the truth of the doctrine of free grace he began to speak his mind in the class-meeting. It was then suggested that he should leave the society, which he accordingly did, and he and several others of similar sentiments held meetings for reading, singing, and prayer, in a private house. Hearing of the Baptists at Bridlington Mr. Hague often walked over, though twenty miles distant, heard preaching twice, and walked home again. On the 8th of June, 1767, he was baptised by Mr. Gawkrödger at Bridlington, and soon afterward commenced preaching at Scarborough. In 1771 the church at Scarborough was formed of fifteen members, and Mr. Hague ordained pastor.



me at Mr. Langford's. I have seen none of the Board ministers except Mr. Macgowan and Mr. Clarke,* who seemed glad to see me. I expect I shall have plenty of employ in preaching, as Dr. Gill's meeting is vacant. Mr. Craner† is sick, and Mr. Reynolds‡ gone to the country before I got to London.

D. K.

Direct for me at the Rev. Mr. Langford's, in Thomas Street, Black's Field, Horselydown, London.

London, July 29th, 1772.

This day I received yours, and was troubled that you should be so distressed in your mind concerning me. Do you not know that God reigns king over all the earth? He kills and makes alive, he wounds and he heals, he brings down to the grave and he restores at his pleasure. I suppose I shall have to stay in town at least a month, if not six weeks yet. Last Lord's-day I preached thrice, and shall do the same next, viz., I am to be twice at Dr. Gill's, and at Mr. Mercer's in the evening.

Monday, Aug. 3rd.

As to my preaching, so far as I know I am greatly esteemed; God has so disappointed my fears hitherto that instead of my knees smiting one against another he enables me to speak with all boldness, and though I have much more labour than I have at home, (as I preach thrice every Lord's day, and two or three times a week beside,) yet what with the Lord strengthening me and the people's kindness, my spirits are so kept up as that I am almost like Mr. Rutherford in spirit, bold as a lion and have the majesty of a king.

Yesterday I preached at Dr. Gill's, and many of the people were so much refreshed that to-day they have spoke to me with pleasure and the greatest freedom, and I was honoured to dine with Mr. Warne, and ride with him in his chariot to the meeting at afternoon.

* William Nash Clarke, A.M., son of the Rev. Abraham Clarke, pastor of the Baptist church at Blunham, in Bedfordshire. In October, 1762, he was ordained over the church at Unicorn Yard, the pastorate of which he resigned in March, 1785. The last five or six years of his life were spent at Exeter, where he died, July 29, 1795.

† Thomas Craner, who removed from Blunham church in Bedfordshire, and was ordained pastor at Jewin Street, Oct. 21, 1756, from which place the congregation removed in 1760 to Meeting-house Alley, Redcross Street. Mr. Craner died, March 18, 1773, in the 57th year of his age.

‡ John Reynolds was the successor of John Skepp and John Brine in the pastorate of the church founded at Broken Wharf, Thames St. by the eminent Hansard Knollys, but afterward established in Currier's Hall, Cripplegate. He died Feb. 6, 1792.

Such is the love of the rich ones to those who are made instruments in the hand of God of speaking a word of comfort to their souls. O what reason have I to wonder that God makes use of such a poor instrument as I am for such wondrous purposes! But above all, what reason have we to praise him for a good hope through grace of our own interest in the blessings of grace which are treasured up in Christ our living head, who has said, Because I live ye shall live also.

I should have been very glad to have seen you in London, but seeing it is so as it is I have sent you a pound of ten-shilling tea, and a guinea to buy you a gown or what else you please. As they were given to me for preaching I freely part with them to the object of my love, and hope that you will look upon these presents as tokens of conjugal affection, for though I am absent in body yet am present with you in love and affection as the dear part of myself. Mr. and Mrs. Langford give their respects to you, and would have been glad to have seen you at London. May the Lord grant you much of his comforting presence and fill you with all joy and peace in believing. From your loving husband,

DAVID KINGHORN.

Tell Joseph I have got a fine top for him, and six of Dr. Watts's books of Cradle Hymns to give away, given by Dr. Gifford.

But we must return more particularly to the subject of our narrative. Joseph Kinghorn entered school March 6, 1775. His education seems to have consisted principally of Latin and Greek, with the usual branches of an English education, including Mathematics, with which science he became well acquainted. Shorthand formed another of his principal studies, or rather, perhaps, of his amusements, and he transcribed various systems, but finally fixed upon Gurney's brachygraphy, which he employed very extensively during his whole life. At least 2000 sketches for his sermons are extant written in his shorthand, as well as a large quantity of miscellaneous MSS. He was also in the habit of taking notes of the sermons he heard, even as early as 1776.*

* August 18. My father made some beautiful remarks from Gen. xxxv, 2, where he said that we should cast away the idols of our hearts, and that we should not suffer the world to intrude when we should worship God, and we should not have an every-day's heart in a Sunday's coat.

In December, 1779, Mr. Beatson, Baptist minister at Hull, wrote to Mr. Kinghorn to inform him that Mr. Cliffe, a clock and watch-maker in that town, was willing to take Joseph, then nearly fourteen, as an apprentice, the premium to be £10. In the following month he went on trial, and seems to have been very diligent in his business; but in March, 1780, it appears that he removed to Mr. Denton's, a watchmaker in another part of Hull. The correspondence between Joseph Kinghorn and his father during the short period of his absence contains some interesting notes, of which we, therefore, insert some extracts.

January 25th, 1780.

MY DEAR CHILD,

As I cannot have the pleasure of speaking to you as usual, I take this opportunity of expressing my sincere regard for your welfare. As I have endeavoured to give you the best advice I was capable of, I should cease to love you if I did not continue to recommend to you a life of piety, that is, repentance toward God and faith in our Lord Jesus Christ, together with a practical observance of the duties of religion and morality which your years and circumstances in life call for at your hands. Be careful, my dear son, to read the sacred Scriptures when you have opportunity, and daily to pray to God to keep you from every evil, and humbly thank him for every mercy you receive from him. Above all things, remember to keep holy the Lord's day. He that neglects to honour the Lord in his house, or that spends the Lord's day idly, need not wonder if God suffer him to run into all manner of sin. O be careful that you do not commit little evils, for a commission of small sins (as some call them) makes way for the commission of greater. Remember the words of Solomon, Prov. i, 10, My son, if sinners entice thee, consent thou not. Thy mother and I seldom have thee out of our mind, but we hope that thou wilt be well used by thy master and mistress, and that thou wilt be studious to please them, by a constant application to business, and a submissive behaviour.

We shall expect a letter from you, if health and time permit, on Friday.

D. K.

Hull, Thursday evening, March 16th, 1780.

DEAR FATHER AND MOTHER,

* * * * *

Thanks be to God, we have a help at hand, Jesus our Mediator, ever ready to help: but though this be the case, we

are apt to get out of the right line, to err and go astray to the right hand or to the left, which saps our comforts, and throws us into the same, or a similar hole again, as before. Mr. Beatson was upon peace, last Lord's day, from John xiv, 17, but were I to give you the skeleton, (which I have,) I should be tired with writing it, therefore I omit it here, perhaps you may see it another time. Of late I have been but very dull with respect to God, and things of God, that I can't find Immanuel in Mansoul, yet though I have him not now, I hope to find him, as his arm is not shortened, nor his ear heavy, and his promise is still the same. Your parcel and letter I received safe on Saturday night last, and have acquainted Mr. Denton with respect to the time I am to come home, and he has given his consent to it, therefore on the Saturday before Easter I think of coming to Beverley, with the coach, on the outside, as I think it would not be prudent to walk it. That day you went home, illuminations were here at night, on account of Admiral Rodney's success; we shut up shop soon, and the Quaker has all the rooms, (except the three we have) and he would not light up; you may judge of the consequence of this, according to custom.

This is our last week of working by candle light; my kind love to all inquiring friends, and accept the same from your loving son,

J. K.

Monday, April 10th, 1780.

DEAR SON,

Your letter we received, and were glad to hear from you, but were sorry you got cold in going to Hull, though it is what we thought would be the case, as it was a sharp east wind that day you went: as I have not yet got the money of Simon [Gregson], I cannot bind you, seeing your master will expect the premium the day you are bound. I should be sorry to bind you if you are not likely to have your health, as it will be of no avail either to your master or yourself, especially as some circumstances are not so agreeable as I could wish. I entreat you to beg of God, that he will keep you from every evil, and fill you with the true knowledge of his holy will, that you may live to the glory and praise of his name, in whatever situation you are placed and in whatever employed. I purpose seeing you in a little time at Hull; give my respects to Mr. and Mrs. Beatson.

I rest, your loving father,

D. K.

Joseph's health became, however, so weak that it was not

thought advisable that he should be apprenticed to the watch-making business. He accordingly returned home, and during the time he was out of employment amused himself by making a clock. Though he had only been about four months at work he had obtained so good a knowledge of the business that the clock he then made (which had been laid up for many years) was in such good condition in 1843 that with a very little adjustment it was put in order so as to go well, and has been ever since a very good guide.

CHAPTER III.

1781—1782. ÆT. 16—17.

*Joseph Kinghorn a Clerk at the Elswick Lead Works, Newcastle—
Letters between Father and Son—First Birthday Prayer—A
Year's Expences—Desire for the Ministry.*

THE next principal event in Mr. Kinghorn's life, was his removal from home, in March, 1781, to the service of Mr. Archer Ward, formerly of Bishop Burton, who had taken the Elswick white-lead works, near Newcastle-upon-Tyne. On his return to his native place, he was welcomed by many friends and relatives; "some," he says, "knew me at first sight; others thought it was me from the likeness I had to my father; in short, a great many came thronging about me, I knew nothing about."

He lived with Mr. Ward, and attended usually at Tuthill Stairs meeting-house, where a Mr. Dawson then preached. Mr. Fishwick, Mr. Ward's partner, lived also with him, and being "just cut out for an instructor," helped Joseph in his studies. The Greek Testament afforded employment for his leisure hours, and he seems to have been diligent in the perusal of it. The practice of taking notes of the sermons he heard, was continued as when he was at Bishop Burton.

The letters of this period begin to be filled with theological discussions, of which Mr. David Kinghorn was very fond. Mr. Ward was also much addicted to arguing on points of divinity, such as the nature of the pre-existence of Christ, &c. After telling his father some of Mr. Ward's arguments, Joseph adds, "When people get entangled in mazes they know nothing about, it turns out well, if bad work is not made of it; the Scriptures are the best rule, could we but properly see into them; any further we have no business with. May the

Spirit of Truth guide us all into the truth." To this his father gives the following characteristically prudent answer.—

Bishop Burton, April 16th, 1781.

I advise thee my son to beware of the vain jangling of such persons as are forward to dispute about the Deity, seeing we can know no more of him than what is revealed in Scripture; what it says, and not what man says, is to be our rule. But the great things in religion are to be most attended to; holiness in heart and life, without which no man shall see the Lord. As thou art of a keen temper, beware thou art not ensnared by being too forward in displaying thy little stock of knowledge; remember the advantage which a freethinker, *i. e.*, a Deist, gained over Mr. Newton by that means; the same advantage may a Socinian, Sabellian, &c., gain over thee. Shouldst thou be attacked in the same manner, and be once baffled in thy argument, thou art in the greatest danger of being undone. Therefore I intreat thee to be swift to hear, slow to speak, especially about the sacred trinity. Sherlock says, "One fool may start many queries, which a hundred wise men cannot answer, and that not only about religious, but natural or philosophical things." D. K.

Mr. Kinghorn's true piety even at this age is beautifully expressed in some of his letters to his parents, from which we give extracts.

Newcastle, May 9th, 1781.

MY DEAR FATHER AND MOTHER,

I was very glad to hear from you, and thank you for the precepts laid down [in your letter]; they are of the greatest moment. I have reason to thank God for protecting and preserving me from evil, he only can protect us and guide us in the right way. It is a great blessing when our hearts' desire is after the Lord, and then all sublunary things are felt to be in subjection to him; then we find most peace in our minds—real, not imaginary peace. I have had better health thus far here than at home, and hope it will continue. I have often a little spare time, in which I pursue the study of the Greek Testament, and hope to improve therein.

Your remarks, cautions, &c., at the latter end of your letter, I believe are very true, but I do not think any of the Baptists here are of Mr. Ward's opinion except himself, and it is only with him I have conversed. I still see no reason to forsake, but retain the old

opinion; however, we always settle matters very amicably before we give over.* Mr. Dawson is not so very deep a preacher as I have commonly heard, yet preaches many excellent practical discourses, which is the life and soul of religion.

J. K.

Newcastle, July 18th, 1781.

I shall be glad to hear the work of God goes on among you, either generally, or individually; where that flourishes it is a sign of the good pleasure of God towards the people who are the recipients of it; happy are we, happy am I, when I find the light of God's countenance; he has never deceived me in withholding his blessing: no, nor ever will, so long as I can earnestly seek him, I hope I may truly say, I have found the above true. Who then, for the perishing joys of earth, would part with the eternal joys of heaven? I hope the Lord, of his great goodness, will keep me from doing this. I had almost forgotten one circumstance, which is that, in Cotherstone, Mr. John Wesley has had a preaching house erected, just at the end of the town, as you go in from Bauther Bridge, on the right hand side. May the blessing of God rest upon you, and his Holy Spirit go with, guide, and direct you.

I am your loving son,

J. K.

Bishop Burton, July 28th, 1781.

MY DEAR SON,

It gives me pleasure that you say you have found God to be a hearer of prayer, and that you have tasted some sweetness in calling on, and trusting in him: you may assure yourself from his word, that he will be always found of them that seek him with the whole heart, and will be a very present help in time of trouble to them that trust in him. Though many have been disappointed in trusting to human promises, and to the outward appearance of things, none were ever disappointed that waited on, and trusted in God.

Bishop Burton, Oct. 6th, 1781.

All you can expect in point of study, is to improve vacant time. I would remind you that the great point you ought to keep in view, is the salvation of your own soul, for notwithstanding we are saved by grace, and that not of ourselves, it is the gift of God, Eph. ii. 8, yet it is earnestly to be sought, *i. e.*

* *i. e.*, "leave off:" Yorkshire dialect.

prayed for, as a gift of God : and to encourage us therein, he hath promised to give his Holy Spirit to them that ask, and every needful thing, Matt. vii, 11, Luke xi, 13. Let this be your first, your chief care, to seek a spiritual knowledge of Jesus Christ and his righteousness, as a justifying righteousness, and to enjoy the sanctifying, comforting, leading influences of the Holy Spirit, and you have his word, that all other things shall be added unto you, Matt. vi, 33. If any man lack wisdom, let him ask of God, James i, 5, 6 ; but when you pray for wisdom, read the Scriptures carefully to see what he says to us in them, and pray with the Psalmist, that God would give you understanding that you may keep his word, so to keep it, as to treasure it up in your heart, that you may not sin against him, by having unworthy thoughts of him and his ways, or an unsuitable behaviour toward him. For, as the Apostle tells us, though we have all knowledge and all faith, without charity, or love, we are nothing, 1 Cor. xiii : nothing in the sight of God, but as sounding brass, or a tinkling cymbal. Therefore, while you study the words of the New Testament, pray for understanding, that you may perceive the beauty of the Lord therein, or as the Apostle styles it, the glory of the Lord (Jesus), so as to be changed into the same image, from glory to glory, that is from grace here to glory hereafter. Compare Psalm xxvii, 4 ; 2 Cor. iii, 18.

D. K.

Newcastle, Nov. 7th, 1781.

DEAR FATHER AND MOTHER,

I am glad you sent Mr. Hall's association letter, I shall preserve and return it as you direct ; I think the arguments in it are strongly founded indeed. Though that doctrine is one of the vitals in religion, yet it is a tender point, and ought to be treated with great caution, lest we therein err to the hurt of our souls ; the best way is to take and believe the thing just as it is revealed in Scripture, and just let it rest there, without applying our reason to it at all. I cannot but thank you again for your letter of the 6th of Oct., ulto. I wish I could see more beauty, and feel more divine energy from the reading of the sacred Scriptures, and live more to the honour and glory of their divine author. I sometimes, I hope, see a glimpse of divine glory, but the pleasure that flows from conversing with our Creator, is unsearchable. May the grace of our Lord Jesus Christ be with you all.

I am yours affectionately,

J. K.

D

January 17th, 1782.

DEAR SON,

As every revolving season proclaims the former to be past, so the birth of one year is but the death of another.

This day we are as usual, calling to mind your first appearance in the world: as sixteen years hath rolled away since you entered into life, as a probationer for eternity, and as you are this day entered upon another year, we desire you to remember, that as we have always thought upon this day with some degree of pleasure, we hope you will continue so to act in this life, as that we may have a continual reason to rejoice therein on your account. For our joy must rise or fall in proportion to your increase in wisdom and the fear of God. I cannot wish for anything more desirable for us, or advantageous to yourself, than what the pious king of Israel wished or prayed for, on account of his son Solomon, 1 Chron. xxix, 19, "and give unto Solomon, my son, a perfect heart," &c., and I recommend his advice also to you, 1 Chron. xxviii, 9, "and thou, my son, know the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever."

What an unspeakable privilege is it to have God for our friend, to whom at all times and in all places, we may have access by prayer, and on whom we may depend with the most stedfast confidence, as on a friend that sticketh closer than a brother, a willing, loving, compassionate, tender, able, faithful, and always-present friend and helper to them that call upon him in truth. We rejoice to hear you make that observation, that in proportion as you seek God, and improve the public means on Lord's days, you feel the comforts of religion. This will doubtless be the case while you live in the world. For great peace have they that love God's law, and nothing shall offend them, Psalm cxix, 165, see John xiv, 21, 22, 23. For as we can do nothing without divine grace but what will turn to our ruin, so we have no rational ground to expect his favour but in his own way. Therefore as God has given you understanding above many at your years, and hath, I hope, inclined you in some measure to seek him, and given you some tastes of his goodness, O improve the golden season of youth by treasuring up his word in your heart.

We are glad to hear you continue in health, we join in love to you, and rest your loving father,

D. K.

P. S. I would caution you to beware of that spirit, which sets

light by exhortations to duty: as well as guard against a legal dependence on duties; the former tends to antinomianism, the latter to pharisaical hypocrisy.

This day was also remembered by Joseph, for on it he wrote the first of those beautiful annual reflections, which continued till the sixty-sixth and last anniversary of his birthday. We transcribe it entire;—

Newcastle, January 17th, 1782.

O Lord God Almighty, I would desire at this time to be thankful to thee, the giver of all good, in that thou hast preserved me hitherto, and made me a monument of thy sparing mercy, yet how few returns have I made to thee! how many sins have I committed, and how justly mightest thou have punished me with eternal vengeance; but thy tender mercies are over all thy works: sixteen years have I been preserved of thee, in some of which, I hope I have experienced the light of thy countenance, shining on my dark soul, for which I would desire to be thankful, and humbly beg that thou wouldest shine upon me more and more, and subdue all my sins, and may I be more conformed to thy glorious image, and may the whole course of my life be perfecting holiness in the fear of thee the Lord; here, O Lord, would I surrender myself and my all, entirely to thy care and fatherly disposal. Give me all needed blessings: with me bless all my connexions and friends; bless thy church, O Lord, and bless this guilty nation with peace and thy Holy Spirit. Bless me, O Lord, this year, and as long as thou continuest me here, may I live only to thy glory, may I be blest in soul and body, in things spiritual and temporal, and Lord, now I am thine, here would I devote myself to thee, in witness of which, I would here sign myself,

JOSEPH KINGHORN.

In the next letter to his father, his first intimation of a desire to become a preacher of the gospel is given.

Newcastle, February 13th, 1782.

DEAR FATHER AND MOTHER,

Yours of the 17th ult. I duly received, for which I return you my sincere thanks. That day I must say had some

weight upon my mind, considering that I was entering upon another year, and in the time I had lived, how little it had been to the glory of God, and how greatly I had sinned. Yet, (I hope I may say truly,) it is now my desire to be the Lord's only for ever, and I feel more solid pleasure in a view of the gospel in any one part of it, than in all the pleasures the world can give. I hope in these things I am not deceived; if I have been so thus far, I pray God I may be led into the right way—frequently I just envy the ministers I hear, on account of the happy opportunities and interviews they seem to have with God while they are preaching the glorious gospel of his grace to mankind. I desire while I live here, not to live in vain, but to the glory of God as well as your comfort. But I feel a great deal of sin and corruption in my heart, and much I am a debtor to the grace of God for preserving me from sins of various kinds which I would otherwise fall into.

Shall be much obliged to you if you will please to inform me what your idea is of the kind of bliss the saints enjoy in heaven.

J. K.

The following extracts from two letters may be considered as replies to the above.

Bishop Burton, February 23rd, 1782.

"You say in your former letter, you envy the happiness which ministers seem to enjoy. It is true that God deals kindly with them for the sake of those to whom they minister the word of life, yet a person may be as truly happy in hearing as the minister in preaching. For though he has many advantages in point of knowledge above the ordinary hearers, he has many perplexities they are strangers to. Every hill hath its valleys and every sweet its bitter; no every cross hath its comfort, and every misery in this life its mercy.

"You desire to know my ideas concerning what kind of bliss the saints enjoy in heaven. To this I must say, whatever ideas I have they must be imperfect; for we see in part and know but in part—

"of things in heaven or of things below,
What can we reason, but from what we know?"—Pope.

Your question, though short, requires a double answer. First, concerning the saints in their separate state before the resurrection. Secondly, after the resurrection. I need not take notice of negative things such as freedom from pain, sickness, sin, sorrow, temptation,

affliction, persecution, and such like, because death would free us from these, supposing there were no future happiness to be enjoyed.

But first, the happiness of the separate state of the soul seems to consist—1st. in being with Christ, and beholding his glory: Phil. i, 23; Luke xxiii, 43; John xvii, 24; 2 Cor. v, 8. If the Queen of Sheba esteemed Solomon's servants blessed above others because they heard his wisdom, 1 Kings x, 8, how much more must saints be blessed in Christ's presence, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore: Psa. xvi, 11. —2nd. In a perfection of holiness. Holiness and happiness have a natural connexion, and a necessary one, where the soul only is concerned, as in its separate state. All the thoughts, desires, and passions of the soul being holy, it must be completely happy. —3rd. In the exercise of holy love to a holy God and Saviour. Peter saith, 1 Pet. i, 8, "Whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." If the exercise of holy love produces such joy in this imperfect state, what must it do when faith is lost in sight, and hope in full fruition.—4th. In beholding the manifold wisdom of God as displayed in our complete salvation. When all the way that the Lord has led us through the wilderness, and all the mysteries of his providence and the riches of his grace are laid before us in one volume, what wonders shall we then behold. We shall truly say, the half was not told us.—5th. In growing knowledge of God. The soul of man is made for contemplation, and hath a particular pleasure in contemplating noble objects, and every peep we get of the wisdom and goodness of God, while on earth, yields us delight: but how great must the joy be, to see as we are seen, and to know as we are known; there is enough in God to employ all our rational powers throughout eternity. We are exhorted to grow in grace, and the knowledge of our Lord Jesus, "and this is life eternal, to know thee, the only true God," &c., John xvii, 3.—6th. Part of our bliss will be in converse with angels, "and the spirits of just men made perfect," Heb. xii, 22, 23. If angels can speak to men while in the body, no doubt they can do the same in heaven, see Dan. ix—x, and many other places, Dan. viii, 13, 14, 15.

As to the bliss of the saints after the resurrection, they shall be like Christ, (in body) shall see him as he is, and be ever with him. But alas, we cannot conceive the greatness of the glory that shall be brought to the saints at the appearance of Jesus, "for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to

conceive the things which God hath prepared for them that love him." The description of our Lord's transfiguration gives us the nearest view of the glory of the upper world in its external appearance of any place in Scripture, Matt. xvii, 2. If we are to be like him, how astonishing will the change be? how will every believer wonder at the change upon himself as well as wonder at the glory of God shining in Immanuel? It is impossible for tongue or pen to describe the nature of holy love or what the soul enjoys even when on earth, when it is in exercise of holy love to God, therefore it is called joy unspeakable and full of glory. May the love of God be shed abroad in your heart and ours; I've oft thought on those words of Dr. Young, a deity believed is joy begun, a deity adored is joy advanced, a deity beloved is joy matured.

D. K.

You will see I have broken off before I have finished my subject, and have only given you a few hints of the first part, founded upon reasons drawn from those things which are the present enjoyment of saints. It being impossible to describe what we do not know, nor shall ever know till we arrive there: but to see the Son of God, to speak to him mouth to mouth, as Moses did on the mount: to converse with saints in light, being clothed with immortality, to be holy as he is holy, to dwell in his presence for ever, to be ever learning new lessons of his matchless wisdom and goodness, and to be growing in knowledge through eternity, are thoughts that may set us longing to be with him where he is to behold his glory.

Newcastle, March 14th, 1782.

DEAR FATHER AND MOTHER,

I return you my thanks for your answer to my query, I never thought of the distinction between the soul's happiness before the resurrection and that after; since, if there be so much pleasure in the separate state of the soul, how much more so will it be after, when soul and body will be joined, and the retrospect view of life will be so much more clear, and consequently, there will be so much more pleasure in sounding out the praise of him who loved us and washed us with his own blood. This is my idea of the state the soul will be in after the resurrection: for the Scriptures you have mentioned I look upon myself as doubly indebted to you, and whenever you send me a knot of them, look upon them as a very valuable part in your letter.

J. K.

In order to prove to his father that he was not extravagant in his personal habits, he sent him the following exact account of one year, which, as it is curious and interesting, we subjoin.

Inclosed is a general Account of Expenses, which will, I hope, give satisfaction.

Newcastle, April 10th, 1782.

General Account of my Expenditure, from March 25th, 1781, to March 25th, 1782.

	£	s.	d.
By Mr. Patten, Cloth, &c., for Coat and Waistcoat	1	10	7
By Journey to Cotherstone	0	1	9
By Two Neckcloths	0	4	4
By One ditto, (black silk, every day)	0	3	0
By Carriage of my box, which came when I came	0	1	10
By ditto, the one you sent	0	2	2
By a hat, 5s. 10d., stockings, &c., 6s. 11½d. an apron, 1s. 2d.	0	13	11½
In this I } By Pasor's Lexicon, &c., 2s. 3d., got a small } thing } thrown in. } Erskyne's Gospel Sonnets, 1s. 4d., Latin Grammar or rather Accidence, 5d.	0	4	0
<small>NOTE.—My Greek Grammar, and those I got at the sale of Mr. L's Library, I bought with the money I brought with me.</small>			
By J. Smilam, Tailor, for Sundries	0	12	4
By Shoes soling, &c., &c.	0	13	1
By Four pairs of new, at 5s. 10d. each	1	3	4
	£5 10 4½		

One pair of shoes came in pieces on the second soling, which occasioned my being obliged to get one pair more than otherwise I should have had occasion for. In the within account I believe there is 1s. 6d. included, which belonged to what I brought with me.

I believe this account is right (or nearly so) from my papers, &c., the rest is letters and small expenses, &c., and at the end of the year, there was a balance of £1 19s. 7d. due to me from Mr. Ward.

J. K.

Bishop Burton, April 22nd, 1782.

DEAR SON,

I shall be glad to hear in your next, what you do in the factory? It will give me great satisfaction if you are as

particular in that, as you have been in your account of expenditure, with which we are very well satisfied. Mr. Ward, in a letter to Simon [Gregson,] said that you were very trusty and useful, and gave general content to the company. Mr. Fishwick gave the following answers to questions I put when in conversation with him at Hull, viz. "What do you think of him now you have had a year's trial." *Ans.* "He is very useful both in the counting-house and in the factory, though his principal business is in the counting-house." "Does he behave well? I hope he does not neglect your business through an inclination to study." *Ans.* "I hear no complaints, and hope he makes none; indeed he will not complain for a little; but his time for study will be less, for business increases." "Has he made any improvement in book-keeping? Do you keep books by double entry?" *Ans.* "He has my books to read and study, viz. Mair's, and we intend to use double entry." This is the substance of what passed.

I make no doubt that you will be glad to see us at Newcastle, but not more glad than we shall be to see you at Burton, though we do not expect you will be here this summer, as Mr. Ward intends a journey hither.

It gives me great pleasure to answer any query that you propose, which may be useful to you either at present, or in future; though writing is not my talent, yet I am willing to do my best for your satisfaction. Assure yourself that we have your welfare at heart, both as to temporal and spiritual things; I hope we shall never be lukewarm in seeking your prosperity in both.

D. K.

Newcastle, May 11th, 1782.

DEAR FATHER AND MOTHER,

In order that you may form a judgment how matters stand here, I will take your queries as they lie; and *first*, then; What I do in the factory? When lead or paint is to pack, I have casks to get ready, tare, &c., to hold it; when filled, to get weighed and to mark them as occasion and circumstances require. To see and inquire for vessels for such and such ports, to inquire when they will be ready, and when they will want the goods to be sent, and to see and have these goods ready for the carts and vessels at the time appointed; this is most in orders for small parcels of goods which are often very tiresome, as everything is necessary to be observed in them as in things of ten times the importance. Hence the carts

come a good deal under my care as to what goes out; sometimes, also, I do a little in the vinegar yard, when occasion requires, and very frequently little odd jobs come in the way which I have to do. Sometimes I go through the works to see what the men are doing, and sometimes, on a pressing exigency, I have been miller, or had part of a share therein for a time. *Secondly*, How I like my situation? Some things there are which are disagreeable in the business, chiefly that I am so much confined, for in the day I dare not use any spare time, if I could, and at night I am held fast with the writing part of the business; and I have many a dark and disagreeable journey at nine o'clock to the post house, through all kinds of weather, up to which time, from about half-past six in the morning, I am frequently confined.

Mr. Whitfield, of Hamsterly, has been here and sends his respects to you; would be glad to see you this way. The association is there this year, the first week in June. Shall be very glad to see you here; if you think of coming, would you specify it. I hope you will not be long in writing.

J. K.

In the summer of 1782, Mr. and Mrs. Kinghorn visited their son at Newcastle; and Mr. Ward soon after paid a visit to Yorkshire. During his absence Joseph resided with Mr. Fishwick, which he in some respects found an agreeable alteration. He complained, however, of the great confinement to which he was subjected in the business, and even hinted at making inquiry about a watch and clock business to be taken without an apprenticeship. His father objected to this as not likely either to give him less confinement, or to enable him to live with any degree of comfort; he says in a letter dated July 15th, 1782:—

“I should have no objection to your being a mechanic either in the clock and watch, or any other branch that had the probability of being for your future welfare. But as we are such short-sighted mortals, we often choose such things as are for our hurt, unless directed by divine wisdom. As you know that when Mr. F. proposed your going to Newcastle for two or three years, he proposed also to advance your wages in proportion to your merit, and after a few years to help you to a better place, *i. e.* a place of more honour and profit, which, at the time, we embraced with thankfulness, as

judging it probable that divine wisdom had designed something else for you than being a mechanic, (especially as two attempts had failed of that nature at Hull.) Therefore as your present lot seems to be a prelude to your future situation in the world, it may perhaps be the greatest wisdom to submit to the divine will, seeing it seems to be his will that you should act in another sphere. As we cannot by taking thought add one cubit to our stature, neither can we change the divine counsels concerning our situation even as to our temporal estate in this world. For if he appoints the bounds of our habitation, he must order also the business we are to be employed in, where we dwell, &c. I desire you to read and consider a few remarks of Mr. Newton's, in his narration of himself, concerning Joseph's change of situation, and the application he makes of it to himself, on which he observes, if any one of these had failed, the grand design of God concerning the salvation of men had failed. I do not thus write as foreseeing, much less asserting, what is to be your future lot. I only think from the two former disappointments at Hull, it seems probable that you are not to get your living in the world by clockmaking."

D. K.

The above remarks were eagerly noticed by Joseph, who apparently thought they had some reference to the ministry, to which his thoughts seem even then to have been directed; and though meant by his father, (as he afterwards explains,) only as alluding to an advanced station in business; they are remarkable. Joseph says, July 31st, 1782:—

There is one thing in your letter I cannot so fully comprehend as I could wish. It is this; you say my present lot seems to be a *prelude* to my future situation in the world. If you think it prudent to let me know your opinion, I could like to know what you think my present lot is a *prelude* to, although I have, I think, a guess by what you say respecting Mr. N.

Bishop Burton, August 10th, 1782.

DEAR SON,

You desire to know what I think your present lot a prelude to? I mean no more than that you may be introduced into business in a counting-house; and if God in his providence favours you, in time you may be a master, or partner, in some branch of business yourself. But in these things we oftentimes cannot see our way before us, nor can we know what shall befall us in this life, even the next hour or minute. But for the present I recommend a

patient submission to the will of God in bearing some difficulties that may be in the way, as there is no state without them.

As to confining you to stay there, I have no desire that you should stay longer than may be for your good, but as you are now grown almost to maturity, you must expect to be employed in something in this world for bread one way or other, and in every change you make in this world, though you may meet with some advantages, you will always meet with some disadvantages. I am fully persuaded that your being confined in business hath its advantages, as it prevents you from having any part of your time to sit heavy on your hand, and consequently from spending it idly; for I had much rather hear you complain on that head, than hear that your time was spent in loose company, which is too often the case with youth who have a deal of time on their hands: perhaps you may think me severe, or that I harbour a bad opinion of you. But, my dear son, a few years' experience will certainly teach you, that it is good to bear the yoke in one's youth, and that I speak with the feelings of a tender father, who would not willingly see you oppressed or injured on the one hand, nor exposed to the snares and temptations of Satan, and a bewitching world on the other. Perhaps you wish only for a little more time to study. I acknowledge that a little time for that purpose may be very desirable, if wholly employed in it. Nevertheless, I am in the mind at present, that it is an advantage to your health, that you are restrained from it, particularly at this time when you are growing so fast—and, indeed, a knowledge of tongues, arts, &c., unless they are for public good, are useless things, however pleasing they may be, except a person have nothing else to do than to please himself. We ought to confine all our thoughts and projects to that which hath a probability of usefulness either at present or for the future. With this view I studied to instruct you, as far as I was able, in those things you are now acquainted with in science, &c. And I hope I shall ever study your real good, and never think any trouble or expense too much, that is within my power, which hath the appearance of being really beneficial to you. Therefore if you are inclined to be a mechanic, (as I know of no probable way for you to be gratified in it, besides that of your being an apprentice,) I shall do all in my power to support you in it, though I cannot do as I should wish to do for you.

We join in love to you and all friends.

I rest your loving father, &c.

DAVID KINGHORN.

CHAPTER IV.

1712—1784. ÆT. 17—19.

Joseph is baptized by his father at Bishop Burton and returns to Newcastle—Visit of Robert Hall on his way to Aberdeen—A country school, versus a clerk's situation—Joseph is by his father's consent devoted to the ministry, and enters Bristol Academy.

WE now come to Mr. Kinghorn's open profession of faith in Christ, by submission to his ordinance. The first mention of it is in a letter dated September 15th, 1782.

I often think of a journey to Burton next spring, how it will be I know not. I have thought, if no minister is fixed here before the time I hope to see Burton, if it would be consistent with gospel order, I should wish to be baptized in Burton, should I be thought worthy of it. Your sentiments on this I shall be glad to know. It is a solemn transaction, and needs much consideration and prayer for the blessing of God and his guidance.

His father replies :—

Bishop Burton, Oct. 14th, 1782.

As to what you say concerning a journey to Burton in the spring, if the Lord permit it so to be, we shall be glad to see you. As to your being baptized, if you be seriously inclined to it, whether you come to Burton or not, it need not be delayed, seeing Mr. Whitfield is only thirty miles from you; even suppose there should not be a pastor at Tuthill Stairs. I do not suppose there would be any objection made to it by the people here, though I have not mentioned it to any, as the time is so distant.

Every ordinance of divine appointment ought to be attended to with seriousness and caution, and, as you observe, with prayer for the divine presence and blessing. Two things are necessary antecedents to it; first, a sense of our lost condition by the fall, and our inability to recommend ourselves to the favour of God by any duties or acts of obedience we are able to perform. Second, a hearty

reception of, and dependence on Jesus Christ for salvation—without the first, the second cannot be; nor can the first be of any advantage without the second—therefore both must go together, and obedience to the precepts of Christ will flow from love, not from slavish fear, if he is viewed and depended on, as an able, all-sufficient Saviour, and loved as such. If he is loved, sin will be hated for its intrinsic evil, as it stands opposed to the holy nature of God, and to the holiness of his law. It is possible to shun sin for fear of punishment, though we may not hate it because of its impurity. Not to do the first, shews a sinner hardened in wickedness; not to hate sin as impure, shews the impurity of the heart. It is the pure in heart that shall see God, not the wise in head, unless they are purified.

D. K.

Newcastle, Dec. 18th, 1782.

DEAR FATHER AND MOTHER,

I think my intended journey to Burton may, perhaps, be only a visit, as I believe Tuthill Stairs people are in expectation of a minister, [in which case] it will be very likely I shall lay aside the plan of being baptized at Burton. Indeed, I do not know how things will be; the state of my mind is rather low at present respecting these things, it being a very solemn transaction, and the heart knows its own bitterness although the stranger intermeddles not with its joy.

I have begun, according to your advice, to commit a little of the Greek Testament to memory; it is an operose work, and requires both time and patience, yet I have (in measure) found the use of it. I have begun with Romans v, although I am as yet only master of the first five or six verses. Being advised by my acquaintance not to use so much Pasor's Lexicon, and experiencing the truth of what he said, since I began to be particular, I got Dawson's for 5s., which I hope you will not disapprove, as I can now with pleasure surmount difficulties which before were very great hindrances.

J. K.

The year 1783 affords, as usual, a beautiful birthday meditation, as also a letter to his parents on the same occasion; from the latter we make a quotation.

By the merciful goodness of God this day I reach seventeen years of age; thus far has the stream of mercy and goodness followed me in the land of the living. The mercies I have received have been

very great, for which I hope I am thankful. Bless the Lord, O my soul, and forget not all his benefits. I hope I truly desire this day to walk all the days the Lord shall allot me in his fear and to his glory. May the Lord keep my feet from falling, and preserve me blameless until the coming of the day of Christ.

J. K.

Bishop Burton, Jan. 24th, 1783.

DEAR SON,

Yours of the 17th inst. we received, and were glad to hear of your health, as also that you remember your birthday with solemn acknowledgments of the goodness of God to you during the past years of your life, joined with a desire to spend the remainder of your days in his fear and to his glory. I hope, my dear son, that it will not only be your resolution on that day, but your constant endeavour to live in obedience to his will as it is revealed in his word; denying ungodliness and worldly lusts, living righteously, soberly, and godly in the world; daily praising him for the mercies you receive, and humbly begging his protection and direction, and a continual supply to your every need; always joining watchfulness with prayer; watching the first temptations to evil, and flying from the deadly snare as from a dagger pointed at your breast, saying with your pious namesake, How shall I do this great wickedness and sin against God.

We think your masters have acted genteelly in giving you a guinea towards your coat that was stolen,* as they did also last summer in giving you mourning.

I rest, your loving Father,

D. K.

In April of this year we find a note from Joseph, proposing to be baptized at Bishop Burton at the same time with his

* The following handbill, of which I have the original copy, will explain this.

TEN GUINEAS REWARD.

Whereas the Accompting-house at the White Lead Works, near Newcastle, belonging to Messrs. Walker, Fishwick, and Co., was broken open in the night of the 16th, or early in the morning of the 17th, inst., and the sum of Six pounds, in half-pence, the property of the said Walker, Fishwick, and Co., taken out of two desks in the said Accompting-house, also one yellow drab-coloured surtout coat, the property of Joseph Kinghorn, clerk to the said Walker, Fishwick, and Co., whoever will apprehend, or cause to be apprehended, the offender or offenders, so that the same be brought to justice and convicted, shall receive the above reward of TEN GUINEAS from us.

WALKER, FISHWICK, AND CO.

Newcastle, Aug, 10th, 1782.

friend Edward Antherson, to which his father answered as follows :—

Bishop Burton, April 4th, 1783.

DEAR SON,

Your welcome letter we this morning received, and are glad to hear of your welfare, as also that you have a gleam of hope respecting a visit to Burton, particularly at a time when you may enjoy the ordinances of God in fellowship with those with whom you have been conversant from childhood; and who will, I think, be glad to receive you upon a profession of faith in the Lord Jesus Christ and love to him, as manifested by a willing and cheerful obedience to his commandments, not only of Baptism and the Lord's Supper, but an universal obedience to the whole of his revealed will. I hope, my dear son, that you are willing not only to learn, but also to observe and do those things which Christ commands, in obedience to his will, and a desire that his name may be glorified by you, in your body and spirit, which are his. His by right of creation and preservation,—his by your self-dedication to him, and his engagement to be found of them that seek him early, (and such shall find life and obtain favour of the Lord,)—his by his setting manifestly his love upon them, and separating them to himself,—Psa. iv, 3; Prov. viii, 17, 32 to the end. So that if you heartily engage in his service he has bound himself by promise to love, own, and acknowledge you, to guide you by his counsel, and to be with you at all times, for he will never leave you nor forsake you.

D. K.

The two following testimonials,—from Mr. Ward, and Mr. John Kinghorn, who resided at Newcastle,—may not be uninteresting.

Newcastle, April 12th, 1783.

SIR,

Your favour of the 4th inst. I duly received. As to your son's moral conduct we can truly say it is upright. We will try to spare him from this date to return by the 2nd of May. We hope the journey will be a very agreeable one to you all, and wish and hope a blessing will attend the institution of the Divine Redeemer to them who immediately are engaged in so honourable a cause. May they feel for themselves the promised blessing to such as do his commandments, and go on their way rejoicing. Joseph is very anxious to learn Greek and Hebrew, &c., &c., perhaps to a fault, as it strains his memory too much, as well as rather may

interfere with his other respective duties. Everything is beautiful in its season, it will always give me pleasure to see Joseph acquit himself with propriety in every situation in his duty towards God and man. Please to present my best respects.

Yours, &c.,

A. WARD.

P.S. My wife is anxious for Joseph to stay three or four days longer than I mentioned, on Mrs. K.'s account, which I consent to if you think well of it.

Newcastle, April, 1783.

DEAR BROTHER,

You will expect me to say something concerning your son, but you must take it in the lump, for he is a very fine youth, and as far as I know unreprouable, and may he ever remain so. I know you will have no objection to have this character of him, especially as you may depend upon the truth of it, for I look upon him to be a pattern of sobriety and good sense, and an honour to our family.

I am, dear Brother, yours affectionately,

JOHN KINGHORN.

Joseph Kinghorn accordingly went to Bishop Burton, was baptized there, and joined the church under his father's care. He returned to Newcastle May 6th, and wrote the next day as follows.

Newcastle, May 7th, 1783.

DEAR FATHER AND MOTHER,

Last night, through the blessing of Providence, I arrived here, and had an exceeding agreeable day, although the riding in the chaise did not well agree with me. The passengers were, a gentleman as far as Thirsk, and a young lady to Durham. From Thirsk to Durham she and I were alone; she was exceedingly agreeable company, but what made it still more so was a book she had, which was introduced by her with observing she had a volume in her pocket, and that perhaps its having a serious turn would be no objection to me, and I was welcome to divert myself with it. I replied, its having a serious turn would be a great recommendation, and could not help wondering how people could take pleasure in reading a deal of trivial trash, which, she replied, was really amazing. This gave me a pleasing idea of her, especially when I found the book she produced was a kind of poetic paraphrase on

some of the most striking Scripture histories. She was also very fond of it; it was indeed an exceedingly fine piece, and many valuable ideas in it. What I liked least was its being dressed up something in the manner of the stage, although I do not think it need be an objection to the most scrupulous reader, as there are no persons or actions introduced but what are plainly expressed or evidently understood in the Sacred Writ. The subjects were Moses in the bulrushes, David and Goliath, Belshazzar's feast, and Daniel being cast into the den of lions, to which is added thoughts on Hezekiah's sickness. This is really a most excellent piece, and breathes very much of the spirit of Christianity, and concludes with a poem on Sensibility. I read nearly from end to end with great pleasure.

Friends were seemingly glad to see me, and nobody more than Mr. Pendered. He let me see a print of the late Rev. Hugh Evans, who was tutor to the Bristol Academy, but he is now succeeded by his son, the present Mr. Caleb Evans, when, after a little trivial conversation, he said he wished I was under the tutorage of this gentleman's son, (pointing to the print of Mr. Hugh Evans) to which I replied I had no objection to be so. This has given me a pleasing prospect of his willingness to inform you of the particulars you desire respecting the academy. Mr. Whitfield* comes here on Saturday to baptize the people proposed on Lord's day; a sermon will be preached at the waterside, and the baptism will be at the foot of our bank.

J. K.

In the above letter the first hint is given of his wish to go to Bristol, and in the following series of letters it is interesting to observe his own earnestness to become a student there, yet his obedient acquiescence to the will in his heavenly and earthly parents, and at the same time to remark his father's characteristic prudence; but it is still more interesting to see the gradual unfolding of God's providence tending to the

* Mr. Charles Whitfield was a native of Weardale, in the county of Durham, being born in 1748, at a place called East Black Dean. At the age of thirteen he lost his father, and was soon after sent as an apprentice to Newcastle. At one of Mr. Wesley's visits to that town he was brought under the influence of religion, and joined the Methodists; but in 1770 united with the Baptist church at Tuthill Stairs, and soon after commenced preaching. In May, 1774, he was ordained at Hamsterley, where he remained till his death in 1821. He was very assiduous in his labours, and was a man of considerable learning, especially as a Hebraist.—*See Douglas's History.*

establishment of Joseph Kinghorn as an eminent and useful minister of the Gospel. It is always pleasing to review the thoughts and feelings with which events were contemplated, from which the veil of futurity, impenetrable at the time, has long since been raised; but more so far when those events were brought to bear on usefulness to mankind, and have been made subservient to God's glory. Surely all such reviews should make us more attentively watch and more quietly submit to the movements in providence of that Being who alone knows the end from the beginning, and whose love and care for his people are as striking and glorious as his omniscience and wisdom.

Mr. Pendered, the minister at Tuthill Stairs, wrote to Mr. David Kinghorn, giving him full particulars as to the admission of students at Aberdeen and Bristol, and also as to the character of the two colleges. Aberdeen he considered lax both in principles and practice; but higher as to learning in some respects than Bristol. This letter was given to Joseph Kinghorn to forward to his father; and it is very amusing to notice the extreme agitation which the sight of it occasioned him, "exciting," he says, "all the powers of my mind which are capable of being moved, either by hope or fear. Methought," he adds, "it was like a letter coming through the hands of a prisoner to his gaoler, which contained either his condemnation or pardon; and he suspicious yet ignorant of its true contents—judge ye then of the anxious moments."

He seems to prefer Aberdeen, though Bristol would have the advantage of being 150 miles nearer home. He sees, however, no obstruction in the way of his entering one or the other before the end of the year, and begs his father will not fail to let him know the conclusion as soon as possible. But his excitement somewhat calms towards the close of the letter, for he goes on to say,—

I am now tolerably easy in my mind; my thunder stroke is much gone off, and it is no very great matter if I never come there, considering all things, as God's providence will not be stopped by such trifling things, and though man's heart deviseth his way, yet

the ordering of the matter is entirely of the Lord. I beg we may have his direction; I feel much need of the power of divine grace, wisdom, and strength; in short, I feel my own frailty, yet I hope, through the grace and strength of God, I am willing to be or do any thing for his name's sake. He is a good Master, his servants are fighting in a good cause, with good armour, good assurance of victory and good reward. Who then would not serve him? Only those who prefer the pleasures of sin for a season to the eternal weight of glory laid up for his people.

J. K.

The father seems, however, by no means so anxious as the son for speedy admission either to Aberdeen or Bristol. He considers him too young "to be turned into the work of the ministry" after a year or two at Bristol, and does not approve of "confining a person four or five years from public speaking after they are judged by the church to have gifts already for that work." He treats the subject in his usual kind and cautious way, and does not omit to notice his son's hastiness and ardour in part of his letter, though he also notices the expressions he approves.

Bishop Burton, May 27th, 1783.

But suffer me to ask, why were you thrown into such a perturbation of mind at the reception of Mr. Pendered's letter? Were you afraid of going to the academy? or afraid you should not be approved? And after some observations on the two places, of which you seem to prefer the north, you conclude thus, "I am now tolerably easy in my mind," &c. No man ought to take the work of the ministry upon him without a call of providence make it manifest to be the will of God; and then, *he that desireth* the office of a bishop desireth a good work. Now, if you think as you say, that it is no great matter if you never come there, and if you are struck with fear at the prospect of the solemn work, I think it will be advisable either not to engage in it at all, or not to fix upon it until the mind is settled and determined how to act. If he opens a door for you—I mean, calls you to speak for him—be not afraid; he will strengthen you, yea, he will help you, yea, he will uphold you, with the right hand of his righteousness. But be not too forward in speaking before you are called properly to it; rather wait with patience to know what is the will of God concerning you, and

patiently submit to it when it appears. The study of divinity is the great object every minister ought to have in view, until he has got the whole scheme of doctrinal and practical truth fixed in and impressed on his mind, which will require much time and labour, with many prayers. This must be his work all his days, or he will soon grow barren, as I have found to my cost. Besides, the knowledge of science puffeth up, but love edifieth. Therefore, as Dr. C. saith, it requires a humble mind where there is much knowledge in the head, otherwise it becomes exceeding dangerous and hurtful, though it may be very useful while kept in its proper place.

D. K.

How eminently this last observation was exemplified in Joseph Kinghorn, in later years, those who knew him must well remember. His knowledge, (extensive and profound as it became,) was accompanied with great humility and lowliness of mind; and therefore, instead of being "dangerous and hurtful," was "very useful, because kept in its proper place." Sanctified knowledge is indeed amongst our greatest blessings, and humility of mind and devotedness to God's glory amongst the most important characteristics of a Christian minister. It is especially interesting to see the following sentiments expressed in early life by one who was afterwards so useful and distinguished in God's service. On receipt of his father's letter he replies,—

June 4th, 1783.

DEAR FATHER,

Yours of the 25th I duly received, and concerning its contents have reflected a little as well as I could, and I earnestly wish my conduct may be directed in such a manner as may be most for God's glory. My mind is still the same as before; the ministry is still the object to which I look, and I hope I may truly say, because I thereby wish to glorify God, and be useful in the world to fellow-creatures. If it will not be for his glory, it is my real desire it may not be; and I trust that God, who has promised to direct the paths of such as acknowledge him, will guide me in the right way. I had rather be employed in that than any other thing, and I hope from a principle of love to God;—my desire is to be in his immediate service.

J. K.

The opinion of Mr. Beatson, minister at Hull, was asked by the father. He advised further deliberation, and the matter was then mentioned by Joseph to Mr. Fishwick, who also fell in with the plan of delay; though Mr. Pendered still appeared anxious that no time should be lost. Joseph, however, consented to his father's opinion, that delay was prudent, especially as the agreement with Messrs. Ward and Co., though only verbal, could not be so well terminated before the next March (1784).

In reply to the advice of David Kinghorn, that a prayer-meeting should be established at Newcastle, his son gives him a lively account of that already formed, in which he had himself taken part.

A meeting for prayer is carried on here every Wednesday evening at Mr. Ward's and Mr. Fishwick's alternately, and consists generally of from twelve to eighteen. He at whose house the meeting is, (or Mr. Pendered,) nominates some one to exercise, which is by reading a chapter, giving out a hymn, and praying. A table, on which a Bible and hymn-book are lying, is brought and set before the person, which is the sign that they are to begin, if agreeable to them. Mr. Pendered brought the table to me twice, and Mr. Ward another time, and I was enabled to speak in prayer without so much fear as might be expected, except a little timidity at the onset.

Speaking from a passage of Scripture was afterwards introduced, and in those addresses Joseph appears to have given general satisfaction. His father, however, feared that he had so much energy both in this and other matters as to injure his health, and accordingly gave him the following quaint advice and caution.

Bishop Burton, Sept. 20th, 1783.

DEAR SON,

We were sorry to hear you had been so ill, but glad that you are now better. Your mind and body are like a sharp sword in a thin sheath, which, if often drawn, will soon cut through. You seem so intent in pursuing various studies, more than your body can bear, that I do not wonder if the agitations of your mind

should hurt your health. Mr. Ward remarks that your mind seems continually on the rack in pursuit of something, and that when you speak in your private meetings it is with keenness, and that you had spoken a good while at one time before you had your illness, which, he thought, occasioned it, by throwing you into too great an agitation, and brought on a fever.

I advise you, my son, rather to speak less or not at all, than continue to speak much, if your mind is agitated when you speak. Two or three short sentences, spoken with propriety, will be more acceptable and useful than a long confused discourse in such meetings. Besides, it prevents others, by engrossing too much of the time. Beware lest pride prompt you to display your abilities, especially as you have an eye to the work of the ministry, and are so desirous of being employed in it. Mr. Ward says your ideas want to be brought into less compass. It, indeed, requires time and a distinct knowledge of things to be able to speak correctly, and in few words, what we wish to say on any subject, but it is the greatest folly to attempt to speak more than we have a distinct knowledge of ourselves. We cannot expect to edify others by speaking in general terms what everybody knows, nor is it useful to speak in a round-about manner, without coming to the point, till the minds of hearers are tired, before the subject intended is mentioned, which is the fault of many. Should pride creep into our minds, and we be puffed up with the conceit of our abilities or performances, it will be no wonder if we should be left to ourselves, that we may know our own weakness, and learn the need we have of constant dependence on God. It is one of the most difficult tasks we have to learn, viz., to be as diligent as though all depended on ourselves, and as diffident of our own abilities as though nothing depended on us, but all on God. Happy are they who set the Lord always before them, and act with an eye to his glory in all they do; taking his word as their rule, and the example of Christ as a pattern to copy after in all actions.

Your remark on Isa. vi, 8, 9, that "where God hath work he makes some willing to go, and only those who are willing are accepted of him for that end," I approve and admire. If the Lord hath given you both a will and a message to deliver, he will give needful furniture for the delivering of that message, or open a door for your attaining it.

May the Lord grant us direction and submission to his will in

providence, and hearts to love his name and obey his word. Commit thy way unto the Lord, and thy thoughts shall be established; trust him, and he shall bring it to pass in his own time and way; he is able to do exceeding abundantly above what we can ask or think, and can disappoint our fears and exceed our hopes.

D. K.

During this period Joseph employed his leisure time in writing an Essay on "The Promise of Life," founded on 2 Tim. i, which he sent to his father, who in return gave his comments and his opinion of it. Joseph complains that writing it out seems to cramp his thoughts, and that he cannot write fast enough to note down all his ideas, for "if I do not make haste," says he, "and down with them when they are present, they make themselves wings and fly away."

In transmitting the last of these papers he enumerates amongst his engagements, as accounting for the delay in their completion, the reading of Edwards on the Will, and a visit of a week from young Mr. Hall of Arnsby, on his road to Aberdeen.

In his company we may suppose Joseph would be delighted, and they would have a pleasant topic of conversation and discussion in this celebrated work of President Edwards, a book which was one of Hall's great favourites when only nine years old, and which he had just been re-perusing. In writing to Dr. Ryland about this time he says of it, "the more I read it the more I admire it."

Joseph Kinghorn was then in his eighteenth year, Robert Hall not two years older. We can fancy them pacing together the broad esplanade running from Mr. Ward's house down to the banks of the Tyne. Two remarkable figures are before us, the one somewhat above the middle stature, of broad and muscular frame, his features plain, yet his expression in no small degree intellectual and striking; the other unusually tall and handsome, both as to features and expression. The manner of the former is energetic and vigorous, that of the latter, simple and urbane. Robert Hall had at this time been

two years at Aberdeen in addition to three at Bristol, and he has been known deeply to lament the want of religion at the former place, while the spiritual advantages at the latter were of the brightest order. These feelings he would probably communicate to Joseph Kinghorn, and thus increase his desire of going to Bristol; and we are informed that Mr. Hall spoke to Mr. Pendered on the subject, and strongly recommended it. It is very pleasant and interesting to trace the early acquaintance of these two remarkable men who afterwards met in the relation of tutor and student, and later still, in that of controversial opponents. After lives of great usefulness and reputation in the service of the Lord, they have both, long since, entered into their rest, and now join in one song of praise before the throne of God and of the Lamb.

Mr. Pendered gives an interesting account of J. K.'s preaching at this time. He says,—

I cannot help mentioning, in the first place, a certain modesty which constantly marks his sentiments and conduct when called upon to speak from a portion of Scripture. He is remarkably free from that affected pomp of words which is the natural failing of a young speaker. He apparently aims at things rather than words, and he aims well. If ever he trespasses against the rules of this amiable modesty, it is when he is attempting to vindicate the Divinity of Christ. He then seems sometimes to be scolding at us as if we were all a company of Arians.

The question of his entering Bristol Academy was not settled till the beginning of 1784. He had some thought of taking a school, should the Bristol design be abandoned, and he gives a curious Dr. and Cr. account of the comparative advantages of the two projects—the school and the clerkship,—in a letter to his father, dated Feb. 4th, 1784, which he wrote at the request of Mr. Fishwick, to obtain his sentiments respecting Bristol.

I again repeat what I before mentioned, that I could like a place in the country in a school, and though you opposed it, I do not think what you said against it so strong as what I have to say for it, in

comparison with this place. These things came into my head to-day in this light, and arranged like Dr. and Cr. as follows:—

IN A COUNTRY SCHOOL.

Salary, perhaps what W. Dawson had, £10 per annum, fewer expenses, fewer clothes wanted, and opportunity of getting them more reasonably, &c., &c., and not being perplexed or liable to loss by accounts, &c.

A good deal of time for improvement.

Perhaps to go for meat from house to house.

Perhaps a more countrified diet.

Perhaps lodging not so good.

Perhaps difficult tempers to deal with.

Perhaps poor lean Arminianism, but then, frequent opportunities of coming to Burton, and hearing the word, seeing you, and enjoying church privileges.

I do not recollect any more now that I have considered, but I think the sum total added up, the balance will preponderate to the school. Should the letter I soon hope to receive be against my going to Bristol, I submit the above to your perusal. But if, on the contrary, agreeable to my wish, you need then only consider the above as speculations.

J. K.

We may conceive that the following letter was received with great joy as settling the agitated and important question.

Bishop Burton, Feb. 3rd, 1784.

MY DEAR SON,

You will, perhaps, be ready by this time to take up the complaint of the church and say, the Lord hath forsaken

me, and my God hath forgotten me, that I am so crossed in my desires that my eyes fail with looking for my God. Or, if faith and patience still keep alive, you will be ready to say, have my father and mother both forsaken me? well, when my father and mother forsake me the Lord will take me up; blessed are they that trust in him, for he will never leave them nor forsake them. Since I received Mr. Fishwick's letter I have had great struggling in my mind, but though Satan hath shot many fiery darts prayer hath prevailed, and God hath girded me with strength by his power, so that I am come to a determination respecting your future situation in life. You shall be lent to the Lord, to spread the honour of his name and to fight the battles of the Lord, and may the Spirit of the living God fill you with wisdom and fortitude, and enrich your soul with every grace and needful gift for that important work when called to it. May your shoes be iron and brass, and as your day so may your strength be. As the earth is the Lord's and the fulness thereof, the world and they that dwell therein, the silver and the gold are his, and at his disposal, and he will supply all your need. Cast all your care upon him, for he careth for you. In everything, by prayer and supplication with thanksgiving, make your request known unto him, and you shall find him at all times a God hearing and answering prayer. If the Lord is pleased to spare me to see you come forth as a labourer into his vineyard I think I shall rejoice, and own myself bound in gratitude to join Hannah in her song. I agree with you, learning is very useful if kept in its proper place and used at proper times, like a soldier's sword. But, observe, it is cowardly, unmanly, and tyrannical to draw a sword against a naked, defenceless person, and swagger over those who have no such weapon to defend themselves with. If I understand not the meaning of the voice I shall be to him that speaketh a barbarian, and he that speaketh a barbarian unto me: 1 Cor. xiv. Read that chapter with care and attention, and compare the two preceding ones with it. If I cannot convince the understanding of a plain English scholar out of our English Bible, I am sure, from experience, I cannot out of the Greek and Hebrew; such may be silenced, but not convinced.

If the Lord will, I intend you to go to Bristol this summer, provided that you are approved. I shall be glad to know whether the trial you have had be sufficient, and whether you could have a recommendation from the church at Newcastle sufficient for that purpose. Also whether Mr. Pendered so far approves of you as to

concur in giving you a recommendation to Mr. Evans, Mr. Ryland, or any other person he may think necessary. Mr. W[ard] proposes making you a present of £5 after you have been one year, and Mr. F. £10 after you have been two years, and for you to stay three years at the Academy.

The Lord, who has the hearts of men at his disposal, can raise up other friends if he sees necessary for you to continue longer, and can supply all our need out of his abundant goodness and riches of mercy in Christ Jesus, and faithful is he that has promised, who also will do it.

I began two letters to you, and as many to Mr. Pendered, but such was the gloom of my mind I could not get them finished, nor would they have been favourable to you, nor, finally, of so much satisfaction to myself as the present, for I find more pleasure in the prospect of your being engaged in the Lord's cause than I could have done had I been assured that you would become a rich merchant. O my son, if the Lord opens the heart and fills it with some discoveries of his grace and love in Christ Jesus, out of the abundance of the heart the mouth speaketh. "Bless the Lord, O my soul, and forget not all his benefits." "Thou art my God and I will praise thee, my father's God and I will exalt thy holy name for ever." It is God, my son, that giveth men a mouth, and wisdom to speak for the conviction of sinners, and the comfort of his church, without studied rhetoric when he hath any particular work to do: at other times we are but like sounding brass and tinkling cymbals. O pray for the teaching of his Spirit, and rest upon God alone to bless your studies, and make your labours useful. May the Lord guide and direct us as shall be best for his glory, and your and our good, and the good of his church and people.

I rest, in love, your father,

DAVID KINGHORN.

The following is part of Joseph Kinghorn's reply.

Newcastle, February 6th, 1784.

DEAR FATHER,

Yours I received, which was very agreeable indeed, and for which, I hope, I am truly thankful, as there appears in providence a door opened, whereby that which I desired may be accomplished. I am extremely happy in your satisfaction in the present case, and hope I can truly join with you in blessing the Lord

for all his benefits. I hope the present intention will be for his glory. As to myself, I desire to be in his service, as a poor instrument in his almighty hand; I trust in him that as the day is, so he will uphold me, for I have nothing else I can rely upon besides his word and promise, and I am well persuaded he will not be slack in fulfilling his promise to those who believe his word.

That the God of heaven and earth may bless us in this thing and lead us to what will most glorify him is the earnest prayer of yours in duty and affection,

JOSEPH KINGHORN.

Bishop Burton, February, 1784.

DEAR SON,

No mercies are so sweet to us as those we obtain from God by prayer, Psalm lxvi, 16, to the end. I wrote in my last entreating you to be earnest in prayer; next to it, be diligent in reading and frequent in meditation on the sacred Scriptures. In order to profit by it, beg of God to impress the word on your heart, and give you such a sense of the beauty, sweetness, and importance of every doctrine, precept, promise, exhortation, and reproof contained therein, that, having your mind solaced with their sweetness, and delighted with their beauty and harmony, thou mayest be able to recommend to others what is the real food and delight of thy own soul. If ever we expect a blessing to attend our labours in God's vineyard, it can only be when we feel the power of the word on our own hearts, see the beauty and importance of it ourselves, have the glory of a triune God and the good of immortal souls in view. We cannot reasonably expect his blessing if we seek not his glory; so neither if we use not his own weapons or act not by his direction. His weapons are not carnal and weak, but mighty, through his energy, to the pulling down the strongholds of Satan. The sword of the Spirit is the only weapon to kill sin, wound the conscience, and repel the adversary. But, remember, it must be pressed home ere it pierce to the heart, and laid on with force ere it divide asunder the joints and marrow; and adapted to the cases, the sins, the circumstances, and the temptations of the hearers, ere it can be a discernor of the thoughts and intents of the heart. As everything is useless until applied to its proper use and end, so some have said, an unapplied Christ is no Christ; *i. e.*, of no saving effect. It is God's method to apply his word to the heart savingly, while the preacher applies it to the understanding and conscience faithfully:

Acts ii, 37, &c. It was the constant practice of the prophets, the Baptist, Christ and his apostles, to apply the word closely to the consciences of their hearers as their circumstances required. As God's word is powerful, like a sword, to pierce and cleave asunder, a hammer to break the hard heart, and a fire to scorch the conscience and consume false notions, and burn up sinful works; so philosophical reasoning is impotent before a powerful and malicious enemy,—weak as the sons of Sceva, to whom the devils replied, “Jesus I know, and Paul I know, but who are ye?” Proud reasoners, with nice metaphysical distinctions and philosophical harangues, amuse their hearers rather than profit them, set forth themselves rather than Christ, reform the head but not the heart. He that learns the divine art of winning souls is wise;—infinitely wiser than the most subtle disputant or professed linguist without this art. Be not wise in thine own eyes, fear the Lord, and depart from evil; God resisteth the proud, but giveth grace unto the lowly, humble mind; which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. It was Paul's determination not to know anything among the Corinthians but Jesus Christ and him crucified. Therefore, whatever you desire to learn of tongues or arts, I entreat you to beg of God, that all your studies, and all your acquirements may be blessed and sanctified for that end, that you may be more enabled to recommend Jesus Christ, and his good and holy ways to fellow-mortals. The great thing you will have most to learn is, by a manifestation of the truth to commend yourself to every man's conscience in the sight of God;—to the consciences of the careless sinner, the formal professor, the pharisaical hypocrite, the awakened sinner; the mourning, tempted, feeble saint; the backslider in heart and conduct; and the steady, rejoicing, obedient Christian. He that is able to give to each of these his portion of meat in due season, is a workman that needeth not to be ashamed, rightly dividing the word of truth; a shepherd that feeds his flock in green pastures, and guides them in all the practical paths of religion.

If the Lord call you to his work, seek not the applause of men, but the praise and approbation of God and your own conscience, and the prayers and blessings of the godly. Soul flatterers gain the applause of men, but lose the approbation of God! A gospel minister must be a shepherd to guide and lead the sheep to good pastures and still waters. That doctrine, and those truths which humble, melt, warm, and invigorate thine own heart, and make thee most lively

and active in the things of God, are what I wish thee to study most and preach constantly; and that manner which is most easy and familiar to thyself, most natural to set forth the motions of thy own mind when thou art speaking, is the manner of speaking I recommend to thee. Never aim at a studied, starched precision; if it is not natural it is always awkward; nor strive to make hearers think you to be in a good frame of mind when you are not, for the hypocrisy of it is odious in the sight of God and every discerning Christian. Seek earnestly the divine presence to be with thee as he was with Moses, and beg his blessing to accompany his own word, plead his promises, and trust in him for the performance; then shall you speak acceptably, usefully, and comfortably to your own soul and the souls of others. In such seasons God will be glorified, his promise verified, your faith strengthened, and your love inflamed. Nothing fires the heart and looses the tongue so much as a sight, by faith, of the essential, personal, and mediatorial glories of Christ;—pray for it and preach it.

I recommend in your trials not to go into the pulpit, but to stand in a pew, as the practice of the churches in the west of Yorkshire is so, and has been so among Baptists very long. Dr. Gill's first discourse was in a pulpit through necessity, there not being room in the table pew, the meeting was so full.

May the Spirit of Christ rest upon you and lead you into all truth; take of the things of Christ, and shew them unto you in all their glorious excellency and beauty, feeding you with the fatness of his house, causing you to drink of the streams that make glad the city of God.

I rest your loving father,

D. K.

O what wisdom, power, love, goodness, mercy, grace, truth, faithfulness, sympathy, pity and compassion, care and watchfulness, shine in the glories of Christ! He is the mighty God, the chief among ten thousand; a father, husband, brother, friend; the altar, priest, and sacrifice; a teacher, and subject taught; a feeder, and the food; a physician, and the medicine; a leader, and the way.

A dismissal was now given from the church at Bishop Burton to that at Newcastle, in order that Joseph might be recommended to Bristol by the latter church. He accordingly remained there some time longer, preaching both in private

and public; and of those early trials we have interesting accounts from Mr. Pendered as well as from himself.

Newcastle, March 16th, 1784.

DEAR FATHER,

Your letter I received with joy and gladness. The dismission was given in, and I was received a member among Tuthill Stairs people: since then I have spoken twice as a trial, on Wednesday evenings; the first time I took your passage, Exod. xxxiii, 14; the next, Gal. i, 4. In the first time I was a little hampered, fear rather got hold of me; but the next time, I was much disappointed—the passage appeared beautiful, and the more I thought of it the more so it seemed, and the nearer the time came, the more my ideas seemed to expand and open; but lo! when it came to the point, they all took flight, and it was with hard labour, and much of it, I got through in any fashion. I thought before, certainly here will be plenty for twice, but I was glad to scrape all in I could at once. I *feel* now, without help from God I can say nothing; I but *believed* it before. I cannot say this discourages me, as I see the necessity of it, in order that I may know where my great strength lieth; yet it was very strange to me. Mr. Pendered thought I had more liberty the second time than the first, and seemed to get better forward; but all I can say is, my times are in the Lord's hand, and he alone can bind or loose.

The office and work of a minister is great indeed, the charge weighty, the denunciations heavy against those who are unfaithful; but the promises of help are large, the master faithful and true, and the cause good; and what more can be wished? O that I may be enabled to serve God faithfully, and be useful to his people.

Yours, &c. J. K.

Mr. Pendered in writing to Mr. David Kinghorn, April 6th, 1784, says:—

I should feel great pleasure sometimes if I knew you were within hearing of your son, because I know it would delight you. He gave us a discourse, at Mr. Ward's, from Psa. iv, 6. This discourse was truly excellent; excellent in every sense of the word—it was ingenious, sound, and experimental. He has now preached three times to the congregation in Tuthill Stairs. The first from John vi, 35, a *profitable* but not a *perfect* discourse. The next from Phil. iii, 8.

In this I found some faults which I freely pointed out to him, and which he, with a candour that distinguishes him and does him honour, as freely acknowledged. This spirit will operate much to his advantage as a student at Bristol. For it may be said, "Woe unto them that are wise in their own eyes and prudent in their own sight." His last discourse I did not hear, being too unwell to go out; he preached from John i, 17, and I know it was a good discourse though I did not hear it.

I have written to Mr. Evans, and mentioned your son, at the request of the brethren here; with such recommendations as I thought just. I have since received an answer from Mr. Evans, and will here transcribe what relates to your son.

"My dear friend, your recommendation of Mr. Kinghorn is so pleasing, that you may depend upon his being accepted, upon his bringing a testimonial from the church of his being a member, and that they esteem him a young man of promising abilities for the ministry."

This recommendation which Mr. E. calls "pleasing," was a fair and candid representation of him, not at all flattering. I asked Mr. E., as a friend, what steps we must take; and you see he opens the door at once, and says, "Bring your ticket and come." Now, my dear sir, I think we cannot doubt but this is from the Lord. We have as good evidence as Eliezer had, when all things answered his prayers. I shall be glad at any time to hear further from you, and remain with esteem and affection, yours in Christ,

W. PENDERED.

Newcastle, May 6th, 1784.

DEAR FATHER,

Mr. Pendered, who hath constantly appeared as my friend, now more and more evidently shews himself so; he is constantly storing my mind with advice, and illustrating it with examples relative to my conduct at Bristol,—pointing out defects, and shewing the way to remedy them. He tells me I am most deficient in point of style of language, and says the only way to improve is by reading authors of a pure style and writing, to obtain a correctness. He says he hath lamented my case, as not having time to give that degree of attention to my discourses which the *first* especially ought to have. When I hear this I wish myself at home to give them more labour.

April 25th I had to speak twice. Mr. Pendered was very ill, but is now recovered. The forenoon I took Acts xiii, 39, and with hard

labour got through; for the afternoon I had a text to seek, and took Rom. v, 1; here I had pleasure indeed, I thought if this was to be the way I could preach to eternity, but however I found myself wearied, (though not of the work,) when night came. Last Lord's day I took Gal. iii, 26. I was discouraged at the beginning, and partly all through, but though I am sometimes cast down, I *never* despair, and I have had my own mind much solaced with that truth I delivered to others, which is a great blessing; and I have found by experience that the gospel is an infinite field of matter for a real Christian, and a gospel minister, to live and dwell upon. I was afraid at first of running through my stock soon, but I have hitherto seen, through divine grace, so much left, that my present inquiry more frequently is, which of all these good things must I take next. The greater displays I see of the divine glory of God in the gospel, the more I am lost in wonder and admiration at the state of the blessed above, whose happiness consists in the enjoyment of God; for what an infinite being must he be whose glory is the light, and whose presence is the sole happiness of his people. Hence the necessity of holiness and a conformity to the Divine Image appears, as without that not only none shall see the Lord, but it is impossible in the nature of things they should enjoy happiness from him, and also hence the importance and necessity of living by faith upon him who alone is able to supply our every want, and lead us into the right way unto the city of habitation.

J. K.

But as many of these interesting letters have been given as space will admit and the patience of the reader can be expected to relish. The momentous question in all its bearings was at length settled, and Joseph returned home in June, 1784, stopping at Hamsterley and at Cotherstone, to visit his relations. One letter more, however, seems necessary to complete the series—from Caleb Evans to David Kinghorn, which we therefore insert.

Bristol, June 15th, 1784.

DEAR SIR,

Having received a very full and satisfactory letter from the church at Newcastle, recommending your son as a candidate for the Christian ministry; and being desired to inform you when it will be proper for him to come here to enter upon a course of preparatory study, I take this method of acquainting you that our

annual meeting will be, God willing, on Wednesday, August 25th, by which time, or rather a few days before, it will be necessary that your son be here. I shall receive him with the sincerest Christian affection; and sincerely wishing you increasing comfort in him, and that you may both be great and lasting blessings to the church of Christ, I subscribe myself, though unknown,

Your affectionate friend and brother,

C. EVANS.

Mr. and Mrs. Kinghorn had, it seems, the pleasure of their son's company for two months, during which Mr. Pendered, in his wedding tour, paid them a visit. Joseph appears to have started on Tuesday, August 17th, for Bristol, and to have arrived there on the Friday following. He wrote as follows on Saturday.

Bristol, August 21st, 1784.

DEAR FATHER AND MOTHER,

After I left you I got very well to York, but when there could not get an outside passage; however, there being no remedy, I took an inside place, and got well to Leeds, and was very civilly received by J. Hopper (who, with his wife and son, were very well). The coach that goes to Birmingham goes by way of Sheffield, and in the night. But I could only take a place to Sheffield, they told me some lies at the inn or else I should hardly have attempted what I thought of.

I went by the coach from Leeds on Tuesday evening about seven o'clock, outside, and expected to reach Sheffield about the time the Birmingham coach set off, and so have gone straight forward, (being very fresh and not sleepy;) but it proved otherwise, for they had put in a horse at Barnsley who proved incapable of doing what they required, and about three miles off Sheffield, going down a hill, down he fell; we all got off and out, and walked to town; in number nine. By this means it was four o'clock in the morning when we got to the inn, and the Birmingham coach was gone. Here I was fairly nonpluss'd; I staid till six o'clock, considering the matter, then a coach from London came in with a single gentleman; he being very hungry wanted his breakfast; I being in the same case, we breakfasted together, I then entered my box to come by the Birmingham coach the next day, and taking my pack and wide coat, away I walked, thinking that better than staying there, and walked to an inn where the coach changes horses on the road, eight miles south

of Chesterfield, and fourteen miles from Derby; about twenty miles from Sheffield. Here I staid all night, got a very good sleep, to make up for sitting up the night before, and took the coach in the morning (outside) and got to Birmingham that night; this was Thursday, and on Friday arrived here. As soon as I got to the inn I called a porter to take my luggage and conduct me to Mr. Evans'. I delivered your letter to him, he received me very kindly. We had not changed many words before Mr. Evans turned the conversation upon Mr. Pendered's marriage; he had heard of it from Mr. Langdon, and Mr. Hall asked me many questions concerning Mrs. P——, as, who was she? was it Miss Patten? was she pretty? was she gay? had she fortune? was she younger than he? &c., &c. I answered in the best way I could.

I desire to be thankful for the mercies received, which are very great; I was favoured with fine weather, and preserved safe, and am here very well. I found but two students here, and I am the first this season; and now I just offer a few remarks on the country. Derbyshire is a very pleasant county, excessively hilly; where it is fertile, uncommonly pleasant, where not so, very barren and worthless; and the roads through it are a *scandal* to the nation. A part of the shire is a flat country. Derby is a very good town; Litchfield is a very clean place, and so on, but lifeless.* Birmingham is a famous town; from Worcester to Gloucester is exceeding pleasant, abounding in fruit. Apples and pears grow all over, in fields and hedges and everywhere. The corn in general ripe, part cut, part standing, and part led away; a tolerable crop in general.

<i>My Expenses.</i>	£	s.	d.
Fare outside, (except from York to Leeds inside,)	1	17	6
Carriage of my box from Sheffield, 2d. per lb. 41 lb.		6	10
Expenses		16	9
		<hr style="width: 100%;"/>	
	£3	1	1

And I have now £6 2s. 1d. besides my aunt's crown-piece. I hope the above will give satisfaction.

Wishing you every blessing for time and eternity, I rest your son in duty and affection,

J. K.

* Litchfield still maintains its character for cleanliness, as it is the custom for all persons to wash the pavement before their own houses every morning. The cathedral and close also, we noticed when passing through recently, are models of neatness and good taste.

Thus at last, after all the uncertainty which attended the decision, we find Joseph Kinghorn safely arrived at Bristol; there to participate in the fatherly counsels of that truly amiable man, Caleb Evans, and in the valuable instruction of his able coadjutors, Robert Hall and James Newton; there to obtain that learning which did the tutors and the student so much honour, and there to reflect the brightness of the divine light which he had so freely received; to become an honour to the Academy, a bright example to his fellow-students, and a blessing to the church of Christ.

CHAPTER V.

1784—1785. æt. 18—19.

Bristol Academy—Its History and Tutors—Mr. Kinghorn's Friends and Daily Occupations there.

No part of the ancient city of Bristol is more interesting, in our view, than that substantial, old-fashioned, perhaps somewhat gloomy building, (in the street called Stoke's Croft,) which has been for so long a period devoted to the education of those who have desired to become ministers of Jesus Christ.

Edward Terrill, a ruling elder of the Broadmead church, left a large sum for this purpose, and Robert Boddenham, a deacon, followed Mr. Terrill's example.

In about 1710 or 1711 Caleb Jope was appointed tutor, and was succeeded in 1719—20, by Bernard Foskett, who filled the office for forty years, and raised it to a high degree of importance. Many of the students educated by him became eminent and useful servants of the Lord. Amongst them may be mentioned

Benjamin Beddome, for fifty-five years pastor at Bourton-on-the-Water, and well known by his sermons, hymns, and catechisms;

John Ryland, the pastor at Northampton, the quaint and acute schoolmaster in that town, and subsequently at Enfield, whose son, Dr. Ryland, afterwards became tutor at Bristol Academy;

Benjamin Francis, of Shortwood, near Horsley, a man of eminent talents, as a preacher of good ability, a Christian poet, and author of the *Salopian Zealot*;

Dr. Ash, who assisted Dr. Caleb Evans in the compilation of the Bristol selection of hymns, and wrote an English dictionary, and other works on the language;

Dr. Llewellyn, whose library, valued at about £1500, was left to the Academy; and

Hugh Evans, member of an ancient, persecuted family of Welsh Nonconformists, who in 1758 succeeded Bernard Foskett in the tutorship of the Academy.

Hugh Evans was much beloved and respected by his numerous pupils, and was succeeded by his son, Caleb Evans, under whose care the Academy was when Mr. Kinghorn entered it.

One of the earliest friendships he formed at Bristol was with Mr. Jas. Hinton, since of Oxford, who entered the Academy at the same time with Mr. Kinghorn; and soon after, an incident occurred, which, though of little moment, was characteristic of them both. It became a matter of course that they should enjoy communion with the church at Broadmead, under Mr. Evans' pastoral care, and on the first opportunity which presented itself, it was arranged that he should invite the two young men to descend from the gallery, and take their places among the communicants. They were watching of course, and waiting the summons from Mr. Evans; but, after the marshalling had taken place as usual, they saw no signal from their reverend friend—no voice of invitation was heard; and it became too obvious that he had altogether forgotten them, and was on the point of commencing the service. Hinton gave himself up as lost, and was just getting up fortitude to bear the disappointment and sit quiet; but not so his companion, he was satisfied it was a mere omission, and saw no reason why he should not rectify it. With imperturbable composure, therefore, he rose up in the front of the gallery and said, "Mr. Evans, have you forgotten us?" Mr. Evans looked up surprised, and instantly confessed his omission, and called the two friends to come down and take their places. Mr. Hinton was perfectly startled at his companion's boldness, and felt, he said, (in relating the anecdote to me thirty years ago,) "as if he must have sunk to the earth."

Bristol, September 3rd, 4th, 5th, 1784.

DEAR FATHER AND MOTHER,

Being now set down to fulfil my engagement of writing again, I will now give you some information respecting the regulations, students, and studies.

Regulations.—By this I mean the economy of the house. We are called up by a bell at six o'clock in the morning; by the same bell called together at eight o'clock, to family prayer in the library, where a kind of pulpit is placed for the purpose, and we sit all around the room, and when all together, with the other parts of the family, make the place like a country congregation. A part of Henry's Exposition is then read, a hymn sung, and prayer by Mr. Evans, or Mr. Hall in his absence. After that, breakfast—either milk or herb tea: I take some of both generally. Then, about ten o'clock, Mr. Newton, classical tutor, comes, and we are called together again by a bell (such as are in the first class) to say our lessons. After that, we are called to dinner about two o'clock, by a bell, and then, that being over, no more is heard of us till eight at night; then to the library again to prayer, the same as in the morning, only performed by the students in turn. Then to supper—milk, and bread and cheese, and after that to bed as soon as we please. I like the regulations and my fare exceeding well.

Perhaps this is the right place to say something of the *Tutors*, and I must confess the more I have seen of them the better I like them. Mr. Evans made me a present of a hymn-book, (being a compilation from others,) and also one to another new student; he told me he expected, from what he had heard, I should be as a he goat before the flock! I have only heard him preach once yet, some strange ministers and Mr. Hall preached the other times; the congregation is a very elegant one, and the place about the size and nearly on the plan of Dagger Lane Chapel, Hull, before it was enlarged, and quite full. Mr. Evans having been ill, has not attended the Academy for some days. As to Mr. Newton, a student will soon be intimate with him who learns plenty of Latin and Greck. Mr. Hall has not acted yet as assistant tutor, only as assistant preacher, and there he shines admirably indeed.

Respecting the *Students*.—Being many men there are many tempers and dispositions; it does not appear to me that there is much genius among them in general, and there are two or three, (though one of them is only here for education,) who by the levity

of their tempers give great offence to us all, and for that reason we generally shun them. "Birds of like feather flock together," and all have companions of their own. Here are many whom I love as good men, and take pleasure in as companions; one with whom I construe Latin has been of great use to me, and has by his directions saved me some expense in books, &c., and of course he and I are much together, and he is on the whole a very agreeable companion. Having observed the levity of some, makes me keep very little of their company, but I generally run away to my room, (having a very clever study,) and there am as retired as though there was no one near me.

Studies.—Mr. Evans being poorly, we have not had the classical arrangements fixed; but I read Greek in the New Testament with one class, and we parse a few words every day, read about two pages of select pieces from the classics, and about forty-five lines of Virgil. I hope soon to be able to read it with ease, I could not have thought a few days could have made so much difference. I am full handed, but go to bed soon after supper, about nine o'clock; get up and get a walk about five in the morning, which is very agreeable and salutary. I am two hours every day with Mr. Newton, in Greek and Latin; those in Greek with whom I join have been here two years or more. I am in three classes, and though I am almost absorbed with classical studies, yet seeing a little of their emptiness of real food for a hungry soul, I feel more the beauty and glory of the Scriptures, so that a single passage of the New Testament is I am sure worth a ship load of classics: the one is the word of God, able to make a sinner wise unto salvation, the other furnishes him with a pillow, on which he may sleep away life and lift up his eyes in hell.

One thing very agreeable I must mention, though out of due course. A few of us meet in the library every Lord's day morning, at half-past six o'clock, (by our own appointment,) for prayer, and conversation, and conference, on some part of the Word, or some religious subject; this lasts about an hour: this is done to keep alive something of the life of religion, and suppress an irreligious spirit. Besides this, are the lecture and conference generally every week.

Dr. Gifford has left his books, manuscripts, paintings, and other curiosities to the museum, so that here is a very fine show of valuables.

J. K.

Bishop Burton, Sept. 17th, 1784.

DEAR SON,

Your two letters we received, and were exceedingly well pleased with their contents. Blessed be God who hath preserved you in safety on your journey, and hath favoured you with such a kind reception, and an agreeable companion and friend in your present situation.

As the Lord hath prospered your way hitherto, I hope he will bless your studies for your real good, his own glory, and the benefit of his church on earth. As soon as you had left Burton my perplexity of mind fled, being fully persuaded that though there are many devices in a man's heart, yet the counsel of the Lord, that shall stand, and *he will do all his pleasure*. I hope God hath blessed my former gloom of mind by drawing out my heart to be more fervent in prayer on your and my own account. He that gives a heart to pray will bend his ear to hear. This is his gracious character which is so frequently spoken of in the Christian's diary, the book of Psalms. Nothing tends to calm our fears, enliven our faith, enflame our love, and confirm our hope, and sweeten our tempers, so much as frequent and fervent secret prayer. You say you have a clever study, retired from noise; turn it into a bethel by frequent prayer, that the angels of God may be witness of your fervent love to and adoration of your heavenly Father. He that seeth in secret will reward you openly. "Him that honoureth me I will honour, but he that despiseth me shall be lightly esteemed," are the words of the God of truth. If you desire to increase in wisdom and in the favour of God and man, be frequent and fervent in secret prayer. If you desire to prosper in your studies, to have peace in your own soul, to understand the Sacred Scriptures, to be useful in the church, to be protected from the snares of the world, and the temptations of Satan, pray fervently. God is near to them that fear him, (and who are they?) to them that call upon him in truth. Plead his own promises and declarations, take hold of his faithfulness, the girdle of his reins, and do not let him go until he bless you. He delights to hear such beggars at his door, that will not be said nay. He filleth the humble with good things, but the rich, the careless, indifferent, formal, proud, hypocritical person he sendeth empty away. Trust in him, rejoice in him, praise him.

Your account of the regulations, tutors, students, and studies was very pleasing to us. Your early going to bed and early rising I approve. Your clock has got a second pulley, and goes sixty hours with the same string.

D. K.

Bristol, Oct. 11th, 1784.

DEAR FATHER AND MOTHER,

For your useful remarks I give you my sincere thanks. The Lord's day after Mr. Evans thought I looked pale, and said he thought a ride would do me good; he sent me out to Kingstanley, in Gloucestershire, (I went on the Saturday and came home on the Monday) there I preached twice to a few rough country people; in the forenoon from Psa. cxix, 25, and in the afternoon Eccles. xii, 13. I was a good deal hampered, yet not fluttered, in the morning, and being determined to make no haste, spoke in a much more deliberate manner than I used to do. In the afternoon I enjoyed a good deal of serenity of mind and calmness, with such a view of my subject as enabled me to speak with pleasure. I was not by this visit impeded as I expected in my studies. Last Lord's day I was again sent out to a village about three miles off, called the Fishponds, where is a little chapel supplied from Bristol once a day, in the summer the evening, the winter the afternoon; by this means country people and others have the opportunity of hearing when they could not attend in Bristol. I do not think that in this last place I taught them much, but I learned something by going among them: I did not preach with any kind of freedom; my text was 1 Cor. i, 24. Yet since it is not the work of man but the blessing of God that renders preaching useful, I desire to leave the event of everything of that kind in the hands of God. To bless me in preaching or not as it pleaseth him, if only he glorify his name by me, that is enough for me; not, by the bye, excluding earnest requests both on the word spoken and myself, but referring it to his holy will ultimately. I also spoke once at the Conference on a Tuesday evening, but Mr. Evans did not hear me. After I came home Mr. Hall said I should have made a much better figure if my impudence bore any proportion to my sense. I asked him what he meant. He said I seemed afraid, which made the people turn their eyes more on the speaker than what was spoken. Comparing what I had said with what another had said, he remarked, he gave them words, you gave them ideas; and added, you seem to abound with them. I asked him how I must get better of that timidity; he replied, he knew no way but use, and by that I should conquer it, and added, that he himself was at first as fearful as any person; this somewhat encouraged me.

As to the Classics, there are very curious things in them which attract the attention, nay, many good things may be selected from

them; they may be read with pleasure by an understanding person, yet they must not all be taken in, for there is a great deal of nonsense, hypocrisy, and many lies in them. Upon the whole, perhaps, they are a very good picture of human nature, and shew the operations of the human mind in its depraved state very well; and an awful picture it is when duly considered. Well might the Apostle say, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. But we ought to remember there is a wide difference between poets and those who write on history and other more useful subjects.

The number of students at present is but fourteen, but more are expected.

J. K.

Bishop Burton, Oct. 22nd, 1784.

DEAR SON,

Mr. Hall's observations, I think, are just, that time and practice will give you more fortitude. If we are fully persuaded that what we speak is of real importance to ourselves and our hearers, we shall soon lose sight of the approbation or disapprobation of the curious and critical hearer, and consequently pay less regard to our own honour, and be less fearful of the reproaches and revilings of the careless and the proud. Whence arises our timidity? From pride, self-love, or a consciousness of our own weakness, joined to a desire of gaining the applause of men. What is it when gained? A bubble blown up by, and bursting in the air. Therefore, if you desire to be free from timidity, especially when speaking from God to men, labour to have your own mind impressed with a deep sense of the holiness, justice, goodness of God, and of the worth of immortal souls; and study such truths as tend to convince the careless, instruct the ignorant, encourage the drooping mind, rather than those that are more nice and critical, especially when you study for public use.

A large stock of ideas and words is like a large shop filled with various articles of commerce, which, if frequently called for by customers, a person who was a stranger to them, by a little practice, will acquire a readiness in turning to every little drawer, shottle,* or box where the several articles are. Conversation, like customers, will give a person a readiness of bringing out his ideas as soon as a subject is proposed.

* *Shottle*,—a small, deep drawer with one handle, such as are often seen in grocers' shops.

If you debate a point at any time with your fellow-students, labour to understand the subject of dispute afterwards, if you did not understand it before, and esteem it your glory to be overcome with the evidence of truth rather than to dispute for victory. If you carefully learn to distinguish and explain the terms yourself and others use, a few words will frequently put an end to the controversy. But if you do not understand one another's meaning you may differ widely without differing at all. But Dr. Watts will teach you this better than I can, and with more ease. Your account of Mr. Robinson* gives me pleasure; I hope you will be mutual helps to each other in your studies, so that you will both make greater progress.

* * * * *

Why all our cares, sorrows, doubts, and fears, desires, hopes, and joys? If God rules, what he does is best. Self-love, while sense prevails, would guide the reins, and pride them hold; ah! fatal seat, if but an hour it swayed: yet these to action drive the sleepy powers, and nature keep on wing in vain pursuits. Vain all when life reclines its weary head, to bid the world adieu; no object then but one can please, or to the mind true solace yield. Why, then, pursue what soon we must relinquish with disdain as idle dreams or basest cheats? One prize the page presents of noblest worth, and urges us to claim by humble faith what God so freely gives, his image, nature, yea, himself, that in and with himself, through endless ages blest, we might rejoice, his bounty and his bliss adore in never-ceasing strains of holy gratitude and love. But ah! earth's gilded toys the eyes attract, the heart enchant, and both deceive. The heart enflamed pants and thirsts and longs to drink the deadly draught of earth's mistaken good, while real passes by unseen, or seen is scorned. *Sic est homo*. You will smiling say, Why this half verse, half prose? Myself and you to please, and fill my page. Blank paper postage pays as though t'were full; sooner arrive not five than fifty lines. Labour in writing is all, 'tis pleasure spurs; the task nor hard nor long where love invites. Blest bond of human happiness and social bliss. Paternal love and filial duty sweet reciprocally join to crown conjugal love, its hopes to brighten, all its griefs to soothe. May heavenly wisdom, as the shining beams, pervade your mind, that while your outward eye glances the sacred

* Anthony Robinson, one of Mr. Kinghorn's fellow-students, with whom he had contracted a close friendship. Mr. Robinson afterwards removed to London.—See Mr. Kinghorn's letter to his father, dated Feb. 23rd, 1796, and note.

page, your inward may the sense sublime perceive blazing in beams of love and majesty profound; perceiving, while you gaze on wisdom's plan, a triune God in concert sweet, joining to make you blest, transforming all your soul and earthly powers to his image bright, who bowed his head to death for guilty man. That while on earth the sacred fire of love to God and men may tune your heart to sing with the heavenly host of angels bright—"glory to God on high, on earth peace, good will to men;" or with his herald say, "Behold the Lamb of God." That as your tongue from glowing breast proclaims the tidings sweet of our incarnate God, numbers may lay their hellish hate aside, catching the flame of holy love, and joining in the praise.

DAVID AND E. KINGHORN.

Bristol, November 21st to the 24th, 1784.

DEAR FATHER AND MOTHER,

I was very happy to find that our Bristol affairs were approved by you, and hope that approbation will continue. An academy is a most curious place indeed, there are some who, because of their youth, &c., do not preach but in the vestry, who are yet designed for ministers. Some of these, indeed, never exercised before they came to the Academy; in this the Academy laws seem to be broken through. Some are Welshmen, who are not for the first year capable of preaching in English; these make up nearly half of the Academy. The others are called the preachers, who supply places, &c.; now Mr. Evans does not like to send any to preach, till they are called out to preach by their church. A little after I came here he asked me if I was called out to preach? I replied I could not say precisely; I thought so, but I would tell him how the affair had been proceeded in, and then he could judge whether it was what was so understood; and then giving him a relation of the various circumstances at Newcastle, &c., he said he looked on me as called out to preach; and said he did not suppose I should receive any other call, to which I replied, I thought it not very likely. Now, by being thus considered as called out, I am one of the preachers; another who came this year from Buckinghamshire, in nearly similar circumstances, is also considered in the same manner, and we have both been out. In this set we are eight in number. I do not suppose we who came this year will be equally employed with the others, Mr. Evans having said, as it was the first year, he sent us out for the benefit of our health, &c., although we were one day every soul employed; some preaching at one place, and some at

another; and since I last wrote to you it came round to me to preach in the vestry, (Mr. Evans was not present,) which I did from Psa. cxix, 80. I was intimidated a good deal, but, after I had done, a gentleman, a deacon of the church, and also one of the aldermen of the city, came and shook hands with me, and told me I spoke too quick, which he supposed was fear: I confessed it was. "Well," says he, "why cannot you preach as composedly here as in another place; do you suppose we who hear have not candour to make proper allowances in these things?" I replied, I did not doubt that; but preaching before the students, and when we expected to have it torn to pieces, made it painful. He replied it might be so, but he thought we ought to be candid one to another and not afraid. One of the students who stopt to come home with me said I had preached too long, (fifty minutes.) This gentleman replied, "No, I do not think it was at all too long." He then made a kind of apology concerning speaking of these things; but I gave him to understand there was no need, for I considered myself much obliged to him for telling me of what wanted rectifying; he also showed several other marks of approbation and candour, from which a student who was with me said he seemed to like it much. This was a good deal of encouragement for me, especially as I was then circumstanced.

After that Mr. Evans sent me on a Lord's day to Thornbury, in Gloucestershire, ten miles off. I went and preached once, (and came back the same day,) to perhaps about seventy people at a country place. The countenances of the people pleased me much; they appeared as if sensible of the things of religion, and attended to it with earnestness; it had been my earnest desire before God that I might be useful, and that I might have the evidence of his approbation of me by that, and though I had not that freedom of mind I have had in preaching, yet an old woman, apparently in the lowest ranks of life, came to me after I had done, and said she hoped I would come again. Perhaps this may be called a day of small things; yet I do not think it ought to be despised. Since then, on a Friday evening, when Mr. Evans was appointing supplies for the different places, one was wanted (in course) to go to Malmesbury, in Wiltshire, twenty-five miles distant, my name was mentioned as not having been there, but Mr. E. seemed to object, he said the weather was very fickle and he did not wish me to get half-drowned with rain, but told me I might consult my own inclination, and if I was inclined to go, I might; so I accepted it and went, and had a very pleasant journey there. On the Lord's day, I preached three times, and enjoyed much liberty.

especially in the forenoon and afternoon. At night I was more confined, although I had my intended sermon at full length, and had it with me. However, on the whole, it was a very good day to me. On the Monday I came home; it was a very rainy day, and I was exposed to it for three hours, but my wide coat kept it from me.

Yesterday, the 21st, I was sent to Keynsham, in Somersetshire, four miles off, where they have preaching in the evening, and are supplied once a fortnight by us; here it is necessary to observe, that there is a village about two miles from Keynsham, named Hanham, where they have preaching from the other Baptist church, *i. e.* Mr. Tommas's* and Mr. Newton's. Mr. Newton had to go to preach there yesterday; and now I will tell you a comical adventure. There having been some persons robbed lately on that road, Mr. Evans thought it not safe for any to come home the same night, but advised me to wait there and come home next morning, and as I knew not the way, he advised me to walk to Hanham with Mr. Newton and hear him there, and then, as some people are there from Keynsham, I could get company thither also. But one *of the students said*, take care or Mr. Newton will make you preach; but I determined not to preach and thought there was no great danger, so I went. When we had got about half-way Mr. Newton says, "Now I have got you thus far I expect you will preach for me at Hanham, and I depend on you too," at the same time telling me his form of proceeding. I argued and begged him to excuse me, but he would not hear anything on that head. He told me I had been a preacher some time, and supplied the places, and they were only country people at Hanham. I said that though they were country people yet that *he* was there; but all my endeavours were useless; I must preach, and so I did.

Although I love Mr. Newton in my heart, and would do anything to oblige him, yet I do not like to preach before him, for he is himself an exceedingly good preacher and a critical hearer. When I

* Rev. John Tommas was the excellent minister at the Pithay, a church which, like that at Broadmead, originated in the 17th century, and stood firm through many fiery persecutions, and which had enjoyed the labours and shared in the sufferings of those devoted servants of the Lord, Andrew and Emanuel Gifford, the grandfather and father of Dr. Gifford. Mr. Tommas was a native of Barnoldswick, Yorkshire; and when only seventeen or eighteen, was immersed by the Rev. Alvery Jackson, the Baptist minister of that place. In 1747, he became pastor of the church at Gildersome, and in 1763 of that at the Pithay. For several years he was assisted by the Rev. James Newton, at whose grave he delivered a funeral oration. Mr. Tommas lived to the age of seventy-six, and died August 27th, 1800.

came to preach, I was all confusion—not altogether from his being there, but I had no freedom of mind, and I preached with great labour. After this I went to Keynsham, and there was obliged to take an old text, and preached with a mind much more collected and free: staid there that night and came home this morning. The more I experience, the more I see preaching is the work of God, and it is he alone that prospers [one] in it.

I am much pleased with your observations on pride and timidity, I believe there is a much nearer connexion than many are aware of. The hint you gave concerning reading different authors at the same time I endeavoured to improve, especially (indeed only hitherto) in divinity. I began to read “Edwards on Religious Affections,” and consulted two or three of the old divines on each point, both Latin and English, endeavoured to mark the principles each built on, and the reasonings they drew from them: and, in order to have a more comprehensive view of the whole, I made a blank book in which I enter the leading arguments and proofs of each, and especially take notice of and mark definitions.

As to Tuesday evening conferences, the method is—any person has liberty to propose a passage by writing it on a bit of paper, and putting it into a particular bible in the table pew. Mr. Evans looks at each of these and reads one out at the end of one conference, to be considered the next. When the next time comes, three students speak from it in turn, five or ten minutes, and Mr. Evans closes all with prayer.

Mr. Evans informed me some time since, that I am here on the London Fund. The reason of this is, Mr. Smith, of Bunhill Row, hearing my name mentioned as your son, said he knew you and could wish to place me on that fund, which, at his request was accordingly done. That fund only supports one student.

I remain, yours in duty and affection. J. K.

I perceive by your half-verse and half-prose that you are ~~in~~ Edwards's System; indeed I think that to be true, but ~~as~~ ~~you~~ I think there are many things in the ways of God ~~to~~ ~~be~~ ~~found~~ out. I have endeavoured to think on ~~many~~ ~~things~~ of his system and others, and have come to this conclusion ~~as~~ ~~that~~ ~~there~~ ~~is~~ ~~nothing~~.

Can any not Pope's lines be applied here?

“See and confess, one comfort still must rise
Tis thus, though man's a fool yet God is wise.”

I shall be much obliged to you for your thoughts on natural and moral inability, or that which criminales a man in the sight of God. Also how far you think we may justify the ways of God in the condemnation of some and the glorification of others.

The above question elicited, as might be expected, a good and careful answer, but as it extends over two closely written folio pages, we must forbear to insert it, especially as the discussion is carried on through several letters embracing the question of the origin of evil and other kindred matters. Much power of argument and extent of reading are shown; but also a deep conviction of the impossibility of penetrating the secret counsels of God, or forming any conclusion as to his manner of government; and of the comparative unimportance of the investigation, for while on the one hand "God giveth not account of any of his matters," yet on the other the way of salvation is happily so plain, that "the wayfaring man though a fool, shall not err therein."*

Bristol, January 17th, 1785.

DEAR FATHER AND MOTHER,

I preached at the vestry last Monday night. Mr. Evans heard me and gave me a lecture for my sermon when I got home, on this account—I wanted animation. He said he wished I had dilated the subject more, (my text was Phil. iii, 8, first part,) indeed I was sensible of this, but in a sermon half an hour long, a subject any way copious cannot be very much pursued. But the chief [objection] was I wanted animation. I went on, he said, in a kind of monotony of voice: he expatiated largely on a popular delivery and speaking forcibly, as though the subject was believed, not like a fiction. I can't say I was happy in preaching, I was obliged sometimes to wander a little and depend on my notes to get forward, but yet the justness of the generality of his remarks I could not deny. I intend when I go next into the country to endeavour to speak with more energy, for there I can be free; it is not as in the vestry when one is surrounded by students and critics.

As to the criticisms of the students, they are not so bad as might

* In a future page the reader will find a remarkable correspondence on these difficult subjects, between Joseph Kinghorn, Dr. Ryland, and Andrew Fuller, which took place in the year 1807.

be thought. A good deal of candour is in the house; I have had very little to bear from them.

Perhaps you may think this letter long in coming; 'tis true, but I delayed that I might send it this day, and return my grateful acknowledgments for your kindness for the nineteen years of my life which are accomplished, while, at the same time, I hope I am truly thankful to God, above all, for the mercies and blessings of his providence; and if my future life, so long as he may spare me, be but for his glory and the good of his church, it is enough; here I desire to rest and to seek that honour which comes from him alone. At present, days insensibly glide away, I think much faster here, where I have nothing to follow but my beloved studies from morn to night.

I never was in such danger of forgetting those with whom I was acquainted as now, however, I am not quite come to that pass, and therefore please to give my respects to all friends.

I remain in duty and affection,

Dear father and mother, yours,

J. K.

The above letter commenced by a lively dissertation, too long for insertion, upon metaphysics, which was thus simply, but beautifully, concluded:—

Who by searching can find out God? Could we comprehend the ways of the Divine Being, he would not be infinite, and, therefore, not truly God. Here, then, I rest, fully persuaded from his works and word he is righteous in all his ways, holy in all his works.

The father takes up the same strain and says in speaking of the topics before mentioned:—

Those things have puzzled many, who were more desirous of prying into the secret counsels of God, than of attending to their own immediate duty; secret things belong unto God who giveth not account of any of his matters.

After giving his son advice as to the manner of his preaching, the danger of fear of man, &c., he concludes thus:—

May the Lord direct your heart into the love of God and into the patient waiting for Christ. Then you will lose sight of critics and will labour to diffuse that heavenly disposition which fills your own

breast. Love divine nor fear, nor sorrow knows; bright beaming from the throne of God, through Jesu's blood, the guilty sinner cheers; his thoughts tumultuous sink into a calm, while praise and wonder fill his heart and tongue. May heavenly wisdom, as your days, increase; and growing mercies crown your growing years.

D. K.

From J. K.'s birthday reflection, this year, we make some extracts:—

Bristol, Jan. 17th, 1786.

The last time I sat down to take my annual survey of the Lord's goodness I was at *Newcastle upon Tyne*, but now I am at *Bristol*. Strange! that in so short a time such a number of events should turn up by which I was directed to this place; but surely on a view of them, I hope it may be said, herein is the hand of the Lord seen.

Last year I find recorded a request to the Divine Being that if agreeable to his will I might be preserved, and made one of his ministers: he hath put me into the way in a wonderful manner. God is an *answerer* as well as a hearer of prayer, and having said, "commit thy way unto the Lord and he will direct thy paths" he surely will accomplish it, so that in the end, with rejoicing Israel, I shall say "there hath not one good word failed of all the Lord hath spoken to me."

After a great deal of debating, by letter, with my father about this subject, and many (I hope sincere) prayers to God, he gave his consent, Feb. 3rd, as appears by the date of that letter. When I received it expecting it would be decisive, I opened it with a trembling hand and beating heart, and retired to a private walk within the walls of the town, between the West Gate and the end of the Spittle, where I could more freely vent that passion of mind with which I might then be affected; that letter proved quite satisfactory.

Here I am now by the providence of God, I can say goodness and mercy have followed me this last year especially. May I ever trust in the Lord and rely on him, who only can be my salvation.

Great God! I hope I have this year been called by thee to the important work of the ministry. Oh! that I may have clear evidence of that, and may I be fitted for it with gifts and grace that I may speak with power that which is the joy of my own heart, and do much good in thy vineyard; and to this end bless my being here, and may I find that thou art supplying all my wants temporal and spiritual.

JOSEPH KINGHORN.

Fairford, March 7th, 1785.

DEAR FATHER AND MOTHER,

How now! at Fairford! where's that? Why not at Bristol as usual?—I'll tell you. Fairford is a market town in Gloucestershire, forty-four miles from Bristol, at which there is a Baptist Church, who having lost their minister, are supplied from us, and on account of the distance they provide a horse, and the student stays two Sabbaths and then returns. I came here last Friday, preached twice yesterday, have to preach on Wednesday evening, on Lord's day, and, God willing, return next Monday. The minister [Mr. Davis] had been with them forty years, and from what I learn was a man of great sense. It is against young students to have to preach in old pulpits. His library is still here, there are many of Jonathan Edwards' Treatises, Sermons, &c., which I never saw before, but intend to read as much as may be. I have read his Life and some sermons—such a life did I never read, he seemed to live a heaven on earth, and in abilities he was unrivalled, although his learning was not very extensive. But might I be any man I ever heard of or saw it should be Jonathan Edwards.

I have thought sometimes of the propriety of beginning Hebrew next year; but this being a distant consideration, we can write about it afterwards.

J. K.

Since I last wrote to you Mr. Evans baptized twenty-seven persons at Broadmead.

DEAR SON,

Yours of the 7th, at Fairford, reached Bishop Burton on the 13th *Martis*. Neither the Pope nor the creditor can more superstitiously observe set days and times than we do the post days at the end of six or seven weeks after the receipt of the last letter. But it fares with us as it does with ignorant people in religion, who observe times with the greatest punctuality, they meet with disappointment in the end, so we look four or five post days for a letter before it comes. At last the welcome messenger arrives and is read and read again, while pain and pleasure alternately fill our ardent minds. To find you are well, our hearts rejoice, and that you rest at ease with regard to the sentiments of your fellow-students on the point you mention, namely being a dull preacher—for my part I often wonder how you can preach at all when you know that what you say will be severely criticised both as to matter

and manner, either by the tutor or students. I am ready to think that pride and self-sufficiency are necessary qualifications for a student to embolden him to speak before critics, though humility and love to Christ and the souls of men are the chief dispositions of a minister of Christ when preaching $\tau\psi\lambda\alpha\psi$ —which we hope you feel glowing in your breast when speaking to men about the concerns of eternity. 'Tis a heartfelt sense of the holiness of God, the purity and spirituality of his law, and the riches of his grace to mankind sinners, the worth of the soul, the importance of the gospel declarations, the necessity of regeneration, and the holiness of heart and life to meeten men for eternal glory:—I say 'tis a heartfelt sense of these truths that animates the mind with a holy boldness to speak what we know, and testify what we have seen and felt of the excellency, importance and sweetness of these amiable doctrines to fellow-men. I have oft admired the energy with which some of the Methodists spoke when I formerly heard them. As you mention Jonathan Edwards with such applause, I shall just remark that God usually honours those before men, who honour him most in secret and have the greatest esteem for his word and ways, see 1 Sam. ii, 20; Ps. xci, 14, 15, while those that despise him are lightly esteemed, both of God and good men. It was an awful saying of our Lord to the Pharisees, “How can you believe, that receive honour one of another and seek not the honour that cometh from God only?” As you desire to enjoy the happiness, seek to possess the same holy disposition that filled the heart of Edwards; God and his grace are the same, Jesus Christ the same yesterday, to-day, and for ever. He hath the same spirit to bestow, and the same love and goodness to bestow it on them that diligently seek him. Prayer, meditation, and contemplation of God and his grace bring more heavenly wisdom into the mind than all the books in the world can teach; by these the soul ascends to God, and as fire with fire, air with air, water with water unites, so a holy God, and a holy, humble soul unite in mutual love and mutual interest. If the light of the knowledge of the glory of God shine into your heart in the face of Jesus Christ, and holiness shine in your heart and conversation, God will make you shine in usefulness to the church here on earth, and as a star in his kingdom of glory for ever and ever. There are many who shine in eloquence, who do not shine in usefulness—and contra. But oh! miserable are they who shine in pride!

D. K

Bristol, April 27th, 1785.

DEAR FATHER AND MOTHER,

Your remarks are very reasonable. In the first place, respecting preaching in the vestry. I am in a strait whether to think of reading or not reading my next sermon there. Reading has the advantage for precision and calmness, but if one must seem lively there is a danger of false fire; without reading, in that place, one's spirits are quite flattened. In the country it is reviving to see the people beforehand in attention and expectation, but in that place [the vestry] there is little hope of being useful, the people going there to form opinions of the student; and on his part there is danger lest instead of preaching Christ Jesus his Lord he preaches himself. I never yet read a sermon wholly, and I feel rather awkward to begin. I had a very agreeable week at Fairford. They are a plain, country, simple, Christian-like people, many of them very warm in the ways of God. I hope I have found it useful to myself. They provide a horse, on which one student returns and another goes.

The Lord's day following I was at Bridgewater, in Somersetshire, and had to preach three times, with which I was quite worn down; when I am free and lively in my own mind preaching spends me much. But the more I experience, the more I see and am sure that there is a glorious reality in religion, and that when we set before the people the word of life we do not amuse them with cunningly devised fables, but, on the contrary, the mind of the Spirit. I have been indulged at times with freedom and liberty before God's people, and I hope I have not preached an unfelt gospel, but have testified that which I have seen, and that it has been my desire to be fed with the crumbs of that bread of life with which I have endeavoured to feed others. I feel an exact connection between prayer and preaching. When I can pray fervently to that God who hears in secret, plead his promise, give myself up to him, and be willing to be nothing that he may be all in all, and when in the presence of his people I can address the Divine Being with freedom to supply our wants and hear our united petitions, then I get forward in preaching; but neglect of the Divine Being and self-sufficiency confuse me in his presence, and in that of his people in his house.

Mr. Evans and I have settled for me to come home at the vacation if you think good of it. He has no place to send me to, and so, if I stay it will be expensive, and that money I may as well spend in

travelling to see you; besides, if I come not now, it may be three or four years before I see you, which neither you nor I would relish, therefore the present time appears the best.

I have received a pressing invitation from a fellow-student,* to accompany him to Buckingham, which I have accepted. It is very little about, and we intend principally to walk. From thence I think I shall go to Nottingham, and so to Hull, &c., &c.

As to my clothes, my old black coat and waistcoat I still wear every day, my grey coat and waistcoat when I go into the country. I think they will serve till June, 1786; my best blue coat and waistcoat are very fresh.

Yours, &c.,

J. K.

Bristol, May 13th, 1786.

DEAR FATHER AND MOTHER,

You will be surprised at opening this, but I assure you all is well. The particular reason of my writing this per return is, I expect to leave Bristol May 30th, we break up sooner than I expected. The next Lord's day, the first in June, I shall likely be at Buckingham, before the second Lord's day I hope to see you.

My Buckingham friend voluntarily offered to accompany me to Nottingham, and I recollected before I received yours, Mr. Gill being at Harbro'.

J. K.

Joseph accordingly visited his parents for the vacation, Mr. Ward kindly making him a present of £5 for his journey, probably in fulfilment of a promise made before he went to Bristol, to give £5 after the first year, Mr. Fishwick giving £10 after the second.

The following character of Mr. K., given to his father by Mr. Evans, is interesting and characteristic.

Bristol, May 28th, 1786.

DEAR SIR,

I am happy to have it in my power to give you every satisfaction you can desire relative to your son since he has been under my care. He has been truly amiable and exemplary in his temper and behaviour, assiduous in his business, and successful

* No doubt James Hinton.

in his studies. Mr. Newton, my worthy colleague in the Academy, is entirely satisfied and pleased with him as well as myself, and we both hope and believe you will have much comfort in him. His mode of delivery is at present rather unpopular, nor has he a strong imagination, but I have no doubt of his making considerable improvement as he advances in his studies, and that with the divine blessing upon him he will make in due time an intelligent, evangelical, acceptable, and useful minister. He has been well received where he has already exercised, nor have I heard any complaint of him from any quarter. We shall receive him again with great pleasure; and wishing him and you every blessing,

I remain, dear Sir,

Your affectionate friend and brother,

(though personally unknown,)

C. EVANS.

CHAPTER VI.

1785. ÆT. 19.

Occupations at Bristol continued—Robert Hall—Medley of Liverpool—Parsons of Leeds—Excursion into Wales—Leverian Museum—Dunn and Joseph Kinghorn at Fairford—James Hinton and Joseph Kinghorn candidates for Oxford—Visit to Bishop Burton—Pendered at Newcastle—Remarkable Adventure.

Bristol, August 22nd, 1785.

DEAR FATHER AND MOTHER,

Through the goodness of God I am safe arrived here. The day I left you I got to Doncaster; the next, walked to Sheffield; Thursday I took an outside place and reached Birmingham at night; on Friday I went by coach to Worcester, and then walked to Upton, where Mr. Hinton's friends are, they received me kindly, and pressed me to stay the remainder of the day with them; from them I found Mr. Hinton was not at Chalford, but at Buckingham. They have lost their minister at Upton since I was there, he was a very worthy man, and much beloved. On the Saturday I left Upton, and walked to Gloucester, intending, if in time, to take the coach for Bristol, but being too late, I walked forward sixteen miles from Gloucester, and lodged the night. On Lord's day morning I walked about four miles to the house of one of the principal men in the meeting at Thornbury, there breakfasted, and was immediately engaged to dine there, preach in the evening, and sleep there. I went with them to meeting, and heard an old gentleman, who preaches to them once in the day at eleven; and from the simplicity of his heart, without any human learning, declares to them the testimony of God. I preached at half-past five; the day passed over very agreeably, and this morning I walked here;—found Mr. Evans pretty well—was well received by him. Scarcely were common compliments over, before he told me he had a job for me if I could do it, which was to preach to-night at the Tabernacle; he was very glad I had come, none of the old students having returned but myself.

J. K.

DEAR SON,

Your letter of Monday, the 22nd, we received on Friday, the 25th. It seems you were not to pass on without employment, either on the road or at the end of your journey—Mr. Evans found you a job. I suppose you would not have many of your house critics in the evening to hear. But this I know, that unless the Lord direct the heart in preaching, it will be difficult work; while under his direction the task is pleasant and easy. Nothing can produce that sweet peace and solid satisfaction which flows from a view of the love of God; the Spirit of God directs the heart unto a view of it by faith, and to the consequent returns of love, gratitude, and thankfulness to him, who so loved the world as to give his Son to die for us.

God in the riches of his goodness designing to display the dazzling perfections of his own glorious nature, created the universe, and made all things very good—perfect in their kind, and completely happy in their own sphere. Had men or angels been asked what could have been done more in my world to make its inhabitants happy, every mouth would be stopped and silence sit on every lip; so will every mouth be stopped when the judge of the world demands a reason why his rational creatures obeyed not his law. Had he delivered over the whole human race to the just deserts of their own folly, without any hope of deliverance, his justice must have approved the sentence, and holy angels owned him “holy and true; just and righteous are thy ways.” But what wonder must have filled the minds of these created intelligences when they heard the gracious words pronounced, “I have laid help upon one that is mighty, I have exalted one chosen out of the people.” What raptures must have fired their minds when they saw its accomplishment, and were sent with the joyful message to the shepherds of the birth of the Saviour Jesus, while they joined in concert and sang, “Glory be to God in the highest, on earth peace, and good will towards men.”

May the Lord grant you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ as you grow in years.

D. K.

Bristol, Lord's Day and Monday, 24th and 25th Sept., 1785.

DEAR FATHER AND MOTHER,

* * * * *

Mr. Hall has taken his department in the Academy, teaching Greek and the Mathematics, (Algebra,) in both which I

attend him. In the Greek he is very exact, by which I hope to come to a more critical knowledge of it than I otherwise should have done. Mr. Newton and Mr. Evans go on as before. I am reading Xenophon with Mr. Hall, instead of Virgil. Horace is read with Mr. Newton. I have begun Hebrew also.

Many of your remarks I heard exemplified to-night in a sermon by Mr. Hall, who, at the same time that he shewed the man of amazing abilities, came home in such a manner to the conscience, as one would think would make every one say, where am I going? I hope God will attend it with his blessing, that, by means of man's obligations to him, the purity and extent of his law being thundered in their ears, they may be led to believe and hate idols, and serve him alone.

J. K.

Bishop Burton, November 19th, 1785.

DEAR SON,

* * * * *

As God requires the heart to be engaged in his service, Satan uses every artifice to divide and draw away the affections from God and the things of God. You need beware, lest, in the multiplicity of business, you lose sight of him who alone can yield true pleasure and solid satisfaction to the mind in the various scenes through which you may pass while in this life. For my part I am like the earth in autumn, if it gets a little warmed by the sun in the day it soon cools at night; so, unless I keep up a constant application to one subject, I soon forget it—such is human frailty at life's decline. But who would wish to run the round of years and labours past, or strive to shun the goal. Let days decline, and nature fail, and strength decay, let baubles be forgot, if but in sight the peaceful shore, and anchor firmly cast on Zion's rock, whence storms can never drive the shattered bark, nor dread excite, of future voyage on life's tempestuous sea. Then welcome every hour that nearer brings fruition sweet. On wings with rapid flight our days decline, with equal speed haste thou my soul unto the glorious day when death shall set the immortal spirit free. Behold the Lord in clouds appears. Hark! the trumpet sounds, the lightning blazes with tremendous splendour; thunders roar and nature quakes before his glorious face. What majesty appears in his bright beams of love. This is the looked for day! See angels bursting through the blazing sky, while each melodious sings, "ye saints lift up your heads, for your redemption's come." Hear the voice of God, the sleeping dead awake: alert they spring with haste to join the glorious choir of

angels who attend their Lord! Shall I among them be in that great day, or shall I with the hateful band of foes the dreadful sentence hear—Depart! While now life lasts, no more lift up the weapons of rebellious strife, but humbly prostrate fall and mercy seek, and thankfully adore the bounteous hand which freely gives; and cheerfully obey his sweet commands, and patient wait his will to call me hence. The tedious days of sorrow soon will end, and life, uncloyed with cares, unsoiled with sin, or guilt, or fear, begins. What life begins? while mouldering in the dust our active frame?—The life of angels and spirits of just and holy men quite perfect made. These spirits pure in peace they dwell, and in uprightness walk, conversing by ideas, not by sounds; in mutual friendship each to each imparts his thoughts serene, and join in sweetest concert to adore the great three-one. May you and I each day with these unite. Why toils the brain to write unmeasured verse? The accents please my mind, while in sweet contemplation flows the heart, and love inspires the song.

The final conclusion, drawn by Solomon of all his past labours and pleasures is, “all is vanity.” O happy they, whose hopes and joys are placed beyond the grave; who, while in life, perform the task assigned by Wisdom infinite; and, at life’s close, have nought to do but die.

D. K.

Bristol, December 22nd, 1785.

DEAR FATHER AND MOTHER,

We jog on in the Hebrew not very swiftly; we are reading the fourth chapter of Genesis. As to our business with Mr. Hall since I wrote last to you, the plan is altered. For the present it is concluded, that on Mr. Hall’s days we should wholly attend to mathematics and, *Deo volente*, attend wholly to the Greek next year; so that at present I only do Greek with Mr. Newton.

The week is a good deal diversified by different studies, and to go through all requires diligence; but Alexander pierced the Alps. The danger you speak of in placing the affections too much on these things I feel by experience; I wish I could plead greater ignorance of it. These things are not fitted for meetening us for the inheritance of the saints in light, yet we should not be in our duty to be idle here.

Last Monday evening I preached at the vestry; but I wrote my sermon and read it. Mr. Evans made some animadversions on it; but said on the whole it was a good sermon and he liked it, so that

I have just encouragement to go forward, and I hope I shall not have reason to say my academic studies and attempts were in vain; above all folks in the world it does not become me to be lazy, for I shall have nothing to keep me up in any degree of reputation in any line but diligence; though sometimes I indulge a hope, though but a feeble one, that as rough hard blocks of marble bear a good polish, so by culture and the Divine blessing, my rough block of a mind may become so smooth as to be passable without the bold sallies of wit, and the fire of a vivid imagination. I must plod on in a steady direction that I may arrive at the end desired.

Mr. Medley has been here some weeks supplying the Tabernacle; he is astonishingly popular, yet his sermons are not, in my opinion, remarkable for the judgment displayed therein. I have even heard him when he drove on, Jehu-like, yet his whole sermon (comparatively speaking) was a jingle and play on words; yet he frequently is very striking, and I believe very useful. What frequently disgusts is a certain levity he shows in his sermons, so that one might imagine he was playing at football with his text, instead of standing up to deliver a sermon on a subject on which the immortal all of a sinner depends. Mr. Parsons, of Leeds, is now here, but I think that he, though he wants the faults, possesses not the excellencies of Medley. The more I see and hear, the more I like old Bishop Burton for many things; good solid matter may be heard there, by which people may grow, which in many places is a scarce commodity.

J. K.

Bristol, February 2nd, 1786.

DEAR FATHER AND MOTHER,

I suppose you little think that since I last wrote to you I have been in a strange land; however, I *have* been in Wales.

One of our Welshmen went over a few days before we ended our business at Christmas, and as he would be there in the holidays asked me if I would go and see their country and assured me of a good reception among his friends. I went according to agreement to him on the 27th of December, and he so arranged his matters that we had to take a tour as far into the interior part of the country as our time would allow, this we had settled before he left; by this means I saw the manners of the inhabitants and something of the state of the country and was very much delighted with my journey. We only penetrated about twenty miles up the country, but that part of Wales is the most mountainous of any in the southern part; this

made us trouble, but it was part of what I went to see. By reason of the numerous piles of mountains there is great quantity of barren land, but the valleys are very fine and the prospects inimitable: no conception can be formed of the beauty of an extensive view by those who have never been used to high lands and mountains; it is well watered, several rills flowing down the mountain sides, and in every valley a fine brook meandering along as far as the eye can see, oftentimes ornamented with all the beauties of rustic nature. We had one horse between us, but were as often obliged to walk as we could ride, on account of the ascents; and even some of the ways down though made much aslant, are yet so steep as to be scarcely passable by a horse without a rider. Our English horses would never do there at any rate. There are no wheel carriages to be seen, they drag their hay and corn home on ugly sledges, drawn by one horse. But these things are only to be understood of that wild mountainous part where I was, where the roads are very cross and awkward, frequently bad, and scarcely ever travelled but by the inhabitants themselves: on this account I had many clumsy well-meant compliments paid me by the Welsh people, for doing what they never knew an Englishman perform before; viz., travel through their country. But there are places (some I saw) where the country is plain, and good turnpikes, &c., like England, but I can see all these at home. The inhabitants are a very plain, honest people, and exceedingly hospitable; I never beheld anything like it before. They are very cleanly, all the wood furniture in their houses shines like japanned ware, some I really thought were japanned, so good an appearance did their diligence and cleanliness give. Their houses are cold, but you are warmed by Newcastle fires, coal being very plentiful. Many, almost all of them where I was, understood English, but had rather converse in Welsh, so I heard much and learnt a little of their language; thus I was oftentimes as much in a foreign land as though I had been in France; sometimes it vexed me because I could not talk like them. There are numbers of Baptists in Wales, and, I believe, much real religion. My friend had to preach every night in private houses in various places, their meetings being often at a distance, and indeed the people are so used to have preaching in their own houses that almost every house has a great oak elbow chair with a high back, on the top of which is a little desk fastened; this is set in a corner of the house and a stool behind it; a man sits in the chair, which keeps all steady, and the parson gets upon the stool behind it and thus has a very convenient pulpit.

They always made me curate, I began with prayer, then they sang a Welsh hymn, and then (my friend and I agreeing beforehand) I gave out the text and discussed one or two heads, and he got up and finished the sermon in Welsh and concluded. I did not like this method at first fearing the people would not understand me, but the Welsh people gave me to understand they were the lords of the manor in their own country, and therefore I must submit to them, and my anxiety was generally relieved by hearing the people groaning in all parts of the house, both in prayer and preaching, a custom many of them are deeply tainted with. However disagreeable it may be of itself it was useful to me, because I then knew they understood me, and this encouraged me to go on. The Lord's-day I spent at Caerleon,* (a place of great note in ancient history,) with one who had been a student here, and from whom I had received invitations to go; he preaches in Welsh in the morning and English afternoon. I preached for him and to a people about two miles off, who had before in my going up engaged me, he pressed me very much to go over again and so did many of his friends, the distance from us being not thirty miles. Though it was an unfavourable season for travelling, yet the weather was the best we could expect, very little snow on the ground and a settled frost all the time I was among the mountains; while at Caerleon much snow fell and thick weather came on, then high wind, the two last incommoded us much in coming home; but we arrived here safely, January 4th, from a journey that yielded me more pleasure than I ever expected, and the reflection of which, among other pleasing emotions, brings the goodness and fidelity of

* Caerleon is a town on the Usk, in Monmouthshire, and in the days of the Romans was the metropolis of Wales,—Antonine's *Isca Legionis Secunda Augusta*. "Listen," says Mr. Cliffe, in his Book of South Wales, "to the glowing account which Giraldus Cambrensis gives more than seven centuries after the Romans had left this island:—

'Many remains of its former magnificence are still visible; splendid palaces, which once emulated with their gilded roofs the grandeur of Rome, for it was originally built by the Roman princes, and adorned with stately edifices; a gigantic tower, numerous baths, ruins of temples, and a theatre, the walls of which are partly standing. Here we still see, within and without the walls, subterraneous buildings, aqueducts, and vaulted caverns, and what appeared to me most remarkable, stoves so excellently contrived, as to diffuse their heat through secret and imperceptible pores.' Nearly seven more centuries have elapsed since this was written," continues Mr. Cliffe, but "how are the mighty fallen!—Can this mean town, scarcely rising above the rank of a village, be the place of which Giraldus speaks? still there is much to repay curiosity. The amphitheatre may still be traced in the Round Table field, associated by many with the famous Arthur. Its form is oval, 222 feet by 192 feet. In the last century stone seats were discovered on opening the sides of the concavity, but they are now covered with turf."

my Welsh friend and fellow-traveller to my remembrance; the expense I was at was a mere nothing comparatively, or else I should have been effectually hindered from going. I have been longer on this than I intended, but anything is worth writing that will conduce to your entertainment, which I hope this narrative will.

Respecting your remarks on my appearing discouraged, I think still the same as when I last wrote to you. I consider myself as a mere nothing when I look abroad into the world among men of real abilities, and therefore am sensible I must move in a humble sphere; however I pray and hope that God will so guide and direct me that I may glorify his name, and then a sanctified use of what little learning I may have or may obtain, will yield more satisfaction than if the name of Joseph Kinghorn were to be mentioned with honour in succeeding generations.

Yet I said not these things because I was under greater discouragements than before. In our Academy business goes on as regular as the sun, and in other things I have had some encouraging circumstances. I have been endeavouring to put a little more animation and strength into my delivery, and by reading only the elegant authors in the English language, am endeavouring to improve my style a little. As to the latter time only can discover what progress I may make: concerning the former, I have heard it taken notice of in a sermon I preached in the vestry lately, when a kind of necessity was laid upon me. I went with very little warning and delivered a sermon I had preached before in the country without looking at the notes at all, and had much liberty. I have found more of it in the country, so that I could perceive the people were pleased, besides Mr. Robinson, who has lately been at Fairford, tells me the people there said, they had not perceived so much improvement in any of the students between the first and second time of their going as in me. These things encourage me to go on, not knowing what the Divine Being has for me to do, nor indeed caring, so long as he governs all the states of men, and fixes the bounds of our habitation, he will manage it best, and therefore I desire to leave it to him. A fellow-student told me I was like a thick misty morning, when the sun first rose it shone dimly, but after a while it dispelled the mist and a fine day followed. It will be well if it be so. J. K.

Bishop Burton, Feb. 18th, 1786.

DEAR SON,

The narrative of your journey among the mountains of Wales affords ourselves and friends entertainment.

It yields your mother and me great satisfaction that you meet with some encouragement in your procedure to relieve your mind, but most of all that you esteem it the happiest frame of mind for a Christian to be humble before God, and content to be nothing that God may be all in all. I approve of your endeavouring to improve your style, provided you do not lose perspicuity for pedantry, nor change plainness and theology for the flowers of phraseology; a good style, where elegance and ease, plainness and perspicuity unite, and gently glide in soft persuasion, while reason's listening ear catches the flowing accents, and willing yields its full assent to the evidence of truth, is highly commendable to be studied for its valuable use.

D. K.

Bristol, May 3rd and 4th, 1786.

DEAR FATHER AND MOTHER,

I apprehend you are eagerly looking to see whether I come home or not. To this I reply, God willing, I shall. This week I had a long conversation with Mr. E. on this subject, and he said many things much to my encouragement—such as, he with pleasure could say my conduct has been quite agreeable to him, and he was pleased to see I had made considerable improvement in speaking, as well as other things, and seemed to give me room to think he hoped the ultimatum was not yet arrived at, and as I was before many in learning he was desirous it might be perfected, and not only in the Latin, in which I was coming to some proficiency, but also in the Greek and Hebrew I might have more than the rudiments, and attain some perfection, so that I might leave the academy in some respects a scholar, and hereby, should there be occasion, I might instruct others; all this and far more came out, which I did not expect nor seek, but I was not at all displeas'd with it.

J. K.

In another letter, about this time, Joseph Kinghorn remarks, "our Bristol newspapers say Sir Ashton Lever's Museum, which was lately made a lottery of, hath fallen to a Mr. Parkinson, a stationer."

Sir Ashton, having impaired his fortune, by his large Collections in Natural History, was authorized, in 1785, to dispose of his Museum by lottery. Mr. Parkinson, on obtaining it, generously gave Sir Ashton the advantage of one year's exhibition of his lost property. From Leicester House it was transferred to the Rotunda, in Blackfriars' Road; but in 1806

was sold in separate lots. A number of the most valuable articles were purchased for the Emperor Napoleon.

About the middle of May Joseph left Bristol for Fairford, to supply there three sabbaths; and then visited Bishop Burton.

His friend and fellow-student, James Hinton, wrote to him while there as follows:—we also subjoin Mr. Evans's letter to David Kinghorn, respecting his son, which shews the very high opinion this eminent man entertained of his pupil.

Bristol, 26th May, 1786.

DEAR KINGHORN,

Your kind letter of the 22nd I received, and most heartily wish you a safe and pleasant journey; should you go through Buckingham you will deliver the enclosed note.

I have just hinted that you would like to see Stowe Gardens, and should you be there in August, my father's business will not be so urgent as now.

On Whit-Thursaday I suppose I shall set out for Devonshire, of which I have given notice to my various correspondents.

Messrs. Madgwick and Bishop left us on Monday last, are to be in London on Whit-Sunday. Mr. Lewis Evans left us last Tuesday: I believe he intended spending another season here. Mr. Robinson I suppose will come to Fairford next Thursday; the rest of us will stay till Thursday se'nnight. Messrs. Freeman, Dunn, and J. Hughes are bound for London; Mr. J. Evans to Wales, with Preceptor, but to return soon and spend the rest of his vacation here; the others you will easily recollect. I find by letters from Upton, Mr. Thomas leaves them at or about Midsummer. Preceptor told me he thought of Prescot Street for him, and of D. Williams* (who is unengaged) for Upton. I am doubtful whether his genius and that of the Upton people will long agree.

I shall be glad of a line from you whenever convenient. You will direct to me at Mr. Luscombe's, Bovey Tracey, Devon. Farewell, Brother Kinghorn, I commit you to God and his blessing.

Yours sincerely,

JAS. HINTON.

I find this evening Mr. Dunn is to supply Fairford while Mr. Robinson is in Cumberland.

* Mr. Williams became the Pastor of the Fairford Church, after Mr. Kinghorn left that place.

Bristol, July 26th, 1786.

DEAR SIR,

Yours of the 13th ult. found me from home, as I have lately made a little tour through Monmouthshire, Brecon, Radnor, Hereford, Worcester, and Gloucester, and since my return have been so much engaged as not to have leisure to answer your inquiries relative to your son till now. I hope you will excuse the delay.

Indeed, Sir, I scarcely know how to express myself upon the subject now, for were I to say all I think with respect to your very amiable son, I fear it would look rather like flattering an affectionate father than giving a faithful impartial character of his son. I must, however, say that, were I to have no pupils but such as your son, the office of tutor would be one of the most pleasing I could possibly be engaged in.

My young friend is everything as a pupil I could wish him to be, attentive, diligent, respectful, modest, ardent. You will, I am persuaded, upon conversing with him, find him considerably improved since the last year, and it is my wish, as I am sure it will be yours, that as he has so good a capacity, and such a thirst for improvement, he should have every advantage we can give him, and not be in haste to leave the academy. I think him much improved both in his style and delivery, but hope he will be much more so before our connexion is dissolved. He has not that ardour in his conceptions, nor consequently that strength in his language, or warmth in his imagery which some possess, and which are highly desirable; but he improves in this respect, and I have no doubt, if life be spared, will be an acceptable able preacher, as well as a sound scholar, and a truly humble, pious, good man. I am sure, Sir, you have the greatest reason, I was going to say, to be proud of him, I would rather say to be thankful for such a son. May he live to be a growing comfort to you and his mother, and at the great day when you stand at the bar of your Divine Master, may you be able to say with inexpressible joy, Lord here are we and the child thou hast given us.

You may be assured of my entire friendship for him, as well as of that of my honoured colleagues, his other tutors, and that we shall all be ready to do everything we can to promote his improvement and happiness.

Remember me affectionately to him, thank him for his letter to me, and assure him that we shall all give him the most hearty welcome at his return. We expect six new students at our commencement,

one of them the son of a clergyman who, not long since, fell down dead as he was reading the burial service.

Wishing you and your family the presence and blessing of God, and that you may have much success in the ministry,

I remain, dear Sir, your affectionate friend and brother,

C. EVANS.

On again arriving at Bristol, Mr. Kinghorn sent the following letter home:—

Bristol, August 24th, 1786.

DEAR FATHER AND MOTHER,

Last Monday evening I arrived here safely. I was favoured with fine weather and agreeable company to Sheffield, where I arrived on Saturday evening, after I left you. There I found the little few express their pleasure in my coming. I also found Mr. Taylor,* of Birmingham, was appointed to be there on the 20th, and that I was to go and supply his place that day, this was not at all disagreeable to me, as it brought me so much nearer my journey's end.

The Sheffield people have not a large congregation, to wit, about one hundred and fifty in an afternoon, but they are pretty steady; they are *all* of the lower class of people, which made me think on Christ's words, "The poor have the gospel preached to them." The number of members was nine, but six were proposed for baptism, which, when approved by the church, were to be baptized and added last Lord's day. They are very careful who they take in, and seem to be men rather superior to many. They offered me half a guinea for my labour, but I thought it would be wrong to take it, as circumstances were, so I told them they were very welcome.

That day week, after I left you, I went to Birmingham, and Mr. Taylor came to Sheffield, for him I preached Lord's day to a very respectable congregation, and on the Monday I came here. The kind hand of God preserved me from misfortune and guarded me home.

Mr. Evans and all friends expressed their satisfaction in seeing me again, and in a few days I hope we shall be set in motion.

Yesterday the Society Meeting was held. Mr. Hall preached. "He that winneth souls is wise," was his text.

* Henry Taylor, predecessor of Samuel Pearce, at Cannon Street, Birmingham. He was ordained April, 1782, and in May, 1788, he again joined the Wealeyan body, to which he had previously belonged.

This forenoon I have been at the opening of a new Independent meeting here in Bristol. Dr. Davis, tutor at Homerton Academy, preached Zech. vi, 13, "Even he shall build the temple of the Lord, and he shall bear the glory." It belongs to an ancient church, but their old house was ruinous.

J. K.

Bristol, Sept. 19th, 1786.

DEAR FATHER AND MOTHER,

Our Academy is only increased yet by three, all Welshmen, but they can speak English; one more is expected from Wales. The clergyman's son is not yet come; I heard Mr. Romaine had been at him and turned his intention. Our number is only fourteen.

Last week I gave an oration which met with as good a reception as I could have expected, by which I was encouraged to go on. I have been reading Locke on the Human Understanding; I am just beginning the second volume. I find considerable pleasure in it, and hope it will be useful not only on account of his ideas, but by begetting a habit of thought and close investigation, for he seems on many accounts rather like a man who trenches and manures the ground in winter than he who sets his young plants in spring.

Concerning the controversy you mention between the Arminians and Calvinists, the fifth chapter of Romans has afforded much work for both sides. I have oft been strangely puzzled about it; a few evenings ago in reading it I thought I saw what I never observed before. What had perplexed me was, the Apostle appeared to class the effects of sin and grace together with respect to number. "If through the offence of one *many* be dead, much more the grace of God and the gift of grace hath abounded unto *many*." But it now appears to me that number either on the side of grace or sin was not what the Apostle had at all in his eye, but that he intended only to show that the grace of God was so much superior to sin in its power that though one sin laid a person under the wrath of God, the grace of God was not confined to one transgression, but covered all iniquities. And I thought this beautifully opened all that chapter, and, indeed, showed that though sin abounded, yet grace did much more abound. I do not mention this to you as a new idea, though I confess it was so to *me*; however, I shall be glad of your sentiment on it.

J. K.

In the continuation of the above arguments on Romans v, the father expresses himself pleased to see his son's remark and question. "Though not new," he says, "it convinced me that you took notice of the chief thing the Apostle has in view, though not the only thing, and that you appear to endeavour to form your judgment from the sacred oracles rather than from human authorities." He then continues the discussion, to which his son replies,

As to the fifth of Romans, I thank you for your remarks, but must still acknowledge they have not entirely brought me from my former opinion. Perhaps there is no material difference between us, in a little time it is very possible we should write ourselves agreed; but if it has had no other effect, it has, I think, had this, that I now understand the chapter better than I did.

The following letter from Mr. John Kinghorn to his brother David will be amusing at least to our northern friends.

Newcastle, Sept. 29th, 1786.

DEAR BROTHER,

I would gladly hear from you, especially as Joseph has been at Burton. You will surely be surprised when I tell you blind Dolly went off from this town on the first of May, with some of those deluded people called Buchanites. It is truly amazing to see to what length a spirit of delusion will lead. We hear they had undertaken to hold a fast, believing, as they say, that Christ would come and receive them; we are told that they fasted so long that many of them are almost skeletons. Some are convinced of their folly and have left them, how Dolly will weather the storm I know not, but I fear poor Dolly will not get so easily back again.

Perhaps you have not heard of the new bank that we have here, or rather a burlesque upon the bank. Samuel Duncan, an old cobbler at the Cross, has opened a bank and issued twopenny notes; he is assisted by some of our capital tradesmen who are not friendly to the other banks, and therefore opened this. I have sent you one of them, they perhaps will be a curiosity.

We are all well, and join in love to your spouse and Joseph.

Your affectionate brother,

JOHN KINGHORN.

I am very glad to hear of the small
 success which has attended your studies
 in the school of the Holy Spirit at Christ
 Church. I will be a great assistance to your own
 success, and will be ready to employ
 my power to the utmost. I am very glad to hear
 that you are not weary of the study being therein employed.
 The more you study, the more you will find that it is
 well worth your while to study, and I am
 very glad to hear that you are not weary of
 waiting with patience, and I am very glad to hear
 that you are not weary of waiting with patience
 for the longer epistle you intend
 writing. I am very glad to hear of your prosperity in every
 respect, and earnestly wish you everything that can render your
 present situation and immortal prospects conducive to your happi-
 ness.

J. K.

Bishop Barton, November 11th, 1786.

DEAR SON,

Your letters we received in due time; the first as
 it came sooner than was expected, was a welcome messenger of good
 news. We were both astonished at its contents, nor could I help
 concluding that some other person had assisted toward doubling the
 sum proposed by Mr. Fishwick. But on Tuesday, Oct. 31st, he
 called upon us in his way to York; I mentioned the reception of
 your letters with my astonishment at its contents; in reply he said,
 his intention was, that we should bear no part of the expence of
 your education. He had very much heard an agreeable account of
 you, and had no reason to believe it untrue. I therefore thought it
 well business to say to you will render him double for his
 kindness to you.

N. B. We had not then received your letter. What reason have
 you and we to admire the kindness of God, in disposing the minds
 of men thus to assist you in an undertaking of such importance as
 the present. Indeed you are laid under obligations both to God
 and man, to improve your present opportunities, and the abilities
 God has given you, with a steady aim, to the interest of Jesus
 Christ, and the good of his people.

May the Lord add his blessing to all your studies, that while you
 grow in the knowledge of tongues and arts, you may also grow in
 the knowledge and love of God.

J. K.

Bristol, Dec. 18th, 1786.

DEAR FATHER AND MOTHER,

Yours of Nov. 11th I received with pleasure, as
 indeed I always do. Before I received Mr. F.'s letter I had got a
 wide coat, which you now advise me to get. This reduced my

former stock so low. You ask about friend Robinson; there is a small church or number of people who have a meeting in Worship Street, Moorfields, to whom he preaches once a day, in conjunction with some other, they are the remains of two or three churches thrown together; one of them was the people Dr. Gale used to preach to, another was the late Dr. Jefferies'* congregation, and who besides I know not. Mr. Clark is very likely to continue at Fairford, they have given him an invitation for a year. I should wish to know which volume of Dr. Gale's Sermons you have read. I read two sermons in one of the volumes, which contained the most ingenious, and every way the best defence of Arminian justification I ever saw, which impressed me strongly with the idea of his abilities. Indeed, when he was at Leyden, at the age of nineteen, he was made M.A. and Dr. of Philosophy, by the college there.

You intimate I am not aware of the consequences of Locke's philosophy, I should be glad if you would point out to me those consequences you think proceed from that great man's system. Dr. Reid, of Glasgow, Professor of Moral Philosophy in the college, has lately opposed Locke's philosophy, but I have not read his book, besides, I apprehend your objections and his may be different. His chief objection, so far as I understand, is, he thinks Locke gives the sceptics too much ground, and that Mr. Hume has only refined upon it. Though from whomsoever Hume got his system, it is impossible it should be right, because his scheme contradicts itself.

I am glad to have the concurrence of such a man as Mr. Beatson, concerning the Apostle's design in Romans v, though I never remember hearing him say anything about it. But whoever had that idea before, I claim it as *mine*.
J. K.

The following passage occurs in a letter from D. K., and is answered by his son, Jan. 17th, 1787. We have in vain endeavoured to meet with the work spoken of. In an earlier letter it is mentioned as "Counsellor Parker's Address on Missions."

Mr. Parker is preparing for the press his thoughts on the scheme of sending the Scriptures into those countries where they have not yet been sent. I have eleven sheets by me, which I have been perusing last week. He writes with fire on the subject, though

* Dr. Joseph Jefferies, of Artillery Lane. Ob.-1783. *Ivimey*, Vol. iii, pp. 314, 408.

some of his sentences are rather too long, and a little perplexed with parentheses, and disjointed members; he has aimed at a strong, nervous mode of expression, rather than a flowing elegance, or well-turned periods. In short his performance has the style of an earnest pleader in the cause of the Scriptures, their innate excellency and utility, as the means appointed of God for the reformation and salvation of men; and he labours to shew that the advantages of believing them are such as cannot be estimated.

Bristol, January 17th, 1787.

DEAR FATHER AND MOTHER,

I once more have the pleasure of taking my pen on the 17th of January, to write to you, and express my grateful remembrance of all your care and kindness. When I look back on the time I have spent, and consider my relation to you, I see twenty-one years filled with instances of your kindness and regard. When I consider myself in relation to the Great Supreme, I see twenty-one years filled with instances of goodness to one who has been very ungrateful, and of mercy to a great sinner; and when I ask myself what I have been doing these twenty-one years, I know not what reply to make, I seem scarcely to have left the puerilities of childhood, and have but just taken a peep into existence. The probability is, that there are many chances against my living twenty-one years more, and yet life appears only in the morning, the day is only just broke, the shadows are not yet fled away, and the view I have yet had of the world in which I am, has been very indistinct. All my life yet has rather been preparing for action than a scene of action, and though a vast prospect lies before me, yet I am utterly ignorant which part of it will be the place of my residence, and how long any place will be my abode. However, these things are in the hands of God, and I desire him to direct my course in life. I feel an inclination to live a few years more, and I hope I can say sincerely, I wish my life to be useful to my fellow-creatures, and in some little measure, to be the means of answering that prayer—thy kingdom come.

I see by your letter what are your sentiments respecting my stay here another year, and I begin to be more of your opinion than ever. I feel myself superior in general to the business I have to do, and though sensible of my own ignorance, yet the storms that hedged up the way to learning are cleared away. As to the Hebrew and Chaldee I can do as well without a preceptor as with; Mr. Hall himself has told me I have conquered the difficulties of

the Greek, and as to the Latin, in the last Christmas vacation, I took up a Latin book (and no very easy one) and read thirty octavo pages in a day. In these things, then, the foundation is laid, and I do not find an indolent spirit gain much ground, my edge for improvement in these things is as keen as ever, which you know is an essential article.

I have been in Wales again since I last wrote to you, in the Christmas holidays. I was there eight days, my journey was pleasant and agreeable, and the Welsh people gave me many proofs that I was not an unwelcome visitant. Mr. Parker's intention does him great credit as a man and a Christian, and with all my heart I wish him success. When his papers are published, pray tell for whom they are printed in London, and I will send for one, by which it will be sooner communicated to Mr. Evans.

Yesterday we finished reading Quintilian. In point of Latin, I have done in a great measure with the Academy, yet I shall in all probability read as much as ever, for I have a Latin book now on my hands, an octavo volume, 100 pages of which I read at Christmas, and intend to finish the rest soon as convenient. It is Bishop Lowth's "Prelectiones de Sacra Poesi Hebræorum;" already I have received from it much pleasure, and I hope for still more. With Mr. Newton we are reading Chaldee in Daniel, which is only a dialect of Hebrew, and go on with Greek tragedy (from Euripides) with Mr. Hall, and I dare venture to say, much to his satisfaction, from what he himself has said. In some private conversation with me he frankly said, he did not think it would be much advantage to me to come here any more, for private application would do as well.

I oft realize in my imagination the village where you live, &c., &c., and compared with the bustle of a large city, it appears quite a hermitage—a scene of retirement, and I had almost said happiness.

Yours, &c.,

J. K.

DEAR SON,

It gives me pleasure that you say discriminating grace and the necessity of the operations of the Spirit of God must be pillars in your system. If these two are held consistently they will draw all the others with them, without destroying or altering the natural liberty of the will, or rendering means useless. I see no more necessity for having every objection answered and difficulty removed in order to settle the mind in the firm belief of any truth revealed in the sacred Scriptures, than there is for the mariner to know the cause of the variation of the compass in certain places, in

order to steer his ship. It is enough to know where and how much it varies from the north in those places for all his purposes; it is equally enough for us to know what God hath been pleased to reveal as the ground of our faith and rule of our duty, though we cannot solve every difficulty.

D. K.

In the spring of 1787 Joseph Kinghorn and his friend and fellow-student, James Hinton, became candidates for the pastorate of the church at Oxford. The following interesting account of it is given in a letter to his parents, and it must be remembered that it was *only* to them. He was far too cautious and humble to have expressed himself so to others.

Bristol, April 2nd, 1787.

DEAR FATHER AND MOTHER,

Some of the people have, somewhere or other, heard both Mr. Hinton and me, and Mr. Hinton had the preference as being the more pleasing popular preacher, which is indeed very true.

I find I have been recommended in very strong terms, and this circumstance has shown me I stood higher in the estimation of my tutors than I imagined. Mr. Evans said he recommended me with heart and good-will, and several things showed it, and that he was not so eager for me to go there to get quit of me or to fix me in a situation, as for their good; and that they might think my going there quite an acquisition to them; that by my learning, &c., I should do them honour if ever I came to have any connection or conversation with the gentlemen of the Colleges. And by what Mr. Turner of Abingdon says in his letter, I find he had represented me as a thinking, reasoning kind of youngster. In short, I doubt (if the people believed him) they would expect too much, more than they would find in a plain Joseph Kinghorn, and all this he said to my very face. And also that he had determined my going there with as much certainty as ever he did anything in his life, but now he can do nothing but wait till the people have themselves decided the matter, which I think will not be for me; but I do not know, stranger things than that happen every day. Mr. Hall and Mr. Newton said they thought none of the students fit for Oxford but me, &c., &c.

The above I wrote last week, but now, April second, I can tell you something more. 'Tis finished, but decided against me. Last

Saturday night Mr. Evans sent for me, and read me the letter of the Oxford people, who said they had concluded to invite Mr. Hinton. He also read me their invitation to Mr. Hinton. Some of their people, I find, had been here at Bristol working, and in that time had heard us both. They thought that though I might be the better scholar yet they understood Mr. Hinton better; he was plainer than I was, I was too deep, they said, for them. They also thought Mr. Hinton the better speaker, and some who had been in his company were attracted by his affable temper, &c. These opinions they circulated at Oxford, and they were so received by the people in general that when my name was mentioned at Church-meeting, the majority were against me. So that you see the parliament carry it against the king sometimes, for I could plainly see Mr. Evans wished it otherwise, nay, he went so far as to say had I an unprejudiced hearing he did not doubt I should have been accepted. However, how far his partiality may lead him I know not, only I was always certain Mr. Hinton would be the more popular preacher.

As the Oxford matter is finished you need not now keep it a secret, though now I have said many things to you which would show a very proud heart to say to every one. It is a little remarkable your letter threw me into a train of reflections on Providence. I wrote a sermon on that subject from Prov. iii, 6, but was never sent out after I had written my sermon till last Lord's day, the very day after I had heard of the determination of the above matter, so that I was in some respects called upon immediately to exercise those dispositions I had been preparing to recommend to others. That day I rode twenty-five miles, and preached three times, but was nothing like so much tired as I was by preaching three times in Yorkshire.

Bristol, May 4th, 1787.

I see clearly your opinion about Oxford. To tell you the truth, I expected what your opinion would be before, for I knew your dislike of Ecclesiastical power, and Oxford is much deeper in Tory principles than Cambridge; as it is, I hope it is for the best. Your reflections on the events which have taken place concerning me please and encourage me every time I look at them, they are placed on the right foundation, "They that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee." O could we always live impressed with this idea "*The Lord reigneth!*" how would every blessing be sweetened

the consideration that all we receive is the gift of God would add a relish to every enjoyment, which the stranger intermeddled not with. For what God is reserving me I know not, still I wish to say, "Send thou thy angel before my face, and choose for me an inheritance."

J. K.

MR. EVANS TO MR. DAVID KINGHORN.

Bristol, May 25th, 1787.

DEAR SIR,

I acknowledge with respect and gratitude your repeated favours, one when your son last returned from you, and another lately, and am happy to be able to confirm every pleasing account I have heretofore transmitted to you concerning your son. You will find him, I think, not impaired in health, and I am sure you will find him increased in knowledge, and, I trust, in piety as well as in popular talents. I have the utmost affection for him, and the most pleasing persuasion of his future usefulness and acceptance.

As at present no eligible situation has offered, I think it will be as much for his advantage as for our pleasure and happiness to return and spend another year with us, which he has accordingly agreed to do, with your approbation. I cannot ask you, like Abraham, to offer up your only son, but if you could, and he would consent, I could recommend him in America to a post of eminence and importance. Excuse brevity, my situation obliges me to have recourse to it. Messrs. Newton and Hall join in Christian salutations.

Yours in Gospel affection,

C. EVANS.

Mr. Kinghorn, during his stay in the north, paid a visit to Mr. Pendered, at Newcastle, and spent two sabbaths there, preaching several times to crowded auditories. The following notice of it shows the manner in which he was received, and gives an interesting account of his preaching at that early period of his labours.

FROM MR. PENDERED TO MR. D. KINGHORN.

Newcastle, Aug. 24, 1787.

SIR,

I wish I could communicate to you all the satisfaction I feel with respect to your son. I think I can venture

to say with confidence that our most sanguine expectations are fulfilled thus far. We never expected him to excel in the graces of a polished eloquence, but we expected, and we find a sensible, zealous, and instructive preacher of the gospel.

Old Robert Thomson, whom I think you know, said to me (without being asked), "He is a precious man." Now as the better part of all our congregations are composed of such plain men as he, I consider our acceptance with such a man as the best criterion of our real worth.

I am, sincerely yours,

W. PENDERED.

Mr. Kinghorn left Bishop Burton at the commencement of September, 1787, arriving at Leeds on the 11th, where he stayed with Mr. Langdon, the minister there. He also visited Mr. Ashworth, of Gildersome, and has given an amusing account of being obliged, notwithstanding his most earnest opposition, to preach there, choosing Isa. xxvi, 4, for his text. This sermon was much approved by his hearers, and he obtained from Mr. Crabtree, who proposed it, a thousand thanks, "which," he says, "were 999 more than I had any idea of." The next morning Mr. Crabtree inquired whether he were engaged with any people, and on his answering "No," proposed his going to Sheffield on probation.

He agreed to preach there in his way to Bristol, but said he could not fix any future plan without Mr. Evans's knowledge and sanction.

Just at this time he received an invitation from the church at Fairford, to visit them either in his way back to Bristol or at Christmas. He, however, preferred to return to Bristol for a week or two, and then went to Fairford to supply for a few sabbaths. "This journey," he says, "completes upwards of 1100 miles this summer, and here I am, safe."

In October he began his first work, the Catalogue of the Bristol Library. This employed him for some time, and was a laborious and arduous task.

Several churches were at this time suggested for Mr. Kinghorn's future field of labour; he thus speaks of them in writing home.

Mr. Evans has mentioned my name to a church in Devonshire, at Hunington; also to a church in the city of Chester. I hope the first will not succeed for your sake, nor do I think it will. Three hundred miles from home!! As for the other it was in the vacation he wrote to them, and we have not yet heard any thing about it. But Mr. Evans wishes to keep me easy and happy, for see the generosity of the man, he freely told me, if a likely situation did not offer before the vacation, I should be welcome to stay in his house (and not be considered as a student) till one did offer!

A church, at Dereham, in Norfolk, was also offered to Mr. Kinghorn at this time, but he considered the Fairford people had the greatest claim to his regard, and visited them again at Christmas.

REV. W. PENDERED TO MR. KINGHORN.

MY DEAR FRIEND,

I should have written to you sooner, but that I was at a loss how to direct to you. You have been such a rambler since you left me, that one could never be certain where to find you. I was first led to expect that you were about to settle at Sheffield. Afterwards I understood you were at Fairford, and was told that you were likely to settle there. I then determined upon writing to you, but was doubtful whether a letter directed to the Rev. Joseph Kinghorn, at Fairford, would find you, as you were a stranger there. I was thinking of distinguishing you more particularly as "The tall dissenting minister, lately arrived from Bristol." But I am happy to understand that you are again at Bristol.

The last time I wrote, I particularly intreated to have some of Mr. Hall's circular letters sent me. I wish you would undertake to send me forty or fifty of them. If you would send a parcel to Langdon, of Leeds, he would easily forward it to me. If these letters are all disposed of, do beg of Mr. Hall or Mr. Evans to print another edition. We want nothing but the bare letter, which might be printed at a very small expense. It is of no importance to us at Newcastle to be informed that "Brother Dawson prayed, &c., &c." If you can only get me a single copy, with a commission to print a few from it, I would do this rather than not have them.

My respects to Mr. Hall, and tell him I have taken the liberty to print 500 copies of his Reverie. It cost me only about thirty

shillings, which I have no doubt he will be generous enough to remit, especially when I assure him that for this thirty shillings I have procured him as much northern fame, as is worth, upon a fair and moderate estimate, thirty guineas. To convince him that my estimate is fair and impartial, if he can hit upon any contrivance to transfer this fame to me I will actually agree to pay him thirty guineas for it.

Yours sincerely,

W. PENDERED.

Before closing the present chapter we must mention a special incident, occurring in this year, of the highest possible interest to Mr. Kinghorn, and attended by circumstances of a very remarkable and almost romantic character. In the course of his journeyings and visitings in the north he was introduced to a family in which were three young ladies, orphans; by one of these he was so much captivated as to make her an offer of marriage. The attraction appeared to be mutual, they corresponded for some time, and he made excursions with the family. But a previous offer had been made to the lady by a clergyman whom she highly regarded, but whose suit she had not accepted. She had, however, given him some intimation that his connection with the church was the great hindrance to her accepting his offer. Shortly before Mr. Kinghorn's introduction to the family the widowed mother had departed in sorrow, and it appears that her disapprobation of the proposed connection was so strong as to prey upon her spirits and hasten her end. The proposal of Mr. Kinghorn was, therefore, hailed by the two other sisters as the hoped-for event which might put an end to a connection so repugnant to the feelings of their late mother. Thus placed between two rival suitors, the lady was nearly distracted, as her letters to Mr. Kinghorn sufficiently show. So deeply did she feel the perplexities of her situation as to pray that she "might be permitted to find refuge in the grave from so poignant distress."

At length, however, the clerical suitor determined to relinquish the church and take a school, in order to satisfy the dissenting scruples of his lady. She then felt herself, she

said, "obliged by justice and honour to attend to his concessions," and therefore wrote to Mr. Kinghorn a most graphic letter, bidding him farewell. Mr. Kinghorn replied to her definitive refusal in terms which, in her acknowledgment of it, she characterized as "the letter of a Christian and a friend," adding that she did not expect to be treated with such tenderness, and thanking him for his letter. The only remark that could be considered severe was that the clergyman had certainly given "a sufficient evidence of his inclination, by giving up a part of his religion."

The father adds a still more pungent reflection on this very remarkable affair, and expresses a strong hope that it may not hurt his son's mind. The assurance was thus given in reply. "That matter has not, and now cannot hurt me; 'tis over quite, and, take all together, I ought to be thankful it is so." In his subsequent annual reflection, Jan. 17th, 1788, he briefly notices it in similar terms:

I will bless his name for all his dispensations of providence respecting me, some of which are of a particular nature. My connection with — affords me much room for meditation, and surely for thankfulness too.

It seems, moreover, that the experiment was never repeated. Not only did Mr. Kinghorn remain unmarried throughout his life, but I have a strong conviction that he never made an offer again.

CHAPTER VII.

1788, ÆT. 22.

*Invitation to Fairford—Double Lecture at Bourton-on-the-Water—
Hinton's Ordination at Oxford, by Mr. Evans and Dr. Stennett—
Letter from Pearce of Birmingham—Invitation to Hanley, Stafford-
shire—Turner of Abingdon—Arlington—Centenary of K. William's
landing—Disquiet among the People at Fairford.*

THE opening of the year 1788 was marked by Mr. Kinghorn's receiving an invitation from the church at Fairford, to spend six months with them on probation, at the conclusion of his studies in the following May, which, after much consideration, he accepted. The following letters will illustrate this period :

Bristol, January 17th, 1788.

DEAR FATHER AND MOTHER,

I sit down this day to add to the former list an acknowledgment of one year's kindness more, and hope I yet shall make many such acknowledgments before we are separated from each other—what reasons have we to bless God for following us with so many mercies. May we so be enabled to improve them that we may glorify him.

As to Fairford, I have an invitation from the church, signed by all present but two. I am much more convinced of the attachment of my friends than before, and I was much afraid if I did not go they would leave the church, indeed, I am almost certain the principal men would ; this made me take the opportunity to beg of them to consider the welfare and peace of the church as a part of the church of Christ, in which little parties and passions should be entirely laid aside, and that, if I should come, they would still endeavour to promote the interest of the whole ; and after I had talked in this way to one I went to another, and told him what I had said, that I might read him the same lesson in an indirect manner. It had the desired effect, so far that they assented to it,

and said they wished me to speak my mind quite openly, and they thought it was very good in me to consider them thus. They are again to have a supply from hence about the middle of February; I think, I will then go and take my papers belonging to the catalogue with me, which still lies on my hands, and will for some time;—a very dry, disagreeable business.

I am more convinced than ever how weak I am; I felt a peculiar difficulty in preparing for the pulpit, and sometimes there I dragged on very heavily, at other times better. The more I know the more I sink in my own eyes and see my own unworthiness of any place in Christ's church; discouragements in mind sometimes do one good, always when they drive us to God. Happy event, whatever it is, that leads us to the throne of grace. J. K.

Bishop Burton, January 26th, 1788.

DEAR SON,

Yours of the 17th we received. May the Lord grant that every year he adds to your life he may add an increase of the knowledge of himself in all his glorious attributes, and fill you more and more with love to himself, as the God of all grace, and to fellow-men for his sake. I hope you will have no cause in the end to mourn on account of a sense of your own weakness; if it has the effect of causing you to frequent the throne of grace, it will tend to your own spiritual consolation and to the real benefit of the people, and will redound to the honour of God's free grace. Those consolations and assistances which follow earnest prayer have double sweetness in them, first, in the enjoyment, next, in the confirmation of our faith in the promises of God; and the assurance that he has heard our prayer is new encouragement to address his throne.

It gives me pleasure that you took such a step to calm the minds of the people who are your friends; a similar conduct towards the other two will gain their affections, or at least prevent them from having occasion to become your enemies. Mild treatment will melt those affections which cannot be gained or bent by severity. We have no immediate objection to your complying with the call of the people at Fairford, though the distance casts a gloom on our minds, but the will of the Lord be done.

As to your not coming to Burton this summer, we think it is too foreseeing to determine at such a distance of time. But your mother keeps the old wheel going, and is spinning you some shirts, which she expects you will come to receive, for she cannot think of sending them so far by themselves, therefore you must come for them. She

is not willing to bid you farewell as yet, but hopes to see you, if even your stay be shorter than usual.

On the 17th we entertained our friends S. and J. Gregson, senior and junior, with our usual treat, they drank your health and sent their kind respects, and heartily wished you good success wherever you go.

As I doubt not that our hearts and prayers meet daily before his throne, so I hope we shall at last meet where sorrow and sighing, distance and parting, shall be no more. When faith and prayer unite the heart to a promising God, then the spirit of adoption is manifested, and there is liberty of access unto the Father by Jesus Christ.

D. K.

March 25th, 1788.

DEAR FATHER AND MOTHER,

I am still at Fairford and shall stay this week out, but intend being in Bristol next, (D. V.) I received yours on the Lord's-day morning about an hour before I went to preach, and was quite revived with it. Providentially Mr. Evans came into this country and spent the 16th here, preached and administered the Lord's Supper. He, like a true friend, interested himself deeply in my situation, and through him I am come to the knowledge of some things of which I before was ignorant. I find the opposition against my coming is stronger than I thought it was, though I apprehend from what I can find I have the majority. Mr. Evans declared himself in a dilemma, and said he did not know what to advise. The mischief arises here; the congregation is a good deal mixed respecting sentiments; some are for very high rigid Calvinism, such as they will never get from me; so that unless a person is continually insisting on the very highest points in that system his orthodoxy is suspected; others, who are more mild can hear my talk, without being afraid of my being an Arminian. In short they are so swallowed up with system that they seem to forget they are rational creatures, and, as such, objects of address. This was the very thing that made the separation between them and Mr. Clark. Now, on these grounds, you need not wonder I was suspected, and, to tell the truth, I am quite popular in the country round for heterodoxy. Suspicious whispers, and I know not what besides, have made those with whom I never was acquainted, think me a dangerous being. This Mr. Evans told me, and said he had taken much pains to defend me, and told many, I was as orthodox as he was, and as they were too. But this gives me no concern, the name of a *heretic* cannot do much,

a little time will wear it away, and if I could but establish people in truth and purity, I should think it a very small matter to be branded with that title all my days. However you need not be under any apprehensions, that any change in my sentiments has made this charge just.

Mr. Evans is much concerned about them, but he is not less so about me, and I hope I shall never forget the friendly manner in which he interested himself in my situation.

I am now, and have been since my first coming, in the house of the greatest opponent I have! You will think this strange; 'tis, however, true. Mr. Hooke is a very good worthy man, and I respect the man much, but I am "not to be his parson" with his consent.

I have great reason to be thankful, I feel myself, at times, carried above all these perplexities, and can speak the word of God with authority, and I have reason to believe my friends are by the opposition more attached to me than ever. About once a fortnight, on a Lord's-day evening, I go to preach to a people in a country place about five miles off; this attaches one family of considerable importance to me, and I hope will be the means of doing good; there are a hundred and fifty, frequently two hundred people, who are literally starving for want of the bread of life, and 'tis a shame not to go and feed them.

Earnestly wishing you every blessing,

I remain, &c.,

J. K.

Bishop Burton, April 3rd, 1788.

DEAR SON,

If I had known sooner the real cause of the opposition against Mr. Clark, I should have advised you not to engage to settle among them for any length of time, under a persuasion that your character would greatly suffer, and perhaps your usefulness go with it at least to some individuals, though you might be more useful to many others who heard you without prejudice. But, seeing the rumour is spread, the best way I can at present think of is, to preach it down. I do not mean by a continual labouring on those topics, but by so treating every subject, that there may be something in it to convince the gainsayers, that it is not true. In order to this, be cautious of using loose words, which will be readily caught at, such as offers of grace, overtures of grace, which some people who hate the terms own the thing meant by them.

Observe the same, concerning the word *condition*; every body owns the necessity of repentance and faith, and new obedience as the fruit of faith, or a fruit of the Spirit connected with, and consequent on, believing in Christ; yet if you say that one or other, or all of these, are conditions of salvation, even though it be with a *sine qua non* following, it will be enough to fix the charge of Arminianism upon you. We ought to be careful that we do not handle the word of God deceitfully; at the same time we should seek out acceptable words to express our sense of it. I am now reading, and I wish you to read, "Charnock on Regeneration" in his second volume, in which you will see all the arguments of Calvinists collected together, objections answered, and after all, exhortations to the duty as much pressed home, as though he were an entire Arminian. Perhaps it may be of use to you to have a clear view of these subjects at this time; but more concisely in "Gill's Body of Divinity." He is the clearest writer I ever met with; I wish you to read Gill's writings.

No person ought to speak in public what he does not understand, though he may think it true upon the authority of others. But I am fully persuaded of this, that if you fairly examine the Calvinist system by the Scriptures, you'll find you must either take the whole or reject the whole, or be continually in a confusion of mind. Whatever difficulties may attend the whole or any part of the system, greater difficulties will perhaps be found to attend the contrary. If by the highest points you mean eternal adoption, eternal justification, and eternal union, there are very few Calvinists that meddle with them; and fewer that understand them; while many Calvinists oppose them as inconsistent with Scripture, but I think they do it absurdly and with ill grace; an Arminian does it consistently.

If these topics were what Mr. Clark delighted to dwell upon, I must say that I should not wish you to meddle with them, neither *pro* nor *con*, till your judgment is more mature than at present. Yet if it be necessary to treat on them, a young man should be careful to do it with modesty, whether in public or private. "Exhort young men to be sober-minded" is exceedingly needful.

From your affectionate father,

D. K.

Bristol, April 15th, 1788.

DEAR FATHER AND MOTHER,

I am much obliged to you for your prudent advice. Concerning Fairford, I know very little more than I told you in my last. Mr. Evans has given me some excellent hints concerning my

preaching to them, and advises me strongly to make myself well acquainted with some of the best practical writers. He thinks it not entirely to sentiment that the people object—they say, what certainly is of far more consequence, I do not lay man low enough, nor exalt Christ high enough, and do not think I feed them with pure gospel. For my part I cannot in conscience think this charge true. I hope in my heart I can say, “God forbid I should glory, save in the *cross, &c.*,” and I think when I press duty and obligation on sinners, they charge me with legality and Arminianism, and from what I can gather, seem to think they ought not to be treated as those who are objects of persuasion and rational address from the motives of the gospel; in which point of view I think I shall always consider them. I am sure I have no such ideas of *man* as to think much of *him*, but yet knowing (I hope) the terrors of the law, I would endeavour to persuade men, if peradventure by any means God should give them repentance. At F—— I preached those things that most affected my own mind, and I do not think my views of the gospel, as a system of entire mercy, are at all diminished. When I preached in your pulpit, I enjoyed much pleasure myself, and you and your people were pleased to express satisfaction in my attempts to set forth the unsearchable riches of Christ to sinners, in saving them from sin and hell, and making even the poor of this world heirs of an immortal kingdom, in ruling over his enemies and guiding his people through the intricate mazes of human life to his heavenly mansions; and I am not sensible that at F—— I preached any other Gospel. I have laboured to convince them that Christ died for sin and rose again for our justification, and if this is not gospel, I must confess myself ignorant of it. I have pressed on them as much as I was able, the great guilt of men in not receiving the gospel on this very consideration, that in rejecting the gospel of Jesus they rejected the only way of salvation, which was through him; and surely this is the doctrine which will exalt Jesus and debase man.

Write again as soon as convenient. May the grace of our Lord Jesus Christ be richly shed abroad in your hearts, so prays,

Yours, &c.,

J. K.

P.S. Mr. Charles Wesley died here about a fortnight ago. Last week Mr. Smith, of Bunhill Row, London was here. I saw Dr. Priestley here last week; he called on Mr. Evans and saw our library.

Bishop Burton, April 29th, 1788.

DEAR SON,

Yours of the 15th of April we received ; I heartily approve of Mr. Evans' advice to make yourself well acquainted with some of the best practical writers. I shall be glad to know what authors he recommends, his observation on the people of F—— is a heavy charge though you think it unjust. Perhaps you have not attended to the proper distinction betwixt Law and Gospel. Like *minus* and *plus* in algebra, the Law requires all, but gives nothing ; the Gospel gives all, but requires nothing. Now as an unskilful treating of them mars the beauty of each, so it destroys their harmony. The Law demands perfect obedience of men, Christ gives it ; it demands the penalty of the transgressor, Christ suffers and pays it ; it condemns, he acquits, by bearing the condemnation, and discharging us from it ; it says pay me what thou owest, he pays it, and gives us the receipt. It, like the avenger of blood, pursues us till we fly for refuge to Christ, then its fury is quelled, and cannot enter into this city of refuge to slay one soul, but smiles to see us there. He that despises this city of refuge despises the appointed means of his own preservation, which no man who is sensible of his own condition, can think it his interest or duty to do.

If you could treat on practical subjects doctrinally and on doctrinal subjects practically, it might have a tendency to calm the minds of the jealous. I mean so to treat on repentance, faith, hope, love, obedience, &c., as laying the foundation of them on the grace and favour of God, and the efficacy of it in the heart, as applied by the Holy Spirit to produce these effects ; rather than to treat on them under the idea of man's obligation to perform them. For, though this be true, men are morally unable to do it, without the efficacious operations of the Spirit of God on the soul, enlightening the understanding and renewing the will. As I have found the baneful effect of reasoning against some truths in the Calvinist system, I advise you to say with Dr. Watts,

“ But oh ! my soul, if truth so bright,
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day.”

D. K.

DEAR FATHER AND MOTHER,

The double lecture was yesterday, at Bourton-on-the-Water about fifteen or sixteen miles from us. Suspicion of my sentiments I knew had reached that place, and I almost considered

myself as called to the bar to answer the charges alleged against me, but I thought there would be no occasion for me to satisfy their curiosity, and on that account I would take a plain text, and preach as well as I could that gospel which I thought the text contained, and so let them like or dislike it. My text was, "I am determined to know nothing among you save Jesus Christ and him crucified."

As to sentiments, especially those you mention, I know not that I am different from you on the whole, though you write as though you thought the difference wide.

When I press on men their obligation to keep the law, it is not that they may gain life by it, but that they may be sensible of their want of conformity to so holy and just a law, and thereby be led to embrace the gospel as a system of free mercy, and unless they *are* sensible of this, they never can receive the gospel.

Respecting redemption by Christ, which is the very marrow of the gospel, all I can say is most admirably expressed by Dr. Watts:—

"Jesus, my great High Priest,
Offer'd his blood and died:
My guilty conscience seeks
No sacrifice beside.
This powerful blood did once atone,
And now it pleads before the throne."

- J. K.

Fairford, June 25th, 1788.

DEAR FATHER AND MOTHER,

Mr. Evans has been a journey this way, and called on us both going and coming. I accompanied him to Oxford, where he was to assist at Mr. Hinton's ordination, Dr. Stennett was there, to whom Mr. Evans introduced me, and who inquired particularly after you. Mr. Evans gave the charge. Dr. Stennett preached to the people. The week after I had to attend one of our double lectures, when Mr. Evans and Dr. Stennett preached again. This was last week, and thus after enduring much fatigue, and being frequently almost overset, I hope I shall now rest awhile. Bustle, hurry, and travelling, do not suit me; I never enjoy such calm satisfaction as at home.

As to systems, I have not such an esteem for them as many have, but I think Calvin superior to any system-writer I have met with; his Institutions (in Latin) I keep constantly by me, and very frequently read them, and set a very high value on them. I endeavour to study Christianity as a regular system, and I think unless we see the connection between one part of it and another, we can

have no idea of its beauty. As a system, I endeavour to preach it, and shew men the connection of its parts, without which, though we may be dogmatical, yet I think we cannot be judicious. I endeavour to be plain and scriptural, for when all reasoning is at an end, it must be from the plain simple declarations in God's word, that we can derive any comfort, these are all our salvation and all our joy.

J. K.

Though the following letter from the excellent Samuel Pearce is on a subject of comparatively small interest, we think the name of the writer a sufficient apology for its insertion; it was occasioned by some inquiries made by Mr. Kinghorn, on behalf of his uncle Isaac Jopling, a marble mason, at Gateshead.

Plymouth, July 17th, 1788.

By this time I fear my friend Kinghorn has entertained some unkind thoughts concerning me, and truly I must confess not without reason, but I flatter myself, that when he hears my defence, he will conceive it a sufficient apology for my conduct.

Picture to yourself, my dear Kinghorn, your friend Pearce arriving home on Saturday night, scarce having time to look about him, before fatigue called him to the arms of Morpheus, rising early the following day, preparing for three public exercises, and from that time to the present, in the midst of a numerous acquaintance, engaging constantly four, five, or six times every week, in the old trade of preaching and attendance on prayer and society meetings, to which both duty and delight solicited his presence—and say, is it surprising if amidst so much animation, inanimate marble should escape his notice?

It is well I made a memorandum in my pocket book, but, (as many do by their bibles, so did I by my pocket-book,) content at possession, I neglected to examine, till a day or two since, when the words "marble, Kinghorn," &c., catching my attention, raised the blush of conscious unkindness in my countenance, I recollected my engagement, and was punished for my inattention in the recollection; I resolved to delay no longer, but immediately hasten to obtain the necessary information. After many inquiries I discovered (I believe) the most capital dealer in marble in this country, I called on him, and proposed the questions you desired me, but alas! through my ignorance of their trade terms, and what sort of

marble your friend wanted, and in what state, I found it difficult to obtain that intelligence which I thought would give satisfaction, but you shall judge for yourself. He says this country marble cannot be at all depended upon *as it comes from the quarry*, many large blocks which he has now by him, having a very sound appearance until opened, when they fall in pieces and prove entirely useless; the price in its rough state is from 4s. to 4s. 6d. the cube foot. I inquired the price of it when *opened*, (by which term they mean *sawn asunder in the middle*,) he told me in general about 7s. per cube foot. The colours of the marble are various, some of a black ground, with white and other light coloured veins, other blocks of red, grey, and very light grounds, differently veined; two blocks very seldom discovering a uniformity of colour.

If I can be of any further service to you in this business you may depend it will be my pleasure to effect it to the utmost of my power, and by my activity and speed in future convince you how much I am ashamed of my past inattention.

If this be the case I request you to write soon, as I shall leave this place next Tuesday week.

Perhaps you do not know I am going to spend the last month of the vacation at Birmingham. Many who are acquainted both with me and the Baptist friends there, take upon them to prophecy that I shall settle there, but if their predictions prove true, my mind must experience a change.

Indeed, I told Mr. King when he called on me at Bristol, that I should not visit them as a candidate, having almost determined in my mind to accept of a call from my Plymouth friends; but this, like all other events, are in the womb of providence, and I trust it is my only desire to settle where I shall be made most useful in my master's vineyard. I am now equally indifferent whether I fix in a church as small as our very little interest at Coleford, or in one as large as that in Birmingham. Were I to follow my natural inclination I think I should prefer the former, as I imagine the troubles to be less and the pleasures greater in a small (if flourishing) than a more ample sphere; may I be enabled to discern and to walk in the way where the Lord leads.

I hope you enjoy many blessings with your flock at Fairford; doubtless your pleasantest draughts have a mixture of bitter too, but I need not remind a senior brother that his God has engaged to supply all his need whilst here, and at last to crown every terrestrial good with an eternal weight of glory.

May our Gracious Father ever be a wall of fire round about us, and cause his declarative glory to be increased by means of us whilst in the church militant, and when you join the "Rapturous song of angels round the throne," may he be a partaker of your joy, who now esteems it his pleasure to style himself your affectionate friend and brother,

S. PEARCE.

Joseph Kinghorn and Samuel Pearce who were students together at Bristol, were nearly of the same age, and much of the same character of mind. Pearce was eminently distinguished by the suavity of temper, the gentleness of manner, and the sweetness of aspect, which were characteristics of Joseph Kinghorn; and if inferior to him in depth of thought and closeness of argument, possessed far more imagination and poetry—so that his preaching was more attractive and therefore more popular. Fuller observes that it "was like a shower of dew, quietly insinuating itself into the heart, insensibly dissipating its gloom, and gradually drawing forth the graces of faith, hope, love, and joy, and while the countenance was brightened almost into a smile, tears of pleasure would rise, and glisten, and fall from the admiring eye.

But to return to the correspondence.

Fairford, July 22nd, 1788.

DEAR FATHER AND MOTHER,

As to our double lecture, there are now only four churches in it, Fairford and the three following;—Bourton-on-the-Water, fifteen miles north, Mr. B. Beddome and Mr. Wilkins; Coate, twelve miles north-east, Mr. T. Duncombe; Abingdon, twenty-five miles east, Mr. D. Turner and Mr. J. Evans. Our other near neighbours are Cirencester, eight miles west, Mr. Dore; Wantage, twenty miles east, Mr. Smith; Horsley, twenty miles west, Mr. B. Francis; Tetbury, eighteen miles west, Mr. Burchell. I might add others, but they are rather out of our reach; however, you may add Oxford to the list, about twenty-eight miles from us. Arlington is now supplied every Sabbath evening, once a fortnight by me, the other Sabbath by a young man, an Independent, who is at Chedworth, a place north of us about ten miles, about five from Arlington.

It would do you good to see the people at Arlington, most of

them poor, but with that plainness and earnestness in their looks which has a very pleasing influence on the mind. I have great hopes, through the blessing of God, some good will be done by us. Something rather promising has already appeared. A few weeks ago a man who had never gone to any place of worship was asked by a party of people coming to meeting, if he would go, he consented, and thought I was aiming at him all the while; however, he has come and attended, apparently with seriousness, ever since.

Another such a man, who has of late attended, has said, in a sermon I preached a month ago, I just described his past life. Now I well know, all this may be, when there is no religion; but where there are no buds, there can be no fruit. I tell my Arlington friends they must put to a helping hand by praying heartily, or else it will not do, but that if we are but thoroughly engaged in looking to God for success, we may perhaps find we are laying the foundation stones of a church. Our meeting [at Fairford] when I am in the pulpit looks like a company of old veterans commanded by a boy, for I do not know one in the congregation, (children and servants excepted,) who is not older than myself, and I am almost surrounded with grey heads.

I have lately read "Baxter's Saint's Rest," abridged by Fawcett, of Kidderminster, which has not a single dry page in it. I think it one of the best practical books I ever read, and none of his peculiarities of sentiment appear in it, nor any of that severity and harshness that appears to have been so conspicuous in his controversial writings. But I must have done. Yours, &c.,

J. K.

The infant cause at Arlington, mentioned in the foregoing letter, and so zealously cared for by Mr. Kinghorn, has since taken its place among the churches of the denomination.

Fairford, Sept. 24th, 1788.

DEAR FATHER AND MOTHER,

I have been at Bristol, and since then another journey to Oxford and Abingdon. I talked to Mr. Evans about my situation, who seemed much puzzled in his mind, and said there were more reasons to be alleged why I should *not go away*, than why I *should stay*, there being a peculiar intricacy in the case.

Our congregation is no worse, but I think better; at Arlington appearances are very pleasing. I have been informed that many

are moralized, and some more seem to have deep impressions of religion on their minds.

I am sometimes vexed at being, against my will, exposed to company which, though good in itself, yet is dull and unimproving, and a variety of things has made me sometimes indulge a reverie, and think how much on some accounts I could enjoy it, if I was possessor of a cot in a lonely place out of the world, and away from the storms of human passions, if I only could procure books; where in retirement I could read life away, and enjoy with a favourite author a satisfaction unknown to the avaricious and turbulent, and then come out on the Sabbath to preach to the people.

J. K.

His father's advice, with respect to his health, which was at this time somewhat shaken, and also with respect to his preaching, must not be omitted.

DEAR SON,

I do not blame you for exerting yourself while there is a prospect of doing good to the souls of men; if only one or two are plucked as brands out of the burning, it is a sufficient recompense for your additional labour and fatigue, and will be for a crown of joy and rejoicing in the day of the Lord Jesus. But I admonish you to be careful of catching cold when your work is done. Your usefulness in the church of Christ calls upon you to take care of your health. While God owns your labour he calls upon you in his providence to take care of the instrument with which he works: see 1 Cor. vi, 19. Your body is the temple of the Holy Ghost which you have of God, and you are not your own. Therefore, while it is our duty to glorify God in or with our bodies, it must be our duty to take all prudent care of them for that end.

Again, respecting his hearers who objected to his preaching, his father says:—

If you do anything to purpose you must apply the Scriptures to their own feelings, and address them according to their own notions of things. Do they say, man hath neither will nor power to change his heart, reply, For this reason you ought to be diligent at the throne of grace, begging that God may work in you both to will and to do. Do they say, We have no heart to pray unless it is given,—

reply. God hath promised to give his Spirit to them that ask and desire it. Ar. some will say, but these promises are only to the elect: reply. Be it so, is the promise to praying people an evidence of their being elected, or the contrary? This brings it home. Do others say, man is a free agent, he *can choose if he will*, i. e., he can will if he will, or choose if he chooses, it is in vain to point out, or laugh at the nonsense of such a sentence, but reply, your sin is the greater if you do not choose what God hath set forth in his holy word for your present and eternal welfare. Because ye say, we are, or, which is the same, we have a will and power,) therefore your sin remaineth. By thus bringing the Scriptures to the conscience of men, though they cannot follow a train of reasoning, they feel the force of a short remark on their own notions of things. Never forget that "faithful is he that hath promised, who also will do it." Perhaps he is providing a place for you, where your labours will be thankfully received and blessed for usefulness to many more than you are likely to be useful to at Fairford.

D. K.

In August, 1788, Mr. Kinghorn received an invitation from Mr. Joseph Straphan, (a nephew of Dr. Samuel Stennett,) to supply a newly-built chapel at Hanley, in the populous manufacturing country near Newcastle, Staffordshire; but it was declined.

On Wednesday, Sept. 17th, Mr. Kinghorn preached at the monthly meeting of ministers, or double lecture, which was held at the Rev. D. Turner's meeting, at Abingdon. He chose 1 John i, 3, for his text, and his sermon seems to have been highly approved. Mr. Turner makes the following interesting mention of it in a note to him.

Abingdon, September 29th, 1788.

MY DEAR SIR,

I herewith send you a few pamphlets which I have picked up. How far they may answer to your idea of the useful among your poor people I cannot tell; some of them, I doubt not, will, particularly my friend Jenkins'—*A Week Well Spent*. Those upon Baptism you will use as you see particular occasion for, and probability of doing good, and none of doing harm. Those by Dr. Stonhouse, a worthy clergyman of the Established Church,

you will also use as your judgment will direct: of them I could send you a few more if necessary.

Let me now thank you for your truly serious, evangelical, good sermon at our lecture, with which all our most judicious friends were well pleased, and I hope profited. It would have been more generally acceptable had your delivery been less rapid. This is a fault that I was once as guilty of as you, or anybody, when I first began to preach. But I found it was attended, not only with more (and needless) pains to myself, but lost much of the effect I wished for upon the hearers. The common people cannot keep pace with a too rapid speaker. The ideas, in this case, succeed so fast, that even the most attentive and strongest mind can but *just* perceive them, they can't sink into it, or impress it with any degree of force sufficient to answer the end. They skim over its surface and are gone.

This *error* in speaking I have, therefore, long ago corrected, in some good measure, I wish I could say the same of all others; and this error in *your* delivery, I doubt not, *you* could correct were you to set about it in earnest. I plainly perceive you have great ministerial abilities, and appear to have felt the power of the gospel upon your own heart, and wish to do good, promote the interest of the Redeemer's kingdom, and the salvation of mankind. May the God of all grace fill you still more with his Spirit, and may you always address your hearers with such sentiment and in such a manner as may have the happiest effects, by not only informing their understandings but warming their hearts. To this end you seem to want nothing but a more deliberate delivery, with proper pauses at the close of any interesting and striking sentence. You would by that means feel more yourself, and expressing yourself from those feelings, would be the more sensibly felt by your hearers. I cannot help being anxious that such men as you, with abilities so adapted to usefulness, should be *really popular* preachers; and not only please the *discerning few*, but captivate the *undiscerning many* to Christ and his blessed religion.

There are very few, even amongst the vulgar, but would be struck with the plain simple doctrine of the gospel delivered in the style and language of good sense, and in such a deliberate, yet lively and affectionate manner, as such feelings as yours would dictate, and the infinite dignity and importance of the subject demand. I was running on, and going to say many things in this way, but I consider I am writing to an almost stranger, one to whom I have no right to talk with this freedom—forgive me the impertinence, my dear sir;

I should not have gone into it had I not been led by the little I have seen and heard of you, into a very strong partiality in favour of your good sense and good temper. I will, therefore, only add that you have my most fervent wishes for your usefulness, that it may please God to incline the hearts of the people at Fairford to press you to settle with them, and incline yours to answer to their desires ; and I am, dear Sir,

Your sincere and affectionate friend and brother in Christ,

D. TURNER.

CALEB EVANS TO JOSEPH KINGHORN.

Down-End, October 13th, 1788.

DEAR SIR,

I have been so very much engaged of late that I could not possibly reply to your late favour. I baptized eighteen (seven from Thornbury) on Tuesday, and that evening my dear sister sailed. My mind has been uncommonly agitated, but I hope I can lean on heaven.

The catalogue remains as you left it, and who will do anything respecting it if I do not? And how I shall find time for it I know not. Your ten guineas shall, however, be paid.

As to Fairford, I can say no more than I have said, but hope you will be directed for the best. Poor Dunn quits Norwich at Lady-day, and I think is right in doing it, as I do not think he would have been happy.

Be assured that I am your very affectionate friend and brother,

C. EVANS.

I have been much persuaded to print three or four sermons I have just preached on the atonement—"We preach Christ crucified," &c., and possibly I may. Mr. Hall persuades me to it, and says he is honest. If I thought any good might arise from it, I would willingly cast in this mite into the gospel treasury. I miss you greatly, and wish you were nearer to me, but it is God that fixes the bounds of our habitations.

The above was in reply to a note from Mr. Kinghorn for advice respecting Fairford. The dissensions there unhappily continued, but on the invitation arriving from Hanley, Mr. Kinghorn's friends made a stir, and sent him a letter signed by eight out of the thirteen present at the church-meeting. He gives the following account of his proceedings and decision in a letter to his parents.

Fairford, October 28th, 1788.

DEAR FATHER AND MOTHER,

I was very glad of yours of the 7th instant, and particularly pleased that you were ignorant of the confusion and anxiety I have been in for the last month. The very day after I sent off my last to you I received an invitation to a church at Hanley, Staffordshire; they wrote to me on the recommendation of Mr. Hopper, of Nottingham, who informed them I was at liberty. This put me and my friends here into a flutter. I directly wrote to Mr. Evans, we were then nothing but consultations, &c. On the 12th a meeting was called, at which only thirteen were present, eight signed, two were neuter, and three against. For my part I was in a dreadful dilemma—wrote again to Mr. Evans—took a horse and went to Mr. Dunscombe, and then to Bourton-on-the-Water. Mr. D. taking in all circumstances, thought my further stay desirable for some time at least. At Bourton, Mr. Wilkins said he thought the best way would be to reject every partial invitation, but make them an offer of my services till they could meet with one in whom they could more cordially unite. Mr. Beddome highly approved the advice. My friends agreed to the measure, as by this means my stay had a peaceable appearance. I did so on the 19th instant; the opposition were struck, and the proposal was applauded by all, (two or three excepted,) it was considered as a generous Christian-like proposal: by this means those who before seemed neuter, are more attached to me. On this ground I now am. The only thing that could induce me to take this step was a desire to keep them together. I trust it was the direction of providence. Our congregation keeps up, Arlington is pleasing, and I have additional hopes that I have been useful.

Yours in duty and affection,

J. K.

Bishop Burton, Nov. 8, 1788.

DEAR SON,

Your letter we received, and are glad to hear of your health, and that you have got your puzzle and bustle so settled, at least for a season. We are perfectly satisfied with the disinterestedness of your procedure, it gives us more pleasure than it could possibly have done to have heard that you took an advantage of the majority in your favour, when some were against your continuance. Mr. Wilkins' advice I think very prudent, and his and Mr. Dunscombe's proposals very kind; they show a great respect for you in wishing you to continue as neighbour. Mr. Turner's letter, so far as you have related, shows the warm effusions of real

friendship; I hope he does not mean to flatter you into a high opinion of yourself, which if he did, I should think him your worst enemy. But I hope that will not be the fatal consequence of the good man's kindness. Maclean has made a stir at Hull, but he is returned to Scotland, we hear.

I will now give you some account of what was doing at Hull on the 5th inst., it being one hundred years since the landing of King William and Queen Mary. Mrs. Gregson who was present, informs me that a crown was placed on the head of King William which cost £20, presented by the Jews to the corporation for the occasion. He was decorated with a sash, and orange and blue ribbon, a canopy, and another crown placed over it, and hung round with lamps for illumination at night. The mayor, in an orange-coloured coat and cockades, and many gents, most of them in satin waistcoats and breeches the same colour, attended by the clergy all with cockades marked K. W. and Q. M., made a procession round King William, stood with their hats off and sang a hymn of thanks to God for King William. The Trinity company, Dock company, Freemasons, and all the companies in the town, the Charity Boys and Girls in different companies, made similar processions, each company walked several times round King William and sang. Soldiers were drawn up in two ranks, that there might be no interruption; the whole procession continued from ten to four or thereabout. The evening concluded with fireworks and great illuminations. Same at Beverley in the evening; though it was fair day there was such a scarcity of orange ribbon at last, that half a guinea was offered for half a yard. Nobody durst go to Hull without. I should like to know if anything similar was observed in your country; all shops shut at Hull, the day was festivity, except the time of public worship at church.

D. K.

Fairford, December 1st, 1788.

DEAR FATHER AND MOTHER,

I am glad to find you approve so well of my procedure here. I have a congregation not to be despised, either in numbers or attention. Arlington still continues to encourage me to go there. I go now in the afternoon. It is customary here in the winter to preach only once in the day, and a lecture once a fortnight in the evening. The Presbyterians preach a lecture on the other sabbath evening, so I preach here in the morning, go to Arlington directly after and finish by the time the people go to church, because some

of our people there are not quite weaned from it, and then dine at four, when my day's work is done. Last night was our lecture. In the afternoon I went to church, in the evening I saw several from the church come to hear me, they heard with great attention. I preached from "The carnal mind is enmity against God." I am more convinced that in the general, that is the useful preaching which brings things home to the heart. Whatever represents religion as an easy, trifling matter ruins it.

Of late I have been employed among the classics. Cicero de Natura Deorum I am now reading and have almost finished it. 'Tis lamentable to think how great abilities have been thrown away, and how perplexing it is for a man unacquainted with revelation to attempt to write about religion. I see more beauty than ever in the apostle's description of the heathen world, that they feel after God if haply they might find him.

Your account of the doings at Hull, on Nov. 5th, pleased me and diverted my friends; we had nothing particular here, but bonfires and crackers according to custom, but in Oxford and most places of note they took a great deal of notice of it, only many did it on the 4th. Here our neighbours, the Presbyterians, had a sermon in the morning, and I preached, at night, a sermon full of loyalty and liberty, both civil and religious. I particularly noticed the liberty granted to dissenters by King William, and the extension of that liberty by his present Majesty, in the act for qualifying dissenting ministers. I pressed on my hearers thankfulness for such mercies, exhorted them by all proper means to preserve their liberties, remembering it is through their hands posterity will receive them, urged them to loyalty to their king, and fidelity to their country as their duty both as men and Christians, and urged them to do all under the influence of the temper of Christ, and with a view to his glory; and I observed that he must be a despicable being indeed, who would suffer any one to enslave his mind while God and his country bid him be free.

Had I been at Hull I should have been as hearty in putting on orange cockades and singing as the best of them. My best wishes always attend you. I hope soon to hear from you, and pray that you may enjoy every temporal blessing, and above all, the peace that passeth all understanding.

I remain, in duty and affection most sincerely yours,

J. K.

CHAPTER VIII.

1789. ÆT. 23.

Invitation to Norwich—Correspondence thereon between Mr. Evans, Mr. Kinghorn, and the Norwich Friends—Arrival at Norwich—His reception—Visit to Bishop Burton, and return to Norwich.

WE have now arrived at the most important passage of Mr. Kinghorn's life, his removal to Norwich, for upwards of forty years the scene of his labours.

Our narrative will be principally drawn from the correspondence of the period, especially his letters to his father and mother, and those which passed between Mr. Evans and the Norwich friends.

Fairford, Jan. 17th, 1789. (Evening.)

DEAR FATHER AND MOTHER,

This day reminds me of the many obligations I am under to God and you, both of which I hope I feel, and shall be disposed to acknowledge. The longer I live the more am I sensible how much I am indebted to you for your affection, attention, instruction, and prayers, and I pray God you may never have reason to regret that you bestowed labour in vain.

This day I spent in a good deal of agitation. I will tell you the cause. In the course of the last week I found some of my people hurt in their minds at the conduct of the others who have left the meeting, and their conversation plainly insinuated that it would be better if I left Fairford. Some trifling matters besides made me very uneasy, and brought me to the very point of determining to go away. On this account I was thinking of writing to Mr. Wilkins, telling him how the matter was, and also that I had dropt the design of calling in ministers for their advice. These things I was working over in my mind last night, when I was called down to receive a letter which I saw came from Mr. Evans. I opened it with great agitation, wondering what budget I had got, when I found the out-

side was a letter from Mr. Evans, and two letters were in the inside; and how great was my astonishment when I saw one of them was the writing of Mr. Fishwick, and the date and post mark, *Norwich*. I read it, it was a long letter addressed to Mr. Evans. The leading circumstances were to this purpose, that he, spending a sabbath there, was in company with some of the principal people of one of the Baptist churches; they, unsolicited, told him their situation, that they and their minister (a fellow-student of mine, Mr. Dunn, who went there last summer,) were about to part, and asked him if he could direct them to another; he mentioned me, but said he could not tell whether I was inclined to settle or no; he would not have them write to me, but to Mr. Evans. This they took up at a church-meeting, found Mr. Fishwick's account corroborated by what some of them had heard of me before, and by the testimony of Mr. Dunn (who is there now); and in consequence it was the design of the church to apply to Mr. Evans on my behalf. He then said the meeting-house was lately enlarged, held 700 or 800 people, the members about 120. This letter bears date Jan. 21st. The other letter was from Mr. Dunn to Mr. Evans, informing him of his leaving Norwich at Lady-day, and also that a gentleman from Newcastle, travelling on business, dropped in on Saturday, and hearing the state of the church, highly recommended me; that the church applied to him for an account of me, that he confirmed the gentleman's testimony, and was happy in having an opportunity of speaking very handsomely of me, and that the church have particularly desired one of the members to write to Mr. Evans for me.

You will readily suppose from these circumstances, (which are the chief,) that my mind would be all thrown into confusion. How to act is the difficulty. I have been some time past praying for direction, and considered myself as waiting to see what the Lord's will would be, and now these things present themselves. At the very time I was called down to take my letter, I was preparing a sermon on trust in God, a subject which, from my distress of mind, seemed to myself peculiarly necessary, and though I can scarcely tell yet what my friends will say of this business, or how I shall act, yet I trust the sincere language of my very heart is, "show me thy ways, O Lord, teach me thy paths." I hope I can say I have committed myself to him, and that I only wish to know his will. Two days after came a letter from a Norwich gentleman to whom Mr. Fishwick wrote, and by which I found my letter was at Norwich, and was to be laid before the church.

In due time I received a letter from Mr. Dunn, who gave me some account of the matter, with an openness and friendship that does him great credit. I also wrote to Norwich to the gentleman above mentioned, (whose name is Wilkin,) told him I had written to Mr. Dunn, and received a letter from him. I commended his spirit, and told him I should be very sorry to say and do anything that might be the occasion of any mischief, and that in the inquiries I had made my motive was good, to know the prospect before me, and in case I should go to Norwich to be able to keep free from party, and the better to endeavour to promote the good of the whole; he had said something about my visiting Norwich, that he hoped to see me, &c., to this I replied I thought at the present time it was rather premature to say much concerning it. I hoped we should have the direction of providence, and be able to act accordingly.

I was surprised at receiving your letter, for if you had known all our affairs you could hardly, in many points, have spoken more to the purpose; all these confirmed me much, and made me think God was calling me away, for though Norwich has some temptations attending it, yet these very things embarrassed my mind for some days, lest I should be secretly swayed by them, and prefer splendour and interest to duty; but I hope I am not: I know 'tis neither their gold, nor fine folks that can of themselves make me happy, and if I can say anything with certainty, it is that if the people here had been but agreeable, neither Norwich nor a greater temptation would have drawn me away; a country life I much love, and the souls of clowns are as valuable as any others, and both my congregation and my salary would, according to my present feelings, have contented me, had the people only been unanimous.

I last sabbath told the people belonging to the church here, and the subscribers, who are also consulted in all public business, I had come to a determination to stay no longer, but would continue six or seven weeks as a temporary supply, till they might meet with another; or a less time if they thought proper: I left them to talk it over, and four sabbaths more were concluded on, as the time of my stay with them; however, I think it is very likely, indeed, I have partly engaged to stay two longer, though I shall preach only four for the Baptists. The Presbyterian minister here wishes to go to London, and presses me to supply his place a couple of sabbaths, which I am much inclined to do, as we have lived in great friendship, though our sentiments in many things are not the same; yet, though he knows I am more orthodox than he, he takes every

opportunity of hearing me, and comes with many of his people to our evening lectures.

Through mercy I am tolerable, though I have been tossed about of late like a wave of the sea. This long tale, which is only a brief recital of much that has passed, I know will surprise and interest you. Do write to me soon and tell me what you think about it.

Yours in duty and affection,

J. K.

CALEB EVANS TO THOMAS HAWKINS.*

Birmingham, January 17th, 1789.

DEAR SIR,

On Thursday last, I received your favour relative to Mr. Kinghorn's paying a visit to the church at Norwich, upon Mr. Dunn's leaving it at Lady-day next; I am happy to find Mr. Dunn has obtained your esteem, Sir, and I hope your friendship, though he has not been so fortunate as to meet with the approbation of the church at large. I know him to be a young man of sterling worth and piety; and I have no doubt but he will be found to increase, wherever he goes, in graces, and gifts, and real usefulness.

He knows but little of the world, and he may not, perhaps, in every punctilio, have paid that attention to prudence and propriety he might have done. With the wisdom of the serpent he is much less acquainted than he is with the undisguised simplicity and innocence of the dove, but I am sensible no two parties can walk together except they be agreed; and it is proper, therefore, to part.

Mr. Kinghorn is a young man who merits every thing that has been said of him. He is a sound scholar, an able, though not what may be called a brilliant preacher, and of the most amiable disposition in the world. As Mr. Dunn's senior, I should have mentioned him in the first instance, but that he was not at that time disengaged. I am not certain that he is now. If he is, I hope he will pay you a visit, as I am sure you will not easily meet with a young man of equal piety, learning, temper, and general excellence. I have written to him upon the subject, and will let you know his answer as soon as I have it.

Mr. Fishwick is one of the best of men, and Mr. Kinghorn lived with him some years before he came to the Academy. As I seek with you, Sir, nothing but the advancement of Christ's interests, I lay

* Deacon of the Baptist church, St. Mary's, Norwich.

aside every personal consideration, and am ever ready to do all in my power to promote the peace and prosperity of all the churches who need and desire any assistance I may be able to give them.

I am, dear Sir, with great respect, and esteem, and salutations of Christian friendship to the church,

Your obedient friend and humble servant,

CALEB EVANS.

THOMAS HAWKINS TO JOSEPH KINGHORN.

Norwich, February 16th, 1789.

DEAR SIR,

I embrace the first opportunity of acquainting you that yesterday Mr. Evans's letter was read to the church at Norwich, expressing your design to visit us at Lady next; by the desire of the church I communicate to you their Christian respects, hoping it will be for mutual comfort and the advancement of the cause of Christ, that they have been directed in providence to invite you among them, and that you may be the happy instrument under the great head of the church, to settle them again in the enjoyment of the privileges of the house of God, and feed them with knowledge and understanding, and that your intention of making trial of them may be followed with a lasting peace and harmony to you and them. I have now to assure you I shall be glad of a letter from you when you have leisure. You will please to inform me, before you set off for Norwich, the day you intend to reach this city, and if you can let me know the coach you come by, I will do myself the pleasure of meeting you at the inn, if not, you will easily get directed to my house. In haste to save the post to-day.

With great respect, and esteem, and salutations of Christian love from the church, believe me to be, dear Sir, your friend and servant,

THOMAS HAWKINS.

ANSWER.

Fairford, February 19th, 1789.

Your favour of the 16th I duly received. I would just beg leave to mention that I did not before understand that the letter Mr. Evans received from Norwich was to be considered as a full invitation, or that when he wrote to you, he would engage for my going at Lady-day, however, as your church seem satisfied with the matter as it now stands, it is all very well. I only wished to prevent any misunderstanding from taking place among us: but I think it right to mention the plan I think of following. This ensuing summer I intend, God willing, taking a journey into

Yorkshire; I will come by Norwich, and stay with you eight Sundays, and then proceed on my journey; in the mean time you will be able to form some opinion, whether my making a further stay afterwards will be likely to be for the good of the church and the glory of Christ, or the contrary. As we are at present quite strangers to each other, this will make us a little acquainted before we proceed any further, and will, I dare say, appear to you, as it does to me, the most cautious, prudent method on both sides.

You will please to communicate the above to your friends, with my best Christian respects and thanks for the good opinion they have entertained of me, in wishing me to visit them, and assure them I earnestly desire that in all things they may seek and enjoy the direction and blessing of God.

I remain, dear Sir, yours in the bonds of the gospel,

JOSEPH KINGHORN.

THOMAS HAWKINS TO JOSEPH KINGHORN.

Norwich, Feb. 24th, 1789.

DEAR SIR,

Your kind favour of the 19th inst. I received in course, and the part that concerned the church I read to them on Sunday. The people unanimously signified their approbation of your plan, some of the members said it was a very liberal proposal, and a method likely to prevent any disagreeable occurrences—for should you find the people such as to render your situation uncomfortable, or they dissatisfied, you have chosen a way for a speedy termination; although we trust and pray the contrary will be the result of your intended visit, and that we shall by a knowledge of each other find the end is love: this is the general virtue, and protector of all the rest, and on it must, I think, depend the felicity of a Christian church. I doubt not but this principle will be inculcated on each side, and I hope lay the foundation of a union for the glory of Christ, and the happiness of his people. We suppose you will with us think it unnecessary for me to enter at this time into any particulars respecting secular matters, as we can take them into consideration, as soon as you please after your arrival at Norwich. In answer to the other part of your letter: the best coach you can take for Norwich is the *Expedition*, it sets out from the Bull, Bishopsgate Street, every evening except Sunday, I think at six o'clock, but as this is the best coach it is mostly full, you had therefore better take it as soon as you get to town; the next is a diligence

from the Red Hart, Fetter Lane, at three o'clock every afternoon; there are others, the Mail, and heavy coaches, but the first is preferable. Should you send anything by waggons, the best is from the Bull, Bishopsgate Street, and sets out every Wednesday and Saturday evening. As this is in answer to your inquiries, I have only, Sir, to add, if anything further is thought of by you as necessary, you will be kind enough to make me acquainted with it, and be assured I will cheerfully render you my best services, having the pleasing expectation that this correspondence will be followed with mutual offices of kindness, and the endearing ties of friendship, when we have the pleasure of seeing and knowing each other. May God enable us through all the variations of life to *act our parts properly*, is the prayer of,

Dear Sir, yours sincerely,

THOMAS HAWKINS.

P.S. Shall be happy to hear from you.

Fairford, March 11th, 1789.

DEAR FATHER AND MOTHER,

Inclosed I send you a Bank of England note for ten pounds, which I beg you will accept as a small testimony (I wish it had been larger) of gratitude and love. I have long wished to send you some money, but I could not before raise this sum, that I might send you a Bank of England note, as our five guinea country bank notes would not be negotiable so far north. What you now receive I hope you will freely use, and let no gratification ten pounds will purchase be denied. I wish you the same pleasure in laying it out, that I have in being able to send it, and then it will be great indeed. You need not be uneasy about the cash I have left, lest I should have straitened myself. I shall leave Fairford with about nine pounds, which will be plenty. Besides I can draw at any time for the whole or part of the ten guineas in Mr. Evans's hands if I should want. The Norwich business seems very well settled. I received an answer to the letter I mentioned in my last, by which I find all were satisfied with and some much approved of my plan. It was in everything a very respectful letter. I could not help laughing at your puzzling yourselves about my clothes and books, it is plain, then, 200 miles will not prevent care even about trifles. I will tell you how I think of doing. My books I shall leave packed in a large box; it would be in vain to send them to Hull, or any other place, till it is known what is to become of the owner. I am sensible of the importance of dress,

and know I must dress more in Norwich than I have done here among farmers and mechanics; especially as I am told I am going to a fine congregation. However, I hope not to go into the opposite extreme and turn fop, for that is abominable. I was much pleased with yours, especially to find I had been useful at Bishop Burton, perhaps I may have been so here.

When I have been one sabbath at Norwich I will write to you. I think it is useless to say much more. I hope we shall soon talk instead of write.

J. K.

After spending a few days in the metropolis, Mr. Kinghorn took coach to Norwich, where he arrived on Saturday morning. But let us see how he himself speaks of his journey, arrival, and reception.

Norwich, March 29th, 1789,
Monday Morning.

DEAR FATHER AND MOTHER,

At Oxford I received yours, which quieted my mind respecting the safe arrival of my letter, &c., but brought disagreeable intelligence respecting your health. I hope you are now better, though we have in the south had very churlish weather, which did not well agree with weak people. You see I am now an inhabitant of Norwich. I arrived here on Saturday morning from London. I had a good congregation yesterday, (the new broom you know sweeps clean,) but felt myself very awkward in a new place among strangers. I came to London on the 23rd, had before agreed to spend a day or two with the Presbyterian minister of Fairford, who was then in town, and whose father lives at Stoke Newington, four miles from London, in consequence of which he and I met as soon as I got there, and I went with him home. On Tuesday we rambled about to see curiosities. On Wednesday I went to Hoxton, to Mr. Ward's. Wednesday evening, Mr. Ward and I went to the Tabernacle and heard Mr. Berridge, the author of "The Christian World Unmasked; Pray come and Peep;" you remember the book I dare say. Two days I was very poorly, but I grew better on Friday afternoon, and at night at six o'clock set off to come here, and through the mercy of God, here I am better than I could ever have thought of.

There are no coaches from London here but night coaches, and the places for Thursday evening were taken, so that I was obliged

to come on Friday evening. Mr. and Mrs. Ward were exceeding kind and tender to me, it was a great happiness to me that I was there. I hope I am thankful to God for his great mercy, and desire to glorify him.

I hardly know what kind of a place I am in, Norwich seems an old, comically-built place. But I shall be able to give you after a while some better account of everything, all I can now tell you is that I know nothing. My residence here is with the widow of the late minister, Mr. David, and you will please to direct to me at Mrs. David's, St. George's, Norwich; and do let me hear soon. I beg my respects to friends as usual, and remain, always wishing you the best blessing,

Yours, in duty and affection,

J. K.

Since I wrote the above I have had a walk, but have not seen a great deal, the country is pleasant enough, a high hill on one side like the Windmill Hill at Gateshead, commands an extensive prospect. The city itself is irregular, uncommonly filled with parish churches, there being no less than thirty-four or thirty-six, I forget which.

Bishop Burton, April 2nd.

DEAR SON,

We do not wonder that you have not given us a large account either of the city where you at present are, or of the people, as your stay in it had been so very short when you wrote to us. As you hint that the people are more unanimous than they have been, I hope they are unanimous in their doctrinal sentiments.

Be this as it may, we wish you to sit loose as to the favour, approbation, or dislike of the people; rather let it be your concern to cast all your care on him who careth for you. If there should happen to be, as there generally are, some opinionated persons in the church, treat them with gentleness in private conversation, and endeavour by sound argument to convince them of their mistake if you cannot avoid it, but it is much better to waive everything of the kind if you can conveniently do it. In public preaching solid reason with an agreeable delivery is very pleasing to many, but to add pleasure and profit together, a discourse should have a plan naturally flowing from the text, with such doctrines deduced as are suitable to the subject and the occasion; if these are well proved by Scripture and closely applied, they generally tend to the most benefit to the hearers.

D. K.

Norwich, April 14th, 1789.

DEAR FATHER AND MOTHER,

I am glad to find you are better in health, which is a great blessing. My own health has not been good here. I have oft been poorly for a day or two, and then better, and so on, a slow fever sometimes comes on and loss of appetite, but I hope to be better soon, as I expect to be removed into the country four miles off, and so only just come to Norwich when needs must. A gentleman here made this proposal the last evening, which I was very willing to accept. The situation I am now in is low, and though in a good street, yet cannot have the advantages of good air like the country, or even a higher part of the city. I hope coming to Yorkshire will be of service.

As to my situation here I cannot yet say much of it. I am well attended and am told I have many friends. The people, I am told, are unanimous in sentiment, and in that they and I pretty well agree.

Their church differences are, I hope, coming round, though I know very little, and I wish not to know at present. I wish the matter to be quiet and perhaps it may die, but disturb it, and 'tis sure to have a resurrection, and besides, if I hear one tale I must hear twenty, and this would be the very way to make either more parties, or the parties that already are, more violent. From what I have seen there are some of our principal people I like much, and I assure you I find much kindness from them. My principal attention has been to two or three, one appears a very benevolent open-hearted man, another shrewd and sensible, a third prudent and steady, but these are only present views, futurity may disclose other good qualities or tarnish these I now see.

Mr. Dunn's friends I find are very few, and some of them treat me very politely as they know I have a respect for Dunn, but how they are in reality, or what they are about, I cannot tell. The meeting I preach in is a neat place, rather out of proportion, too long for its breadth—and in the afternoons the congregation is not far short (if any) of 500. Norwich is an irregular city, and much antiquity remaining in and about it—part of it low, part pretty high. The walls inclose a great deal of ground more than is occupied by building, which is an advantage to the inhabitants in point of health, as this makes many gardens. The country round about tolerably pleasant, but nothing equal to many more northern situations.

I endeavour to sit as loose by the people as I can, and I hope that God will point out the path of duty, whichever that may be.

You will let me hear from you soon, directed as before, for if I should be in the country I shall have my letters, &c., almost every day from Norwich, but please to put *by Caxton* in the corner as I have done, that is the place where the mails turn from the London road.

J. K.

Norwich, May 5th, 1789.

I have been staying a fortnight in the country, only going to Norwich to preach, and through the great mercy of God it has done me much good, and I hope now I shall gain strength. I have been very poorly. I shall secure six weeks certain for my visit home, if I can get a little more I shall be glad, and I have some hope the people will be better off for supplies than they expected.

I do not go to Cossey (my country retreat) this week, but I am going a day or two another way; some of the people here live in the country about, which sometimes draws me out.

Yesterday we had a review of a regiment of horse, near Norwich, of which I and thousands more were spectators, and I think got considerable benefit from the ramble. The thanksgiving day was to me a curious, busy day; I preached to a pretty numerous congregation, but political sermons are things I do not like to meddle with, I never yet touched on the subject but when I could not help it, and then as little as may be.

But I say less on this, and every subject, as I hope the time approaches and will quickly come, when we shall *talk*, not write.

J. K.

Mr. Kinghorn, according to arrangement, travelled north to visit his parents again; no unwelcome guest, surely, after an anxious interval of nearly two years since they parted from him. His health had evidently been considerably impaired by the trials to which he had been subjected. The want of unanimity and cordiality of feeling which had been manifested in the Fairford church, must have been to one of his temper and character, matter of no small distress. Gladly, then, must he have welcomed the quiet of his home, and the retirement of a few weeks of intercourse with his parents, unrestrained

by the tediousness which attends epistolary communications. His new friends evidently entertained sincere regard for him, and one of them, Mr. Hawkins, supplied him with news which to our Norwich readers, at least, may not be uninteresting. Through the kindness of one of his family we are also able to insert Mr. Kinghorn's letters.

TO MR. HAWKINS.

Bishop Burton, near Beverley, May 26th, 1789.

DEAR SIR,

I have the pleasure of informing you I arrived here last Friday, safe and well, for which I hope I am thankful.

I was in some perplexity at Lynn, as I found it a difficult matter to get over the Washes, the innkeeper at the Duke's Head refusing to let me a chaise to go over, and I found the only way to get over was to hire a person to go along with me with horses. This I did not like, as the expense and trouble were both likely to be great; I therefore determined, by the advice of Mr. Richards, to go to Wisbeach, and from thence to Peterborough, and had engaged a horse to Wisbeach, as I thought I should like to go a few miles in that way, and intended from thence to take either fresh horses or a chaise to Peterborough, when I accidentally said in an inn yard, in the hearing of a gentleman, I wanted to go to Sleaford and Lincoln, he asked me if I was going further, I said I was,—to Hull. He immediately said, he and another gentleman were going to Hull in their own carriage, but they would have no objection to take a third, and drive forward immediately with all expedition to Hull in post chaises. This was the very thing for me, and I was not long in concluding to go with them, and we set off as soon as we could, and came together all the way to Hull; we went round by Wisbeach to avoid the first Wash, as the innkeeper refused to go over, but we found no difficulty at Long Sutton in persuading the innkeeper there to send his chaise with us over the second. I reached Hull on Thursday afternoon, as we could not sooner get over the water at Barton, we being too far off to attempt to get to Barton in time on Wednesday. When I got to Hull, I was very agreeably surprised at finding my father there; he expected I should arrive there that evening, and had got to Hull about two hours before me. The gentlemen I travelled with, were a Mr. Walker, of Harpley, and a Mr. Norton, near Swaffham.

I found my mother and other friends here pretty well, and have

spent my time hitherto in little else than speaking to different old acquaintances.

My fever was increased a good deal by my journey, but the two days rest I have enjoyed have lessened it, and I am as well upon the whole as when at Norwich.

I think I have little else to communicate to you, and have only to assure you of the sincere regard I have for your interests in every respect.

I beg my kind respects to Mrs. Hawkins and all friends, (you know who they are very well,) and remain, dear Sir, yours sincerely,
 JOSEPH KINGHORN.

FROM MR. HAWKINS.

Norwich, May 29th, 1789.

MY DEAR SIR,

I am happy to find by your very acceptable letter that you arrived safely at your father's, and found your friends pretty well. I hope to hear in your next the fever has left you.

Mr. Williams came to Norwich on Friday, the 22nd, and has taken up his abode with Mr. S. Wilkin; he is slow in conversation, and I was afraid would have nothing to say in the pulpit, however, I was agreeably disappointed, and several of the people said to me, we have got a very good supply.

I shall think your absence from us long, and heartily wish your return in good health, and so will many more. I have had repeated inquiries whether I have heard from you; and if you like to bathe on your return, Mark Wilks has erected a bath-house; I will give you an extract from his advertisement in the Norwich newspapers.

"Mark Wilks is building a most commodious Bath House, in a place allowed to be the best within many miles of Norwich. The utility of this erection must be obvious to those that consider that to have a right to bathe is far more agreeable than to do it by trespassing on my neighbour's premises;—that the present plan provides against storms and showers, which often take place while gentlemen are in the water;—that the proprietor will spare no pains to render this bathing place as respectable as Margate, Ramsgate, or even Brighthelmstone itself," &c., &c.

Your very sincere and affectionate friend,

THOS. HAWKINS.

This bath seems to have been erected at Heigham, a village very near to Norwich, in which Mr. Wilks occupied a small

farm. Mr. Kinghorn finding his health still weak, went to Bridlington, on the coast of Yorkshire, to enjoy sea air and bathing, and during his stay there his father and mother went over to see him. Both before and after their visit he wrote to let them know how the sea agreed with him.

Bridlington, June 9th, 1789.

DEAR FATHER AND MOTHER,

I arrived here yesterday, through mercy, well. I went to the quay and dined there. I then found Mr. Gawkrodger, and desired him to tell me of some respectable family at the quay where I could board, he said I should stay in his house, and would not hear of any objections, but would at all events have me take up my abode with him.

Yesterday, as I was going to Beverley I met the postman, who gave me a letter from Mr. Wilkin, of Norwich. Mr. Wilkin writes in a very friendly manner, he had been consulting Dr. Beavor, who absolutely forbids my bathing. He and Mr. Hawkins had been talking about my making a further stay of a fortnight, if it is likely to be any advantage to me, and if I stay, Mr. Wilkin promises to find supplies; he then tells me about the people wishing for my return, &c. Yesterday I was fatigued; this morning I went into the sea, it was very calm, and I felt very comfortable after it, and remain so still.

There is a visitation of the clergy held here to-day; Mr. Gawkrodger and I are going to attend. Mr. Gawkrodger desires his special respects to you both. I am sure he would have been very glad to have seen you here; let me hear soon.

J. K.

TO MR. HAWKINS.

Bridlington Quay, Yorkshire, June 18th, 1789.

DEAR SIR,

You will perhaps be surprised at receiving a letter from this place, as you will immediately imagine, (what is the real truth,) that I am here for the purpose of sea bathing. After I had been a few days at Bishop Burton I grew much worse, and I applied to a gentleman of the faculty, in Beverley, who said nothing in all the *materia medica* would be of such use to me as sea bathing. This made me come here last week. At first I bathed with fear lest it should not agree with me, but I have found it produce no disagreeable effects; and though I cannot as yet say so much in praise of

the sea as many have done, yet justice obliges me to say it has been of use.

I am very glad to find you so happy in Mr. Williams, but I expected you would like him from the account I had heard of him. I hope his health improves; I beg my respects to him.

Mark Wilks' advertisement diverted me much, 'tis so like him; but pray do you understand him when he says he will endeavour to make his bathing place as respectable as Margate, Ramsgate, or BRIGHTHELMSTONE itself? Where is the water to come from? Can he make fresh water salt, or give it the efficacy of the sea?

This place, like all others, is a place where I see disease and distress reign in too many instances, and would teach a useful lesson if we could but learn it, that this is not our rest.

Little at the best can this world do for us, and I fear we live too little in the exercise of that faith which overcometh the world. Remember me to Mrs. Hawkins and all friends; I hope we shall meet again at Norwich, and wish we may be all fitted for a better world, for we must not stay long here. I hope I shall enjoy the assistance of your prayers, which I much need, and I wish you much of the divine presence in the discharge of duty, and of his blessing in all your ways.

I remain, dear Sir,

Yours sincerely and affectionately,

J. K.

FROM MR. HAWKINS.

Norwich, July 1st, 1789.

DEAR SIR,

By yours from Bridlington I was sorry to find your native air had no better effect. Hope the sea has answered your wishes, and that your health by this time is much better.

I wish Mr. Williams could have stayed the two sabbaths, for he has kept the people together; we have had much the same congregation as when you left us; he is a plain, orthodox preacher, many of our people, I doubt not, have had a treat; he has generally been upon doctrinal subjects, and to some of our old standers these things are all in all.

He has preached on Sunday evenings twice at the tabernacle, and several times for Wilks. At the tabernacle they have a namesake and countryman of his who seems to be popular. Last week Mr. Richards came to see Williams, and on Thursday I had the honour of the company of these three Welsh parsons to dine with me.

You ask me how Wilks is to make his bathing place as respectable

as Margate, &c. He says, in his advertisement, that could his bath be impregnated with a sufficient quantity of saline particles, Scarborough, Weymouth, and the other places I mentioned in my last, could none of them boast equality with his. He has named it Fort George, and says it is fit for the reception of his Royal Highness the Prince of Wales, &c.

I must tell you it is with difficulty we shall get supplies for the two next Sundays. On Monday I sent a man on horseback, who was to go from one minister to another to the number of four, not one of the first three could come; with some difficulty he has engaged the fourth for next Sunday; the messenger did not return till yesterday evening, he had a ride of at least forty miles.

Independent of the above trouble of getting supplies, I think long, very long, the time I have been without the pleasure of your labours in public, and your company in private. I have walked out of town but seldom; had I had you to enliven the recreation I should have given more time from business. We are often talking of you, and our earnest wishes are to see you return in good health.

Yours, &c.,

THOMAS HAWKINS.

Norwich, July 18th, 1789.

DEAR FATHER AND MOTHER,

When I got into the coach at Barton, I soon fell into conversation with my fellow-traveller, who proved to be the son of the brother of Mr. Joseph Ashworth, of Gildersome, and we chatted away about this and that most of the way to Lincoln. At Lincoln we walked about, drank tea, and went to bed at nine o'clock. Next morning I got up between five and six, to go by the coach to Sleaford, and met with a friendly, intelligent clergyman, who gave me some useful information respecting that part of Lincolnshire through which I was to pass. He advised me if I could not get from Sleaford to Lynn to go to Bourne, from whence I could undoubtedly get on, and avoid one of the Washes besides. At Sleaford they refused to let me have either chaise or horses to go to any place on the other side of the first Wash, on which account I must have gone a great way about, so I adopted the clergyman's plan and went with the coach to Bourne, where with some little difficulty, on account of the surliness of the landlord, I got post horses, and crossed the country to Spalding, about eleven miles from Bourne. I no sooner rode into the inn yard, than a young gentleman with whom I crossed the Humber, and who was going to Norwich on his own horse, seeing

me come in, followed me; we shook hands, were very glad to see each other, and he told me he had ordered dinner and a bottle of wine, and he wished I would come and dine with him. I accepted the offer, and after dinner, between five and six o'clock, I took fresh horses and went to Long Sutton, thirteen miles, and there I was very well content to stay the night. The next morning, Thursday, I was on horseback by half-past five to go to Lynn, (in order to give the man time to get home with the horses before the tide rose and made the Wash impassable,) and about six we crossed the Wash at Cross Keys, and got very well through without any apparent danger; but the remaining part of the way we had bad roads; however at eight o'clock I was safe in Lynn, which was a pretty good morning's work before breakfast, being altogether thirteen miles. I went to an inn, engaged a place in the Norwich coach for the next morning, breakfasted, and then went to Mr. Richards'; I found he was at Norwich, having supplied my place the sabbath before. The old lady where he boarded wished me to make her house my home, and did everything kindness could dictate to make the day agreeable. Mr. Richards was that day expected, but a letter came that he was detained in Norwich, and it being his lecture night, I was instantly fixed on to preach, which I did. That day, with the morning's ride and the former day's travelling, very much fatigued me, but a good sleep set me much to rights; and after breakfast, at seven, I set off in the Norwich coach, and at three in the afternoon arrived safely here; my friends received me with great cordiality, and testified their pleasure in a strong manner. Mr. Wilkin had been watching the weathercock, and was in a hundred fears lest I should not come, as the wind was contrary.

Yesterday afternoon and to-day I have seen many of my people, and all express pleasure in my return. This day I have seen the public library, and I think I shall enter it; should I not settle here Mr. W. Wilkin told me he would purchase my ticket, but added, he hoped he should never have any occasion to do so. This day, also, I have received a very friendly letter from Mr. Evans; he has been printing some sermons on the atonement, an association letter against Antinomianism, and a reply to a pamphlet in defence of Arianism, all which I intend to procure.

I remain, yours in duty and affection,

JOSEPH KINGHORN.

CHAPTER IX.

1789. ÆT. 23.

Norwich in olden times—Persecutions of the Puritans—Rise of the Dissenting Churches in the City, especially St. Mary's—County Baptist Churches.

BEFORE we continue our extracts from the correspondence we will devote a chapter to a brief notice of Norwich; especially referring to the various bodies of Dissenters in the city at the point of time at which we are now arrived in our narrative, introducing Mr. Kinghorn's somewhat elaborate history of his own church, and closing with a brief list of the Baptist churches in other parts of the county.

“Let any stranger find mee out so pleasant a county, such good way, large heath, three such places as Norwich, Yarmouth, and Linn, in any county of England, and I'll bee once again a vagabond to visit them.”

Thus wrote Thomas Browne the younger in 1662;* nor did he write without reason. Few, if any, of the cities of England contained more handsome buildings, or presented so good an appearance as did our good old city of Norwich, while in her commercial relations, London and Bristol alone were above her. The modern manufacturing and commercial towns in the north-western and midland counties were then not known, while Norwich, by her position as the metropolis of East Anglia, and as one of the most ancient cities of our land, maintained an important position amongst the municipalities of the kingdom, and by her port of Yarmouth sent her various manufactures to distant parts of the globe.

* In concluding his “Journal of a Tour in Derbyshire.” See Sir Thomas Browne's Works, vol. i, p. 42.

Removed by three tedious days' journey from the metropolis, Norwich could boast a court within her walls. The palace of the dukes of Norfolk might vie with royal mansions in the splendour of its decorations, and in the sumptuousness of the entertainments given within it; but now scarcely a vestige remains of what once was so splendid an establishment.

So late as the close of the last century the greater part of the massive wall of the city of Norwich was still standing, and twelve gates, most of them handsome structures, formed the entrances. Of these only one now remains, and that the smallest and most insignificant—the water-gate at the end of the Cathedral Close; but there are some persons still living who can remember them all.* The fine old castle on the highest ground in the city, and the cathedral spire, exceeding in beauty, though not equaling in height that of Salisbury, are two as handsome objects as any of our cities can boast; while the six-and-thirty other churches scattered over the city, form a striking panorama from the castle hill. Did our space allow, we might trace many scenes of bygone days connected with the religious history of Norwich: picturing the cathedral filled with all the splendour of Roman Catholic worship; or following in imagination the crowds which pour through the Bishop's Gate and over the bridge to witness the martyrdoms in the Lollards' Pit. But we must pass on to later times.

Norwich has had many excellent bishops, especially Dr. Joseph Hall, whose works are well known, and Dr. George Horne, the expositor of the Psalms, who occupied the See in 1789. It is, however, more particularly the dissenters of Norwich of whom we must speak, and of them there has been no lack. In times of fiercest persecutions, many a prohibited meeting was discovered in retired parts of the ancient city. Situated as it was, on the eastern coast, Norfolk was the refuge of many of those who fled from the Netherlands to escape from the unparalleled cruelties and severe persecutions of the Duke of

* A beautiful set of drawings of these gates by the late John Britton, Esq., F.S.A., is in my possession, with Mr. Britton's letter to my friend, Mr. French, of Windsor; after whose death I purchased them.—S. W.

Alva; and even before this time there were many in the county who objected to the New Service Book, or English Liturgy, published by authority of Edward VI; and who, wishing to see it thoroughly purified from its Popish tendencies, had received the name of Puritans. In 1562, Mr. Roberts, who was proctor for the clergy in the city of Norwich, voted in convocation for a reform in the New Liturgy; and in 1574, so notorious was the city of Norwich for the nonconformity of many of its ministers, that when orders were given to Archbishop Parker, "to punish the Puritan ministers, and put down the prophecyings, and reading, and commenting on the Scriptures, which had by them been introduced" into the church service, the queen gave him private orders to "*begin with Norwich.*" In 1576, many of the Norwich ministers were suspended; and in a petition sent towards the close of the reign of Elizabeth, by the justices of the peace for the county of Norfolk, to the privy council, praying for more leniency towards certain godly ministers of the Church of England, who were suffering persecution on account of slight ceremonial deviations from the Rubric, the worthy magistrates were careful to assure the council that they were in no way favourable to the more heretical of the nonconformists: "We allow not of papists," they say, "nor of the Family of Love, of Anabaptists, or Brownists.* *No, we punish all these.* Yet we are christened with the odious name of *puritans*, a term compounded of the heresies above mentioned, which we disclaim."

When Queen Elizabeth, by the advice of the Duke of Norfolk, offered an asylum in the county for the refugees from the Low Countries, thereby to introduce their arts and manufactures into her dominions, many Dutch, Walloon, and French families settled in Norfolk, and had free liberty to use their own form of worship in several of the churches;† and though afterwards at different times severely persecuted,

* This sect arose in 1580, in Norwich, their founder, R. Browne, having officiated as chaplain to the Duke of Norfolk, and afterwards preached in the church of St. Peter's Hungate, in Norwich.

† See "Lord Clarendon's History of the Rebellion." (Fol., Oxford, 1704.) vol. ii, pp. 73, 74.

they still maintained their standing in Norwich. In 1753, Mr. Bruckner* came over from Holland, and took the pastorate of the Walloon church in Norwich, after which, in 1766, he also took charge of the Dutch church, and of both these he was pastor at the time of our narrative. Their place of worship is contiguous to St. Andrew's Hall.

During the reign of James I., many of the persecuted puritans fled from Norfolk, and settled in Holland, and it was one of these refugees, William Bridge, formerly minister of St. George's, Tombland, a man eminent for meekness of spirit, great learning, and untiring energy, who, returning with some others to his native county at the commencement of the sittings of the Long Parliament, formed the first Independent church in Norfolk, that of Yarmouth, in 1643. Beautiful is the picture given by Mr. Stoughton in his *Spiritual Heroes*, of these primitive congregationalists of the 17th century wending their way along the dreary road from Norwich to Yarmouth to join their distant brethren in the worship of the Lord. A year later the church at Norwich was formed into a distinct body. They at first met in a brewhouse in St. Edmund's, afterwards in the refectory over the cloisters in the convent formerly belonging to the Black Friars, and in 1693 they built the place of worship now known as the Old Meeting, in St. Clement's. Many able and excellent men have from time to time been its pastors;—of these we may mention especially Dr. Scott, Dr. Wood, and Samuel Newton, who was there when Mr. Kinghorn settled in Norwich.

On the publication of Charles the Second's declaration of indulgence, 1671—2, two buildings in the parish of St. Andrew's, formerly parts of the Black Friar's Priory, were licensed for Nonconformist worship, and while one was occupied, as above stated, by the Independents, the other was used by the Presbyterians, till, in 1688, they built the handsome octagon chapel in St. George's, which their descendants still retain as Unitarians. Dr. John Collings, ejected in 1662 from

* See "Memorials of the Life of Amelia Opie," p. 29.

St. Stephen's church, was the first preacher in the new chapel. The learned Dr. John Taylor, author of the Hebrew-English Concordance, was also one of the pastors of this church, and when Mr. Kinghorn came to Norwich, Dr. Enfield and Rev. Pendlebury Houghton were both ministers at the Octagon.

The Calvinistic Methodists in Norwich seem to have had their origin in the person of one, Mr. James Wheatley, who came to that city about 1750, and preached at first in the open air on Tombland and the Castle Hill; great excitement was produced, and a temporary building was soon erected, and called the Tabernacle. The site has been changed but the name is still retained; the present Tabernacle was built in 1784.

The Wesleyan Methodists first appeared in Norwich in 1754, when Revs. John and Charles Wesley visited the city, and Rev. J. Wesley preached there for some time, and on leaving appointed Mr. T. Oliver in his room. Amongst his successors was Rev. R. Robinson, afterwards of Cambridge, who also preached for some time at the Tabernacle, and Dr. Adam Clarke, the commentator, who was appointed in 1783, but left in 1785. Their first chapel was that in Cherry Lane, built in 1769.

Of the Society of Friends there appear to have been meetings in private houses as early as 1654; the original meeting-house in Goat Lane, on the site of which the present edifice has been erected, was built in 1676, and was still standing at the time of our narrative. The large meeting-house in the Gildencroft was also opened in 1680. Of the numerous members of this body who have been ornaments not only to their own sect and their native city, but lights of the world in the highest sense of the term, space forbids our speaking; it is sufficient to mention the family of Gurney, with many of whose members Mr. Kinghorn had much delightful intercourse during the years of his residence in Norwich, and for whom he ever entertained the greatest respect and esteem.

The Roman Catholics, in 1789, had the chapel in St. John's Maddermarket, which, from a date on one of the windows, appears to have been standing as early as 1627.

The Jews met in a room in St. Stephen's, the present synagogue not being then built.

We must now give a more particular account of the history, in Norwich, of the denomination to which Mr. Kinghorn belonged, and of the church over which he was pastor. A General (Arminian) Baptist church was formed in Norwich, in 1686, by the learned and zealous Thomas Grantham. They purchased a part of the White Friar's Priory, in St. James's, on the site of which they built the meeting-house now known as the Priory Yard chapel. From this church several members separated at a very early period, and formed the Particular (Calvinistic) Baptist church, over which Mr. Kinghorn afterwards presided. Of its history he has left a somewhat elaborate sketch in the notes of the last sermon he preached in their meeting-house, in St. Mary's, before it was taken down, in 1811. From this sermon we give the following extracts:—

(Of the origin of our church I find no record. The first date in our old church book is 1691. In 1693 we find an account of admission given to a brother who had "for several years past" withdrawn himself from the communion of the church. "Several years" before 1693, at a moderate calculation carries us back to that eventful period, which every Englishman, worthy the name, contemplates with emotion, when the mad designs of James II. reddened the nation with Popery and despotism, when the virtue and vigour of the men who saw where things were going was put to the test, and when at the risk of everything but a good conscience, many of them made a stand and prevented our national ruin. This was the time when William was invited and came to take possession of these kingdoms. This was the time when the emissaries of Rome were detected, and the providence of God said, "here shall the proud waves be stayed." This was the time when the Toleration Act acknowledged dissenters as having a right to their liberties, and this was the period when our ancestors, in the profession that now binds us, turned by persecution, and rendered firm by affliction, after having weighed their sentiments and estimated the opposition of the world, united themselves together as a church for the worship of God, and the obedience of his laws.

I find a statement of the sentiments of the church in that time

entitled, "The several articles of our faith, in which with one accord we agree." This is, for the time, well drawn up.

I venerate the sentiments of men who in such times showed they could look through prejudices, and state views of truth on which we cannot improve. I will give you a specimen. Speaking of a Christian church, they say, that "the church is composed of those who voluntarily agree to walk together in obedience to Christ their head and lawgiver, in all the laws and ordinances of his house, and that,—Christ being the great prophet, that we are to have in 'all things, and only to observe all things whatsoever he doth command, keeping the ordinances as they were delivered unto us,'—we may not alter anything, but do all according to the pattern." (Art. 9th.)

Their principle on the most important circumstances of our dissent from the Establishment, is very clearly stated. After having given their views of the ordinances of the church in a short, clear manner, and a description of the persons who ought to attend to them, who in fact constitute the church, they say:—

"We believe, unto this church is committed the power of putting in execution all church censures, admonitions, withdrawing communion, casting out or purging out the old leaven, and that Christ, for "the comforting of the saints, for the work of the ministry, for the edifying of his body," hath given officers unto the church, some apostles, some evangelists, some pastors and teachers, and deacons, which officers are not to be lords over God's heritage, but stewards in the house of God; not to have dominion over the faith of believers, but to be helpers of their joy. The free choice of all officers in the church doth belong unto the church itself. No officers are to be put upon it, but they to choose among themselves men qualified, according to gospel rule, to minister in the spiritual offices that Christ had set in his church."

Such were their views, and wherever churches keep upon this ground with seriousness of heart, they need not be very anxious concerning their situation. Against a church built upon this rock, the gates of hell will never prevail.

Of the state of the church I can say little. A list of fifty-five members then follows, which appears to have been the number at that time.

Of their minister I can say still less, except that the second and third articles in the book are drawn up with that precision which marks the junction of talent and education, especially at a period

when few had any claim to the advantages of a classical education. One of these is signed, "Edward Williams, pastor."*

It often was the case about that period, that men of considerable literature left the Establishment. Inquiry was awakened, considerable religious zeal was excited, and they could not stay where they had been before. The State Church had been so managed that the best of men were compelled to flee out and escape, and they were of unknown importance among the different bodies of dissenters; though they were often succeeded by those much inferior to themselves in information and talent, yet they had laid the foundation on which others builded, and notwithstanding the many difficulties they met with, we are bound to honour their memories, and not to depise their day of small things.

At this time our ancestors met for the worship of God in "The Granary," in St. Michael's Coslany. Their baptisms were performed in the river: at one period a friend had premises convenient, and in the memory of some now alive they were used for that purpose, and such is the effect of habit, that the prejudice in favour of a mode so primitive continued some time after better conveniences were obtained.

From what I can gather, the church continued pretty much the same in its numbers for some years. In 1713 there was an invitation to two brethren to become their ministers, Samuel Austin and Wm. Baker, and the record was signed by twenty-two men, members of the church.

Between the years 1722 and 1724 I find another list of members, still about the same proportion, consisting in the whole of 51, viz., twenty-five men, twenty-six women.

In 1729 I find another list, but now alas! from what cause I cannot discover, the interest of the church had been gradually declining, but on the settlement of Mr. Edward Mumford as minister, the number of members was only thirty.

* The two messengers sent from the church to the General Assembly of Particular Baptist Churches in 1689 were "— Austin, pastor; Thos. Flatman, minister." In 1692 they were "Edward Austin, pastor; Edward Williams, pastor." Edward Williams is buried at the back of the Old Meeting, where a stone is raised to his memory with the following inscription:—

Here lieth ye body of Mr. Edward Williams, late minister and elder of the Baptist congregation lately meeting in the Granary, in the city of Norwich, who died April 12th, 1713, aged 73.

Is Williams dead, that cannot bee,
Since dead in Christ, so liveth hee.

From this period nothing of importance is to be discovered till 1745. Then the premises which stood on this spot were purchased, and the meeting was erected which was nearly two-thirds the size of the present building. When it was finished I do not find, but from a private record I am informed that Mr. Lindoe, who for many years was an honourable and valuable deacon, was the first person baptized in this house, and this was on March 15th, 1746.

From this period for some time the church seems to have worn a flourishing appearance on the whole. They had a minister, Mr. John Stearne, who was evidently a superior man. In a private memorandum, by Mr. Lindoe, I find a memorial of him in a few lines, written after his decease, in which he was characterized as "a minister well qualified by the Holy Ghost for that service, a workman that needed not to be ashamed, rightly dividing the word of truth, having the glory of God, and the good of souls much at heart. In the affairs of life he was remarkably prudent, and always ready to communicate to any that applied for advice in matters spiritual or temporal, being well able to give advice in either respect. He was a hearty friend, a courteous neighbour, an indulgent husband, a tender father. He lived exemplarily, and died comfortably."

This honourable character was the dictate of affection and of friendship, and even allowing for the partialities of human nature, gives us a pleasing view of the man. He died in July, 1755.*

After this period there was an evident decline for some years, though to what extent I am not able to say. Afterwards there was an appearance of prosperity. In 1766 I find a list of members again amounting to 59, the largest number hitherto met with, but alas! about that period there was much to be lamented. There was the evil conduct of some, and a spirit of division in others, which all tended to mischief. These things produced severe trials, and in many instances unexpected effects.

But we are now approaching a period within the remembrance of many of you, in which it will be useless to attempt to trace the history of events which you know. Suffice it, then, to say that causes already mentioned brought the church and congregation down to a very low ebb, when Mr. David, whose name I have heard so

* Rev. George Simson, A.M., from Cambridge, accepted a call from Mr. Stearne's church, went to Norwich in 1758, continued there two or three years, and then removed to Warwick, where he had formerly been pastor, and where, weighed down by age and infirmities, he died suddenly, in 1763.

many of you repeat with esteem and affection, first came here. On his ordination the list of members that appeared in the church book, and which included all the members as they stood at that time, was only thirty-one, and now events took a turn. The short period of his life was distinguished by its utility. The meeting became too small for the congregation, and in 1783 it was enlarged to its present size. But God's ways are not like ours. Mr. David died in the midst of his days, and after a short though active life was carried to an early grave.

On what has taken place since, there is no need to make any remark. "Having obtained help of God we continue" to the present day. We cannot look forward into futurity, we have reason for thankfulness for many mercies. It is pleasing to see and feel the expediency of increasing the bounds of our habitation; but let us tread over this ground with humility and caution. In looking over our past history there is frequent reason to repeat the remark, "Who hath despised the day of small things?" But though we are more numerous than we were, yet let us not be high-minded, but fear.

Before concluding our notice of St. Mary's, it becomes us to make some mention of Mr. Kinghorn's predecessor, Rev. Rees David, who was born at Llwyn Joreth, Bettws Bridgend, Glamorganshire, March 25th, 1749, [see his monument in St Mary's Meeting,] and was ordained pastor over the church, May 6th, 1779. Robert Robinson gave the charge, and William Richards, of Lynn, Henry Utting, of Claxton, and others assisted in the services of the day. Mr. David acquired considerable fame as a preacher, especially by his spirited "Fast sermon," published during the American war. He died, February 6th, 1788, in the 39th year of his age.

A second Particular Baptist church was established at Norwich, by Rev. Mark Wilks, about 1788, in the parish of St. Paul's, where he had been preaching several years previously to a congregation which had separated from the Tabernacle. He was a remarkable man, of great zeal and energy, and considerable powers as a preacher.

We will now close this chapter with a brief list of the other Baptist churches in the county.

	Founded.	Pastor in 1789.
Ingham	1653	John Hooke
Yarmouth (General) ..	1686	James Brown
Founded by Thomas Grantham		
Yarmouth (Particular)..		Jabez Brown
Lynn	1688	William Richards
Great Ellingham	1699	John Ewing
Worstead	1717	Edward Trivett
Shelfanger	1762	Thomas Smith
Claxton	1765	Henry Utting
Dereham	1783	Robert Denham
Necton	1787	
Diss	1789	Charles Farmery.

Lord himself; and, Why he taught them by his Spirit rather than by his own mouth. And as I have now two broad foundation stones laid, I think I shall build away, and point out next the peculiar evidences of Christianity, then its leading doctrines, &c. ; and how long my plan may be I cannot tell, but I don't think I shall get through in a hurry. It will make me much labour, but I hope there will be profit attending it.

I have spent a day or two at Cossey, with Wm. Wilkin, and think I shall go over again soon. I am about reviving my little knowledge of the Hebrew, and have Kennicott's Hebrew Bible now lying on the table; and I expect much information and entertainment from his criticisms on the state of the Hebrew text, and the different copies which he collated, which, taking the whole Bible and the copies that only had parts of it, amounted to 694!

Our farmers here are rather under apprehensions about their corn; yesterday was the only day without rain for some weeks; to-day the sky is clear and fine. I hope we may expect good weather. As the harvest is begun in France, it is a check on the rising price of corn, much being smuggled over.

I rejoice in my very heart at the destruction of that most infamous place, the Bastile, which the populace are regularly demolishing without any interruption from government, who evidently dare not meddle with them.

J. K.

Norwich, November 2nd, 1789.

The last ten days I have spent with Mr. W. Wilkin, at Cossey, except Sunday and Wednesday, when I came to preach. The week before last I went with him from Norwich, and stayed two or three days, and we got to talking of mechanics, and among other things, of a perambulator or wheel for measuring roads; he took the hint, he wanted a thing of the kind; he never let it rest, but would at all events have me go last week and set to work with him to make one, for he keeps tools and every convenience. In this matter I had to be principal engineer, as he was ignorant of the nature and necessary calculations of the machine. We worked hard and lived well, got our wheel completed last Friday night, tried it on Saturday morning, and found it answer pretty well. I found this job very useful to me, my health and spirits both rose, and I do not at all regret spending the week over it.

Mr. Wilkin has but lately commenced mechanic, and he and I are very likely to work together frequently; we are seriously talking of

making an orrery, two feet diameter; the plan and calculations must lie on me, the execution we are to attend to together at his house, where he has his bench and tools in a very convenient room, where we have a fire, and every convenience for a winter workshop. This, you may suppose, took up a good deal of my attention last week, and with preparation for yesterday, quite filled me with business, and I could not get off it, Mr. Wilkin being quite in earnest.

I have now two or three days' business of a very different kind. We have had two meetings of the Dissenters of the three denominations respecting concurring with the London Committee in endeavouring to obtain a repeal of the Corporation and Test Acts; one of them was held last Thursday forenoon, (I attended it as I did the former and went to Cossey after dinner,) and it was resolved to acquaint the different congregations in Norfolk that we were of opinion it was right to use proper means to obtain a repeal of those Acts, desiring to know their opinion, and inviting them to a general meeting, to be held for the purpose on the 25th of this month. This information was to be communicated by the newspapers and circular letters. Three ministers were desired to acquaint the different congregations of their several connections;—Dr. Enfield, the Presbyterians; Mr. Newton, the Independents; I, the Baptists; this will occasion me a good deal of writing, though I cannot find there are more than ten Baptist churches in the county, except what are here in the city.

Our last meeting was very respectable, we had an Alderman* in the chair, several gentlemen, and nine Dissenting ministers, all of the city. We agreed in the main things, and had a very pleasant meeting. For my part I am not sanguine in the matter, but think it right to do what we can, for the sake of posterity.

My people here are attentive and quiet. I thank you for your prayers. May God answer all our requests for each other, that we may be kept from evil and led by his Spirit!

Yours in duty and affection,

J. K.

Mr. Kinghorn and Mr. Wilkin were assisted in their mechanical pursuits by Mr. John Spaul, of Cossey, a locksmith, &c., and an artist of remarkable skill, taste, and ingenuity, whose works abound in the magnificent seat of Lord Stafford, at that village. Mr. Spaul is still living, in 1854, at the age of 87, and remembers with interest these long-past circumstances.

* Elias Norgate, Esq.

Norwich, December 1st, 1789.

DEAR FATHER AND MOTHER,

Yours came safe, and I was glad to find you better and my mother pretty well. I am tolerable, and have so some time; Mr. Wilkin and I go on with our work, and are tolerable forwardness. Ferguson's plan is far too complex for us, our machinery is wood, and we are on a simple plan; I am much obliged to you for offering to send the other, but we have it to refer

We expect about the new year to be so far forward as to get principal parts in a working state. This frequently occasions being at Cossey part of the week, and I find the advantage in health and spirits, and some of my people tell me working does not seem to spoil preaching.

Pray what do you think of mixed communion? is baptism a term of communion? Ought we to refuse those the table of the Lord to whom we confess we think fit for his kingdom above? Have we any right to judge the consciences of those who think they have attended to baptism? I acknowledge myself oftentimes puzzled with objections of this kind, particularly the two last; however, the people here are, I believe, quite opposed to a mixed communion.

I remain, yours, &c.,

J. K.

Cossey, at Mr. Wilkin's, Dec. 22nd, 1789.

DEAR FATHER AND MOTHER,

I thank you for your observations on mixed communion; for my part, as to myself, I have no doubt either as to the *mode* or *subjects* of baptism. The one I think plainly is immersion, the other believers *only* (or those who personally profess faith in Christ and attachment to him). But I am very willing to allow others to doubt, on the very same principle that I wish to inquire myself concerning those things others may think attended with equal evidence. If the friends of strict communion fail of proving baptism a *term* of communion, the debate is over on every principle but expediency; and really there is little to be said for that, as it is a matter of experience; and experience has, in many instances, proved it to be the way of bringing over Independents to become Baptists; such influence has the advice of Paul—"in meekness instructing them that oppose themselves." However, notwithstanding all this, I have not entirely a decided mind. I do not yet appear as the advocate for mixed communion, nor am I likely to be called to it.

As to our orrery, it goes on tolerably, but we do not expect to

finish it in the time I mentioned to you; to fit and adjust the motions properly obliges us to spend much time, in which there appears little done, however, I hope, indeed, I have little doubt, it will all do in time; as yet we have met with little discouragement, though we have to alter some of our work on account of the stress upon it and the friction.

You recommend a plan [in preaching], I have been so happy as to have attempted for three months and more,—that of a connected chain of discourses. My morning sermons, with very few exceptions, have been a chain in my own mind; indeed, I laid my plan, committed it to writing, and have been working upon it, with some alterations which were suggested at the time. I have not yet quite finished, but I shall soon, and I must then form another, for really I do not feel comfortable without a plan that furnishes me with a subject once a day at least. To what purpose I labour God only knows; so far as appearances go respecting the attention of the people, I have no reason for complaint.

As to myself, my health through mercy has been on the whole tolerable. But I have now a matter of considerable importance to tell you. On the 13th inst., the people to whom I preach held a church-meeting, in which, after previous questions, &c., it was *unanimously* agreed to give me an invitation to the pastoral office among them; which invitation I have received, but I have not replied to it. Some of my friends wish me to accept it soon, in order that the church may be again settled, which they seem earnestly to desire. Others think on account of the season an ordination cannot now be attended to, and seem not to object to its being postponed a little while. I am in a strait between two, and, I trust, I earnestly wish the direction of providence. Your prayers and sentiments I know I shall have, and shall esteem them; and in case an ordination is to take place, would it be agreeable to you to have a part in it, and what part would you wish to have? I have every reason to think the people here would be glad to see you; and I can answer for myself that I should give you and my mother a hearty welcome to Norfolk. I shall be glad to hear from you soon, and hope we shall enjoy direction in this very important business.

Last sabbath I preached from “Brethren, pray for us,” and urged it upon them from a variety of considerations to pray for God’s blessing on his church and ministers, hoping it might lead them to see the propriety of it, especially on this occasion; for except the Lord build the house, the workmen labour in vain.

I have little more to add, only I wish you the compliments of the season, or rather, in plain English, not noise and nonsense, but *God's blessing*, which makes both body and soul rich. I beg my respects as usual, and remain, &c.,

J. K.

Bishop Burton, Dec. 26th, 1789.

DEAR SON,

As to the important intelligence of the church unanimously agreeing to give you an invitation to take upon you the pastoral office, it is what I expected would be the case, as they were so quiet. The office and relation of a pastor is a solemn, weighty charge. To feed the flock of God, and to watch for their souls, as one that must give an account at the great day, is more than barely to be an instructor, though that be the simple import of feeding them. But to rebuke, reprove, and warn, so as that their blood come not upon your head, is a very weighty matter, and calls for serious consideration and solemn prayer to God. I am pleased that you made it a public request to pray for you, and urged the necessity of it upon the congregation; I hope they will be as unanimous in complying with it as they are in their invitation. If so, I doubt not that you will enjoy the divine presence and blessing among you, and his gracious guidance and direction in leading you into all truth, and the practice of every Christian duty.

As to your questions in case of the ordination,—How I would wish it directed so as to be agreeable to me? What part I would wish to take in it? I can more readily answer the first than the second, as I suppose you are well acquainted with the common mode.

Though some have objected to laying on of hands, I should like to follow the footsteps of the apostles, though no extraordinary gifts be now conferred by it; as there is no reason to think that there was any such conferred on Paul or Barnabas, Acts xiii, 3; and I wish the assisting ministers may be agreed in it. The second question I hardly know how to answer, from the near relation between us, but of this shall be better able to judge as the time approaches. I doubt not that your mother will be ready to come if I do.

There are only two parts which I could with any propriety engage in, viz., either in setting you apart by prayer, or in giving you the charge; but how it will agree with my feelings I cannot say, I fear it would upset me, though I have in time past looked forward to that solemn occasion with pleasure in prospect of giving you the charge, as a father addressing his son, on the most solemn and

important occasion in life. But should it be agreeable to the people to postpone it till you could have the pleasure of Mr. Evans's assistance, I suppose it would be agreeable to you to have him on that occasion. He would supply that part of the work, and Mr. Wm. Richards preach to the people after the ordination and charge are over. I said I have in time past viz. five or six years ago, looked forward with pleasure to that work and whenever I have thought of it, the words of the apostle 2 Tim. iv, 2, have always been in my mind, "Preach the word." &c. But whether I am permitted of God to do it in a public manner, I now, in the most tender and solemn manner repeat it, "Preach the word," plainly, faithfully, wholly, without mincing it; in order to which study it closely, let it be engrafted into your heart, blossom in your meditation, and bear fruit in your daily conversation and public labours. Preach it in your actions, and may Jesus Christ, the essential Logos, be in every theme you treat in public, and be your pattern to copy after in your conduct, and may you enjoy the guidance and direction of the Holy Spirit in leading you into all truth.

D. K.

On the 8th of January, 1790, the Friday before the Lord's day on which Mr. Kinghorn had intended to call a church-meeting for the purpose of accepting the invitation of the church, he was attacked by a fever brought on by cold, and which at first threatened to be very severe. As but few of the people had heard of his illness, it caused considerable alarm to see a stranger enter the pulpit in his stead, but the Lord was pleased to avert the danger, and by the kind and careful nursing of Mrs. David, we find him on the 14th, sufficiently recovered to write to his father. In this letter he says,

The last Sabbath I was in the pulpit I said a great deal about the uncertainty of present hopes and enjoyments, and the certainty of afflictions, and pointed out religion as the only cure for the one and support under the other, but I confess I little thought I should be the first who should feel the force of affliction. However, I do not look on afflictions as useless periods of life, but when sanctified, quite the contrary.

He also expresses his hope of being sufficiently recovered

by the following Lord's day to call the church-meeting, and after consulting his father on the subject of his ordination, says, "I have little idea of making ordinations magnificent, expensive things; the old religion of Jesus was not of that kind."

On Lord's day, January 17th, 1790, being his birthday, we find him, according to his annual custom, committing his feelings to writing in the form of a prayer.

Norwich, Jan. 17th, 1790.

Lord's day morning, 24 years old.—Great God! what reason have I for thankfulness on account of the many mercies received, for shame on account of my great sinfulness; this last year has been filled with both; much of it has been spent in pain, sorrow, and anxiety, but, blessed be God, he has done more for me than I have had any reason to expect. Many times I have been driven to the throne of grace for particular mercies, and I am now waiting for an answer to prayer. My prayer hath continually been, "If thy presence go not with me, carry me not up hence." Yet hitherto I have been directed by the apparent hand of providence to pursue the course I have, in leaving Fairford and coming hither. I will still pray for guidance and direction. O Lord, direct my steps respecting the people here at St. Mary's, Norwich; shall I answer them this day or not? will it be for thy glory, my good, and their happiness? I intended it last week but thou disappointedst me: if it be not agreeable to thy will, disappoint me again. May I know thy will, and act agreeably to it. Am I doing right? Lord, thou knowest; thou knowest I wish to do right, but am in difficulties. O Lord, direct me! direct me and keep me; hear, O Lord, my prayer. If thou fail me as a prayer-hearing and answering God, I am undone, for I have none to trust in but thee, but here I will stay myself. Bless, O Lord, my dear father and mother, supply their wants in providence, fill them with joy and peace in believing, may we long have reason to rejoice in each other, and see the goodness of thee, the Lord, in the land of the living. And now go with me; I will give myself to thee, I will humbly beseech thee to take me under thy care, to make me watchful, humble, and dependant, and to guide me by thy counsel, and bring me to thy glory; and may I be permitted to subscribe myself now and for ever,

Thy servant, yea, thy son,

JOSEPH KINGHORN.

LIFE OF JAMES KINGHORN.

There was now seriously he sought the direction of the Lord in the important step he was about to take. After years of waiting he saw the faithfulness of the promise, "In all thy ways acknowledge him, and he shall direct thy paths." He was now considerably recovered, and, after preaching in the morning, called a church-meeting, and accepted the invitation. Mr. Middleton of Lewes, who was in Norwich at this time on a collecting tour, preached for him once both on this and on the following Lord's day. He is a native of York, and a sensible, good preacher. He has been in Lady Huntingdon's congregation but not in some years ago, and is now a Baptist.

The next step Mr. Kinghorn took was to obtain the dismission from the church at Titchill Stairs, Newcastle, of which he had remained a member since his admission in 1764. The dismission was being received in the following manner by the church.

DISMISSION FROM NEWCASTLE.

At a regular church meeting in Titchill Stairs, Newcastle-on-Tyne, and at a special church meeting in St. Mary's parish, Norwich, send-
an ~~address~~ ~~address~~.

By your regular association we learn that our worthy brother, Mr. James Kinghorn, for whom we have a sincere and just esteem, has been called to minister the Gospel to you with acceptance, and that you have chosen him to be your pastor.

We therefore do hereby ~~commend~~ ~~commend~~ him with our earnest prayer, that he may be the instrument by whose providence he has been called, he will bless you with a true and a lasting blessing among you.

Witness in the church at a meeting held Jan. 24th, 1790,

W. FENDERER, Minister.

W. LINGMAN, }
EDWARD MILLER, } Deacons.

How I came to be Dismissed.

Since I wrote to you my dismission is come from Newcastle, which at the late church-meeting was laid before the church and accepted, and it was agreed to have regular church-meetings at home and abroad, business the first to be held there, and at which I should for the first time take my place as a member.

Mr. S. Wilkin desires his respects to you, though unknown, and when you come, offers you his house, which you will find very hospitable; and when you come he tells me I shall be in his house too, that we may all be together, and that I may get you what you want; you will not think of coming without one another, my mother *must* come too, and then it will be quite right.

Mr. W. Wilkin and I have got our orrery together, it acts pretty well, every motion bids fair to answer; as for the construction of it, I shall not attempt to describe it, partly because orreries are always complex, but chiefly because I hope I shall have the pleasure of taking you to Cossey and showing you the whirligig itself.

To the claim of preference, however, the father demurred, and answered it in true Nonconformist style:—

Though I am your father, I am not Bishop of Norwich, nor have I any claim to any rule in your congregation, nor to perform any church act, or ministerial act, except by the consent and choice of the people. Therefore I shall not take upon me to assign any part to any one, as I do not wish it to be conducted merely to please me.

It must, therefore, have been very pleasing to him to receive the following intimation:—

Yesterday a church-meeting was held to consider who were proper to be desired to take a part at the expected ordination. You were mentioned as one, and universally approved, so that I have the *authority of the church* now to ask you to come to take that part which particularly relates to me.

The time and mode of travelling only remained to be decided, and to this question Joseph has devoted more than two foolscap pages, giving his parents ample directions for sea or for land, accompanied by a very neat pen-and-ink map of the roads, near the Lincolnshire Washes, and providing, with exemplary care, against any unforeseen occurrence which might alter their plans, or prevent his meeting them; "which," he says, "I shall be ready to do at Yarmouth, Lynn, or wherever I am likely to find you, and can do any good."

But on one occurrence he appears not to have calculated, the intelligence of which must have distressed and alarmed him; the illness of his father. He represents himself as seized with such a gloom as he feared even his son's company and conversation would not by any means dissipate; and though clothes were packed, and arrangements made for the journey, he almost entirely gave up the idea of visiting Norwich, hoping his son would "bear the disappointment with Christian patience."

May the Lord, (he adds,) be your strength, and support and fill you with every grace of his Spirit, and meeten you for every part of his will, and make you a pastor after his own heart, to feed his people with knowledge and understanding, is the prayer of your poor afflicted father. Your mother is sore distressed at the disappointment, both on her own and your account, as she was very desirous of being at your ordination.

But how would the son's feelings change, and his heart rise in gratitude on reading the agreeable postscript,—

Monday, May 3rd. We now intend, God willing, to set out on our journey to Norwich, being somewhat better.

Accordingly, on May 3rd they arrived at Hull, from which place a note was sent to Norwich, saying they were to leave on the 5th by a sloop called *The Expedition*, for Yarmouth, where, no doubt, they had the satisfaction of meeting their son, and being accompanied by him to Norwich.

We have before adverted to Mr. Kinghorn's custom of writing an annual prayer or reflection on his birthday; but that day was by no means the only occasion on which he thus committed his feelings to paper. As he glided along the stream of life, led by a Father's hand, again and again did he record a fresh instance of his paternal interposition; or when clouds seemed to gather around him, and billows disturbed his course, again and again did he apply to the same almighty helper to calm the waves, and say, "Peace, be still." Thus when professors had been walking not as becometh saints,

we find him begging that *he* might be kept from the evil that is in the world; that he might take warning and walk with God, by the Holy Spirit taking possession of his heart, adding, in the words of the psalmist, "O keep my soul and deliver me, let me not be ashamed for (I hope) I trust in thee; let integrity and uprightness preserve me, for I (desire to) put my trust in thee."

Thus, also, when in prospect of his impending ordination he felt himself depressed by the weak state of his own health, we find him pouring out his heart to the Lord. In acknowledging improvement in health and begging that the Lord would go on to do him good, he exclaims in the pathetic language of inspiration, "O spare me, that I may recover strength, before I go hence and be no more seen."

In the anticipation of his parents' expected visit, he expresses himself with his usual submission to the Divine will. "O Lord, preserve," he says, "my poor father and mother; O guide them here if it will glorify thy name that they should come; if not, guard them from every evil, and enable them to rest in thee."

We have already seen that his parents were guided to him in safety, and may well conclude that they all had much enjoyment in the visit. They took up their abode at the house of my grandfather, Mr. S. Wilkin.

After some delays, all things being at length arranged, the ordination service took place, May 20th, 1790. Here it may be permitted me to sketch from memory's pencil, the old St. Mary's, in which our friend commenced, on the present occasion, his pastoral and ministerial labours. It was a building of small pretensions, seating from four to five hundred persons: very long in comparison with its width. In the centre of one side stood the handsome carved oak pulpit, (the same which exists at the present time,) of most unusual dimensions: on the opposite side, the singing gallery with the clock in the front of it: and between these, below, the table pew, over the baptistry, placed thus, as it ought to be placed, in the very centre of the meeting. The galleries round the place, extend-

ing to within about twelve or fifteen feet of the pulpit, terminating on each side of it by one very large pew, more like a parlour, containing nearly a score of persons. Tradition informs us that two pillars and an ancient brass branch had been removed to it from the still more ancient place of worship, called "The Granary," by the river side, from which baptisms were administered in the river Wensum.

The ministers who took part in the services, on May 20th, were (besides David and Joseph Kinghorn,) Edward Trivett, of Worstead, the then senior Baptist minister in the county, and William Richards, of Lynn, who had been a most intimate friend of Rees David, the former minister at St. Mary's, and with whom Mr. Kinghorn had also contracted a close friendship.

PROGRAMME OF THE PROCEEDINGS.

From the Original MS. in the handwriting of Wm. Wilkin Wilkin.

PART FIRST, MR. TRIVETT.

1. Open the service by prayer.
2. Open the particular business of the day.
3. Desire the Church to recognize their call by holding up their right hands.
4. To ask Mr. Kinghorn, if he accepts the call,—what were his motives for entering into the ministry—and to desire him to give a short confession of his faith.
5. Mr. Kinghorn's answer and confession.

PART SECOND, MR. KINGHORN, SEN.

6. Ordination Prayer.
7. 343rd Hymn, C. M. *Devizes*.
8. Charge.
9. 342nd Hymn, L. M. *Truro*.

PART THIRD, MR. RICHARDS.

10. Prayer and reading.
11. Sermon to the people.
12. 346th Hymn, S. M. *St. Giles'*.
13. Concluding Prayer.

MR. KINGHORN'S CONFESSION OF FAITH,

From his own MS. copy.

Being now called upon to give an account of those sentiments which I have preached to the people in this place, over whom I am now about to take the pastoral charge, I comply in conformity to the general custom on these occasions, and shall briefly recite what appear to me the leading truths of Christianity.

In the first place, then, as the foundation of all religion, I have endeavoured to impress the minds of those to whom I have preached with the idea of one great First Cause whom we call God; a Being independant in his own existence, and whose infinite perfections and glory are displayed in all his works.

This Being hath revealed to us his character and will in that volume we call the Old and New Testament, which, as it is attended with what appears to me sufficient evidence, I have endeavoured to represent as the sole rule of faith and practice in the things of religion.

This volume reveals the Great God to us under the characters of Father, Son, and Holy Spirit, which are spoken of in such language as conveys to me the idea, that each is divine, and all concerned in the salvation of man. And from the manner in which they are spoken of in the Word of God, I apprehend they are not merely titles or characters, but that there is a reason for that distinction, with which they are mentioned, and though I confess I am unable to comprehend what that reason is, yet I consider God's word as giving us the best idea of his character.

The Word of God also points out the situation of man, as sprung from the stock of Adam, who, by transgressing the divine command, brought death on himself and on all his posterity: in consequence of which transgression the children of men have departed from the law of God; in this light the Bible represents them—"every mouth being stopped, and all the world guilty before God." And however we may account for the *fact*, yet the fact itself appears so connected with the main scope of God's word, that it evidently supposes it.

But we have not only our awful situation, but also our remedy pointed out in the sacred Scriptures, in the way of salvation through Jesus, the Son of God, who, after a long train of prophecies, promises, and typical representations, came in the flesh; appeared not as man solely, but as God manifest in flesh. He, who of old laid the foundations of the earth, came and dwelt among us—who laid aside his

glory, made himself of no reputation, went about doing good, fulfilling the will of his Father, teaching us our duty, and setting us an example; who died on the cross, and on the third day rose from the dead; who fulfilled all the typical representations of the Jewish dispensation, and who gave himself for us, that, especially by his death, he might make an atonement for iniquity, and by voluntarily taking the part of Mediator, he might display the purity as well as goodness of the great Lawgiver, and open a way of access to the throne of grace, that we might obtain mercy.

The Scripture also informs me that after he rose from the dead he ascended into heaven, is seated at the right hand of the Father, continues his important character by interceding for his people, is head over all things to his church, and will reign till all enemies are put under his feet.

I also believe that it is through faith in this Jesus, as the Saviour of sinners, that we are justified from the condemnation of God's law; all the benefits of the death and resurrection of Christ being thereby imputed to our souls, by which we stand accepted before God, and enjoy a title to eternal life.

And, also, that those who are justified through faith in Christ are sanctified through the operation of the Holy Spirit, who, with a divine energy, impresses on them the truths of the Gospel, changes their dispositions, and enables them to deny all ungodliness and worldly lusts, and to live righteously, soberly, and godly. And that when any are really under the influence of this Spirit, they are led forward in the ways of God, and not permitted finally to turn back to the ways of iniquity.

That to this end the Holy Spirit leads them to attend to God's word as their rule, and assists them in every part of their duty, that they may live as the children of God.

I also believe that among many other parts of their duty, it is especially incumbent on Christians to unite together in a church state, to attend to the positive ordinances Christ has commanded, —Baptism, and the Lord's Supper.

The first of these I believe to be only properly administered by immersion in the name of the Father, and of the Son, and of the Holy Ghost, and to be administered to such, and *such only*, who make a credible personal profession of their faith in Christ, and attachment to him.

The other ordinance of Christ, the Lord's Supper, is a commemoration of his sufferings and death for the sins of his people, that

they may be led more seriously to consider what he hath done for them, that their faith may be strengthened, and their minds comforted.

I also believe that after death there will be a resurrection of the bodies, both of the just and of the unjust; that Jesus Christ will then come from heaven as the Judge of all; that wicked men will be consigned over to everlasting punishment, and good men enjoy glory, honour, and immortality.

And since Jesus Christ hath brought life and immortality to light in the gospel, and plainly pointed out the way of salvation, he hath also commanded this Gospel to be preached in his name to mankind.

But while I consider these as the leading truths in the Christian religion, I do not apprehend the influence they produce is left to casual circumstances, but that God, in his own incomprehensible designs, from eternity hath chosen in Christ Jesus a peculiar people for himself, to be to the praise of the glory of his grace; that these he influences according to his sacred good pleasure, first by bringing them to a knowledge of himself and of Jesus Christ whom he hath sent, and afterwards in causing all the operations of his providence and grace to concur in fulfilling his purposes. That thus in all ages he will carry on his own great design, till the number of his elect be gathered in, and the people of his choice associated in one body in Christ, forming the general assembly and church of the firstborn, whose names are written in heaven.

And however great the difficulty may be of accounting for many parts of the divine conduct on the plan he appears to have pointed out in his word, I have no doubt but that in the end, he will fully manifest the propriety of all his designs, and lead all his people to say, "Hallelujah, for the Lord God Omnipotent reigneth!"

Such are the general views of Christianity which I have endeavoured to lay open to the people here, as appearing to me to be the will of God. Should I be hereafter favoured with a clearer insight into his holy will, I hope I shall not hide from them what shall appear as his counsel, but shall look on myself as bound to declare it, being sensible that anything attended with Scripture evidence is not only important, but best calculated to promote the end which I trust I earnestly desire,—the eternal salvation of their souls.

Mr. and Mrs. David Kinghorn returned home in the beginning of June, after spending nearly a month in Norfolk. The journey by Lynn, Peterborough, and Lincoln lasted, as we shall see, four days.

Bishop Burton, June 5th, 1790.

DEAR SON,

Through the kind providence of God we arrived at Bishop Burton last night. After the fatigue of our journey by land Mr. Richards was very kind, and went with me to inquire for a vessel, but without effect, and we slept that night at Mr. Haycock's, a friend of his.

Next morning we set off for Wisbeach, thence to Peterborough, and arrived at one o'clock. Being told that the coach had been full every day for a week past, we set off to Lincoln in hopes of catching the coach ere it left that place; we arrived ten minutes past ten, Wednesday evening, but the coach had gone from thence by eight. Thursday, stayed at Lincoln till eight at night, then rode all night to Barton, where we arrived at four in the morning, Friday; got to Hull by one. Burton friends are well, and glad to see us return in safety. I feel myself a little fluttered, but hope in a day or two to come to myself again. Your mother is very well, and enjoyed the pleasure of riding in the chaise exceedingly. We send our kind respects to all inquiring friends at Nörwich. Write soon, and let us know how you are. I rest, your loving father,

DAVID KINGHORN.

CHAPTER XI.

1790—1791. КТ. 24—25.

First administration of the Lord's Supper—First Baptism—The Origin of Evil—Commencement of the Baptist cause at Aylsham—Letter from Dr. Ryland—Baptism in a river—Warburton's Divine Legation—Excursion into Cambridgeshire—Robert Hall—Protestants in France—Death of Dr. Manning, of Rhode Island, U.S.; and of Dr. Evans, of Bristol.

ON the 6th of June, 1790, Mr. Kinghorn administered the Lord's Supper for the first time. This event, also, he commemorates by a short reflection, in which he acknowledges the support which the Lord afforded him through the day, and the elevation of mind which he experienced; and also expresses renewed devotedness to the service of God, and sincere desire for his glory.

He thus mentions the service in writing to his parents.

I was in good spirits all day, and, I hope, enjoyed something of the comfort of religion. I got very well through the administration of the Ordinance, though much exhausted when done, as I did not finish till within a few minutes of five o'clock, and our number was large. I am told there were sixty of the members present.

On the 27th of June Mr. Kinghorn administered the ordinance of Baptism to three persons, and preached from Rom. vi, 3, 4. To the MS. of the sermon he has prefixed this memorandum,—“Before the baptism of Matthew Barker, Robert Playford, and Mrs. Tuck. I baptized these immediately after the sermon, and these are the first I ever baptized.” The first two lived to a very advanced age, and remained to the end of their lives consistent and honourable Christians.

In September and October Mr. Kinghorn and his father carried on a considerable discussion on the Origin of Evil, in connection with which we insert the following letter.

Cossey, Oct. 25th, 1790.

DEAR FATHER AND MOTHER,

* * * * *

As to our subject of debate, the Origin of Evil, I think you are just in the situation in which I was some time ago, when the various difficulties pressed so upon me as to lead me to my present opinion, that it was not the design of God to reveal it to us. I shall wish to know if you have prosecuted the subject any further, for however difficult it may be ever to come at the truth, yet the mixture and combination of ideas is often a very useful thing. However, for my part, I can get no further. I was a little surprized in finding lately that this matter was agitated in the time of Plato. It should seem even wild reason naturally leads man to inquire into the various misfortunes and crimes of life, but though philosophy was not then at the pitch it is now, yet even the addition of further light, and above all, revelation, has as much raised difficulties as solved them, which is just what you acknowledge. My attention has very much lately been taken up with a very entertaining French work, in which the history, policy, laws, customs, religion, &c., &c., of the ancient Greeks are in a very entertaining manner brought into one view. I have been struck with the sameness of the wisest Grecian systems of law and that of Moses in many particulars, from which I see the necessity of many things in the Jewish Ritual; as the smaller states of Greece, whose interest led them to keep separate from others, adopted regulations similar to what we find in the law of Moses.

Some weeks ago several of our poor people seemed rather uneasy that we had no meeting of any kind on a Lord's day evening, as they had no place of worship in which they could spend it to their satisfaction, and wished to have a meeting for prayer, &c., every Sunday evening. When I found they were in earnest I encouraged it, and we began. The plan is,—two of our members pray, we sing between, I then say a little to them, about twenty minutes, and with singing and prayer we make up about an hour.

I go on with the Evangelists on sabbath morning, taking what appears to me the order of the history, and noticing most of the circumstances. I have got to the imprisonment of John the Baptist, and intend next to take up the public beginning of our

Lord's ministry in Galilee. I was at first afraid it would not attract the attention of the people, but in that particular it does far better than I imagined, and I am sure the utility of it to myself is great; besides, it gives me an opportunity of introducing such variety as in the course of sermonizing could not be so well introduced.

Nov. 16th, 17th.

It seems probable that a little Baptist church may be raised in a market-town about twelve miles off. There is a meeting-house, which is private property, built under the expectation of being supplied by John Wesley's connection; they have deserted it. The owner is a Baptist, and though he encouraged Mr. Wesley's people, did it only because he thought religion in that way would be better than none; some of the people were dissatisfied; the owner made application to Mr. Wilkin, and he to me. Mr. Wilkin said he and I would go if I had no objection, as soon as we could get a supply for a day for Norwich. I immediately agreed, we went last Sunday in a chaise with Mr. Hawkins. I preached three times, the prospect appeared pleasing, and animated us all. We think of going again soon. The fatigue was much less than I feared. Through the help of God I continue to this day, and am, I think, better than I have been for some time. To go into the world in this way to preach is very pleasing, it appears so like the first preachers, who braved all difficulties, and were not ashamed of the gospel they preached. I think we have greater reason to hope for the blessing of God in places where the gospel has not been long preached than where men are so used to its sound as to be careless and hardened under it.

Mechanism stands still at Cossey at present, but I suppose we shall do something in it in a little time.

The pleasing remembrance of you both lives most strongly at Cossey; you will easily suppose I do not dislike Cossey on that account.

J. K.

The market-town above mentioned is Aylsham, or, as it is spelt in Domesday Book, *Elesham*, that is, *the pasture by the water*, being situate on the south side of the Bure, which is navigable hence to Yarmouth for barges of several tons burthen. It is a most pleasant town, about half-way between Norwich and the sea, in a north-easterly direction. The meeting-house is a plain, square, respectable building.

But to return to the correspondence :—

I have been thinking lately of considering the divine perfections at some future time regularly, though the subjects are superior to any human genius of the most exalted rank, yet, where anything may be learnt, something may be improved. I have begun to prepare materials, and mean to go pretty fairly through in considering them, and reading, &c., and also committing what I think valuable to paper before I begin to preach on them, or to write for the pulpit. By this means I hope to know more about them myself, at least. My fear is, the people will not relish them, and will perhaps say, I labour to prove what is not gospel, and what nobody disbelieves. Yet, though apprehensive, I mean to try. I have also thought a set of sermons on the Old Testament, so as to give them a general idea of *that*, might be the means of making them read the one half of their Bibles which is commonly neglected. I know in these things I am cutting myself out work, and hard work too, yet so few dissenting ministers seem to take these subjects up as matters of importance, that there is the more need for somebody to labour them. You are the only preacher I ever knew that has taken up this plan to any extent. The brevity and uncertainty of life are powerful motives, which make me wish to be doing *now* while the day continues.

J. K.

Bishop Burton, December 18th, 1790.

DEAR SON,

The divine perfections form a copious subject. Charnock has treated it largely; Gill concisely and scripturally; some philosophically—I fear you follow the latter, which if you do, you will lose yourself and your hearers in a mist. All we can know with certainty of God, is what he has revealed of himself in his word. This is the key that unlocks the cabinet and discloses what must have for ever lain hid, of the manifold wisdom, goodness, holiness, justice, power, patience, &c., of God. I think if Charnock were abridged by a skilful hand, it would be a valuable work.

It is a great pity that Christians in general are so ignorant of the Old Testament, when it is considered that all that relates to the person, offices, suffering, resurrection, ascension, sitting at the Father's right hand, coming to judgment, of the Lord Jesus Christ, and all the happiness of his saints in time, all their experience of his grace, and all they have to enjoy in eternity, are recorded therein; of which

the New Testament is an illustration and application to Jesus Christ and his true followers.

You do not dispute that I would give you the best advice in my power. God is more kind, tender, and affectionate than any earthly parent, and more able and willing to direct, assist, and counsel, (though in a manner imperceptible to us,) than any creature is or can be.

D. K.

About this time the letters of two eminent men first appear in the correspondence—John Sutcliff, of Olney, and John Ryland, jun., afterwards Dr. Ryland. The latter, throughout his life, kept up an intimate friendship and constant correspondence with Mr. Kinghorn. The following note from him was in reply to some inquiries which Mr. Kinghorn had made, through Mr. Morris, of Clipstone, respecting the works of the eminent Jonathan Edwards.

DEAR SIR,

I remember to have heard of your father, and, I believe, once heard him in our pulpit many years ago. I rejoice God has raised up his son to preach the glorious gospel of the blessed God; and I rejoice that he has given you a relish for the writings of that blessed man that, I think, has been more useful to me than any other. Were I forced to part with all mere human compositions but three, Edwards's "Life of Brainerd," his "Treatise on Religious Affections," and Bellamy's "True Religion Delineated," (reprinted by Gray, at Edinburgh, 1788,) would be the last I should let go.

Edwards "On the Will," you are doubtless acquainted with, of which Murgatroyd, of London, has just printed a new edition; and his "History of Redemption," sold by Gray, in Edinburgh, and Vernor, in London, 1788, price 3s. 6d. Probably you have seen the "Northampton* Narrative," though now out of print, and only to be procured second-hand by accident; it gives an account of a remarkable work of grace carried on there, A. D. 1736, when it was supposed three hundred souls were converted under Mr. Edwards's ministry in the space of a few months, and the like happy effects were experienced in many neighbouring towns. But five or six years afterwards, a still more extensive revival of religion took

* State of Massachusetts, U.S.

place in New England, when Mr. Edwards printed an excellent "Sermon on the distinguishing marks of a work of the Spirit of God," which was soon after reprinted in Britain, though not inserted in either of the volumes of his sermons lately published. He also published on the same occasion an invaluable tract, entitled, "Thoughts concerning the present Revival of Religion in New England," &c., wherein are many uncommon but most important observations on experimental and practical religion, reprinted in Scotland, 1743. Some may still be had of Mrs. Gray Galloway, Edinburgh. Some years after this he published his "Humble attempt to promote Union in Prayer for the Revival of Religion," now republished by brother Sutcliff. I have seen two or three pamphlets on the "Qualifications for full Communion in the Visible Church," relating to a local controversy, and therefore not reprinted in Europe. And there were some single sermons published in his life time, of which his own son has not yet been able to procure a copy. But his "Eighteen Sermons," with his life prefixed, have been lately republished in Scotland, price 2s. 6d.; his "Eight Sermons on Justification and other Subjects," price 3s., reprinted; his "Thirty-three Sermons," price 6s., first published in 1788; his "Twenty Sermons," price 3s. 6d., 1789, five of them formerly printed in his lifetime separately, and the other fifteen printed at Hartford, 1780. In all these volumes are many original and important thoughts on a variety of divine subjects; and many of them contain the most close and alarming addresses to the consciences of sinners that I ever saw.

Dr. Edwards has lately made some proposals to Mrs. Galloway respecting the printing of two volumes of Miscellanies, from his father's MSS., and a third, of "Thoughts on Select Passages of Scripture," to which she has agreed, so I hope that one volume, at least, will soon come to Scotland to be printed.

You have probably seen in our last Association Letter, the mention that is made of Dr. Edwards's reply to Chauncey* on the Universal Restitution Scheme, which is indeed a most able performance, and shows him to be worthy the name of son to President Edwards!

Thus, dear Sir, I have complied with your request, though in haste, which you will please to excuse.

* Rev. Charles Chauncey, D.D., an American Divine, and one of the most eminent writers of the sect called Universalists. Born 1705, died 1787. See Maunder's "Biographical Treasury."

I sincerely wish you the enjoyment of every temporal and spiritual blessing; should be glad to be remembered by you at a throne of grace; and remain,

Yours respectfully,

JOHN RYLAND.

In forwarding the above to Mr. Kinghorn, Mr. Sutcliff says:—

Olney, October 19th, 1790.

DEAR BROTHER,

I wish your settlement in Norwich may, under a divine blessing, prove of eminent advantage to the interests of truth and holiness.

Edwards and Bellamy are writers who grow in my esteem the more I study them; would sincerely recommend the serious perusal of them to every friend who has a turn for reading and thinking. A new edition of Edwards on the Affections is just out, sold, I think, by Matthews, in the Strand.

Should like to hear from you, and how you go on, I rest,

Yours in love,

J. SUTCLIFF.

To the Rev. Mr. Kinghorn.

JOSEPH KINGHORN IN REPLY TO J. RYLAND.

Norwich, January 20th, 1791.

DEAR SIR,

Your very friendly letter with Smalley's sermon came to hand some weeks ago, and I am much obliged to you for the information it communicates. I have lately procured four pieces of Edwards, which I had never seen, three volumes of Sermons, and the Humble Attempt. Your letter gave me the very intelligence I wished for. I am glad to find Jonathan Edwards left a son so like himself, and that by this means we are likely to come at some more of his writings, for though posthumous works always appear to disadvantage, yet those who read for the sake of gaining ideas, and making improvement, will never be displeased with such information as Edwards may be expected to give, let it come in what dress it may.

As I have not seen your last year's Association Letter, I was quite ignorant of Dr. Edwards's reply to Chauncey on the scheme of Final Restitution, which is a scheme, perhaps, daily gaining ground. You have characterized Edwards's sermons as particularly close in

addressing the conscience. I have not yet read them all, but as far as I have, I find they are addresses to conscience indeed! May none that read them be unimpressed by them!

I have only to express my gratitude for your attention to a stranger, and to wish you the blessing of God in all your ways.

I remain, yours in the gospel of Christ,

J. K.

In reference to the prospects at Aylsham, Mr. Kinghorn remarks, in writing to Bishop Burton, January 4th, 1791:—

I have been three sabbaths to Aylsham, and preached three times each day, and I was there once on a week day, when I went to see the state of the people, and have some little talk with them about religion, &c., and preached in the evening; and that, with my own work at home, has quite kept me on the stretch; through mercy, however, I have been tolerable. I believe there will be a church there, the prospect is very pleasing, and I hope my labour will not be in vain.

I began with the year to rub up my Greek, which was grown quite rusty, and if I live, I dare say I shall not repent. The two plans I mentioned to you are still on my mind, indeed, they are on paper but not complete: for the latter, that on the Old Testament, I must collect materials, and have them somewhat made ready like the stones of the Temple. My difficulties will be in three things—Jewish Antiquities, Ancient History, Prophecy. But I have abundance of assistance, and I hope I shall have health and diligence to make use of it. When the plan is fit for the eye you shall see it.

J. K.

Norwich, January 31st, 1791.

DEAR FATHER AND MOTHER,

I received yours on January 17th, a day which I hope will never pass over without gratitude.

You recommend Owen. His Exposition of the 130th Psalm is a very excellent book. The others I am not acquainted with. You know he is an awkward writer, but he pays well for the trouble. I doubt not I could procure the others, but I am now quite full-handed. I am not yet through the volumes of Edwards which I lately got.

I now read Greek daily when at home, the New Testament, and

Sophocles, who is a very difficult writer. I am now also reading Warburton's "Divine Legation of Moses," 3 vols., 4to., in which is an amazing fund of information respecting those subjects that will come into my plan; these and the necessary attention I have to pay to sermons, as I write one at least every week, and other things which come in the way, you will easily suppose take up a good deal of attention, and, indeed, my excursions to Cossey, and visiting friends at home, I find necessary to keep me in a fit state for study. I have lately been labouring to establish three of the principal pillars of Christianity. That the promise of life was made (in Christ) *before the world began*: Titus i, 2;—That by the deeds of the law we cannot be justified, but that our justification is by Christ through faith;—and that the nature of justification by faith, and by the deeds of the law are so opposite, that it is in vain to attempt to mingle them together: Gal. iii, 11, 12.

I think I have had some more striking views of the gospel lately than ever I had; I am more thoroughly persuaded that a man's own righteousness or fitness will never do; that not only is our justification by Christ's perfect work alone, but also that the idea of faith being the cause of our justification, or the condition on which, when it is performed, God will justify us, is contrary to God's word. I think I see clearly that this plan of salvation lays a surer and more extensive foundation for happiness than if the gospel had been a relaxed law, and the condition of that law had lain in the compass of the will and power of every man; and when all is done, *this*, and not Arminianism, is the doctrine which glorifies God.

Last Monday I took a ride to Aylsham. I had a long talk with two women who had for many years been self-righteous Pharisees, and as they thought, were going to heaven at a great rate; but now, being convinced they are poor unworthy sinners, are almost in a state of distraction. Their self-righteous spirit is not yet quite purged away; they have lived in great ignorance of the real spirit of the gospel, and have been supported by frames, feelings, and enthusiasm, but these supports now fail them. I hope they are coming about to the right place, though they have much to give up, and much to learn, before they can be happy as Christians.

It is plain, I think, that Christianity is founded on knowledge, and that the operations of God's Spirit consist in illuminating the mind, and making that light effectual in producing a change of disposition or heart.

In the evening I preached to about 250 people, who attended with

great seriousness. Aylsham is a place where Satan's seat has been fixed for many years, but now I hope God has designs towards it for good and not for evil. S. Wilkin and I frequently talk about it, and lay plans, &c., for it.

March 1st, 1791.

I am glad you got Robinson's "History of Baptism." Pray what do you think of it?

One good turn deserves another; you mention a curious quotation from Robinson on the "Origin of Evil;" a day or two before (or after) I received yours, I met with a remark on the subject, I think as curious. In (ancient) Egypt, everything was done for the sake of society, and a future state was enforced to secure the general doctrine of a "Providence." "But," says my author, "there still would remain great difficulties concerning the *origin of evil*, which seemed to affect the moral attributes of God, and it was not enough for the purposes of society that there was a divine providence, unless that providence was understood to be perfectly *good* and *just*: some solution, therefore, was to be given, and a better could not be well found than the notion of a *Metempsychosis*, or transmigration of souls, without which, in the opinion of *Hierocles*, the ways of providence are not to be justified," &c., &c.—Warburton's "Divine Legation of Moses," Book 3rd, sec. 4th.

It is diverting to see what different inferences are deduced from one plain fact. Necessity, contingency, transmigration of souls, Manicheism, and even Atheism, have all been drawn from this one circumstance, the *existence of evil*. On this subject most men are much like Milton's Devils, of whom he says, "Much of the soul they talk, but all awry." I do not pursue the subject now as I did some time since, but I keep a look-out, that, whenever anything in the course of reading comes in the way, I may not let it escape me.

Of late I have paid tolerable attention to Warburton's "Divine Legation of Moses." I am just through the second 4to. volume on the subject, and there are three, besides some Defences, &c. It is quite in my plan on the Old Testament, it being designed to investigate the evidences of Moses being sent of God. It is full of ancient learning, and displays a great, but a very dogmatical mind. You will easily suppose it is only part of such a work, that will be useful to me in treating on such subjects; yet it opens such a field of information as on the whole, will, I hope, be of advantage. I think a minister in this our age, ought to know why he believes

Moses, as well as why he believes Christ and his apostles. The attacks of Deism are, I think, levelled at that side of the question; an opinion of Le Clerc's seems reviving, that the evidence of Christianity is independent of Judaism, so that whether that can be proved divine or not, prior to Christianity, is little to the purpose, since Christianity can be proved divine, and from that we can prove Judaism divine. This I cannot think right on many accounts, which to you need not be pointed out. Now the best way to prevent the influence of such an opinion is to prove the contrary, and then we get on the plain turnpike road of the apostles, who began at Moses and the prophets and came down to Christ.

The use and excellence of the ritual law of Moses is a subject too little considered; at least, I, for one, must confess I begin to have a higher idea of it than before, and the subject has got so much of my attention, that I think, if it please God to spare me with life and health, I shall not give up the pursuit of it hastily, nor let either Latin or Greek stop me from reading books where I hope for information; nor will anything be needed here but a steady attention. I cannot study as some people can, but *nulla dies sine linea*, will do great things in a few years, and in attending to these things I shall acquire, I hope, an ability to defend all that is dear to the Christian. These subjects appear to me to call for attention only on this account, and I think I am led to attend to them for this reason; otherwise it is a matter of no consequence whether I or any one, go to the grave with the reputation of learning, or be passed by and forgotten, because we were ignorant. You will think I am writing with the enthusiasm of a youth, and an ardour which a few years' experience will cool; it may be so; however, without something of it, subjects would not be pursued. But in the midst of it all I acknowledge, because I feel, that something else is necessary to fill the void of the human mind. The more our conceptions expand, the more empty human attainments appear; and when possessed of the object of our wishes, we are ready to say, with a conqueror who had vanquished his enemy, seized his kingdom, and was come to the zenith of his glory, by having the crown placed on his head, "*Is this all?*"

Last week I was poorly, but a ride to Aylsham did me much service, and I am much better. I go there and preach a lecture about once a fortnight on Thursday evenings; there is, I hope, good doing, some were evidently and deeply affected while I was preaching last Thursday.

J. K.

Bishop Burton, March 17th, 1791.

DEAR SON,

We have had Mr. and Mrs. Kirkbride at Burton this week. They came to the wedding of Ann Gregson, who was married on Wednesday to Mr. William Sedgwick. All came from Hull that morning, and returned to dine at Mr. Kirkbride's. The men on horseback, the women and bridegroom in a coach. Your mother and I were guests at breakfast, and attended the wedding. Little Domine says there has not been such a wedding since he came to town. I was somewhat struck, on recollecting that Ash Wednesday was appointed to be a day of fasting by the Church of England, that the wedding should be on that day, which I suppose was not thought of at the time the day was fixed, for, notwithstanding that there is no consciousness of guilt in not observing it, yet there is something unbecoming in the cheerfulness attending a wedding on a day when other Christians are spending the day in devout exercises. In Bishop Burton it is little observed by any one.

I have almost filled my paper with various articles, yet I will add one more. The study of the heart in connection with the word of God, is one of the most useful branches of knowledge to a Christian minister. Men are more governed by a kind of instinct or sensation than by reason; call it the motions of passion, or what you will, the Scripture calls it the heart. An appeal to it as the spring of action rouses the powers of reason, and puts man on the use of means to enjoy the loved, or shun the dreaded object.

D. K.

Norwich, March 29th, 1791.

DEAR FATHER,

I was rather surprised at the wedding you mentioned, as I did not know it was so near; however, I wish them much happiness, and everything that the wisdom of God shall deem for their good.

I wonder you should remark as you do concerning Ash Wednesday; from whence came the observance of that day? from the Church of Rome. I do not know that it can be traced any higher. And though the Church of England hath transplanted the custom, is that a part of the excellency of our church, that it is in so many instances like Rome? I cannot, for my part, feel any reverence for rites that come from Rome, when I recollect 2 Thess. ii, 3—10, and several passages in the Revelation.

I have done with Warburton's "Divine Legation of Moses." I

have not met with three such captivating volumes this long time, for he kept up my attention to the last, but his spirit is a very unpleasant one, he writes in a style of fierceness which often disgusts, and treats his opponents frequently with the most sovereign contempt, so that you are almost constrained to take sides against him; although the information he gives, which is very singular, and the strength of his genius, and the singularity of his thoughts, which like a new, unheard-of road, perpetually is leading you to fresh prospects, so arrest the attention, that you must go with him and see the end of it.

There is a singular sameness between some of Moses's laws and those of Solon and Lycurgus, from which some of the former, which men are apt to reject as useless or ridiculous, may be defended; since, when Sparta and Athens were in similar situations, the same laws were needful for them.

If it please God, I hope to see Bishop Burton this summer, and I have acquainted my people with my intention. I mean to come by sea, as the inconvenience of a few days on board a vessel cannot be much more than the fatigue and risk attending a land journey, besides the expense, which, by land, would be an obstacle.

J. K.

DEAR SON,

You wonder at my remarks on Ash Wednesday; you will find my reason for it in Rom. xiv, 20, 21; as to the rise of it, I will not say whether it began in the east or west, but Lent has been observed from the fourth century, see Robinson, p. 65, 66. Though customs not enjoined by the great lawgiver are not binding on conscience, yet we should be careful not to give offence to those who are bound by them. You have, for the present, got your head full of Moses. I wish your heart may be filled with Christ.

D. K.

Norwich, May 9th, 1791.

DEAR FATHER AND MOTHER,

I supposed on Good Friday your Hull friends would be at Bishop Burton. I thought of you that day. You, too, thought of me. Our friends also might have some remembrance of me, but none of you supposed, or could know, what I was about that day. The day before I rode to Aylsham and preached in the evening, (as I do regularly once a fortnight,) the next morning, when I hope you were all asleep, at four o'clock I rose, walked

down to the river, met a few friends at a place appointed under a venerable willow tree, in proper readiness; we joined together in prayer, begging God's blessing on his own commands; and then went down into the water, and I baptized five persons, two men, (father and son,) three women, (mother, daughter, and the mother's sister.) All seemed deeply sensible what they were doing, and behaved with a steadiness and intrepidity that astonished me. There were only three present besides, except myself, circumstances rendering it almost necessary that there should be no bustle made about it. After we all got to the house of a friend, near the river, and out of the town, I addressed them on the serious nature of the profession they had made, &c., and after joining in prayer again, they left me, and went on their way rejoicing. I then took breakfast and rode home, and spent the rest of the day in great fatigue, partly, it is true, from my ride, but chiefly for want of rest and from anxiety, as I had suffered many things in my mind on their account, because three of them were likely to have a storm of persecution descend upon them, and I knew not how they would bear it, though they seemed sufficiently aware of it, and prepared against it.

It was an attack upon Satan in his own ground, and I was very anxious that we should come off with victory, and hitherto I hope I can say, "Thanks be unto God, who always causes us to triumph in Christ." A scene of more simple Christianity I never beheld, and some circumstances in providence much favoured it. I was there again last Thursday and saw four of them, the other living at some distance was prevented from coming, they are all well, and look back with pleasure on the work of that morning. Nor has the matter transpired so as to be the subject of common discourse, which is to me wonderful. Indeed, besides the silence of the morning, there was a thick fog which hid us from observation, and made our situation like that of the Israelites when they were baptized into Moses in the cloud and in the sea; nor was the voice of anything to be heard to interrupt us, or excite any tremor, the birds only were heard, who, indeed, filled the air with their music. For my part, I feel more and more conviction that the cause of the Baptists is the cause of God, and I have no doubt that God will bless and protect those who, from right motives, attend to it and support it.

I have taken up a good deal of room with this story, but it is with me the news of the day, and as I hope I have been laying the first stones of a church of Christ, in a place where, till lately, his name was cast out as evil, you will not be surprized when I tell

you I have had a great deal of thought about it. But when all is done, success depends on God; I hope I am thankful for his past goodness. I trust he will still appear for us and bless us.

I have lately been reading some more of Winchester, and the more I read the less I like him; he may deceive those who know no better, but to me he appears by no means to understand his Bible. I have detected him in so many ill-founded things that I have now no regard for him; a preacher ought to mind what he says, but a writer should be doubly cautious; he appears to me to have set off wrong, and consequently to have blundered all the way through.

J. K.

The entry made by Mr. Kinghorn in the Aylsham church book, is as follows:—

April 22nd, 1791.—This day the following persons were baptized on a profession of their faith in Christ, at Aylsham, in the county of Norfolk, viz., John Barnes, William Barnes, Ann Harvey, Frances Pedder, Ann Harvey, jun., by me Jo. KINGHORN.

Of this little party of five, there is one of whom especial mention must be made, Mrs. Ann Harvey, a widow lady, remarkable for innate dignity and firmness of character. She was emphatically the mother of the church, became through many years its firm and consistent supporter in the midst of many persecutions, and lived to see it weather its storms, and attain a good degree of peace, prosperity, and stability; and then in a good old age, was gathered, like a shock of corn fully ripe, into the heavenly garner. When in boyhood, I used now and then to be privileged with an excursion with Mr. Kinghorn to Aylsham, it was my great delight to see the old lady, whom every one admired, and every one loved. Old Mrs. Harvey and Aylsham seemed, throughout my earlier life, to be associated together. Her sister, Mrs. Pedder, a person of great sweetness and humility of character, had in her husband, for some years, a bitter persecutor, till, meeting with Mr. Kinghorn, he became at once attracted, and went to hear him; by which, as a means in the hand of God, his severity was subdued, and he became an eminent servant of the Lord, doing great good both in the church and neighbourhood.

Bishop Burton, May 21st, 1791.

DEAR SON,

Your observations on your employment on the 22nd, ult., carry in them the evidence of solid satisfaction, arising from a consciousness of the work in which you were engaged being agreeable to the holy will of God; a faithful discharge of duty, in whatever station we are placed by divine providence, will always be attended with inward peace. I hope the Lord will preserve them from every evil, and bless your labours to them for good.

D. K.

Norwich, July 1st, 1791.

DEAR FATHER AND MOTHER,

I am just come from a journey, and have not been yet an hour in Norwich. Mr. S. Wilkin has been his annual circuit into Cambridgeshire, and was so kind as to take me with him. We travelled in an open carriage; we have been at Cambridge, Ely, Soham, &c. The greatest part of four days were spent at Cambridge, much of the time in conversation with Mr. Hall, and his and Mr. Wilkin's friends. I made all the use I could of my time in gaining information from Mr. Hall, and in that point I think I can say my journey has not been in vain. I am happy to see he makes a firm stand against Socinianism; he considers it as contrary to Scripture, and that its general tendency is opposed to the growth of religion and real piety. I have seen also two old fellow-students, who are resident in the county of Cambridge; I have seen the buildings, gardens, paintings, libraries, &c., &c., of a famous University; I have seen an ancient and magnificent cathedral at Ely, and from one of its towers, surveyed a large extent of flat, fertile country; and now, last of all, through the kind providence of God, I see my own little habitation in peace.

As I supposed you would, perhaps, expect to hear from me, I have thought it better thus to write, though only a little, to prevent you from being any way uneasy.

J. K.

The following notices of the spread of the gospel in France, at the commencement of the Republic, as well as of other passing events of interest, are extracted from letters from Mr. Richards of Lynn to Mr. Kinghorn:—

Lynn, Oct. 13th, 1791.

DEAR SIR,

I have had letters from France and other parts lately; several English Protestant places of worship are already

opened at Dunkirk, Calais, Boulogne, &c., where numbers of English people reside, and where not a few of the natives understand English; a young friend of mine is one of the first of the labourers in this new vineyard; by his account circumstances are very favourable, and I think he means to secure the late Capuchin church at Calais, and some other dissolved religious house at Boulogne: he is also desirous to procure one or two associates, from this side the water: I wish the undertaking may succeed. The influence of the priests and of Popery is greatly diminished, it seems, and likely to be more and more so: and numbers appear very ready to listen candidly to proposals and arguments in favour of a better and more rational faith.

W. RICHARDS.

Lynn, Nov. 8th, 1791.

I have learnt by letters from America, that the Baptists are gaining ground amazingly in some parts there, especially in the southern provinces, where half the inhabitants are said to be now, in sentiment, Baptists. I was very sorry to learn last week that Dr. Manning, the very worthy president of Rhode Island College, is dead;* he died, I believe, much about the same time with poor Dr. Evans, and his loss, I apprehend, will be as much felt there; a relation of mine who heard him many times, and who was a good judge, told me that he thought him the best preacher he had ever heard. As to Bristol, I have just heard that Mr. Jenkins, of Wrexham, and a Mr. Hughes, who spent the last two or three years in Scotland, are the present preachers at Broadmead, and superintend the academy: whether or not they are likely to be settled there, my correspondent did not seem to know. I suppose you know something of the character of the latter.

I have not heard from my French friend since I wrote to you before, save that I read in the Bury paper of last week, that he had lately opened the church of the Minims, (Friars Minors, I suppose,) at Boulogne, and preached from Rev. iii, 8, middle clause. I expect to hear Elhanan Winchester has also been preaching in the last-mentioned place, and I believe at Calais too: but he very soon

* *Providence, August 6th, 1791.* "On Friday morning, the 29th ult., at four o'clock, departed this life, at his house in this town, the Rev. JAMES MANNING, D.D., President of Rhode Island College, in the 53rd year of his age.

"In the year 1765, he obtained a charter of incorporation for Rhode Island College, of which he was chosen President, and must be considered as the founder." *Baptist Annual Register*, Vol. i., p. 241.

returned to England, and is now about Wisbeach and Sutton, in this neighbourhood, on a visit to his friends, from one of whom I received a very pressing invitation to go to meet him.

Pray have you heard anything of a new, flaming publication, entitled the "Origin of Arianism," by Mr. Whitaker, the celebrated historian, of Manchester? I did not expect to find him so very orthodox: he is a learned, shrewd, and violent disputant. I should like to peruse this piece of his, and expect an opportunity of doing so by-and-by. He seems to view Arianism and Socinianism as different degrees of the self-same pestilent heresy.

W. R.

On the 9th of July, departed the amiable president of the Baptist Academy, Bristol, Dr. Caleb Evans, in the 54th year of his age; affectionately regretted by all who, like Mr. Kinghorn, enjoyed the advantages of his judicious and able instructions, and of his faithful and friendly counsels; as well as deeply respected by the entire denomination.

Mr. Kinghorn remarks, in reply to the above letter:—

Norwich, Nov. 16th, 1791.

Mr. Hughes, who, you say, is now at Broadmead, I know well; he is by no means destitute either of learning or abilities. However, a Caleb Evans is a very rare character, and we have much reason to lament his loss.

I have not heard or seen anything of Whitaker's book, I should like much to see it. I have long wished to see some man of ability and learning dog Dr. Priestley, who has hitherto had it all his own way: and if it be the author of the "Vindication of Mary, Queen of Scots" he will, I should think, beat him with many stripes. I think it high time men should be convinced that Socinianism is imposed on them without all that demonstration that is pretended to be given.

Yours affectionately,

J. K.

About this time a discussion on the Sonship of Christ appears in the correspondence, occasioned by Archibald McLean's "letter" on the subject, in reply to Mr. Walker. It is too long to be admitted here, but we give an extract:—

Bishop Burton, Oct. 29th, 1791.

DEAR SON,

I think Robert Hall, sen., in an Association Letter, has given a sufficient view of the Trinity, and proved it in a plain manner, without any of those difficulties being noticed. He first takes it for granted that the Father is a person, then proves the Son to be a person from his name, relations, offices, word, and works; then proves his deity, and the deity and personality of the Holy Spirit, and gives the Arians the smartest whip I ever read. According to them, Jesus Christ, in his superior nature, is neither God, angel, nor man, a being which nowhere exists except in their imagination! There is something surprising, that man, who cannot comprehend himself, should think to comprehend deity, and equally so that contradictory things should be pretended to be proved from the sacred Scriptures concerning deity, as if the Scriptures were like a well-tuned fiddle, to play anything.

D. K.

Norwich, Nov. 15th, 1791.

DEAR FATHER AND MOTHER,

Robinson's piece on Open Communion I admire as a well-written pamphlet, as containing specimens of genius to which very few are equal, yet as by no means coming up to my views of what was Christianity in the days of the apostles; and though very strong things may be said for it, my mind rebels against an attempt to introduce anything which has only the passions for its pleaders. I think the *but* of the question not in that piece; I consider the greatest difficulty as being a kind of new case, which did not occur in the days of the apostles, nor for a long time after, viz., that a number of Christians should entertain a different idea of baptism from their brethren. Now the query is not what is to be done with unbaptised people, but what are we to do with those who think baptism important, but form a different idea of the subject and mode from us. I observe your hint respecting noticing the doctrines of the Fathers, I have met with some pleasing passages; I keep a book at hand to note what strikes me, but for the last two or three weeks I have been employed in reading some spurious productions ascribed to them, which have little other claim on attention than antiquity. What now engages me, is the "Clementine Homilies," published, as is supposed, in the second century; they were certainly in existence before Origen, as

he quotes them, but I think the work is the vilest forgery ever published. You will ask, why spend time over forgery and lies? I answer, merely because Dr. Priestley takes a good deal of notice of it, and says, amidst all, there are several traces of the opinions of the ancient Christians. But I must say, I find the few traces of Christianity buried and obscured by so much rubbish that I hardly know what I meet with, and from that book should never know which was Christ's religion, and which the corruptions of men. In short, it is like meeting with an honest man in bad company, where one is ready to suppose all are rogues alike.

J. K.

CHAPTER XII.

1791—1793. ÆT. 25—27.

Bishop Burton News—Mosheim—Baptist Seminary in the North suggested—Whitaker's Arianism—Infant Communion—Excursion to the North—George Liele founds the first Baptist Church in Jamaica—Baptist Missionary Society.

Bishop Burton, Nov. 26th, 1791.

DEAR SON,

I have little news, except that all the trees round Pickering's orchard, opposite our house, are cut down and nearly gone; we have now open day, but lie exposed to Boreas' blasts, but freed from fear of falling trees. No harm accrued in cutting down, though much was feared. With dreadful crash they fell, but all as wished. Five days laid low their towering tops that spread a pleasing gloom, and shaded off a shower. Ask you when? October 31st, the axe began to humble all their pride. You'll say, how stood my mother such alarms and crashing sounds? When once the cry of "pull" arose, lest danger might betide, she fled the house, and walked the street till down it falls. The last that fell o'erhung the meeting-house, and much I was afraid the rope should break, but strong it proved, and human strength prevailed to force the lowering tree the other way. Well pleased, we dined with joy, the dangers o'er. An equal busy scene ensued, exciting equal toil to beasts and men, and curious to see them swung and wheeled away. I could not always idle stand, but sometimes helped to sway the pole that lifts them from the ground.

D. K.

Norwich, Dec. 10th, 1791.

DEAR FATHER AND MOTHER,

Yours I received with pleasure, as it brought good news from a far country, of your health, &c. I laughed heartily at the fall of the trees, though I must say I am sorry for it, as it was in my view one of the ornaments of your house to have

such a fine row of elms before it, and it will be a long time before they are replaced. My mother's question about our new habitation just needs this answer. We have more room and more convenience, live independent of the kitchen and of our neighbours, two great inconveniences in the former house. I have a much larger room to sleep in, and good closets for my books, which to parsons is something considerable, especially as mine have been, and I hope will be, upon the increase. I am pleased to think you and I have been both on one subject, the 5th of John; with a unity of labour, I hope we have a unity of design and desire. I galloped through the latter part of it, on Lord's day morning, for it grew upon me in such a way that I was afraid I should tire my folks before the chapter was out. In many things, I dare say, we should agree. In one thing, however, I think we should differ, which is, the sense of verse 37. "Ye have neither heard his voice at any time nor seen his shape." I read it as a question, "Have ye neither heard his voice at any time nor seen his shape?" For this translation I am indebted to a learned Scotchman, Dr. Campbell, who published a translation of the Four Evangelists, with notes. Sometimes we hardly know what to write about; here will be a little work, in which I dare say you will pull down the Septuagint, the Hebrew Bible, put on the spectacles, read, compare, and think with pleasure. To the Hebrew I have paid very little attention, not, indeed, being enough versed in it to trust my own opinion. Two days past I have been very busy reading a part of a very curious book on Ecclesiastical History—"Mosheimus de rebus Christianorum ante Constantinum," a quarto of 988 pages. I begged the favour of a gentleman here, who has connections abroad, to procure it for me from Germany, as there are very few in this kingdom, and they are not to be had on any terms. He did so; his friends abroad got it, I believe at Leipsic, and after many months it arrived with his compliments, begging my acceptance of it. It came to hand this week. I am now in possession of a treasure of curious information, which is, perhaps, the sweeter, because very few in the kingdom are, in this respect, equally rich.

J. K.

Bishop Burton, Dec. 23rd, 1791.

DEAR SON,

Your answer to your mother's question made me laugh, as you seem to glory in large closets for your books, which seem to be your greatest riches, to which you have lately added 988

quarto pages, a goodly number if all be full of truth; if not, they lead the mind astray, or if of trifling import, 'tis labour lost to read a tale of sin and strife.

Your remark on John v, 17, is as you say,—we differ in it. I dislike it, 1st—on account of its novelty; 2nd—want of truth. Though it is ingenious and well-intended, yet it is contrary to Scripture. What determines the sense of the text is the following verse, “And ye have not his word abiding in you,” &c.; this agrees with the preceding affirmation, but would not so well agree with it as an interrogation. No, that unbelieving race was not favoured with such an immediate display of the presence and voice of God as had been given at Sinai.

* * * * *

I am tired of this subject; but one thing I will advise you to observe in relation to any new ideas which you may meet with in authors. Be not hasty in bringing them into the pulpit; but, as one said, summer and winter them first, and examine with caution, for many things appear beautiful at first sight that will not bear the touchstone of divine truth.

D. K.

Norwich, January 10th, 1792.

DEAR FATHER AND MOTHER,

Yours I received with pleasure, being glad to hear of your health and spirits in this season of inclemency and discouragement.

You laugh at me and my treasures, which are more to me than an estate would be without them; however, I had rather you should laugh than cry, and so e'en laugh on, while I shall live in the hope of having a few more pages added occasionally to my stock. My “goodly number of 988 pages” are not very likely to be all truth, but truth or lies, it is likely to teach me more than I ever knew. I think it very valuable, and the information it contains curious, though I have only as yet got through 400 pages; however, I hope to get through in time, and I find, as I go on, great reason to be thankful that I and my friends live in the 18th century, both for peace and knowledge, for I think there are respects in which the fools of antiquity excelled all modern fools, by a kind of systematical nonsense, and so refined as to be above the reach of modern stupidity.

But to your letter, I was as much surprised at opening it as you could be at mine, it was so bespattered with Greek, I could not tell

what to think; mine, I thought, had a tolerable share, but here I find myself fairly beaten with my own weapons. I thank you for having given the matter such an investigation.

I have been led lately to think a good deal about what we call experimental religion, and have introduced a few subjects entirely of that nature in succession into the pulpit. I have sketched a plan for a set of discourses on such subjects. I send it you; it is only in its first state, and therefore the more capable of any improvement. As we are accustomed to give general descriptions of Christianity and of Christians, I should suppose the form of "introductory sermon" not necessary; it sometimes raises people's expectations too high. But to treat of the nature, reasonableness, and effects of conviction of sin, of faith in Christ, of the hope of a Christian, of love to God and Christ, the nature and force of the principles of Christian obedience both to moral and positive precepts, the nature of religious enjoyment, particularly communion with God, its scriptural and rational grounds, &c.; of the temptations which Christians generally have to encounter, the influence of the Spirit, its nature, &c.; the reasonableness of an expectation of such influence both for instruction, assistance, and comfort;—these are things which, in a greater or less degree, are known by every good man.

And this will be an expanded description of a Christian experience, and a defence of it. Then I think it will be useful to go on and show the agreement which subsists between these sentiments, (and particularly the experience of them,) and the leading doctrines of the gospel; for instance, of man's sinfulness and the necessity of regeneration, the atonement of Christ, justification by faith, election, and final perseverance; and when we consider these practical principles and doctrines as united together, to go a step further, and consider their united influence, and point out the superior motives they exhibit to an active life, devoted to the glory of God: the ideas a Christian from hence gains of the rectitude and goodness of God's dispensations, the views they give him of death, and the support they afford in its approach, and then, to close the whole, the internal evidence that such a religion must be divine, and will not prove a delusion.

Such a plan as this will afford matter for nearly a score of sermons, and, I think, will be quite practical in its general tendency. You will of course tell me what you think of it. I do not think such a plan (as it exists in my head) is commonly adopted. I shall hope to hear as usual.

J. K.

January 21st, 1792.

DEAR SON,

Among the principal pleasures of human life, a mutual correspondence with friends claims a first place, by which we enjoy the pleasure of communicating our ideas and affections to each other, and as the apostle says, rejoice with them that rejoice, &c. Yours of the 10th inst. appears to be of that stamp, which expresses the pleasure you feel in an exchange of ideas, whether they exactly correspond with your own or not. Were we in everything to think alike, we should lose a great deal of that pleasure which results from investigation, and should have little to say worth the trouble of writing.

The subject which has engaged your attention lately, is of much importance. Experimental religion, like experiments in philosophy, is the touchstone of all our ideas about it: reasoning and arguing, without any experience of its power on the heart, leaves the mind, while it thinks itself rich and increased in goods, wretched, and miserable, and poor, and blind, and naked.

The plan you mention as what you intend to pursue in some future discourses, is very pleasing to us both, and bids fair for general usefulness.

Do you know who fills Mr. Evans's place at Bristol?

D. K.

Norwich, February 6th, 1792.

DEAR FATHER AND MOTHER,

You inquire of the academy; I hear Mr. Jenkins, late of Wrexham, in Denbighshire, and Mr. Hughes preach at Broadmead, and attend the academy. But I apprehend Dr. Evans will be very much missed in that part of the kingdom, and particularly in a few years, when the young stock which have not known him go out, for though they may gain as much knowledge now as before, yet many of his incidental instructions were more useful than any other part of his attendance, and these will be repaired with the greatest difficulty.

As to your Burton flock, I hope they will never distress your mind. It is true your neighbours are dying off, and you may be ready to think you will be forsaken. But remember you have a few friends left, you know who and what they are, and what is still more, you have a God, a present help in time of trouble; and the divine approbation, I am persuaded, will not be regulated by what men call success. Popularity depends sometimes on singularity,

fashion, novelty, or a pompous way of saying nothing. But all these are, or at least may be, independent of the main motive of a minister's action. They cannot give the honest glow of pleasure, nor the inward satisfaction which arises from an endeavour to glorify God by explaining and enforcing his own word. And the things you have oft said to encourage me I might say in return to you; they will be as true to you as to me. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God will be my strength."

I am glad to find you like my plan on experimental religion. I thought you would probably object to it, as not going in the line of cause and effect; but I have given my reason for taking it the other way, which is, that we commonly feel effects before we learn their cause. I am conscious I have a difficult business before me, but the difficulty does not discourage me; on the contrary, I hope it will be useful to myself as well as others. In attempting to divide the word of truth to my people, I oft have an unexpected portion for myself. I have learnt more in endeavouring to teach them, than I frequently have in attending on the ministry of some able men. As for the success of such a plan, that must be left to God. I can hardly think it can be useless where there are Christians; if it is not, like a powerful medicine, the means of saving a person's life, it may be, like the bread of the day, the means of continuing health and strength. However, I am certain of this, God gives the increase, be it little or much.

I have not met with anything lately that furnishes much matter for a letter. I have been reading on in ecclesiastical history a little farther, but I have not the pleasure to say the water was clear, neither was the bottom good. Yet it seems necessary to learn many useless things, in order to learn those that are useful.

J. K.

In 1792 the only Baptist Academy in England was that at Bristol. The Bradford Academy was not established till 1804, that at Stepney not till several years later; it is, therefore, interesting to read the following correspondence between Mr. Kinghorn and Mr. Fishwick respecting a proposal to establish a similar institution for the North, though the design appears not to have been carried out at the time.

FROM RICHARD FISHWICK, ESQ.

Newcastle, March 6th, 1792.

DEAR SIR,

Amongst a variety of other things for which I could wish to see you at my house three or four weeks, and to have your sentiments and advice about, is a very desirable matter I feel myself strongly desirous of promoting, viz., the establishment of a Seminary in Yorkshire, for the instruction and training of sober and well-disposed young men, of promising abilities, for the ministry. I have it also in contemplation to build a new meeting-house here, with a baptistry, two vestries, school-room, and library, annexed; and I know you are a little bookish, and could help me to select. I mean such library principally for the use of the minister for the time being, but not to the exclusion of other members, and perhaps others may occasionally be admitted.

R. FISHWICK.

REPLY.

Norwich, March 12th, 1792.

DEAR SIR,

I am glad to see you are not weary in well-doing; the plan you propose of a meeting and library I very much like. You are as well convinced as I can be of the value of a good selection, and if in this I could be of any service, I should deem my time well employed. You also mention your desire of promoting a Seminary in Yorkshire for the assistance of pious young men for the ministry. May you put your intentions into execution, and may your labours prosper.

Here, however, there are many things to be considered, which it may be difficult for me to say anything about at present, as you only mention your wish, without any particulars. The finances, the objects of study, the number of students, the time of their stay, the plan of admission, the place, the tutors, and a variety of other items, here call for attention. By your mentioning Yorkshire as the place where you wish to promote it, I suppose you mean its advantages to be particularly for the northern part of the kingdom.

Any attempt to increase the quantity of learning, to enlighten the minds of those who will diffuse light to others, is highly praiseworthy. I have lately been led to think it is a pity some gentleman of leisure, learning, and ability, did not turn his attention to the state of our uneducated ministers, in endeavouring to give them some assistance by drawing up a kind of system of useful knowledge,

such as they want, and endeavouring to compress the substance of many useful volumes which lie out of their way, into as small a compass as might be; this would be giving them general ideas, and might have its utility.

But I must reply to your kind invitation to me to come to Newcastle, as you are pleased to think my opinion of some importance. I will willingly come if I can do any good, or help to forward plans of such public utility; only I think, before my coming is finally settled, it would be of considerable advantage if you would be so kind as to send me some particulars. I should then have a more determinate idea of the object of my journey; we should both have something to think about, we might each prepare materials for conversation, and when we met we should have some fixed subject of discussion.

You will write to me as soon as you can, the sooner the better, and when the plan is a little adjusted, should it still seem of importance that I should visit Newcastle, I will take measures accordingly; in the meantime, wishing you the Divine direction in all your designs for the interest of religion,

I remain, dear Sir, yours affectionately,

J. K.

March 6th, 1792.

DEAR FATHER AND MOTHER,

I have just read Whitaker's "Origin of Arianism," which is a severe thing indeed, filled with learning, ingenuity, and a fine flow of bold language, though without much moderation; in short, he is red hot, and sparks issue from him in all directions with great splendour and profusion, though showing a very persecuting spirit. I have procured Maimbourg's "History of Arianism," in French, in which he begins with Arius, and so goes on with a history of the progress of that opinion. But it appears to me, the foundation of Arianism was certainly laid before the days of Arius, though he appears as its ostensible founder. I have some thought of reading Eusebius's History, &c., in the Greek or Latin, as, perhaps, after all, history is the most valuable part of antiquity; and I am much gratified that you and my mother like your translation of Eusebius so well. But as it will not last for ever, I should wish to know whether I could not furnish you with something else which would entertain you. When you have nothing else to write about, and feel a want of a subject, tell me what you thought of Julian's attempt to build Jerusalem, and his defeat.

I have begun my plan which I spoke of before, and I hope it will be useful. I have preached three sermons upon it. The first on the state of man as a sinner,—“*All have sinned and come short of the glory of God:*” Rom. iii, 23. I stated this as a first principle of Christianity, and endeavoured to prove it, 1st—from the facts recorded in the Word of God; 2nd—the conduct and tempers of men; 3rd—the ends of their actions not the glory of God, but gratifying themselves; 4th—the opposition they make to the gospel of Christ, and which Christians themselves make to it in their own hearts before they cordially receive it. My second sermon was on acknowledging our iniquity to God,—“*Only acknowledge thy iniquity, that thou hast transgressed against the Lord thy God:*” Jer. iii, 13. I considered here the nature of acknowledging our iniquity, its reasonableness, and then its necessity and importance, as a part of the plan of religion. My third sermon was on faith,—“*Believe on the Lord Jesus Christ and thou shalt be saved:*” Acts xvi, 31. I treated faith in my old way, as supposing an assent to the testimony delivered as true, an approbation of it as good, and an actual confidence in it as the testimony of a faithful God, which we expected to see fulfilled. A remark was made on the first sermon, by one who is not, I believe, one of the strongest of the flock, that it was very encouraging, it showed there was no respect of persons with God. I was struck with this as an inference from a sermon particularly intended to prove the lost state of man, but certainly it is just; nothing is so encouraging to an humble, penitent soul, as the thought that the gospel levels *all* distinctions, treats *all* men as sinners, and holds forth one language to men of all characters.

J. K.

March 17th, 1792.

DEAR SON,

Julian's attempt to rebuild Jerusalem appears to have been the effect of that degree of pride and madness which is the result of wilful opposition to truth, followed by a judicial blindness and hardness of heart, as a just punishment; and his defeat an astonishing display of Divine power, if the account be true. As there is nothing impossible in it, neither is there anything improbable, all circumstances considered, for his opposition was directly against Christ, after he had been instructed into the doctrines of Christ, and being an Emperor, he was a direct leader of the apostacy, had he succeeded. It has been God's usual method to mark the conduct of kings chiefly, because the people were generally led

and influenced by them, and kings bear the nearest resemblance to himself in authority. Hence the conduct of Jeroboam, the son of Nebat, who made Israel to sin, is so frequently mentioned.

D. K.

Norwich, April 2nd, 1792.

DEAR FATHER AND MOTHER,

One of our Independents, Mr. Newton, has publicly proposed to his people to bring all their children to the Lord's Supper, as baptized persons, thinking they have as much right to one ordinance as to another. Now, this is consistent. But does it not make the absurdity of infant baptism appear greater? Can those have any right to church privileges, who cannot be supposed to make a credible profession of religion? Is not the tendency of this practice contrary to that inquiry and sober decision which ought to distinguish a man's actions, when he takes a part as a professor of Christianity. Is he who has *always* been in the church, he knows not why or when, likely to make, or has he the opportunity of making, his religious conduct so much *his own*, as if he had first believed, and then acted upon that belief? Is not this the strongest chain ever yet forged to connect the church and the world together, and to make the connection so intimate as to destroy the very essence of a Christian church? Is it not contrary to the tenor of the New Testament, where an attention to the Lord's Supper is described as not only the effect of professed faith, but also consequent on that examination which must necessarily be personal? And is not the best thing we can say of it, this—the Bible knows no such custom? What do you think of such a practice? You will say it is ancient. I know it, it was in the church about the year 250. But is it the better for that?

J. K.

Bishop Burton, April 14th, 1792.

DEAR SON,

I cannot avoid being surprised at the conduct of Mr. Newton, though I think him quite consistent so far as relates to baptized persons merely as such. Indeed, the arguments of Mr. Peirce are as strong for the one ordinance as for the other, and I see no reason why they may not equally be applied, for if they hold good in one, they cannot fail in the other, and as it is an ancient, so it is said to have been an universal custom, till supplanted by transubstantiation; and is now practised in Russia, and several other, if not in all the Eastern churches. Indeed, I think they should stand or fall together.

D. K.

May 1st, 1792.

DEAR FATHER AND MOTHER,

You know I have been for some time past reading the Greek Testament; it is now finished the second time, and I have begun to read the LXX; this will be a long task, but it will yield to time. I am much entertained with what I have read: the abundant Hebraisms in it, (which are nothing like Greek, but which are like some things in the New Testament,) and the different ideas it suggests, keep curiosity and attention awake. I was very much struck with Gen. vi, 3rd to 7th verses. One would hardly think our Bible and the LXX were translations from the same book. The LXX translators appear to me (from the 3rd verse) to have had no idea of the Spirit's striving with men, as now understood, by convictions, or secret operations on the heart. Their translation only says, My Spirit shall not continue in these men for ever, because they are flesh, but their days shall be 120 years. This curious translation makes me strongly suspect they thought the Spirit of God here meant that Spirit which God breathed into man when he became a living soul, which God said should not continue in man, for he would take it away, and limit his days by the flood. Whether this was their opinion or not, I think it looks like it; but it is of no consequence, as we must not pay them implicit attention in all things. Perhaps you may think it worth while to turn to your LXX and remark upon it.

J. K.

May 28th, 1792.

I have lately got six volumes of Moshcim's works, principally on Ecclesiastical History, the other part on Divinity, so that I have another pretty long piece of work, to unravel his crabbed Latin, which I think by no means a model of good writing, only it contains valuable information. One of his volumes is *Elementa Theologiæ Dogmaticæ*, written with a clearness of idea I have seldom, if ever, seen.

In reply to the repeated invitations which Mr. Kinghorn received from his friend, Mr. Fishwick, he determined to visit Newcastle, partly in order to supply the pulpit there for a few sabbaths, and partly in order to discuss the subjects which Mr. Fishwick mentioned in his letter of March 6th. "At Newcastle," he says to his father and mother, "I suppose I

shall be parson ; at some other places, miller ;* and at Bishop Burton, your visitor." He accordingly left Norwich on Monday, June 25th, for Yarmouth, and thence took ship to Newcastle, where he arrived safely after a remarkably pleasant and favourable passage. He soon received a letter from his deacon, Mr. Hawkins, from which we give the following extract :—

Norwich, July 3rd, 1792.

DEAR SIR,

I had a letter from Richards the day before you set off, viz., on Sunday, informing me that he could not possibly be with us by the 1st inst. As your plan was laid, I thought it not worth while to communicate this disappointment to you, as it would, perhaps, retard your design : I therefore kept it to myself till you were set off : then I engaged Truelove for the sabbath, and most of our people were very well satisfied with him. I have no doubt Richards will be with us next Sunday. My boy was calling out for you several times at tea last Sunday.

I am, your affectionate friend,

THOMAS HAWKINS.

After staying at Newcastle for two or three weeks, he wrote home on the 14th of July, stating that he expected to go to Durham by the coach on the following Monday ; thence to proceed to Hamsterley and Cotherstone on horseback, to visit his friends there ; and then to return to Durham, and so go to Yorkshire. With respect to this visit we have an amusing incident related to him by his father, in a letter some months later.

That evening you preached at Hamsterley, before you went into the meeting, you stood and talked to somebody. A woman was told as she was coming, "that's he who is to preach to-night," she replied, "Can he preach any?" Being asked at coming out, "Can he preach, think you?" she replied, "Ay, preach! I never heard such a sermon in all my life!"

This sermon, originally preached by him at Norwich, on May 13th, was founded on Rom. viii, 28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." It was

* While travelling in the north, he usually obliged his friends, Messrs. Wilkin and Barrant, by taking orders for them for flour, &c., and to this he refers above.

preached on Wednesday evening, July 18th, and on the following Lord's day we find him at Bishop Burton, where he remained about a fortnight, and then returned by sea to Norfolk. From Bishop Burton he sent the following

REPLY TO MR. HAWKINS.

Bishop Burton, July 23rd, 1792.

DEAR SIR,

I am much obliged to you for your favour to me at Mr. Fishwick's, though I was surprised at the contents of your letter. It was really very kind of you to keep me ignorant of Mr. Richards's letter, as you wished me to go my journey, for it would at least have made me uneasy, and most likely prevented my leaving Norwich at all. Could I have foreseen how the matter would have been, I would not have travelled north this summer, without more pressing reasons than were laid before me; however, when I was at Newcastle there was no help for it, only by making as quick a return as possible. I had a very pleasant visit in the north, and much enjoyment. On the 16th I left Newcastle, in the course of that week travelled 200 miles, and arrived here on Saturday night. You know I did not leave Norwich with the idea of spending my time in idleness, and if I had I should have been miserably disappointed, for I have been put to all I could do, and preaching and travelling have made it one continual fatigue; the few days I am here I shall have a little rest.

My father and mother are both pretty well, and join their kind respects with mine, to Mrs. Hawkins and yourself, and other friends they know. I hope your boy will find Keo* in the right place at tea in a little time.

I remain, dear Sir, your affectionate friend,

J. K.

Mr. Kinghorn arrived at Yarmouth on Sunday morning, went to the meeting where he was most known, (probably Mr. Jabez Browne's) and surprised the people; joined them in the Lord's Supper, and preached afternoon and evening.

"The next morning," he says, "I went to Norwich, and rather surprised my friends there; I found our people had kept up a social

* The best imitation of *Kinghorn* that could be achieved by little William Hawkins, then about two years old, afterwards Mr. Kinghorn's pupil, and subsequently minister at Portsea, Derby, &c.

meeting every Monday evening. This pleased me much; I went to it, and saw several there: my reception among them all was every way pleasing. I have been used to such changes for six weeks past, that I feel a little awkward in putting on armour again, and standing steadily to one post; but this, I hope, will soon go off.

During Mr. Kinghorn's absence, Mr. Richards being unable to supply his place, the pulpit was occupied three sabbaths by William Truelove, an occasional preacher of great originality, and remarkable for an extraordinary knowledge of the Scriptures; and the other two sabbaths by Mr. Bland, from Fordham, in Cambridgeshire. Having now returned to his own people, Mr. Kinghorn soon visited the church formed by him at Aylsham. He says,—

August 27th. I have been at Aylsham, and have had great pleasure in seeing my old friends there, where I hope there is some serious religion among a few, though they are but a few; but the Lord knoweth his own, and will bless those in a future world with his presence, who are here distinguished by his grace, though they are only a few among the profligate many.

We now return to the correspondence between Mr. Kinghorn and his father.

Norwich, October 2nd, 1792.

DEAR FATHER AND MOTHER,

I am reading Mosheim over again. On one thing I will ask your opinion. He thinks when Paul says, 2 Tim. ii, 2, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who may be able to teach others," that he refers to a kind of school which he had in some period of his life, where he taught some promising Christians the things of religion more particularly than in his public preaching, and gave them those lessons of instruction which he thought needful to fit them for the public engagements of the church;—that Timothy was one—that there were many others, who were witnesses both of what he learned and what Paul taught, and that Paul enjoined it on Timothy to do the same, and teach others also the things he had heard of Paul. These were little academies; and Mosheim thinks he sees evidence very clear, that the senior ministers, in the first

and second centuries, kept these schools or academies, and that from these the church was supplied with ministers.

This I thought curious; Mosheim was positive, and so the matter had like to have ended; but something, I know not what, induced me to follow him to his authorities, Irenæus and Eusebius, both which I have, and which are the same as the passage referred to; Eusebius has transcribed from Irenæus. It is in the "Ecclesiastical History," book v, chap. 20. Will you look at your Eusebius and tell me what you think of it? I have read both the Latin and Greek of mine, but my eyes are not sharp enough to see anything like *schools* or *academies* in it. Those who were instructed by the apostles were, of course, called the disciples of the apostles, and it was perfectly natural that a venerable apostle should tell all his friends the wonders of Christ and his gospel out of the fulness of his heart, and say, we cannot but speak the things we have seen and heard. It was perfectly natural that Polycarp should do so too, and the young as well as the old might be benefited by these instructions, and afterwards rise to eminence in the Christian church. But does this suppose a regular school or academy? They might have such places of instruction, but I think this does not prove it. When it suits your leisure to cast your eye over the passage and tell me what you think it proves, I shall thank you.

J. K.

Bishop Burton, October 7th, 1792.

DEAR SON,

As to the 2 Tim. ii, 2, it may refer to Acts xx, 17—35; for if Timothy was one of the elders of the church at Ephesus, or, as some say, bishop, see 1 Tim. 3, he must have heard Paul's charge at Miletus, as well as his former instruction, among many witnesses, for he taught both publicly and from house to house, wherever he had admittance. And such as resorted frequently to hear him might be called his scholars, as they had no other mode of instruction than by the testimony of the apostles concerning the resurrection and ascension of Jesus, the pouring forth of the Spirit, and his being appointed the Judge of the world, what he had done and taught while on earth, and the proof from thence that he was the Christ spoken of by the prophets. Those who were instructed into these things and heartily believed them, and acted accordingly, were able to teach others. Fidelity in relating the whole, as well as ability to relate a part of the counsel of God, is a necessary qualification of a gospel minister.

After all, it remains doubtful whether any kind of academy or school was meant by what Irenæus says.

D. K.

About this time intelligence was published in Rippon's "Baptist Annual Register," of the zealous labours of a negro, named George Liele, in America, and the formation by him of the first Baptist church at Savannah, in Georgia, and of another at Kingston, Jamaica. This poor man having been led to see that his own righteousness, in which he had been trusting, was as filthy rags, and having found Christ to the exceeding joy of his heart, was anxious to tell the glad tidings to others, and began his labours by reading, and singing hymns, and speaking on the things of eternity with other negroes on the same plantation as himself. He was soon called by the church which he had joined, to the work of the ministry, and was licensed as a probationer. His master, Mr. Henry Sharp, gave him his freedom, and he afterwards settled in Jamaica, where, in the year 1784, he formed a church of four brethren from America besides himself; they obtained religious liberty from the honourable House of Assembly, and the knowledge of Christ and his gospel spread so rapidly and so effectually, that in a letter dated December 18th, 1791, he says, "You ask about those who have been converted to Christ. I think they are about four hundred and fifty. I have baptized four hundred in Jamaica. At Kingston, I baptize in the sea; at Spanish Town, in the river; and at convenient places in the country. We have nearly three hundred and fifty members, several have been dismissed to other churches, and twelve have died."—"Baptist Annual Register," Vol. i, p. 336.

It is to these interesting accounts that Mr. Kinghorn alludes as follows:—

Norwich, October 23rd, 1792.

The account of the Jamaica black church is really pleasing, and the character of George Liele truly apostolic; it is astonishing such men are often made the instruments of doing the greatest apparent good, even though their knowledge is not exten-

give. It is observed this one man has done more good among the slaves than all the learned doctors of America. This is humbling to human pride, but it is certainly God's way of working in many cases, that no flesh should glory in his presence.

J. K.

Concerning the events then transpiring on the continent, Mr. Kinghorn remarks:—

Norwich, November 19th, 1792.

The troubles on the continent, I strongly hope, are the forerunners of peace, and that their national ferment will tend to their purification. I think the day approaches fast when a vast train of prophecy will be made clear by events fulfilling it. I had some conversation a few weeks ago with a Roman Catholic clergyman, who very frankly answered every question I put to him respecting the state of the church and clergy of France, from which I thought I could clearly see that *Babylon is falling with vengeance*. He represented almost the whole nation as in rebellion against the pope; that there was no legal church authority in the kingdom,—the decrees of the National Assembly infringing on the pope's prerogative so much as to set his authority aside. The successes of the French are truly astonishing, by last week's papers, though the scenes occasioned by intestine wars are really dreadful beyond imagination. What is in futurity God only knows. The signs of the destruction of Jerusalem by Babylon too much apply to us: Ezek. xxii, 23, &c.; there is scarcely a circumstance which we do not see in England, as far as ancient language can be considered applicable to modern times. But the Lord reigneth, and under his care and government things may be so ordered as to make confusion the means of producing peace; and in the most dreadful calamities he knoweth them that trust in him.

J. K.

In a letter dated Dec. 18th, 1792, Mr. Kinghorn gives the following reply to some remarks which his father had made with reference to a discussion which he had had with a friend at Hull, as to whether a leader of the singing at a place of worship ought necessarily to be a pious man, his opponent affirming that there was nothing more in singing than in reading, except the modulation of the voice.

As to your dispute at Hull, I think I should have taken sides with you, for though singing be only a modulation of the voice, yet what is the value of this modulation of the voice in the worship of God, if the mind is not engaged by the sentiments of religion? God is not pleased with sound, or he would not listen to our jarring congregations; nor is the sentiment expressed pleasing to him as coming from us when it is not the effusion of the heart, or the expression of what we believe agreeable to his will. The modulation of the voice which makes good singing is excellent in itself, independent of anything to which it is applied; but when the apostle says, "I will sing with the spirit, and with the understanding also,"—"Is any merry, let him sing psalms,"—"Singing and making melody in the heart to the Lord," &c., I think he must mean something more than either "sing good tunes" or "take care to sing them well." If I were to take a form of prayer composed by a Socinian, expressing sentiments I considered as opposite to the gospel, and derogatory to God's glory, and read it in the family or at meeting as my part of the worship of God, could I stand clear of blame? or be denominated a worshipper of the Father in spirit and in truth? Is it far different when applied to singing? I think not.

J. K.

We cannot close the year 1792 without referring to one of the most important events which has occurred in the annals of our denomination, and, indeed, in the religious history of the world, the formation of the Baptist Missionary Society at Kettering, Nov. 13th.

The following letter from Rev. Andrew Fuller to Mr. Kinghorn, is written on the fly-leaf of a proof copy of a pamphlet entitled "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."

Kettering, Jan. 25th, 1793.

REV. AND DEAR SIR,

By the printed account you will see what we in this part of the country have been doing up to November 13th, 1792. At that meeting the Committee was informed that Rev. John Thomas, a Baptist minister, who, for several years past, had been employed in endeavouring to introduce the gospel among the Hin-

doos, was now in London, wished, if he could be supported, to return to his work, and to take a companion with him. The Committee resolved to make a particular inquiry as to Mr. Thomas's character, principles, abilities, and success. After inquiry was made on these articles, another meeting was called at Kettering, January 9th, and the sum of it reported. It appeared to the Committee that a door was open for preaching the gospel in India, that we should invite Mr. Thomas to go out as a missionary from the Society, and, should he accept the invitation, provide a companion to go out with him in the spring.

It was a very solemn day, kept in fasting and prayer. Towards night Mr. Thomas himself arrived, cheerfully acceded to the invitation of the Society, and agreed to go out in the spring. Brother Carey, of Leicester, being present, and the question being asked, who will go with him, generously offered himself. His disinterested offer was accepted.

You may easily conceive, dear Sir, that we feel a mixture of hope, and joy, and trembling. We wish to do nothing rashly on the one hand, nor tardily on the other. For eight or nine years we have had monthly prayer-meetings in all our churches for the spread of the gospel amongst the heathen, and of late it has appeared to us that we ought to do something more than pray. We have united in Society, have solemnly bound ourselves to God and one another to make at least an effort. We have begun a subscription in the country, which amounts to about £150, and is still going on. £300 or £400 more will be wanted in about two months. The expense of equipment cannot be less than £500 or £600. After this it will require £200 annually to support it.

You will judge, dear Sir, whether such an opportunity ought to be lost for want of exertion. Often have we prayed, "Think upon us, O our God, for good." If the cause appear to you as it does to us, we trust you will help us by your prayers and by your exertions.

I am, dear Sir, on behalf of the Committee,

Yours affectionately,

ANDREW FULLER.

P.S.—For a particular account of Mr. Thomas's labours in India I must refer you to the next number of Mr. Rippon's Baptist Register, which will soon be out.

Mr. Carey is a singularly suitable person for the undertaking.

DEAR SIR,

Yours with proposals respecting the Hindoos, and the intended mission among them, came to hand in due time, and some time afterwards Rippon's Register, to which you referred us.

The prospect is pleasing, though the difficulties in the way are many. I doubt not you have considered them, and, perhaps, received full satisfaction concerning those which I might be ready to deem unanswerable.

A few of our friends have talked upon the matter privately, and I have sent to Mr. Rippon £3 13s. 6d.; it is only a trifle; however, we heartily wish the plan may be superior to our hopes; sometimes small and apparently unprosperous beginnings in the latter end greatly increase.

J. K.

CHAPTER XIII.

1793. ÆT. 27.

Reply to Evanson's Dissonance contemplated—Thoughts on a National Fast—Fleming on the Apocalypse—Hall's Sermon on the Freedom of the Press—E. Winchester on the Revelation—Gibbon's Decline and Fall—Debating Society at Norwich—W. Taylor—Milner's Church History—Bryant on the Plagues of Egypt.

WITH the new year, Mr. Kinghorn found a fresh object of interest and importance to occupy his time, and engage his diligent research and careful attention; the reading and refuting of Evanson's "Dissonance of the four generally received Evangelists."

He undertook this task at the request of his deacon, Mr. Hawkins, one of whose friends had been greatly disquieted by Mr. Evanson's arguments. Having informed his father of the circumstances, Mr. Kinghorn proceeds to give a somewhat minute account of the affair.

Norwich, Jan. 15th, 1793.

DEAR FATHER AND MOTHER,

I procured Evanson's work, an 8vo. of about 300 pages, and read it through the first day; for a moment I was thunderstruck with what he said; he heaped his arguments and objections and observations so thick one upon another, that they appeared to form a very strong body against the greatest part of the New Testament. I began to consider it a little, for I thought we were surely not going to be deprived of our Bibles in such a manner. After examining, I began to write. I have already about three sheets of short hand on the subject, and I suppose they will make about five sheets pretty close long hand when corrected and copied. I have referred to several books on the subject, read many ancient

testimonies, and some of the spurious writings, to compare their spirit with our New Testament, and am happy to say, I possess stronger persuasion that the Evangelists are genuine histories of Christ than I ever had, for now I know better on what their evidence is founded, and how futile the objections are. I hope somebody of learning, reading, and ability sufficient, will give him an answer, and trim him thoroughly; however, do not suppose I mean to turn author, the cause ought to have an abler advocate, though it would not, perhaps, have one more sincere. Perhaps the design of God in his providence, in letting some men run wild, and adopt such follies, is to provoke others to plead his cause, and convince men that we have not believed cunningly devised fables.

Mr. Evanson thinks Luke's gospel from the third chapter is genuine, (except the account of the Demoniacs at Gadara, and some lesser things, a verse here and there, &c.,) and the Acts of the Apostles, and the Epistles to the Corinthians, and Thessalonians, and the Revelation, from the fourth chapter. All the rest spurious! His spite is particularly levelled at Matthew. As I have the volume, perhaps you might at some future time like to see it; though, in fact, it would only provoke you, for the man's temper is as bad as his sentiments: happily, it raises such a prejudice against his cause that none can be deceived out of their New Testament, though they may not be able to cope with him in his arguments, &c. But enough of this, only what is uppermost will come out.

My friends here have made my salary £10 per annum more, unsolicited; they were much involved, and have been paying off since Mr. David's death, and yet we are not quite clear. Pray are you sufficiently provided for through the winter? Excuse my asking such a question. I expect this will come to you on the 17th, and I hope you may then consider it as expressing the sentiments of a thankful heart at Norwich, both to you and a higher author of existence. Alas! how our years pass away. I think mine do not pass quite idly, yet how little is there in life that will bear even our own scrutiny. The hope of a future world presents a more pleasant prospect. Oh! may we all meet there!

J. K.

I wrote five sheets and a half on Evanson, and gave it to Mr. Hawkins. I have not since heard of it. I showed the manuscript to Mr. Wilkin first, he pressed me very hard to print it. He thought I had gone so far that I ought to go further, and, having examined the subject, to give the world the result.

The plan of a large work was chalked out in five minutes, which would require many a laborious day to execute, many an old crabbed author to be examined, and many different reasonings to be considered; perhaps you will, after reading this, expect to find that all my spare hours are spent in consulting fathers, councils, orthodox and heretics, for materials, and that by-and-bye I shall issue forth as the opponent of this great Goliath; however, at present I am very quiet. I have either too much pride, or too little, to think of commencing author at present; I hardly know which. The Baptists are now very low in point of authorship, and I confess I should not like to be considered as only giving another specimen of our want of respectability.

J. K.

The following is in reply to the above, and also to a request made in the same letter for a hymn on baptism.

Jan. 26th, 1793.

DEAR SON,

I shall be glad to see, at some future time, your remarks on Evanson. If ever I meet with it I shall give you my thoughts on it freely; but I will not buy it, for that would be double vexation. Many books will not pay for the trouble of reading if they were thrown into the door like a quack's bill; but your motive for reading it is praiseworthy.

Your request for a poetical essay, &c., reminds me of what Dr. Gibbon says of Dr. Watts. When about seven or eight years old, his mother desired him and the other children to write a piece every night, and gave each a farthing; he presented the following:

"I write not for a farthing, but to try,
How I your farthing writers can outvie."

But I have no such luxurious imagination, nor any ambition, to think to outvie some who have written on that subject. John Fellows published in 1777 a small volume [of hymns] on the subject, six of which are in Rippon's Selection—price one shilling. It contains fifty-five in all. Your mother wishes me to send you the following paraphrase on John's commission, which I wrote.

Commissioned from Jehovah's throne,
To make the blest Messiah known,
'John to baptize was sent;
Behold he comes, the herald cries,
With the Holy Spirit to baptize,
Confess your sins, repent.

LIFE OF JOSEPH KINGHORN.

While thus he loud proclaims abroad
The boundless mercy of his God,
Shining with brightest beam ;
Great multitudes, grace surprised,
Confessed their sins, and were baptized
In Jordan's flowing stream.

When to his baptism Jesus came,
With holy fear and humble shame
The astonished prophet cries,
" I need to be baptized of thee,
Dost thou require this rite of me
Thou Lord of earth and skies ?"

Jesus replied, " permit me now
To own thy mission, and to show
Obedience to his will
Who sent thee to baptize ; for thus
I know it well becometh us
His precepts to fulfil."

Jesus, in Jordan when immersed,
Ascending prays ; the clouds dispersed,
Heaven opens to his view—
The Holy Ghost, with joy and love,
Descended on him like a dove,
And hovering round him flew.

Thus, Jesus crowned with beams of light,
While John beheld the wondrous sight
With joy and rapture seized,
A voice from heaven (while glory shone)
Said, " Thou art my beloved Son,
In thee I am well pleased."

This piece may amuse in reading, or, if not, it fills part of the page. I cannot pretend to be a poet, and therefore beg you will excuse my blunders, and amend what you see amiss, or pass it by unnoticed. If I do anything more of the kind will send it to amuse. I began another subject, but left it off unfinished.

D. K.

In consequence of the war with France, a national fast was proclaimed in the spring of 1793 ; on which Mr. Kinghorn remarks as follows :—

Norwich, Feb. 12th, 1793.

DEAR FATHER AND MOTHER,

In the first place I must tell you my surprise at finding a proclamation from the king for a general fast. For my

part, I am very sorry for it. The appointment of a fast before a stroke had been struck, or calamity in any way felt, is unusual; to say that war is the calamity that calls for humiliation is very singular, since it appears to me that this war might easily have been avoided. Had we any signs of real humiliation before God in the hearts of our great men, and that in sincerity they waited before the throne of grace to intreat mercy, the case would be different; but even then, fasting and endeavouring to end the war would go together. Is this the case? Is this nation to be commanded to pray for the success of our arms, that their prayers may aid the designs of those who regard not God, nor consider the operation of his hands? Can we wish the destruction of a people who have just risen from slavery, and on whose existence, perhaps, the freedom of Europe depends? I do not mean that Europe must be like France before it can be free; but that if monarchy, as before, was established again, such power would be thrown into the hands of courts that the people would be nothing. Would not their destruction effectually rivet the chains on ourselves? Besides, how can those feel any humiliation for our being plunged into war who earnestly wished it might be averted? The sorrow of these was not so much to see the war approaching as that his majesty's ministers never seemed desirous to stop it, but rather have brought it on; and, I believe, have been designing it for some time past. Yet in the midst of all, I feel the strongest persuasion all is well. God's designs are wise, though we know them not. They will go on in spite of all opposition; they will answer a good and great end, though we may be afraid, and be ready to dispute his government. Great things are yet to be done in his providence, and we know not by what means; nor can men, either by their wrath or policy, go one inch further than God intends. In the confusion of nations I cannot discern my way, but God guides all. He has always had a people, and has always shown them his favour—grace has been equal to sufferings, trials have not hurt religion, clouds have burst with blessings that appeared big with vengeance, and the pious part of men have felt the spirit of the Psalmist's language, "the Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereat."

I think of writing a sermon and *reading* it; which, though a little unusual, I think will be prudent. I have had some idea of taking for a text, "My counsel shall stand, and I will do all my pleasure." But, as it is long before the time, many resolutions may be adopted and dropt ere this.

My remarks on Evanson were returned to Mr. H. with thanks; the gentleman said, in some things he thought I had misunderstood Mr. Evanson, but that in others I had completely refuted him.—here the matter rests, and, as I am not asked for any further remarks, I shall not press myself forward to write a large bundle of papers only for private amusement; though I have pretty closely attended to any hint that might assist in forming a good argument against such sentiments.

Pray have you seen the last Annual Register? How greatly the gospel seems spreading! What do you think of the mission to the Hindoos? I hope the time is almost at hand when we shall see better days, and rejoice that the world is not so full as it has been of the dark habitations of cruelty.

J. K.

A large pamphlet of 138 pages is now in circulation here, and in other places, entitled "An Apocalyptical Key; a Discourse on the Rise and Fall of Papacy, or the pouring out of the vials, Rev. xvi, by Robert Fleming," first printed in 1701, now reprinted for G. Terry, Paternoster Row, London. There are many curious things in it. He has said, speaking of 1794, "And perhaps the French monarchy may begin to be considerably humbled about that time: that whereas the present French king takes the sun for his emblem, with the motto *neo pluribus impar*, he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794,) be forced to acknowledge that, in respect to the neighbouring potentates, he is *singulis impar*." He considers this time as the time of the pouring out of the fourth vial upon the sun, that it began about the year 1648, and may be expected to end in 1794. His reasons cannot well be comprized in a letter, nor am I well able to judge of them.

The following notice by Mr. D. Kinghorn of the mission to India may not be uninteresting. It was his happiness to live to see the time when the Scriptures had been translated into several of the eastern languages. We also subjoin a note from Robert Hall respecting one of his most celebrated sermons.

April 20th, 1793.

DEAR SON,

The present appearance of things seems to be opening a way for the spread of the gospel into the eastern nations.

John Thomas's account of the Hindoos is remarkable. If they had the Scriptures in their own language there is reason to think they would be, by the people in general, received as the word of God. May the Lord give success to the work, and encouragement to its helpers. I admire the spirit with which the Northampton Association have entered into the business. Whether Mr. Thomas has been the beginner of it by relating his success, I know not, but surely he deserves encouragement in his work, and assistance from all that love the kingdom of Christ and immortal souls; if they can assist no otherwise, they may by their hearty prayers.

D. K.

FROM REV. ROBERT HALL.

Cambridge, April 30th, 1793.

DEAR SIR,

I have just written a pamphlet entitled "A Vindication of the Freedom of the Press, and of Civil and Religious Liberty," to which are prefixed remarks on Horsley's sermon on the 30th of January. It is not impossible some might be inclined to buy them at Norwich, I should be obliged to you to inform me what bookseller you could recommend to me to send some to at Norwich. I shall have some down for myself, and if he does not sell them, he may return them to me, and I shall be answerable for all charges of carriage. If there be any staunch friend to liberty to whom you can recommend me on this occasion, I shall take it as a favour. There is nothing dangerous or violent in the pamphlet. I hope to pay a visit to Norwich at the latter end of the year, when I promise myself much pleasure in your society.

I hope you continue happy at Norwich, and have no doubt you are making rapid advances in all human and divine knowledge, but I trust you will be careful not to apply too closely for your constitution.

I am, dear Sir, yours affectionately,

R. HALL.

Norwich, May 7th, 1793.

DEAR FATHER AND MOTHER,

As to the Fast-day, my determination was that no one should know my political sentiments from my sermon. I took Isa. xlvi, 10; took my materials from the Bible, and addressed myself to men, not as politicians but as Christians, particularly in pointing out their peculiar consolations, which the world knew not of, and the reasons they had for hope, that troubles which were

feared, might not come; or that if they did, they were not deprived of their happiness.

The mission to the Hindoos has gained your attention; to us it seemed rather a design of great benevolence than likely to do all the good hoped for; however, a few friends here gave it (with myself) a little encouragement. I hear since that the encouragement it has received exceeded expectation. Mr. Thomas is the son of Mr. Thomas of Fairford. I heartily wish the mission may succeed beyond expectation. A circumstance came to my knowledge yesterday, of a pleasing nature: a man in whom I hope there is some good thing toward the Lord God of Hosts, though as yet very weak, told me how useful I had been to him in bringing him to a serious view of the gospel, by my occasional preaching at Aylsham, where he lives. I know some time ago he was esteemed by the few there as a serious man, but little did I suppose I had been in any respect the means of bringing him to the knowledge of the truth.

April 21st, I was at Worstead, preaching and administering the Lord's Supper to the church of the late Mr. Trivett, who was at my ordination. A large church of about two hundred members, though entirely in a country situation.

I have read lately a piece by Evanson, which he published many years ago, and of which he has just published a second edition. It is a letter to Bishop Hurd, on New Testament Prophecy. The bishop published a set of sermons preached at Warburton's Lecture, on Prophecy, and took rather particular notice of the prophecies of antichrist, which he applies to the pope, and is rather warm about the matter. Mr. Evanson writes him a letter, which is a large pamphlet, in which he tells him he has mistaken the matter; that the prophecies of antichrist do not refer to the pope and the religion of Rome solely, but to establishments *in toto*, so that antichrist is to be found wherever civil power and religion have been conjoined. Of course the rise of antichrist, as it refers to the church in general, took place in its establishment by Constantine. He also considers the seven general councils as so many charters, which gradually gave antichrist an increase of power, and that 1260 years is the measure of antichrist's duration, that as he was long in rising he will be as long in falling. The first place in which the power of the church was given up, and free toleration of religious opinion established by law, was in Holland; this was about 1585, just about 1260 years from the first general council at Nice, when the rights of conscience were first infringed on by regal power dictating religious opinions.

This is a sketch of one part of his pamphlet, I cannot analyze the whole. I have lately read a part of Mr. Richards's "History of Antichrist," in which are some very clever things, in some respects similar to Mr. Evanson's. The little I have read lately has very clearly pointed out great difficulty in applying prophetic figures to their right objects; as men of acuteness have differed even about what one would suppose to be the plainest parts. Le Clerc intimates it is probable when the scene is finished, and we see the divine designs realized in fact, that we shall *all* find ourselves wrong. There may be some truth in this; yet prophecy seems to lose one part of its use if something is not intelligible in it. And it is difficult to say why we should find these expressions—"blessed is he that readeth, and they that understand the words of this prophecy," &c., &c., if prophecy was like an enigma, only designed to sharpen mens' wits, and not to open to them the signs of the times. The above language seems to make it the duty and interest of men to study the prophecies, and yet an objection certainly arises from this, that men have, as yet, been wrong three times out of four. May we be kept in the way of truth, the end of which will be life everlasting.

Yours in duty and affection,

J. K.

Norwich, May 29th, 1793.

DEAR FATHER AND MOTHER,

I make a general practice of beginning the reading of the day by a part of the Greek Testament. One morning I was considering what to read. I had finished the Acts and did not then feel disposed to begin the Romans, which I wished more particularly to attend to. The thought struck me that I did not sufficiently enter into your remarks on the Revelation—this suggested work, I turned to the fourth chapter and began to read. I also took my pen, and on sheets of paper ruled rather according to a fancy which then struck me, I began to endeavour to analyze as I went on. Hurd on Prophecy, suggested the idea of synchronisms. I turned to the place to refresh my mind, and see where the grand divisions lay. Thus work was cut out, and I began to read it with more understanding than I had ever done before. I could not help remarking that before anything particular in the prophecy, there was always a scenical representation in heaven, which in general is inimitably grand. These form resting places for the mind, and really give some of the best descriptions of Christ and Christians that the New Testament affords. I marked also the last part of the

book, in which I thought I clearly saw that several things had a reference to the same run of events, and would all be fulfilled nearly together, particularly respecting the fall of Babylon, the spread of the gospel, &c. And it struck me very forcibly that, from the language everywhere used in the book, the two last chapters must refer to a *heavenly* state, not to a *millennial* state, which is spoken of before in the twentieth chapter, and ends before the second resurrection.

J. K.

Norwich, June 27th, 1793.

DEAR FATHER AND MOTHER,

I have been reading two sermons of Winchester on the Prophecies of the Revelation; one of them is a good, rational piece, the other tolerable till he has got halfway, and then he falls into his old nostrums, which to me are quite unscriptural. I think it very unlikely from Scripture that Jesus Christ should appear on earth personally for any purpose, till the general resurrection. If not, Winchester must be wrong. And here, by the way, I cannot help observing, that though our Lord says, "Ye do err, not knowing the Scriptures," and though it is undoubtedly true, yet there is a sense in which men only make the more blunders by their acquaintance with the Scriptures, *i. e.*, when they know only or chiefly its language, not its spirit. Huntington, Winchester, and Swedenborg are all masters of the Scripture in an eminent degree, and yet it would be difficult to find three men so skilled in Scripture, who, in their several directions, have more perverted it, and have coloured over what they have delivered in such a manner as really to deceive the unwary. Though I do not believe they any of them wilfully did it, yet I think it has been the effect. I hope there is a progress of religious opinion in the world, I mean that Christians are gaining, and future generations will gain, more accurate ideas of their Bibles.

I have little to say about home, only on the 19th I descended into the water according to the old plan, and baptized four. I had many witnesses, especially pedobaptists, and I endeavoured to give them something and not to affront them with over severity, in which I found it necessary to be cautious, because my end was to tell them they set aside the authority of Christ, corrupted the simplicity of the gospel, exhibited false views of religion, and united the world and church together!

Wishing you every needful blessing, I remain,

J. K.

July 30th, 1793.

DEAR FATHER AND MOTHER,

I cannot repay your letter with remarks as it deserves, for want, not only of knowledge, but of attention to the subject. Apologies are very poor things, and look little when sent in reply to a letter filled with the result of study and sensible observation, but the truth is, my head and hands have been so filled with some other objects that I thought it would rather distract my attention too much to turn to the Revelation with the necessary care to reply to yours, though I hope you will find a future day will prove I have neither been inattentive to that book nor your letter.

I am reading Gibbon's "History of the Decline and Fall of the Roman Empire." The elegant historian has enchanted me through two quarto volumes, and left me desirous to read more. His third volume brings Odoacer, the first barbarian King of Italy to the throne, about the year 476, which extinguished the western empire. Three volumes more bring down the history to the taking of Constantinople by the Turks. Whether I shall, at present, read the whole six, is a doubt. I mean, however, to see the ruin of the western empire. His abilities as a historian are confessedly great, his language singular and elegant, particularly happy in many things, but open to much criticism. Though certainly an enemy to Christianity, yet he has given but too just a view of the disposition and conduct of its professors in the higher ranks; and though on this side of the question he may be supposed to be partial, yet in many instances he has only spoken what others have thought; and his ecclesiastical history, respecting opinions, controversies, &c., rather surprised me by its accuracy, as far as I could judge of it, and his history, on the whole, very much engages and instructs.

You will, perhaps, be surprised that I speak in these terms of an infidel historian, the enemy of Christianity. I do not admire him because he is an infidel; his thin disguises are easily seen through, his sly insinuations excite disgust, his whole representations in many things show his ignorance of what real Christianity is, in its nature as well as influence; but, *fas est et ab hoste doceri*, and I think his writings not only entertaining, but useful; to those, however, who, being rooted in the belief of religion, use his light without being misguided by his designs. The idea I sat down with, was that he would give such a picture of things as would point out the justness of prophetic description. I have not been entirely disappointed.

I doubt not you have heard of the spirit of emigration to America;

I hear many, very many, are going over. The principal part of a dissenting congregation in London are going, and they have sent their minister beforehand to purchase land to accommodate them; thus they emigrate as a church—this is rather a novelty. A young woman whose father and mother are members with us, is lately married, and she and her husband are gone. He is a currier, and having some property, and not having begun the world, thought it would be better to begin there than here, where the prospects of a tradesman are none of the best.

J. K.

August 10th, 1793.

DEAR SON,

I am not sorry that you have dropped or not attended to my remarks on Revelation, for I am weary of reading the different opinions of men on that subject. I think, upon the whole, that Gill's view of it has as much probability of being true as any other I have read, and I am led to this conclusion from attending to the apostle Peter, 2 Epis. iii, which I have been treating on three or four days in the forenoon. He gives us a three-fold view of the earth—before the flood, in its present state, and after it is burnt up; says, "Nevertheless we, according to his promise, look for new heavens and a new earth." God's promise is sure, and we expect its accomplishment; that as the earth has undergone a change by water and is to undergo a change by fire in its surface, it will be, after all, refined and put in such a state as to be different from what it had been, and new to the beholders and enjoyers of it. To suppose that the apostle spake of the new heavens and earth in a figurative sense, is to destroy the apposition between it and the former and present state of the earth; but the former being literally true, so must the latter be understood in a literal sense; without which we have nothing but the fancies of men to ground our faith upon. I am aware many difficulties attend the Doctor's ideas, but if more attend the contrary view the balance is in his favour.

D. K.

Norwich, August 27th, 1793.

DEAR FATHER AND MOTHER,

I think your remarks on 2 Pet. iii, very ingenious, but my difficulty is, if this happy state after the general resurrection is to take place on earth, what or where is heaven? The apostle John seems to point out the last state of things in the two last chapters.

I have lately been giving the subject of the atonement a review, I think with advantage. I have taken separate texts for each sermon, which I think is the best way when we wish to treat a subject largely.

We have here an American gentleman of some consequence in his own country. I have had some conversation with him last night and this morning. He is very intelligent, very communicative, gives flattering accounts of the state of things there. There is a partiality to home, a rising country is always in credit, the object a man has obtained by his "sword and by his bow" he loves, human nature is apt to exaggerate, &c., &c. On these accounts I receive his statements *cum grano salis*. But when all these exceptions are made, a man who possesses a little property and a little ability certainly stands there a much better chance than he does here, though such men as are mere adventurers, like David's discontented army, run the risk of difficulties there as well as at home. Last week twenty-seven or twenty-nine, I know not which, went from the neighbourhood of Worstead to America; a clergyman, wife, and nine children; a baptist, wife, and eight children; another man, wife, and three children, and one or two more. The clergyman has had enough of the establishment; a serious man, of a different cast from the many, but he had not enough to support him, not having preferment, and not being able to obtain curacies; some time ago he was asked by a clergyman in the neighbourhood where he lived, to preach for him, he went—the churchwarden ordered the church doors to be shut against him; his reason was, he said, "he would have no Jesus Christ man there," this is reported in Norwich! Thus diffculted on every side, and persecuted because he preached Jesus Christ, he gathered together his property, about £800, and his nine children, and is gone! The others are gone with him. Dr. Priestley, I am told by the gentleman referred to, has bought some estates, and is going; part of his family is gone. This gentleman, whose name is Edwards, expressed his great wish that he had known of the clergyman's going, as he had it in his power much to befriend him, and means to write to-day, in hopes a letter may catch him before the ship leaves London. This is the talk of the day with us.

J. K.

Norwich, October 22nd, 1793.

Since your last I was invited to drink tea, &c., with a company of young gentlemen of this city, who meet once a week at each other's houses, and discuss a proposed question. The question was, "whether natural religion was sufficient to lead them

to virtue and happiness." A former question on the evidence of Christianity had been debated the week before, and it was expected this question would involve the same subject. I believe the reason of my being invited was to support the cause of Christianity, for several of the gentlemen were professed deists, and had pleaded the cause of deism. After tea we got round the table, the moderator for the evening called to business, read the question, and the debate began, several spoke on one side and on the other. One gentleman at last took up the subject, discussed it a long time, displayed a great deal of first-rate ability, and wanted to turn everything to the disadvantage of Christianity. To this speech I found it was expected I should reply. A nod was given me in the middle of it, which was observed by the rest, so that at the close it was supposed I should rise and answer it. I did so; I took up several parts of his argument and endeavoured to show its inconsistency and falsehood, to disprove the representations he had made of the Christian religion where I thought them wrong, and when they were right to turn them upon himself. I endeavoured to prove that the Christian religion had the advantage in point of evidence and motive; that natural religion did not discover and could not prove the most excellent parts of Christianity; that what is called natural religion was stolen from Christianity in the best parts of it, because philosophers never had nor taught many things, now called natural religion, till after the spread of the gospel. That, besides, if natural religion could prove religious truth equally well with revelation, still men ought to abide by revealed religion, because it was delivered by the immediate authority of God, showed God's love, laid men under greater obligations than otherwise they could suppose possible, and was every way calculated to produce a higher effect.

I also defended the character of God in destroying the Amalekites, (in which he had been called barbarous) by turning the objection on themselves, that if they allowed a God at all, they had these things to account for on their system; for, while war and bloodshed depopulated nations, it was as difficult for them to say why the God of natural religion permitted these things to take place in his dominions, as why the God of Israel did so, and even more so, &c. I spoke half an hour, and was attended to very closely. My speech had several compliments paid it; little argument passed afterwards. I was glad to have an opportunity of defending the gospel, of which I need not be ashamed, and thankful for being able to defend it as well as I did, though I wish I could have done it better.

I have begun since the commencement of this month to attend to

Hebrew, and I mean to be through the Book of Psalms by Christmas, *Deo Volente*; then I think the greatest difficulty will be over. Dr. Priestley has replied to Evanson's Dissonance. I have read his reply, and am somewhat disappointed; I think there is room for another. Some of the same things which would set aside Evanson's arguments will also apply against Dr. Priestley, and against Socinianism at large; it is a pity the only defenders of Christianity should be Socinians. Surely there are others can do it. However, as I am not red hot about it, I shall only think of doing it if I find something worth publishing, and even then, perhaps, not without the advice of others.

J. K.

The debating society of which Mr. Kinghorn gives an account in the above letter was continued for several years; many of the most eminent men in Norwich took part in it. It is highly probable that the young man whom Mr. Kinghorn answered on the occasion just mentioned was William Taylor, who was one of the most remarkable characters in the city for nearly half a century, and with whom Mr. Kinghorn maintained a literary friendship during the remainder of his life; but as we shall have occasion to mention these meetings more fully hereafter, we will defer a more extended notice of them till a future page.

Mr. Richards, in a note to Mr. Kinghorn at this time, mentions the "History of the Church of Christ," by Milner, of Hull, "which," he says, "has lately made its appearance;" and Mr. Kinghorn, in reply, speaks of Milner in the following terms:—

You have considerably raised my curiosity by mentioning Milner's History, as I have seen the author, and heard him preach. It excites some attention when one hears of such a person becoming author; besides, the idea he gave of his plan in a little piece some time ago, led me to think it would be a curious work, if it be executed according to his first design, provided the high church clergyman has not taken place of the historian. If that be the case his History is worth nothing.

Respecting Evanson, Mr. Kinghorn wrote to his friend Richards to help him with materials, and then asked advice

of a London friend, Samuel Favell, Esq., as to the expediency of publishing; to which that gentleman returned the following answer :—

London, December 23rd, 1793.

DEAR SIR,

In answer to your favour of the 12th inst., I have made the necessary inquiries agreeable to your request, the result of which I shall lay before you. I have first taken the opinion of a literary friend respecting your design: this gentleman is extremely conversant with men and books, and he thinks you would certainly lose ten or twenty guineas by the publication; he instanced several authors of celebrity who had paid very dear for giving their opinions to the public. Mr. Fell, whose answer to Farmer upon the demoniacs had much celebrity, lost forty pounds by it; he says Dr. Priestley is generally a loser by his theological publications. He suggested a method of publishing your sentiments on Mr. Evanson's book in some of the Magazines, provided you should finally abandon your other plan; you would undoubtedly secure a large number of readers by that method, without risk; however, of that you are fully competent to decide without my information. Having no personal knowledge of Johnson, I got a friend to make application respecting your queries. To the first he says, Mr. Evanson's publication has excited a good deal of attention; to the second he says, Dr. Priestley's answer has been sufficiently read, he thinks, to pay its expense; to the third, he is of opinion you should publish both parts together, to save expense of advertising, &c.; to the fourth he replies, that two hundred and fifty copies would be enough to print at first, and he thinks that if you confined yourself to that number your probable loss could not exceed *ten guineas*; this, Sir, is the substance of my intelligence, and should you have occasion for further inquiries I shall be happy to render you my best services. Considering that Johnson, as a bookseller, must be partial to your design of publishing, I think his answers agree very nearly with my friend's opinion. I am perfectly of your opinion respecting Dr. Priestley's books; I am sure it is a very unsatisfactory reply for us orthodox, and I should be exceeding glad to see your thoughts upon the subject made public, especially as great indolence prevails amongst our orthodox ministers upon modern theological controversy: it seems to me as if they *cared for none of these things*.

I am, respectfully yours,

SAMUEL FAVELL.

A long and careful discussion on original sin and on the atonement, which extended also to the origin of evil and the freedom of man's will, having been the subject of correspondence for several months, it is interesting to observe the necessity Mr. Kinghorn saw of resting content in the assurance that, "What we know not here we shall know hereafter;" and the utter impossibility he felt of fathoming the depths of the secret things which belong unto God. He expresses his sentiments in the following manner:—

I expect to find in a future world many of our reasonings dissipated by the clear light of truth, though here we must reason in the best way we can, and then leave it. Where the link is to be found which connects the certainty that sin will be committed, with the freedom of the creature, I cannot tell. Such a link there surely is, for the sinful actions of creatures are certain, yet free, but how these two can consist together, is the question.

David Kinghorn's letters of the year 1794, commenced with the following pleasant address to his son, on his 28th birthday.

DEAR SON,

May grace, peace, health, and every needful blessing be multiplied unto you, with the addition of many years, and much comfortable enjoyment of the gracious presence of God, to sweeten all your labours, and to guide you through this dark vale of life, and lead you to the perfect day of endless felicity, where we shall see as we are seen, and know as we are known, and ignorance and error be no more. We always receive and read your letters with pleasure, and even such of them as have given us painful sensations have been pleasing to us, as leading us to sympathize with you under your afflictions. December 31st, ult., I spent ten hours in sorting and reading yours of 89, 90, 91, and some few of former years, by which we had a scene of providential dispensations so full in view as naturally led us to admire the good hand of God, in conducting you through such a variety of changing scenes.

The following advertisement respecting a minister whom we have mentioned in an earlier part of the work, is quoted

in the same letter, and we insert it, together with the reception it met with at Cossey, for amusement's sake.

Hull Packet, January 21st, (Marriages.) At Bridlington, on Tuesday last, aged 79, the Rev. Joseph Gawkrödger, Baptist Minister, to Mrs. Tettle, aged 49, widow of the late Mr. Thomas Tettle, of Hunmanby.

DEAR FATHER,

A few days before I received yours, at Cossey, one evening, I took up the *London English Chronicle*, and there found among the marriages exactly the article you copied from the *Hull Packet*. I related some circumstances about Mr. Gawkrödger, and told Mr. and Mrs. Wilkin of our being at Bridlington together; that we thought the poor old man on his last legs, almost superannuated, and that at the funeral of a child, what he said in matter and manner was so curious that even you laughed; which was admitted to be full evidence that it was not conducted with propriety. When lo! the next thing is, he takes a wife! We, whose risible muscles are apt to be moved at trifles, you will easily suppose, had a hearty laugh, and Mr. Wilkin proposed, after supper, that we should drink the bride and bridegroom's health, which was instantly agreed to, and done with a good deal of glee.

In the same letter occurs a remarkable passage from Joseph Kinghorn to his father respecting mixed communion, on which it seemed likely that some discussion might arise in the church.

I am apprehensive we shall have the question about mixed communion agitated in our church. For my part, I know not what to think about the subject. There are many arguments for it I cannot answer, especially those drawn from the ground of the good opinion we have of the piety of many pedobaptists, and the persuasion we have, that their path to heaven is as straight as our own, and if we unite in hope, why not in commemorating the object and author of our hope? This I can never get over in my own mind; yet on the other hand, I believe with all my heart that the apostles were *Baptists*, both in principle and practice; that the primitive church was baptist throughout; that infant sprinkling and transubstantiation are pretty much alike, the one being as well supported as the other. I think the Baptists are the preservers of *one* institu-

tion of Christ, which has been neglected and *despised*, and that they ought to consider it lies on them to endeavour to preserve it, for they seem left to defend it. When I look at both sides, and consider them as each calling for attention, I feel myself like Issachar, "an ass crouching down between two burdens."

A somewhat lengthened reply was given by David Kinghorn on the point, touching arguments on both sides, but on the whole against the practice of mixed communion, concluding:—

May the Lord so guide and direct you and your church, as that you and they may so act as shall be for his glory and the peace of the church. As I do not wish you to set up my judgment or opinion as a standard either to you or to them, I have given you my opinion with some difficulties which occurred, and leave you to judge for yourself. I hope the Lord will help you off with your burdens. Cast them on him; and he will sustain both you and them.

The subject is kept up in Joseph Kinghorn's reply, from which we give an extract:—

I was much pleased with your remarks on my inquiries respecting mixed communion, though in reality you have left me where I was. The affair is not mentioned yet; I believe my being undecided stopped it. Your observations on both sides are very strong. I have really thought of taking your plan and enlarging upon it, by collecting all the arguments I could meet with, so as to canvass the subject as well as I could, as this might be a means of my understanding it better. One thing which has a good deal of force, I think you have paid little regard to, viz., that it was conforming to the opinions and practices of men in opposition to the plain institution of God that brought in infant baptism, exsufflation, crism, &c., &c., &c., which have so disguised the ordinance, that it could not be known as an institution of Christ. Whereas, had the first Christians, in opposition to paganized professors and accommodating Christians, resolutely set their faces against alterations of the primitive mode and subject, and stuck to the pattern shown them in the gospel, infant baptism would not have obtained, and the evils attendant even to this day would have been in measure avoided.

Another extract on the same subject occurs in Joseph Kinghorn's next letter.

April 8th, 1794.

The controversy about mixed communion is still on hand; you have noticed my observations, you lean to charity, but argue for strictness, which is all fair. There are two extremes; that which is called the liberal plan, if followed up close, will lead to the reception of every moral man one step above an infidel; for if a man will only acknowledge Jesus Christ is the Son of God, and sent as a divine messenger from heaven, and live according to his precepts, he must be received to communion, be his sentiments what they may, and if so, we receive those as Christians whose sentiments are very contrary to what we think the religion of the apostles; and how can we help ourselves?

The father in another letter gives, in his usual clear and forcible manner, kind caution to his son against excess in his pursuits, however laudable.

Bishop Burton, August 23rd, 1794.

DEAR SON,

I am fully persuaded that Fuller's manner of reasoning has the greatest tendency to fix wavering minds, which might be unsettled by reading Socinian books. If this is done there is a great point gained, though no Socinian be convinced of his errors.

I have lately been thinking on the folly and danger of excess. Let the object be what it may that is pursued to excess, it destroys all our other comforts, and renders us unfit for the performance of many of the duties incumbent on us. I do not mean to run into particulars, only drop a hint that may caution you against pursuing study, or indulging ease to excess. The first will ruin the health, the last unfit for the immediate duties of your calling; and the first will do it effectually, though, perhaps, not so immediately. Too much reading, like a river always running, runs out as it runs in; too little leaves the mind empty. Ideas (like food) well digested, feed the mind and enrich it with useful knowledge, but undigested ideas are a confused chaos. Controversy, except on a few subjects, if pursued, eats out the vitals of religion; happy they who steadily pursue the path of duty marked out to them by Divine providence, and leave wrangling, as not worthy of their attention.

September 4th, 1794.

DEAR FATHER AND MOTHER,

Since my last, I have procured for you Poole's "Annotations," which I hope you will receive by the hands of Mr. Thomas Gregson, in due time, (though I cannot ascertain when,) unless, unfortunately, a French privateer should intercept them and carry them off: and if that should be the case, never mind, a little good instruction respecting the Bible will not hurt the French; many of them evidently want it; however, I hope the volumes will have a good voyage, and I wish you may like them.

Your remarks on excess as applied to care and reading, I observe. Truly, I read very little, and have not written much since I came home, and yet I am not willing to be called idle; a few words would write all I have done, though in doing it I have looked at many hundreds. My reading has been almost confined to the Hebrew Psalms; I have not much to boast of in my acquirements, but, as I hope to be through them before the end of this week, I may, perhaps, be exculpated from mere idleness. It has been slow work, and tiresome, but I believe I have now broken the neck of the language, and am not much afraid of completing the victory in time. I mean to read them through again, and then go to some other part, either Isaiah, with Lowth's translation by me, or the Pentateuch, I know not which; and I do not mean to indulge in reading much besides Hebrew till Christmas, by which time I expect I shall be able to go on with pleasure, and perhaps I shall not be blamed here for *excess*.

Yours in duty and affection,

J. K.

Norwich, October 7th, 1794.

DEAR FATHER AND MOTHER,

The day the cart-load of nutters were driven by S. G. to the wood, I, too, was nutting, and perhaps in an easier way. I had been at Aylsham the evening before, (Mr. S. Wilkin was with me,) we slept about three miles off, at the house of a farmer, who is one of his tenants; the next morning (Friday) we went into the garden, there were nuts in abundance, we cracked till we were tired, the farmer came to help us more liberally; however, instead of cracking more, we three fell to work to gather up what were fallen from the trees upon the ground, and they lay about in such profusion, that in a little time we gathered a basket full: after dinner we rode home.

I go on with Hebrew; since I wrote last I finished the Psalms,

read them all through again, and having finished them a second time, began the Pentateuch. I have got to Genesis xxvii, I hope to get through the Pentateuch, and if I can, Isaiah, by the end of the year. You will laugh, perhaps, when I tell you I was within an inch to-day of ordering the "Mishnah," but I thought it was likely it would not run away, and I would wait awhile: I saw it in a London catalogue, and unless any one be Jewishly disposed, and so buy it, there it may be these twelve months. I shall not promise to pursue a course of Rabbinical reading, yet I think it not likely that Dr. Gill has gathered all the useful information the Rabbies afford. I read last week a capital book on the "Plagues of Egypt," by Jacob Bryant, (just published); Mr. Bryant has made Mythology a particular study, and is as well acquainted with the names of Jupiter, Juno, &c., and all their history in all nations, as you are with the names of your neighbours. 'Tis an odd disposition that leads a man to unravel the mysteries and the histories of heathen gods and goddesses, whose worship was frequently full of impurities, and whose characters were scandalous; yet in this instance it turns to good account; he traced the gods of Greece to Egypt, proved the Nile was the particular object of an Egyptian's adoration, that it was called *Amnes*, and that all that was said in Greece of Venus rising from the sea, was taken from Egypt and the deity of the Nile; that to turn this river, the source of all their prosperity, into blood, which was in their eyes of the most defiling nature, was to debase their god, and show how far they were wrong in their worship. As to the frogs, he observes, God plagued them with them in another way; a frog was the object of an Egyptian's reverence, God sent them in such abundance that they could not stir for them; afterwards he showed them the folly of making a filthy reptile the object of superstitious attention, for when the frogs died, they had to gather them together, and the land stank. He pursues his remarks on the rest, endeavouring, and I think successfully, to show the wisdom of God in his judgments, "so that he executed judgment against all the gods of Egypt:" Exod. xii, 2. These things have rather given my mind a turn, and I feel disposed to pay more attention to the Old Testament than formerly, and to investigate its evidence and nature, and having endeavoured to make myself acquainted with the evidences of the mission of Christ, to look now at those of Moses, who spake of him. The Old Testament is very little understood by Christians in general, I apprehend it requires much learning and labour to come at a proper knowledge of it, I would be content to

study seven years to understand the Pentateuch, if then I could obtain my wish.

Since I wrote last I have had my mind a little engaged about a political question, very far remote from the hot-headed politics of the present day, both aristocratic and democratic; viz., whether a Christian can engage in war, and, if he can, whether he ought to engage in it on account of religious liberty? I read what I could meet with in Grotius "de Jure Belli ac Pacis" on this subject; his opinion amounted to this:—Christians as Christians could not resist oppression, they could only endeavour to escape from it. The editor of the edition which I read did not like the notion, and opposed it strenuously in a long note. Strong things were said on both sides, but with me *sub judice lis est*. Whether Christians had any business to meddle in the mischiefs in our kingdom about Charles, Cromwell, &c., is to me undecided, and I query whether in the civil wars of France two centuries ago, the Huguenots did themselves any good by drawing the sword; notwithstanding it will be said, if they had not shown themselves formidable, they would not have obtained the Edict of Nantes. This may be true, but if as many had suffered by persecution as fell in war, perhaps they would have been in a better state, and have excited more pity from the people, and obtained as much from the government. It will be said this gives up everything to the hand of the civil governor, and puts it in his power to exercise any species of injustice over Christians, even on their own principles; and on this plan, if good men were by far the majority, a wicked prince might tyrannize over them though they had sufficient power in their hands to obtain ample redress. This has force in it, and I should not know what to reply. But if it be allowed in this case, we must either confine their exertions to a defensive war, or if we allow them to do hurt to the enemy as well as to defend themselves, the principle will be inferred, and there will be no denying it, that a Christian may draw the sword at any time in the cause of justice, and may assist a desolating system without guilt.

J. K.

DEAR SON,

Your political question I answer in the negative; what you have quoted from Grotius has long been my fixed opinion. The editor who opposes it reasons as every carnal heart will do. The law of God was certainly just which commanded the infliction of that punishment, an "eye for an eye," &c., as a rule to civil

magistrates: Exod. xxi, 24; Lev. xxiv, 20. But our Lord forbids it in express words: Matt. v, 38, 39; so does the apostle: Rom. xii, 19, 20, 21; 1 Thess. v, 15. No kind of reasoning has any weight with me which opposes the plain dictates of Christ and his apostles, and I am glad that you are of the same mind. It is all a farce to talk of fighting for religion, they who talk at that rate, whether Papists or Protestants, have something else in view than religion; they only make it a stalking-horse to conceal their worldly motives from the people, and to engage those who are religious to espouse the same cause. We often read of the faith and patience of the saints, and of exhortations to patience in suffering, but never once in the New Testament have we a hint about fighting but what condemns it: Matt. xxvi, 52. "From whence come wars and fighting?—from your lusts?" James iv, 1.

I have read Smalley's two discourses on man's duty, inability, &c., to embrace the gospel, but do not think he has removed all the difficulty attending the subject.

D. K.

Norwich, November 4th, 1794.

DEAR FATHER AND MOTHER,

Smalley's Sermons I read some time ago. I recollect he took great pains in reasoning away some ideas; and I thought, though he had managed his cause well on the whole, he was not a whit more free from the main difficulty when he had done, than when he began. He is certainly a man of abilities, but what human penetration ever yet saw through the difficulties of that subject? No mortal, I believe, is more fast than I am in the midst of them. I feel with a great deal of force the truth of the apostle's words, "We know but in part." I hope the future world will be a world of light, where we shall know infinitely more than we can know here. The plain road of Scripture will guide good men to heaven. But as to the intricacies that attend every system of religion, the philosopher and the way-faring man, who is a fool, are alike; that is, they neither of them know anything.

As to America, I think pretty much as you do, only I am more favourable to it. There a man with a large family may live by labour or agriculture. Here the labouring part of mankind find themselves very much put to it. But to embrace the advantages of America we must have a man willing to live only one remove from a savage state—far from society—no books, no neighbours, no Christians at hand (perhaps) with whom he could take sweet counsel, no

church to which he could lead his family, or where he could himself enjoy the solace of religion, but by a journey attended by fatigue, loss of time, &c., &c. If persecution should break out at home even *savage* America, not to say the polished part of it, might be comparatively an Eden; but while peace can be enjoyed at home I shall want some considerable inducement to go there. For my part, I consider Europe as the place of information, and I could ill brook the idea of going to a place where I could reap no advantage from the researches of the learned.

In the progress of his Hebrew studies, Mr. Kinghorn at this time began to think of reading the works of the Jewish Rabbies; but, after mentioning it in the above letter, goes on to say:—

I have neither time nor constitution to study hard; I have so much preaching, am obliged to allow so much time to refit fatigued nature, and some to the pleasing calls of friends, that my best days of study do not amount to more than six hours, when the usual interruptions are deducted. But what I do is by regularity; at home or abroad the Hebrew is read daily, and if I creep, I find it is progress. I am likely to see additions to our church, and to the few at Aylsham; five more there have made application for baptism. At home, other five have applied, and will be, I doubt not, received. These things have filled my head and hands, and sometimes my heart too; I rejoice, but it is with trembling. Through mercy I am tolerably well, though I have rather suffered from fatigue lately.

J. K.

Norwich, Dec. 2nd, 1794.

Some accounts have been transmitted from India from Mr. Carey and Mr. Thomas, who have begun their work in some degree. Mr. Carey is making rapid progress in the language, and thinks the difficulties not so great as are generally supposed. It is astonishing what a taste for Indian literature is now prevailing in this kingdom. Many things relating to the religion and manners of India are published; some at Calcutta, some in London. It appears from what I have heard, that there are such traces of Scripture history in their antiquities as evidently prove their ideas and those of the Jews had one common origin, and this is one great blow

to infidelity. I am ready to hope we shall derive some additional knowledge (which may be of use in reading the Old Testament) from that source, and it is not surprising that, while curiosity is leading some men to make the literature of India more known, God should spirit up some to go and preach Christ among them. And there may be reason in future time for the swarthy sons of the Peninsula to bless God that Europeans were ever drawn to visit them, even though lust of riches and territory was the motive. Thus good may come out of evil, for surely European nations are guilty of vile iniquity in the sight of God for their conduct in India.

Bicheno's two pamphlets I have by me to read the first opportunity; I have also a new commentary on the Revelation to look over, by Dr. Bryce Johnson, a Scotchman.

J. K.

Norwich, Dec. 29th, 1794.

I have finished the Pentateuch, and have now begun the prophets; my progress is, for many reasons, not rapid, yet I creep on. Isaiah is very crabbed in many places, but I hope, by labouring through him, to do myself good. Lowth lies always before me, and he oft helps me to understand what I read, as well as to see new critical remarks on the text.

On Christmas day I went to Aylsham, and, for the first time, administered the Lord's Supper there. There is but little prospect before them, but a few serious people who wish to keep together deserve encouragement, especially as they meet with much of the ridicule of the world.

I should like to canvass a little the doctrine of *final perseverance*. It has occasionally been a matter of thought with me. I think I shall read Whitby against it. The way to get information is to see on what side you are attacked, and how; this I have uniformly found true.

Wishing you the return of many years, with the mercies of God new every morning,

I remain, yours in duty and affection,

JOSEPH KINGHORN.

CHAPTER XIV.

1795—1796. æt. 29—30.

A Severe Winter—Roman Catholic Sermon—Venema's Ecclesiastical History—False Prophets—James Hinton and the Woodstock Riots—Baptism for the Dead—The Stennett Family—Reply to Peter Edwards—Meteoric Stone—Yorkshire Visit—Storm at Sea—Rabbinical Hebrew.

THE year 1795 opened with a winter of unusual severity, of which we find several notices in the correspondence; February 7th, Mr. David Kinghorn says:—

We have for a long time had the earth covered with snow, to such a depth as I do not remember to have seen before. It began January 15th, and continued with few interruptions nine or ten days, either small hail or snow. Monday, 25th, a rapid thaw began, and continued till Tuesday evening, since which we have had a great deal more snow: the first snow rose so high as not to admit the casement to open in our parlour window. All the labourers were employed some days shoveling the road between Bishop Burton and Weighton, fifty or sixty men are employed now. The mail coach was stopped some days, and a chaise with six horses has run once a day instead of the *Diligence*; the mail bags, carried on horseback, came from Weighton, the day your letter came, at nine instead of five o'clock, by eleven we received it. The frost was so intense that the water which dropped off my hands whilst washing them froze on the side of the basin, not only once, but several times, and cream in a tea-cup became a solid lump. We remembered the 17th as usual.

March 7th. The snow melted so much yesterday as to give us the first sight, since the 15th of January, of a few of the turnips beside your apple tree.

The severity of the weather seems to have been as keenly

felt in Norfolk as in the North, for Mr. Kinghorn, writing to his father, January 27th, says—

The extreme severity of the weather has been very trying to many; at present we have a rapid thaw: we have had a considerable quantity of snow, and intense frosts. I was prevented from going to Aylsham by the weather, as I really thought it not safe to venture, and was advised by my friends not to go, as it snowed very heavily all the day, and the snow lay very deep on the ground.

On entering his 30th year, we find Mr. Kinghorn again addressing his Heavenly Father in accents of thanksgiving and prayer; lamenting his imperfections and infirmities, he exclaims—

Let thy pardoning mercy be upon me, O Lord, through Jesus Christ. Purify my heart, make me more earnest about the things of true godliness, that I may be impressed with them myself, and sanctified by them. May I seek to promote the salvation of others by knowing the joy of thy salvation in my heart, that whenever I speak to others, I may speak what I know, and testify what I have felt of the power of godliness, and in the end save myself and those that hear me.

He then asks divine direction in the choice of his studies and the manner of prosecuting them, that he might be “in some measure an advantage to God’s people, and the means of answering some good end among them,” and especially intreats that he might not act from pride, and from a desire to gain applause, “but from the wish to do good and glorify God.”

The correspondence of 1795 contains a series of discussions on several important subjects, such as the final perseverance of the saints, and the imputation of Christ’s righteousness to the believer; the latter subject is followed closely and carefully through several letters. These discussions are interesting principally as showing the *training*, so to speak, of Mr. Kinghorn’s mind, and the great anxiety he felt to understand all sides of every subject that attracted his notice; they show also his father’s untiring energy and remarkable acuteness in controversy, and his carefulness in answering minutely all

the questions and arguments advanced by his son, but they are too long to be admitted into the present work.

In the spring of the year, Mr. W. W. Wilkin going to Bath, passed through Oxford, and visited Mr. Kinghorn's old friend and fellow-student, James Hinton; he writes thus from Bath:

April 16th, 1796.

DEAR KINGHORN,

At Oxford we spent twenty-two hours, three or four of which were enlivened by the company of Mr. Hinton; you will hear from him before long, he is very glad you have renewed the correspondence, and has sent you, by me, a copy of his "Defence of the Dissenters of Oxford." Some he has also presented me. We think him very lively, agreeable, intelligent, and accomplished: he seems serious, zealous, and courageous in the cause he is engaged in. His studies are not abstruse, but such as render him very popular as a preacher, and entertaining as a social friend.

I know not whether you heard of the Woodstock mob; Hinton with four of his friends nearly fell a sacrifice to it: he read me a very interesting account of it in MS., it will shortly appear in a shilling pamphlet. It will do honour to his feelings and courage, and will bring some great folks into deserved contempt.

Yours sincerely,

W. W. WILKIN.

In the next letter Mr. Kinghorn gives an account of his Good Friday employments.

Good Friday I spent curiously. I went to church in the morning to see how I liked that; I heard a sermon, I think a very useless one, for to me it appeared to want the warm spirit of Christianity. In the afternoon I went among the Roman Catholics to see whether I liked them better; I heard a sermon founded on a very curious sentiment: the subject was, the love of Christ. The preacher laid it down as a maxim that could not be controverted, that as the character of Christ was infinite, every action had infinite value, every act of condescension, therefore, was infinite, and consequently, by any one act of condescension he could have saved man, because in each there was infinite value; one tear shed by such a being as the Son of God would have been sufficient to have washed away the sins of the world. He then considered the sufferings of Christ as the effect of his love, for though justice did not require so much, yet such was

the love of Christ that he could not be satisfied without giving men so wonderful a proof of it; hence a train of inferences were drawn, in perfect unison with the leading idea, but which had nothing to do with the love of Christ as perfecting a way of redemption. I was struck at hearing how he reasoned away the plain language of his Bible, and came from the infinite dignity of Christ to a conclusion nearly Socinian; thus extremes may meet.

I have received a parcel of books from Hamburg lately, which are now binding, from which I expect a great deal of pleasure and information; I was somewhat afraid the French should have laid hold of them, and to them they would have been useless; the most important is Venema's "Ecclesiastical History," in seven quarto volumes. I had seen a volume or two before I sent for it, and I expect I have got a treasure. I have also a curious Hebrew Bible, which I much wanted, for mine is very incorrect; one disadvantage attends it, which is, the type is small, though very distinct. They were frozen up a long time at Hamburg, and I assure you I was no little pleased when my cargo arrived safe. In addition to these, I sent for a German edition of a Latin book, published about thirty years ago by Dr. Lowth, which was enriched abroad by a great many notes, and consequently is more valuable than the English printed edition. You will laugh at me, I know, for all this joy about the new books, but you know we never mind a joke when we have got our wish.

J. K.

We can scarcely persuade ourselves to pass by entirely another proof of the filial affection so constantly shown by Mr. Kinghorn during the whole of his life. At the close of the letter above quoted he inserted this brief memorandum (in shorthand, probably lest the letter should be shown to Yorkshire friends),—"Pray are you at all straitened for money? Do tell me," which was responded to by a memorandum, also in shorthand, from his father,—“We are not straitened for money, having five guineas.”

Bishop Burton, May 2nd, 1795.

DEAR SON,

We are glad to hear your head is better. You will readily conclude that at this season, when weather admits, I spend some time, and bestow some labour on my garden, which tends to the benefit of the body in recruiting health, and the pleasure

of the mind in seeing a new prospect of a future crop of vegetables, the product of my own industry, if they are accompanied with the blessing of the sovereign Ruler of the universe. Perhaps you will say, I shall be no partaker with you in your pleasures, as I shall neither see nor enjoy any of the fruits of your labour this summer; no, you will stay at home cracking your brain with heaps of Latin books, till every filament and fibre is strained to the state of a fiddle-string and sounds Latin, Latin, at every touch! I know not whether you will laugh at my folly or frown at my severity if I say of the treasure you have got, that the most I have learned from the history of the church, is that the pious and sober were the prey of proud priests and kings in all ages, and that the latter were the dupes of the former.

Your old friend, A. Robinson, has published a small piece (which I doubt not you have seen,) in the same spirit with R. Robinson's, of Cambridge, viz., a short history of the persecution of Christians by Jews, heathens, and Christians, in which he displays his genius as a writer, and as a keen adversary to every species of priestcraft.

D. K.

Norwich, May 19th, 1796.

DEAR FATHER AND MOTHER,

Your pleasantry on my cargo of Latin books I can very well bear, and though history does truly show that men have been capable of all wickedness, especially civil rulers and priests, yet it is really learning something of importance to learn *that*; however, the advantage of ecclesiastical history is not that alone, what little I have studied it for has been for opinions and facts, and here, I am persuaded, a knowledge of ecclesiastical history keeps the mind from being deluded or shaken. I read A. Robinson's piece long ago; Paley he justly takes to pieces, though Paley is a first-rate writer for clearness and strength, and the world is much obliged to him for several pieces, but a churchman defending his church cuts but a sorry figure, for no abilities can make him look respectable.

I had much the same idea of Bicheno's piece as you have, and as to Brothers and Halhed, we have had such here in great abundance. Many prophets spring up, but one, at least, has proved himself a prophet of Baal. A Christopher Cotter had a vision, corroborating Brothers' prophecies, and fixing the destruction of London to be on last Tuesday! The testimony of this man was only in one of the London papers, and perhaps you may not have seen it, but no matter.

I told several, when asked an opinion of Brothers, that I knew not whether it originated from insanity or possession, but I thought it either disease or the devil; and added, sometimes, when people seemed frightened, that I was as much afraid of believing a lie, as of disbelieving a truth.

You are surprised at Halhed, so am I; and if you have not seen a late publication of his, will be surprised, perhaps, more by being told that he asserts that *Richard Brothers* is the Lamb, mentioned Rev. v. Mr. Halhed appears to me not to want abilities, but certainly to want information, such, at least, as to us common folks appears necessary for the witness of a prophet, for in some of his pieces he has betrayed his ignorance on critical subjects.

I am going through a short course of doctrinal sermons, taking only a few leading things; I have oft thought the theory of Christianity is little understood by many, and that it might be placed on a basis of Scripture and so far supported by fact and argument, as would, at least, not be overturned easily. And little as I have been given to doctrinal preaching, I think it now requires attention, for if we do not make some vigorous efforts to support what we think right, men will forget, and disbelieve, first one thing and then another, till even the most serious will hardly know what they believe, and this will be so far from being an improvement in the religious world, that it will only introduce a state of religious barbarism and ignorance.

We have had the Beverley Buffs here, and now have great numbers of military from the continent. The poor men die very fast, the change from cold and camps to close quarters, especially after so many hardships, they cannot bear.

Through mercy I am pretty well; respects to friends. Though I cannot have a share either in the labour, or probably in the fruit of your labour, in cultivating your garden, I can wish you much pleasure and success, while I may garden a little in a different way by planting Hebrew roots.

J. K.

Norwich, June 16th, 1796.

DEAR FATHER AND MOTHER,

Since my last, Mr. Newton gave notice one Lord's day that on the Thursday evening there would be a baptism in public, which had not been for many years; this looked like turning out to the world. The news got amongst us Baptists, we considered ourselves as concerned in it, and some of us thought we would go

and hear how we were attacked, and we thought it fair, as the Independents were eager to hear our opinions on baptism, to know how they stated the case themselves. Away we went, and heard (a few of us) a defence of infant baptism. The principal arguments were—children were a part of the Jewish church, and not formally excluded from the Christian church, *ergo* they still ought to make a part of the church;—the addresses in the Epistles were to children as well as parents, *ergo* they were a part of the church;—the apostle says, bring them up in the nurture and admonition of the Lord, but this could not be done without they received all the advantages of the means of Christianity, which includes church ordinances, *ergo* baptize them, and bring them also to the Lord's table, which was strenuously pleaded for.

Baptism itself was defined to be the application of water for a religious purpose as a sign the person to whom it was applied was devoted to God; this was the skeleton of the argument, but, like every other defence of that subject, I think very deficient in point of proof, or anything like evidence.

A very surprising thing has taken place lately—a Mr. Peter Edwards, of Portsea, in Hampshire, after having been many years a pastor of a Baptist church, has renounced his sentiments as a Baptist, and gone over to the pedobaptists, and has published a defence of his conduct, and endeavoured to expose and refute the Baptists; thus the debate is likely to come up again. I have not seen Mr. Edwards's book, but only a review of it. If Mr. Booth does not take it up, or mean to do so, I know who will; and in a week or two I expect to know what our London brethren think about it. It is rumoured here, how far it is true I know not, that my zeal when I had any to baptize has provoked Mr. Newton to jealousy, and induced him to establish his own people in the faith; an effect I am not sorry for.

J. K.

Mr. Kinghorn having, as before mentioned, re-opened his correspondence with his early friend, James Hinton, of Oxford, he received from him the following letter, dated

Oxon, June 30th, 1795.

DEAR BROTHER KINGHORN,

It was extremely pleasant to me to learn that all remembrance of our former friendship had not passed away with the lapse of time. Amidst every difficulty my life is happy, I hope not useless; my church unanimous. Party rages without, but all is

peace within; an accession of five or six members annually, sometimes more, keeps us from declining, and it is with great difficulty our little place contains the hearers. My work, dear Kinghorn, is more pleasant every year. I hardly know those pains I once felt lest I should miss the applause of men. I hope I can say I am, in some measure, crucified to the world, and the world unto me. I meet much of the scornful pride, and some of the respect of Oxford's *learned*, I wish I could say pious, body. On the whole I have nearly all the esteem I wish for, and no more persecution than is good *for me*. You were kind enough to say that all these things would interest you; so you have them.

Had you never seen the "Vindication?" The MS. was robbed of all its spirit by our timid friends. The same friends have hindered me from publishing a pamphlet on Woodstock matters, but you will see an abridgement of the narrative part, edited in London, and published in the "Protestant Dissenters' Magazine" for this month or next.

Do you correspond with any Bristol friends? We have a member of our church there; Ryland is diligent and much beloved; Hughes beloved at the Academy, but not a popular preacher. He is extremely sensible, and, all in all, he is one of our first young men.

Pearce, of Birmingham, preached for me the other day most excellently. Our people collected £14 for the Indian Mission. Hall preached with amazing applause at Kettering Association.

I am, affectionately yours,

JAMES HINTON.

In the "Protestant Dissenters' Magazine," vol. 2, p. 252, is an account (from which we make an abstract) of that which Mr. Hinton, in the preceding letter, calls the "Woodstock matters."

"*May 18th, 1794*, Mr. Hinton was requested by the inhabitants of Woodstock to preach to them at the house of Mr. Bolton. On the preceding day, however, he waited on the mayor, because it had been intimated to him that some disturbances were expected. The mayor most readily promised that there should be none. At half-past six the service commenced, and immediately after a mob of 300 or 400 assembled, rushed in, and used much abusive language, and sticks were employed; at length Mr. Hinton dismissed the congregation.

He and his friends, however, were roughly handled; much threatening language and vulgar abuse was bestowed, with stones and missiles of various kinds; so that they did not effect their escape without serious injury.

Application was immediately made by the deputies of the three denominations to secretary Dundas, and a Westminster magistrate was sent down to take depositions, but he died soon after, and the Duke of Portland coming into office, so it fell out that the matter dropped."

Norwich, July 14th, 1795.

DEAR FATHER AND MOTHER,

I have lately been preaching a few doctrinal sermons, in which I stated the evidence of the principal parts of the Christian system. It has proved exercise for myself, and I hope information (in a degree) for my people. I mean now to give them a few practical subjects, which come in with more force, and can be urged closer after the foundation has been laid in doctrine, than at any other time; as it keeps people from suspecting you mean to undermine the doctrines of religion, and opens the road more wide to the heart.

As to the corn trade, it is in such a state now as cannot be described. In our market wheat sold, last Saturday, 90s. per quarter, some higher. Last week, at Lynn, for £5. Flour I know not the price of, some sold, last week, for 70s; but the rise has been so rapid and variable that it can hardly be said to have a price.

One of my people asked me, a few days ago, what I thought of 1 Cor. xv, 29: "What shall they do who are *baptised for the dead*?" This led me to think upon it, and I afterwards found among my papers a note transcribed from Bowyer's "Observations on the New Testament." The interpretations, however, of commentators are endless; but if anything is to be made out from thinking on the connection it is more likely to be right.

J. K.

Bishop Burton, July 25th, 1795.

DEAR SON,

Your question on 1 Cor. xv, 29, has puzzled the heads of very many. The argument of the apostle is to prove the doctrine of the resurrection, from verse 12 to 18, which he does by many consequences, drawn from the denial of it, or the absurdity of the apostles preaching and others believing, since all is false and

vain if there be no resurrection ; but as Christ is certainly risen and become the first-fruits of them that slept, then we, or all they that are baptized, are baptized in the faith of the resurrection of the dead ; else what should they do who are baptized on account of the dead, (being raised,) if there be no resurrection ? If they rise not at all, baptism is absurd, the end and design of which is to manifest our faith in the death and resurrection of Christ from the dead, and is an emblem of our own resurrection, as well as of the resurrection of all the dead. To suppose an ellipsis (being raised) makes the sense easy. Else what shall they do who are baptized because of the dead (being raised) if all the dead rise not ; that is, if there be not a general resurrection why are they baptized on that account ? It is all in vain.

I quite approve of your plan of preaching a few doctrinal sermons, as it keeps up in the minds of the people a view of those truths on which Christianity is founded, in all its practical effects on the heart and life. For without the doctrinal part religion sinks into dead formality, and without the practical part it dashes on the rocks of speculation, and beats itself to pieces in idle disputation : but steers a steady course to the haven of eternal rest when grace is the cargo in the heart, and truth guides the helm. Having hope as the anchor of the soul, the Christian will ride out every storm, and arrive safe at last where sin and sorrow are no more. Happy they who are thus guided, and happier they who are safe arrived at the realms of bliss.

Corn is as dear and scarce here as in any place we hear of, and there is a likelihood of a late harvest. But the Lord lives and reigns, and is chastising us as a nation for our wantonness in abusing his goodness, and seems as if he was measuring to us the measure we meet to others. May the Lord open our eyes to see his outstretched hand before he strikes a fatal stroke to crush us as a moth.

D. K.

Norwich, Sept. 8th, 1795.

DEAR FATHER AND MOTHER,

I have been delighted lately in reading the prophecies ; I read them in Hebrew, which was hard work, and required the help of translations, &c., but I think I understand them better than ever, and mean to turn the attention of my people more to the Old Testament. So large and so valuable a part of the Bible ought not to be neglected, and I think a little labour in ministers and a little attention in the people, would enable them to read to profit what is

now merely a dead letter; and as I have been labouring hard to learn a little Hebrew, I want to make it turn to a little good account. I have not yet accomplished, as I had wished and hoped, the reading of the Hebrew Bible, but I am through the difficulties, and have only a part of the Hagiographa to read. But, even with the advantage of plentiful and rich assistance from books, I have found the Hebrew a very difficult language.

I have had an account from Mr. Fuller, of Kettering, respecting the Hindoo missionaries, with a circular letter from them. Thomas and Carey have engaged some one there to superintend a manufactory of indigo for five months in the year. This is not liked by the society here; however, as Thomas and Carey are, by this means, independent, and think they can do something themselves, and have said the money collected for them might be employed in some other mission, Mr. Fuller and others have directed their thoughts to Africa, and two young men are going to Sierra Leone. Carey says in his letter, (speaking of the Hindoos,) no one can imagine how little they think of the evil of cheating, lying, and the like, and what low thoughts they have of God and religion, nor can the force of our Lord's observation, "after these things do the Gentiles seek," be felt unless by those who have acquaintance with Gentiles. He says they have many Persian words in use in Bengal, and some Bengalee much like Hebrew. Specimens are given, which are very near Hebrew indeed.

J. K.

P.S.—You undoubtedly know Dr. Stennett is dead. I find he was sixty-eight, which, from the freshness of his appearance a few years ago, I should not have supposed. Oct. 6th, 1795.

Dr. Samuel Stennett, one of the most eminent and useful ministers of his day, died on the 24th August, 1795, leaving behind him, as has been well observed, "a good report of all men, and of the truth itself." Churchmen and dissenters, pedobaptists and Baptists, regarded him with esteem and affection; and the three principal denominations of dissenters joined at his funeral in paying honour to his memory. The Presbyterians were represented by two most eminent men, Dr. Andrew Kippis and Dr. Abraham Rees; the Independents by the Rev. Samuel Brewer, of Stepney, and the Rev. Thomas Towle, of Aldermanbury; and the Baptists by the Rev. John

Minister of South Street, and Dr. Joseph Jenkins, of Walworth. His address was reviewed at the press by Abraham South, and a sermon from I JOHN II. 14. was preached by Dr. Jenkins, which was afterwards published, and entitled, 'The Love of the Brethren proceeding from a perception of the Love of God.'

Few families have for so long a period been eminent for piety and learning as the family of Stennett, and fewer still have produced such an uninterrupted succession of useful ministers.

Edward Stennett was pastor of a Sabbatarian Baptist church at Walsingham, so far back as 1686, and occasionally supplied the church at Finner's Hall, London, (which had been under the pastoral care of the eminent and much persecuted Francis Banfield, till 1690, when his son, Joseph Stennett, was ordained pastor. The venerable Hamner Kitchley was one of the ministers who assisted at the ordination.

This Joseph Stennett was appointed to draw up the address from the Baptists to his majesty King William III, on occasion of the discovery of the assassination plot, and presented it in person, on the 9th of April, 1696, being introduced by Charles, Lord Mordaunt, afterwards Earl of Peterborough. On the day appointed for public thanksgiving for the victory of Blenheim, Sept. 7th, 1704, Mr. Stennett preached from the thrilling conclusion of Deborah's triumphal ode, (Judges v, 31,) "So let all thine enemies perish, O Lord! but let them that love thee be as the sun when he goeth forth in his might." A copy of the sermon was presented to Queen Anne without the author's knowledge, and she ordered a present to be made to Mr. Stennett from the privy purse, with her majesty's thanks. He died in the year 1713, in the prime of life, and left many works which perpetuate his memory. One of his brothers was also a minister; and his eldest son, Joseph, was pastor of a church at Exeter about sixteen years, and was then ordained over the church in Little Wild Street, Sept. 15, 1737. In 1754 "the University of St. Andrew's created him D.D., at the instance and recommendation of his Royal High-

ness the Duke of Cumberland, their chancellor, who condescended to send the diploma to Mr. Stennett by his secretary." *

Dr. JOSEPH STENNETT was, like his father and grandfather, a sabbatarian, he was one of the founders of the society for promoting religious knowledge among the poor, in 1750, and the author of several sermons. He died Feb. 7th, 1758, and Dr. Gill preached his funeral sermon.

JOSEPH STENNETT, the eldest son of the doctor, was pastor of the Baptist church at Coate, in Oxfordshire; and died in 1769. His brother,

SAMUEL STENNETT succeeded his father at Little Wild Street. He was honoured with the title of D.D., by the King's College and University of Aberdeen, in 1763. Like his ancestors, he was an author and poet of considerable eminence; and, like them, he left a son in the ministry, viz.,

JOSEPH STENNETT, who is mentioned in Robert Hall's Life † as accompanying him to Aberdeen in 1783, and who afterwards became pastor of the Baptist church at Calne, in Wiltshire.

Norwich, November 3rd, 1795.

DEAR FATHER AND MOTHER,

I have now to tell you a piece of news, viz., that I have written a pamphlet on the controversy raised by Edwards; still more, that it is printing, that the last of it is now in the press, and to-morrow will be ready for the world. I imagine I see the surprise with which you will read this sentence. You will also think I have gone contrary to my usual method, in not informing you of my proceeding, but the fact is, when I wrote to you last I had not an idea of writing; but I wrote to Mr. Button and Dr. Rippon to know whether the controversy was asleep yet, or whether there seemed room for another pamphlet. The reply was, the controversy is all alive, write and print by all means, but *do it directly*. My reason for writing the pamphlet was this; when I read Mr. Edwards's book I was struck with it in one direction, that the way to answer him would be to grant him the leading parts of his arguments, and, meeting him on his own ground, show that he had

* Ivimey's "History," vol. iii, p. 583.

† R. Hall's "Works," vol. vi, p. 10.

either proved nothing or too much; and so not trouble ourselves by opposing and controverting all he has said. In this way I have attempted a reply to the principal things he has said. My pamphlet will be about fifty pages, duodecimo, sixpence. I will send you a few by first Hull ship.

Though for a week past I have had very hard work, and by transcribing and correcting the manuscript for the press, have had my hands so full that I have been obliged to labour both early and late, yet, through mercy, both spirits and strength were equal to the task, and altogether I am quite as well as usual—I think rather better.

J. K.

The reception which Mr. Kinghorn's first printed work met was, on the whole, favourable. In London it had a fair sale; and Mr. Booth, it is said, was much pleased with it. One of the reviews mentioned it, and spoke as handsomely of it as pedobaptists could be expected to do, saying, that to attack a man on his own ground was fair and bold; and that the ingenious author had handled his weapons with considerable adroitness. In Norwich the work had a rapid sale, and was much praised; and in Yorkshire, as might be expected, it met with a hearty and warm reception. His father says, after making careful observations on various passages in the work, "I have nothing more that I noticed in reading it, as it met my approbation; but especially the concluding part, which is so moving that I could not read forward, and your mother burst into tears." Much as Mr. Kinghorn might be pleased with the approbation expressed by his people, and by his friends in general, with the courteous notice of it by his pedobaptist brethren, and by the favourable opinion of one of such high standing in the denomination as Abraham Booth; we may easily suppose that to Joseph Kinghorn the brief notice of the effect it produced at Bishop Burton would be far more grateful, and we accordingly find him acknowledging that to be the highest panegyric.

Encouraged probably by the success of his first publication, Mr. Kinghorn again prepared to enter the lists of polemical divinity, but was afterwards deterred from doing so. He says, in writing to Bishop Burton, Dec. 29th, 1795:—

Norwich, December 29th, 1795.

You will in time cease to be surprised when I tell you any unexpected thing; but I am likely to print again, not on the subject of Baptism. Tom Paine has published a second part of the "Age of Reason," which is not at all political, but an attack on the Bible in the grossest way, particularly on the authority of the Old Testament. It has been out some time, but no answer has appeared, except one which nobody seems to like. I am writing in defence of the law of Moses, and if I like what I have written, when it is done, I may, perhaps, throw it into the world. The consideration of the subject has been of considerable service to myself, so that it is a gain, if nothing more comes of it. I was never before aware how strong the internal evidence for the mission of Moses was, and I flatter myself I have obtained a line of argument which, if not absolutely new, has not been pursued to its extent on this point. A little time will determine whether I print or not.

I remain, wishing you every blessing for time and eternity,

Yours in duty and affection,

J. K.

I wish you a happy new year in everything.

In a letter dated January 9th, 1796, Mr. David Kinghorn quotes from the "Hull Advertiser," of December 26th, 1795, the following passage:—

"On Sunday last, the 13th inst., at three o'clock in the afternoon, the inhabitants of Wold Newton, in the county of York, and the villages adjoining for eight miles round, were very much terrified by a strange phenomenon: a report was first heard resembling the discharge of two large cannons, one following the other, about the space of half a minute, and immediately after a rumbling noise, its direction seemed to be from east to west; at the same instant a stone fell out of the air, weighing fifty-five pounds, two hundred yards from Wold Cottage, near Wold Newton, the residence of Captain Topham, and not more than thirty yards from three of his servants, who were amusing themselves in the field at the same time. By the velocity of its fall it penetrated the ground eighteen inches; it was warm when it fell, the outside very black, and smelled strong of sulphur; immediately followed a very heavy shower of rain. Many neighbouring gentlemen have been to see it, who probably by this time may have discovered the reason of so unusual a thing; some people suppose it has been done by art, but most

think it to be a phenomenon. It is of the nature of the freestone, and has shining particles in it when broken; it rings, when struck, like limestone; and is not in any way different in weight or size to our common freestone."

N.B.—In my map of Yorkshire, and by all the verbal accounts of the place, it is in or near the road from Driffield to Scarborough, about two miles beyond Foxholes. D. K.

This meteoric stone is in the British Museum Mineral Gallery, said to have fallen on the 13th December, 1795, at Thwing, in the East Riding of Yorkshire.

In the next letter Mr. Kinghorn announces the abandonment of his intention to answer Paine. He says:—

Norwich, Jan. 26th, 1796.

I had written and transcribed sixty quarto pages in opposition to Paine, and in the defence of the truth and justice of the law of Moses, when I saw an answer published, which I thought superseded mine. And as it was by one who had published rather a popular answer to the first part of Paine's "Age of Reason," I thought I did not stand a good chance of disposing of mine. The reply is entitled "The Age of Infidelity, by a Layman."*

I am now ardently wishing I were able to read the Syriac Testament, (an acquisition I hope to make) for the purpose of seeing how that very ancient translation represents the reasoning of St. Paul on the doctrines of the gospel; as it is acknowledged to have been so early translated that there is little fear of its being warped by the disputes which afterwards arose on religious subjects. Before this reaches Bishop Burton I shall probably be able to say I have read the Hebrew Bible through, for only three chapters now remain.

Norwich, Feb. 23rd, 1796.

I remark what you say, that the Syriac will be followed by the Arabic and Ethiopic. I do not know, perhaps not. Learning languages is dry work. But I hope in this not to have any very hard labour; I have a very tolerable idea of the grammar, and read a little, and at my last attempt I read twenty verses in the space of an hour, which was not owing to any superior powers or application in me, but to the close affinity of the language to the Hebrew. I hope, however, I shall not neglect the pulpit, (whilst I acquire a little additional knowledge of words,) especially as the

* Thomas Williams, the editor of "The Cottage Bible."

leading motive is to consecrate whatever I may gain to the study and promotion of God's word.

A new party of people are rising in the religious world in London; I know not well how to describe them, they are a sort of Socinian, who intend to meet together and carry on worship, or conversation, or something, I hardly know what, without a minister, by rising and each speaking their opinions, as they may feel themselves disposed. I do not hear that they pay, or are likely to pay, much attention to their Bibles. And I think it probable they will want a bond to unite them together. I hear my old friend Anthony Robinson is gone to London, and will be one of the number. They mean to talk a great deal *against* priestcraft, and *for* virtue; they also suppose the most exalted state of society (which will one day take place) will be an equality of property, when wealth will not be known. If we live a little longer, we shall see them rise; and, if spared a little longer still, we shall likely see them fall.

J. K.

Mr. Robinson published in 1792, "A Short History of the Persecutions of Christianity;" and on the publication of Robert Hall's Sermon on "Modern Infidelity," he wrote a pamphlet of more than sixty pages, "An Examination of the Sermon," from which it is evident that he had by that time become quite an Atheist. See "Baptist Annual Register," vol. i, p. 471. R. Hall's "Works," vol. vi, p. 63.

In the early part of the year Mr. Kinghorn had been invited by Mr. Pendered, who was his intimate friend when at Newcastle, to take part with Robert Hall, of Cambridge, and Thomas Langdon, of Leeds, in the opening of the new meeting in George Street, Hull. This building was erected for the use of those who had left the church in Salthouse Lane, on account of some differences of opinion with respect to the choice of a minister; and of this new church Mr. Pendered was to be the pastor. In anticipation of this visit Mr. Kinghorn writes to his father thus:—

Norwich, April 19th, 1796.

Now then, the journey. If it please God, I set off early in May, by what way I know not. Captain Metcalf, our

old friend, is at Yarmouth, he will sail about that time; if he suits me I shall like to come by him, unless you say no.

Supplies are fixed. A Baptist here, in the city, brings his congregation to ours in the morning, an Independent (Mr. Hart's successor) preaches in the evening. In the afternoon, a few of our people will keep together at the meeting, and the rest go and see their neighbours. This plan is convenient, and I hope from present appearances will perfectly succeed. On the Wednesday evenings our two friends are to supply us alternately. Since I last wrote I have been at times but languid, but am better, and hope to be benefited by travelling and rest, as I believe my principal complaints arise from over-exertion.

J. K.

Having thus arranged for supplies, Mr. Kinghorn went from Norwich to Yarmouth, on Monday, April 25th, and after a voyage, as he says, "almost unexampled for pleasantness," arrived at Hull about seven o'clock on Friday morning, whence he wrote to his parents, giving them the expectation of seeing him on the following day.

It is not a little amusing to find Mr. Kinghorn, during his vacation, employed in the somewhat dissimilar occupations of preaching at the opening of a chapel, and buying, for his business friends in Norwich, figs and black Smyrnas. As was his custom in everything, he paid the most careful attention to the requests of those friends, and acquitted himself in his commercial negotiations as a good and practised man of business. The chapel was opened May 18th, Messrs. Thomas Langdon and Robert Hall preached in the morning, and Mr. Kinghorn in the evening, from 1 Cor. i, 18: "For the preaching of the cross is to them that perish, foolishness; but to us which are saved, it is the power of God."

Amongst the Norwich news sent to Mr. Kinghorn by his friends, Mr. Thomas Hawkins and Mr. W. W. Wilkin, we find it mentioned that a red coat parson, a sergeant in the Warwickshire Militia, named Burton, had been preaching in his regimentals, at the Tabernacle and the Old Meeting, with great popularity; also that the popular democratic orator, Thelwall, had been lecturing in the city.

"I am going," says Mr. Hawkins, May 24th, "to hear him this evening, he is to give us a digression on the Constitution and fate of Poland; I heard him last evening from the leads of Mr. Cozens's shop in the market place, he is a most powerful speaker, I suppose between 4000 and 5000 people heard every word distinctly, and he gave Windham a most severe trimming, every sentence bore hard on his antagonist."

Mr. Kinghorn's voyage home was very boisterous, and not unattended with danger. The following account of it is from his letter to Bishop Burton, on his arrival in Norfolk:—

Angel Inn, Lynn, June 4th, 1796.

DEAR FATHER AND MOTHER,

I suppose you would learn yesterday that I had sailed from Hull, friends having engaged to inform you; and I wish I could have had speedier means of telling you that, at the time you received that account, I was actually in Lynn river; at five in the afternoon we were at the end of the town. This was expedition indeed!

A little before five in the morning we got clear of the jetty at Hull, and were under weigh, wind north. Before eight we were out at sea, the wind veered north-east, and blew harder. It gradually rose till it became boisterous, but was quite fair for us. The water dashed over the decks, and I was frequently up to the ankles, and once midleg deep in seas that broke aboard, but this I did not mind, not being particularly careful to keep out of their way, as my good old boots were capable of turning a little water. The wind soon raised the sea. It was a very grand sight, to see such a body of water rise into hills and sink into valleys, while we were reeling along, and seemed to fly from billow to billow, supported and carried by the very element whose appearance was so formidable. I do not suppose it ran what a seaman would call mountains high, but I never saw it so before. Happily I felt no fear. However, I could not stand it long; about nine o'clock I grew very bad, and the captain, with another passenger not so ill as myself, lifted me into bed by main strength. The storm increased, and I could hear the sea break over the deck with great violence, but when we got into smooth water I fell asleep. When we were coming up Lynn river, I thought I understood the 107th Psalm better than ever: "O that men would praise the Lord for

his goodness!" I am afraid you have been uneasy on account of the storminess of the day, and much I wished I could dart along information that I was safe arrived. I was not struck with this forcibly till the pilot told us a vessel had gone from Lynn into the roads the day before, and was yesterday driven back to Lynn, having parted with both her cables. Till then I confess I did not think so much of the wind. I am very thankful the tide and every other circumstance favoured us, so that we had not to lie at anchor all night. The captain was a very good kind of man, a Methodist. He had his wife and two children with him, who had been visiting some friends at Hull. There was also a young man, a Methodist, and a militiaman, but conversation was soon at end when the wind rose high. The captain's wife was ill in bed, and had a child fifteen months old with her, but the child was neither sick nor sorry, but cheerful and merry all day long, innocently imitating the noises around, in which he became a tolerable proficient before night, and when I was better I could not help being highly diverted with him.

J. K.

From Lynn it seems Mr. Kinghorn went to Leziate, to visit Mr. Timothy Durrant, and thence returned home.

Norwich, July 5th, 1796.

DEAR FATHER AND MOTHER,

I am reading "Bunyan's Pilgrim's Progress," which I have not read for many years. It is a very curious, admirable old book, but I am a little puzzled sometimes to know what he refers to. He hits off characters admirably well, and through the whole displays most singular ability; even the most experienced Christians may read it to advantage, and perhaps they will read it to more advantage than others. I am also reading "Robertson's History of Charles V, King of Spain, and Emperor of Germany," which particularly takes in the period of the Reformation in the days of Luther. I also have by me a new and learned Commentary on the Epistles, with a new translation by Dr. Macknight, from which I hope to gain something.

I have been congratulated on bringing back an improved appearance from Yorkshire. The reception I met with from my own people, and acquaintance in general of all classes, was exceedingly friendly, and we have now fallen into the old track quite regularly.

Yours, &c.,

J. K.

Norwich, August 2nd, 1796.

DEAR FATHER AND MOTHER,

I have had some conversation with a serious young man, whose residence is Birmingham; he gives a very flattering account of the state of religion there, and looks on us in Norwich as all asleep. It is true we are low enough, though we have many, who, I hope, will bear the test of the great day. But what I mention this for is, that he says the young people in Dr. Priestley's late congregation, with whom he took such pains, and in whom he thought he had stores of future pleasure, are many of them turned Infidels!

As to Macknight on the Romans, there is in it a great deal of learning and thought. His translation is, by little things, varied so as that great consequences follow. He has a system different from what is usual among any of the religious parties that I am acquainted with, and he supports it with great ability, and whether the reader approves or disapproves, he will in some respect or other be instructed, for it is evidently a work of great labour.

I am busy reading Livy's "Roman History," a regular portion in a day, and I think it will be useful. I am just now very proud of a Polyglot Bible I met with very cheap. It wants a few chapters in Job, which was the reason I got it so reasonably. But I have what I have often wished, Targums in plenty. No less than three on the law, besides one through the whole Old Testament, and all furnished with Latin translations.

J. K.

In August, 1796, Mr. Kinghorn applied to the Baptist Fund for assistance to the newly-formed church at Aylsham, giving an account of his connection with that people. The appeal was responded to by the Fund.

Referring to his recent purchase of a Polyglot, of which his father expresses his fear lest he should be buried under so much learned lumber, Mr. Kinghorn says:—

Norwich, August 30th, 1796.

I observe your remarks on my load of learned lumber lately procured, and your admonitions respecting it, which are all good. Hitherto I have not been buried; I have been prevented from great study by many things. A few hours every day I have obtained, but that is all. One, two, or three chapters of the Old Testament are read daily the first thing. Livy, too, you need

not fear, for though I seldom omit him when at home, yet I seldom read above three folio pages per day. I think I shall, in time, attend to your advice in not relying on Latin translations, but comparing the Chaldee with the Hebrew, for I want to know what the Jews thought of many things, and never had the opportunity till lately. Dr. Macknight is both interesting and valuable to me as I have begun to comment on the Epistle to the Romans, and part of my time, lately, has been employed in copying his variations from our translation, and in taking notes of what I thought new or curious. Besides, I am not sure that I shall not write a little piece soon; a few essays on serious religion, in opposition to the cold formality of the present day, designed to show that serious religion is not enthusiasm, but the just impression of the gospel which must be so felt, when it is believed that the leading doctrines of justification by faith and of a divine influence, are not unscriptural nor unreasonable; that many considerations justify the theory and tendency of an atonement; that the New Testament doctrine concerning Christ is not that of a *created* Being, but that this was an idea in the eastern philosophy which the apostles were *opposing*; that the tendency of this system is thoroughly good in this world, and fits us for a further display of God's character and glory in futurity. To conclude by showing what a steady activity it ought to produce in professors of religion, and with an address to them on the present appearance of the decline of godliness.

I have been out a few days at different times, and away from my regular pursuit. I have taken paper, &c., in my pocket book, and in spare hours have put together a few things, so that a kind of plan is laid, and a few short-hand pages of outlines written. It will principally be a short, serious appeal to the common sense of men rather than an attempt at philosophical argument; and if I should not like it when it is done it will not be lost; the seriousness of the subject will compensate for the labour, and hitherto it has been written at times which were redeemed either from trivial reading or from entire trifling.

J. K.

DEAR SON,

Yours we received in due time, and are glad to find you enjoy tolerable health, and that you are busy in preparing materials for publishing a piece on serious religion; according to the plan you propose, I doubt not that it would be of utility to many, *providing that people would buy and read it carefully*; but the misfortune is, books of that kind will have few readers and fewer buyers,

so that there is a danger of labouring in vain on such a subject ; but if you will run the risk of the sale of it, I shall be far from discouraging you, as I should rejoice to see the fruits of your labour in print.

D. K.

DEAR FATHER AND MOTHER,

As to my little piece, I have made very little addition since I wrote last. I am afraid it would not sell so as to clear me, and I cannot afford to lose much ; however, I shall go on gradually, though perhaps slowly, providing materials. When I consider the present state of men's minds, I think such a piece might, perhaps, have its use. But when I recollect how little they are affected by argument, or anything else, I despair. My only hopes are in the serious young people. To convince them that serious religion is reasonable, is a great object. Those who have gone aside, or lost their zeal for God or his truth, I know not what can reclaim.

Since I received yours I have procured the Mishnah, with the various commentaries, and have begun to read rabbinical Hebrew ; and did I not possess better help than a common Hebrew Lexicon I could not get forward ; but I think I shall do very well (with labour.) One lesson I have learned from the little I have read, that there is no hope of converting the Jews till they give up their wise men, as they call them, for their rules of judging true prophets from false ones are such as will never admit of their acknowledging Christ as a Prophet, till they give up their old teachers. "In vain do ye worship me, teaching for doctrines the commandments of men." Their religion is superstitious, their vanity enormous ; but I think their writings will be of use in understanding the New Testament as well as the Old.

J. K.

CHAPTER XV.

1797. ÆT. 31.

Home pursuits—Buonaparte and the Pope—David Kinghorn's Verses on the Anniversary of his Wedding—Joseph Kinghorn's reflections on his own solitariness—Riot at Norwich—Wilberforce on Christianity—Geddes on the Old Testament—Dyer's Life of Robinson—Death of Dr. Enfield—"Speculative Society"—Brief Sketch of its Members.

FROM the following extracts we see a little of Mr. Kinghorn's daily occupations; he says in writing home, February 14th, 1797:—

The truth is, I study steadily, but not closely; my habits are regular. My mornings are spent at home till twelve o'clock, then I walk out, either to the public library, the booksellers, or the fields. I drink tea from home about three afternoons in the week, the other three I am at home. Thus my application is not severe, and regulated as I find strength. The first thing done is daily to read a part of the Hebrew Bible, after that other things as they are wanted.

A young man yesterday drank tea with us at Mr. Hawkins's, who comes from London. The Jews became the subject of conversation. The lecture at Berry Street was mentioned, he said a few Jews attended, but only a few; but the High Priest had issued an edict that those who frequented such lectures should be put out of the synagogue. The Rabbies hold up both hands against everything of the kind, and while their influence continues, the Jews will, as a body, do as they have done.

It has been much expected lately that Buonaparte would rout the Pope, take Rome, and abolish the Popedom; when things were at the worst with the Pope, I told a few friends I thought he would make it up. *His lease was not yet expired.* One replied he thought

he was, however, in the last year of his term. But peace is made, and though he was completely in the power of his enemies, they had reasons for not touching him.

In another letter Mr. Kinghorn mentions the receipt of a communication from the deacons of the church meeting in George Street, Hull, which he says thoroughly surprised him, informing him that Mr. Pendered was leaving the church at George Street, and entreating him if he knew a minister at liberty, likely to suit them, to send them his name, adding also that if he were himself removeable, they knew of no one who would be more acceptable. He remarks to his father in speaking of it :—

Norwich, April 10th, 1797.

I replied I could not conscientiously accept the invitation. No doubt the Hull people thought the vicinity of Hull to Bishop Burton, and the effect of early friendships with a few there would have their weight with me, and so they would, were I at liberty to attend to such circumstances solely, but I cannot think I should be justified in leaving Norwich. We have a great deal of quietness here, and much personal respect is shown me. J. K.

With respect to his son's conscientious determination to stay with the church over which the Lord had made him overseer, Mr. David Kinghorn remarks :—

Bishop Burton, April 22nd, 1797.

Conscience is a faithful monitor, and a severe reprovcr ; to attend to its dictates in our dealings with men is the greatest wisdom, and is infinitely better than gold or rubies, could they be obtained at the expense of a conflict with it. You will, perhaps, think it strange that I should be the first to supply at George Street after Mr. Pendered has removed. Last Lord's day I preached to them from John xvii, 26. D. K.

P.S. This day thirty-two years ago we were married. See the scribble on the edge hastily written.

“The scribble” here referred to is the following amusing

little poetic effusion, written by David Kinghorn in memory of his nuptials.

In social bliss 'midst cares and fears
 We've lived two-and-thirty years ;
 In Taurus Sol again ascends,
 Reviving spring fresh vigour sends ;
 Trees, plants, and birds again seem gay,
 Summer's approach fresh hopes display,¹
 While time thus rolling on so fast,
 Our days and strength perpetual waste.

In reference to this Mr. Kinghorn makes the following interesting remarks :—

I was struck with your relation of the anniversary of thirty-two years marriage. May that day often find you both in health and happiness. There is a solitariness in single life : the heart wants a companion, a friend to whom all can be told is not to be met with in our common intercourse. I dare say if I had a wife I loved, and who loved me, I should tell what now lies buried till it is forgotten. What are generally called friends are very valuable. I own it, and I have many I esteem, yet there is an intercourse of sentiment of a higher kind, and which it seems impossible to enjoy but where the interest and happiness of two are completely made one. You will by this time suspect that I am at least half in love, perhaps courting, &c. No ; but I could not help saying what I have, from the circumstance you mention.

A riot happening at Norwich at this time, by reason of a party of Enniskillen dragoons attacking two public houses where the democrats were wont to assemble, Mr. Kinghorn, with his usual attentive kindness, wrote to his parents on purpose to give them an account of it, lest they might read it in the newspapers and be alarmed. The disturbance was occasioned by Thelwall's giving notice of a public lecture, but it was soon quelled and order restored ; the ringleaders of the attack ran off to avoid punishment.

In a subsequent letter he mentions the publication of William Wilberforce's work on Christianity. He says :—

Wilberforce, member for your county, has published, I hear, a *very fanatical* book, it quite raises a hue-and-cry ; and I begin to

imagine by what I hear, and what I see in the reviews, that I shall like it in part, at least, for there are a set of people whose outcry is nearly a recommendation.

In the same letter Mr. Kinghorn also adverts to the diploma of D.D. having been sent by the College at New Jersey, to Andrew Fuller a few days after Rhode Island College had conferred on him the honorary degree of Master of Arts; but Mr. David Kinghorn formed a right estimate of his character when he said in reply, "I should think he would be ready to say, as David of the armour, 'I cannot go with these, for I have not proved them.'" Andrew Fuller never used his titles, and in this he acted in the same way as did Robert Hall, Archibald M'Lean, and others.

But to return to the correspondence.

Norwich, July 25th, 1797.

DEAR FATHER AND MOTHER,

Your last afforded me a sermon. Your observations on the difficulties which embarrassed the Jews respecting the plainest declarations of the New Testament struck me; I thought of a text, John xii, 37, "But though he had done so many miracles before them, yet believed they not on him;" and I took the leading idea from your letter, showing that from what we see of men now, we need not wonder that men then did not attend to the clearest evidence; and, I have reason to believe, I have not said anything lately that has been more acceptable. I told you, some time ago, our meeting was being painted; we inhabited the Bridge Street meeting six weeks, and then, as Mr. Newton wanted to go and visit his son, and we were from our own place, we agreed to unite our congregation to his, that I might preach to both congregations in his meeting during his absence. This meeting is a very large old place, and holds both societies well, so that I have had a large body of people to preach to for three weeks. One Lord's day more we shall stay there, and then move homewards. I have also had every reason to believe that my services there have been very acceptable to Mr. Newton's people.

My knowledge of the Hebrew increases, for the plain reason that I work at it every day, less or more, and I begin to feel my ground. I am surprised at finding such a change in the various books and pleasure at being able to discover it, yet I am rather puzzled by the

inquiry which it excites—I observe in the latter part of Proverbs, in Solomon's Song, and Ecclesiastes, many Chaldaisms, and several words not pure Hebrew—I want to account for these being there; prior to the days of Solomon there was no communication between Israel and distant countries; of course their language could not be tintured in that way. After Solomon's time they extended their connections, and in time, their language would necessarily feel the influence, but it is difficult to say how it could be so affected in the time of Solomon, that he should depart from the purity of his own language, (unless he was ambitious of following foreign phraseology) and rather difficult to say what communications there were then between Israel and Chaldea.

J. K.

Norwich, August 22nd, 1797.

DEAR FATHER AND MOTHER,

* * * * *

Since my last, I have seen Dr. Geddes's second volume of his new translation of the Old Testament, from Judges to the end of Chronicles. The translation is in many places admirable, but in his preface he completely denies the inspiration of the historical books of the Old Testament, and places them on a level, or rather below the level of good original histories of nations written at the time. The argument, as it applies to Moses and the prophets, is very different, for their evidences of inspiration are more easily discoverable. You are quite right, that one great reason why men do not understand the Bible is, that the carnal mind is enmity against God, for I have observed in conversation on the very subject with some, in other respects highly informed, and even wise respecting the externals of religion, that they seem to have no idea whatever of the operation it has on the heart and conscience, and explain its effects in a manner which excites astonishment at seeing how far sensible men can get wrong.

I cannot agree with you entirely, that "the simplicity of the apostles' age is to be seen amongst the Methodists and Baptists who have no other learning than their own tongue, and who read little besides the Bible." If the simplicity of religion be found among them, which I readily allow, yet in point of knowledge they are by no means specimens of the simplicity of the apostolic age—their circumstances are very different.

As things stand now, a degree of information, and a good degree of thought, are necessary to know the true situation of things in the primitive church, that we may properly feel all that was said,

and all that is described. A general knowledge of all that is important to salvation may be obtained without this, but a comprehensive acquaintance with the simplicity of divine truth cannot be obtained without study. This is clear from fact, for those we have most respected as men of knowledge in religion, have acquired their knowledge by long and assiduous application. The pride of learning in some, is no argument whatever against its utility, nor its importance in the knowledge of the Scriptures, for without it we should be much worse off than we are. The truth is, literature and piety are both of so much consequence, that we cannot do that with one which we can do with both.

Dyer's "Life of Robinson" is a very entertaining book, but there are things in it I am sorry for, I think they will do no good. His character of Robinson is not very far from the truth; at the latter part of his life he was in many things quite what he is represented, he played for a long time with his former connections and friends, and in time they resented it, it broke his heart, or at least assisted in shortening his days, and it has left Robinson as a beacon to others, not to depend on their abilities, nor play with their friends. But I imagine Dyer has not done justice to some parts of his character; he was a man extremely sensible to obligation, and his acknowledgments were on this account thought to be more false than they really were; he uniformly made flattery a test of character, those who took it in he flattered continually, those who would not be respected. He was always at this game, the consequence was, his friends apologised for it as a failing, and men in common knew not how to reconcile it with honesty. He was a great man, and had done much good, yet really his end was not with honour.

Wilberforce's book I am reading. On the question of establishments we differ widely, for the more I see and think on the subject, the more I am persuaded an establishment is not the church of Jesus Christ, nor the best means of promoting his cause. But in other things, so far as I have yet read, Mr. Wilberforce's book is excellent, and deserves very high praise. He will be called, undoubtedly, a Methodist, probably a madman, but I think he speaks the words of truth and soberness.

Thanks for your care for me during the hot weather, it was a severe trial; however, the weather is not hot now, and probably we shall have little more this summer. Wishing you every blessing for time and eternity, I remain, yours in duty and affection,

J. K.

Norwich, Sept. 18th. 1797.

I am reading the "Targum of Onkelos." I usually read one chapter *per diem*, and I am surprised at seeing how he represents the *Memra* as the medium of God's communications to man. If such language was used in the synagogues of the Jews, they never could imagine that, when the apostles said, "the word was made flesh," anything short of the ascription of a divine character could be meant; a Socinian Messiah they must have regarded as an interpretation of the words too absurd to need refuting.

An objection may be started,—that the *Memra* was an angelic being; but Colossians, chap. i, seems point blank against that notion. I find the Jews consider angels as divided into three classes—class one, (the highest,) seraphim, cherubim, thrones; class two, dominions, virtues, powers; class three, principalities, archangels, angels. Keeping this in our eye, how evidently does the apostle mean to place Christ far above them, and above all similar beings, so that saying he is an angel of a higher order than they, is not coming up either to the apostle's language or design. This chapter in Colossians has oft been thought to favour Arianism, I think it cuts it up by showing that something like an Arian system arose in the days of the apostles which they opposed.

J. K.

Oct. 14th, 1797.

DEAR FATHER,

I am glad to hear of your being on the whole in tolerable health. I have begun a letter on this day just to show I was not inattentive to a circumstance mentioned in your last, that this day completed sixty years with you. May he who has been your guide hitherto not forsake you when strength faileth. May your latter days be serene and numerous. May you enjoy uninterruptedly every earthly comfort you wish, have the clear use of every mental faculty, and with the whole, the light of God's countenance. May you often see this day return, and ever bring with it some new blessing, and, as the life of each of us is both uncertain and limited, may we, when removed hence, form a family in heaven.

I thought Mr. Wilberforce and you would agree, except in the matter of establishments, &c., where he and I differed greatly.

The debate about garments in Queen Elizabeth's days, has quite put me out of temper with the black coat. I wish all badges of office by which we seem to claim kindred with the king's clergy

were done away. They are the proper regimentals of the establishment; but it is mere superstition that has hung them on our backs.

The time I hope will come when the prejudices of the people will be so lowered as to admit laying them aside, without producing any unpleasant effect. However, I have in a former letter acknowledged the merit of Mr. Wilberforce's book.

We have had Mr. Newton, Jun., here lately, he has preached frequently for me, for Mr. Wilks, for his father. He is one of the most serious sensible men I know, very few live so much in the light of eternity. There is such a sense of the truth and importance of the gospel on that man's mind, as makes him preach in a very singular manner, with an unaffected earnestness which strongly impresses. I hope his coming has done many of us good; and so it is, that men are struck with those things from a stranger which their own ministers might press on them till their hearts ache, without the smallest effect.

J. K.

Bishop Burton, Oct. 28th, 1797.

DEAR SON,

Yours of the 17th gave us great satisfaction, both in respect to the remarks and prayers on the 14th, and your other observations in general; which not to acknowledge would be ungenerous. The account you give of Mr. Newton and his labours is pleasing on various considerations. The Lord works, and who shall let it; where, when, by whom, and in what manner, and to what degree and end he pleases. Happy they who reap the benefit of the additional labours of any of God's servants.

Your mother sent a basket, with a small pot of honey, a few nuts, and apples to be shipped for you, which you will probably receive before you write again. Your mother has a sore cold this week, but we hope it is going off again, as her cough is abated. Through mercy I am tolerably well, we have reason to be thankful that we have never been both ill together.

Whatever changes take place in the world, it is the Christian's happiness that the promises of God are all yea and amen in Christ Jesus. If we have heart to trust in him, and follow on to know the Lord, we shall be sure to find his going forth to be as the morning, after the darkest and most stormy night. Life and the comforts of it are never at a stay, but changes of various kinds attend us while on earth; happy they who, beholding as in a glass the

glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. These can look forward to the last changing scene with a pleasing prospect, and cheerful confidence, founded on divine veracity, that when the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in the heavens. May this be our happy lot, whatever crosses or trials we may experience on this side the grave.

How empty and vain will all those things appear which we are so fond of, and pursue with so much eagerness now, when we are summoned away into an eternal state. How shall we then regret that we have given our hearts no more to him, who is worthy of our whole soul, and mind, and strength. That, which it will then give us pain to have neglected, ought now to be pursued with pleasure; well may we be ashamed to reflect, how much of our life is spent to so little profit to ourselves or others, and how little to the glory of God. No one ever had reason to regret his diligence in the service of God. His ways are pleasantness, and his paths are peace. "He will satiate the thirsty and satisfy the longing soul." How full the promise, how suited to our wants. How gracious is he who bids us "ask and ye shall receive," &c.

The enjoyment of this is worthy of living for, and worthy of the most earnest pursuit while here on earth. May these reflections so dwell in our minds, that we may live to him who loved and gave himself for us.

D. K.

The basket mentioned above was duly received, and accompanied by a most affectionate note from Mrs. Kinghorn, from which we give an extract.

Oct. 3rd, 1797.

MY PRECIOUS JOSEPH,

I have sent thee a small pot of honey and a few apples and nuts, the produce of our garden; we have had two or three pecks of beautiful apples off thy tree. We hope, my dear Joseph, we shall have the pleasure of seeing thee next summer, if the Lord will. Dear Joseph, if there is anything that you would wish us to do, or get against you come, mention it when you write to your father. May the Lord bless thee and all thy dear flock, and may his guardian care be over us through life; may we meet

around his throne, where parting will be no more, is the sincere prayer of thy dear mother,

ELIZABETH KINGHORN.

Norwich, Nov. 14th, 1797.

DEAR FATHER AND MOTHER,

The basket is come this morning. I have examined its contents, and read with a most pleasing feeling a mother's letter. 'Tis few of these I receive, but all I have had are carefully stored up. I am much indebted to her for kindness and affection which never fails. I hope I shall come next year to visit Bishop Burton again, but that we must leave.

Dr. Enfield is dead, aged fifty-six. I loved the man, and lament his death, though on religion we could have little intercourse, for he was very far gone in Socinianism. Oh! what a vapour is life; really, sometimes one is ready to think it is not worth while to do anything, life is so short and uncertain; this is an impulse that will not do to act upon, we must be active till it shall please God to call us hence.

Mr. Theobald, who is now in Germany, gives a shocking account of the country. The Lord's day evening applied to every species of amusement, folly, and vice, far worse than in England. The whole state of manners he thinks much more depraved. J. K.

The death of Dr. Enfield was deeply and widely felt in the literary circles of Norwich, where he had been minister of the Unitarian congregation, meeting in the "Octagon chapel," for a period of twelve years. He was an elegant scholar, the author of several educational and other works; one of the principal contributors to Dr. Aikin's "Biographical Dictionary," and eminent amongst the literary men of whom Norwich at this time possessed so large and distinguished a circle. One of the principal *réunions* of these *litterati*, and one in which Dr. Enfield took part up to the very last, was the "speculative society,"* an association which originated with William Taylor, (of philological fame,) and was intended for the friendly discussion of questions of all kinds. Of

* Mr. Kinghorn gave an account of one of the early meetings of this or a similar society in a letter dated Oct. 22, 1793. Page 231.

these discussions, Mr. Kinghorn has preserved notes during the close of 1797, and the beginning of 1798, as well as some in the spring of 1796, and Dr. Enfield is mentioned as late as October 20th, 1797, (less than a month before his death,) as proposing at one of these meetings, the question, "by what means may the art of conversation be improved?" Various were the subjects submitted for discussion at these friendly parties, and no less various the opinions of the persons who joined in their consideration. Amongst the most distinguished of them we may mention Wm. Taylor, Revs. Dr. Enfield, Stephen Weavers Browne, and Pendlebury Houghton, Unitarians; John Pitchford, Esq., a Roman Catholic; Edward Rigby, M.D., a member of the Established Church; William Youngman, an Independent; and Joseph Kinghorn, a Baptist. The first of these, Mr. Taylor, became well known in the literary world. Having travelled in early life on the continent, he had become conversant with its principal languages, had read the works of the great German authors with avidity, and drunk deeply into the theological sentiments contained in them, which found, (it is to be feared,) but too congenial a soil in the habits of thought and feeling early implanted in his mind. During a long period he contributed largely to the "Monthly Review," and other periodical works, and here his vast stores of information found a channel in which to flow. In every subject which he touched he seemed to be at home. Poetical, philological, and political topics were handled with equal ease, and his readiness in composition was fully equalled by his conversational talents. His principal published works were his "Survey of Early German Poetry," his "Dictionary of Synonymes," and some biographical particulars prefixed to "the Poetical Works" of his friend Dr. Sayers.

Rev. Pendlebury Houghton was for ten years assistant minister with Dr. Enfield at the Octagon, and afterwards succeeded him. His pulpit oratory has been much admired, and he has published a volume of sermons.

John Pitchford, Esq., a most estimable man, a vivacious and agreeable companion, and, I am persuaded, a sincere Christian,

was son of a surgeon of the same name, eminent as a botanist, of whom Sir J. E. Smith has given an account in his "Biographical Memoirs of Norwich Botanists."*

Dr. Rigby, a celebrated surgeon, and author of several medical works, was grandson of Dr. John Taylor, the author of the "Hebrew Concordance," and was educated by Dr. Priestley. He was elected Mayor of Norwich in 1805, and died in 1822. His son is now an eminent practitioner in London.

William Youngman was a man of most extensive reading and varied information, of vigorous intellect, of great conversational powers, "his sportive fancy, his sparkling wit, his quick repartee, who can forget" who had the privilege of his acquaintance? I knew him from childhood, and ever remembered him with respect and affection. He had resided with Mr. Kinghorn about nine years, when I first came to live with Mr. K. after my father's death. Mr. Youngman's father and mother were members of the Independent church, under the pastoral care of the Rev. T. Harmer, of Wattisfield, in Suffolk, the celebrated author of "Observations on Scripture." While residing with Mr. Kinghorn, he was strongly advised by him to join himself (being an Independent) with the Independent church of Mr. Newton, at the Old Meeting, Norwich, which advice he adopted, and remained a member and a deacon for many years. He was descended from the ancient family of Meadows, to whom were allied some of the most distinguished dissenting families of the eastern counties—the Taylors, the Martineaus, the Woods, &c. Mr. Youngman published an edition of "Harmer's Miscellaneous Works," with an Introductory Memoir; a translation of "Sismondi's History of the Albigenses;" a pamphlet on "Original Sin;" and a small and excellent work on the "Evidences of Divine Revelation." He survived Mr. Kinghorn, and died 1836.

* See Transactions of Linnæan Society, vol. vii, page 300.

CHAPTER XVI.

1798—1799. *ET.* 32—33.

Winterbotham in Norwich—Dr. Evans's Hymns—Jonathan Edwards's "Revival in New England"—Haliburton's Life—Zoroaster—Death of John Bealson, of Hull—Visit to the North—Illness—Conversation with an Infidel—Room at Casey opened for Preaching—Wake's "Primitive Epistles"—Decease of my father, W. W. Wilkin—Troubles in the Church at Bishop Burton—D. and E. Kinghorn remove to Norwich—Subsequent History of the Bishop Burton Church.

Norwich, Jan. 9th, 1798.

DEAR FATHER AND MOTHER,

Mr. Winterbotham, who was confined for preaching what was construed into sedition, is now in Norwich. He has preached for Mr. Newton, Mr. Wilks, and myself, and all classes of men have been eager to hear him. I have been at different times in his company, and as far as my powers of observation went, was not inattentive to his character or abilities. He is a popular preacher, and by that means likely to be a very useful one. Not a man of extensive and keen research. His subjects are not handled in a manner I should call masterly. But you will say I am very saucy: perhaps so, many people more happy because less nice, think what they have heard quite good and great. I freely allow the first, but not the last.

J. K.

In a letter received from Dr. Ryland about this time, respecting a proposed new edition of "Evans's Hymns," we have the following remark:—

22nd Jan., 1798.

It is in every respect a dark and gloomy period in which our lot is cast. We need be active and zealous in the

cause of God and truth. I do think the best signs of the times are an increasing concern to propagate the gospel both at home and abroad, and some increase of harmony among the disciples of Christ.

I am much indebted to you for all your good wishes, and would pray in return that the greatest success may attend all your labours, and that God may give you many souls to be the crown of your rejoicing in the day of Christ Jesus.

I am, dear Sir,
Yours cordially,

JOHN RYLAND.

Through mercy we have a good number of students, and I trust they are all heartily engaged in the interest of our Redeemer.

Norwich, Feb. 6th, 1798.

DEAR FATHER AND MOTHER,

You have been reading the "Life of John Knox," what you say of him is true, yet was he not a persecutor in his heart? Was not the reformation in Scotland carried on with a violence which was the effect of the reformers feeling they had power, and determining the opposite party should feel it too? Reformations are, I fear, in general carried on in a way by no means defensible. The account given by Neal, of what took place in Scotland, appeared to me by no means the relation of Christian conduct, so blind are men to their own spirit and actions; and I think it will be so in future. I doubt not the whole anti-christian power, including every hierarchy, will come down, but I do not think even the worst will be demolished without injustice. A good man acting in character would not destroy the most corrupt church on earth, except by convincing those who belonged to it, that they were in error, and thus leading them to act for themselves.

Mr. Theobald, who I told you some time ago was in Germany, came home yesterday, after a rough and dangerous passage, and being in imminent danger of being taken by a French frigate, who lost them through mere awkwardness, when hope seemed almost at an end.

Respects to all friends,
J. K.

In referring again to Knox and the Scottish Reformation, Mr. Kinghorn remarks :—

Norwich, March 6th, 1798.

I have sometimes thought there is a wisdom in God's carrying on his designs through fine weather, as well as through storms. When the gospel is in a storm, there is one class of effects produced; in the fine weather of peaceful times, quite another. The support it gives, the duties it calls into action, the state of mind it produces, and often the mode of reasoning are all different. By this means also it is viewed on all sides, examined and re-examined, its evidence, its nature, the progress it makes in the mind and in society, and the circumstances in which it advances or declines, are by this means clearly seen. And perhaps the long quiet religion has had, has been designed to bring to view what would not be learned in troublous times, the peaceful nature of the kingdom of Christ, and to show what the tendency of every possible religious opinion is. All this, probably, is designed as a foundation for something future in the designs of a wise God. As to prophecy, I am at a stand. I have really been pitying the Pope; though no friend, as you know, to the vicar of St. Peter, yet it is a pity, a poor old man of eighty-five cannot die in peace; he has been a harmless character, so far as I know, on the whole, and cannot live much longer. But strange as it is, it is true, God punishes the supporters of a bad system, though they often are better than those who have preceded them. What an instance of this are the emigrant clergy of France. How the emigrants have had, in every country of Europe, to feel the distresses to which their ancestors exposed the Protestants. Yet I have some hopes. There is a spirit showing itself of a wish to spread the gospel. In Norwich things are asleep, but there certainly is an increase in the country about.

Had Mr. Theobald been taken, I should have lost about twenty volumes of books, and it is probable I shall read them more than those who would have captured them.

My studies are now the Hebrew Bible in general, the Jewish Law, and the books of the Old Testament, in their antiquity and evidence. My progress is not rapid, but I hope I am making improvement. I find much pleasure in these inquiries, and am more confirmed than ever in the divine authority of the dispensation of Moses.

J. K.

Norwich, April 3rd, 1798.

DEAR FATHER AND MOTHER,

On the fall of the Pope we pretty much agree; for the present, all his temporalities are at an end. The hand of God

appears so completely in all this, that I can do little more than say, his counsel shall stand, and he will do all his pleasure. If the shaking of the nations is to extend to England, it will take place, and all the use we can make of any apprehensions we may have, is to endeavour to have our minds prepared for what may be God's will. The French are now an awful scourge on the continent, but when they have answered their end, as awfully will they be punished. Exaggeration is very common among men, and it is probable they are not so black as they are by some described; but, besides their cruelties, which are unequalled by anything lately in Europe, there being most of them infidels, and many of them atheists, professedly in all the higher, or (according to present times) the more active ranks of society, is, I believe, quite true. I think every expectation is cut off from Europe in general, except from God's providence. All those notions of liberty which the French revolution very generally raised a few years ago, are at an end; they are the tyrants, not the deliverers of men.

There has been some talk of a severer law for the observance of the Lord's day, it has occasioned some conversation here. It is worthy of being asked, how far do such laws benefit society? Are men more moral for them? In the present state of things, can such laws be carried into effect? These are questions of difficulty. How far legislators ought to interfere in enforcing religion, is, to say the least, a delicate question, because their interference in one thing is nearly allied to their interference in another, and they cannot go far without introducing persecution.

J. K.

ANDREW FULLER TO MR. KINGHORN.

(In acknowledging a remittance from Norwich for the Mission.)

At the outset of the work, I remember it was said, if we could but be instrumental in raising one Christian church in that dark part of the earth, and of giving them the New Testament in their own language, in our day, we should think it an object sufficient to repay us for all our toil. I may now add, that we have a reward in the very work itself. Those churches among us who have much interested themselves in this business, have generally been prompted by the same principle, to lay themselves out in disseminating the gospel in the villages around them, the effect of which has been a considerable increase, both in numbers and religious enjoyment. We find a foreign mission to resemble a good foreign trade; it in-

creaseth riches at home. Please to present my Christian love to Mr. W. Wilkin, also to Mr. Joseph Wilkin, whom I remember with some pleasure, though I never saw him but once, and that when I was but a youth, twenty-eight years ago; accept the same yourself from your affectionate brother,

ANDREW FULLER.

The preceding notice of Joseph Wilkin, the brother of my grandfather, carries us back to the year 1770, when my family resided at Soham, in Cambridgeshire, where Andrew Fuller was born, in 1754, and where the pleasant acquaintance above mentioned was formed.

Joseph Wilkin occupied for many years a large farm, attached to Bowthorpe Hall, near Norwich, where Mr. Kinghorn was a frequent visitor, and often did my sister and myself delight to accompany him in those happy visits. Mr. Wilkin was a man of great strength of character, of the warmest generosity, and the most sincere piety. He died in 1806.

Norwich, May 1st, 1798.

DEAR FATHER AND MOTHER,

We have been quite in a ferment about the late new act concerning arming, and a great number in most of our parishes have entered into associations to arm and be trained, but a great deal of this is that they may avoid as much as possible the power of government, by being volunteers, and prescribing, as far as they can, their own terms. However, I have hitherto lived, and I hope I shall continue to do so, a man of peace, for public opinion seems desirous of protecting black cloth. I am no well-wisher to the French, but my constitution and habits are so un-martial, that I could do very little to hurt them if they were here. I hope that day will never come, but it is surprising how the talk about it has worked its way into everything. It has become the condition on which many things are suspended, "if the French do not come." Even my journey [into Yorkshire] has, by some of my friends, been hung on this pin—"if the French do not come," to which I have sometimes replied, that if they do come, the people here will be so busy about other things that I can be the better spared, for they would not be disposed to mind me.

If horseback be the plan for my journey, I shall have to spend a Lord's day on the road, and I should like to do it with some congre-

gation of Christians in Lincolnshire, *incoq.*, going to meeting as a traveller, hearing what is provided for them, without being myself known as to character.

The East Indian missionaries have sent, requesting assistance in printing a translation of the New Testament. Mr. Carey has got a rough copy, and he and a Pundit are spending their time in going over it, and mean to do it several times ere it be printed. The plan is to print it at Calcutta : 10,000 copies will cost £3000.

I have lately met with two singular books, viz., Jonathan Edwards's account of the revival of religion in New England in his time ; and the life of Thos. Halyburton ; and their accounts have the greater weight with me, because they were both very close thinking men, who were not to be deceived by appearances, but searched ideas to the very bottom.

May the grace they each described be felt by us, and by many more who yet are strangers to it ! Then the world would be much happier than at present.

J. K.

Norwich, May 29th, 1798.

I have been lately reading the life and parts of the writings of Zoroaster, and shall read some more of them I hope. They seem to elucidate many parts of the Old Testament, by showing how the people of the East thought and felt on various occasions. There, also, the doctrine of a resurrection is stated pretty plainly ; though I do not find from what source it is derived. This seems a strong circumstance in favour of its being believed all through the East, even in very early times. Zoroaster was born near 600 years A.C., and does not appear to have lived at a time when new truths were likely to be explored, especially of this nature. There is a wonderful difference between the Bible and all other books claiming divine authority, which can only be seen by reading a few of them.

I met with a very ingenious conjecture lately on Jeremiah. There is a most perplexing difference between the Septuagint and the Hebrew, which no usual difference of copies can account for. Now, if Jeremiah gave a copy of his prophccies to his brethren which went to Babylon, he might afterwards in Egypt have revised them, and arranged them otherwise than before, in short, have published a new edition of them ; so it has happened, that the Septuagint was translated from one edition, and the Hebrew Bible has preserved the other.

There is something in this very likely, as it well accounts for what otherwise would be unaccountable.

J. K.

On the 25th of April, Mr. Kinghorn lost one of his very oldest friends, John Beatson, Baptist minister, at Hull, for whom, both as a man and a preacher, he entertained the highest respect.

In June Mr. Kinghorn paid his usual biennial visit to Bishop Burton. While there, he suffered from quinsy to a somewhat alarming extent, so much so, indeed, that earnest "prayer was made of the church unto God for him." Mr. Hawkins, before the congregation separated after service, gave notice of Mr. Kinghorn's illness. He says :

September 4th, 1798.

I felt so much for your welfare, that I could not help giving vent to my feelings in a public manner, and I hope was the means of engaging the church in earnest prayer on your behalf. There was a large assembly at meeting the next evening, and yesterday evening we met numerously. Messrs. Newtons and Wilks have been very kind in sympathising with us, and Mr. Newton, sen., has in the most friendly manner given us his assistance, and very suitable subjects has he endeavoured to impress upon our minds since your alarming illness; but of these we will talk, God willing, over my fireside.

I cannot omit informing you, that last Lord's day I had the resolution after the morning service to desire the members to stop, and all of them to fill up their places, as I had no less important proposition to make, than whether we should, under our present circumstances, attend to the Lord's Supper amongst ourselves. When met, I requested if any one had any objection, to state it; no objection was made. Mr. Watson proposed that I should take the first prayer, and break the bread, and pour the wine; I proposed Mr. Theobald should take the second prayer; also that Mr. Watson should give such reasons for our conduct as struck his mind. Each willingly took his part, and all, I trust, was done decently and in order; each of our minds seemed impressed with the importance of the subject, and for one, I can say it was a happy and solemn coming together for the better.

I remain, yours affectionately,

T. HAWKINS.

Of Mark Wilks's preaching we have a description in a letter from Mr. Theobald.

The first Lord's day after your departure, Mr. Wilks made an excellent sermon from Titus ii, 13, particularly the words—"God and our Saviour Jesus Christ." I never heard the character of Christ illustrated and exalted by more forcible remarks, nor more appropriate texts of Scripture adduced to support and justify them. Mr. Wilks is peculiarly happy in this last particular. I have heard very few his equals; he is so striking by an originality of arrangement, so artful in putting his own remarks in an advantageous form as well as in exactly the right place, and so deliberate that he must impress; in short, a most excellent preacher.

The prayers of the church for their pastor were answered, and in the course of the same month, he returned to them. He wrote home on the 15th, thus :

Norwich, September 15th, 1798.

My journey has been safe and prosperous, for which I desire to be thankful. I got to Wisbeach on Saturday night, just about, or a few minutes after, the going down of the sun. There I met with very friendly entertainment, and stayed till Tuesday, then rode to Lynn; on Wednesday, to Leziate, Mr. T. Durrant's; to-day home.

The galloway did very well, and ails nothing, my health has improved much in travelling—I rode one day thirty-four miles, and did not feel distressedly tired.

My good people here have engaged Mr. Wilks to preach to-morrow morning, on the supposition that once in the day, at first, will be enough for me.

J. K.

Norwich, Sept. 25th, 1798.

On my journey I was sometimes taken for a rider, at other times for a clergyman, and I felt diverted when I found how people were mistaken. One gentleman, who thought I was a clergyman, introduced a subject on the road about the church, to try what I was; I gave a cool, indifferent kind of answer, from which, not knowing what inference to draw, he plainly asked me; I as plainly told him what I was; he then said, "I thought you were a clergyman, and if you had been I would have smoked you."

I laughed at his mistake, and told him he had got the wrong man to deal with. He disliked the establishment much, and thought he had an opportunity of showing it pointedly. He told me he had been many years a methodist, but had now given them up. His freedom of inquiry I thought justified my asking him questions, especially as he seemed disposed for conversation. I found he was nearly a speculative infidel. We easily got into further conversation, and I thought there was too much of a challenge in his manner of setting off to justify me in waiving the subject. We fell to it heartily, and argued on the evidence and excellency of Christianity. I met him on his own ground, I endeavoured to repel his arguments and to keep him to the point, till at length he begged the subject might be dropped. I am apprehensive that instead of his smoking me, I smoked and, perhaps, singed him. He was an agreeable man, good company, and had not lost all the effect his religious connexions had produced, even though he had renounced revealed religion.

J. K.

October 23rd, 1798.

I heard a very gratifying thing on my journey, of which there seems to be no reason to doubt. A neighbouring minister told me himself, he had baptized a man, formerly an independent, a steady man, and who was first led to think on the subject by the pamphlet I wrote.

In writing to his father, Mr. Kinghorn proposed the question, What did you think of my people having the Lord's Supper among themselves? This gave rise to much correspondence; we give a few extracts:—

Bishop Burton.

The only question is, what gives a *parson* an exclusive right to administer the Lord's Supper? *Answer.* Christ's instituting the office of pastor. Who, under God, has a right to invest him with his office power? I think you'll say the choice of the people gives him his right to execute his office among them; and their choice and his acceptance is the formal ground of his authority, and his ordination is no more than a public ratification of their mutual agreement. If so, the same power by the choice of the same body, either for a time, occasionally, or statedly, may be communicated to any member of that body. If it be only occasionally, the office power ceases with the occasion.

D. K.

Norwich, Oct. 23rd, 1798.

DEAR FATHER AND MOTHER,

On the question respecting the Lord's Supper I like your general statement very much. I had thought on the subject a good deal, and ended in supporting the conduct of my people. Your arguments in favour of their administering the ordinance are very strong, nor are they to be overturned without proving that the people have no power at all, and that ministers are quite a distinct body of men, like the Levites of old.

Suppose a church had half a dozen sensible, active, members, and the church in general said, We are not likely to suit ourselves with a pastor, but, if you will give us your assistance in the word and ordinances, we will attend to you; you will settle among yourselves how you are to proceed, who is to preach, &c., and when; and we will pray for you, that the blessing of God may be with you:— here is no *clerical* man, no pastor in the usual sense, but, I think, here are six good Christian elders; and, in this case, utility is the leading reason in the choice of the men. Must not something of this kind have been the case in the large societies in the primitive church? The difficulty of finding men of talent who will act, and act together, prevents the plan from being followed, and leads churches to seek one man who may combine talent enough to do the whole in an acceptable manner.

Yesterday and to-day we have had bell-ringing, &c., &c. Sir J. B. Warren has caught a fleet sailing from Brest to Ireland; taken one eighty-four and four frigates, and was in pursuit of the rest. It really seems as if the French were not to have a ship to stir with.

J. K.

Norwich, Dec. 18th, 1798.

I am dreadfully afraid of priestly power, and, therefore, usually lean to the side of the people in church matters. Perhaps this may make me think of church forms too slightly, though I should not in practice differ much from others. I lately did one thing a good deal against my own opinion. Since Mr. Wilks has resided at Cossey, an inhabitant of the village [Mr. William Neale] fitted up a part of his house for a place of worship, and Mr. Wilks agreed to preach in it. In the late Countess of Huntingdon's connection here is a gentleman, now preaching for a few months, who was physician to the Queen, is a man of fortune, drives his coach, &c. His name is Ford.

Mr. Wilks, to excite the attention of the Cossey people, invited

the Doctor to come and open this place, and nothing would serve him, also, but I must preach in the afternoon. To preach in Cossey I had no objection whatever, but I thought it very needless to make a parading business about preaching in a part of a dwelling-house, as if it needed a consecration. I yielded, however, to the entreaty of several friends, and could not help smiling at the weakness that was evident in making a great deal to do about such things. The Doctor makes his appearance in a gown, to preach to about sixty people, in two rooms thrown into one. What a contrast between the Doctor in the morning with his coach and his gown, and poor, plain Joseph Kinghorn! However, he very politely offered me his gown for the afternoon. This tickled me a good deal; I thanked him, told him I had for so many years done without, that I thought it too late to begin to use one. The day was spent as pleasantly as such a public day could be, but I cannot say I thought there was any necessity for it. Many attended from Norwich, and the only good thing to be said in its defence is, that the different denominations showed a regard to it as a common cause. I think the fact itself, that there is preaching there, is very important, and I hope good will be done.

I thank you for the inventory of the cargo shipped for me. Before the arrival of yours, I had also sent a basket and a paper parcel to Mr. Sedgwick, by Captain Hepworth, for you. The basket contains the honey pot, filled with a paper parcel containing some catechisms, with and without proofs, which you once intimated you should like to have; also a little pamphlet written against a pamphlet of a Mr. Job David, of Frome, in Somersetshire. It is by the late Caleb Evans. Mr. David's pamphlet made some noise; was a rude, coarsely written piece, and hurt poor Mr. Evans's mind; however, he replied, and I have sent you one of them. You will also find a little volume called "The Pocket Magazine," in which are many pieces, by many persons, and the whole may, perhaps, amuse you; tell me how you like it. And as the body is apt to be injured by too great stress being laid on the mind, and by other manifold causes, there will be found, by the side of all this store for the mind, a box of pills to keep the body in order. These are of the same kind with those Mr. W. gave my mother, and I begged them of him. *Item*, in a paper in the basket, but without the honey pot, you will find Simon's Hebrew Bible, with a small dictionary, an explanation of the various *keris* and *ketibs*, and of the Masoretic notes at the end of each book, &c., &c. I shall be much pleased if you like it. *Item*,

in a separate paper parcel you will find Wake's "Primitive Epistles of the Apostolic Fathers." This volume will show you how the early Christians *wrote* to each other. Reeve's "Apologies of the Ancient Fathers," 2 vols. These will show how they defended themselves. The "Apostolic Constitutions," translated by Whiston, and some other things. This will show how they began to organize Christianity into form when they got numbers and power; and, for showing the state of things at the time, is a very curious book. But Whiston was so fanciful as to give the constitutions an antiquity and an authority they do not deserve; for though the basis of them has antiquity, and shows ancient usages, yet in the light of constitutions of the *apostles*, they are mere forgeries. You will find, also, Owen "On the Spirit," 2 vols. This is an inventory of goods for you, shipped in good order, and which, I hope, will arrive at their desired port in safety; and thus our commerce is an image of commerce on a larger scale; each sends what he has, and exchanges the articles of which he has the greatest plenty.

You have Robinson's pamphlet "On Toleration," you may recollect I bought it at Hull. I value it as a curious one, though I, hitherto, have not believed it all; you will not part with it, as I should like to have one, and cannot obtain one here. I shall be glad to know how you like your books. I think I have provided you with reading for the rest of the winter. When you are aground you may call out for help, and I can, perhaps, do a little more. I am got back again to the study of the Old Testament, and of the Geography, &c., of the Holy Land. It spends a good deal of time, but there is no understanding the Old Testament without it.

J. K.

Bishop Burton, December 29th, 1798.

DEAR SON,

We could not help laughing at the gentleman offering you his gown, at the "consecration" at Cossey: but such is the power of prejudice, that it might tend to reconcile different parties to Mr. Wilks's preaching there. What a difference there is in the spirit and views of men in the present age, and of those who lived at the time of reformation from Popery; then many of the clergy were for putting off their gowns, because they had been used in the idolatrous worship of the church of Rome; they thought them signs of their adhering to idolatry. When it was argued by their opponents that the habits were indifferent things, they then replied, that they ought to be left as indifferent, whether they are

used or not; *now* they are come into vogue by those who have no canonical claim to them!!! I own I am of opinion that it is indifferent whether a man wears a gown or coat, black or red, when he preaches the gospel, if only there be no pride in the one, nor a spirit of mere opposition in the other. In this I could conform to any habit customary in the country where I dwell, if it was at all necessary to promote the glory of God, by the peace of the church and the good of men.

I have seen a letter from W. Ward, who is designed as a missionary to Bengal. He, speaking of Mr. Robert Hall, who preached at Kettering, October 16th, at a missionary meeting, said, "I could not help thinking if I were in heaven I should like to sit on some green and flowery mount to hear him preach, I had no idea of a possibility of receiving greater pleasure;" the text was,—*"To as many as received him,"* &c. This corresponds with your ideas of Hall's abilities; but I cannot help thinking that Mr. Ward has either low thoughts of the happiness of heaven, or else he has exaggerated in his expressions.

D. K.

The year 1799, we shall see, was a year of considerable moment in Mr. Kinghorn's life. On the 10th of January he lost one of his most intimate and attached friends, W. W. Wilkin, somewhat unexpectedly; and was not only nominated one of the executors, but also appointed to be a father to his boy. This arrangement was, of course, regarded by Mr. Kinghorn with some anxiety, placing him, as it did, in a new and important relation. He mentions it in his usual simple manner in his annual prayer.

Do thou in the course of thy providence lead me, prepare me for every situation and every event that is to befall me, and oh! prepare me for a new one to which I am now brought. Sanctify the dispensation of thy providence which has removed a once intimate friend: grant me the prudence and grace to educate his boy in thy fear, and oh! may it end in thy glory. Thou canst help; help, O Lord, and may I, while so engaged, be helped not to neglect any other duty, but to glorify thee in all that I have to do, and may the result be, that he may glorify thy holy name for ever.

Just at this time some circumstances connected with the church at Bishop Burton, rendered Mr. David Kinghorn's

position there painful, and on the first intimation of such being the case, his son, ever ready to assist his parents, wrote the following note :—

Norwich, January 31st, 1799.

I am sorry that your situation is so uncomfortable. I would not have you be anxious about futurity : I am not able to place you in affluence, but now I have the reasonable expectation of being able to spare you such an annual sum as will be equal to your wants, so that you can live in ease if you choose it, or if you had rather be employed in the pulpit, you can act accordingly when a situation offers ; and if, in any future situation, your finances be narrow, I can extend them. If you wish to live here in Norfolk, I can provide you with a situation, and perhaps with employment, and we should have the comfort of seeing each other often. These proposals, it is true, depend on the most uncertain tenure of my own life, and that of my little ward, yet we may both be spared as long as wanted for this purpose. But if even these supplies should be cut off, if only we are spared a year or two longer, I shall be able to render you important assistance. I have £60 in bank, and hope to make it £70 at Lady day ; when I have received the first year's legacy it will amount to about £160, this, with what you have, would form a little annuity for both your lives, which would assist you, and I should be only as I was a few years ago, if even the boy should be cut off, and I should be spared. I know such considerations cannot produce peace of mind, but in such a world as this, they have their importance, and therefore I state them, and should the "fig-tree not blossom," &c., there is still a God who has said "the silver is mine and the gold is mine," and he can give it in futurity in as singular and unexpected a manner as in times past.

May God guide you and all concerned, for the glory of his name. You may depend on my doing anything I can that will promote your happiness, and you have, therefore, only to tell me what and where you think that would be : excuse this hasty letter ; wishing you every blessing,

I am, yours in duty and affection,

J. K.

Thus simply and unostentatiously did Joseph Kinghorn offer to give his parents the entire proceeds of his property, which, small as it was, would, with their own savings, be a

valuable assistance to them; it was, however, hoped that matters would be so arranged as to render their removal unnecessary, and so the proposals were for a little time waived.

Norwich, February 15th, 1799.

DEAR FATHER AND MOTHER,

Yours gave me great pleasure, though I find that, owing to the state of the roads, both our letters were far longer than usual on their way. Here the snow has been great; a surgeon who attended in a village four miles off, was kept three days ere he could return; I have been there yesterday and to-day. Yesterday the snow was, in places, higher than my horse, where the roads were cut, and even then it had settled a good deal. All communication nearly stopped, carts and coaches dug out of the snow: many hours spent in going a few miles, and some few lives lost, though happily not so many as reported; I came home safe: last week I was at Saxlingham, (I go to preach there once a month,) the roads were very bad truly, but passable; for a large party of soldiers were sent on that road to cut it for a considerable way. On the Saturday morning I did not know what to think of it, it blew and snowed hard, however, I was not detained, but went through with Mr. Watson in his chaise. The Lord's day previous he had tried to come through, but could not. Not one of our country friends were with us that day but Mr. Durrant, who stopped in Norwich on the Saturday night. The snow began on the 31st ult., continued on the 1st and 2nd, this snow filled one side of the road in many places, yet left a passage, but in the night between the 2nd and 3rd the wind altered, so that it filled the other side, and, as much snow fell, it drifted up every hollow place, and wherever the position of the hedges opposed its passage. This stopped everything; now a great deal of it is gone, yet much remains.

I do not think there is any need for anxiety about my taking Simon, he is likely to be no trouble for a long time, what he may be when he grows up, and begins to think himself a gentleman, there is no saying, but sufficient for the day is the evil thereof, at present he is a very pleasing boy, he will need government but is governable; he is a little fellow, very volatile, or what might still better characterize him, he is a great monkey; his powers are considerable, and I hope we shall do very well together. The confinement need not be to me more than I please.

J. K.

The above was written in answer to the fears expressed by Mrs. Kinghorn, lest her son's new charge might "oppress his mind, or be too much a confinement for him."

As the year rolled on, it became more and more apparent that Mr. and Mrs. Kinghorn must remove from Bishop Burton, and the following letter narrates Mr. Kinghorn's dismissal from the church, over which he had presided for nearly thirty years. In this very sorrowful communication he freely expresses his affectionate sense of his son's constant kindness; we present an extract:—

It has often been a consolation to us, that God in his providence has put it in your power to befriend us, and has given you a heart to sympathise so with us in all our distresses. I can truly say, (and I doubt not that you remember having heard me often speak to that effect,) that my dependence for outward support, and for your future welfare, when you were young, was on divine providence ordering our and your lot, and supplying our needs, when we had no visible prospect of outward prosperity before us; and to the honour of his name, we may say that he hath not failed nor forsaken us, though we have had some little trials to exercise our dependence on him.

In the course of the letter a copy of the dismissal is given, the original of which is in my possession. It is signed by nine persons, four of whose names were appended to the invitation of David Kinghorn to the pastorate twenty-nine years previously. Under such circumstances, the following very excellent letter from the son who had been so long their happiness and comfort, must have been peculiarly acceptable.

Cossey, June 18th, 1799.

DEAR FATHER AND MOTHER,

Your letter which I received yesterday gave me serious concern, because the event it relates seems to sit heavy on both your minds. I own it is impossible to reason away every unpleasant impression which arises in such cases. But there is nothing which need much distress you. Your mind is quite relieved respecting the issue of things. Your path so far is clear. Your God still lives. You know the kindness of his providence;

and the wisdom of his dispensations oft appears in unlikely events. And now that it is come to this, endeavour to leave the consequence to God. He is able to overrule it for great good and great peace. You have now the option set before you by providence, of spending the evening of your days in the manner you may best approve. You can consider yourself as having a choice of situation which providence never gave you before, and may you not consider this as a reward for former services? God is able to give you much more than you now sacrifice, in every sense.

Few know better than you the resources of religion; they are still open to you. Severe trials often await the children of God. Our imperfections render them necessary, but God overrules them for our good. Perhaps it is better they should be short, though severe, than long-continued, though less sharp. Leave the event as much as you can to God. Hope in him, you may yet see reason for praise. Do not fret at having the furniture of your house to disturb. Dispose of just so much as you wish, and as we have water carriage quite up to Norwich, I think you had better send everything you have a fancy for; they shall be taken care of till it is determined where they go. As to yourselves, let no comfort, accommodation, or assistance that money will procure be unenjoyed, neither while you stay, nor on the road. I would not have you come by water, at least no farther than Lynn. Perhaps even this would not at all agree with you. The roads by land you know. Travel as you please. Make it as little fatigue as you can. If you want any assistance I will send you any sum you need.

Be not long in writing, indeed, write very soon if convenience serves. May God's grace and assistance ever be with you. May you find that goodness and mercy still are following you.

Yours in duty and affection,

J. K.

Bishop Burton, July 7th, 1799.

DEAR SON,

This week has been spent in packing up, and selling most articles of furniture to our neighbours; we did not call a sale, people came, and some bought one thing, some another, till nearly all is sold, a few articles we shall bring with us. Next week, if the Lord permit, by Tuesday or Wednesday, we expect to go to Hull on our way to Norwich, but Mrs. Beatson desired we would stay some time at her house before we set off. It is probable we may stay over Lord's day, 14th, if longer we shall let you know.

Your affectionate letter we received, for which we return you thanks, as you therein express your tender regard for us in our present state of affliction, in body, mind, and estate.

As our times are in the hand of God, if he orders all things for our good at last these ruffles will pass over. Everyone seems sorry at our leaving Bishop Burton, but say they think it will be for our good, but this must be left to the wise, disposing hand of God. If he blesses we shall be blessed. Without his blessing, all the world cannot make us comfortable in time, nor happy in eternity. May we have that divine wisdom given to us to improve the short remains of life to the honour of his holy name, that we may study to glorify God in our bodies and spirits which are his. I rest, praying that the blessing of God may ever attend you and all your connection.

D. K.

On Tuesday, July 9th, 1799, Mr. and Mrs. Kinghorn left Bishop Burton for Hull, thence to go on to Norwich. Their arrival in that city has been noticed at some length in our introductory chapter, and, therefore, all that remains to be added here is just by way of supplement, to say that at Easter, 1800, Mordaunt Cracherode, who for some time had preached at Mr. Beatson's church at Hull, was ordained pastor at Bishop Burton. He had formerly been pastor of the Independent church at Gravesend, and had been baptized by Dr. Rippon, July 15th, 1798.

Mr. Cracherode remained at Bishop Burton two or three years, after which time the church was supplied by several persons, till in June, 1813, Abraham Berry, from the west of Yorkshire, became the pastor, and continued in the office until April 16th, 1843, when he resigned. The church, during some parts of Mr. Berry's thirty years pastorate, was greatly blessed. There were thirteen members when he became pastor, and about fifty-five when he left. Since his removal the church has experienced many changes.

The present pastor, George Taylor, who has kindly furnished us with the above particulars, commenced his labours, April 11th, 1852.

CHAPTER XVII.

1800—1809. ET. 34—43.

Close of the Correspondence between Father and Son—Dr. Ryland; His Account of Bristol Academy—"Public Worship Considered and Enforced"—Letter from Dunn, in America—Invitation to the Presidency of the Northern Baptist Academy—Letters from John Faucett and others respecting it—Final Declension by Mr. Kinghorn—Correspondence with Dr. Ryland and Andrew Fuller on the Divine Government—Joseph Hughes—Tract and Bible Societies—Aylaham Riots and Trial—Visit to Cambridge—Dr. Ross—Letters to a Young Friend—John Townsend.

WITH David Kinghorn's removal to Norwich terminates the long course of correspondence between father and son, a correspondence which was, doubtless, of the greatest benefit to Joseph Kinghorn, assisting him, as it did, to form those habits of close investigation, which so much distinguished him.

These letters have afforded the principal materials for the compilation of our narrative thus far; and on their cessation, the correspondence assumes an entirely different character, consisting principally of letters from contemporary ministers on various subjects of interest in the religious world, and especially, of course, in connection with the denomination to which Mr. Kinghorn belonged. At first, however, the letters are "few and far between," and only now and then do we meet with one worthy of insertion, especially as they are written not *by* but *to* Mr. Kinghorn.

The events on which we have lately dwelt are thus referred to in his annual reflection:—

Norwich, Jan. 17th, 1800.

O God, the father of all my mercies! I would
ably praise thee for all the mercies of my life; and particularly
the last year. I praise thee for giving me ability to attend to

the case of my father and mother, and to make thus far their old age comfortable in the midst of all their sorrows.

I praise thee for peace in the church, and for all thy goodness to my people at large. Assist me to speak both to sinners and to saints, that both may have their proper portion. May I in these labours be successful; may I pursue them with a genuine spirit of humility; and be willing ever to ascribe all the glory to thee.

Grant, O God, that thy blessing may attend my boy; that he may have thy grace, and live to honour thy name. Lead me for this end into the right way; and what I know not, do thou teach me.

O grant also that thy blessing may be upon my dear father and mother. May they long live in peace and comfort. May we rejoice together in the hope of the common salvation.

May I be enabled to render them comfortable, and may we together glorify thy name.

JOSEPH KINGHORN.

One letter in the correspondence of 1800 may be interesting to some, at least, of our readers, as giving an account of the state of the Academy at Bristol, from the pen of its worthy principal, Dr. Ryland; and we therefore insert an extract.

North Street, Bristol, October 31st, 1800.

DEAR SIR,

I am glad that I can inform you I have generally had considerable satisfaction in our young men ever since I came to Bristol, and we never had a better set than at present. They are godly, diligent men, of promising abilities; some will make considerable scholars, and I hope all will make useful ministers of the gospel of Christ.

We had eighteen last year, but several were unexpectedly called away at the vacation, so that we have at present but twelve. Three applications have been received for admission within these ten days, in favour of young men well recommended.

The church is in peace, we had two proposed this week, and expect more soon. We have much friendly intercourse among different denominations in Bristol. May the Lord prosper you more and more. Mr. Flint has great success at Horsley. I do not know another congregation so large in the kingdom. A singular work of grace is now going forward at Clipstone. Mr. Hall, of Cambridge,

THE 15th MARCH 1841. I have been thinking of writing you since I have been in the city, but have been so busy that I have not had time to do so. I have been very busy with my business, and have not had time to do so. I have been very busy with my business, and have not had time to do so. I have been very busy with my business, and have not had time to do so.

I am, my dear friend,

Yours truly,

JOHN R. KETCHUM.

THE 15th MARCH 1841. Mr. Kinghorn's name again appeared in the paper, and I have been thinking of writing you since I have been in the city, but have been so busy that I have not had time to do so.

I have been thinking of writing you since I have been in the city, but have been so busy that I have not had time to do so. I have been very busy with my business, and have not had time to do so. I have been very busy with my business, and have not had time to do so.

During the time succeeding years the little is found a number of the correspondence, except two letters from Mr. Kinghorn, who had been in a short time in St. Mary's, and Mr. Kinghorn's name again appeared in the paper, and I have been thinking of writing you since I have been in the city, but have been so busy that I have not had time to do so.

New York, June 10th 1841.

My dear friend,

I have been thinking of writing you since I have been in the city, but have been so busy that I have not had time to do so. I have been very busy with my business, and have not had time to do so. I have been very busy with my business, and have not had time to do so.

The yellow fever has been a sore scourge to most of our large cities for some years past, but measures are now taking to render them more healthful. We retire into the country two or three months every summer, and multitudes do the same, it being a season of leisure to persons in the wholesale line.

The frankness and familiarity of persons of every religious denomination, of Judges, Generals, and Bishops, with every class of citizens, is very pleasing and gratifying to the native equality and dignity of man.

By my letter to Mr. Wilkin you will perceive that the spirit of emigration is again revived, and that this country affords a very desirable asylum from the persecutions and wars of Europe.

T. DUNN.

New York, June 14th, 1801.

MY DEAR FRIEND,

About five months since we had a new President. He is much of a philosopher, and a man very friendly to liberty. Under the reign of John Adams, our late President, from his not being very friendly to foreigners, but few strangers visited us. But now they are again pouring in by hundreds.

This week two ships arrived, one with seventy, and the other with over five hundred passengers.

T. DUNN.

To Joseph Wilkin, Esq., Bowthorpe Hall, near Norwich.

About this time Mr. Kinghorn published a small tract entitled, "Arguments, chiefly from Scripture, against the Roman Catholic Doctrine." It was intended for circulation principally among the inhabitants of Cossey, a village which had always been largely under Roman Catholic influences; the manorial property having been presented by Henry VIII. to his daughter, Queen Mary, who gave it to her Master of the Household, Sir Henry Jernegan, (since Jerningham) in whose family it has ever since remained. It is said the pamphlet had the honour of being burnt in the village, after being read, judged, and condemned by a family party of Catholics.

In the Spring of 1804, several persons in the North of England, anxious to provide for young men who might be desirous of entering into the Christian ministry, additional

facilities for acquiring knowledge, convened a meeting at Hebdenbridge, on the 24th of May, to consider the subject. The result was, that those then present formed themselves into a society, under the designation of the "Northern Education Society, for the purpose of encouraging pious young men, recommended, by the churches to which they belong, as persons of promising abilities."

A subscription was set on foot, and the great question was, "Who can be the tutor?" But we will give the incidents as they were related at the time by those concerned.

In enclosing a circular of the society, Dr. Fawcett wrote thus to Mr. Kinghorn:—

Ewood Hall, Halifax, August 2nd, 1804.

DEAR SIR,

I send you the printed letter as a kind of introduction to what I am going to lay before you.

I am just returned from the meeting at Rochdale. Mr. Hall, from Cambridge, preached to us; of his sermon I need not say much; it was every way worthy of himself, and, I hope, to the honour of his divine master. I trust it will be printed immediately. We assembled in the afternoon; betwixt five and six hundred pounds were received, and many came forward as annual subscribers. A committee of fifteen were chosen, and several resolutions were agreed to. Mr. Hall commenced a member of the society. The choice of a tutor was the most difficult point to be settled. The company would have brought forward my name, but my age, infirmities, &c., are such, that I begged to be excused. Several persons mentioned your name, and spoke much in your favour, among whom was Mr. Hall, who gave such an account of your talents, disposition, &c., as made impression on all present. We inquired whether you were moveable? To this question he would not give a decisive answer, but hoped providence might open the way when an object of so great importance was in question. I am not designing to urge you to give an immediate answer to this letter, but only to lay the subject before you, that you may exercise your thoughts upon it, and ask counsel of the Almighty.

Now the matter I wish to lay before you is this,—We apprehend that Bradford is the likeliest place for establishing the Academy; you know we have a respectable church and congregation there, in immediate want of a minister. I am authorised by them to look out

for one, and to assist them by my advice in that weighty concern. I am willing as a friend to do the best I can, but the choice lies with themselves. I think it probable you will soon be addressed by them, to inquire whether you would be willing to come over and supply them two or three weeks. My heart rejoices sincerely to see so much zeal discovered for the good cause, as now appears in multitudes. I wish you had been with us the two last meetings. I once had the pleasure of hearing you at Scarborough, and should be glad of another opportunity.

I am, dear Sir, your affectionate, &c.,

JOHN FAWCETT.

Norwich, August 9th, 1804.

DEAR SIR,

Yours of the 2nd inst. surprised me much. I thank you and those concerned in the Northern Education Society, for the opinion you have entertained of me, but really, I cannot see that I can accept the charge of tutor to the new Academy.

Of myself I shall say nothing. I wish you may be directed by providence to a tutor far better qualified than I either am or can be, for such a situation. But such is the state of things here, that I do not think I could be at all justified in leaving Norwich. I have been here fifteen years, with a people who have shown me in many instances their respect and affection, and I hope I am not less united to them, than they are to me. And although I have not been blessed with any brilliant success, yet I have reason to be thankful, God has not left me to suppose I have been altogether labouring in vain. We are in perfect harmony, and do not decline. Now sir, you will easily suppose that to break such a connection would be bitter work, and only to be justified by the most urgent reasons. I know God can provide friends here with a minister far preferable in every way to myself, but as we are obliged to act from apparent duty, I should be subject to many anxious thoughts and sorrowful reflections, if I did not see my way clear before me. And God is able also to provide for you another, who will much better answer your purpose than I should. For these reasons, besides others of less import, I do not wish the Bradford church at all to think of me for their minister, nor the society for a tutor to their Academy. I am very glad to hear that so many are disposed to encourage the plan, and I hope you will be able to establish it on a firm basis. It is a very desirable thing to give young ministers the means of information. It may be truly said of our connection in

some parts of the kingdom, that the harvest is plenteous but the well-informed labourers are few, and I sincerely wish all concerned all the success they can desire.

I thank you for the friendship shown in your letter. I remember well having the pleasure of seeing you at Scarborough, and hearing an excellent sermon which you preached at Mr. Hague's, though I had not the opportunity of any intercourse with you. We have since been separated by distance, but I hope not in our true interests. May God bless you, and fill your latter days with his richest mercies.

I remain, dear Sir, yours affectionately,

J. K.

Ewood Hall, Halifax, August 8th, 1804.

DEAR SIR,

I now address you on behalf of the church of Christ at Bradford, who earnestly desire you to make them a visit, should it be the will of a gracious providence to open your way.

They are provided for four Sabbaths to come, and would wish you to be with them against the 9th of September.

There is a considerable church, a fine, spacious meeting-house, and a prospect of great usefulness. I hope God will incline your heart, and open your way to come. It is to us, who are concerned in the Education Society, a very desirable object.

Should you return a negative answer, it would throw great darkness and discouragement on the design which is so happily begun. I make no doubt but your labours would be acceptable at Bradford, if you can see it your duty to accept of this double invitation. To multiply arguments and solicitations would be to little purpose; we shall carry the matter to the throne of grace, and plead with him who has all hearts in his hands, and all events at his disposal.

That he may graciously guide and direct you to what will be most for his glory in this weighty affair, is the sincere desire of, Sir, your affectionate, &c.,

J. FAWCETT.

TO MR. FAWCETT.

Norwich, August 14th, 1804.

DEAR SIR,

Yours of the 8th I received in course, and you will by this time find that my answer to your former letter, and your last, passed each other on the road. From that letter you will naturally expect what kind of answer I shall return to your last.

As things are, I shall not think of visiting Bradford in September,

because, as I do not see that I can leave Norwich, such a visit would only produce unpleasant sensations at home; and I argue that if it were the will of God that I should accept of the office you wish me to fill, the way would be more open than it is.

You will, therefore, please to give my Christian respects to the church at Bradford, and acquaint them with my resolution, stating my reasons in any way you think best, with my thanks for their invitation. I am perfectly satisfied with your taking the matter to the throne of God's grace; his decisions are always right; and did I suppose that it was his will that I should come to Yorkshire, I should reply in different language. As you have been long in the service of Christ, you know the importance of such subjects, and will give these things their due weight. In the meantime, I wish you may enjoy the direction of God in choosing a better tutor, and his blessing in all your ways.

I am, dear Sir, yours sincerely,

J. K.

P.S.—I have had a letter from Mr. Littlewood, urging me to accept the invitation; I write to him this post.

FROM REV. THOMAS LANGDON, OF LEEDS.

Leeds, August 16th, 1804.

MY DEAR FRIEND,

You recollect, no doubt, coming to Leeds some years since, to consult me on the propriety of establishing a small Baptist Academy in this part of the kingdom. At that time I was confident that the interest would be most effectually promoted by enlarging the Bristol Academy; but I have long been convinced that I was mistaken. Bristol is too distant sufficiently to interest the public feelings, nor is there any reason to hope that many of the students educated there would settle in this part of the country.

The subject has lately been taken up with spirit. About £1300 has been subscribed already, and I have no doubt but much more will be done. I am delighted with the liberality of my little congregation. Indeed, it was high time for something to be done, the interest was rapidly sinking into insignificance and contempt. You can form no idea of the low state to which it is reduced, with respect to the abilities and literary qualifications of ministers.

At a meeting of the Northern Education Society at Rochdale, on the 1st instant, after much conversation on the subject with our common friend, Mr. Hall, who preached the most astonishing sermon

on the occasion that ever was delivered, I had the honour of proposing the Rev. J. Kinghorn to the Society, as a person well qualified for the office of tutor. The proposal was received with the greatest cordiality; but, as in the present infant state of the institution, it is desirable, if not necessary, that the Academy should be connected with the care of a congregation, and as the people at Bradford are now without a minister, it was thought that it would be a happy circumstance, should the people at Bradford choose a minister capable of undertaking the care of the Academy. Mr. Kinghorn was, therefore, strongly recommended to the Bradford friends who were present, and Mr. Fawcett was requested to recommend him to the church. I am told that they have unanimously agreed to request you to pay them a visit. But as I know not in what manner the request has been transmitted to you, I beg leave just to say that the subject demands your most serious consideration; and that I hope you will on no account refuse, at least, to pay them a visit. The respectability, if not the existence of the Baptist interest in this part of the kingdom, greatly depends under God on the success of our newly-formed Institution, and I can think of no one so well qualified to manage it as you are. As to other things I could wish you to know that the congregation at Bradford is large, and contains many persons of considerable property. I dare say they would not think of giving a minister less than £100. The Education Society is only in its infancy; but I know that it is the intention of its members to make the tutor's situation as respectable as possible. The neighbourhood of Bradford is pleasant and healthy, and I believe house-rent and the several articles of housekeeping are lower there than in most market towns in the kingdom. The most respectable part of the congregation ardently wish for a person of education, and whose views are liberal and moderate, for their minister.

I hope my dear friend will forgive my troubling him with this hasty scrawl, and favour me with a line in reply. If you come to Bradford, contrive to spend a few days with us in your way. I can only add that Mrs. Langdon unites in best respects with

Your affectionate friend and brother,

THOMAS LANGDON.

FROM REV. THOMAS LITTLEWOOD, OF ROCHDALE.

Rochdale, October 16th, 1804.

DEAR SIR,

Your obliging letter of the 14th of August came duly. I am well persuaded you wrote this in the integrity of your heart,

but possibly you might not see all the importance of the step we wished you to take. I am directed by the committee of the Northern Education Society to recall your attention to it, and to request that you will again put this very important affair into the balances of the sanctuary, and weigh diligently every circumstance relative to it. The people perish for lack of knowledge—the ways of Zion mourn because her ancient lamps are growing dim by reason of age, and no new ones are prepared to supply their places.

My directions are to urge you to take upon you the office, and to suffer none of the considerations you mention to deter you, for we think them by no means sufficient. Your objections are only such as every man, qualified to fill the office of a tutor, would have to offer; if they justify your refusal they would justify that of another, and the cause would utterly sink. On that principle, Dr. Ryland would still have remained at Northampton, and the Academy at Bristol would have lived only in the recollections of the good and pious. Consider, my dear Sir, the necessity of the case, for there is no other so likely; consider its importance, for it is to become more extensively useful in the church, which is the body of Christ; consider the weakness of the motives that keep you back, for many have given such-like up before your day; consider the unanimity of the call we give you, for every hand is raised for you, every eye looks to you, and every heart wishes you to comply; above all, consider him who is King in Zion, for it seems as if providence itself was both calling and opening the way for you.

I inclose a few lines to your church, which you will please present to them; and may he that rules all hearts and heads direct you in his wisdom to that line of conduct, which shall be most conducive to his glory, and the general good of the church.

I am, on behalf of the Committee, dear Sir,

Yours in the best of bonds,

THOMAS LITTLEWOOD, *Secretary.*

The church at Bradford unites in this request.

TO THE BAPTIZED CHURCH OF CHRIST AT ST. MARY'S, NORWICH.

Rochdale, October 17th, 1804.

DEAR BRETHREN,

I have by this post written to your dear pastor, Mr. Joseph Kinghorn, to request that he will take upon him the office of tutor to the academy about to be established by the Northern Education Society. The brethren know his compliance would be

painful to you, but ought we not to put self out of the question when duty calls?

We know of no one else so suitable. Men qualified for tutors are rarely to be met with, especially in our denomination, which shows the necessity of the step we are now taking. You will not, we hope, brethren, throw any hindrances in our way, by persuading your pastor not to accept of our invitation, but help him to determine that, in God's name and strength, he will engage in this good work; by so doing you will, I am persuaded, greatly serve the cause of the Redeemer, and perform an act pleasing in his sight. He, with whom is the residue of the Spirit, can, and will give an *Elisha*, if he take *Elijah* from you.

We take no pleasure, dear brethren, in asking of you that which will give you pain, we regret that necessity obliges us to do so; but, unless you or some other church will make such a sacrifice, all we have undertaken will come to nothing.

We beseech you, therefore, for Christ's sake, and for the love of the Spirit, that you would, in this instance, imitate the late worthy conduct of the church at Northampton, when Dr. Ryland was called to the superintendence of the Academy at Bristol. Under God, we look up to you with expectation and hope, and waiting your favourable reply, I remain, on behalf of the committee, dear brethren,

Yours, in our common Lord,

THOMAS LITTLEWOOD, *Secretary*.

TO THE GENTLEMEN OF THE COMMITTEE OF THE NORTHERN EDUCATION SOCIETY.

DEAR SIRS,

We received your letter inclosed in one to our dear pastor, who has kindly communicated to us the whole of the correspondence relative to the business to which you have called our attention.

On the last Lord's day we held a church-meeting, to take it into our consideration, when, after having discussed the subject at some length, it was agreed to adjourn the meeting for our final decision to this day.

We have seriously and attentively considered your request; the importance of the sacrifice which is requested of us, we consider as being no less than our own edification, peace and comfort as a church. We are enjoying harmony among ourselves, being most happily united in the bonds of Christian affection to each other, and

to our worthy pastor. We esteem him very highly, for his work's sake, as being our instructor in the truths of our holy religion, and for his exemplary conduct both in the church and in the world. His labours among us are evidently attended with a divine blessing; several additions have of late been made to our number, and several more are at this time desirous of casting in their lot among us, being candidates for communion; besides a considerable number of young attentive hearers.

These we consider both as seals to his ministry and as reasons why we cannot give him up. We most severely felt the death of our late pastor; the diversity of opinion on the suitableness of those ministers who visited us, rendered it extremely difficult to procure a successor suited to our wishes, indeed, it had nearly broken up our church; and it appears to us, that nothing short of the talents, amiable disposition, and unexceptionable conduct of Mr. Joseph Kinghorn could have united us.

Other considerations, if necessary, might be adduced, such as his importance to this city and neighbourhood, (as well as to ourselves, who are more immediately connected with him,) which is by no means inconsiderable; but we hope enough has been already said to convince you that your request cannot be complied with. We shall, therefore, only add that we are decidedly and unanimously of opinion, it is not our duty as a church of Jesus Christ to advise our pastor to relinquish his charge of us; but, on the contrary, we feel ourselves bound, as we regard our own prosperity and the general welfare of this part of God's vineyard, to request him to continue to labour amongst us in word and doctrine, to the building us up in our most holy faith. We conclude with wishing you the blessing of God in your important undertaking, and his guidance and direction in the choice of a tutor to your academy, where his providence opens the way, by giving the minister a disposition to remove, and where a separation would not be attended with that pain and un-casiness as in the present instance. Signed by us in the presence of the whole, and at their request at our church-meeting, held November 4th, 1804:—

JAMES COZENS	ROBERT PLAYFORD	WILLIAM BEARE
JOHN ANNIS	THOMAS REEVE	SAMUEL SLY
SAMUEL VYER	WILLIAM MILLER	WILLIAM DURRANT.
ROBERT TOOKE		

THOMAS HAWKINS, *Deacon.*

TO THE REV. THOMAS LITTLEWOOD.

Norwich, November 6th, 1804.

DEAR SIR,

Yours of October 16th I received in course. Its contents surprised me much. Your letter to our church I delivered, and inclosed you have a reply. On that I shall make no remarks, it shall speak for itself. As to myself, I thank you for the opinion you have of me in wishing me to take so honourable an office as the tutor of an academy; but I must still beg to refuse it. Hear me in a few words.—I acknowledge the value of literature, I wish I possessed much more than I do. I know my own stock is but scanty. I wish also that all my brethren in the ministry were, in this respect, fathers to whom I could look up for instruction. I acknowledge further, that much is to be done in the service of Christ by the tutor of an academy, properly qualified and disposed, which cannot be done by any other person. I will not contest the point of my own qualifications with you; nor urge what would probably prove true, that you have overrated my information and ability for communication. I will not plead the pains and difficulty that would attend my separating from many old and valued friends here. I thus agree to meet the question in its boldest and plainest form. But should I be justified in bursting away from a church who urge my stay by such considerations and motives as you find in the inclosed letter? If anything unpleasant took place here on my removing, should I be safe from the recoil of the question, “with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart.” We have had lately a revival among us. Our hearts and hopes have been much expanded by some very pleasing incidents. This does not look like a direction to go away, especially as the prospect still is fair and promising.

You bid me consider him who is “King in Zion.” I hope I do, and as all men and all events are in his hands, I conclude he does not want me to remove as he sets his people to close up the way. This does not look like saying “friend go up higher,” it rather seems to say, be contented in a humbler sphere, you are not wanted. I am thankful for the evidence that Jesus Christ does account me worthy to be one of his servants, and I think it will be admitted, that it is safer to stay in an old plain path of duty, than to go into any new one, unless his direction were very manifest.

You urge the case of the Northampton church; perhaps that was

not a parallel to the present. I have looked for precedents, but I own I have not found any exactly in point. On the whole, this affair has been considered carefully and seriously, and you must plainly see that many things are not in this statement supposed, which might yet prove great difficulties, both to you as a society, and to myself. I have all along wished to make this the first inquiry—"What is duty?"

I hope you will be more successful elsewhere. God has many servants, he often seeth not as man seeth; there may be one yet in reserve for you who may answer your utmost wishes, and whose coming may be so marked by God's providence as to satisfy all hearts that the hand of the Lord is in it. I am not indifferent to your success, although I think duty forbids my complying with your request. My Christian respects and thanks to the Bradford church, and to all the brethren concerned.

I remain, dear Sir, ^

Yours in the Gospel,

J. K.

The day previous to that on which this last letter was written, Mr. Langdon addressed another to Mr. Kinghorn, urging on him more earnestly even than before, the necessity of his removal to Bradford, conjuring him in the name of everything serious, not to give a negative answer till he had weighed the matter most impartially, and assuring him that he believed there was no one in the kingdom so suitable for the situation. But it was too late, the final determination had been made, and was not to be altered. Mr. Kinghorn, it is evident, did not see it to be his duty to leave the people to whom he was strongly attached, and who regarded him with a corresponding affection. If it appeared to some that providence was opening the door before him to lead him to Bradford; it might be asked by others, where was the evidence that that providence had shut the door behind him?

His preaching, though not of that style which would be called popular, was becoming more and more useful; frequent additions were made to the church, and thus his hands were strengthened in his work.

But it was not to the pulpit alone that Mr. Kinghorn's

labours were confined. The study, the school-room, the apartments of the sick, and the houses of the members of his church, both rich and poor, all shared his attention; and his time was so apportioned to the varied duties of his position, that each had its proper quota, and all were regulated with the greatest punctuality.

He generally rose about seven, and after family worship and breakfast, his first employment was to read one or two chapters from his Hebrew Bible, which he did critically and carefully.

The pupils, who, together with his *protégé*, shared at this time his instructions, assembled at nine, and lessons lasted till twelve, when they were succeeded by the noontide hour's walk, in which Mr. Kinghorn was almost always accompanied by his father and his boy. For some years this walk was in one direction, namely, for a mile along the Dereham turnpike and back, and so great was Mr. Kinghorn's punctuality in its observance that his appearance served the purpose of a clock to a family of cottagers on the road. When he came in sight, an order used to be given to "put in the 'tatoes, here come the tall gentleman." This incident was related by the cottager to one of the members at St. Mary's.

In addition to the very diligent and incessant study of the Holy Scriptures, Mr. Kinghorn's course of reading was very extensive. Besides paying considerable attention to Rabbinical literature, and to the works of the early fathers, as well as to the Greek and Latin classics, he became conversant with the most acute and profound theological writers of modern times. His logical turn of mind, and his perfect candour and integrity led him to investigate frankly and fearlessly the most difficult questions respecting the moral government of God. While, on the one hand, he never flinched from the encounter of their difficulty, yet, on the other, he was ever ready to submit his reason implicitly to the obedience of faith in any question in which human understanding becomes lost in the difficulties of the divine government; never admitting a thought of sceptical doubt or rebellious opposition.

In June, 1807, there occurred a very remarkable corres-

pondence on questions of this kind between Mr. Kinghorn and Dr. Ryland, and between Dr. Ryland and Andrew Fuller.

There are published, in Mr. Fuller's "Dialogues, Letters, and Essays," the following three queries, with an "Answer." First.—Since, on the present constitution of things, men never had a disoposition to love and serve God, nor can it be produced by any circumstance in which they can be placed; how can they be accountable for what they never had, and without divine influence never can have?

Secondly.—If it be said, that man is accountable from his powers and constitution, and, therefore, that God requires of him perfect obedience and love as the result of his possessing a moral nature; still, how is it consistent with the goodness of God, to produce accountable beings in circumstances wherein their rebellion is certain, and then punish them for it?

Thirdly.—If the reply to these difficulties be founded on the principle, that from what we see, we cannot conceive of a constitution which had not either equal or greater difficulties in it; is it not a confession that we cannot meet the objections and answer them in the direct way, but are obliged to acknowledge that the government of God is too imperfectly understood by us to know the principle on which it proceeds?

These queries emanated from Mr. Kinghorn; having been proposed by him to Dr. Ryland in the course of conversation at Norwich, as he wished to have the opinion of a brother minister on such difficulties. Dr. Ryland excused himself from replying, saying he was not ready at answering difficulties immediately, but wished the author of the queries would put them on paper, that he might see them. He did so, and wrote four: of these one was omitted, which was to this effect, "What is the love which God hath for those whom he hath not chosen to eternal life?"

The three queries which were published, were followed by observations which showed most evidently that Mr. Fuller thought it was to an infidel objector that he was replying—although he published with the questions the following paragraph which Mr. Kinghorn had appended to them, in giving them to Dr. Ryland.

“The above queries are not the effect of any unbelief of the great leading doctrines of the gospel; but as every thinking man has his own way of settling such moral difficulties, you will confer a favour on me, if you will state how you meet and answer them in your own mind.”

Mr. Fuller began by remarking:—

“If the querist imagines that we profess to have embraced a system which answers all difficulties, he should be reminded that we profess no such thing. If it answers all sober and modest objections, that is as much as ought to be expected. The querist would do well to consider whether he be not off Christian ground. I remember, when a boy of about ten years old, I was bathing with a number of other boys near a mill-dam, and the hat of one of my companions falling into the stream, I had the hardihood, without being able to swim, to attempt to recover it. I went so deep that the waters began to run into my mouth, and to heave my feet from the ground; at that instant the millers, seeing my danger, set up a loud cry, ‘Get back! get back! get back!’ I did so, and that was all. What the millers said to me, modesty, sobriety, and right reason say to all such objectors as the above,—get back! get back! get back! you are beyond your depth.”

Mr. Fuller, it would seem, did not directly attempt to elucidate, but rather repelled the questions, bringing forward Paul’s celebrated rejoinder to the supposed objector against the sovereignty of God: “Nay but, O man, who art thou that repliest against God?”

“Let the querist,” he remarked, “consider whether his objections be not of the same family as those which were made to the apostle, and whether they do not admit of the same answer.

“With the united testimony of God, conscience, and common sense on our side, we make light of objections, which, as to their principle, were repelled by an apostle, and which are retained only in the school of metaphysical infidelity.”

On seeing the work, Mr. Kinghorn felt himself, most naturally, no little disconcerted, and immediately wrote thus to Dr. Ryland:—

Norwich, June 2nd, 1807.

DEAR SIR,

A few days ago, I was very much surprised on finding three of the queries which I gave you in Mr. Fuller's "Dialogues, Letters, and Essays." According to a copy which I have, I gave you four. It is often an unpleasant thing to find papers printed that were written with no such intention. It is peculiarly so when they are brought into controversy.

I cannot have a doubt that Mr. Fuller had the queries ultimately from you, yet, as I know not the circumstances that might attend their communication, and do not wish to entertain an opinion in any case that is contrary to fact, I shall esteem it a favour if you will inform me, as soon as convenient, whether Mr. Fuller knows who wrote the queries? Whether you gave him either my paper or a copy for the purpose of his printing them? If not, whether you approve of what he has done, and of the reply he has given? Or whether I am to consider Mr. Fuller alone as accountable for printing them, and for what he has said about them?

Waiting your reply, and wishing you every blessing in the work of the Lord, I remain, &c.,

J. K.

MY DEAR BROTHER,

I certainly did send brother Fuller a copy of your four queries, but I believe neither he nor any other person whatever has the slightest guess from whence they came. The fourth query he thought very distinct from the others, and therefore thought it best not to connect it with them, though I think he made some remarks upon it. He asked my leave to print the other three, and I consented; having forgot, however, that I had put a K— to them. I did not suspect that you could be displeased to see what he would say to them, as you wished to know what I should have said if I had found time to write myself.

If I had not concealed your name, I would not have consented to the queries being printed without your consent. As it was, I imagined I could not have been displeased with you in the case inserted, and I took it for granted, your bushel was as good as my own. If I wronged you I will be more careful next time. I gratefully remember all your kindness, and feel as your cordial brother,

JOHN RYLAND.

Newark, June 22nd, 1867.

DEAR SIR,

I thank you for your ready attention to my question; and I think justice to you requires my acknowledging it, and to myself make the same remarks on Mr. Fuller's reply to the three queries. I freely admit you that had you said, shall I show them to Mr. Fuller, I should have said you may, or to any other. But when I saw them in print I was surprised, and therefore wished to know how they came there. Before I judged farther of either what you had done to Mr. Fuller, I troubled you with my last; but even their being printed would never have been noticed by me, had they received either an answer or a handsome reply. As the case is, I think they have obtained notice. You will of course say Mr. Fuller is not suitable for this; granted, but as the correspondence opened with you, permit me to say a few things on his reply.

In the first place, what want of *modesty* or *sobriety* is there in the queries? Mr. Fuller intimates they want both. Is it unfit or wrong to ask thinking men how the difficulties of God's government strike them, and how they meet and answer them in their own minds? Is there anything in the queries that arraigns the conduct of God, or that does not admit the fact, while they ask for a solution of the difficulty? Is there anything in the queries that has not often struck the minds of thinking men, and serious men too, and led them to ask, how are these things reconciled? If the queries are so devoid of sobriety and modesty as Mr. Fuller intimates, why print them? Where is the use of circulating them? Perhaps some may think differently of them. Some think that with all their evil qualities they are not answered. What Mr. Fuller says about the millers calling out to him, Get back! get back! get back! appears to me strangely applied. It looks as if Mr. Fuller wanted to silence inquiry. My inquiries were, how are these things to be reconciled? how do you meet them in your own mind? &c.; professedly acknowledging the facts, asking only a solution; instead of which I meet with nothing but a lecture about the fact, and which has no meaning, unless Mr. Fuller meant to insinuate either that the fact was denied, or that the querist was replying against God; and he could not tell whether that was or was not the motive in the inquiry.

The principle of the next paragraph, I think, wants a good deal of explanation before it can be admitted; viz., "That in matters of acknowledged fact, objections on the ground of inconsistency with the divine perfections are inadmissible." In exact proportion as

any statement appears fairly inconsistent with the divine perfections, an objection *does* and *will* arise; and the subject demands consideration, how far it is rightly conceived and stated. But this is not all. I suppose none will deny that since the Reformation light has been thrown on moral questions by investigation. To mention only one instance, the researches of Jonathan Edwards. But were not these made by the contemplation of difficulties in their full force? Are not all improvements made by adding one thought to another? and thus, by extending the reach of one man's mind by the assistance of another? More than this was neither wanted nor expected; but from such men as you and Mr. Fuller this might have been looked for. Mr. Fuller says, the apostle "knew what would be the heart-risings of the infidel." Do such inquiries never arise but in the hearts of infidels? Is there any infidelity in asking what can be effected by the assistance of talent, information, and Christianity?

Of the same kind is the concluding sentence, "we make light of objections which, as to their principle, were repelled by an apostle, and which are retained only in the school of metaphysical infidelity." This carries the matter to its highest point. But the question still returns; are we to be frightened from investigation by such a censure?

If he had admitted the truth of the language in the third query and in the conclusion, I do not see how such a sentence could have escaped him. Whether Mr. Fuller could answer the queries, I know not. But all these things clearly show that he has not. Had he been dealing with a professed infidel, this mode of going to work would never have made him a believer; and much less would it operate on those who are trying to think aright on the government of God, and who know that infidelity is not at the bottom of the objection, but who are endeavouring to know the limits of the human mind. Many excellent men have tried to lessen the difficulties that are common to all religious inquiries, and to their own sentiments in particular, and surely this is a much better way than to treat questions of acknowledged and manifest importance as if they were crimes.

It would be easy to add more, but I will only say that if Mr. Fuller meant it to be understood that he thought the limit of the human mind was so narrow as to admit of no satisfactory answer to such difficulties, there were many better ways of saying so than he has adopted. With respect to general ideas of truth, he and I are more nearly agreed than he supposes, though, not being in the habit

of bowing to human authority, I would not say that I should agree with him in all his speculations.

I acknowledge his talents and piety, and respecting both, pay him my willing tribute. May he long continue to earn and enjoy the fruit of his labours by his utility, and by the increase of the approbation of all good men. But something is due to inquiries that proceed from those who are in comparative obscurity.

His not knowing from whom the queries proceeded is no apology for the manner in which he has treated them.

The above few remarks, and all that is connected with them, I completely leave to your discretion, to do as you please with them.

I shall be always glad to hear from you, and wishing you every degree of success in your important station,

I remain, dear Sir,

Yours in the gospel of Christ,

J. K.

August 28th, 1807.

DEAR SIR,

At the time when your last letter came, I knew that brother Fuller was uncommonly engaged in business of the greatest importance to the cause of Christ, in applying to all the East India Directors, and other great men, respecting our mission, at that time exposed to imminent danger. Since then he came to Bristol, to our annual meeting, and stayed three or four days, and I gave him a copy of your letter, though still without the smallest hint from whom it came, nor has any individual known it from me. This afternoon I have received his reply, which I will transcribe as fast as I can, though I have scarcely had time to read it. Before I begin, I will premise that I was sorry on reflection that I did not at first give him some hint from what quarter, or at least what sort of a quarter, the queries came; and also that I consented to their being printed, without more reflection.

I should not have been so hasty and careless if I had been aware that I had affixed a K— to them, but that I forgot, till I saw them in print. Now for brother Fuller's remarks:—

“I answer to the author of the three queries, (whoever he may be,) I certainly did consider them as coming from some such quarter as the letter you showed me from C——, and it was to repel such objections that I printed them. Your correspondent acknowledges the facts, and asks only for a solution of the difficulties.

Had I considered him as believing the facts, my answers would have been, perhaps, to this effect:—

“As to query 1, I conceive it is improper to denominate the fallen condition in which men are now brought into being ‘the present constitution of things.’ As this is supposed to be an acknowledged truth on all hands, would it not have been less exceptionable to have said—seeing by the original constitution of human nature, man having transgressed, his posterity have no disposition, &c. Nor do I consider the want of disposition as destroying accountability, which is the case with the want of natural power and opportunities. It is not only necessary to have had, but at all times to have the latter in order to our being accountable creatures; but this is not true of the former. If it be, in proportion as creatures revolt from God they cease to be accountable. Disposition is not the rule of obligation, but the very thing we are obliged to. ‘Thou shalt love with all thy strength.’ But if disposition be not the rule of obligation, whether we ever had it, or not, or whether we ever can have it, without divine influence, or not, makes no difference as to accountability.

“As to No. 2, I consider ‘certainty’ a very different thing from physical necessity, or the necessity of compulsion.

“If we admit the foreknowledge of God, we must admit that he actually did create man in circumstances wherein his rebellion was to him ‘certain,’ and then punished him for it. Nor is this true of the first parents of mankind only. The conduct of Pharoah was certain to God, and certainly foretold by him, and yet he was punished. The same may be said of the conduct of every other sinner. I may feel difficulty in reconciling these facts with the divine goodness, principally, perhaps, by my measuring his conduct to his creatures, by what is my duty to those about me, and supposing that it is inconsistent with the goodness of God, not to do all that is in his power to make his creatures happy. But while reasoning thus, ought I not to ask—is it befitting a worm of the dust, who knows next to nothing, to measure his Creator’s conduct by his own? Ought I not to take it for granted, that whatever God doth is right and best, whether I can perceive it or not? Many things might appear to an angel *d priori* to be at variance with the perfections of God, which yet actually form a part of his system! [Possibly; yet a perfectly right spirit would go a great way towards forming a right judgment.—J. R.]

“And thus, though sinners never had a disposition to love and

serve God, and no circumstances in which they can be placed will produce it, yet, being treated as accountable creatures in the sacred Scriptures, God requiring them to love and serve him just as much as if they were of opposite dispositions; every man's conscience also concurring with the voice of God, telling him that the want of disposition has no tendency to diminish his responsibility; and finally, the universal practice of mankind in their treatment of one another uniting to prove the same thing;—ought I not to conclude that the difficulty which I feel in reconciling it with divine goodness, arises from some false principles which I have somehow imbibed, and which have led me, perhaps, to attribute that to the want of disposition, which is only attributable to the want of powers and opportunities?

“If your friend still think the difficulty unremoved, and that I in effect ‘admit that the government of God is too imperfectly understood by us to know the principles on which it proceeds,’ I only say, so be it. I freely acknowledge myself unable to solve many difficulties which others of superior judgment might solve. But as to those in question, with others relative to the origin of evil, I never expect to see such a solution of them as shall silence every objection which may arise in the human mind; and whatever others may do, I feel satisfied in reflecting that Scripture, conscience, and the practice of all mankind, concur in treating sinners as accountable beings, and that, therefore, it must be in harmony with the divine goodness.

“I was wrong in supposing the querist to have alleged the difficulties in order to undermine the facts, but having heard them so often where that end was manifestly in view, I paid too little regard to his concluding paragraph.

“Allowing that, ‘in proportion as any statement appears fairly inconsistent with the divine perfections, an objection does and will arise, and that the subject demands consideration how far it is rightly conceived and stated,’ this does not affect my position, which supposes the facts acknowledged, and that they are not misconceived or mis-stated. If there be any doubt on this subject, nothing that I have said objects to its being considered.”

Thus I have given you brother Fuller's replies. I have no time to add further remarks. Both I and brother Fuller must immediately attend to very important business respecting Jamaica. A most horrid ordinance has been enacted, silencing all the negro brethren, and even prohibiting social prayer and singing. I had the news

from Mr. Swigle, on Tuesday, and have sent off four sheets as full as this to London, Olney, Kettering, and to Mr. Wilberforce. We mean to send two missionaries next October, but must endeavour to get this law set aside first; or they cannot preach when they get thither without a fine of £100, and three months' imprisonment. Do pray for us. See a paper of mine in "Evangelical Magazine," 1803, page 54.

J. RYLAND.

It is pleasant, however, to find that the correspondence did not remain solely in the hands of Dr. Ryland, but that the two parties were introduced to each other, so that it terminated in a friendly interchange of thought between Mr. Kinghorn and Mr. Fuller, the latter sending a careful letter, giving his thoughts on the query which was not printed in the "Dialogues, Letters, and Essays;" a letter, which clearly shows that Mr. Fuller took some pains to efface, from the mind of his friend and brother, any remaining disquietude; after which he proceeds to a free and friendly communication respecting the great subject to which he devoted his energies, and at length sacrificed his health and life—the mission to India: we present extracts.

You sum up the question in fewer words, by asking, "what is the love which God hath for those whom he hath not chosen to eternal life?" I should answer, the goodwill of the Creator, whose tender mercies are over all his works. It is that tender regard for the work of his hands which nothing but sin could extinguish, and which, in the infliction of the most tremendous punishments, is alleged in proof of its malignity, and to show how much they were against his native goodness; and that he would not have punished the offenders after all, had not the inalienable interests of his character and government required it. Such are the ideas conveyed, I think, in Gen. vi, "I will destroy man whom I have created, from the face of the earth."—And Isaiah xxvii, 11, "He that made them will not have mercy on them, and he that formed them, will show them no favour."

Whether these few hints will afford any satisfaction to your mind, I know not; but be that as it may, you will receive them as they are meant, and make what use of them you please.

I am, respectfully yours,

A. FULLER.

Y

P.S.—I have lately received letters from India. The missionaries are all well, and going on as well as may be expected, considering the opposition made to them by the adversaries of the gospel. Two of them, Chater and Felix Carey, are at Rangoon, from whence I have received a letter from them. They had been there six weeks, and had received no unkind treatment. There is now in the press a memoir of the translations, drawn up by the missionaries.

There have been hard struggles for and against the mission, both in India and England. I am not greatly in fear but that it will stand its ground.

Remember me affectionately to your father and mother.

In the close of the correspondence of 1807, we find an interesting letter from Joseph Hughes, which was sent, it appears, in reply to some inquiries made by Mr. Kinghorn respecting Dr. Ward's trust, he being anxious to obtain the advantages of it for a young friend.

November 6th, 1807.

MY DEAR SIR,

It is twenty years since I had the pleasure of seeing you, but I have often inquired respecting you, and have uniformly received such an account as one friend rejoices to receive of another. It seems rather strange that we have had no interviews since we left the academy, more particularly as my lot for eleven years has been cast in the neighbourhood of London, that centre of universal attraction.

Divine providence has shed on me a profusion of favours, and my removal to Battersca has resulted in many advantages, which I could not have expected in any country situation.

Among these advantages, I shall ever reckon the extensive opportunities afforded me of uniting with my fellow-Christians in various schemes of public utility. In the year 1799, I was led, in concert with a few gentlemen, to frame the Tract Society, an institution which continues progressively prosperous. We have lately added a class of tracts for hawkers, the sale of which is to be described by tens of thousands.

In the year 1804, I had the happiness to drop a hint, and to write an essay, the fruit of which is the British and Foreign Bible Society. Here I can co-operate with all classes of Protestants,

from the Athanasian to the Socinian, and from the Bishop to the Quaker.

My congregation, formed in a moral desert, though not large, is, on the whole, in an encouraging state. Our plan is that of mixed communion. We have sent out two acceptable ministers, Mr. Saunders, of Frome, and Mr. Waters, now on Dr. Ward's trust. But why should I say so much of myself? You have not encouraged me, for you have told me nothing relative to your own affairs. Free as you are from domestic incumbrances, you might have had much to advert to on the score of authorship; surely the manuscripts are voluminous. You have, doubtless, admired the splendid and profound pages of Foster. He had entered on another work, "The Improvement of Time;" but he has paused, being much engaged as a writer in the Eclectic. I esteem him a powerful auxiliary in that connection, but am ready to think that if the conductors of the work had provided themselves with six such writers, they would have been very successful. Cannot you assist the work both as a critic and as a circulator? You may have heard that we are projecting a classical school a few miles from London. Mr. Barnard frequently met us on the business a few months ago. Mr. Atkinson, tutor of the Hoxton academy, is appointed head master. The school will open after Christmas. We want pecuniary assistance, as our design is to supply the advantages to certain objects, either gratuitously or on reduced terms. Sons of ministers are already considerably favoured.

You will give me pleasure by any communication you may think proper to make, and would particularly gratify me, should you visit town, by coming to Battersea.

I am, my dear Sir, yours affectionately,

J. HUGHES.

I hope to send you a report which I lately drew up as one of a deputation to Ireland.

In a letter from Joseph Gutteridge, Esq., respecting the admission of a young man to the benefits of the "Baptist Education Society," he mentions the proposed establishment of another means of usefulness, the Baptist Magazine.

Mr. Gutteridge remarks:—

January 7th, 1808.

I would also intimate to you, that many of our friends have an earnest wish to establish a magazine that might be a denomina-

tional, although not a party, work. We think our present situation requires such an effort; and the prospect of success is considerable, if the work be ably conducted. When the prospectus is prepared we shall take the liberty of sending one for your approbation, (before it becomes public,) and we entertain a hope that you will afford us some literary assistance in prosecution of the design.

I remain, with Christian respect, truly yours,

JOSEPH GUTTERIDGE.

In the spring of 1808, outrageous proceedings took place against the Aylsham dissenters, on which occasion Mr. Kinghorn was very naturally most zealous in defence of the cause with whose origin he was identified, and over whose early years he had watched with steady and persevering zeal. He succeeded in inducing the committee of the dissenting deputies to take up their cause by prosecuting the rioters, whose trial took place at Norwich, before Sir Vicary Gibbs. Though that gentleman was supposed not to have any predilection towards dissenters, he treated their case with exemplary impartiality and justice; the guilty were condemned, and according to their respective and relative criminalities were punished. I was deeply interested in witnessing, with Mr. Kinghorn, the whole of the proceedings in court.

In July, 1808, Mr. Kinghorn went to supply at Cambridge, after Mr. Hall's removal from that congregation. I accompanied him, and we staid with Ebenezer Hollick, Esq., at Whittlesford Lodge. He mentions his visit to Cambridge thus in writing home.

Whittlesford Lodge, July 23rd, 1808.

DEAR FATHER AND MOTHER,

We arrived here yesterday to dinner, and who should come but Dr. Rees, the author of the Cyclopædia! and with him a friend, Mr. Wansley.

This brings me into the company of a great man, but at the same time it puts us rather into a delicate situation. Dr. Rees has often preached at C.; Mr. H. does not wish him to preach to-morrow. This, on the whole, he thinks would now be unfit, so I must do as well as I can.

July 30th, 1808.

We have seen at Cambridge, colleges, libraries, chapels, paintings, &c., &c., till, for my part, I was tired of seeing. We have seen the famous Codex Bezae, with his letter by his own hand. We have seen a manuscript Hebrew Bible, written about the year 846, or 876, I forget which. We were in Dr. Long's Orrery, which is repaired and much improved since I saw it before. We have, on the whole, seen the best arguments I have met with for a long time, for the establishment, which are the ample provisions made for its members; and the impression of which must be great on the minds of those whose prejudices and early habits attach them to a church which has so many other charms.

Dr. Rees I found a very pleasant man, possessed (of course) of a great deal of information; yet, if I am right in my conjecture, more a man of science in general, particularly mathematical, than a theologian.

It will be a very difficult thing for the people here to get suited with a minister fit to follow Robinson and Hall.

Yours in duty and affection,

J. KINGHORN.

It was to me, a great enjoyment to meet so celebrated a man as Dr. Rees, who had come over with his friend, Mr. Wansey, to visit Mr. Hollick. The Doctor recognised in me the son of an old pupil, and was, therefore, very much pleased to see me. He was, indeed, a splendid person, most dignified and courteous, yet full of conversation and information. The two clericals made much of each other.

Strong feelings of thankfulness and joy were ever excited in Mr. Kinghorn's mind, by every fresh evidence among his young friends, that the grace of God had touched their hearts. Instances of the kind were, of course, too numerous in the course of his long ministry, to be brought at all frequently within our limits; but we here insert one, to which we are favoured with Mr. Kinghorn's answer.

July 11th, 1808.

MY DEAR SIR,

Happy has it been for me that you so early discovered the change of views, that has, through the goodness of God, taken

place in my heart; a change, which, although it has produced very many bitter and painful feelings, has at the same time excited others that no earthly consideration should enable me to forego. Too long, indeed, has my heart been alienated from God, and my almost every thought engrossed by the vain and transitory, but too fascinating allurements of the world. But, blessed be God, he has done great things for me, may I never cease to thank and praise him for his long-suffering towards me, that he has not cut me off in unbelief, but led me to feel my own unworthiness, and to flee unto Christ as my only refuge.

REPLY.

Norwich, July 20, 1808.

MY DEAR FRIEND.

I received yours with great pleasure and thankfulness. I hope God has begun a good work, and he will carry it on, Phil. i, 6. Your statements have exceedingly gratified me. Whatever has led you to God you will esteem a mercy; nor will you regret the bitterness of those tears you were obliged to shed in his presence. May joy in the Lord be your strength! I expect from you much; I hope I shall see you steady and ardent in the ways of the Lord, growing in knowledge and in grace. I consider such a case as yours as displaying the power and sovereign grace of God as much as any. You know that many consider godliness as following of course, when any are brought up religiously, and that it is absurd, in such cases, to talk either of conversion or repentance, or anything of the kind. They consider the young as becoming Christians, in the same way as they become useful members of society, by mere exercise in useful habits.

Alas, my dear friend, how such people are mistaken! You know the difference; and while this sense of the nature of real religion as the work of God, turning your heart to seek salvation through the atonement of Christ, lives in your soul, every other important truth will associate with it. May the Lord direct and bless you, and make you grow exceedingly in the knowledge of him.

Yours sincerely,

J. K.

The same young friend remarks in a subsequent letter :—

When you write, I must beg of you to say something on a subject which you will recollect has before formed part of our con-

versation. It is that which relates to addressing our prayers to Jesus as distinct from the Father : this is a difficulty with which my mind has been a good deal exercised.

Mr. Kinghorn gives the following reply :—

December 14th, 1808.

As to your difficulty, I do not know that I can say anything of importance. The general impression of Scripture is, that Christ is the way to the Father ; the visible medium of access to the invisible God. He directed his disciples to ask in his name. By him we have access by one Spirit unto the Father. The heavenly host worship him that sitteth on the throne, and the Lamb. He was the only object they saw, and their worship was paid to him that sat on the throne who was not seen, and to the medium which they did see, thus combining their worship. These things appear to me to lay down general rules. But if any serious Christian, without setting aside the worship of the Father, or substituting that of Christ, should direct prayer to Christ, considering him as a divine and infinite friend, I cannot blame it—Stephen did so ; and so did Paul,—“ I besought the Lord thrice,” &c. Only when an address is made to Christ in a prayer professedly addressed to the Father in his name, it breaks the unity of it, and I confess I do not think it comes in its proper place. This is the amount of my present sentiment ; tell me how this strikes you, and I will say more if I can.

In the summer of 1809, one of the remarkable philanthropists of that day, the Rev. John Townsend, came down to Norwich, to advocate the claims of the Deaf and Dumb Asylum, of which he was sub-treasurer, and, in fact, the founder. He visited Mr. Kinghorn, and I had there the pleasure of meeting him.

CHAPTER XVIII.

1810—1812. №т. 44—46.

Decease of Mrs. Kinghorn—Invitation to Stepney Academy—Declension of the same—Sermon to the Jews—St. Mary's Meeting-house pulled down and re-built—Joint occupation of "the Old Meeting" by the Independents and Baptists during the re-building—Dr. Newman—Lord Sidmouth's Bill—Visit to London to present Petitions—Sermon on the Shemhamphorash—Opening of the New Meeting-house—Dr. Pye Smith.

THE year 1810 was marked by two events of interest in Mr. Kinghorn's life—the death of his mother—and the pressing invitations sent him, to accept the office of tutor to the new academy at Stepney.

Mrs. Kinghorn died January 25th, in the 73rd year of her age, after an illness of nearly two years and a half. Her death was severely felt, not only by her husband and son, but also by a large number of the members of the church and other friends. She was regarded by them with the greatest respect and affection, and had especially endeared herself to the young.

Thursday, January 25th, 1810.—My dear mother, whose memory I shall cherish as long as remembrance can last, departed this life about a quarter before twelve at noon, after having given a testimony in feeble language, just before the power of speech failed—that she had no doubts, was comfortable in her mind, and loved Jesus Christ.

It was in April of the same year, that Mr. Gutteridge first wrote to Mr. Kinghorn, respecting the tutorship at

Stepney, and the matter was not settled till the end of July. The correspondence on this occasion having been published by Dr. Steane, in his memoir of Mr. Gutteridge, we think it unnecessary to introduce the letters here. The same arguments were urged on Mr. Kinghorn that had been used on a former occasion, and the result was the same. It was not, however, without the most anxious consideration, and the most earnest prayer, that Mr. Kinghorn determined on finally declining the invitation; and it will be interesting to trace the workings of his own mind during this momentous affair. We subjoin extracts from the memoranda which he wrote at the time.

The matter being now entirely past, and the principal persons engaged in its consideration having passed away also, reflections which at the time were private, may now, it is thought, fairly be brought to light, when any good result is to be anticipated from their perusal.

April 5th. Returning from Bowthorpe, (Mr. Joseph Wilkin's,) found Mr. Gutteridge's letter respecting the London academy.

Earnestly desired to know the will of God, without a wish, as far as I can discover, to incline to anything contrary to that will. Read the letter to my father, and showed it to S. Wilkin.

April 6th. Still the same impression. In a few words left it in the hands of God—begged his direction.

The following things appear deserving of consideration:—Not to seek my own glory; to know what is the will of God in this case; whether, circumstanced as things now are, it is my duty to think of leaving Norwich, because, if, on account of the comfortable state of things, I ought not to think of that, there the business ends, or, at least, should end; and, ought I to make an inquiry into probable future usefulness an object? Should I not leave that to God, and not move from my present situation unless I see my way open?

Preached from Prov. iii, 5—"Trust in the Lord," &c. Not pleasant in my own mind, found difficulty in stating the subject; it too nearly concerned my own particular case. Afraid lest it should be considered as an apology for going. Yet it was the statement of my own difficulties concerning it.

Received a letter from Mr. Gutteridge; did not open it till I had done. More inclined to stay than I ever have been; to what is

this owing? I feel much more ease in giving it up, more disposition to settle quietly at Norwich, and not think about the academy. I believe my having preached my sermon conduced to this. I feel many imperfections of mind concerning it, which none know but God.

Sent an answer, April 20th, 1810, and satisfied with it.

May 6th. Application came back again.

O Lord God, who alone canst direct me, to thee I would earnestly look up! Give me wisdom to see my duty, and strength to do it, whatever it may be.

As the best means of obtaining further information on the subject, and of affording all parties an opportunity of discussing the question, Mr. Kinghorn agreed to visit the metropolis, on the understanding that he was not to give an answer in town; but "to see and hear, and then return and reply."

Accordingly he went to London in the month of July, and after his return wrote to Mr. Gutteridge, giving his final decision as follows:—

Norwich, July 23rd, 1810.

DEAR SIR,

Ever since I left you, my mind has been much engaged on the important subject of my visit to London; and after reviewing it on all sides, taking the most impartial estimate I can of myself, and looking at the situation of things here, I am convinced that I ought not to remove from Norwich.

You will present my best regards to the committee, and thank them for the attention I received from them. I hope I can truly say I have sincerely looked up to God for direction; and whilst I believe that, all things considered, it is not his will that I should undertake the office of tutor to the academy, I hope he will direct you to one who will answer every purpose.

I thank you, dear sir, for all your kindness to me at Camberwell. I beg to be respectfully remembered to Mrs. and Miss Gutteridge;

And remain, with great esteem,

Yours in the gospel of Christ,

J. K.

In December of the same year, Mr. Kinghorn again visited London; and on the 16th, preached in the Jews' chapel, Spitalfields, from Haggai i, 7, "Consider your ways." For the

sermon, a vote of thanks was passed by the committee of the London Society for Promoting Christianity among the Jews, accompanied by a request that he would favour them with a manuscript of the sermon, in order that it might be printed. With this request Mr. Kinghorn complied, and the sermon was published under the title, "Serious Considerations addressed to the House of Israel."

The year 1811 was memorable in the history of Mr. Kinghorn's people. His faithful and intelligent labours for twenty years had, under the blessing of God, effected a great increase of the church and congregation, so that old "St. Mary's" was become too strait, and it was therefore determined to enlarge the bounds of our habitation.*

Having thus determined, the next step was to provide for accommodation during the interval of pulling down and re-building. In this we were met in the most friendly manner by our Independent friends at the Old Meeting,† who proposed that the two congregations (Baptists and Independents) should assemble together in that venerable building. The following notes on the subject passed between the two ministers.

* St. Mary's, so called because it is situated in St. Mary's parish. To show how often first intentions are led on, by successive steps, to the attainment of ultimate proportions far beyond the original contemplation, I may recall a conversation which I held with our dear old friend, Mr. Hawkins, as to our first intentions respecting the plan. The front of the original meeting-house was built of bricks and flints, mixed together, (as, of old, was the fashion in Norwich). Standing in front, to survey it, we agreed that it would not do to rebuild with such old-fashioned mixture of bricks and flint; but that it might do to use the flints, by placing them all together at the foot of the wall, and to carry it up with brick alone; still, however, placing the front, as before, on a level with the street. Plan after plan, however, succeeded, till renovated "St. Mary's" became what it is; standing back many feet from the street, with handsome iron palisades and gates; its imposing front of white bricks, with Grecian portico, on an ample flight of stone steps—altogether, both within and without, one of the handsomest Baptist meeting-houses in the kingdom: free, however, I am happy to say, from all popery and popish adornments, of Gothic within and Gothic without, as well as from all vestiges of popish canonicals!

† The Old Meeting, built by the Independents in 1693; one of the finest, as well as the most ancient places of worship in the kingdom. Its exterior, venerable and massive. Its interior, remarkable for its wide aisles, deep galleries, and capacious pulpit, (which would hold several ministers at once); the whole fronted with dark polished oak, and resplendent in its evening services with three immense chandeliers.

Norwich, February 1st, 1811.

MY DEAR SIR,

The deacons of our church met in the vestry last evening, after the lecture, and after discussing the subjects which you requested me to propose to their notice, wished that the result of the conversation should be transmitted to you, as follows :—

1st. We have taken into consideration the evening of the joint weekly lecture, and as, upon the whole, it does not appear desirable to change the lecture evening in this place permanently, we wish not to do it during the junction.

2nd. It appears to some of our friends desirable that the prayer-meeting be held separately, on account of the constraint which some persons may feel in exercising before strangers, but if Mr. Kinghorn's congregation particularly wish the junction, we shall not object to it. Otherwise, any day, after Monday, is at their service.

3rd. We think it our duty to state, that it would be most agreeable to us to hold joint fellowship with Mr. Kinghorn's church in the ordinance of the Lord's Supper, to be administered alternately by the respective ministers; but, if this should not be thought acceptable, any Lord's day, except the first in the month, will be at their service.

4th. We think it best to join the monthly collections, to be divided according to the average collections of each congregation for the past year.

5th. We beg particularly to have it understood that, as our motive in accommodating Mr. Kinghorn's congregation is entirely friendly, we shall decline accepting any subscriptions on account of seats.

I am, my dear Sir, yours very truly,

W. HULL.*

Norwich, Feb. 7th, 1811.

DEAR SIR,

In reply to your communication respecting the objects of our former conversation :—

1st. We will meet with you at your lecture on Thursday evening.

2nd. We will keep our weekly prayer-meetings separate, and solicit the use of your meeting, for that purpose, on Tuesday evenings.

3rd. We thank you for the opinion you express of the general

* The Rev. Samuel Newton, the former pastor at the Old Meeting, had died, October 12th, 1810, and had been succeeded by his co-pastor, the Rev. Wm. Hull.

body of our church in your third article; but as it appears to us best that the communion of the churches should be distinct, we accept your offer of a Lord's day, after the first in the month, and probably it will be the second.

4th. We agree to consolidate the collections for the poor, and to divide it as you propose.

5th. We are bound to thank you for your friendly offer of accommodation, and for your liberality in refusing subscriptions, and we can only say, we earnestly hope nothing will take place which will make the junction unpleasing to you.

I remain, dear Sir, yours sincerely,

JOSEPH KINGHORN.

This arrangement having been thus most pleasantly settled, Mr. Kinghorn, (in the afternoon of the 10th February, 1811,) preached his last sermon in the old St. Mary's, from Zech. iv, 10. With what deeply interesting feelings must the congregation have assembled on that day! The older members would think of those who had formerly sat there, and listened with them to the truths of the gospel; some remembering the "river baptisms" of the past, and perhaps even the erection of the house about to be demolished, and the traditions of the granary worship of their fathers—and they, indeed, would feel the appropriateness of the passage selected by their pastor for his concluding discourse: "For who hath despised the day of small things." With deep interest would they hear him relate the history of the church, and listen to the excellent words of admonition and encouragement with which he closed.

On the following Lord's day, 17th February, the united congregation of Baptists and Independents held their first assembly in the venerable structure to which they were invited; and there they continued, in the utmost cordiality and harmony, to worship till the new place was completed, conducting their respective services, as arranged by their pastors, who occupied the pulpit alternately.

On the 10th March, 1811, the foundation stone of the new meeting-house was laid by Mr. Kinghorn and myself. William Taylor happened to be passing by at the moment, and stopped to listen. The square of the intended building was occupied

by an immense mound of earth and bricks, on which the vast congregation was assembled, as in an amphitheatre, surrounding the small square area cleared (many feet below the surface) for the ceremony of laying the stone. There stood Mr. Kinghorn's patriarchal figure, addressing the surrounding concourse, and concluding with uplifted arms in prayer. Mr. Taylor was much struck with the whole, and afterwards told me that the scene strongly reminded him of the ceremony he witnessed at Rome, on the annual benediction of the people by the pope!

On the 25th of March, 1811, the Rev. William Newman, pastor of the church at Old Ford, entered upon the office of president to the Stepney Academy. Shortly afterwards, Mr. Kinghorn sent him, at his request, the following long and careful letter of advice, and thus opened a correspondence which lasted during the remainder of their lives.

After giving various reasons for advising the teaching of Hebrew, *with points*, he goes on to say:—

I also should wish that Parkhurst's should not be the popular lexicon. From my little reading and knowledge of this subject, I learn that decidedly our best Hebrew scholars, at home and abroad, have been men familiar with the Oriental languages, and as far as my observation has gone, they seem to treat such plans as Parkhurst goes upon, just as you would a plan for perpetual motion, as not worth the time it would take to refute it.

I have said more than I intended upon the subject. As to other things, perhaps it would be well to endeavour to give some general information. I have so often heard young men express a wish for this, that I think there is some importance in giving it a thought, especially as general information is now extended more than formerly. Mere classical knowledge, however good a basis it is, yet is not all a man wants when he comes out of the academy.

It would be a very good thing to form the students' minds to a regard to Scripture criticism; but, particularly endeavour to repress in them an inclination to appear learned, by quoting scraps of Greek, or bringing forward words from the learned languages. Let them make use of criticism without the parade of it. It seldom can do good; it often does hurt; and rarely consists with Christian humility. A book or sermon may evidently have been the result of much

learned inquiry and skill, without the parade of learning, and whenever we see this, we respect the author in our heart.

One practical difficulty will be respecting Divinity. If you take any usual plan, there will be objections raised against it. One will be called ineffective, another will cramp free inquiry, and put fetters on the mind, &c. Some have thought instruction on these subjects best *viva-voce*. After all, you must have some plan in your own mind. It would be worth trying whether the following would not be attended with some good effect; to require a thesis or sermon on some important part of the Christian religion, from two or three, to be ready against such a day. These would furnish room for remarks, and lead you to state your view of the doctrine, in its nature, evidences, importance, with illustrations, &c., as the subject required. This would exercise the students' powers, and bring forth their own store of information. Then direct that a thesis or sermon be produced by two or three others, on another subject, against an appointed day. Thus, under your direction, the most important parts of Christian doctrine would come under review in less time than one would suppose.

You could then go to practical subjects, the evidences of Christianity, and whatever might appear necessary to be impressed on young men's minds.

I should hesitate on the plan of reading divinity lectures. But you must, nevertheless, have an outline of your own, which will gradually become enlarged and improved. The prejudice against a regular course of instruction in religion, I know, is great, and the outcry against it, (as systematic,) is popular. But it is foolish to imagine that religion is the only subject in which arrangement does nothing, and that young men who may be capable of preaching an acceptable plain sermon, know everything by intuition, and have the privilege of despising everything they ascribe to system. Too much of this folly, however, does exist.

You will find it necessary to explain the nature of the different systems which divide the religious world, and to show how their respective abettors reason upon them. It is too much to suppose that young men will carefully examine these things, and need no assistance; or, at least, that assistance of this kind will not shorten their labour. Those who go out into the world ought not to be ignorant of the bearings of the most usual systems, because we know not where they may be cast; and they may often fall into situations where this ignorance may be discreditably to them.

It will be needful, also, that you endeavour to point out the reasons of dissent, because many men become ministers before they know anything of any consequence on this subject. Now, certainly, a dissenting minister ought to be able to state the ground of his action with tolerable clearness; otherwise, he will cut a poor figure if ever he falls in the way of shrewd churchmen. For the same reason, some pains should be taken with respect to the most important principles of church government, to show that the favourite high church notion of Episcopacy has not a solid foundation. There has been bad reasoning on this subject on both sides. Again, it will be needful to guard your students against the system of the Scotch dissenters, both Baptists and Independents, which we may call the republicanism of dissent, which carries matters to an extent that will in time prove that it is wrong; but which, during the trial, does a great deal of mischief.

I think it will be of great importance to impress the value of truth on the minds of the young; and, consequently, to state the evidence of what you feel to be of consequence. I know the contrary plan has some who plead for it, who say, set before the people the nature and evidences of both sides of a system, and let them choose for themselves. To a certain degree, this is necessary; but the same reason which says, prove all things, also says, hold fast that which is good.

For this purpose, the superior force of what you view as truth, should peculiarly be impressed, otherwise, the result may be deplorable. I believe it is sufficiently plain that very many of Dr. Doddridge's students imbibed opinions very contrary to his own; and surely this was in part owing to an error in their education. If any of our academies should have the same effect as his had, we had better go on in the old way. Much as I esteem literature, and much as I have seen of the effects of ignorance in our ministers, I cannot at all think that any influence of education can be set against the evil of a speculating temper, that should fill our churches with cold, careless ministers—mere moralizers in their sermons, or Unitarians in their doctrines. Sometimes a young man falls into great perplexities on these points, and these prove his trial; if he escapes, he is improved by his difficulties; but if not, his usefulness is destroyed. Experience has shown the need of tenderness and prudence. But the greatest preservative against these dangers is a truly serious spirit in the students. If they have not this they will be of no value. If they really know the grace of God, in truth, it

will bring them round, after a variety of difficulties, to the right place. This is so essential, that our churches and our tutors should endeavour always to keep their eyes upon it. An unconverted ministry will ruin any denomination. And it has often been a matter of complaint, that our academies do not contribute, in the manner which is desirable, to the seriousness of the students. A number of young men, meeting on an equality, living together at a time of life when the spirits are high, and who, after the usual studies, feel their minds relax, with an elasticity which is the natural effect of their former tension, are prone to forget themselves. It is too much to expect that this will not be the case. There is a tendency to levity, to criticism, to sarcasm, or wit, according to their respective talents. They want the stimulus of something original. They imagine that what is plain is worth nothing. They are apt to be lavish and imprudent in their conversation. They provoke each other by speculating, to go lengths they never thought of before. When their views begin to expand a little, they imagine they either do, or can comprehend all that the human mind can attain; and hence, often despise books and men, which they afterwards revere.

Here, my dear sir, will be your most arduous labour. And I know not how you can better assist your pupils to escape these great evils, than by your earnest prayers, your frequent exhortation, and your affectionate counsel. Endeavour to impress upon them the importance of cultivating personal godliness. Call their attention to the need of humility. Hold up to their view the ends for which they entered your house, and the objects which will engage them after they have left it. Most of them must retire into situations of comparative obscurity, in which much will depend upon their seriousness, their zeal, their humility, and their prudence. They will often need patience and self-denial when they come into actual service. Their names, their general deportment, their dress, their everything, will be narrowly watched both by friends and foes. It should, therefore, be their study to cultivate the train of thinking, and the habits which they will afterwards need, otherwise the labour of unlearning many things will be as great as that of learning anything you may teach.

To commit serious errors which will hurt the pious part of a congregation, and open the mouths of the giddy and irreligious is easy; to repair them is difficult.

You will counteract many evils by making them part of your

family, and living considerably with them; this will keep order, and check many follies which are apt to take place at meals. You will do well, also, to pay a particular attention to your family worship; not so much that it be long as that it be regular, and conducted in a manner likely to support a devotional feeling, and a sense of its importance. Let it not be broken upon, or treated as a matter of mere conveniency.

But I think, and probably you think, it is high time for me to give over.

May God in his mercy bless you, and crown your labours with abundant success.

I am, dear Sir, yours in the gospel of Christ,
J. K.

From Dr. Newman's reply we need only give a few extracts.

Stepney Green, near London, June 28th, 1811.

DEAR SIR,

I feel myself very much obliged by your letter, and hope to profit by several hints contained in it.

I have been thinking of giving the students a course of lectures on The object they have in view—The means of accomplishing that object—The spirit and temper in which those means should be employed—The advantage of an academical residence—The snares which frequently accompany it—The common obstacles to proficiency—And the decorum which should be regarded in the character they already sustain, or expect to sustain. Have found time to deliver only the first. Any hints on these topics from you will be highly acceptable. I am exceedingly pleased with your views on lecturing on divinity.

With respect to the expediency of teaching Hebrew with the points, I am quite of your mind. To prevent their being distracted with a multiplicity of pursuits, I have not yet said anything on that subject. Before we enter on that, I shall be glad of your remarks on Parkhurst's Lexicon more at large.

Your young friend, the bearer of this, complains heavily of the Baptist Magazine; and certainly we cannot boast of it; but if you and two or three other friends would contribute frequently, it might be raised, I think, considerably.

F. A. Cox is likely to settle at Hackney. Prescott street is still destitute. Mr. Dore is in a very delicate state. Pray for us.

I am, dear Sir, yours affectionately,
WILLIAM NEWMAN.

In the spring of 1811, Mr. Kinghorn was suddenly called to town, with a petition from the Dissenters of Norfolk to the House of Lords, against Lord Sidmouth's bill. This bill was one which would most seriously have affected the liberties of Nonconformists; and all denominations of Dissenters joined in taking the most active measures to prevent its becoming law. In Mr. Kinghorn's fold of sermon notes, instead of the usual careful and lengthened outline of the Lord's day sermons, we have the following memoranda.

The threatening aspect of things respecting the Dissenters this week, and some other unavoidable business so filled my hands, that I did not make the accustomed preparation for the Lord's day; indeed, the alarm sent from London, received here only on Saturday, the 18th, obliged everything to stand still, except the preparation of the petition, and the consideration of what was necessary for the common good. This was, however, the Lord's work, and in such circumstances, as much so as it would have been to prepare a sermon. It was for the Lord's people, and for his sake.

On May 19th, I preached in the morning from 1 Cor. xv. 1, 2; in the evening, from Psalm lvi. 3—"What time I am afraid I will trust in thee." This sermon was accommodated to the present state of things, which excited considerable alarm.

This 19th day of May was a day of bustle, which almost destroyed the appearance of its being the day of the Lord. The signing of the petition, and the apprehensions occasioned respecting its cause, filled every mind and heart. A few names were obtained the next morning, and the whole number amounted to 784.

On the 20th, S. Wilkin and I went with it to London. On the 21st the bill was rejected in the House of Lords, and we returned on the 24th to praise God for his goodness, in having given his people their wishes respecting the bill, and having preserved us out and home in safety.

The excitement which prevailed in Norwich, was by no means singular. In all parts of the kingdom the same anxiety was felt, the same energy manifested; for, throughout the country, the Dissenters united as one man to protest against the obnoxious measure. The metropolis became, of course, the central point where all this excitement met, and

the streets were crowded with vehicles to an extent then almost unknown, even in the busy thoroughfares of London.

Omnibuses and cabs, it is true, were not then in use, but from all parts of the country, post-chaises and coaches poured in throughout the day in continuous succession.

Having been deputed by the Dissenters of the county to present their petition to Lord Holland, I proposed that Mr. Kinghorn should accompany me, to which he gladly acceded. We travelled post, and left ourselves slender time for sleep on the road. In the morning, when within twenty miles of London, I calculated that we should not be able to reach our appointment at Mr. Favell's counting-house, in St. Mary Axe; and said to Mr. Kinghorn, we must certainly take four horses for the last stage, in order to be in time, which, to his great discomfiture, we accordingly did, and just arrived at the hour named. We went immediately with Mr. Favell, down to the House of Lords, and were introduced by William Smith (member for Norwich,) to Lord Holland. I swung out my ponderous roll of signatures at full length along the floor, and laid the petition before his Lordship. I was struck with his careful perusal of it, noting the principal points with his finger, and after ten minutes conversation, consigned it to his care, and took our leave. As I wished, by all means, to hear the debate, it was arranged that I should wait, but that Mr. Kinghorn should return to Mr. Favell's. Immediately afterwards, Dr. Rees joined us with the same object. He and I seated ourselves on the stairs of the house, and fell into conversation. Soon after Mr. Kinghorn left us, he returned to caution me against the night air after a crowded house; and then, again and again, returned to suggest other doubts and fears, as to the probable lateness of the hour, and difficulty of getting home. At length, on seeing him again return, probably with some fresh apprehension, I said to Dr. Rees, I see I must not allow Mr. Kinghorn to go away alone, for he will certainly be full of anxiety for the rest of the evening, on my behalf. I then told Mr. Kinghorn I should give up the debate, and rest content with reading instead of hearing the fight. I therefore bid the doctor farewell, and trotted off with my dear friend, to his no small contentment.

The excitement which prevailed outside the House was responded to within its walls. The floor was literally covered with petitions, and the peers, especially Lords Erskine and Holland, were constantly to be seen re-entering the House with fresh and fresh bundles of rolls.

The anxiety was not, however, of long duration, for the Bill was rejected, and the measure which was intended to deal to the Dissenters a deadly blow, was overruled for their lasting good, by showing the extent and influence they possessed. Well may we suppose that the numerous visitors to town returned to their various spheres of usefulness, no little gratified by this result, and thankful to the Lord for his watchfulness over his servants.

In August of the same year, Mr. Kinghorn again visited London, and preached, on the 18th, at the Jews' chapel. In the morning his text was John i, 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and in the evening, John vii, 31, "When Christ cometh will he do more miracles than these which this man hath done?" The latter was his celebrated sermon to prove that the miracles of Jesus were not performed by the power of the Shemhamphorash, and was afterwards published.

In the course of the following week he preached once at Poplar and once at the Jews' chapel; and on the next sabbath again delivered two sermons there; that in the morning from Matt. xvi, 26, "For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" and that in the evening from Matt. xv, 9, "But in vain do they worship me, teaching for doctrines the commandments of men." "This was directed against traditions," he says, "both among Gentiles and Jews, particularly against the principal Jewish traditions."

We have the following account of his visit in a letter to his father.

August 19th, 1811.

DEAR FATHER,

Through the goodness of God I arrived here safe, and tolerably well, on Friday evening. On Saturday I saw a few people, and did part of my business, and yesterday preached morning

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent and reliable data collection processes to support effective decision-making.

3. The third part of the document provides a detailed overview of the data analysis techniques employed. It includes a discussion on statistical methods, data visualization, and the use of specialized software tools to extract meaningful insights from the data.

or received the proposed alterations of other critics, we have assigned our reasons; and we hope, on another examination, you will agree with us in the text now finally fixed. A second sheet of the Hebrew Text is sent you, and the committee anxiously entreat your revision of the same; deeply sensible, as they are, of the very great benefit conferred on them by your careful examination of it.

The committee hope your other engagements will allow you to return this second sheet in a month or six weeks, or before, should it be in your power.

I am, Rev. Sir, your obliged and most obedient servant,

THOS. FRY.

In the course of the correspondence of 1812, there occurs a letter from a young lady, a member of Mr. Kinghorn's church, in which she informs him of her having once witnessed the representation of Shakespeare's Henry VIII, by Mrs. Siddons and John Kemble, in a London theatre. We have been obliged by Mr. Kinghorn's reply, in which he makes the following observations:—

You tell me you have been to the theatre to gratify your *taste*, while you acknowledge that your *judgment* disapproves such amusements. You ask my opinion, which I think your own statement will anticipate. Sacrifice judgment to taste? "Out of thine own mouth," &c. You state that if Shakespeare were purified the theatre would afford a refined intellectual gratification. Wait till then, and judge as you think fit. The general objection to the theatre is not to what imagination can picture, but to what is. The theatre never can be unexceptionable; make it so, and it would be deserted. There must be that about it, on the whole, which will be sufficiently popular to make it answer; and it, therefore, cannot rise higher than the general level of public taste. I do not suppose that you took any personal hurt from anything you saw or heard; choosing your opportunity, you could avoid what would be unpleasant. But you cannot avoid having your example quoted if those were present who knew and observed you. I could name one who, like you, went to gratify her taste, and who was seen and known, and her example was quoted, and she was told of the fact years after it took place. She told it me, with its circumstances, as showing how careful persons should be of what they do, since she was seen in a London theatre by those she never suspected

say for him. Did you ever read Witherspoon's "Essay on the Spirit," when you have opportunity, read it.

On the 21st of June, 1812, the pleasant services of the mutual exhortations at the Old Meeting terminated, and in the evening of that day Mr. Kinghorn preached a farewell sermon from *Isaiah, vi. 23*, "Peace be to the brethren, and love with them: from God the Father and the Lord Jesus Christ."

The day, the 25th of June, the newly-erected meeting-house was opened. Mr. Kinghorn preached from the appropriate verse of the Psalmist, *Psa. xc. 17*, "And let the beauty of holiness be ascribed be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou."

The evening service of the services of the day is condensed under the heading of *Monday of June 27th, 1812*.

The new meeting-house erected by the Baptists in this city, St. Mary's, was opened for public worship. The building is capable of containing 500 persons, and great care has been taken to make every thing in the general arrangements; the style of architecture is elegant, the air and light, the seats are spacious, and the temperature of the room warm, though well ventilated. Mr. Kinghorn preached to a number of the congregation, in a sermon on *John. vi. 28, 29*, "What shall we do, that we may accomplish every religious motive?" The subject was so presented, that the truth of holy writ could be clearly seen, and was prominent, and the attention excited. The following sermon was preached by Mr. Hull, the pastor of the church, to the congregation in St. Clement's, at whose meeting Mr. Kinghorn and St. Mary's had attended during the week.

In the year 1811 the Rev. Thomas Belsham had published his great work on the *Socinian Controversy*, entitled "A Calm Enquiry into the Socinian Heresies concerning the person of Christ." Mr. Kinghorn instantly commenced a reply to it, which engaged his diligent attention for many months. He had probably prevailed some way in his task, when he saw

doubtless to his surprise and interest, the following letter in the "Evangelical Magazine."

TO THE EDITOR.

SIR,

It is now nearly two years ago, since a volume of considerable size was given to the world, entitled "A Calm Enquiry into the Scriptural Doctrine concerning the person of Christ." This work is professedly designed to enter into all the points of the argument, and to put an end to the long-agitated question on this important point, and it is regarded by many advocates of the Socinian Scheme as an *opus palmarium*. On this account it is with some surprise and disappointment that I have not been able to learn that any reply has been published, or is intended, from any quarter. The work appears to me capable of being fairly and satisfactorily refuted; but such a refutation would require larger scope than the limits of a review or a pamphlet. The principles of Mr. Belsham's inquiry should be carefully analyzed; every text critically examined; every part of his reasoning sifted; and the latent, but primary and extensive sources of fallacy should be detected.

If any gentleman, to whose notice this may come, has in hand such a work, it will materially oblige the writer to be informed of it. If no such communication be made within two or three months, he will, perhaps, feel himself bound to attempt such a work, but *most reluctantly*, not merely because the daily requirements of a laborious station render any new engagement very unwelcome, but because he wishes to see the desired work executed in a much more able and complete manner than he can hope that his own abilities are equal to. * * * *

Yours, &c. X. Y.

Mr. Kinghorn replied to the above, probably at some length, under the signature of Z. Unfortunately, we have not this reply, but are enabled, through the kindness of Mr. Pye Smith, to give two letters from Mr. Kinghorn. The sequel, all the world knows, (on the one hand at least,) in the publication of Dr. Smith's "Scripture Testimony to the Messiah," the first volume of which, however, did not appear till 1818. On the other hand, Mr. Kinghorn's reply to Belsham remains in my possession, a manuscript of between four and five hundred pages.

Hampton, Middlesex, Nov. 5th, 1812.

REVEREND SIR,

I feel obliged and gratified by your letter in reply to X. Y. My sentiments, as to the mode of executing the work desired, are probably the same as yours. The object is to present a complete statement of the positive evidence in favour of our doctrine, and as a subordinate, but most necessary part of the plan, to pursue the arguments and objections of our adversaries through all their details, and satisfactorily to answer them.

My earnest wishes have been to see the work executed by another, for the reason stated in my published letter, under the above signature; at the same time, I am compelled to state, that several applications have been made to me from different and unconnected quarters, and that these are urged upon me by considerations of more than ordinary importance.

I beg to mention my friend, Mr. Josiah Conder, as ready to communicate further with you on this business, and I shall be happy, personally, to assure you that I am, Rev. Sir,

Yours in Christian bonds,

To Z.

JOHN PYLE SMITH.

Norwich, Nov. 18th, 1812.

DEAR SIR,

It is now right to throw off the veil, and openly to acknowledge to whom you confided your last letter. X. Y. and Z. are convenient expressions (as in algebra) for what is unknown; but when they have answered their end they should then be laid aside. I am glad it is you with whom I now communicate, as you so well know the subject on which we may now correspond, and from your situation and vicinity to the most active Unitarians, have additional advantages of knowing the men, as well as their books.

Perhaps the applications made to you, "from different and unconnected quarters," may still lead you to think seriously of doing something in the controversy yourself, as these have evidently made an impression on your mind. If so, please to inform me.

The whole view which I have been led to take of the case, convinces me that the debate between us and the Unitarians is not like those between other classes of professing Christians, for a single doctrine, or a statement of one or more particular points, or for a rite or point of discipline; but, like the contest of two nations, for existence: in fact, everything is connected with it.

The last part of this controversy, to which I have been paying

some attention, is that respecting Tertullian's Concession, *adv. Prax. c. 3. Simpliciter, etc., quæ major semper credentium pars est.* You know the passage and all its bearings. I have understood that you and Mr. Belsham had some controversy on this and some other things, in a publication of yours, which I have not had the pleasure yet to see. But from the slight review which I have taken of the subject, it does not appear that so much depends on the translation of the passage, as on the evidence that the doctrine of Praxeas was a new doctrine; that its popularity arose from its being then thought to be a discovery that would set all difficulties right, and that the impression made on the *simpliciter, ne dixerim imprudentes, etc.*, proved nothing more than that a statement which may be both superficial and false, may become very popular. Thus it assorts with the impression made on the Galatians in the very time of the apostles. If this be correct, no possible mode of translation can do the Unitarian cause any service. I mention this, as I am engaged in writing to you, and when you may have occasion to send me a line, I should like to have your view of the subject.

I am, Sir, yours in the gospel of Christ,

JOSEPH KINGHORN.

Homerton, Dec. 4th, 1812.

DEAR SIR,

My long silence, after having received your favour of the 19th November, has often excited uneasy feelings, lest you should impute it to negligence. The truth has been, that I am so constantly pressed upon with regular, and with extraneous duties, that I have been constrained to defer, from day to day, till the very thought has become painful.

On another account, also, I feel myself not a little embarrassed. When I wrote the letter signed X. Y. I wrote under the strongest impression of the desirableness of the work; but a decided resolution to decline, if possible, making the attempt myself. But within the last two months, and still more within one month, I have been surprised at the number and urgency of the applications made by different friends, most of them unconnected with each other, some in a remote part of the kingdom, and few of them apparently aware that they were writing to X. Y. These circumstances, however, would only have the more led me to solicit your prosecution of the proposed work, were they not combined with another consideration. The report has lately been propagated, that I had embraced the system called, by its partizans, Unitarianism. This very unjust

representation has been used by some evidently with a design to injure the academy in which I have the honour to hold an office. Hence it has been very seriously represented to me, by some of the most important men amongst our constituents, that I have not the liberty of opinion, and that my duty to the ancient and orthodox institution, obliges me to undertake this task.

Besides urging my time, already quite occupied, I have also replied that I had some prospect of the desired work being executed by a gentleman, eminently qualified to perform it to the honour and great advantage of evangelical truth. But my friends have insisted that it is my absolute duty to attempt this service, even if another work of the kind, however excellent, were published.

Thus I have laid open the difficulty of my situation. I consider myself as, in a manner, engaged not to attempt the work without a permissive approbation on your part; my published letter, inviting correspondence, seems to me to involve such an obligation.

I am much obliged by your remark on the passage in Tertullian; but have not been able to examine it since receiving your favour. Sincerely wishing you every divine blessing, and that this affair may be directed to the glory of our blessed Lord, and the benefit of his kingdom, I remain, dear Sir, yours very respectfully,

JOHN PYE SMITH.

The Rev. Joseph Kinghorn.

Norwich, December 8th, 1812.

DEAR SIR,

I clearly see the difficulty in which late circumstances have placed you, and I would have you, by all means, pursue the plan you think best. I would not have you refrain from writing on account of anything that has passed; and I completely absolve you from any obligation you may consider yourself under to me, on account of your letter in the Evangelical Magazine.

So vagrant a thing is report, that I heard a rumour, like that you mention, between my receiving your first and last letters. I was happy in saying that I could roundly contradict it.

Wishing you, in this and all your labours for the church of God, the best of his blessings,

I am, dear Sir, yours sincerely, JOSEPH KINGHORN.

P.S. I ought to have added, that while I thus wish you to write, I shall probably pursue my own plan also. It is very unlikely that we should take the same track, and, if there be two defences, of what is important to all, it may not be amiss.

CHAPTER XIX.

1813—1816. *Æt.* 47—50.

Death of John Kinghorn of Newcastle—Renewal of the East India Company's Charter—Letters from Bishop Bathurst and William Smith, Member for Norwich—Mr. Kinghorn's visits to Bedford, London, and Bristol—French Protestants—Reviews—"Baptism a Term of Communion"—Opinions respecting the Work—Ordination of William Hawkins—Correspondence with Rev. E. Bickersteth respecting the "Scripture Help."

IN January, 1813, Mr. Kinghorn received the news of the death of his father's only brother, Mr. John Kinghorn, of Newcastle. The following notice of his character appeared in a contemporary newspaper:—

Died on Tuesday last, [Jan. 12th, 1813,] in this town, Mr. John Kinghorn, aged eighty-two. The last sixty-one years of his life were spent in the service of Mr. Benjamin Brunton, of the Forth. He discharged his different duties in life in a manner which reflects honour to his memory. He lived universally beloved, and died much lamented.

The Parliamentary Session of 1813 was distinguished by the debate on the renewal of the East India Company's Charter. On the 22nd of March Lord Castlereagh introduced such resolutions into the House of Commons as roused the Dissenters of England again to combine their energies by petitioning Parliament that such provisions might be made in the new Charter as should afford facilities for the propagation of the gospel in our vast Indian dominions by all classes of Christians.

Again the fire of religious zeal spread from city to town, and from town to village, throughout the kingdom. Public

meetings were held with H. LAWRENCE and H. THE BROTHERS,—
 ANNA WOOD, CHRISTOPHER and CHRISTINA,—and petitioners number-
 less were poured into the CHAIR.

ANNA WOOD was, of course, not silent among the general
 outcry, and it is not a little pleasing to be able to bear such a
 testimony to the liberality and integrity of the worthy friends,
 Mr. Henry LAWRENCE, as the transcription of the following
 beautiful letter to Mr. KNIGHTON contains in its gist.

St. Vincent St. April 26th. 1813.

Dear Sir,

It is the only justice in thinking that I shall
 send a particular pleasure in presenting to the House of Lords the
 following petitions which I have just received from the supporters
 and friends of the English Mission in India. Indeed, the conduct
 of these missionaries at Serampore has been uniformly such as to
 excite them to the assistance and favourable opinion of every man
 who has more at heart the real interests of that Christianity than
 the spread of his own peculiar opinions. A sentiment like this, I
 well know, will expose the man who utters it to the imputation of
 unwisdom and interference in religion, and he may probably be
 asked to justify it, and meet with the ill usage which Moses did
 when he said, "Ye are jealous, why do ye wrong me to another?"
 But he must be content to bear this, and persevere in the practice of
 moderation and temperance, waiting patiently for that hour when
 all our little prejudices and animosities will be over, and even our
 most generous affections shall serve liberty, which lives beyond the
 grave. Adieu. Believe me,

Sincerely and affectionately yours, &c.

H. NORWICH.

The petitions to the House of Commons were intrusted to
 William Smith, Esq., a member of the Unitarian connection,
 and a great friend to religious liberty, who, in writing to Mr.
 Knighton, acknowledging the receipt of the petitions and
 informing him of their presentation, made the following
 remarks:—

May 7th. 1813.

It is supposed that not less than 1200 petitions
 will be presented, and their effect must be great. The discussion
 of the question must be both serious and full. I am happy that

the city of Norwich has taken a part generally. There were, I observed, the names of several aldermen and many clergy among the signatures. I am, dear Sir, on this and every occasion,

Very truly yours,

W. SMITH.

On the 18th of May, 1814, Mr. Kinghorn visited Bedford, to preach at the annual meeting of Ministers usually designated the Bedford Union. From Mr. Kinghorn's notes we give some particulars.

Bedford, May 18th, 1814. Came here for the first time, and preached. Shingleton prayed before, and Bull afterwards.

Mr. A. preached in the evening; "Who is on the Lord's side?" Talked with Fuller, he particularly opposed *memoriter* preaching.

Struck with a proposal of thanks after dinner for my sermon, more from the manner of it than from the thing itself; taken by surprise; did not expect it, and made a short reply as well as I could.

Preached on the 19th, Thursday evening, "Ye were sometimes darkness, but now are ye light in the Lord." Enjoyed it much.

On the Friday had a pleasant evening at Mr. T. Kilpin's; a great deal of conversation about Bunyan's excellencies, about the covenant of works, &c.

Saw Mr. Harke, a Moravian Minister, on the 21st, Saturday.

With this gentleman Mr. Kinghorn had some conversation as to the history of the Moravians, of which he has left some brief notes, the substance of which is as follows:—

They seem to have descended from the Waldenses, who were pure from the principal part of the Catholic errors of the fourth century. They came into Bohemia in 1176. Huss and Jerome of Prague are said to have belonged to their community. They were Protestants before the Reformation, and began to unite together in 1451, at Lintz. Mr. Harke confessed that they practised infant baptism on the authority of the ancient church.

In the course of his Bedford visit Mr. Kinghorn gave much pleasure to his friends there by his account of the Benevolent Society which had been formed in Norfolk for the relief of

the necessitous widows and orphans of Dissenting ministers, and respecting which he had published a pamphlet in 1808.

We have received from a friend who met Mr. Kinghorn on this occasion an account of a conversation he held with him respecting that very popular publication of the Rev. Legh Richmond, entitled "The Dairyman's Daughter." He asked Mr. Kinghorn's opinion of the tract, to which he replied that he could not think Mr. Richmond was right in embellishing the simple narrative of the peasant girl, and thus making it partly hers and partly his own. He thought it stripped the narrative of its grand reality, the simple, unadorned truth. He was aware that Mr. Richmond had stated the alterations to be but slight, but he said although he might think them so, others might deem them considerable, and as Mr. Richmond's design in publishing it was to glorify the grace of God, he thought he would have done better to give the facts just as the convert herself related them.

Our friend was subsequently in company with Legh Richmond in a large party of episcopal and dissenting ministers, one of whom insisted on his relating the conversation, which he accordingly did. Mr. Richmond acknowledged that he had made some alterations in the original MS., which was still in his own possession. A large proportion of the ministers present, including several clergymen, joined in requesting him to publish it as Mr. Kinghorn had suggested, in its unaltered state, but he declined to comply with this request. It is, however, much to Mr. Richmond's credit, that, though he adhered to his own opinion that the narrative which he had printed did not need to be exchanged for the original, he yet met this free conversation in the spirit of a Christian and a gentleman; while, on the other hand, most of those present did not cease to lament his determination, still thinking that it would have been more for the glory of God had the original narrative been given to the world in its native simplicity.

In June, 1814, Mr. Kinghorn visited London, and preached at Dr. Rippon's on behalf of Stepney Academy; and in August of the same year, at Broadmead, for the Bristol

Education Society. Both sermons were printed at the written request of the students. Amongst the signatures to the Bristol letter, we notice those of Jenkin Thomas, afterwards of Oxford, and James Coultart, subsequently missionary to Jamaica; and amongst the Stepney names, those of S. Brawn, now of Loughton, and J. M. Cramp, the president of the Theological Seminary at Montreal, Canada.

We have before mentioned that Mr. Kinghorn resided for a short time in St. Faith's Lane; but the title deeds of the house he had for so many years inhabited in Pottergate Street, being, in the year 1814, presented to him by a friend, he gladly returned thither, and spent there the remainder of his days. He thus writes in acknowledgment:—

Norwich, November 17th, 1814.

The deeds of the house, which in your great kindness you have given me, came home yesterday, and I take the earliest opportunity of acknowledging their receipt, and of thanking you for a gift which I consider as so valuable. As property, I acknowledge the obligation, for it forms a very serious addition to my little store, and makes me feel an independence I once never thought of. But it has a value of a different kind, and as a proof of your esteem and affection, it bears a stamp which I highly esteem. This cannot be expressed by £ s. d., but its importance is not the less real and impressive. There are a few periods in human life when it pleases God to show us that our endeavours have not been in vain, and what was done in his fear is crowned with marks of his approbation. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works."

You know that I was always solicitous for your happiness. I rejoiced in the view of your having this world's goods, as the means of your enjoyment and utility; and your earthly prosperity always gives me pleasure. But there are other things which I feel to be of higher consequence to you, and which I therefore ardently wish may grow and flourish in your heart, and bring forth fruit to the glory of God. There is an importance in just sentiments respecting the gospel; there is an absolute necessity for divine influence to impress them on our hearts, and if we are so happy as to enjoy this, there will be not simply occasional powerful impressions, but a course of habits which will show that "we have-been with Jesus."

May a God of grace fill your heart with his Holy Spirit, that you may be entirely his, and consecrate your talents and pursuits, and your whole soul to him, so that in all that you do, you may "serve the Lord Christ!"

May God in his goodness preserve and bless you.

I am, gratefully and affectionately yours,

J. K.

In Mr. Kinghorn's common-place book, we find the following memoranda under date April 2nd, 1815, which may serve to show how eagerly Mr. Kinghorn embraced every opportunity of obtaining information.

Mr. Cobbin and M. Martin, son of M. Martin, of Bourdeaux, here, to make a collection for the British and Foreign School Society, from whom I collected some accounts of French Protestants.

In the time of Louis XIV, one-third of the people were Protestants. Many causes reduced this number, such as the Revocation of the Edict of Nantes, in consequence of which 600,000 families left France; 40,000 came to London. Then the church of Rome sought revenge on the remnants of those who had not left the country, and the French Protestants were driven to the tops of the mountains. The revolution, twenty-two years ago, restored them to their parishes; ministers were called to preach; the college was given them six years ago at Montauban, where about thirty were educated together. The countries filled with Catholics, they said, were more ignorant than those where Protestants are found. Catholics will not give knowledge to their people. In some parts of the country, not far from Paris, out of 400 persons not above eight or ten could read; the Protestants are not so ignorant.

Should Buonaparte return, M. Martin said the Protestants were not afraid of the man.

From Mr. Cobbin and M. Martin I learned that there was no discipline in their churches. Every one known to be a Protestant came to the Lord's Supper or kept away, as pleased him. Some pains were taken with their first communion to instruct them, and this was considered as an introduction to Christian communion, after which they did as they pleased. Their Consistories are something like Presbyteries; their ministers pensioned by the government—but the people have the choice.

In France there are about 500 Protestant ministers. About

thirty are orthodox; of these ten are orthodox evangelical, but without spirit; ten with spirit, but old; ten warm-hearted men, sound in doctrine, and experimental preachers; 470 like our English clergy in common. Arianism prevails much among them.

N.B.—Three Protestant ministers in Paris preach each once in three weeks!

Reviews became, at this period, more and more constantly subjects of Mr. Kinghorn's attention. The following are amongst the books he was requested to review for the Baptist Magazine:—"The Velvet Cushion;" "A New Covering to the Velvet Cushion;" "Doddridge's Confession of Faith;" "The Church of England Controversy on Baptism," between Dr. Mant and his opponents, (together with the Reviews of it in the "Christian Observer," "Eclectic Review," &c.); and "Williams on Christian Liberty," also for the "New Evangelical Magazine; Taylor's "Facts and Evidences."

The proof sheets of the "Hebrew New Testament," he also continued to revise; but that which principally occupied his thoughts about this time, was his reply, published in 1816, to Robert Hall's "Terms of Communion," which appeared in the preceding year. Mr. Hall expressed pointedly, in private, that which, in his works, he did not leave unnoticed, his high estimation of Mr. Kinghorn's talents, learning, and character. This is shown, in a pleasing manner, by the following extracts from letters addressed to Mr. Kinghorn, by Messrs. William Button and James Hinton, who held, it will be remarked, opposite opinions on the subject.

DEAR SIR,

Since I wrote last, I have spent about twelve days at Leicester, with Mr. Hall. I am more than ever attached to him. I had the opportunity of perceiving that devotional spirit, which, perhaps, few comparatively enjoy. We had some pleasant chat about his book, but could not convince each other. He said I must be numbered amongst the incurables. Your name came up. I told him that he must expect an attack from Norwich. He was pleased to say that he could not be replied to by a more respectable man than Mr. Kinghorn; what he would write would be worth reading.

He further added, that he should pay the utmost attention to it; and, if Mr. Kinghorn did not overpower him with argument, he should certainly give him an answer.

WILLIAM BUTTON.

Oxon, 30th April, 1816.

MY DEAR KINGHORN,

I heartily thank you for your well-written book. Mr. Hall says to me, "It is probably the best defence of which the prevailing practice is capable."

You are the idol of my stricter brethren. I hope you will not be vain. I wish there were less of the *ad hominem* in your book. If it were true that all Christendom, (a few open Baptists excepted,) have admitted, and do admit, your principle, I should not, therefore, become your convert; and as to plain Scripture, strange as it may appear to you, I think that quite in our favour.

One excellent fruit will arise from your work—a fruit of righteousness. My strict brethren will appear to the Christian world, as they always have to me, deserving the esteem and love from their fellow-Christians which they exercise towards them.

Mrs. H. unites in cordial regards with your friend,

JAMES HINTON.

In June, 1816, Mr. Kinghorn went down to Portsea, to the ordination of his pupil, William Hawkins, the son of his old friend and deacon, Thomas Hawkins. Mr. Ivimey, of London, and Mr. Giles, of Lymington, assisted at the service. Mr. Kinghorn gave the charge.

The earlier part of Mr. Hawkins' education was conducted by Mr. Kinghorn. In 1808, he baptized him. In the following year Mr. Hawkins was sent, on Dr. Ward's trust, to Edinburgh, which he left at the close of 1813. He preached immediately afterwards at Lynn and at Godmanchester; and in 1814, at Plymouth. Next year he staid a short time at Olney, Birmingham, and Newcastle-under-line; and thence proceeded to the church at White's Row, Portsea.

Mr. Kinghorn has left the following notes of his excursion in his book of private short-hand memoranda:—

June, 1816. Went through London, to Portsea, to W. Hawkins's ordination. Returned safely, June 22nd, through the good hand of God.

A considerable portion of attention was often directed by those with whom I conversed, to the late controversy on mixed communion; and I very unexpectedly received the thanks of many for my reply to Mr. Hall. By these means I learned their opinions.

J. C. told me that, though my book did not affect his system, yet he did not see how a Baptist could answer some things in it, on his own principles; and he distinctly stated that he considered few of the Pedobaptists would admit of the communion of those who had not recognised, in some way, the law of baptism.

Mr. Gutteridge said, the only thing to be said for it, he thought, was Matt. xii, 1,—the disciples eating the ears of corn, which was not lawful on the Sabbath day; forming an argument on their doing that which was not lawful, in consequence of a positive command, and yet was allowed by the Lord.

But, see Deut. xxiii, 25. I think Mr. Gutteridge is wrong. It was made unlawful only by the Jewish Rabbies, and not by the Lord. See the *Mishna—Wooton—Gill*.

James Dore, pleased with what I had written, though himself on the side of mixed communion, said he was glad, when Booth and Fuller were dead, to find that the Baptists had one to defend them still.

Dyer, of Reading, thanked me for my work, and particularly for the temper of it; and I was told that one of the Tomkinses, of Abingdon, said he thought before that no liberal-minded man could maintain strict communion, but he was now convinced that he might, and this arose from reading my book.

Dr. Steadman, of Bradford, thanked me for my book, and said it would never be answered while the water ran, and the sun shone; and on hearing that Hall said he would grind me to powder, he said, "Aye, but he must have his mill, in order to do that."

It was proposed to me to preach next year at the Missionary Meeting, if Dr. Rippon did not accept it, which it was thought right to offer him again. And Dr. Ryland also said, that he believed I was a humble man, and he would therefore ask me if he might ask Dr. Chalmers to come and preach the sermon, and if he came, would I excuse it. I told him I would second that motion for next year, and would second another for the year succeeding, for seven or seventeen years to come, were it necessary.

W. — said this was wrong in them, and blamed me for not saying No, and rejecting such an application, as it was, he thought, only applying to me in their necessity. I thought this mere pride,

and I, therefore, was not dissatisfied that I had put the matter on this ground. I believe I shall lose nothing by this conduct. I am not eager to come forward on such occasions.

Pride is the great sin of human nature, and as much defiles the minds of ministers as any other class of persons whatever.

In the winter of 1816 and spring of the following year we find an interesting correspondence between Mr. Kinghorn and Rev. Edward Bickersteth respecting the third edition of the "Scripture Help." The former editions were published during Mr. Bickersteth's residence in Norwich, where his acquaintance with Mr. Kinghorn commenced; an acquaintance which ripened into that high mutual esteem and warm affection which ever after subsisted between them. They were in the constant habit of visiting each other, and it is evident from many allusions in the letters that communications similar to those contained in them had taken place between the author and his friend on the subject of the former editions of the "Help." Mr. Bickersteth removed to London in 1816, and on the 25th of November, Mr. Kinghorn wrote to him as follows:—

Norwich, Nov. 25th, 1816.

DEAR SIR,

I was sorry to hear that you had been unwell from over-exertion. I hope ere now you are better. Take care; for there is only a certain quantity of friction which our frames can bear, and all beyond that prematurely wears out the system. I am also disposed to say another thing, dictated merely by a regard to your utility, that I look with a little fear at your address, "Church Missionary House," &c. Do not misunderstand me;—it is no fit of jealousy, either of your church or its mission. But I am somewhat afraid that residing there in the house, and being practically a secretary always at hand, you will have your head and time absorbed by that kind of business, and not have sufficient spirits left to prosecute studies, and make preparation for your congregations. Did I not fully believe that you consider others as engaged with you in the cause of proclaiming salvation, I should not venture to suggest any such thing, but you are aware that there are many points in which the clergyman and the dissenting minister have to go the same road; and my experience and observation have strongly

impressed on my mind the need of a regular portion of time for study and preparation, with the mind so far at ease as to be able to look round and notice the bearing of subjects, and bring out of its treasury things new and old. Otherwise we are compelled to take what is readiest, and by habitual preaching this stock will soon be exhausted; repetition becomes inevitable, (of matter if not of sermons,) and congregations either complain or suffer. The mind wants food as well as the body; and the minister's mind must have time to expatiate, to find, and to view carefully, different subjects, in order to bring forward a useful variety, or declare anything like the whole counsel of God. Do not give this point up. Excuse my bluntness. Your respectability as a minister depends on it. I know something of it by experience; and it is a sad feeling to come to the house of God and offer there only the dregs of the mind.

I did not intend this sermon when I began. I must now say a word or two on another subject. I hope we are united in one great interest, and shall meet at last. I shall rejoice in the success of your book; and though I cannot complain for want of employment, I have found means to send you a second half-sheet, all bespattered with alterations, &c., &c., and in this way I shall go on till you say *stop!* provided you have not recalled your plenary indulgence which you gave me beforehand, when the first edition was printing, and which it was necessary I should have out of self defence, to prevent my fault-finding propensities being brought into disgrace. Respects to Mrs. B.

I am, dear Sir,

Yours with sincere esteem,

J. K.

Church Mission House, Salisbury Square, Nov. 27th, 1816.

MY DEAR SIR,

I am much obliged by all your kindness, by your kind corrections of the "Help," and your kind observations in your letter. I fully enter into all you say about preparation for ministerial labours, it is peculiarly important, it is absolutely necessary, and my only question is, do I give time enough to it. I generally rise at half-past five, and am able to give from seven to nine to study and composition of sermons, and as I have only to write one in a week, perhaps this may be time enough. I have no other part of the day which I can call my own. I have great cause to be truly grateful for all your alterations, I do not perceive one for which there is not a cause.

I regret the distance that separates us, that I cannot enjoy the personal intercourse I used to have with you. I send the sheets to Mr. Seeley as I receive them from you.

Yours affectionately,

E. BICKERSTETH.

Norwich, Jan. 21st, 1817.

DEAR SIR,

I thank you for fifty of your abridged editions, I shall distribute a few of them to-day. I have sent another half-sheet. I know I try your patience, but having other things in hand I hardly know how to help it. I fear that the next half-sheet I shall try it another way. You remember considerable conversations about covenants, &c. I find many expressions which I do not exactly approve now coming forward, and I am the more desirous of seeing your work correct, since the popularity of your book is likely to have great influence, and also, I think that some serious mistakes now frequently made are derived from, or at least strengthened by, representations about law and covenants, which might be amended. The doctrinal part of the gospel, in that view of it, often called Calvinistic, I cordially accept; but certain inferences which Hyper-Calvinists derive from the system, I, in common with yourself, reject. It appears to me that they set off wrong, and that they are frequently not opposed at the most important place. They are wrong in the beginning of their reasoning: if their first link is granted, the rest will follow. I was going to give you more on this subject, but I will try to do it per next half-sheet. Some of the most forcible reasoning that I know against over-high people, particularly those who are not for having sinners either reasoned with, exhorted, or besought to turn to the Lord, depends on this point.

Dear Sir, yours sincerely,

J. K.

I hope by your next to hear that you are improved in health; take care of yourself. Exertion with lungs in a weak state will not do. Ask Mrs. Bickersteth if this is not correct?

January 27th, 1817.

MY DEAR SIR,

I am not at all afraid of your alterations in the work, but am only obliged to you for all your labour. You have examined the subject so much more, and have so much more Christian experience, that I am persuaded any addition or alteration will be improvements, and with your kind permission to adopt or reject,

upon which, if it appears needful, I should act without scruple, I can only beg that you will use the utmost freedom. I feel the importance of accurate discrimination on the Calvinistic points. There is a great deal about the covenants of which I know nothing, and on that account I was so brief in my notice of them.

Yours very affectionately,
E. BICKERSTETH.

February 1st.

MY DEAR SIR,

Many thanks for the kind labours you have bestowed on the "Covenants;" yet you have completely puzzled me. I gave several hours yesterday to the subject, but seemed only to get more bewildered. I do not know what to say on the subject. So many good men have for so long a time found the view which I took of the covenant of works useful to themselves and others; it is so embodied in catechisms, tracts, confessions, &c., (though I must say not in the Church of England,) that in attempting to undermine it, I seem to be pulling an old house about my ears. I admit that the Scriptures do not use the terms, but I think that something of the idea runs through them. Yet, on the other hand, I am very anxious to keep to the simplicity of Scripture, unencumbered, as much as may be, by mere theological terms. I have, therefore, in a great measure adopted your alterations, somewhat modifying them.

Ever affectionately yours,
E. BICKERSTETH.

Norwich, February 8th, 1817.

DEAR SIR,

I wish I had you here. But in a few words—suppose a man comes and says, You ought not to preach the Gospel to sinners, for they are under the covenant of works, and therefore it is their duty to seek salvation by the covenant under which they are, they have no business with the Gospel, which was never designed for them as sinners, but only for the elect.

You do not like this, and begin to reason with the man; but you grant him his principle, and you have then to prove that a man ought not to seek salvation by the covenant under which he is placed by divine authority, since another covenant is brought forward, proposing salvation in another way; and you have to show cause why he may and ought to seek salvation by the Gospel,

rather than keep where he was, under the law. And since you cannot prove that any particular man is of the elect of God, you must prove, either that the covenant is altogether abrogated, or that it becomes so when the sinner acquires a certain portion of knowledge and conviction; you will then get into a difficulty about the Gospel being a relief only to sensible sinners, &c., and if you do not mind, and your adversary knows what he is about, you will get beaten, or, at least, severely drubbed.

But if you take the system suggested to you, you hold the enemy at bay, and with a little exertion may give him enough of it. For if you can succeed in proving that since the fall it never was the duty of any man to seek his salvation by the law of works, but that all that was ever said on the subject to men proceeded on another system, the consequence follows, either that it is not man's duty to seek his salvation at all, or that he must seek it in one way. And that all that was ever said to men, before as well as since the coming of Christ, was spoken to men in the same general situation, as not under the law of works, but under a dispensation of grace, though formerly less plainly discovered than now. By this means you cut off all that excuse, that what was said to Israel was said to men under the law, *i. e.*, the covenant of works, for on examination it proves to be no such thing. And thus you bring the whole of divine revelation, since Gen. iii., to bear on one point; and you leave your opponent to digest the inference at his leisure.

Thus no inconsiderable advantage arises, I think, in clear thinking, and certainly in opposing gainsayers; and however unwilling you are to give up old consecrated expressions and reasoning, yet, push you into the field of battle and compel you to fight, and you will instantly act on the system of which you are now a little afraid; and indeed, because you have not another.

Another advantage arises from it—you face about and meet another set of objectors. These say, where is the evidence of a covenant of works? Were men ever asked whether they would come into the world on such conditions? &c. You see the spirit of the objection. You reply, is it not the necessary condition of created beings, to be bound to obey the Creator? Thus you, in fact, gain all you want, and need not be entangled by phraseology, which you would be perplexed to find authority for in Scripture.

Yours very truly,

J. K.

February 27th, 1817.

MY DEAR SIR,

Many thanks for all your kindness in preparing the account of the Heretics. There must have been great difficulty in simplifying such a mass of heterogeneous and strange notions. I hope it may be useful in giving clear ideas on difficult subjects. We have a little altered the expressions, but not the sentiments.

The chronology of Ezra, Nehemiah, and Esther is difficult; I left it out on this account. But if you think the additions on the other side are correct, and will be useful, I shall be glad to put them in.

E. BICKERSTETH.

March 4th, 1817.

DEAR SIR,

In p. 155, you will find a paper attached which you will think about; it relates to a difficult subject, and I thought your remarks would rather be taken too wholesale. If I had you here I would illustrate my meaning by examples, but merely to set you a thinking—Richard Baxter, John Owen, John Newton, and Dr. Gill, you do not doubt, were, in the best sense of the word, good men, taught of God; yet, in the points of their difference, (and they ALL differed from each other,) they could not *all* be taught of God. What common line, then, will include the whole? You cannot elect *one* and say he was taught, and the rest *not*. Here is a practical difficulty. Take some such view as I have stated, and the difficulty ceases. I should not have stated it thus in detail, had I not thought from your mode of writing, that you did not view it thus—all I ask is a review.

Now for my old acquaintances, the Heretics. As to authorities, I could give you plenty. I did not think of it, because in your book it would hardly be looked for. Many things that I have collected on that subject, I have derived from very different sources. I have, as you perhaps know, been on a track of reading that made a thorough good heretic of more importance to me than a better man.

Yours sincerely,

J. K.

Turvey, Bedfordshire, March 12th, 1817.

MY DEAR SIR,

Your letter, dated March 6th, with sheet containing the Heretics, &c., I have, through some unfortunate mistake, only just received. Many of the corrections I had myself made before I returned the sheet to the printer. As soon, however, as I received

yours yesterday, I sent it off to Buckingham, telling the printer, if possible, to correct it by the one which I then sent, and to forward a proof to you. I am in hopes it may yet be in time.

I have been preaching and speaking for the Society in Bedfordshire, with, I hope, some success. To-morrow I set off for Oxford and Hertfordshire, but proof sheets will follow me. I have to be at Bristol on the 23rd, at Plymouth on the 30th, and afterwards in Cornwall. It is rather an interruption to all my plans, but I find a constant happiness in being conformed to the will of God, wherever that will leads me. Otherwise, nothing is more contrary to my natural inclination than travelling about and public speaking.

I am always, my dear Sir,

Gratefully and affectionately yours,

E. BICKERSTETH.

Church Mission House, London, May 26th, 1817.

MY DEAR SIR,

I have at last the pleasure of sending you a dozen of the third edition of the "Scripture Help," which I hope you will do me the pleasure of accepting.

2000 copies were printed, and 1500 of them have been bespoke, so that I suppose another edition will soon be wanted, if anything should strike you as yet desirable to be altered. And now allow me again to express my grateful acknowledgments for all your kind labours to make it more worthy of the public attention. I know their success will be your greatest reward.

I had, in my mind's eye, an idea of writing a tract on prayer, something in a similar form, and had made some progress in the thing, but doubt much whether I can gain time to proceed. What think you of the necessity or usefulness of such a work at this time? or of the books that would assist in such a thing?

My wife joins me in affectionate remembrances.

Believe me ever faithfully and affectionately yours,

E. BICKERSTETH.

CHAPTER XX.

1817—1822. ÆT. 51—56.

Correspondence with Rev. T. S. Crisp, on Baptism—Joseph John Gurney—Joshua Tinson—Journey to Scotland on behalf of the Mission—Bickersteth's "Treatise on Prayer"—William Innes, of Edinburgh—Correspondence with Bickersteth, respecting his "Treatise on the Lord's Supper"—Letter from James Peggs, the Missionary—Proposal to form a Baptist Tract Society—John Foster's Lectures at Broadmead.

IN the course of the year 1817, there occurred an interesting correspondence on the subject of baptism, between Mr. Kinghorn and Rev. T. S. Crisp, then pastor of an Independent church at St. Ives, Huntingdonshire, now president of the Baptist College, Bristol. Mr. Crisp's views becoming decided on this subject, he was baptized by Mr. Kinghorn, at Norwich, in July, 1817.

From the closing letters of that correspondence we make the following extracts.

REVEREND SIR,

The application I am now about to make to you is different from that which you received from me some time ago. My mind was then in a state of suspense and hesitation on the subject of baptism. That hesitation is now at an end, and convinced—as the result of my inquiries, which I hope have been conducted with a sincere desire to know the will of God, and a humble dependence on the aids of his Spirit—that immersion in adult years is the only Scriptural mode of baptism, I am desirous of taking that step, which, with such a conviction, it becomes my duty to adopt.

I write, therefore, to ask whether it will be agreeable to you to administer to me the rite of Christian baptism; and if it be so, to inform me what time will be the most convenient to you.

Some remarks follow, as to sentiments and character, especially including a simple and candid avowal of Mr. Crisp's adoption of the principles of open communion. The application was at once accepted, and in the beginning of July, he was immersed by Mr. Kinghorn, as requested. July 15th, he wrote to Mr. Kinghorn a letter, from which we make further extracts.

I gladly embrace the opportunity of thanking you for the Christian kindness and friendship with which the whole of your conduct towards me has been marked. I shall always be grateful for your readiness in affording me the aid I requested, and shall always think with pleasure of your deportment towards me, during my visit at Norwich.

In looking back on my baptism, I feel satisfied with what I have done. It would be difficult for me to describe the difference between the ease my mind now enjoys, and the anxious perplexity the subject once occasioned me, but which, I hope, will never be renewed.

THOS. S. CRISP.

The following note from Joseph John Gurney, though an isolated one, shows the friendly, literary, and biblico-critical intercourse which he maintained with Mr. Kinghorn. Unfortunately, however, that intercourse was not perpetuated by correspondence, but took place in conversations which frequently passed both at Earlham and in Norwich.

We are, therefore, unable to afford our readers the gratification which they might have derived from such correspondence, had not these two remarkable persons resided in such close proximity. Often did they submit to each other points of difficult criticism and learned research, especially respecting Hebrew literature; and Mr. Gurney's valuable and extensive library, rich in works bearing on the study of the word of God, was constantly at his friend's service. Although in many respects their religious sentiments differed widely, they freely interchanged opinions on controverted points, and always regarded each other with the sincerest esteem, and the warmest affection.

Often, too, was Mr. Kinghorn welcomed at Earlham, where he had the opportunity of intercourse with the large circle of

the good and wise who so constantly met there—with Wilberforce and Buxton, Chalmers and Simeon, Elizabeth Fry and Amelia Opie, and many others who now have joined the assembly and church of the first-born.

Earlham, 2nd mo., 24th, 1818.

DEAR FRIEND,

There is nothing in the *Horæ Talmudicæ* respecting the *אגורא* to our point. I hope thou wilt be able to find it elsewhere. I want some Jewish authorities to prove "that the Scriptures of the Old Testament were universally allowed by the Jews to be of divine origin;" I mean at the Christian Era. One can gather this from the New Testament, and from a passage in "Josephus contra Apion."

Wilt thou be kind enough to direct me to some Jewish writers on this subject.

I am about to leave home for ten days.

Thine very sincerely,

J. J. GURNEY.

Several young men shared at this time (as well as both at earlier and later periods) Mr. Kinghorn's instructions, and thus a kind of select private academy had taken the place of the school which we have noticed in a former place.

The late Joshua Tinson, for many years missionary in Jamaica, was amongst the number thus committed to Mr. Kinghorn's care; and in the commencement of the year 1818, we find a letter from Rev. John Dyer, Secretary of the Baptist Mission, requesting Mr. Kinghorn to forward to the society information respecting him. He remarks,

The committee would probably wish to receive as ample information as you have to give, as to his piety, talents, temper, and health. I rather think he is not, as yet, fully admitted as a missionary student. If I am correct on this point, your report will probably decide the committee on that question.

JOHN DYER.

REPLY.

MY DEAR SIR,

Mr. Tinson is very diligent, and his progress is, I think, considerable. He conducts himself to my satisfaction;

and I believe his piety is genuine. His health is pretty good, and he bears the fatigue of application well. Should the committee in June, on further investigation of his case, see fit to adopt him, it appears to me that it would be desirable to give him instruction a year or two more, before he leaves the kingdom. He appears to me to have a talent for learning languages, and a disposition to improve it. I see no abatement in his desire to be employed as a missionary; and I am convinced that whatever might be deemed necessary as a previous qualification, he would diligently labour to acquire. I find, also, he has an acquaintance with whom he wishes to form a marriage connection at some future period.

My earnest prayer is, that you may enjoy the divine blessing and direction in all your consultations.

I remain, dear Sir, yours truly,

J. K.

Rev. John Dyer, Reading, Berkshire.

The principal event which calls for our attention in 1818, is the journey which Mr. Kinghorn undertook to Scotland and the North of England, on behalf of the Baptist Mission. He was accompanied on that occasion by Rev. Dr. Steadman, and the Rev. John Birt.

During his absence he wrote to his father several times.

Kilwinning, Ayrshire, Monday, June 29th, 1818.

DEAR FATHER,

Through the goodness of God my journey has been safe, and, except the fatigue arising from its length, I suffered very little. I preached at Lynn on Monday evening; on the Tuesday I went to Stamford. It was the race week there, the town was full and in confusion, and I was afraid I should not have got a bed. The good hand of God, however, provided for me. Next morning I proceeded by the mail, and found all the country eager to go to York on account of the election, so that many passengers were left behind who wished to go with us. This justified the precaution of having a place secured beforehand. When we dined at Worksop, in Nottinghamshire, a young man, who was an outside passenger, fell into conversation with me, and it turned out that he was going to Bowes, and thence to Cothelstone, and that he was a grandson of John Jopling, being the son of his daughter Elizabeth. His name is Hutchinson; this greatly surprised and interested me.

I told him my name, &c., and told him to tell his friends that I hoped to be over and see them before I returned home.

On Thursday I arrived at Carlisle, and within one hour after came in Dr. Steadman. He preached that evening at the Burgher meeting-house. The next day we proceeded on our way to Scotland, passed through the famous Gretna Green, a village which seemed to be only one street; then forward to Dumfries. Here we also found friends, and were told that one of us must preach. Dr. Steadman put this labour on me; and while we were at the meeting, Mr. Birt came to us. I hoped that our journey was now nearly at an end for that week, but it proved not so; we had to travel on the Saturday; Dr. Steadman we left at Kilmarnock, sixty miles from Dumfries. There Mr. Barclay met us, and conducted Mr. Birt and myself seven miles still further to Irvine; where at last we stopped for the night and for the week. This made my journey, from the Monday morning, 411 miles. Yesterday morning Mr. Birt preached, and I heard him; then I was sent off to Saltcoats, seven miles distant, a place on the Western sea, to preach in the afternoon at the Relief meeting, where I addressed a considerable audience; and in the evening preached to a crowded congregation in the parish kirk. This morning I breakfasted with the clergyman and spent a considerable time with him. From thence I walked here, a distance of three miles, to meet Mr. Barclay, who was gone with Mr. Birt yesterday evening to preach at Ayr, and I write this in his house.

We have been received in Scotland in the most friendly manner, and have found that the cause of the Baptist Mission is in high estimation. Besides the Baptists, the Kirk, the Burghers, and the Relief people, patronize it readily; but the Antiburghers are too strictly attached to their own peculiarities to meddle with it.

J. K.

Norwich, July 7th, 1818.

DEAR SON,

I received your welcome letter on Friday, the 3rd, and was glad to find that your great fatigue had not impaired your health, and that you found some pleasure in the various scenery in passing over the hills and glens of which I have so often heard, and, I suppose, in view of the zigzag borders of the West of Scotland with the isles adjoining. I was pleased to find the kind reception you met with from the differing denominations, and that each seems to be interested in spreading the Scriptures to the distant parts of the earth.

B B

Should you have to go to Inverness you will be near Culloden, where the rebels were defeated on the 16th of April, 1746, a day I well remember.

It was a remarkable providence that you should see a grandson of John Jopling. I shall be glad to hear from you when you arrive at Edinburgh, and to know when you expect to be at home. May the God of all grace be with you and bless you in all your journeys and labours, and make you a blessing unto many.

So prays your Father,

D. K.

Glasgow, July 14th, 1818.

DEAR FATHER,

My last was from Kilwinning; that place was a kind of centre for two or three days. On the Tuesday I preached at Irvine in the evening and returned to Kilwinning in the morning of the Wednesday. On that day I proceeded to Largs, a place opposite to the Isle of Arran, there I preached in the parish kirk in the evening to a large congregation. It was the fast day previous to the sacrament, and I got in time to hear the afternoon sermon, and saw a child sprinkled. In the morning I went to Greenock, a large seaport, where a great deal of business is done in the shipping line, particularly with America and the West Indies, and, indeed, with the East Indies also. Here Dr. Steadman, Mr. Birt, and myself met again, for I had left Dr. Steadman at Kilwinning, who was to preach in that neighbourhood, and Mr. Birt was gone to the Islands of Cambray and Bute. At Greenock Dr. Steadman and myself were received by Mr. Andrew Muir, whose wife is Dr. Buchanan's sister. They are Independents, but very friendly with all the religious parties around. There I preached to a small party of Baptists in the morning on the Lord's day, and to a large congregation at the Relief church in the evening. Dr. Steadman preached among the Independents and Burghers, and in the parish kirk in the evening. Mr. Birt went on the Saturday to Paisley and spent the Lord's day there, where in the evening he was obliged to preach out of doors, for the people came in such crowds that no house would hold them.

On the Tuesday Dr. Steadman went across the Clyde to Hellensburg and Dumbarton, and I went to Port Glasgow, three miles from Greenock, to preach in the evening. I returned at night, and on the Wednesday came here, where I found Mr. Birt, and on the Thursday came Dr. Steadman, so that a junction of us all was once

more formed. On the Lord's day we were employed pretty thoroughly, Dr. Steadman preached three times, Mr. Birt and myself twice each. In the morning I preached at Mr. Wardlaw's, and in the evening at Mr. Ewing's, to a congregation of vast extent. The place will seat 1800 by measurement, and besides the seats, the pulpit stairs and the aisles were full; Mr. Ewing said there were about 2000 people present.

A very displeasing event took place at this meeting-house. Between the afternoon service and the evening it was found that the vestry had been broken open, and a bag containing £26 5s. 0d. of silver, which had been collected for the Mission in the former parts of the day, *was stolen!* This threw the elders into sad dismay, and affected every one present when the secret was told, after the close of the evening service, in the vestry. Mr. Deakin and another gentlemen went to the police officers to give information, that they might, if possible, discover the thief. We then went home to supper; we had just finished, but before the table was cleared one of the friends came in and said, *the bag is found!* and though not the whole of the contents, yet only £3 10s. was missing. This was esteemed a great mercy. The thief made his escape.

As I did not preach in the afternoon, I had the gratification of hearing Dr. Chalmers in his own kirk. He is a preacher of great powers, but quite a broad Scotchman in his pronunciation, even more than many of his countrymen.

Since I wrote last, we have not been overdone with travelling, as our passage has not been more than forty miles, exclusive of our lesser excursions; but, God willing, we must this week do a little more. We are to move forward to Stirling, and thence to Inverness, from thence to Aberdeen, and then to Edinburgh. Various places besides are to be visited, but these form the outline of the route laid out for us.

Of the kindness and hospitality of our friends here, we can speak in the highest terms of praise; but I know not what you will say to our hours. We take good care to let the sun be up before we rise. Sometimes breakfast is over at ten, sometimes it is half an hour later; we profess to dine at four, but it sometimes is five o'clock; other things then follow in proportion; and in general we do not go to bed the same day on which we rise. However, though this is different from my usual habits, yet through the goodness of God, I am in tolerable health, and though the exertion of preaching in large congregations has tried me, I have borne it better than I

expected. Various causes have drawn from Scotland contributions of late; and in consequence the collections are less than they might have been; we have, however, great reason to be thankful for the assistance rendered to our cause, about £350 had been collected before we came to Glasgow; what has been contributed here and what is (according to fair calculation) expected yet to be contributed will make the amount £200 more. We have three sermons yet to preach here. To-night Dr. Steadman and myself are to be engaged, and we go, God willing, to-morrow to Stirling. To-morrow night Mr. Birt preaches and then follows us. But I must conclude.

I beg my kind regards to Mr. Hawkins and Mr. Cozens; I am sorry to say that so extensive a plan is laid, that I must beg another Lord's day, for we cannot get round without six Lord's days instead of five. I remonstrated against the extension of the time, yet under all the circumstances of the case, I thought it right to give way, as also my brethren here have done. I regret the circumstance much, but I hope our good friends will give me credit for having done for the best; especially as the important cause of the Mission needs a little nursing just now in Scotland; and I hope they will find no serious difficulties in finding a supply for one day more. As we expect to go North before we go to Edinburgh, we shall, probably, not be in that city till about the 29th of this month. Let me hear from you by that time, and direct your letter to me at Rev. C. Anderson's, Edinburgh. By the time you receive this, you will be looking for Mr. Ivimey. Give my kind respects to him; I hope his visit will be pleasant to himself and to our friends.

I find that the theft was a little more than first stated, as a few shillings in half-pence were gone; but *baubees* are clumsy things, and not so fit for carriage as shillings and sixpences. However, the friends here said the Mission must not be the loser, and the amount is made up.

Among other mercies, I have reason to be thankful that I have been comfortable in preaching here in Scotland; sometimes very much so; and though it is on the whole not so good a feeling as that which takes place at home when the mind is in tune, yet I esteem it as a great mercy on account of the object which is now before us. May God preserve and bless you.

I remain, dear father, yours in duty and affection,

J. K.

Mr. Kinghorn's note book shows us, that from Glasgow he and his companions proceeded to Perth, where he preached

on July 19th, at the Independent chapel, (Mr. Orme's,) in the morning, and Mr. Birt in the afternoon. From Perth they crossed the Highlands to Inverness, where they arrived on the 22nd. Dr. Steadman preached at the Methodist meeting, from the text, "Jesus Christ the same yesterday, to-day, and for ever;" and Mr. Kinghorn at the Chapel-of-Ease, (Rev. Donald Martin's,) from the parable of the leaven hid in three measures of meal. Aberdeen was the next principal place visited, where both the Independent places of worship were thrown open to him; and on the 29th July Mr. Kinghorn arrived safely at Edinburgh. Newcastle, Barnard Castle, Wisbeach, and Lynn, are mentioned as places where he preached in his journey home, and in August he returned to his own people. During the journey, upwards of £1600 were collected for the mission. Thus ended his first visit to Scotland, which added considerably to the circle of his friends, and consequently to the number of his correspondents.

His pupil, Joshua Tinson, having removed to Bristol academy, kept up a correspondence with his former tutor; and in these letters he spoke in the strongest terms of the kindness and attention shown him while under Mr. Kinghorn's care. After giving a long account of the tutors, students, and arrangements at the academy, he goes on to say,

You are aware that I have not the privilege of so much personal application to my tutors here, as I had when under your direction, therefore, if you can give me advice on any subject when you write, it will be received with the greatest deference. I trust I shall ever adore the disposer of all things for his goodness in placing me beneath your roof, and shall, to the latest period of my existence, esteem myself bound to *revere* you. Do not think that I am using flattery, for I abhor it above everything, in whatever garb it may appear. To hear of your happiness will always be a matter of consolation to me.

J. TINSON.

We find at this period another note from the Rev. Edward Bickersteth, presenting his friend a copy of his "Treatise on Prayer."

Church Mission House, Salisbury Square, Nov. 30th, 1819.

MY DEAR SIR,

I send you a copy of another small work, "A Prayer Help." I hardly dare ask for your remarks on this as you favoured me on the "Scripture Help;" but I should esteem it a great kindness to receive any hints and observations from you. *I know their value by experience.*

Ever affectionately yours,

E. BICKERSTETH.

In the years 1819 and 1820 occur many long and interesting letters from friends and supporters of the Baptist Missionary Society, respecting the management of its affairs. Difficulties of great gravity had arisen both in foreign and home affairs, and it was thought necessary to make some alteration in the arrangements of the society. Mr. Kinghorn's opinion was solicited in the matter, especially by Dr. Ryland and Mr. Dyer. The ultimate results of the agitation were, that London was made the centre of the society's operations, and that Mr. Dyer became principal working secretary. Messrs. Gutteridge, Burls, and others, also took an active part in the management; and the correspondence of 1820 closes with a letter from the former, from which we give the concluding paragraph:—

I pray God that success may attend our efforts; a conviction that it is his cause supports our minds; thus, though often "perplexed, we are not in despair." Difficulties increase from Serampore and Calcutta. Colombo is a source of expense almost unwarrantable. Jamaica is stretching out its arms for assistance, and we possess not the means of help. We soon expect a reply from Serampore to our resolutions of the 31st of December last; then we shall have occasion to summon together all the wisdom, piety, and prudence of our committee, and I hope you will come. Wishing you every blessing,

I remain, very truly yours,

JOS. GUTTERIDGE.

In the year 1820 Mr. Kinghorn brought out his "Defence of Baptism a Term of Communion," in answer to Mr. Hall's "Reply." This work extended to some length, because the

author felt himself called upon to notice and offer a reply to every position taken up by his opponent. It will be incumbent on us to review the entire controversy, but we shall prefer to wait till we can notice Mr. Kinghorn's final work on the subject, published in 1827, entitled "Arguments against the practice of Mixed Communion," &c.

Amongst the earliest letters of the year 1821 we find a short note from Rev. William Innes, of Edinburgh; from which we give an extract:—

Edinburgh, Feb. 15th, 1821.

MY DEAR SIR,

Most readily will I give every facility in my power for the circulation of your late publication, as it regards a point on which, though I may think differently from you, every one ought to have the means of judging for himself. I observe what you say about Robertson's "Clavis." There can be no harm in your putting in it a dedication to the Edinburgh University, though I do not know if it will much promote the sale of the work here, as the present professor teaches Hebrew without the points. I should have written to you by Mr. B., but he went hastily off, and I have been much engaged of late, attending my aged father, who died on the 3rd instant, in the hope of eternal life, in the eighty-eighth year of his age and the sixty-first of his ministry.

I am, my dear Sir, yours very sincerely,

WILLIAM INNES.

In the next place, several letters from Rev. E. Bickersteth claim our attention, relating to the publication of his "Treatise on the Lord's Supper," which breathe the same kind and Christian spirit as was manifested in the letters already quoted.

Church Mission House, London, Feb. 13th, 1821.

MY DEAR SIR,

Very many thanks for your kind observations on the manuscripts I sent you. I almost wholly concur in all your remarks, and will act upon them.

The Treatises I have read show me that there is much to be guarded against on both sides. Some Protestants make it almost a Papal Mass, or, at least, a self-righteous service; and others, a mere act of remembrance of a deceased friend. I do not know whether I

may ask you to look at one or two more chapters, in which I have felt some difficulties. They are all at present very much in the rough.

My hope is to be a humble instrument of assisting in diffusing that scriptural truth, which is God's great means of converting and saving immortal souls; and this, I know, is your great aim also, and, therefore, however we may differ in lesser things, I rejoice in having your aid in these greater things.

We feel Mr. S.'s case to be a difficult one. He is a sensible, intelligent, and pious man, and such men we are not very willing to lose; but under all the circumstances which you mention, unless he could go soon, and to a place where learning was not of importance, the committee feel they had better decline the offer. They thank you for your letter on the subject.

I am, affectionately yours,

E. BICKERSTETH.

The closing passage of the above letter relates to a young man, a member of the Church of England, who was anxious to be sent out as a missionary, and on whose behalf Mr. Kinghorn had applied to the committee of the Church Missionary Society.

EXTRACT FROM MR. KINGHORN'S REPLY.

Norwich, Feb. 19th, 1821.

MY DEAR SIR,

On one chapter (the danger of receiving unworthily) you will be on difficult ground. You will have to caution the presumptuous, and you must take care of the feeble of the flock, lest, while you drive away the goats, the poor sheep should run from you in a fright. Perhaps you are not aware that I wrote a tract on the subject of communion, some years since; some things in it may be a little in your way, I have therefore ventured to send you one, though I am aware that you will not approve the whole.

Probably you are right, that my statement of the term Covenant might not come (at least) to your point. I forget how I defined it; but a covenant generally supposes two parties, and when God is one party, it is rather a dispensation or declaration of mercy and goodness, than an agreement between two parties.

We live under the New Covenant, or dispensation, whether we accept it or not; but we are not partakers of its blessings unless we

do accept it. Perhaps this plain observation may be applied to your case. A dispensation is that plan of providence on which God acts towards those who live under it. This, I think, will apply to the various displays which God has made of his will from Adam to the present time.

J. K.

Feb. 24th, 1821.

MY DEAR SIR,

Many thanks for your last kind letter, and the tract which accompanied it. I had, indeed, got that as well as your other tracts, in which I always find something valuable.

I am not quite so forward as you seem to think in the Treatise on the Lord's Supper, but shall be truly glad to send you, from time to time, as I may get them finished, those chapters in which it will be material to have your help.

I can sympathize with you in the state of your excellent father, my own being now in a dying state, in Liverpool.

Mrs. Bickersteth* wishes me to ask, if you could not come and stay with us at Islington, while you are in London. You would not be two miles from the Baptist Mission House, and you should have a study and a bed-room entirely at your service. Our residence is Barnsbury Park, Islington. I hope you will come to us.

With kindest regards to your father,

I am, very affectionately yours,

E. BICKERSTETH.

Church Mission House, March 16th, 1821.

MY DEAR SIR,

I was in hopes we might have had the pleasure of seeing you before this, and am somewhat afraid that your father may be worse, as you have not come.

I trouble you now with three additional chapters, and feel it no small advantage that I am permitted, by your kindness, to send them to you. I am much in danger of a crude way of stating things, particularly from the many interruptions in which I write, and it is a peculiar privilege to have your remarks.

I have gladly adopted your remarks on chapter iv, on the New Covenant, and have added in the note, extracts from Gill, the clearest and best account of the term Covenant that I have met with.

I do trust you will still use the utmost freedom in what I have

* Mrs. Bickersteth was a Norwich lady, with whose family Mr. Kinghorn was intimate.

scent. Between Christian brethren and Christian ministers, having, as we trust, a single eye, there need not be an apology for this.

Mrs. Bickersteth is somewhat disappointed at not seeing you; she unites with me in kind regards.

Ever affectionately yours,

E. BICKERSTETH.

Church Mission House, London, June 21st, 1821.

MY DEAR SIR,

I should much rejoice to pass a few evenings with you, as you propose. I am afraid you will almost be frightened at the load of manuscripts I send you, and begin to repent of your kind undertaking to revise, but I trust you will still persevere, (as I do consider your remarks very valuable,) and return it by degrees, as you are able.

I purpose to have the Treatise in two parts. The first twelve chapters, doctrinal in the main; and four other chapters, devotional.

Ever affectionately yours,

E. BICKERSTETH.

FROM REV. JAMES PEGGS, MISSIONARY TO INDIA.

Serampore, Dec. 18th, 1821.

DEAR BROTHER IN CHRIST,

Though so many thousand miles from you, and surrounded by various things which call for my attention, I cannot be unmindful of you, nor inattentive to your request,—that when I had been in India some time I would remember you among my correspondents. Your friendship was one of the greatest blessings I enjoyed while residing in Norwich, and I feel thankful that I have now an opportunity of manifesting my grateful remembrance of it. We sailed from London, on board the *Abberton*, Captain Gilpin, the 29th of May, and landed at Funchal, Madeira, June 18th. There I saw popery in its own element, an element in which a Christian finds it difficult to breathe. Even now the remembrance of it casts a gloom over my mind, which I know not how to describe. Oh, it is the land of darkness, and of the valley and shadow of death! Yet there are a few names even in Madeira, who, I hope, will walk with Christ, being found worthy. A merchant named Blackburn showed us no small kindness; indeed, Brother Ward and Sister Marshman and her daughter were entertained at his house.

We landed at Madras, Sept. 25th, nothing particular occurring on the voyage, except a heavy gale for nearly three days when off

the Cape. We were detained at Madras nearly three weeks; and Brother Ward, Sister Marshman, her daughter and niece took a passage on board the Woodford, and sailed for Calcutta some time before the rest of our company. The state of religion appears to be improving there. I was one evening at a prayer-meeting in the house of a respectable gentleman of the Establishment, and a considerable number of the principal people in the town were present. A clergyman opened and closed the opportunity, and Brother Ward delivered a very animated and animating address on his favourite theme, the outpouring of the Holy Ghost for the salvation of the world. We received much attention from the Church, Independent, and Methodist Missionaries; blessed be God for making our way prosperous.

We arrived at Serampore the 15th of November, in the enjoyment of very good health. Brother Ward and J. Marshman, Jun., met us about forty miles up the river. You may suppose my feelings were not of an ordinary nature, at the close of this long and eventful voyage. I saw scarcely anything of Calcutta when we passed through it, having left the ship very early to get to Serampore in one tide, which we happily accomplished. The banks of the river Hooghly, for miles, are very delightful.

Serampore is a delightful place, both for situation and the society and labours of those who have served their generation well. The Mission premises are large, and the College, with the addition of a house presented to it by the King of Denmark, render the whole inexpressibly interesting to an intelligent and pious mind.

Our brethren here unanimously advise our attempting a mission in Orissa, and subsequent occurrences have determined us to remove to Cuttack as soon as convenient. Brother Peter, who laboured at Balasore, in this province, left it about four years since, on account of health and his family, and has not returned; we have, therefore, an extensive field, sufficient for the energies of hundreds. Wales, with about the same population, is said to have a thousand ministers. Oh, what a paucity of Gospel ministers is there in heathen countries! When will the churches of Christ be truly awake to the interests of myriads for whose souls no man careth?

A Mr. Peach, who has resided at Cuttack nine years, is in Calcutta, and returns about Christmas; he has very kindly invited us to his house till we can obtain bungalows, and we feel encouraged by these and other similar favourable circumstances, to hope. Surely God has called us to preach the gospel to the deluded worshippers of

Juggernaut, and to attack him, even on his own holy ground. We are studying Orissa under the old Pundit who has been here fifteen years, and is a specimen of the influence of idolatry, extending to the most common things. I will give you his name, and the meaning of it, which I obtained to-day; it is Pursooram, and signifies the weapon or battle-axe of Ram. Oh, when shall the light and power of the gospel dispel this gross darkness which envelopes the minds of so many millions! Last week I was several days in Calcutta, and was highly gratified on Friday, at a meeting at Brother Lawson's. It was the second anniversary of the Calcutta Institution for the instruction of Bengalee females. In three schools there are about seventy scholars, whose significant names, ages, circumstances, history, and progress, were singular and interesting. Mr. D. Corrie spoke on the occasion, and Brother Woodward, an American Missionary of Ceylon, and several others. Religion, I hope, prospers in Calcutta. The junior brethren have a good chapel in the Circular Road, and several Bengalee chapels about the city. But I must close. Dear brother, pray for me; send me a letter of your wholesome admonitions. Take care of my children and friends, and tell them I hope to see them around the throne. May we and ours meet there, is the constant prayer of yours in the Lord,

JAMES PEEGA.

Last night I heard Brother Ward in Mr. Townley's chapel, Calcutta. An association of ministers has been held the last three days, which, I hope, will prove useful.

The year 1822 opened in Mr. Kinghorn's experience somewhat in clouds. His aged father's infirmities increased, and with them his son's care and attention to him. For some time he had resided in his house, where everything that kindness could suggest, was done to render the closing scenes of his life as free as possible from anxiety and trouble. His departure is mentioned in Mr. Kinghorn's diary in the following terms:—

February 18th, 1822.

Monday morning, about half-past eight o'clock, my dear father departed this life in the eighty-fifth year of his age.

Peaceful, without agonizing pain. His last days on the whole, comfortable. He told me he was so on the day before he died, amongst

the last things he was able to speak intelligibly. He mentioned two or three days ago, in an imperfect manner, the language of Hebrews xii, 1,—“Let us lay aside every weight,” &c., which was the last passage of Scripture I heard him quote; and that he was hardly capable of doing.

On Lord's day afternoon, March 3rd, Mr. Kinghorn preached from the above words, with those which immediately follow them. “Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus.”

The feeling with which Mr. Kinghorn was wont to regard the responsibilities of the pastoral office, may well be illustrated by the affecting declaration which he addressed to the church after his father's decease.*

I am now loosened from every earthly tie, and have no other care but you. Henceforth you, the members of this church, shall be my brother and my sister, my father and my mother.

About this time a proposal was made to establish a Baptist Tract Society. Messrs. Ivimey and Newman wrote to Mr. Kinghorn on the subject, and he in consequence prepared a manuscript respecting it, and sketched a list of such tracts as might be suitable.

In our own denomination (he remarks) many excellent persons have little acquaintance with our history as Baptists; nor have they a clear and extensive view of the reasons why we dissent from the Ecclesiastical Establishment of our country. They seldom hear such subjects brought forward, and they spend year after year without paying them any attention. With a few plain principles they rest satisfied, but if they are asked for any account of their religious denomination, or to render a reason for their dissent from the Established Church, they evidently feel and lament their want of information. We hope this deficiency may in measure be supplied by useful tracts on these subjects.

Various objections, however, seem to have arisen, and the proposal lay dormant till all these good men had been

* See Rev. John Alexander's funeral sermon for Mr. Kinghorn. Norwich, 1832, p. 19.

removed by death; yet Mr. Kinghorn's remarks were not without their effect. Nearly twenty years later, the manuscript he had written was one of many circumstances which led to the formation, in 1841, of the present Baptist Tract Society; and it is worthy of remark, that Tracts on several of the subjects proposed by Mr. Kinghorn, have been published by the Society. It has continued to increase and prosper ever since. Upwards of 150 tracts, and 50 hand-bills, have been published; an annual report has been presented to the successive annual meetings which have taken place; and very gratifying evidences detailed of the good effects which have resulted from the Society's labours; proving that the divine blessing has been vouchsafed to reward those who supported it.

In August, 1822, Mr. Kinghorn visited Bristol and Bath, to preach at the Annual Meeting of the Auxiliary to the Baptist Mission. Dr. Ryland's note, inviting him, contains the following notice of John Foster's lectures.

May 7th, 1822.

Mr. Foster has begun a course of lectures at our place, about once a fortnight, which have been well attended, and uncommonly interesting; full of original thought. I have some hope that he will be prevailed upon to print them.

Hoping soon to receive a favourable reply to our invitation,

I remain, your cordial brother,

JOHN RYLAND.

CHAPTER XXI.

1822—1827. ÆT. 56—61.

Second Visit to Scotland for the Mission—Death of William Ward, of Serampore—“Clair’s Pentateuch”—Controversy respecting the Apocrypha—The Bordeaux New Testament—Life of Rev. Isaac Shée—Letter to a friend on her baptism—Letters to R. S. Foster, Esq.

IN October of this year, Mr. Kinghorn again undertook a journey to Scotland, on behalf of the Mission. The Rev. T. S. Crisp, of Bristol, was his colleague on this occasion; and he was further accompanied by an intimate Norwich friend, Thomas Brightwell, Esq., from whose private Journal of the Tour we have been permitted to make extracts.

They went *via* Lynn, Wisbeach, and Peterborough, to Stamford, where they took coach to York, and the next day, October 9th, 1822, arrived at Newcastle.

This morning, (says Mr. Kinghorn’s companion,) the reverend has been escorting me about the town. We called on his uncle, Mr. Jopling,* about seventy years old, a true original, with a fine old Scotch face. After some chat, he said, “Aweel, Joyseph, I have learnt to play the fiddle since I was sixty-four, and I have a tune I play by guess, that I heard from a relation, when seven years old;” and he took his fiddle and played us the tune. He then gave us a curious and original description of how he felt on recovering his hearing, which he did lately. His figure, truly unique, red worstead cap, with Scotch handkerchief, and his northern accent, very much interested me.

On the 11th we left Newcastle; breakfasted at Morpeth, and thence went to Alnwick; and while the horses were getting in, we

* Isaac, the youngest son of Joseph Jopling, of Satley. See *supra*, p. 9.

ran down the town to look at Alnwick Castle, the seat of the Duke of Northumberland. This castle gives one a most striking and, I doubt not, perfect idea of feudal grandeur, and precaution against surprise. The keep, the turrets, the courts, the towers, set about with odd stone figures of warriors of feudal time, strike the imagination, and when you enter the outer court, you feel it difficult to believe it is the splendidly furnished residence of a nobleman, surrounded by all the luxurious refinements of modern times. We passed some fine scenery about Alnwick, and on to Belford, where we dined; and thence to Berwick over the Tweed. Here the tone and manners of the country seemed to change. It was evening when we reached Berwick, but just light enough to see the long, curious old bridge over the Tweed. We thence posted to Rinton, and on the way passed the boundary of the two kingdoms, where there are two wretched cottages, used, the driver told us, to "marry folk in, sic as Gretna Green."

We arrived in the dark at Rinton, which is nothing but a great stone house, used as an inn. In the morning we went on through some fine and even grand scenery to Dunbar, and on to Haddington and Auld Reekie.

Edinburgh, 13th October, 1822.—Sabbath. We went together to St. Giles', the Great Kirk, in the High Street, where we heard Mr. Grey. He lectured from Rom. iii, 9—19, in a very judicious and pious manner, well adapted for practical effect. He is very deservedly popular. The service is held from eleven to one; and at two we went to hear Mr. Gordon, at the Wall Church. He is a little man, of remarkable energy and depth of mind. I could have supposed myself hearing Dr. Chalmers, from the resemblance that there appeared to me to be in his style to the doctor's. He preached from Gen. i, 3—'And the Spirit of God moved upon the face of the waters.'

The service of the Kirk is so like our own, that I scarcely felt any difference; and here the churches are all meeting-houses, and some of the meeting-houses are churches. They have a custom at every place, of having an elder or deacon stand at the kirk door by a small table with a great pewter plate on it; and on his entrance every person is expected to put in something. The gift is commonly in copper; but the contributions being made at every service, amount to a considerable sum per year; and at Mr. Gordon's kirk, Mr. Waugh, in whose pew I sat, told me they collected for the poor £240 per annum. This evening I have been to Mr. Innes'.

chapel, and heard Mr. Kinghorn. There was a large congregation, and Mr. Kinghorn gave them a sermon I remember to have heard before. Subject: The disciples going to Emmaus. A pretty good sermon, but Mr. Kinghorn's dialect never appeared to me more unique than in this place, nor his little peculiarities more strongly marked. The people seemed well pleased. They gathered £40 11s. 3d. for the mission. All these collections are made before the service, at the door, in the same manner as those I mentioned for the poor. Thus have I passed my first Sabbath in Scotland.

Monday, 14th October. Went with Mr. Kinghorn and two friends down a long street, called the Cannongate, to Holyrood House. By the way, we passed the residence of that fearless champion of the truth, the Scottish Luther, John Knox. From the palace we proceeded to the Calton Hill and Observatory, and here the works of God, in the mighty landscape that spread before us, reduced the works of man to their real littleness.

Tuesday, 15th Oct. After breakfast I proceeded, with Mr. Kinghorn, to call on the principal, Dr. Baird, but were disappointed to find he would not be in town before Saturday night.

Thursday, 17th Oct. Breakfasted this morning at the Rev. C. Anderson's, where Mr. Crisp is. Met Mr. and Mrs. W. B. Gurney, Mr. Kinghorn, and several ladies. Mr. Innes, Mr. Kinghorn's host, suits him, I think, well.

Friday, 18th Oct. Breakfasted at Mr. Innes's. Mr. Kinghorn preached at Leith last night, and had 700 or 800 persons to hear him. They expect to get £250 for the mission in Edinburgh.

I dined to-day with Mr. F. Bridges. There was a large organ in the drawing-room, and in the evening I got Mrs. B. to play me some of Handel's sacred pieces. I said I should feel such music very delightful, and particularly so on a Sabbath evening. Mr. Bridges, to my great surprise, said, 'If ever so inclined, we dare not open the organ on the Sabbath. The mob would soon be gathered about the house. I should be presented to the magistracy for Sabbath breaking; and my very servants would refuse to live with me.' This is carrying the spirit of reformation and hatred of popery to a length I had no idea of. The Scotch, I find, have a peculiar abhorrence to an organ, and call churches with organs "pipe houses."

Saturday, 19th Oct. This was a busy day. In the morning I proceeded with Mr. Kinghorn to Leith, about two miles from the centre of Edinburgh, but it is town all the way. Leith is a fine

seaport, with a good harbour. We saw some West India ships, one huge Greenlander, and a floating chapel, which pleased the reverend.

Sunday, October 20th. I was so well pleased with Mr. Gordon's preaching last Sunday, that this morning I accompanied Mr. Kinghorn to the West Church, or Kirk, where Mr. Gordon officiates. The general practice here, is to expound or lecture in the morning, and preach in the afternoon, and Mr. Gordon lectured in an original and masterly manner, on Luke vi, 20—26. Mr. K. seemed highly pleased with the sermon, and said, "This, you see, is no ordinary man, he is a man of talent and originality." After service, Mr. Waugh, one of the elders, took Mr. K. into the vestry, and introduced him to Mr. Gordon. I accompanied Mr. K. to Dr. Stuart's, near the church, who is a very interesting old man. He has much devoted himself to biblical criticism, though of the medical profession, and is a great favourite of Mr. Kinghorn's. He is very infirm, and said in a very affecting manner, when Mr. K. asked him some questions about a work lately published, "My mind is a perfect blank, I remember nothing, and I can say with Mr. Newton, I have forgotten everything except that I am a sinner, and that Christ died to save sinners." He gave me a small work on the Atonement, by the late Mr. Hay, of Leeds.

In the afternoon of this day, Mr. Kinghorn preached at Mr. Innes's chapel, Elder Street, from Matt. xxvi, 3, 8, "My soul is exceeding sorrowful," and in the evening at Mr. Aikman's, College Street, from Luke xxiii, 39, &c.

The afternoon sermon is thus mentioned by Dr. Stuart, in a letter addressed to Mr. Kinghorn, when in Aberdeen.

I cannot express the satisfaction your discourse on the Lord's day afternoon gave me and every one I have seen; perhaps the evening one was as acceptable, but I have not seen any of your hearers. Never did I so enter into the feelings of our blessed Lord when he consecrated himself. The man of sorrows and the causes of his sorrow you portrayed from the original. It was indeed an ointment poured forth. I saw nobody who was not refreshed with its odour.

C. STUART.

Mr. Brightwell's diary continued:—

Monday, Oct. 21st. This morning, after taking leave of Mr. Innes and other friends, we proceeded to New Haven, near Leith, about

two miles from Edinburgh, and embarking there on board a large steam vessel, 120 tons burden, we crossed the Firth of Forth to Kirkcaldy. The passage is about eleven miles; the day was fine, but a brisk gale, and we had a good passage. The whole scene was to me novel and striking. The immense vessel, booming across this fine arm of the sea; the surrounding shipping; the scenery on either side; the one presenting Auld Reekie (now rendered almost familiar to me) with her noble castle, Arthur's Seat, and Salisbury Crags,—and the other exhibiting to us the unexplored towns of Kinghorn, Kirkcaldy, Dysart, &c., all rendered the scene to me an interesting panorama. We had the Earl of Leven on board, and eighty or ninety passengers. We landed with some inconvenience at Kirkcaldy, where Mr. Arthur, the Baptist minister, and also a manufacturer there, was ready to receive us. He took us to the residence of the Rev. Mr. Martin, the minister of the kirk there, and on being invited to take a bed there, Mr. Kinghorn and myself did so. Mr. Martin after tea took us to kirk, where Mr. Kinghorn preached a lively sermon to about 800 persons—"I will be as dew unto Israel." The people seemed pleased with him, and Mr. Martin and his family still more so. Kirkcaldy, Mr. Martin says, etymologically means kirk of the Culdees, an early Christian sect here.

Tuesday, October 22nd. We proceeded by coach to Cupar, in Fifeshire, and on our arrival took up our abode here with Mr. Watson, the Baptist minister, and also a chemist. We were pleased with the appearance of the town on approaching it, but found from Mr. Watson's account that there was no friendly kirk to receive us here, but a strong antipathy in the town to what we most wished to find in it. Mr. Kinghorn preached here this evening to a small congregation in the Baptist chapel, but, as might be expected, seemed rather over-worked and exhausted.

Wednesday, Oct. 23rd. We took the coach after long and tiresome waiting for it, at Cupar, for Dundee, and on arriving at the Firth of Tay, after a fine ride, we proceeded again by a very large steam vessel with two engines in it, across the Firth. We took a chaise to Arbroath, where we arrived at night. Arbroath is an abbreviation of Arberbrothwick. There is a very fine pile of ruins, those of an abbey, somewhat like Tintern Abbey; but the stone of which it and the whole town is built, is remarkably red, and has a singular appearance.

Thursday, Oct. 24th. We posted this morning to Montrose, whence I write this from the house of Mr. Cowie, the Baptist

minister. Mr. Kinghorn will preach here to night, D.V. Going to the kirk-yard, we were struck with this inscription,

"By grace I say,
In hope alway,
I'll see my resurrection day."

And Mr. Cowie says there is another which states that A, and B his wife, and their posterity, for fifty years backwards were buried there! We hope to reach Aberdeen to morrow.

Friday, Oct. 25th. This was one of the most stormy and wet mornings we have had in Scotland. Last night Mr. Kinghorn had a most crowded and respectable congregation, and preached with great animation. Two of the kirk ministers who were there, supped at Mr. Cowie's. This morning we set off about twelve for Aberdeen, posting. About six miles from Montrose we came to a bridge over a deep ravine, and where there is a beautiful cascade immediately under the bridge. The rain had abated, and we stopped the chaise, got out and descended by some friendly stone steps the deep and beautiful wooded ravine. When we got to the bottom and looked upward toward the bridge, we were delighted with the beauty of the scene. The heavy rain had given great impetus to the little torrent, which burst from the rocks, and rushed with mighty force down a precipice of forty feet perpendicular, and then descended through the beautiful ravine into the ocean, which was close at hand to receive it.

Sunday, Oct. 27th. I heard our fellow-traveller, Mr. Crisp, in the evening. I had not heard him for thirteen or fourteen years. He gave us a good, affectionate discourse.

Monday, Oct. 28th. This was one of the most beautiful days we have had, the sun cheering the earth with his beams, and the air breathing once more a balmy adieu to summer. I was tempted by the beauty of the moon to stroll by the sea-side a long way, up to the confluence of the river Don with the sea.

Tuesday, Oct. 29th. We left Aberdeen this morning at six o'clock for Perth, a long ride of eighty miles. They travel here hardly more than half the pace of our coaches. We were thirteen hours on the road. During the whole of the way we had the noble range of the Grampian Hills on our right. We reached Perth by moonlight. We saw for a short time, at Perth, Mr. Orme, author of the "Life of Owen," and he appeared a very sensible and agreeable man. He is minister of an Independent congregation here.

Wednesday, Oct. 30th. We left Perth this morning at seven, for

Stirling, about thirty miles. We arrived about twelve, and were taken by an old gentleman, Major Gaddes, up to the castle, which is one of the finest objects I have seen. The view from it must in a fine day be indescribably beautiful.

Thursday, Oct. 31st. We set off for Glasgow this morning, and were driven part of the way by a black man. He saw his daughter at a place we passed through, and I was pleased by the marks and expressions of tenderness and affection between them. They both spoke the broadest Scotch. We passed the Carron Water, a bubbling torrent from hills, near which are the scenes of the tragedy of Douglas. We reached Glasgow about two, and found Dr. Chalmers was to preach in the evening. We all went to hear him, and with difficulty got into his crowded church. We were much disappointed in his sermon, which was addressed to his parish school children. I hope to hear him again. Mr. Kinghorn goes to Paisley to-morrow, and I expect to accompany him.

Glasgow, Friday, Nov. 1st. I sallied out this morning with Mr. K. We called on Mr. Ewing, who lives in a good house by the river; he is the Independent minister, and was in Norwich last year collecting for the Scottish Home Mission. He is a sensible man, and gave us a distressing account of the state of the Highlands, in an agricultural point of view. He seemed to think it almost desperate, as many are too poor to emigrate and are starving at home. He says the Highlanders, though so poor, are a very high-minded people; that the Sutherland regiment, raised from the sons of the tenantry of the Marquis of Stafford, was so independent in spirit as to excite the jealousy of Government, that they all stood by each other as one family, and were, in fact, nearly all in some way related. It was hardly practicable to punish or rule with the military rod of iron such men, and they were disbanded. Their habits of economy and hard living were such, that out of their little pittance of pay they saved money, and had always all their savings secreted in their kilt, as the manner of the Highlanders is, and their colonel laid a wager he would raise 1000 guineas among his men without notice, which he did in the evening parade by going to them, and saying he wanted immediately 1000 guineas, when they directly put into his hands a guinea a man. Mr. Ewing says, their preachers have been sometimes eight days in the Highlands without being able to get, and without seeing, any bread or oatmeal; but have always found the people ready to share their potatoes or milk with them.

Saturday, Nov. 2nd. We set off to-day for Paisley. We were honoured with the attention of the Provost.

Paisley, Sunday, Nov. 3rd. Mr. Kinghorn preached this morning in the Gaelic chapel. We ascended a very steep hill to it, and where the chapel stands is a noble view. Ben Lomond can in clear weather (unfortunately ours was wet) be seen from it. The congregation was thin and poor, but I have seldom heard Mr. Kinghorn more touching—"I will remember the years of the right hand of the Most High," was his text. In pointing us to remembrances of conversion, admonitions, mercies, and afflictions, he took a most rich view of Christian experience, and the tears were constantly starting into his eyes. I believe his auditors liked him, but they appeared to me rather to gaze at his manner and wonder at his rapidity, than sympathize in the rich and varied view of Christian feeling, which he depicted in a most touching manner. He preached here again in the afternoon, but I heard a Mr. Burns at a chapel of ease. A large and respectable congregation, and a solid preacher. The view of the people going to and returning from the churches here, was most striking. The whole street and hill a torrent of hats and bonnets. Many a dirty-legged girl mounts her Sunday finery, and has, like our Norwich girls, a Sunday show. In the evening I accompanied Mr. Kinghorn to a large chapel, where he preached to an immense crowd, 2000 persons were, at least, crammed in; and behold me and my white hat actually glad to take refuge in the pulpit, where I sat the whole service; and it really was a most exciting, but almost appalling spectacle to see the people rise to pray.

Monday, Nov. 4th. We left Paisley for Port Glasgow. On our arrival we were received by a Mr. A—, where we dined, and where the servant who waited at table had neither shoes nor stockings. She paddled into my bed-room with some warm water in the morning in this state, and it really was very funny, as Tommy would say.

Tuesday, Nov. 5th. We left Port Glasgow for Greenock. In the evening Mr. Kinghorn addressed a few persons at the Baptist chapel. He said, "God might have put bright angels into every pulpit, uttering sounds such as were never heard before, and sentiments powerful as the resistless lightning; but he did not see fit so to do." A few Baptists only are here, and they seemed as though they would have eaten him.

Wednesday, Nov. 6th. We set off this morning, by steamboat, to Dumbarton, and had the weather been fine, the scenery of the Clyde would have been magnificent. We got into a boat off Dumbarton Castle, and were rowed to the town. At night Mr.

Kinghorn preached to a handful of people in a school-room, and gave them a delightful sermon from Jude, last verse but one, "Now unto him," &c.

Thursday, Nov. 7th. We left Dumbarton early, and directed our boat to stop at the Castle Rock, which Mr. Kinghorn and myself ascended. We had a fine view from the summit. We got on board the steamer and proceeded up the Clyde to Glasgow.

Glasgow, Friday, Nov. 8th. This morning I visited the Botanic Garden here, with Mr. Hooker, father of Dr. Hooker, [now Sir W. J. Hooker, of Kew.] We dined at a Mr. Buchan's, and I was amused at an anecdote of a poor man, so thirsting after knowledge, that he acted at night as a patrol, to earn money to pay for attending the lectures in the college; and used to study in his watch-box by the light of his lamp.

Saturday, Nov. 9th. We breakfasted at Dr. Wardlaw's. The doctor is a very plain-mannered, unaffected, sensible, clear-headed man; and just to my mind. The conversation of the morning was almost wholly on the subject of "No Fiction," and religious novels. Mr. Matthison, Independent minister, of Durham, son-in-law of Dr. or Mr. Ewing, was of the party. He said, there was about to be published by —, (the Lefèvre of No Fiction,) a statement exposing what he says are the follies and untruths of that novel. Mr. — and his wife are the authors of the work, and the former is the Douglas of the tale. Mr. Kinghorn took the side of condemnation against all novels, religious or otherwise; and I was pleased that Dr. Wardlaw said some sensible things on the opposite side. He remarked that, in Scripture, instruction was conveyed by parables and tales; that the Prodigal Son was as much a novel as "No Fiction." I took up the cudgels for my favourite Cœlebs, and the Doctor joined in defending it, and said he thought it was not good to be always plying children with religious books and instruction, but to see they lived as far as possible in a religious atmosphere.

Sunday, Nov. 10th. This morning I heard Mr. Ewing lecture from Amos v, 1—10. I was much struck with the vast poetic beauty of the eighth verse. Mr. Ewing gave a very judicious and edifying lecture. In the afternoon I accompanied Mr. Hooker to hear Dr. Chalmers. His text was, "Israel doth not know, my people will not consider." His sermon had exactly the peculiarities of his written compositions, and had, in parts, great force and talent. He laboured to draw the distinction between knowledge and the

proper application of it, particularly as applied in the knowledge of the certainty of death; and drew a most awfully impressive picture of the character of death, as being the stepping-stone between the two worlds; having, on the one side, a tangible connection with the visible realities of this world, and on the other, unveiling to us the unseen and hidden mysteries of eternity. He proceeded to show how men contrived so to balance matters in their account, as to make this knowledge turn to but little practical value.

Glasgow, Nov. 14th. Mr. Kinghorn is gone to some places south of Glasgow, in which excursion my health and feelings did not allow me to accompany him.

The excursion above mentioned was to Largs, (where Mr. Kinghorn preached at Dr. Mitchell's,) Kilbride, Saltcoats, Irvine, and Kilmarnock. On leaving Scotland, he visited Berwick-on-Tweed, Newcastle-on-Tyne, Wisbeach, and Lynn; and on November 29th, he noted down in short-hand—

Through the great goodness of God, returned home.

During Mr. Kinghorn's absence from Norwich, his house and pulpit were both occupied by Andrew Leslie, who soon after went out to India, as a missionary, and settled at Monghir. Mr. Leslie's preaching was distinguished by affectionate earnestness; and his amiable character, and pleasing manners, obtained for him the esteem of the people, on whose minds his visit at Norwich made a favourable and lasting impression. A member of the church makes the following mention of him, in a letter to Mr. Kinghorn:—

We were all waiting for Lord's day with some anxiety, in reference to the supply we were to have in your absence. At last the looked for morning arrived, and at an early hour the place was filled. Our young man ascended the pulpit stairs with an apparent degree of trepidation; and the eyes of the assembly (which was calculated to give him no mean idea of the people he was come to serve) fixed upon him. His text was from Phil. i, 27; the same verse from which you preached your last sermon in Norwich. He is certainly a young man of talent, and seems to be of deep and ardent piety, full of zeal, and anxious for the salvation of immortal souls. His earnest and persuasive way of address is very captivating,

and he seems to delight in overcoming the feelings of his audience. I think he is calculated to keep together the young of our congregation, which is desirable. We may, I think, under the blessing of providence, attribute the steady attendance hitherto manifested by our church and congregation in your absence, to the affectionate and impressive charge which you gave us the last time you addressed us. I have reason to believe it made a deep impression on the minds of many. I trust your labour will not, in this respect, be in vain in the Lord.

The energy displayed by Mr. Leslie, in after years, in the field of missionary labour in India, and the success with which his exertions have been crowned, are already well known, and need no comment here.

Of the events of the year, Mr. Kinghorn makes the following mention in his annual reflection for 1823.

Norwich, Jan. 17th, 1823.—Fifty-seven years old. O Lord God Almighty, I praise thee for the mercies of another year, and for the goodness which now surrounds me. I thank thee for extended life, health, and comfort. I would thankfully acknowledge thy sparing goodness through long journies during the last year, particularly into Scotland, and for all the mercies that attended them continually; for peace in the church, for a measure of prosperity, and for the various instances of thy supporting as well as sparing goodness.

I feel as much as ever the need of thy grace. O grant it unto me in rich abundance. Enable me to understand more "the truth as it is in Jesus;" to love it more, and to be more conformed to its glorious author.

Since I last in this manner surrendered myself to thee, it hath pleased thee to remove my father from a scene of weariness and sorrow; and I praise thee for thy goodness to him in making his latter prospects more bright and hopeful; and when I come to die, may I die in peace, and in the enjoyment of a hope full of immortality.

Grant me, O Lord, the continuance of thy goodness, both in providence and grace; if it please thee, extend my days; may I see and feel thy loving-kindness in the land of the living; may I rejoice with thine inheritance; may I have the grace of my station, serve thee, the Lord, with all humility of mind, and daily be engaged with increasing utility and visibly increasing success. J. K.

In the year 1823, the friends of the Baptist Mission in London made very strenuous exertions to remove the heavy debt which hung over the society. A friend from the country suggested the plan of a conditional subscription, which was accordingly adopted; and Mr. Kinghorn was requested to take part, and use his influence amongst the eastern churches; with this request he readily complied, and a fair amount was raised towards the object, which was ultimately accomplished.

In the same year the mission received a heavy blow by the death of one of their most valued missionaries, William Ward, of Serampore, with whom Mr. Kinghorn had had both acquaintance and correspondence during his visit to England. Mr. Burls gives the following account of this event in a letter dated July 25th, 1823.

MY DEAR FRIEND,

You will doubtless have heard of the death of the Rev. W. Ward, of Serampore; the melancholy intelligence was received by Mr. Hoby, I think, on Tuesday last. He died on the 7th of March last, in a few hours after he had been seized with that fatal disease, the cholera morbus. This is an affecting providence, but the Lord liveth; He only is our Rock, from him cometh our salvation and the salvation of the heathen also. We know not what effect this change may make in the affairs at Serampore, as it concerns their connection with the society at home. I pray we may be enabled to act under the guidance of wisdom from above, and that we may all be prepared whenever we may be called out of this time-state.

Commending you, my dear friend, to the grace of God, I remain,
very truly yours,

W. BURLS.

In the year 1824, it was suggested to Mr. Kinghorn that a new edition of Dr. James Robertson's *Clavis Pentateuchi* would be a boon to the literary world. That elaborate work having been out of print for more than half a century, had become very scarce, while its utility and excellence were fully established. It was written on the plan of Victorinus Bythner's *Lyra Prophetica*; and as the design of that work was to elucidate critically the meaning of the difficult words

and obscure phraseology of the Hebrew Psalter; so Robertson's work was intended in a similar manner to be, as the title expresses it, "a key to the Pentateuch; or analysis of all Hebrew words, in the order in which they occur in the Pentateuch of Moses, together with a Latin and English version, and critical and philological notes in which the sense of many passages in the sacred writings is elicited from the Arabic language, the manners of the Jews, and the travels of the learned," &c.

Two learned dissertations by Dr. Robertson, who was professor of oriental literature in the University of Edinburgh, were prefixed to the work—the first on "The Antiquity of the Arabic Language and its agreement with the Hebrew;" and the second on "The true antiquity of the Vowel points."

The author's own interleaved copy of the *Clavis*, interspersed with his manuscript additions and amendments, formed the basis of Mr. Kinghorn's revision; on which he bestowed much labour, and in the execution of which he had an opportunity of employing to good advantage his acquaintance with Hebrew, Chaldee, Syriac, and Arabic. The notes added by Mr. Kinghorn are numerous, and, like the body of the work, are all written in Latin.

Not long after this, Mr. Kinghorn's attention was engaged in the memorable controversy with respect to the circulation of the Apocrypha on the continent of Europe, by the agents of the British and Foreign Bible Society.

His opinion on the subject is clearly expressed in the review he wrote for the Baptist Magazine, of two pamphlets opposing the committee, one by Joseph Ivimey, the other by Robert Haldane, of Edinburgh, from which review we will, therefore, quote some passages.*

Among the defenders of the committee, the Rev. C. Simeon, of King's College, Cambridge, holds a distinguished place, who in a pamphlet published on the subject, seems quite satisfied that the circumcision of Timothy, by the apostle Paul, was such a proof of his becoming all things to all men that it fully warrants the circu-

* Baptist Magazine, 1828, page 125.

lation of Apocryphal writings along with canonical Scriptures. Were the case as he represents it, we confess it would go a great way towards proving his point, but we conceive he has mistaken the fact; and in addition to excellent and forcible observations by the authors of the pamphlets before us, we take the liberty of offering a remark or two.

The reason why Paul circumcised Timothy, was not for the purpose of conciliating the Jews, by complying with their prejudices; but because he wished to avail himself of Timothy's assistance among his Jewish brethren, which he could not enjoy while Timothy was not circumcised; for in that state they would not admit him into their Synagogues, and attempting to use him as an auxiliary would expose the apostles to a false charge. It was well known that Timothy's father was a Greek, and his mother a Jewess.

Mr. Kinghorn goes on to give a summary of Mr. Haldane's charges, with respect, first, to the circulation of the Apocryphal books, a semi-infidel preface prefixed to a Strasburgh edition of the Bible, and other matters; and secondly, to the employment of Neologists as continental agents of the society, and concludes the review by remarking, that "eminent Protestants abroad were firmly of opinion that the Bible without the Apocrypha might be circulated without any difficulty;" by commenting on the necessity of fit means, as well as a good end to insure success in such a cause; and by expressing his hope that the committee might "act with that clear and firm caution, that might effectually allay all apprehensions."

It was eventually decided that the funds of the society should not be applied to the circulation of the Apocrypha, and that all the volumes issued by the society should be issued bound, so that no Apocryphal additions could be made. It is a happiness to know that the unadulterated Word of God has been widely spread among the nations of Europe since the period of this decision, although its distribution has been vehemently opposed by many of the Lutheran clergy. Amongst many excellent servants of the Lord who have been actively engaged in the good work, none has been more richly blessed in his efforts than Johann Gerhard Oncken, who, for more than thirty years past, has preached the Gospel of Jesus

throughout central Europe, amidst much persecution and discouragement, and who has been the means of spreading the inspired word, by native Christian agency, from the Baltic to the Rhine, and from the shores of the German Ocean to the frontiers of the Russian Empire. Mr. Oncken's labours commenced but two or three years before the decision just mentioned.

One great object of his untiring exertions has been the excision of the Apocryphal books from the Bibles in common use in the government schools and national churches. And in this he has to a great extent succeeded, and has had ample proofs that those persons were right who maintained that the Bible, without the Apocrypha, might be circulated without any difficulty, "for the common people receive it gladly."

A somewhat similar topic to the preceding presents itself soon after in Mr. Kinghorn's correspondence.

Mr. Cramp, of London, now the Rev. Dr. Cramp, of Montreal, contributed a course of Articles on "The Roman Catholic System," to the Baptist Magazine for the year 1826. Mr. Kinghorn, it appears, (probably in the course of correspondence) mentioned to Mr. Cramp a passage in the "Histoire del'Edit de Nantes," respecting the corrupted and interpolated translation of the New Testament, which was published by the Catholics in 1686, at Bourdeaux. The correspondence which followed may not be uninteresting, as the curious information afforded is probably not very generally known.

Paternoster Row, April 29th, 1826.

DEAR SIR,

I was much obliged by your letter. The substance of your account of the Bourdeaux New Testament is inserted in the magazine for May. In Dr. Southey's new work, ("Vindiciæ Ecclesiæ Anglicanæ,") a very interesting publication, by the way, there is this sentence, "The flagrant case of the Bourdeaux New Testament will be considered hereafter." I have made many inquiries after the work, and cannot hear of it. In consequence, I wrote to Dr. Southey, and received a letter from him yesterday, of which the following is an extract.

"There is a copy of the Bourdeaux New Testament in the library of the Dean and Chapter at Durham, which was shown me in the

year 1809, by the late Dr. Zouch; at that time it was not to be seen without inquiry, for the Romanists are so ashamed of that book that they have endeavoured to destroy the whole edition; and Dr. Zouch had very properly given directions for keeping the copy securely, and showing it with caution."

I thought you would be amused with this curious information.

Any further communications on the subject of Popery will be gratefully received by

Yours truly,

J. M. CRAMP.

Mr. Cramp having obtained permission to examine the copy of this remarkable book in the Duke of Sussex's Library,* published an account of the result of his investigation, showing the alterations and interpolations which had been published under the immediate inspection of "the Divines of Louvain," and with the especial attestation of the Archbishop of Bourdeaux, that it was "carefully revised and corrected." Baptist Magazine, 1826, pp. 359, 361. Amongst the most remarkable of the interpolated texts may be mentioned Acts xiii, 2, "As they ministered to the Lord and fasted," translated "As they offered to the Lord the sacrifice of the Mass and fasted." Jude 3, "The faith once delivered to the saints," to which the words "by tradition," are added. 1 Cor. ix. 5, in which, instead of the words "a wife," this sentence is inserted, "a woman to serve us in the gospel, and to remember us with her goods." And finally, 1 Tim. iv. 1, is thus rendered, "In the latter times some will separate themselves from the Roman faith." It is but just, however, to add that the Catholics saw the folly of their conduct, and endeavoured to destroy the whole edition.

In 1827, Mr. Kinghorn published a "Sketch of the Life of the Rev. Isaac Slee," a minister of the Church of England, who had in 1779 left the Establishment and become a Baptist. It is to this interesting little work that Mr. Kinghorn alludes in the following letter addressed to a lady who had shortly before been baptized.

* There were only two copies known to exist in the kingdom besides the two above-mentioned, one was in the Archiepiscopal Library at Lambeth, the other in the possession of the Duke of Devonshire.

Norwich, July 3rd, 1827.

DEAR MADAM,

I was very much pleased to hear through Mr. Steane that you had been baptized. I have often wondered how many have stood out against what appears to me so plain a part of the New Testament. How long you said, "I pray thee have me excused," I cannot tell, but it seems it would not do.

Though no "work of righteousness," nothing the merit of which you can plead before God, yet I doubt not, you are thankful that you have obeyed the will of your Lord. There is a calm peace in going home from the ordinances of the Lord, saying, "it is done as thou hast commanded," which must be experienced to be known.

I have just published a tract; a little circumstance called it into existence, though I had long thought of doing something of the kind. I send one, and one for Mr. Steane, you will here see an outline of a good man's life, who was driven out of the Establishment by God's providence; and when the time comes that the clear light of truth shall shine more fully, it will not be the rare instance it has been. I do not wonder that worldly men keep to the old system, but that truly good men should sprinkle and cross a child's face, and thank God that he hath regenerated it with water and his Holy Spirit is wonderful; nor less, that many who have been told they have passed through the ceremony, should be satisfied with it.

But pray, what says your good neighbour Mrs. W—— to all this? I hope she has not forgotten the things which formerly impressed her; the appearances of which were so pleasing. Example sometimes is the most powerful stimulant; and the question will come home, what has my friend seen in the Gospel that I have not seen? On the whole, I must not conclude without saying you must write to me and tell me, and how you all are, &c. By this time your little girls will be grown in stature; I hope you will see them grow in the favour of your God.

And now may God be with you, and bless you in all your ways.

I remain, dear Madam, yours truly,

J. K.

We will conclude this chapter with extracts from two letters kindly forwarded to us for insertion, by Richard S. Foster, Esq., of Cambridge, to whom they were addressed. Several others of the same correspondence will appear in their order in succeeding pages.

Norwich, May 22nd, 1837.

MY DEAR SIR,

I am glad to find you thinking of your eternal interests, and looking forward to an eternal world; I feel no surprise that you say you feel spiritual enemies, who are "incessantly on the look out." On this subject, a word or two in answer to your request.—You of course know the two great means, Watchfulness and Prayer, are of consequence in this contest. Besides these, there is another important means, especially in certain cases. If you would extinguish a fire, you must bring water; if you would escape the evil arising from some enemies within, you must endeavour to expel them by bringing forward better company and of a different kind.

A formal attempt to exclude anything from the mind does not succeed from the very nature of it; whereas application of mind and heart to other subjects would exclude it, by bringing forward employment, and thus engaging us in better things.

This observation you may apply to many things, but not to all. There are cases in which you must face an enemy, and battle it out with him. This takes place particularly when an attack is made on your faith, when either the whole is attacked by infidelity, or some part by particular objections. I know it may be said, are we then to make no free inquiry? I should reply, yes, and there are cases in which thinking minds are compelled to think. But the result often shows the character of the party in a new light. For instance, if one is led away into infidelity—another to give up important bearing points of the Christian system, till he expects to be saved without an atonement, and (practically) without a Saviour—another without going these lengths, under the notion of some metaphysical accuracy falls under the dominion of a cold, frosty notion, which destroys all Christian feeling and energy—what will be the consequence if the rich grace of God prevent not?

What Dr. Watts describes,

"Each wandering in a different way,
But all the downward road."

The mind all this time loses something valuable, its habits deteriorate; Christian appearances, activity, influence, and everything that marks the prominent parts of the best characters go away, by degrees it may be, but yet they go away, and all that remains is a mere *caput-mortuum*.

My paper fills, but I want to say more on another part of this important subject, and that is "faith in Christ." But of this afterwards. Your "heathen Greek," must have a holiday to-day; some general observations are intended another time.

Dear Sir, yours very truly,
J. K.

Norwich, August 31st, 1827.

MY DEAR SIR,

You will call me a bad correspondent; agreed. Various causes which all appeared at the time unavoidable, occasioned the neglect.

Now to the point. Your last gave me great satisfaction. On the promised subject, I hope I have nothing to say that you do not know. Faith in Christ is, in my view, the effect of regenerating grace; that is, no one whose heart is not affected by holy influences, does really come to God trusting in the Saviour with real earnestness and sincerity for eternal life. The mere admission of the truth of the fact, that Jesus Christ is the Saviour whom God has made known in his word, is a different thing.

Thousands admit this who do no more. In this general sense they are not unbelievers, or what we call infidels; but if the question comes home, do you, for your own salvation, sensible of your need of a Saviour, sensible that you need to be saved from sin, as well as from punishment, come unto God earnestly and sincerely relying on the provision made by the atonement, and the promise that holds it out to sinners; and do you seek it at a throne of grace? the heart recoils, conscience says no; I pray thee have me excused; time enough yet; at a more convenient season, &c., I will attend to it! How many are there of this deficient class! Now, the believer is the reverse of this, he does feel his need; he does come for all these blessings; all he knows of the Gospel he believes; he desires to know more; he loves; he obeys; he is purified by his faith, and his hope arises from his resting on the promises made for the salvation of such sinners as he is, and from the promise of a faithful God and a faithful Saviour. In the language of some—he closes with Christ; i.e., he receives him as he is, and for what he is; he accepts the Gospel provision as a remedy, and he receives the truth in the love of it.

All this in its origin is the fruit of divine influence; in its practical operations it is the hearty acceptance of the person's own

mind. And now he does not speculate in opposition to any of the revealed truths of the Gospel. He does not think the Gospel objectionable because of the inconceivable greatness of the Saviour, or the singularity of the way of life by an atonement, or the method of enjoying the blessing of justification by faith; these things make it appear the more peculiarly a blessing; they are not felt as objections to its truth. He needs salvation, and he thankfully embraces it; and the more it cost, and the greater the Saviour, the greater is his obligation. That which proves the genuineness of his faith is the effect; it works by love, it purifies the heart, it overcomes the world, it continues unto the end.

Yours very truly,

J. KINGHORN.

CHAPTER XXII.

1827—1828. æt. 61—62:

Controversy with Robert Hall on the Communion Question—Vindication of Andrew Fuller—Conversation with respect to the rising ministry—Letter on the Doctrines of the Gospel—Correspondence with J. Dyer respecting Indian Translations—Letter from Joshua Tinson—Curious application respecting a diploma.

IN the year 1827, Mr. Kinghorn took his leave of the communion question, in a small work, intended for those members of our churches who cannot peruse the larger ones. It was entitled, "Arguments against the Practice of Mixed Communion, &c.," but before remarking upon it, we must briefly mention the previous works on the controversy.

In 1815, appeared Mr. Hall's first work on "Terms of Communion," to which Mr. Kinghorn in the following year published his rejoinder. Mr. Hall's great desire had ever been to amalgamate into one the various sects of Christendom, and, though conscious of the almost hopelessness of effecting so wide an object, he was willing to believe that greater union might be effected between Baptists and Pedobaptists. The great position on which he grounds his endeavours to induce general union is this:—"That no man, or set of men are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation," a principle on which alone he proposes to decide the controversy. (Preface, p. iv.)

On this position Mr. Kinghorn remarks (Baptism, a Term of Communion, p. 18):—

If obedience to a rite be not a term of salvation, (which no one supposes), yet it was ordered by the highest authority, as an evidence

of our submission to the author of salvation; and a Christian profession is not made *in Christ's own way* without it.

It is freely granted that "no man, or set of men are entitled to prescribe" terms of communion to the church of Christ, but the inquiry before us is, what hath the Lord prescribed?

Mr. Kinghorn then goes on to show "that in every instance where the history of the first planting of a church is detailed, we see it was composed of those who believed in Christ, and were baptized in his name."

If we take the New Testament for our guide (he continues), such are the materials of which the church ought now to be formed. If we adopt a different plan, and form a society that does not realize this description, we may collect persons of the most distinguished character; they may be an assembly of the most superior stamp for their godliness, as well as for their other qualifications; but they will not agree with the New Testament account of a church of Christ. From the whole we derive one obvious principle, that baptism was intended to be a visible evidence of connection with the Christian church. (p. 21.)

In examining "The Plea from difference of opinion, from brotherly love, and from Christian forbearance," Mr. Kinghorn dwells on the esteem and affection entertained towards many of very different religious connections, and maintains "that brotherly love, as love to the image of Christ, will and ought to lead us to walk with others as far as we walk in common in the ways of Christ, but should never induce us to act contrary to the will of Christ, or to show love to *men* at the expense of obedience to the directions of the *Lord*." (p. 39.)

The celebrated admonitions of Paul respecting the reception of the weak in faith, Mr. Kinghorn disposes of by showing that they related to matters respecting which, "there was no divine law then in force," namely, meats, and drinks, and the observance of days; and concludes by remarking:—

Until it be shown that the apostles pleaded for the admission of men into the church, *on the ground of their being good men, while they refused obedience to a distinct command of Christ, the*

principle on which mixed communion is placed, (as founded on toleration and forbearance) is not established, and the directions of the apostle respecting weak brethren, are perverted." (p. 54.)

Mr. Kinghorn in his fourth chapter considers the argument, "That Pedobaptists are a part of the true church, and that their exclusion from the communion of the Baptists is a punishment." He urges:—

If no terms are required but those prescribed by the founder of the society, who in the present case is allowed to be its king and Lord, and they will not accede to such terms, who *excludes them?* Let this question be seriously considered. Even on Mr. Hall's concession, the unbaptized could not have found a church that would admit them, had they lived in primitive times. (p. 61.)

But our limits forbid our entering into farther details of the arguments advanced by Mr. Kinghorn. Suffice it to say that he devoted chapters to the consideration of—

The plea that Pedobaptists consider themselves baptized.—The responsibility which attaches to the admission of unbaptized to church communion.—The expediency and policy of mixed communion.—The principles of mixed communion considered as they affect the ground of our dissent from the establishment.—The argument from John's baptism.—The principle of mixed communion not known in the ancient church, and not sanctioned by modern Pedobaptist writers.

In 1818, Robert Hall published his "Reply."

We cannot but feel that the manner in which it was conducted is indeed deeply to be lamented; we think it only due to Mr. Kinghorn to state that nothing can remove from his opponent the charge of unfairness, in the deductions drawn from his premises.

Those who read Mr. Hall's works alone, cannot, we are persuaded, form anything like a just idea of his opponent's arguments. The impetuosity of Mr. Hall's character, and his impatience of opinions contradicting his own, rendered him an unfit antagonist of one whose mind was naturally of the most logical character, and who could investigate with

the greatest calmness all the positions and arguments, maintained by those whose sentiments differed from his.

Mr. Kinghorn felt strongly Mr. Hall's conduct, and in writing to his intimate and valued friend, the late Rev. J. Jarrom, of Wisbeach, expresses himself "astonished, till wearied with astonishment" at the method pursued by Mr. Hall; and complains of his ceaseless "endeavour to make us unchristianize the Pedobaptists."

Were it not for the grievously erroneous impression produced on the minds of many of the readers of Mr. Hall's works, by expressions of which he has made use on this subject, we should deem it a libel on our Independent brethren to suppose them capable of thinking that those who hold strict Baptist sentiments do not acknowledge them as fellow-members of the mystical body of Christ and joint inheritors of the kingdom of God.

Their conviction, that, according to the statute book of Him who is king in Zion, they are not at liberty to admit members into the visible church in any other way than that which they believe He has appointed, is a matter of *conscience*, which in no way alters their estimate of the Christian character of those, who, on points of church ordinances and discipline, differ from themselves; and furthermore, it behoves us to add, that it is a point of conscience which necessitates the strict Baptists to the exercise of much *self-denial*, and which, instead of exposing them to unkind feelings on the part of those brethren whose convictions in the matter allow them to enjoy to a greater extent the pleasures of Christian intercourse, should rather procure for them that respect which is due to all who in any way sacrifice *feeling to conscience*.

We insert extracts from a letter written to Mr. Jarrom soon after the publication of Mr. Hall's work.

Norwich, April 20th, 1818.

DEAR SIR,

I thank you for your valuable and kind letters, and above all for your PRAYERS.

I have great confidence in the power of prayer. The Father of lights is the only being who can give to dark mortals the only light worth enjoying.

I am not insensible to Mr. Hall's talents, but his book has a number of vulnerable points. You are right, that the whole "lies in a narrow compass," and some of the points on which I laid considerable stress, are either unnoticed, or only slightly mentioned. The great body of Christians consists of those who believe the continuity of the ordinance of baptism. Now it is a singular circumstance, that of all these, not one can be found who does not believe that *in his own case* baptism is a term of communion. A Baptist, of course, admits this on Hall's own confession. ("Terms of Communion" pp. 58, 71.)

The Pedobaptist can neither deny it, nor get quit of it; for on his principles he became in some degree allied to the church *by* his baptism, and this was the first step to his membership. Now, if so, how is it, that what binds *each* should not bind *all*?

No Pedobaptist can on his own principles apply for communion but as a baptized person. If the Baptists take him in the only character in which he can apply, they either, 1st, allow the validity of his baptism; 2nd, suffer him to be judge of his own qualifications; or 3rd, declare that, notwithstanding what he must believe respecting himself, baptism is not a term of communion. A fourth case is not supposeable. The first is impossible; the second is foolish; and the third is liable to such objections as I cannot surmount. For *he* (the Pedobaptist) *must* think that the Baptists give up their sentiment; and collectively as a church treat that authority, which individually they profess to revere, as a small matter. This is, to me, an objection of some weight; it is against our consistency. Such conduct supposes that the law of baptism given by the Lord, was not binding *in* his church; though general in its delivery and universally adopted while inspiration continued. So that the *rule* of the Lord is *over-ruled*, and inspired guides may be left with safety. That is, the New Testament is *not* our rule for the formation of a church; and baptism no part of its constitution.

The way in which Mr. Hall gets over what I said concerning baptism being a mode of making a scriptural profession, is by downright violence. He had himself acknowledged that the first believers were baptized on a profession of their faith, ("Terms of Communion," pp. 33, 42.) He had himself used the term *privilege*, in the sense in which I used it, (*ibid.* pp. 67, 85;) yet my words he twists to an *opus operatum*, and I know not what. He says baptism was not commanded with a view to the Lord's Supper, but he takes good care not to tell us whether it was commanded with a view to anything or to nothing.

In common with all of his party, he *denies* that the unities, Eph. iv, included baptism *literally* considered; but he does not *prove* the point.

In the whole of his discussion he confounds membership with the mystical body of Christ, with actual and visible membership.

The principle on which Baptist churches are formed is that we ought to adopt the rule of the New Testament as explained by the conduct of the apostles. If this principle cannot be defended, or can be proved a mistake, our system is ruined; and what we are to do next I know not. I see no remedy but ceasing to dissent at all. But if the principle is defensible, then the question returns, whether the admission of the unbaptized is not an infraction of the constitution of the church as we find it in the New Testament? And if in the only pure period of Christianity, baptism was the appointed method of making that profession, without which no one could enter the church, it surely requires powerful arguments to justify us in admitting the unbaptized, if we mean to grant that the New Testament is to be our rule.

It would be supposed by a reader of Mr. Hall's book, who had not read mine, that he had not been pressed at all with either the change which mixed communion makes in the constitution of our churches, or its consequent evils, both which, but especially the former, are strong objections in our minds. For the question is not whether there be *any other* evidence of a man's being a good man, except his baptism, or whether such evidence may not exist without it; but whether the Lord in the formation of the church did not require *that* evidence, and whether we have authority to say, that what he required is *now* become unnecessary? That the apostles would have received to communion the unbaptized is not at all made out, and till that be done, in fact nothing is done.

On the view of the whole work it is evident that he treats the Baptists with great contempt as a denomination, though he cannot help avowing that they have overwhelming evidence for their practice. His charge about assuming infallibility, is very great folly, for if he assumes that *he* can decide what is proscribed as essential as to faith, by what rule of common sense may not another decide what *he* believes is proscribed as to practice? Unless this be granted we can have no rule by which we can act. What he says on the principle of strict communion requiring agreement in doctrine, so that supposing Paul an Arminian, Arminianism must be a term of communion, or if he were a Calvinist, then Calvinism must be

insisted on, is in direct opposition to the face of the Scripture account of the matter. The first Christians were baptized on a general profession of their faith in the person and work of Christ; not on any detailed creed of doctrines, first propounded and then accepted. Had the latter been the case, the question had been legitimate, were these articles Arminian or were they Calvinist? But as it is not so his argument falls to the ground, and both these parties may in perfect consistency with their principles of strict communion, unite at the Lord's table.

I do not mean to give up the point about dissent; your remarks are very good, but the principle may still be preserved—he has perverted what I said shamefully in the first place; and in the next place is it not still true, that if we have no right to require obedience to Christ's terms, we have no right to object to man's terms? for on what ground can we object to man's terms, (especially when explained as terms of order or of peace,) but because they are in some of their bearings opposite to Christ's revealed will? Surely the only alternative will not be taken, that there should be *no terms at all*; if so, in those days there will be no king in Israel, but every man must do that which is right in his own eyes. But enough.

I am, dear Sir, yours very sincerely,

J. K.

Having duly considered Mr. Hall's reply, Mr. Kinghorn felt himself called upon to publish a defence of his former work, which he did in the year 1820. In this work Mr. Kinghorn carefully reviewed the whole subject, examining and offering replies to all Mr. Hall's positions and arguments, showing wherein his own arguments had been wrongly or unfairly represented, and concluding by the words,

If the sacred volume is to be our rule, our duty is plain, we must "ask for the old paths, where is the good way, and walk therein." We know we shall have to bear the reproaches of many on this account, but we shall more promote the cause of Christ in the end, by acting in conformity to his primitive appointment, than by adopting maxims, the first operation of which is to amputate one of his positive ordinances. In the history of the church we have seen the mischief arising from a corruption of the institutions of the gospel, and we ought to take warning from former times. The

deviations of the early ages were occasioned by one class of assumptions, and the system of Mr. Hall is derived from another, but both are, in our esteem, deviations from the word of Christ; and to him who travels with the New Testament as his guide, it signifies nothing from whence they originate. His business is to keep in the path trodden by primitive saints, holy apostles, and the Son of God, and to remember the admonition, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

We now come to the consideration of the small work mentioned at the commencement of the present chapter—The Arguments against Mixed Communion—of which we propose to give a brief sketch.

The author starts (as the Duke* did, in an anecdote told of him,) with the Lord's commission and directions to his disciples. "On this plan the apostles acted, and the primitive churches were formed of those who believed, who were then baptized, and who united together in Christian fellowship."

He then proceeds, first, to show why he is opposed to mixed communion, and, secondly, to reply to the usual arguments in its favour. Under the 1st head, he argues that communion with the unbaptized is contrary to the directions given in the commission: 2nd, that the primitive constitution of the church requires its members to be baptized; 3rd, that mixed communion introduces a principle that will be ruinous to any party that adopts it: 4th, that it has a tendency to produce dissension; that it welcomes the opponents of baptism, and

* At a dinner party where the Duke of Wellington was present, a conversation arose respecting the duty of missionary exertions, which were opposed by some clergymen. An appeal was then made to his Grace, who had remained silent, and his characteristic reply was "As to that, gentlemen, you have your marching orders in the 28th of Matthew."

excludes its most consistent friends from their own homes; "nor will peace, and affection, and unity, after all, be the result of a mixed church, either among the members, or to the minister.

Some remarks follow on Romans xiv, and also respecting the operation of mixed communion arguments, upon the subjects of debate between Dissenters and Episcopalians.

In conclusion an earnest appeal is made to Baptists, "whether they will keep the ordinances as they were delivered, or proceed on a plan of a totally different nature." "If our denomination deserts," he remarks, "its present principles, another class of Baptists and a new body of ministers will then arise, who will have no respect for names, now thought of high authority: and aided by experience and observation, they will plead our common cause with new advantages."*

While the "Arguments" were in preparation, Mr. Hall's pamphlet, entitled "Reasons for Christian in opposition to Party Communion," appeared; in reply to which Mr. Kinghorn prefixed to his intended work some "Preliminary Observations," in which he strongly objects to the title used by Mr. Hall, which obviously assumes the question in debate. By "party communion" Mr. Hall means the communion of those who are baptized, the very description, on his own acknowledgment, of primitive communion.

In the course of the "Observations" Mr. Kinghorn narrates the following incident, which had occurred to himself, in vindication of the memory of Andrew Fuller from a remarkable charge brought against him by Robert Hall.

Mr. Hall insinuates that Mr. Fuller did not sincerely believe that strict communion was founded on truth. So, then, Mr. Fuller wrote a pamphlet in defence of what he did not fully believe, and authorized Dr. Newman on certain conditions, to publish it, as his opinion! If Mr. Fuller did this, he was not the man we took him to be. During about the last twelve months of his life, the writer of these pages, met him in different places four times, and they had much free conversation on various topics. On one of these occasions, the

* Would not Mr. Kinghorn have considered this prophecy as being fulfilled by the present movements of the strict Baptists?

subject of communion was brought forward, when Mr. Fuller said he had written a pamphlet upon it, which lay by him in manuscript. He was asked if he would not publish it? He replied, "No, it would throw our churches into a flame." He evidently seemed to think, that while they were at peace, it was not right to disturb them. He then lent me the manuscript, but not to be shown to other persons. It was written in the form of a letter to a friend, and begins by saying, "The long and intimate friendship that I have lived in, and hope to die in, with several who are differently minded from me on this subject, may acquit me of any other motive in what I write than a desire to vindicate what appears to me to be the mind of Christ." The title is, "The admission of unbaptized persons to the Lord's Supper inconsistent with the New Testament," which title, Dr. Newman says, "was written by the author himself," who said in a letter accompanying the MS., (not quite four months before his death,) "If anything be written on the other side, it may, if thought proper, be published, but not else."

Let the reader now ask, would Mr. Fuller have refused to print it before the controversy was agitated, lest it should throw our churches into a flame; then, when sinking into the grave, send the pamphlet to Dr. Newman, with the condition just recited, and leave the world solemnly declaring that such was his view of the "*mind of Christ*," had his posthumous work as Mr. Hall insinuates, "been rather a trial of what might be adduced on that side of the controversy, with a view to promote further discussion, than the result of deliberate and settled conviction?"

We will conclude our review of the communion controversy by introducing a conversation held between Mr. Kinghorn and Rev. C. Elven, of Bury, referred to in a sermon preached by Mr. Elven at St. Mary's, Norwich, Feb. 10th, 1833.

He (Mr. Kinghorn) considered there were two prevailing deficiencies in the rising ministry of the present day; the first, he said, was a very general tendency towards mixed communion, which, if it continued to increase, might realize what Robert Hall contemplated with so much complacency, the annihilation of the Baptists as a distinct body of Christians; and, secondly, the keeping back the distinguishing truths of the gospel from a morbid apprehension of approaching too near the confines of Antinomianism; and the consequence is frequently this, that some Antinomian preacher

comes into the neighbourhood, and the good people run to hear him, and while listening to such truths as the electing love of God, the final perseverance of the saints, they exclaim, "Oh! these are the precious truths we want;" they are thus allured from their own people and minister, and frequently imbibe not only a relish for truths which they ought to have heard at home, in their connection with experimental and practical godliness, but they settle down under the Antinomian ministry, and imbibe all the acrimony and unloveliness of spirit by which a certain class of professors are unhappily distinguished; on the contrary, if we preach the whole gospel, which as Calvinists we profess to believe, should our hearers be allured once or twice by the high-sounding pretensions of some Antinomian neighbour, they will soon discover that such a ministry has nothing valuable in it but what is to be found in that of the ministry upon which they have been accustomed to attend; nor so much, for whilst the Antinomian dwells upon doctrine exclusively, his own minister preaches doctrine, experience, and practice, in all their richness and harmony; therefore, (Mr. Kinghorn added,) let us, brother Elven, turn out fairly and show these men that we can preach the doctrines as fully as they, and let this be our motto, both as to the discipline of the church and the preaching of the gospel, GO AS FAR AS THE APOSTLES GO, AND STOP WHERE THEY STOP.

Respecting Mr. Kinghorn's sentiments on the doctrines of the gospel, we are glad to be able to insert the following interesting extract from a letter to a friend occasioned by her criticisms on a funeral sermon, preached by him at Diss, on the words—"For here we have no continuing city, but we seek one to come:" Heb. xiii, 14.

April 29th and May 1st, 1826.

I am glad the solemnities of the day I last spent with you, left, on the whole, the desired impression. I assure you I am not displeased with you for your remarks on "one sentence."* I believe you have given the quotation with sufficient accuracy, whether the words were precisely what you have written or not, they were to that amount.

Now I grant you most fully that if there was not a city already existing and prepared, there would be nothing to seek: that seeking

* Speaking of the city, Mr. Kinghorn had remarked—"But in order to obtain a citizenship in that city, we are told it must be sought—'we seek one to come.'"

it is "not the ground of our obtaining it." That the mansions to be sought were prepared—and "prepared for the elect of God, before the foundation of the world;" and I own your conclusion, "therefore previous to their seeking for them." And after this full confession of my Calvinism I am ready to ask, and what would you have more? But now, in my turn, may I not ask, how do the elect of God arrive at this city? Is it not by seeking it? God brings his people to himself by arousing their attention to the importance of seeking, that they may find, according to our Lord's own words. You will say, this will involve the question concerning the duty of men to believe the gospel; suppose it does; how does God call his own elect? Is it not by leading them as sinful, as reasonable, as accountable beings to feel the necessity and obligation to seek a city to come, as their only safe and happy dwelling-place?

I grant you most fully, that it is not the merit of seeking; I will grant you all that you will say on any point respecting the insufficiency of human endeavours; yet as the means of our obtaining, we must seek.

God chooses his people through "sanctification of the spirit and belief of the truth." By the first he disposes their minds to attend to what he has revealed; by the second, he impels them to seek eternal blessings under a sense of their excellence, and intimate connection with their own final happiness; and here they feel that it is both their duty and interest to seek a "city to come." One question more: is it ever the case that any person does seek life eternal, except under the conviction that he *must* seek it, and ought to seek it?

I can go greater lengths than perhaps you would altogether approve in this line, guided by a few plain principles; and that not because I can solve all the difficulties that may be started, but because the practice of the Lord, and of his inspired servants, the plain grounds of appeal to men as reasonable and accountable beings, and the method by which God gathers together in one his children that are scattered abroad, all coincide. God carries on his designs by impressing, instructing, arousing; and in all this there is some sense of duty or obligation, which the elect *feel*, before they know anything about their election; they are convinced that they *ought* to prefer eternity to time, and to seek eternal life, cost what it may. Thus the kingdom of heaven suffers violence, and the violent take it by force. They are like an army besieging a city; they say, we will be in!

I have been of late defending the doctrine of election, and I preached five sermons upon it. I did the best I could to state and to defend it: to show how it was connected with the fulfilment of God's designs—with his foreknowledge particularly; also that the objections made against the election of God, existed against his moral government in all their force and would exist if there were no election, so that if they were just when urged against the doctrine of election, they were just when urged against the conduct of God, *separate* from that doctrine, that the doctrine was consistent with the liberty and accountability of men, with the use of means; that it did not make God the author of sin, and a partial, unjust being; for the reasons urged against our doctrine on these points, would destroy the government of God if they had any truth in them, and are not so much attacks on us and our system as on Him! That the principle of this doctrine pervades the whole system of the doctrines of grace, and that they stand or fall with it; that the tendency of the doctrine is according to godliness, that the apostles speak of it with a glow of mind, and show that they were not afraid of it; that it promotes humility and thankfulness, is peculiarly fitted to excite evangelical sentiments, to lead Christians to cultivate their Christian character, to encourage prayer, to be a support and direction in times of affliction and difficulty; and that far from being the discouraging doctrine which some have represented it, it has encouragements peculiarly its own.

So far from these views being against an appeal to men to consider their ways and seek the Lord, they are the very grounds for which men may be addressed; for if an Arminian did not take our principles with him, he would have nothing to say. Fairly tie him down to his own system, and he could not go to those who had not heard the gospel, and say—men and brethren, to you is the word of this salvation sent.

You probably look with jealousy at some things, lest they should lead to that sacrifice of sentiment of which there are too many instances. That some have gone from the views now given and become wide, and in the end have denied much that is true, is, alas, undeniable; that this is the tendency of present popular opinions, is also correct, but the evil is not cured by the opposite extreme. The best check is to plead for the truth, but not for *more* than the truth. I see with considerable anxiety the state of things in the religious world; they tend to a revolution, in which, if God prevent not, so much will be sacrificed that the remainder will only show how far men can wander away from the word of God. J. K.

TO THE SAME.

Norwich, May 11th, 1826.

I am not sure that my remarks in my last went to the bottom of the subject, but as far as they went consider them. Perhaps you are afraid that such a plan of reasoning will run across the redemption by Jesus Christ and make it of that general kind that will lead to Arminianism. Our best Calvinistic writers have not thought so. This, you will say, is mere authority—granted. I would then ask, do either the scriptures or reason applied to the principles of the scriptures lead us to conclude, that suppose the number of the elect was greater than it is, the atonement made by the death of Christ would be insufficient for their salvation?

Should you say, as some have done, that there was so much atonement made for sinners precisely, and no more, I would ask you to pause a moment, and say, how can you prove it? Since it was the character of the sufferer that gave weight to both his obedience and suffering, how are we to throw a line round infinity and measure that which is beyond measure? What then, you may ask, limits the redemption of sinners and draws the line of distinction between that general idea of redemption, which, by taking in everybody, makes it especially applicable to nobody; and the opinion of the highest Calvinists, viz.—so much atonement and no more?

I reply, the election of grace; so that the Lord came to fulfil a plan; making an atonement, which in point of power would have saved more, had more been included in the plan, but in point of design, and ultimately in point of application, was made for those who were given him.

This is a very brief sketch, and I cannot conceive it new to you; but I direct your attention to it, to show that the limits of the Calvinistic system go further than they are sometimes supposed, and that we need not be afraid of going to the extent, if only we know where to stop. If you purchase an estate you know you have a right to cultivate it, up to the last inch. Some good people are so afraid of being Arminians, that they leave a large piece of their territorial inheritance to the briars and thorns of the wilderness.

J. K.

The following letter from Dr. Steadman, the president of Bradford Academy, shows a little of the effects of the terrible panic in the year 1826-7, which spread ruin through the kingdom; failures succeeding each other with sad rapidity.

Horton, April 27th, 1827.

MY DEAR BROTHER,

I thank you for your epistle by Mr. Wilkin, and as I expect he will call upon me in the course of the day, I write a few lines in readiness.

As to myself and my friends, the past year has been a very trying one, and yet in some respects a very merciful one. The poverty that everywhere prevails greatly affects me, and calls forth all the ability I have to lessen a small portion of its severity. Death has removed all the older families possessed of wealth, and the sad change of times has thrown back most of the younger tradesmen, who, three years ago, bid fair for opulence. My personal comforts, it is true, have not been touched, except by sympathy for others; but the academy, which is to me, what the mission was to Fuller, is thrown into great difficulties. But amidst all, the work of God has been going on. Great activity prevails among the younger members of the church; our congregation, except when the violence of the weather interferes, is as good as ever, the word has been blessed, nearly thirty have been added to us, since the end of August, and some more are expected. Our new church, planted in October, 1824, with about twenty-five members from us, and a few from other churches, is increased to nearly a hundred. A second church, at Heaton, a few miles from our place, formed December before last, with about twenty members from us, gets forward, though slowly and difficultly, having no pastor, and through the extreme poverty, (which is more severe in that village than in the town,) incapable of supporting one, and scarcely able to pay five shillings to a supply. But after both these diminutions, and numerous deaths and dismissions, we are, within about ten, as numerous as when the first church was formed; our harmony has been quite uninterrupted; no jealousy nor a particle of unpleasant feeling has prevailed among us. For these things I am thankful; to forward them I would gladly live, though I feel myself growing old and infirm. Nor has the academy been fruitless; since the last summer six students from it have been ordained at Halifax, Keighley, Tottlebank, Scarborough, Bedale, and Braintree, and next week a seventh is to be ordained at Horseforth, betwixt us and Leeds; all with as fair prospects of usefulness, as are commonly to be met with—some more so.

I doubt not but you are correct in what you say respecting the advocates of strict communion. You are in the way to hear and

make observations; but you will think it remarkable, that in this part of the country the subject is, as far as I know, quite at rest. Mr. Hall's writings never made any impression, and are now nearly forgotten. I am glad, however, you are about to publish your tract, and that of extracts from Mr. Slee. He, from everything I can learn, was a very excellent young man, and had his life been spared, likely to have been very useful at Haworth.

You have leisure and a talent for writing, I have neither; when I write and print, as I have a few occasional sermons, I sicken before I get half way through—I abhor transcribing my own writing; and after all my pains in correcting, it commonly issues from the press with numerous blunders, and appears to me marked throughout with a barrenness and languor of thought. It appears to me, therefore, that Christ has called me to *preach*, and not to *write* the gospel. After all I may, perhaps, print one thing more, “An Address to Candidates for the Ministry,” drawn up ten years ago, at the suggestion of my old friend, Mr. Timothy Thomas.

Mr. Mann gives me no rest till I give him the MS. I have, therefore, corrected it as well as my eyes and my patience will allow, and if he chooses to run the risk, he shall print it. If it appear in print it will probably, with its other faults, have the additional one of being of too puritanical a cast.

I am, my dear brother, yours very sincerely,

W. STADMAN.

FROM REV. JOHN DYER.

London, 30th January, 1828.

MY DEAR SIR,

On Friday last I attended by request a sub-committee of the Bible Society, at which a memorial was read, signed by all the Pedobaptist missionaries in Bengal, complaining of the inconveniences sustained, and perplexity occasioned by the mode in which *Barrow* and its derivatives are rendered in the Serampore versions.

It seems that Dr. Carey has uniformly employed the words signifying dip, &c., as I believe you were previously aware.

These memorialists appeal to the Bible Society, and in effect request them to withhold pecuniary aid from the translations unless these obnoxious words are given up. There was a long discussion on the subject, which ended in recommending that in all future editions and translations, the example of king James's translators should be followed, and the words in question Indianized, instead

of translated. At the time I thought such an arrangement fair and reasonable, considering that the great bulk of the supporters of the Bible Society are Pedobaptists, but I have felt some doubt on the subject since. Good Dr. Carey will naturally feel very averse, setting other considerations out of the question, to present himself before the Indian public, as one who has, for so many years, through negligence or design, done wrong in this instance.

He is conscious, as even our opponents must be, that he has done nothing more than faithfully convey to the minds of his Asiatic readers the meaning of the Holy Spirit in these expressions, and must he consent to hide this part of the revealed will of God, under the cloke of a new-fangled word, in order to secure the pecuniary aid of the Bible Society? Pray favour me with your opinion on this point. Two or three queries have occurred, which you will oblige me by answering?

1st.—Have not all existing translations of the New Testament either rendered the words in question, as Dr. Carey has done, or else transferred the Greek word, or a word equivalent to christen, into their respective languages?

2nd.—Which is the first Latin translation in which *baptiso* occurs, and who was the first English translator, by whom the word was Anglicised?

I expect to meet the committee (perhaps the whole) of the Bible Society on this subject again soon, and shall be glad of your answers to these questions, and any other information bearing on the point; or if you will mention the works which it would be useful to consult, I can see them probably at the London Institution.

I am, truly yours,

JOHN DYER.

REPLY.

Norwich, February 4th, 1828.

MY DEAR SIR,

Yours greatly surprised me, yet it is only what might have been expected in one form or other. I am willing to do for you what I can, but that amounts to but little.

I know not any Latin translations which do not use *baptiso* and the derivatives when speaking of the institution of baptism. I have an ancient Folio Vulgate Latin Bible, printed at Antwerp, 1542, but I do not find any copies noticed which used other words than *baptiso*, *baptisma*, &c., when that subject occurs. I have

consulted Jerome on Matt. iii, translation and notes, to see if any hint occurred from him respecting the *Vetus Itala* version, but I find none.

Of the old English translations, especially the first who anglicised the Greek *baptizo*, I can say nothing; and here I have no means of inquiry, my own study possesses nothing of value, and our public stores of literature in Norwich promise nothing on that point.

But on the general subject I can offer a few remarks which it is possible may be of some use. On the word, and on the use of it in the ancient writers, I wish you would read part of the article *Baptismus* in *Suiceri Theor. Eccl.* You will then do well to turn to the article *Ablutio*, when you will find a condensed statement of the terms used in the Latin church, such as *tingere, mergere, mergitare, emergere, immersio, demersio*; all which are of the same family and as far as possible from sprinkling.

On the versions in other languages, as far as my means of inquiry go which is but a little way, it is not at all surprising that the Latins adopted the Greek terms *baptizo* and *baptisma* as they also did *anabaptisma*, from the intimate intercourse between the Greek and Latin provinces of the Roman Empire; and those European languages which received a strong tincture from the Latin, would of course receive and adopt their ecclesiastical words, but when out of this line of attraction the case alters. For instance, in the German translation, being in a language derived from the Teutonic and very little affected by the Latin, the words for baptism, &c., are *taufe* and *täufel* the nouns, and *taufen* the verb. These are the words in Luther's translation. The first Lexicographer Germany has produced, *Adelung*, explains *taufen* by *tauchen*, and *tauchen* is explained by various synonymous terms in neighbouring languages and *inter alios* by the English word *duck*!

In the more portable German dictionary—Bailey's, *tauchen* is explained by *duck* and *dive*, and the noun *taucher* is applied to *diving birds* such as the *plungoon*. The same thing happens in the Dutch with their *doopen*, &c., all their baptismal terms are derivatives from their own *doopen*, and hence in their Liturgy, the Rev. Mynheer is directed to say *Ich doopen in de u name des vaders*, &c., when every one present is witness that he does no such thing; for *doopen* like *taufen* is to *dip*, &c.

Respecting the ancient versions, there are two at least which have translated the term. The Syriac uses their own term, which in that version is used for the various purposes of

baptizing, washing, &c. *Vide Schaaf's Lex.*, and which is the word used by the Nestorian Christians, as appears from *Assemanni's Bibl. Orientalis*; from whom it also appears that the Nestorians call the place of baptism Jordan, be it where it may. The Arabic version uses also a word of the same kind, indeed the same word, which in that branch of the languages of Shem's posterity was used in a wide sense, as well as in the sense of baptizing, but not in any sense that means to sprinkle, that I find.

Dr. Nichols, of Oxford, told me the Arabic lexicographers asserted that the primitive meaning of the word was *wetness*, and in Golius and Castell among other senses this is one, "to be so wet that dust and earth will adhere to the person or thing." This shows that such an application perfectly suits their attaching it to baptism, in the sense of immersion. You perhaps may remember a discussion in the Baptist Magazine about two years since in opposition to something said by Taylor, in which the uses of the word in the sense of immersion was defended. But what in this discussion may be an *argumentum ad hominem* of importance is this, that not only the ancient versions, (Syriac and Arabic) but the present Syriac version which was inspected by Professor Lee, and is printed and circulated by the Bible Society, keeps the ancient term, and does not alter it into a Greek word in Syriac letters; and the Arabic New Testament, by the same society, does the same thing, so that the Bible Society permits the Syrians and Arabians to read from their versions translations of the term baptize, &c., but is requested not to suffer the Indian public to know what the words mean.

You justly reprobate the idea of Dr. Carey's altering either his translations or style of translation. I have no opinion of giving up twenty years labour and truth to please the Pedobaptist missionaries, nor the Bible Society. It is selling the truth for the sake of gold. We see enough of this. I would at once forfeit their assistance, encourage Dr. Carey, and proclaim the fact to the world. The Baptists should know, more than they do, the temper against them. These things proclaim it; in this they will do good.

Tu ne cede malis, sed contra audentior ito. Do stand to your guns. Everything shows the need of firmness. I hear that the church Missionary Society have determined that if any of their students enter a meeting-house, such offender is to be expelled! If so, though Herod and Pontius Pilate may against us become friends, yet they will soon quarrel.

The other affair (Martham collection) is of no consequence; we can talk that over, I hope; but this is, and I am thoroughly earnest about it; if I can help any more, let me know how. * * *

J. K.

FROM REV. JOHN DYER.

London, 23rd February, 1828.

MY DEAR SIR,

Finding that Mr. Beddome is about to visit Norwich, I drop you a line to express my hearty thanks for the valuable letter with which you favoured me on the subject of translations.

A third meeting on the subject was held on Thursday, when it was resolved that a correspondence should be opened with Dr. Carey upon it, without prejudging the question, *i.e.*, that no other steps should be taken till this communication had been had. I must say that the business has been conducted throughout in the kindest, and most respectful way.

I am, my dear Sir,

Yours very truly,

JOHN DYER.

This controversy resulted in an adverse decision of the Bible Society, which ultimately led to the establishment of the Bible Translation Society, in April, 1840.

The following pleasant letter from Joshua Tinson, the Jamaica Missionary, needs no introduction.

Kingston, Jamaica, 25th May, 1828.

MY VERY DEAR SIR,

I have ever felt, and still do feel unfeignedly grateful, that Providence ever led me under your roof. I believe I shall ever view it as one of the happiest events of my life, not merely from the pleasure I then enjoyed through your kindness, but from the correct views and sentiments concerning men and things which your conversation and conduct inculcated; but enough by way of introduction.

Respecting the church over which a merciful God has permitted me to preside, I have nothing wonderful to relate. The Lord, I hope, is with us, and we are now, though but a small church comparatively, at peace among ourselves, and walking, I trust, in the ordinances of the Lord blameless. During the last year about 100

persons have been added to the church, and many more seem to be seriously inquiring the way of salvation.

We have gone forward with considerable fear and trembling, but during six years' residence in the city, we have had much cause for gratitude, and though we have not been without afflictions, both personal and relative, the Lord has been very kind to us, and we can say "goodness and mercy have followed us all our days." My dear wife enjoys pretty good health now and I hope is doing considerable good in superintending a large Sabbath school, chiefly for adults, which she commenced about five years ago, and in which many have been taught to read the Scriptures.

The cause of truth seems evidently to be gaining ground here, but he who was a liar from the beginning, is enraged at it, and excites his friends to persevere in the practice of falsehood with a view to bring the ministers of the gospel into disrespect; hostility against missionaries is unusually violent, scarcely a day passes without something being said against them in the public print of the most low and scurrilous description, all by anonymous writers, or rather scribblers. Our names are used without the least ceremony, connected with epithets the most scandalous. We are charged with ignorance, fraud, disloyalty, theft, &c., &c. Time would fail me to enumerate the long catalogue of crimes to which our enemies would have us plead guilty; but alas! for them, all these things want proof; I trust they have hitherto been able to find nothing against us, save in the matter of our religion.

Mrs. T. though unknown to you, would beg leave to unite in Christian regards.

I am, my very dear Sir,

Your obedient servant,

JOSHUA TINSON.

We cannot refrain from inserting (anonymously) the following curious application as a conclusion to the present chapter; but must regret that we have not Mr. Kinghorn's answer. It is really diverting to imagine his reading the letter; but quite too much to fancy him assisting to obtain for the "pious minister of good learning" a title, which he himself valued so highly, that he never used it when obtained. And the bare idea of Joseph Kinghorn's fees and testimonials is quite

refreshing. The letter, however, is useful as informing us that the degree was conferred on him, which we should otherwise scarcely have known.

December 8th, 1828.

REV. SIR,

A few weeks ago, I read in the *World Newspaper*, that several gentlemen in England had been "honoured with the degree of A. M. at the commencement at Brown University, Providence, Rhode Island, America," among whom was yourself.

I hope you will pardon the liberty I take in thus troubling you, to beg the favour of you to inform me, what measures are requisite to obtain of the said University, a degree of A. M. or L.L.B. for a pious minister of good learning, whether in such case, testimonials are transmitted to the head of the College, &c. If so, will you be so good as to give me that gentleman's address, and mention also what the fees are, and anything else you may deem needful.

Meantime, I am, Rev. Sir,

Your humble servant,

* * *

CHAPTER XXIII.

1828—1832. ÆT. 62—66.

Correspondence with R. S. Foster, Esq.—Proposed Pamphlet on the Serampore Controversy—The Münster Baptists—Letter from Wm. Jones on his “Ecclesiastical History”—Railroads—Anticipations of the Future—Isaac Mann—James Alexander Haldane—Ivimey on the Jamaica Persecutions—Letter on the Divinity of Christ—Last Speech at the Anniversary of the Baptist Mission.

TO R. S. FOSTER, ESQ.

Norwich, July 28th, 1828.

MY DEAR SIR,

In reference to what you say on prayer, go on. We are too little impressed with its importance and its privilege. That the great God should hear the prayers of such feeble beings as we are, is in itself a wonderful idea, yet true. May he hear your prayers, and grant you the desires of your heart. Concerning doctrinal divinity, you do well to study your Bible as the prime original source of all evangelical truth; but it is still desirable to know how men of mind have viewed its respective parts. The Calvinistic and Arminian theories divide the Christian world. For my part, I am not an Arminian, I think that view of things unscriptural, and in its tendencies destructive of the great principles of divine truth.

It is true that some carry the opposite system to an extreme, but that is the fate of all things. There is, however, a truth, which we ought to hold fast. If you are not already acquainted with Booth's "Reign of Grace," and with Hall's "Help to Zion's Travellers," I would recommend them to your perusal. The latter is the production of Hall of Bristol's father. He lived, the greater part of his life, and died, at Arnsby in Leicestershire. Though I would not subscribe to every sentence in these works, yet you will find them the production of superior men; truly serious, and full of information, much of it doctrinal, much also practical. You will not complain of me for the recommendation, when you have read them.

J. K.

FROM R. S. FOSTER, ESQ.

November 21st, 1829.

MY DEAR SIR,

Dr. Chalmers is now in Edinburgh, he has been elected Professor of Divinity. The lectures are very well attended. He seems quite in earnest, determined to improve his pupils as much as he can. I have heard him once, and then saw him for the first time. His countenance is very unpromising, he looks like Dr. Mac Crie; as if he were always in his study; but his style is very brilliant and animated. We have not yet heard any tidings of his going to preach.

R. S. FOSTER.

TO R. S. F.

Norwich, February 10th, 1829.

MY DEAR SIR,

You have heard Dr. Chalmers's first lecture; I am glad of it. There are good points about him. Great seriousness, great ardour, and power of impression. I heard him preach twice; once a good sermon, the other time a failure. You say you hear nothing of his preaching; why, what would you hear? he has enough to do as Professor of Divinity. I hope he will be useful in his professor's chair.

And now, I hope you do not forget things better than any of the studies in which you are engaged at College. You know such things there are. Be all that attention and study can make you; but be the Christian, the man of God also. God grant us all more of that holy science, by which we may know Christ, and him crucified!

"Six days shalt thou labour and do all thy work;" where do you spend the seventh? Does the preaching of Scotland improve on acquaintance?

J. K.

FROM R. S. F.

Edinburgh, June 16th, 1829.

MY DEAR SIR,

I have lately heard from the pulpit, two or three times, that preaching, the public ministration of the word, is the prime means of conversion, that all others are but secondary, subordinate. Now all mere assertions unfortunately touch my organ of obstinacy, and I immediately start questions and doubts. Can a preacher so well suit the cases of his hearers by talking to them in

public as by private conversation, (as Paul taught both publicly and from house to house), by confidential intercourse, where difficulties are solved, and where there is better opportunity for earnest expostulation and entreaty, and for practical advice? An answer to all this is, that it is not in man that worketh, but in God that giveth the increase. But may I ask you, do you think it is a fact that more are converted by preaching alone, than by other means?

R. S. F.

TO R. S. F.

MY DEAR SIR,

You ask "whether the public ministration of the word is the prime means of conversion?" Much may be said both yea and nay. Your "organ of obstinacy," you say, called it in question. You quote in opposition Paul's teaching publicly and from house to house, which, I think, will not prove the point. Publicly he taught, and those who received enough to be willing to congregate in small bodies in private houses, might come there, not to have impressions made the first time, but to be instructed further into the truths they had heard, and in part, at least, believed. It might, but it might not be, that in private houses his hearers received those first impressions, which ought to be called their conversion. It is a question of fact difficult to settle. But I think one thing pretty clear—viz., that it is by public preaching arising from the church state of the Christian body, that the system is kept up, by which private instruction is preserved alive, and descends to the fire-side, and thus to the individuals of Christian families. For were there no churches, nothing more than individual, unconnected Christians, no ordinances, no bond of union holding up the great system to constant view, and thus making the observations, reasonings, and experience of individuals, a kind of joint stock for the good of the whole, Christianity would exist in so feeble a form, that the means of private instruction would be impaired, and its energy greatly weakened.

In numerous cases, the greatest means of instruction and appeal is the preaching of the word. On the first planting of churches, I believe this is the great means: when they are settled and grown to some size and age, so that a rising generation grows up in a Christian atmosphere, it then does less, because what is seen, heard, and felt at home is of very high consequence, and often is the visible means of conversion; yet even here the value of public instruction

is felt to be great. Then it is often the case, as far as we can judge, that it is the preaching of the word that first strikes the mind with authority; but on the other hand the cases are numerous in which it is private means that are blessed of God to lay the first stone. At this moment a young person wishes to be baptized and join our church, who states her first impressions to have been occasioned by a mother's pious instructions and assiduity; and the recent death of that beloved mother has brought the secret to light and action. Perhaps you will agree to this general view of the case; but, as you have started the subject, I will add from observation, that not only public preaching but Christian ordinances have a powerful effect. They invite questions of this kind—Why am not I of the party? What have these seen in the gospel that I have not seen?

Some years ago the baptism of a young lady electrified the young people of our congregation, and a considerable time after, a relation, about the same age coming to the same resolution, said to me, "I never forgot the evening when B—— was baptized." I could detail other instances; and so also at the Lord's table there is often a listening, longing, look visible before resolution is summoned to say, let me walk in the ways of the Lord.

Thus far written on Saturday even. Yesterday a letter was put into my hands from one applying for baptism and church communion, in which the fact is stated which I have mentioned above, with simplicity but with force, as making a "serious" impression on the mind. "I have often felt it, when the members sat round the table of the Lord—Ah! thought I, these are the disciples of the Lord Jesus, for they are fulfilling his great commandment, but I am not one of them," &c.

This came in so fitly to the sentiment before, that I have copied a part of a sentence.

J. K.

We have already frequently had occasion to allude to the constant and lively interest taken by Mr. Kinghorn in the proceedings of the Baptist Missionary Society. That interest he ever continued to manifest in various ways—by attending its committee meetings; by long correspondence with its principal supporters on the management of its affairs; and, as we have seen, by travelling and preaching on its behalf; thu.

he became a valued friend and helper of the cause ; so that in many an emergency his attendance and counsel were called for.

At the Quarterly Meeting of the Society, held April 29th, 1829, a resolution was passed requesting Mr. Kinghorn to prepare a pamphlet on the Serampore Controversy. This unhappy affair had long been regarded by him with the deepest feelings of anxiety and distress. Such disputes comported but ill with the constant kindness and tenderness of his character ; and he felt that a more distasteful task could scarcely have been assigned to him than that conveyed in the resolution above-mentioned.* The subject, however, received his diligent attention ; many of the published pamphlets and numerous private letters passed through his hands for perusal, and he has left careful though incomplete MSS. prepared with regard to his intended publication, which, however, was ultimately abandoned.

FROM REV. JOSEPH IVIMEY.

London, September 16th, 1829.

MY DEAR SIR,

I have succeeded through a friend, who is a German, in obtaining a work which he informs me is considered an accredited account of the Münster Rebellion, &c. I think you said you knew enough of the German language to enable you to read a German book : I therefore send it to you, and shall be obliged by your giving me an opinion of its contents ; whether it will be desirable to reprint it, or to make extracts from it, which may be printed in the Baptist Magazine.

I am happy to say that my health is, through mercy, considerably restored ; though I still walk mournfully, and cannot forget that as to my most valuable earthly companion, "I am bereaved."

It is this day thirty-four years ago, that I put on Christ by being baptized in a river at Winburn, by the late Mr. Saffery. I have surely been led as the blind, by a way which I knew not, I look

* I remember, when calling upon him one morning, I found him apparently much distressed, and on inquiring the cause he said "they want me to do what I do not like, Simon." "Well then, Sir," I replied, "whatever it may be, do not do it; for if it is really repugnant to you, I am persuaded you are not required to do it." I afterwards found that it was the pamphlet on the Serampore Controversy. S. W.

back with much gratitude (I hope) for the many mercies which have been granted me during that period. O that I may walk the remaining part of the journey of life safely as to myself, and usefully as to others.

I am, very dear Sir,

Yours affectionately,

JOSEPH IVIMEY.

In accordance with the request made in the above letter, Mr. Kinghorn published in the Baptist Magazine, for 1830, a series of interesting papers on the Münster Baptists, which give a summary of their history, well deserving the perusal of all who desire to be rightly informed respecting them.

The following letter from Rev. William Jones, the author of the *Ecclesiastical History*, gives an interesting sketch of the third volume of that work, and we therefore insert it.

London, 9th June, 1830.

DEAR SIR,

I contemplate a continuation of my History of the Christian Church from the period of the destruction of the Albigenses and Waldenses (1686) to somewhat nearer our own times, for I would not *willingly* leave the work in the very imperfect state in which it now is. I think that what I have in view, may be comprised in a third volume, and my object would be to trace the principles of Nonconformity among the Mennonites in Germany and Holland, the Palatinate, Switzerland, France; and the Puritans in England, the Independents in Scotland, perhaps a chapter on the state of religion in America.

But in taking up the History of the Mennonites, I think of going back, at least to the times of Muncer, and in imitation of your example in the Baptist Magazine, endeavouring to do a little justice to our Baptist brethren. I am very glad to find that you have bestowed some attention and pains upon the subject, and very probably you may have obtained much more information respecting the Mennonites than I possess at present. If you felt disposed to favour me with any hints which might be useful, I think I can pledge myself that you should not find me ungrateful! You are no doubt aware that the late Mr. Rowe, of Falmouth, had paid some attention to the subject before his death.

I have had a cursory view of his manuscripts, yesterday only, and am sorry to find that what relates to the Mennonites forms only a small proportion of what he has written. Well, my dear Sir! you see the practice of mixed communion is gaining ground among the English Baptist Churches, after all the labour you have bestowed upon them: and heartily do I wish that this were all; but I much fear that they are rapidly progressing into Arminianism.

I am, dear Sir,

Yours very faithfully,

WILLIAM JONES.

FROM R. S. FOSTER, ESQ.

October 28th, 1830.

MY DEAR SIR,

I have been rather migratory; a brother and cousin came up to me at the end of the session, and we set off with another friend in Edinburgh, a son of Mr. Bull, of Newport Pagnell, to see the highlands; we went first to Stirling, then over Loch Lomond, and up the mountain; to Inverary and Oban, saw Staffa and Iona, and returned to Edinburgh, through Perthshire. We came home by Liverpool, and had the good fortune to see the steam carriages start for Manchester. Travelling from Liverpool, I had some conversation with a Mr. Francis Giles, whose name you may have seen in one of the accounts of the railroad. He told me that he is now beginning a railroad from Newcastle to Leeds, sixty miles, the longest in the kingdom; and that, with all the inequalities, there is not a greater than one in two hundred and fifty.

R. S. F.

TO R. S. F.

Norwich, April 19th, 1831.

MY DEAR SIR,

I received a pamphlet on railroads some long time ago, and on steam machines to whirl people and luggage through the kingdom at an awful rate. I am not able to offer an opinion of any value on this subject, and I confess I am not very much taken with the tremendous strides of this march of intellect. For recollect how many good coals are burnt in this scheme of whizzing from place to place, and nothing finite can last for ever. Besides, how many good and loyal subjects of his Majesty are slain by the accidents attending these steam improvements; for when anything

happens there is no selection of victims. I do not say this in mere jest altogether—seriously, I think such an excessive destruction of coals* must be felt in comparatively a little time; and instances of dreadful destruction of life, we often hear of. And if this system goes on, what effect it may have on the general systems of agriculture and manufacture, is, in my apprehension, beyond calculation, but I am apprehensive it is like a stimulus, it excites, but does it not weaken? Of reform we have had a good deal here. Tories do not like it, Whigs do; and the balance of opinion is quite in its favour. What will be the final result of these commotions, at home and abroad, God only knows; but I think it is evident that the Divine Being is shaking all nations, and about bringing forward events of a size and influence of which later times at least, have presented no example. How rapidly they will come, I know not; but I think God's word and God's providence are teaching us to expect them. Now do not take me for a disciple of the Drummond school, no; they surely have borrowed one of your steam engines, for they rush forward at a rate which appears to me beyond all probability. In my view the designs of God are all on a large scale, so far as relates to the leading features of his plans as they are exhibited by prophecy, and will wind up slowly.

The believers in the speedy approach of the millennium are not agreed in their theory, and the notion that before the calling of the Jews there is to be (literally) a resurrection from the dead, is in my view much embarrassed with difficulties. I am convinced of this, from what little I know of the writings of some moderns, that they apply passages from the prophetic parts of the Bible, in a manner which appears to me without foundation. Great sobriety of mind and of heart is needed in such a business. So many have erred that the rest ought to learn caution.

I have been greatly and at times painfully employed since I last wrote. The trials of life are very various, but if our share of these prepare for a future life, where they exist no more, all will be well! May God in his goodness keep you and bless you.

I am, dear Sir, yours very truly,

J. K.

* It is said that a learned calculator published a work proving to demonstration the impossibility of a sufficient quantity of coals being carried to enable a steamer to perform the voyage from America to England; but that just as the book was published, a steamer, defiant of such calculations, actually arrived on our shores!

In writing to the Rev. J. Jarrom, Mr. Kinghorn thus refers to the same subject:—

DEAR SIR,

I cannot help thinking that the world, civil and religious, is on the verge of some great convulsion. Many things must be done and will be done before the designs of God, pointed out in his word are in the train of being fulfilled. The pope, the Turk, the principles of the native Indian idolatry and civil polity, and of the empire of China, and no small portion of those of the Russian government, must *all* go before the kingdoms of this world become the kingdoms of God and of his Christ. There cannot be a free progress of truth, unless these powers are by some means either shaken to pieces or converted, and the former seems to be more likely than the latter. At home we see infidelity creeping about; in our churches laxity in a variety of forms; a generalizing system gains on the minds of many, which in its effects will do injury beyond calculation; all these cannot go on continually without some concussion being produced. In these "signs of the times" there is only one thing on which I rest with satisfaction—" *The Most High rules.*" I have no fear of the result; but few have nerves which do not tremble when a great convulsion is in progress, however beneficial in some unseen way it may be in the end. I doubt not God's eye is upon his Zion continually; he never forgets her interest, nor his own glory; but we take alarm, like the disciples in the storm, because we have not more faith.

I am, dear Sir, yours very truly,

J. K.

In reply to a letter from Mr. Foster, on metaphysical subjects, Mr. Kinghorn remarks:—

I have often been struck with two things which have a bearing on the above subjects; the one is how completely the volume of Revelation proves in an easier way all that the best reasoners claim as discoveries, and adds besides more of its own. For instance, they acknowledge that there is a God, a moral governor, and add many good remarks respecting his character. Revelation at large, especially Christianity, proceeds on facts which not only assume, but prove that this is the case. The gospel could not have otherwise existed. Miracles as evidences, and a holy system as the subject and substance of the New Testament revelation

could not have existed, had there not been a God, and he a holy and gracious God. This is only a hint, but reflect upon it, and you will find it true. Another thing which I have often turned over in my mind is, that suppose infidels could succeed in proving the gospel a falsehood, what would be the consequence to themselves? They could have no security that their system was true; for if so many appearances of truth and righteousness as surround and support the gospel can be proved falsehoods, the arguments which prove them so may in their turn be proved falsehoods also; because, such being the case, it would be impossible to say what are evidences of truth. These considerations bring us back to the gospel, and a conviction that "we have not believed cunningly devised fables," is the sweetest we can enjoy, and God grant we may know more of its real sanctifying influence! Nothing can be done without its doctrines, its precepts, its habits. The mere animal may live and die like the beasts that perish, but the man looking to another world, and to his God, the judge of all, can neither have hope nor joy, except through our Lord Jesus Christ; and here let us take him, and all that he declares, for the whole is life and truth.

I am, dear Sir, yours truly,

J. K.

On the last day of this year Isaac Mann, the pastor of the very ancient church at Maze Pond, was also removed by death. He was an intimate friend of Mr. Kinghorn, amongst whose papers we find a letter from him, dated little more than a month before his death, from which a few extracts may not be unacceptable.

46, Long Lane, Bermondsey, Nov. 19th, 1831.

MY DEAR SIR,

What an alarming state we are in at present! bishops dishonoured, the nation semi-revolutionized, the cholera threatening us, our king and ministry opposed in attempting to meet the nation's wishes, our trade and commerce almost stagnant, and a dismal winter at hand! O Lord, undertake for us! I am afraid the insubordination at Lyons will produce a bad influence on Britain; but whatever are my fears, my hopes have yet the ascendancy, for the Lord reigns. Our lives and his cause are still where they should be, in his hands. But surely now we need prayer and faith. Now must our Christianity be tested, and now

must we give a fair and full exhibition of its spirit and influence to the world. This is the time to let the sons of infidelity see what is the true character of the religion we profess.

I am just publishing an anonymous address, entitled "England's Crisis and her Safe-guard; Hints to Britons, by a Patriot." If I knew how to send it, when published, you should have it. You would say, as a composition, it was careless, but it is designed as a popular address to the populace on popular evils. I wish it may do good. If anything can be done all should work, in every department, in a time like this.

Poor Mr. Mack has left a large family in very destitute circumstances; but a kind providence is appearing on their behalf. He had a rich imagination and a warm heart. Pray write soon, and at full length.

I am, my dear Sir, yours very affectionately,

I. MANN.

The following little note from James Alexander Haldane, of Edinburgh, being the only one in the correspondence from that remarkable man, we introduce as a memento of one who in conjunction with his brother, has done so vast an amount of good in the spread of the gospel of Christ.

Edinburgh, December 30th, 1831.

MY DEAR SIR,

I embrace the opportunity of a parcel of the reports of the Baptist Home Mission for Scotland, to write you a few lines expressive of the sense entertained by the Society of your kindness and interest in its prosperity. Mr. Mackintosh desires his best respects to you. You will see by the report how we are going on. Some good has been done, and we are waiting upon the Lord for the out-pouring of his Spirit; meantime we are sure his word cannot return to him void. There are at present many winds of doctrine, and the general aspect of affairs is such as should lead all the people of God to much prayer and watchfulness. We know that the Lord reigns, and that when the mysteries of God shall be finished every part of the plan shall manifestly appear to have been the result of infinite wisdom and goodness, and all shall redound to his glory and the happiness of his redeemed.

I am, my dear Sir, very truly yours,

J. A. HALDANE.

FF 2

We now come to the last year of Mr. Kinghorn's life, on the opening of which he has left the following memorandum in the pocket-book for the year :—

Almighty God, I thank thee for bringing me to this new period of time. Grant me thy grace that I may glorify thee in all my ways. May thy sparing goodness be with me through this year if it please thee; keeping me from the evils that are abroad in the earth, and in body, soul, and spirit—in study and labour in thy cause, and in all wherein I am engaged, may I have thy favour, enjoy thy direction, live to thee usefully, be engaged in thy cause, and grow more and more in conformity to thy holy pleasure, and in the enjoyment of a good hope through grace. I ask it all in the name and for the sake of thy Son, Jesus Christ the Lord. Amen.

Respecting the fearful persecutions of our excellent missionaries in Jamaica, Mr. Ivimey thus writes :—

February 24th, 1832.

MY DEAR SIR,

I have been pretty much engaged, in consequence of the news from Jamaica. I suppose you have seen the *Times* of yesterday, which contains Lord Belmore's dispatches, and a letter from Mr. Dyer. We had a solemn special meeting of the committee yesterday; we had no other document excepting the *Jamaica Courant* and the *Watchman*, the former blackguarding, and the other calling the missionaries "angels." Mr. Rice had a letter from Mr. Tinson, dated Kingston, Jan. 7th, which stated that a letter had been received in Kingston from a Wesleyan missionary, which said, "that the brethren Knibb, Whitehorn, and Abbott were all in custody on the charge of having been the instigators of the insurrection, and that he had been endeavouring to get permission for their wives to visit them." Mr. Tinson adds, "This is true, I fear they are before this in eternity." We hope, however, as the last letter in Lord Belmore's dispatches does not notice the brethren, that the rumour is unfounded. I wish you to read the letter of Bullock, the secretary, No. 29, from which we hope, should they have been apprehended, they will obtain a fair trial.

We had three letters sent to the committee from ministers, offering their services to go, if requested, immediately to Jamaica. One of these from a London minister, a member of the committee, proposing, if the committee approved, to go for a year, accompanied by

his wife. I understand this offer was affectionately received, but it was thought that until further information was received as to the fate of the missionaries, no decision could be come to in such an important subject as removing the pastor of a church, and a secretary of the Baptist Irish Society. "Pray for us."

Our dear brother Shoveller died most triumphantly, at Kingston, on the 12th of December, "Blessed is that servant," &c. Oh! to be ready for every good word and work. "Work while it is called to-day," &c. Believe me to be, whether in England, or Jamaica,

Yours most affectionately,

JOSEPH IVIMEY.

Most of our readers are aware that the imprisonment of the missionaries was soon terminated, and the affair satisfactorily arranged.

The next subject which presents itself to our consideration is a letter written to a young friend who had met with some difficulties in reading the New Testament, respecting the divinity of Christ, and with an earnest desire to discover the truth, submitted his difficulties to Mr. Kinghorn, who returned him the following careful letter:—

MY DEAR SIR,

I owe a reply to a very important inquiry, and will for the present lay down, what appear to me, considerations of a general nature, but which have much connection with the whole question: and when the principles are understood and acknowledged, we shall proceed to the details more satisfactorily; perhaps by this means many of them will be rendered unnecessary.

In the first place, God is a being distinguished by powers and perfections of which we know nothing. His eternity amazes us, his nature or essence is to us altogether unknown. Indeed, of his works we know only the external forms and appearances; of the essence of any particle of matter, what do we know? What do we know, or how conceive of creating power? or of the converse of it, the power to annihilate? or of an existence that is not limited, but extends everywhere? How many more properties utterly inconceivable to us there may be in God we know not; but let this specimen suffice. We are compelled to admit that there is a God, and that these are a part of his powers, but we can neither explain nor

comprehend them. It follows hence, that it is not possible for us to assert with truth, or to conceive, what is, or what is not possible in the manner in which an uncreated, eternal, infinite being exists. For his being is so far raised above ours in its nature, that we see that things quite true in us are not so as they regard him; and that to judge of his existence by our own, would be to apply a rule utterly incompetent and fallacious.

This applies to what some affirm of the *unity* of God; for the unity of a being who is infinite, *omnipresent*, and who fills all in all, is so different a thing from anything called *unity*, in a created being, that we cannot apply *our* reasoning about unity to *him*. In the scripture the unity of God means that there are no beings who are possessed of the divine nature, except the creator of heaven and earth, and that he alone is *God*; but the passages which assert this unity determine nothing respecting the mode of the existence of this One God, and do not assert what *is* and what *is not* possible, relative to that subject.

Taking your own analogy of heavenly things to earthly, of Father and Son in heaven to father and son on earth: the *father* supposes the *son*, and exists not in the character of father, till he has a son. It is objected that the analogy supposes at least priority in the father's existence. It does so in *us*, but we do not know that it does so in God. In *us*, existence itself supposes a prior cause, in God it does not. This is enough to show that we are on very different ground when reasoning concerning our *God*, than when reasoning concerning *ourselves*. If the representation of *father* and *son* be designed to point out that the origination of the *son* was from the *father*, yet if that origination was the result of the divine nature, so that God eternally and necessarily existed as Father, Son, and Holy Spirit, then the only terms intelligible to us which could give us an idea of the revealed character of God, would be those used in the New Testament. And yet these terms might not be designed to be applied in every direction, as they are among us, and evidently were not: for among men, the father supposes another being, viz. the *mother*, which, in the case now before us, no one admits; and this is a proof that we must take the terms as analogous only in a degree. It deserves our consideration, whether the name *Son* of God, is not designed to point out also that *relationship* which marks a participation of the same nature; and if this is taken into the account the difficulty is reduced to nothing. The major part of those who contend for the derivation of the Son from the Father, do so for

the purpose of exhibiting him as an *inferior* being, *infinitely* inferior, in fact a mere *creature*. But the analogy to which they refer fails them in one great point. A son is of the *same nature* as his father, *not* inferior, and often, with respect to his talents, far his superior. There may be other reasons for the representation which we do not yet see, but those now stated are in my view clear and forcible, and essential to the doctrine of the Trinity. Indeed, the whole depends on this one point, that what God *is*, he is necessarily, and from eternity. All those schemes which represent Father, Son, and Holy Spirit, as only names descriptive of official character, without any regard to modes of existence (in some way considered) sacrifice the doctrine, without gaining any important advantage, and are in continual opposition to the language of the Scripture. They all suppose either that the *Son* and the *Spirit* are only personifications, or beings created for the purpose of executing certain parts of the plan of salvation, and represented as allied to the deity in condescension to our weakness; and for the purpose of impressing us with a sense of their importance. They all, however, are an inclined plane, conducting men down to mere Unitarianism; for the mind discovers the secret that [according to such schemes] the Son of God, is not of the same nature with his Father, but infinitely his inferior; only in a higher degree than good men are the sons of God; and then our sense of obligation to him instantly sinks, and we are prepared to let him down to a level with ourselves!

Again, the apostles were themselves Jews, and had to deal with Jews who were tenacious of what they called the unity of God. Yet the apostles speak of Christ in such terms as show that they ascribed to him the names and peculiarities of Deity; and doing this they must have struck at the prejudices of their countrymen. But how is this to be accounted for, unless there was in their minds some indispensable necessity for it; especially when we recollect how desirous they were of softening their minds and of drawing their attention to the gospel.

Our Lord himself laid claim to the character and authority of Son of God in such a manner as to alarm and irritate the Jews; and what he said cannot in many places be accounted for, if he did not claim a union with his Father incompatible with anything that could be asserted by any created being.

Farther, his coming into the world is distinctly asserted to be the laying aside of his glory—putting on the form of a servant—for the purpose of acting in that subordinate capacity, and professedly

as a servant, and adopting a medium which could have nothing but what was conveyed to it. Now this representation naturally accounts for numberless passages, in which dependence and subordination are mentioned, allowed, and asserted.

Notwithstanding this, he is especially said to be the Creator of the world, by whom also it consists; and in the view of laying down his life, he asserted that he had the power to take it up again. So that while he is said to be raised from the dead by his Father, yet he was not that dependent being that could not arise from the dead except by the sole exertion of the power of another. What dying man, in sound mind, asserts that *he* will assume his life again?

Hence the conclusion follows, that whether we can or cannot form a theory, on which we can explain the whole, yet there *is* a truth concerning the divine nature of Christ which demands admission on the evidence of the New Testament, and there *must be*, whether we see it or not, a connecting link between the Father and the Son, allowing the divinity of each, in all the force of the New Testament expressions: for no higher marks of divinity are in the Scriptures usually appealed to, than those ascribed to the Son as the Creator of all things, and by whom they all consist.

Respecting what you say of "the superiority of the Father on the throne," this appears rather a point of order than anything else, into which it is not easy for us to enter, and, perhaps, dangerous to meddle. But this appears clear, that whatever may be the reasons why Jesus Christ is called the Son of God, there arises from the representation itself, an impression, that from the same reasons, there is a fitness in the Father's holding a priority in name and authority. The Father is on the throne, because in working out the salvation of men the Son and Spirit are represented as coming from him; the agencies engaged in this labour. They are therefore said to be *sent*. But surely no one can suppose that they were sent, or even commissioned in the same way that a superior sends an inferior to do something which he would not think of doing till a command was laid upon him, unless the Son and Spirit are merely creatures; and if so, then you come to Unitarianism at once, and have, what appears to me, the insurmountable difficulty of reconciling the language of that system with the terms of the New Testament. Let me here also observe, that although we do not know how to limit the power of God, yet we have no reason to believe that anything like the power of creating was ever given to any creature; or that the

power of governing the universe was ever communicated to a mere man; now both these are expressly ascribed to Jesus Christ.

If we talk of mysteries, the mystery in the present case will really be in supposing that such power has been given to a creature, which every system supposes, that denies the divinity of Jesus Christ.

Considering the extent of the universe, from what we now know of it, (and how much further it extends than we have yet discovered is of course unknown,) we have no option between applying the language used in the New Testament either literally or figuratively. If, then, Jesus Christ *did* create and *does* govern the universe, what is he? If he did not, then what credit is due to the New Testament, which asserts that he did.

If it be replied, such language is highly figurative, and must be understood of the arrangements made in the moral creation; I answer, it is hard to conceive how this interpretation can be deduced from the words that are used; it is a stretch that is not easy to establish. And farther, if it was established, it would introduce such a principle of interpretation, as would reduce the authority of the New Testament so greatly, that it would be impossible to say what ought to be believed upon its testimony. For why should not other interpretations equally distant from the plain force of its language be admitted also? We might go the greatest lengths of the wildest theorist, and plead the deviation from plain language in this instance as an authority. If it be said this argument, from consequences, is only of a secondary nature, it is still of some weight, in its operation is of some effect, and always demands its proper degree of consideration in every inquiry.

To conclude these observations, every plan which attempts to explain the distinction of Father, Son, and Holy Spirit, nominally so that it is supposed that they are only the same person operating under three names, or in three ways, does nothing else than sacrifice the doctrine of Scripture, without gaining any advantage, seeing it does no more than bring to view a theory against which the language of Scripture so often militates, that we may be certain *that* system cannot be drawn from the pure records of truth, as the revelation of God to man.

With the articles you left in my house (now sent) I have enclosed a small pamphlet on the subject of the character of Christ, and in the appendix to it you will find some things which may probably meet your inquiries. However, here it is, at your service.

I remain, dear Sir, yours very truly, J. K.

I am glad to observe the serious feeling you show on the subject in view; a sense of the infinite consequence of the Saviour, to us, and a veneration for the language of the Scriptures, have saved many from destruction when agitated by speculation. A want of these guards have occasioned the destruction of thousands, by encouraging a scepticism which went to an extreme that left nothing but the mere outside of religion, and hardly that.

In June of this year, Mr. Kinghorn for the last time took part in the anniversary services of the Baptist Missionary Society. The meeting of members he opened by prayer; and at the annual meeting he moved the first resolution—the adoption of the report, in the following terms:—

Such a document as the present report has never before been presented to the world, and it must excite very powerful feelings. We have abundant cause for thankfulness; for though historians cannot tell us all the good that has been done, Christian hope knows that everything tends to the prosperity of the church; as in the primitive ages, though for 300 years the governments of the world opposed Christianity, yet it proved the power of God to salvation, and finally overturned the idolatry of Rome. When we look at the word of Jehovah, we must expect mighty moral earthquakes shortly, to introduce scenes of unparalleled glory. For however good men may differ in their views of prophecy, they are all agreed as to the certainty of his glory filling the world. Christ will ride on his white horse, till all his enemies are destroyed. Hence, then, we are called to labour, till, as we heard on the past evening, we are invited to “enter into the joy of our Lord.”

CHAPTER XXIV.

1832. ET. 66.

Characteristics of Mr. Kinghorn's preaching—His powers of conversation—The impressiveness of his administration of the ordinances—Conversation-meetings—Home pursuits and studies—Influence amongst the Baptist churches in the county—His friends—Samuel Green of East Dereham—Amelia Opie—The Norfolk and Norwich Auxiliary Bible Society—Literary Institution—Duke of Sussex—Mr. Kinghorn's last sermons—Illness and death—Funeral—Anecdotes—Mrs. Opie's elegy.

In the present chapter, we propose to direct attention more especially to Mr. Kinghorn's ministry in Norwich, his connection with the local institutions of the city and county where he resided, the friendly relation maintained towards him by those around him, and the influence which his quiet, exemplary career had obtained for him at home. During the long course of his ministry at Norwich, his congregation had gradually but considerably increased. Amongst his hearers were several* of a somewhat kindred mould of character with himself; of clear thought, of intellectual inclinations, of literary pursuits, men who had more or less a love of solid criticism, of sound argument, and of logical reasoning; for of such a character was his preaching. It was the same with him at the close of his ministry, when his sermons contained the result of years of careful reading and research, as when at the age of eighteen he delivered his first address from behind the table in Mr. Ward's room, at Newcastle. "He aims,"

* Amongst these we would especially mention the late John S. Brewer, a warm-hearted Christian, and a man of profound learning, and critical acquaintance with classical literature, with whom Mr. Kinghorn's friendship was long and intimate.

said Mr. Pendered," less at *words* than at *things*; and he aims well." This remained to the last a principal characteristic of his preaching; and he left behind him few, if any, who had that happy power of at once instructing the intellect, kindling the affections, and aright directing the heart, which he possessed.

His sermons were the result primarily of his diligent and prayerful attention to the subject; and more remotely, of the immense amount of reading and study, to which he had devoted himself. Thus while they struck others as extraordinarily full of information; to him they appeared as ordinary, everyday matters, and as the natural effect of paying proper attention to the subject. Of some striking points in his preaching we have an admirable review in the sermons preached on the occasion of his death, by his brethren, Alexander of Norwich, and Bane of Aylsham. Mr. Alexander thus characterizes his preaching with regard to its impressiveness.

It was full of "thoughts that breathe and words that burn." It exhibited all the force of his intellect combined with all the fervour of his heart, so that every sermon which he preached resembled "the sea of glass which was mingled with fire."

His heart was anointed with a holy unction which diffused its fragrance over all his feelings and his words, and his eyes often became "fountains of tears" when he spoke of the hopes which the gospel inspires, and when he told the enemies of the cross that their end was destruction. And when on such occasions his voice broke, (and it sometimes did with tremulous impressiveness) a burst of holy eloquence was sure to follow, which thrilled, and subdued, and overwhelmed.

While, however, his discourses were deeply impressive, they were often rendered so in a great degree, as Mr. Alexander remarks, by their "plain and practical character" and by the "point and force" with which he directed his appeals to the conscience and heart.

Mr. Bane, pastor of the church at Aylsham, for which Mr. Kinghorn had ever manifested the liveliest interest, thus speaks of his friend's ministry.

His style was argumentative, his reasoning powers peculiarly strong, his arguments generally conclusive, the spirit which breathed through the whole was characteristic of the man. Truth was his object; in pursuit of which, or in its defence, he went right onward, neither fearing the frowns of men nor courting their smiles.

What a holy unction was manifest in the devotion and fervour of his prayers, what humbling views he had of himself as a sinner before God, how ardently would he pray for acceptance through the atonement of his Son, with what heartfelt delight and holy ardour would he plead the satisfaction of Christ as the ground of a sinner's acceptance before God, and with what earnestness of heart, and profound and pathetic eloquence, would he point the attention of sinners to the vast importance of repentance towards God, and of faith in our Lord Jesus Christ.

There is one point which, however, we must not forget, in attempting to draw the outlines of Mr. Kinghorn's style of preaching, namely, his happy power of illustration. Edward Irving, no mean judge of the way in which a preacher is enabled to obtain the approbation of his hearers, is said to have remarked, after hearing Mr. Kinghorn, that one chief point of interest in his sermons appeared to him to lie in this power. His remarkable acquaintance with matters which lay somewhat out of his path as a student of biblical criticism; with mathematics, philosophy, mechanics, and even trades of various kinds, as well as with the ordinary routine of a business life, fitted him to draw at pleasure the most apt comparisons, and select such illustrations as would in the most natural and easy way exemplify his subject.

But it was not only in the pulpit that his peculiarly extensive information was shown. By the fireside, as might be expected, his conversation was always instructive, while it was ever at the same time interesting, cheerful, and pleasant. It was, moreover, free from everything like pedantry, and always well suited to those with whom he was conversing; so that while the intelligent and well-informed delighted in intercourse with one who had at his command such a store of varied knowledge, those of smaller powers or of less education felt that they were talking, not with a severe critic but with a

kind friend, ever ready as he was able, to give them information, and to direct their attention to what might both instruct and please them. When he came in contact with persons for the first time, he would endeavour to find out with what subjects they were familiar, and so to speak of those subjects as at once derive and impart information respecting them. A curious example of this occurred at a friend's house where several members of the church were invited to spend an evening. Mr. Kinghorn finding himself seated next to a most respectable tradesman, a tallow chandler, with his usual adroitness turned the conversation on the subject of his friend's trade. He was at once pleased and interested, and entered on the discussion right heartily, describing to Mr. Kinghorn the various processes of the trade, to which he listened with much interest, in his turn explaining the reasons for the various operations, and thus actually instructing his friend in the philosophy of his own trade.

Yet it is remarkable that one of such excellent conversational powers and of such sincere piety, should have found it difficult to introduce, especially to young persons, the subject of religion. When once a question was put and the matter fairly started, he would pursue it with his usual attention and ~~was not~~ ~~with him~~ the difficulty was to break the ice. It ~~was not~~ ~~by his own~~ deep humility and unwillingness to ~~open~~ ~~to his dearest friends~~ the secrets of his own heart, that he was prevented from teaching without the greatest difficulty on the secrets of the hearts of others.

In his letters to his young friends, as has been already shown, he would freely write of the concerns of eternity, urging upon them the importance of following the Saviour, and many of these letters are highly valued by those who received them, as having been of eminent service to them. May those which we have been enabled by their kindness to present to the reader, be the means of leading others to follow him even as he followed Christ, so that he being dead may yet speak.

Amongst the most interesting and impressive recollections of Mr. Kinghorn are those of his administration of the ordinances. Those who have been present, remember his

commanding figure,* standing at the water's edge, the affectionate earnestness of his brief address to the candidates, (who were seated near,) the solemnity of his appeals to those who had come to witness the ordinance, the unction of his prayer, and the calmness and seriousness with which he led the candidates into the water and immersed them in the name of the triune Jehovah; and many look back to it with a deep sense of the impressiveness of the scene, and with feelings of thankfulness for having been present on such occasions.

The administration of the Lord's Supper he would frequently commence, as he looked round upon the assembled church, with the words, "Grace, mercy, and peace be multiplied unto you," and then would often go on to say, "Thus we are brought, by the good hand of our God upon us, through another month." One who was frequently present on these occasions thus speaks of these impressive services :—

I remember well the frequency of the introduction, "Grace, mercy, and peace be multiplied unto you." The scene from the gallery as witnessed in my early years, has left an undying impression of unusual solemnity and of the glory of a Christian's hope. If I remember, there was a pause before the commencement of the service, till all minds were hushed, the thoughts composed, and stillness reigned. Even at the commencement of the ordinance his feelings seemed to have more than usual animation and joy, and towards the close, especially while dwelling on that second coming referred to in the words, "until he come," he often seemed to me to be living in a triumph of expectation and joy, which wrapped his soul and bore him, and those around him, for the present above all earthly things, to the realization of a degree of bliss scarcely known but there. The time of the observance [after the close of the afternoon service]—especially when, in the winter months, the shades of evening were added to stillness, broken only by his animated voice, increased the impression made on me, (when an observer only,) as he referred to the events of that night when the Saviour was betrayed. After administering the bread and wine to others, he continued, when partaking of it himself, some little time in perfect quiet and meditation; and when he opened the hymn book,

* Mr. Kinghorn never wore any special dress for baptizing, but appeared in his usual attire.

placed it for a time on one of the cups, and after some words of exhortation and comfort, read in a manner which uttered his whole soul, some favourite hymn. The thrill of divine love and joy which it seemed to communicate had an effect on me which I cannot but feel at this day to be among my deepest impressions of the blessedness of such a hope; and to have had a powerful effect in first awakening in me a love of Christ. His addresses to those who were received for the first time to this ordinance, were very short, but remarkable for adaptation of counsel, encouragement, and fervent welcome. Amongst the hymns which he selected on these occasions, there are several which he used to read with such an elevation of feeling, that they have left a special memory of him in connection with them to this day.

Amongst them may especially be mentioned Dr. Joseph Stennett's beautiful hymn, commencing,

Thus we commemorate the day,
On which our dearest Lord was slain;
Thus we our pious homage pay,
Till he appears on earth again.

and that by Dr. Doddridge,

Come, condescending Saviour, come,
Illustrious conqueror o'er the tomb;
Here thine assembled servants bless,
And fill our hearts with sacred peace.

During several years of Mr. Kinghorn's residence in Norwich, a pleasant opportunity for intercourse and instruction was afforded by a friendly tea party, held once a month, alternately at the houses of several members of his congregation. It was distinctly understood, that on these occasions, the conversation should be entirely confined to religious topics. Consecutive portions of Scripture were read and freely discussed, and the principal points of conversation were then summed up by him, the whole being concluded by prayer.

Of Mr. Kinghorn's home pursuits we have in a former chapter given some notices, but we must not omit to mention his faithful domestic, Eleanor Cutting, who for nearly thirty years remained in his service. She was a consistent member

of the church at St. Mary's, and a woman of superior intellect. Mr. Kinghorn frequently gave her his proof sheets for her suggestions or opinion. She survived her master many years, her old age being rendered comfortable by an ample legacy which he left her. She spent the latter years of her life with her own family, and lived to the advanced age of ninety-four.

Mr. Kinghorn's daily habits remained to the end of his life almost unchanged. He still commenced the day's study by reading a chapter or two in the Hebrew Bible, and then continued the various subjects which he was pursuing. His preparation for preaching occupied some considerable portion of his time, and on this he bestowed by no means less labour in the later than in the earlier portion of his ministry; to the last his attention to his subject was as careful as when a student; and as the field of his observation enlarged and the extent of his knowledge increased, his research became the more profound.

In the latter half of his life especially, he became deeply versed in the Hebrew language, and well read in Jewish theological lore, insomuch that it has been remarked* that in his own denomination he was inferior only to Dr. Gill in an intimate acquaintance with Rabbinical literature. The Targums, the Mishna, and the various commentaries of the Rabbies, were constantly perused by him, and he thus was able to illustrate the Old Testament with the most appropriate notices of the traditions and customs of the Jews, a branch of knowledge which well repays investigation, and should be more carefully pursued than is usual by those whose office it is to explain the Scriptures.

The theological and critical works of the more orthodox German divines also formed an important branch of Mr. Kinghorn's study. John David Michaelis especially was one of his favourite authors. He had a large portion of his works,

* Ryland's "Life and Correspondence of John Foster," Vol. i, p. 32, *note*. Mr. Ryland has erred in stating that Mr. Kinghorn was the immediate predecessor of John Foster, at Tuthill Stairs. It will be seen by the foregoing pages, that Mr. Kinghorn had only preached occasionally at Tuthill Stairs, and that he had left Newcastle some years previously to Mr. Foster's residence there.

both German and Latin, in his library, and perused them attentively.

In church history, too, he was quite at home, and in the works of the Greek and Latin fathers. Many a ponderous tome did he read from end to end, and without any show of learning gave his people the benefit of all his reading: he would show from the history of the past the dangers of the future; and gleaning from many a time-worn page, gems of truth, would bring them before his hearers.

Of his kindness as a friend we need scarcely speak. All who applied for his advice and counsel he was ever ready to assist, and those who enjoyed his friendship can testify to its constancy and firmness. Points of interest or difficulty occurring in the neighbouring Baptist churches were usually submitted to him for solution,* and the ministers of those churches looked up to him for direction.

In my many applications to Mr. Kinghorn for his judicious counsel, (says one of these ministers,) he always received me with the kindest urbanity, listened to the statements submitted with careful inquiry, discussed the points of difficulty with striking discrimination and Christian sympathy, and then propounded steps or views with remarkable caution, appropriateness, and wisdom; nor do I remember that deference to his judgment ever resulted in regret.

On one occasion, in converse on painful occurrences in the Christian church as apparently inseparable from its present state, and as necessary for the development and exercise of some of the beautiful graces of Christianity, Mr. Kinghorn, with uplifted hands and a countenance beaming with intelligent approval, said, "I am more

* A singular case occurred in one of these churches in the year 1821: a person offered himself for membership, but at the same time disclosed the fact that he had been previously baptized, and joined a Baptist church, but had fallen into a sinful course, and remained in that state many years. He now professed to have received spiritual life, which he had never previously known experimentally, and the question arose, *was his baptism a scriptural one or not?* Reference was made to Rev. William Jones, of London, and to Mr. Kinghorn. Mr. Jones was of opinion that such baptism was not scriptural, as it was administered to one who had not at the time received the grace of God, and that, therefore, he should be rebaptized. Mr. Kinghorn, on the contrary, maintained that as the person had been immersed *on a profession* of his faith, all had been done that was required by the Saviour, as it was always impossible to ascertain with certainty the reality of such profession. The person in question was ultimately admitted to membership without being baptized again.

and more satisfied with the government of God." The piety and emphasis of this exclamation made an impression never to be forgotten.

One of Mr. Kinghorn's intimate friends among the Baptist ministers in the county, whom we have not yet had occasion to name, ought especially to be mentioned—the late Mr. Samuel Green, of East Dereham, and afterwards of Bluntisham. This remarkable man was a corporal in the Warwickshire militia, when he first came to Norwich. There were several pious men in the regiment, some of whom, especially Serjeant Burton and Corporal Green, were in the habit of preaching. On their arrival at Norwich they supplied several congregations there and in the neighbourhood, preaching to crowded assemblies, many, doubtless, being attracted by the novelty of seeing regimentals in the pulpit. In due time he was invited to become pastor of the Baptist church at East Dereham, an invitation which, after procuring his discharge from the regiment, he accepted. After labouring there twenty-two years, and at Bluntisham ten, he passed the remainder of his days in comparative retirement, and survived till May 17th, 1840.

With the Rev. John Alexander of Norwich, and the various ministers who successively held the pastoral office at the Old Meeting, Mr. Kinghorn enjoyed much happy intercourse, as well as with many ministers of the neighbouring Independent churches. Amongst the latter we may especially notice the Rev. John Carter, of Mattishall, whose wavy silver locks and venerable face must still be fresh in the recollection of many; Rev. Edward Hickman, of Denton, with whom Mr. Kinghorn's acquaintance was intimate and affectionate; Rev. William Walford, of Yarmouth, (subsequently of Homerton,) and his successor, Rev. Alexander Creak, and many others, who, like most of these, have passed into eternity. Of his intimacy with Joseph John Gurney we have already spoken; nor may we in mentioning Mr. Kinghorn's Norwich acquaintances, omit the late Amelia Opie. One note from her only is found in his correspondence, an invitation to him to meet at her

house a learned Jewish Rabbi, from Poland, who, with his wife, had been staying at Earlham, and was about to visit her. In the autumn of 1853, but a few months before her death, when calling on Mrs. Opie, we showed her this note, and, on observing the date, (1831,) she lifted up both her hands, and with an inimitable expression of surprise and solemnity exclaimed, "Two and twenty years ago!" For a minute or two she appeared to be reflecting on the varied scenes of those two and twenty years; and then, notwithstanding her great age, she read the note through with perfect ease, without the aid of a glass. She then endeavoured to remember the circumstances, recalled the Jewish Rabbi and his lady to her memory, and spoke of them with much pleasure; but felt persuaded that Mr. Kinghorn did not meet them, she was sure that she "should have regarded his visit as too great an honour to have forgotten the fact."

Through the kindness of her biographer, Miss Brightwell, we have the pleasure of appending to this volume, some unpublished lines written by Mrs. Opie on Mr. Kinghorn's decease.

In the public institutions, religious and philanthropic, of the city and county, Mr. Kinghorn was deeply interested. The Norfolk and Norwich Auxiliary Bible Society he assisted in forming, and the account given of that event by J. J. Gurney is too interesting not to be inserted.

"We had a rare day indeed on Wednesday," he writes on the 11th of September, 1811, to his Aunt Jane Gurney, "nothing could pass off more pleasantly than our Bible Society Meeting. Understanding that considerable numbers would attend, we were obliged to transfer ourselves from the Market Hall to the Hall of St. Andrew's. Everything was prepared; a scaffolding for the speakers, and seats for the company, which was most respectable, unexpectedly clerical, and mustered about six hundred in number. John Owen and myself contrived the order of business with the bishop in the morning. * * * The bishop first harangued, and admirably well, upon the excellence of the British and Foreign Bible Society, its objects, constitution, and effects. He then introduced the secretaries—Steinkopff, a most interesting German and Lutheran, and

(as far as I can judge from an acquaintance of three days) a remarkably simple and devoted character, first came forward. He told the tale of what the Society had done in Germany and other parts of Europe, in broken but good English; and by degrees warmed the meeting into enthusiasm. He was followed by Hughes, the Baptist secretary, an eloquent, solid, and convincing orator. The company was now ready for the resolutions. The bishop proposed them, I seconded them; and after I had given a little of their history and purport, they were carried with acclamation. Fellowes moved thanks to the bishop, Kinghorn seconded, with some excellent remarks upon the bishop's liberality. The bishop replied, and said some fine things of Kinghorn. It was really delightful to hear an old Puritan and a modern bishop saying everything that was kind and Christian-like of each other. The bishop's heart seemed quite full, and primitive Kinghorn, when the bishop spoke of him so warmly, seemed ready to sink into the earth with surprise and terrified modesty. Owen closed the meeting with an unnecessarily splendid but most effective address. More than £700 was collected before the company left the Hall."

During many succeeding years Mr. Kinghorn continued to take a lively interest in the Society, the fifth report of whose proceedings (for 1816) was written by him. Mr. Gurney thus requests him to undertake the task:—

Norwich, 9th mo., 13th.

MY DEAR FRIEND,

The number of Bibles, &c., sent from London to the Branch Society is as follows: Bibles, 180; Testaments, 80.

Stevenson & Co. have asked me for some account of our approaching meeting. As so many valiants are likely to be there, I wish thou wouldst undertake a report of our proceedings. Thou art the only one amongst us capable. Four hundred twelfth reports are received, our next committee must decide how they are to be distributed. I rather hope the Missionary people will allow the whole of the 26th to remain clear for the Bible Society.

I depend upon thy dining with me on that day, to meet the bishop and Wilberforce.

Thy affectionate friend,

J. J. G.

The "Norfolk Benevolent Society" for the relief of aged Dissenting ministers and their necessitous widows was also an

object of great interest to Mr. Kinghorn. He assisted at its formation in 1800, in conjunction with many Dissenters of various denominations, one only of whom, John Culley, Esq., of Cossey, now survives.

Mr. Kinghorn was from the time of his arrival in Norwich a subscriber to the Public Library, and became a member of the Norfolk and Norwich Literary Institution at its formation, taking an active part in its arrangements.

When the Duke of Sussex visited Bishop Bathurst, his lordship conducted the Duke to see the Institution, where he was, of course, met by the president, Colonel Harvey, and by most of the literary members of the Society, many of whom were presented to his Royal Highness, their respective works being placed in his hands. Amongst these was the "Clavis Pentateuchi," of which the Duke took especial notice, falling into a long and energetic conversation on the Hebrew points, and other kindred matters. It was remarked that Mr. Kinghorn did not hesitate to criticize, though in the most courteous manner, some of the Duke's observations. Dr. Adam Clarke, for instance, was mentioned by his Royal Highness as a "profoundly learned man." "Does it not seem to your Royal Highness," was the reply, "that Dr. Clarke's learning was rather extensive than profound?" a suggestion which he proceeded to support by various references to his Commentary. Mr. Kinghorn afterwards remarked that the Duke's acquaintance with Hebrew seemed to be very considerable.

We have thus endeavoured to place before the reader an outline of Mr. Kinghorn's home pursuits, and to show the happy friendships which existed around him. Alas! (we are perhaps too ready to exclaim) that he should be interrupted in so useful and so happy a course. But He that seeth not as man seeth had so ordained.

The last Lord's day on which Mr. Kinghorn was permitted to speak in public* was the 19th of August. It was his

* The last time that Mr. Kinghorn preached at the United Monthly Meeting of the principal congregations of the city, was on the 5th of March, at the Tabernacle; "On the future universal spread of the gospel." His text was Rev. xi, 15. The sermon was remarkably powerful and impressive.

habitual practice to take on the Sabbath morning either a chain of connected subjects, or some portion of the word of God, which he expounded consecutively one or two verses at once. At the time of his death he was expounding the first chapter of the 2nd of Peter, and his last exposition was from the 7th verse—"and to godliness, brotherly kindness, and to brotherly kindness, charity."

With the Wednesday evening lecture on the 23rd of August, his public labours closed, on which occasion he selected the remarkable account of the Rechabites in the 35th of Jeremiah. It was an interesting and striking address.

Besides these sermons there remains in his note book the usual careful shorthand outline of a sermon from Isaiah xxvi, 9, which he had intended to deliver on the 26th of August. On the preceding day, however, he was attacked by fever, and on the Sabbath morning he came down to breakfast but was obliged to return to bed almost immediately. Great was the alarm and surprise of the congregation when they found that their pastor did not appear. William Knibb, from Jamaica, supplied his place that Sabbath morning, and Rev. R. G. Le Maire in the afternoon. During the following week the fever continued to increase, and at nine o'clock on Saturday evening, September 1st, 1832, his spirit took its flight to the presence of the Saviour.

On Friday, the 7th of September, the funeral took place in St. Mary's meeting-house, under the vestibule of which his body rests. At the close of the service Joseph John Gurney, (who was seated in the centre of the building,) rose and addressed to the congregation a few words of affectionate sympathy.

On the following sabbath a funeral sermon was preached at St. Mary's, by the Rev. John Alexander, from 2 Pet. i, 12—15. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this



my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance." These words, as Mr. Alexander remarked, were "impressively suitable" to the occasion, especially as had Mr. Kinghorn's life and health been prolonged to that day, "he would probably have made them the subject of his own discourse."

The news of Mr. Kinghorn's sudden and unexpected removal was a severe stroke to all who knew him, and they felt that his place would indeed never be supplied. It was said by an evangelical clergyman in the county, on hearing it, "If half Norwich had died the loss would not have been so much felt."

We cannot, perhaps, better conclude this chapter than by appending the following little collection of incidents and sayings stored in the album of one who knew, and therefore loved, Joseph Kinghorn, and finally by Mrs. Opie's lines:—

FROM THE PULPIT.

"I never knew an instance in which persons who were irregular in their attendance on the public worship of God, ever became eminent and useful characters."

"The shortest way through temporal difficulty is to seek spiritual consolation."

IN CONVERSATION, A FEW WEEKS PRIOR TO HIS DEATH,

It was observed to him, that the contrast between the present state of the Christian and his future state in heaven much heightens the enjoyment thereof. He said, a question would arise, what could be found perpetually to satisfy the desires of the mind in a boundless eternity? he knew but of one answer—"The infinite resources of an infinite God!"

On being told that Mr. Clarke, of Worstead, had resigned his pastoral office in consequence of infirmities and affliction: he paused and seemed much affected; then said in a low, plaintive tone, "Ah! that is what we are all coming to." I said, "Sir, there is a rich reward for the faithful minister of Jesus Christ." He said with great feeling—" 'Tis well if we escape condemnation."

TRIBUTARY LINES BY MRS. OPIE ON MR. KINGHORN'S DEATH,

On hearing it said continually that our late revered friend, Joseph Kinghorn, was
"fit to die."

Hail words of truth, that Christian comfort give!
But then, the "fit to die," how fit to live!
To live a bright example to mankind,
"Feet to the lame, and eyesight to the blind!"
To lift the "Lamp," the Word of God, on high;
To point to Calvary's mount the sinner's eye;
To tread the path the first apostles trod,
And earn that precious name—"A man of God"
He lived, whom Christian hearts deplore.
And hence the grief—he lives for us no more.
But Faith exulting, joins the general cry,
He fit to live, was greatly fit to die!

CHAPTER XXV.

Published Works—Unpublished Manuscripts.

THE present chapter we intend to devote to a recapitulation of Mr. Kinghorn's printed works, and of his principal unpublished MSS.

List of Mr. Kinghorn's Works:—

1.—Catalogue of the Library of Bristol Academy, prepared by him in 1787—8, (see p. 111.) but not printed till 1795.

2.—A Defence of Infant Baptism, its best confutation; being a reply to Mr. Peter Edwards's "Candid Reasons for renouncing the Principles of Anti-pedobaptism," on his own ground. (See pp. 251, 257—8.) *Norwich, 1795.*

3.—Public Worship Considered and Enforced.

Norwich, 1800.

After tracing the history of Divine worship from its first institution, Mr. Kinghorn goes on to show the tendency of the worship of God to spread religious knowledge, especially amongst those classes who have not much opportunity of Christian intercourse in private; to promote spirituality of mind and moral improvement and to afford comfort and edification. He concludes with an earnest exhortation to a regular and serious observance of public worship, urging it both as a duty and privilege.

4.—Address to a friend who intends entering into church communion. *Norwich, 1803.*

Second edition, 1813—3rd edition, 1824.

The later editions include an appendix containing a "Brief Statement of the sentiments of the Baptists on the Ordinance of Baptism," which was also published separately in 1824.

This pamphlet is not one of those written on what is generally called the Communion question, but is an earnest, pointed, and affectionate address to candidates for baptism, a copy of which it was Mr. Kinghorn's practice to put into the hands of those who applied for membership with the church over which he presided, a practice which has been continued by his successors to the present time.

5.—Arguments, chiefly from Scripture, against the Roman Catholic doctrines, in a dialogue. (See p. 301.)

Norwich, 1804.

This little tract is written in the form of a conversation between Richard, a Protestant, and Robert, who thinks of becoming a Catholic. Richard gives his objections from Scripture and reason against the various doctrines and practices of the Roman Catholic church, and concludes by recommending his friend Robert to read the New Testament daily with earnest prayer, "for Jesus Christ and his apostles must be right."

6.—Observations on the Norfolk Benevolent Society of Protestant Dissenting Ministers; for the relief of the necessitous Widows and Orphans of Dissenting Ministers, and of ministers who are by age or affliction incapable of public service.

Norwich, 1808.

Containing elaborate calculations to show what annuities the society could afford, and the care that should be taken at so early a stage of its progress, in the appropriation of its funds.

7.—Serious Considerations addressed to the House of Israel. The substance of a sermon delivered at the Jews' chapel, December 16th, 1810, from the words "Consider your ways." (See p. 331.)

London, 1811.

After briefly showing that the investigation of the truth or falsehood of Christianity is a subject of the highest importance to the Jew as well as the Gentile, Mr. Kinghorn endeavours to lead his hearers seriously to consider whether the history of the Jewish nation during the past 1800 years, their present state and that of

their country, do not certainly prove that from the period when their forefathers rejected Jesus of Nazareth, they have been, and still remain under the displeasure and chastisement of God.

He then quotes those Old Testament prophecies, which, by the Targums are applied to the Messiah, and shows how the scattering of the Jews, the loss of their genealogies, and the destruction of their kingdom, have rendered impossible the future fulfilment of these prophecies, and how on any plan of interpreting prophetic chronology, the time for their fulfilment has long since passed; and then, after noticing how idolatry has been overthrown and the God of the Old Testament believed and honored wherever the New Testament has been preached, how the one is never either accepted or rejected without the other, except by the Jews, and lastly, how exactly the New Testament prophecies with respect to the Jewish kingdom and people have been fulfilled, he concludes with an earnest appeal to his hearers prayerfully and seriously to "Consider their ways."

8.—The Miracles of Jesus not performed by the power of the Shemhamphorash:—

The substance of a sermon preached at the Jews' chapel, August 18th, 1811, being the seventh demonstration sermon, from the words "When Christ cometh, will he do more miracles than these which this man hath done?" with an appendix on Jewish Traditions, and the Perpetuity of the Law of Moses. (See p. 341.) *London, 1812.*

The object of this sermon was to refute the Jewish account of the miracles of Jesus, as contained in the "Toldoth Jesu," or Jewish "Life of Jesus." "The book tells us," says Mr. Kinghorn, "that there was in the temple a stone, on which was engraven the name of God (or Shemhamphorash), that this stone once lay on the mouth of the deep; and that when David dug the foundation of the temple he found it, and placed it in the holy of holies. On this stone rested the ark of the covenant. Whoever learned the name of God which was inscribed on it, the Jews said, would be able by this name to perform real miracles. But we are also told, that lest curious young men should do so, and bring devastation on the world, there were two brazen lions placed at the entrance of the holy of holies; these had the power of roaring to such a degree, when any

one went in thither to learn the sacred name, that in his fright he forgot it, and thus his intention was defeated. Jesus, however, came to Jerusalem secretly, to make the attempt, and by magical art and the power of the devil, he got into the holy place unobserved by the guards, and learning the sacred name he wrote it on parchment, and concealed it under his skin. When he came out the lions roared and he forgot the name; but he retired to Bethlehem, the place of his nativity, cut open the skin of that part of his body where he had concealed the parchment and learned the name perfectly." After giving a summary of the inconsistent tales contained in the two works bearing the title, "Toldoth Jesu," Mr. Kinghorn makes a careful comparison of the dates, showing that they were entirely inconsistent with each other, and also from collateral historical allusions, proving that they must both have been written several centuries after the time at which Jesus of Nazareth lived. He then goes on to show how subversive of all the Old Testament descriptions of the character and conduct of Jehovah, was such a tale of an impostor obtaining by strategy, that power which belonged to the Almighty alone, and draws a comparison between the miracles of Moses and of Jesus, showing that the same arguments used to prove the latter was an impostor, would apply equally to the former. In summing up the whole, Mr. Kinghorn shows that the Jews, by repeating their tale of the "Toldoth Jesu," give their witness to the course of miracles performed by Jesus, and thus keep up the memorial of some of the greatest facts which attest the truth of the Christian religion; and imploring them seriously to consider the question asked by their forefathers in the text, he concludes by warning them of their danger, briefly stating the Christian plan of salvation, and pointing out its suitability to their case, as the lost sheep of the house of Israel.

"When *we* view these things altogether," he concludes, "we cannot conceive the possibility of their being false, and in the earnestness of faith, we recommend them to *you*. May God in his mercy lead you, with conviction of soul, to look to him whom you have pierced. Then, though we know you will mourn, your sorrow will be turned into joy; and in the fulness of our hearts we shall rejoice with you. Happy day! When will it arrive; that we may join the family of Jacob and say,—these were dead but are alive again, they were lost but are found! The Lord hath done great things for us whereof we are glad. Blessed be the Lord God of Israel, from everlasting to everlasting; amen and amen!"

The appendix contains much interesting information respecting Rabbinical traditions, and a learned and careful treatise combatting the Jewish doctrine of the immutability of the law of Moses.

9.—Scriptural Arguments for the Divinity of Christ addressed to the serious professors of Christianity.

Norwich, 1813, 8vo.

Second edition, with appendix containing Observations on the Rev. I. Perry's letters to the Author.

Norwich, 1814, 12mo.

The author after drawing attention to the vast importance of his subject, goes on to speak first of the real humanity of the Saviour; secondly of his divinity; thirdly to show that he existed before he was born of the Virgin Mary; then that such doctrines are not inconsistent with that of the unity of God; and concludes by showing that the tendencies of the Unitarian system, are to lower Christ beneath the standard held out by the apostles, as the rich and eloquent passages used by them in speaking of Christ, can only be interpreted by Unitarians, "in the lowest term the words can bear."

The spirit of the pamphlet is most excellent, and the arguments plain, simple, and forcible.

10.—Advice and Encouragement to Young Ministers.

Two Sermons addressed principally to the Students of the two Baptist Academies, at Stepney and at Bristol.

Norwich, 1814, 8vo.

The first of these sermons from 1 Tim. iv, 15,—“Meditate on these things,” &c., gives a very careful and deeply experimental review of the diligent attention which should be paid by a minister of the gospel to “the various objects which the Christian ministry presents to notice;” to an untiring study of the word of God; to the relation to each other of the facts of the gospel; to the means of setting them forth in an instructive and impressive manner; and to the constant “display of a holy life.”

The second sermon, from 1 Tim. i, 18, 19, presents a masterly exemplification of the holding “faith and a good conscience,” and then gives a most graphic and animated description of the warfare

of the christian minister. In both sermons the preacher shows a deep sympathy with his hearers, and while pointing out the path they should pursue, to a very great extent traces his own.

- 11.—Baptism a Term of Communion at the Lord's Supper. B
Norwich, 1816.

Second edition, 1816, 8vo.

The communion controversy has been so fully reviewed at pp. 403—412 that nothing further is required here.

- 12.—Fifth Report of the Committee of the Norfolk and Norwich Auxiliary Bible Society. (See p. 453.)

Norwich, 1816, 8vo.

- 13.—Practical Cautions to Students and Young Ministers.

The substance of a Sermon preached at Bradford, in Yorkshire, at the Annual Meeting of the Northern Baptist Education Society, August 27th, 1817. *Norwich*, 1817, 8vo.

From 1 Tim. iv, 16,—“Take heed unto thyself.” A thoughtful and affectionate admonition to his young hearers to “*take heed* : 1st,—In your present situation as students, that you carefully and honourably support your Christian character ; 2ndly,—In your preparatory studies, that you properly use the means of improvement which you now enjoy ; and 3rdly,—In your future life, when you appear publicly in the world as ministers of Jesus Christ, that you may avoid the dangers to which you will then be exposed.”

- 14.—A Defence of “Baptism a Term of Communion,” in answer to the Rev. Robert Hall's “Reply.” (See p. 409.) 3

Norwich, 1820, 8vo.

- 15.—The Argument in support of Infant Baptism, from the Covenant of Circumcision, examined and shown to be invalid.

London, 1823, 12mo.

Mr. Kinghorn here shows the consequences of placing infant baptism on a parallel with circumcision, namely, that as the irreligious Jew had a right to claim the rite of circumcision for his offspring, so the “irreligious professor of Christianity” might claim for his children the rite of baptism ; a consequence which “though

some Pedobaptists would admit, others would consider it destructive of their whole system;" and moreover, that baptized infants are on this theory church members, and have a right to all the privileges of the church without making any profession either of repentance or of faith. Again, he points out the compulsion of the rite of circumcision, and asks whether the gospel proceeds on such a principle in any of its requirements. If so, the application of force to compel men to become Christians is clearly made out.

16.—Considerations addressed to the Eclectic Reviewer, in defence of those who maintain that baptism should precede communion; occasioned by his "Address to Correspondents" in the Eclectic Review for Dec., 1824. *Norwich*, 1825, 8vo.

Some Extracts from the above pamphlet were published separately, with a few additional remarks. *Norwich*, 1825, 8vo.

The "Considerations" were, as is implied in the title, intended to answer certain remarks published in the Review, in which Mr. Kinghorn's name had been appended to sentiments which he had never avowed.

17.—Arguments against the Practice of Mixed Communion, and in support of communion on the plan of the apostolic church, with preliminary observations on Rev. R. Hall's "Reasons for Christian, in opposition to Party Communion." (See p. 411.) *London*, 1827, 12mo.

18.—Sketch of the Life of the Rev. Isaac Slee, with an extract from his farewell sermon, on his resigning the perpetual curacy of Plumpton, in Cumberland, in consequence of becoming a Baptist. (See p. 399.) *London*, 1827, 12mo.

19.—Remarks on a Country Clergyman's attempt to explain the nature of the visible church, the Divine Commission of the Clergy, &c., being a defence of Dissenters in general, and of Baptists in particular, on New Testament principles. *Norwich*, 1829, 12mo.

This little pamphlet was written in reply to one published by a clergyman in the vicinity attacking Dissenters in general, and the Baptists especially, and holding them up to contempt in no very measured terms. "As the Baptists," says Mr. Kinghorn, "are

denounced as endangering the salvation of their children, and as guilty of holding various errors, justice requires not only that they should be heard in their own defence, but that their defence should be formed on an appeal to New Testament principles."

20.—A Sermon on the Separate State. *London*, 1831, 8vo.

This sermon, founded on 2 Cor. v, 8, shows first the reasonableness, and then the evidence from the Scriptures of the doctrine, "that when the body *dies*, the spirit *lives* in a separate state of existence." It is a beautiful example of the force of reasoning, and the depth of feeling, already mentioned as characteristic of Mr. Kinghorn's preaching.

In addition to the above works Mr. Kinghorn edited Robertson's "*Clavis Pentateuchi*." *Norwich*, 1824, 8vo. (See p. 394 :) and also two editions, (the ninth, 1814; and tenth, 1827,) of the Collection of Hymns, originally made by Dr. Caleb Evans and Dr. Ash, in 1769.

It were now probably impossible to make anything like a correct list of Mr. Kinghorn's Reviews, Essays, and contributions to various periodicals; suffice it to say that his labours of this kind were constant and very extensive.

Brief Sketch of his principal unpublished MSS.

1.—Reply to Evanson's "Dissonance of the Four generally received Evangelists." About 200 pp. small 4to. (See pp. 219, 221, 233, 234. 1793

2.—Reply to Paine's "Strictures on Moses." 60 pp. small 4to. (See pp. 259, 260.) 1795

3.—Considerations on the Divinity of Jesus Christ. 18 pp. small 4to.

4.—Observations on the Argument for Infant Baptism, from Apostolic Tradition. 24 pp. large 8vo.

5.—Observations on the Doctrine of Election; and on the Perseverance of the Saints. 49 pp. small 4to.

A simple, clear, and scriptural exposition of these important truths.

6.—Plain Truths on preaching the gospel to sinners. 20 pp. large 4to. 1808



After a few general remarks on the advantage resulting to mankind from the preaching of the gospel, Mr. Kinghorn states his full belief in the doctrines of God's foreknowledge and election of his people; in the necessity of the Spirit's influence to lead men to receive the gospel; in the atonement of Christ, as the only ground of a sinner's acceptance with God; and in the final perseverance, through grace to glory, of all those who truly believe in Christ; and then proceeds to consider the question, "Whether the gospel should be freely preached to all men and whether they ought to be urged, by every argument that we can present, to attend to the salvation of their souls?" *Or*: "Whether the doctrines *only* of the gospel should be held up to the view of men, that if any of the elect should be present to hear them and be under the influence of the Holy Spirit, they may attend to them and receive them?"

His appeal is first to the practice of Christ and his apostles in addressing mixed multitudes in language of earnest warning and entreaty to repent and believe the gospel; and secondly, to the principles on which they acted. Referring to the Lord's discourse, John vi, he says: "Here is a clear proof that our Lord never intended us to suppose that the necessity of divine influence should prevent our exhorting men, by all the arguments which are likely to gain their attention, to seek the salvation of their souls, to repent and believe the gospel; but on the contrary, that these are the means which he intended us to use to fulfil the purposes of his Father in drawing his people to Christ for their salvation. Our Lord in the same discourse united both these things together, and we are not more inconsistent than he was if we do the same."

7.—On Dissent.

The subject is divided into two parts:—

1st. The nature and leading principle of the discipline of the church of Christ according to the New Testament.

2nd. Why we object to the Establishment of our own country.

The treatise is written in Mr. Kinghorn's usual style of calm and careful investigation and argument, but is in an unfinished state. Another MS. Tract on the same subject is entitled, *Why do you leave the Church of England?*

8.—A short Address to those who are in Church Communion.

This was written as an Appendix to the "Address to a Friend who intends entering into Church Communion," but was never printed.

9.—The Pre-existence and Divinity of Christ, Doctrines of Scripture and of the Primitive Church. 466 pp. 4*to*.

In the introduction to this elaborate work, Mr. Kinghorn draws the reader's attention to the momentous nature of the question at issue, showing that the belief that Jesus was merely a man destroys altogether the idea of an atonement for sin.

The design of the work is stated to be that of bringing forward evidence "That Jesus Christ is in the Scriptures represented not as merely a man, but as having had a pre-existent and divine nature before he was born of Mary; so that while he is allowed to have been a man, he is also believed to have been God; and that his proper character, while he was here was, God manifest in flesh. In the first part of the following treatise, the appeal is made to the Scriptures; in the second to the early Christian Church."

It having been roundly asserted by Dr. Priestley that the majority of early Christians were of the same belief with modern Unitarians, Mr. Kinghorn took the opinion of the ancient Church into account, in order to show the entire fallacy of Dr. Priestley's statement, and his own decided conviction that the truth of the case was directly the opposite.

In investigating the *general considerations* involved in the controversy, Mr. Kinghorn with most admirable closeness of reasoning and force of argument, animadverts on the entire absence from the descriptions of Christ given by modern Unitarian writers, of that holy glow of love and ardour of affection which mark the writings of the apostles; and he points to John i, Col. i, and Heb. i, as containing expressions which no modern Unitarians would use.

"In this introduction," he concludes, "I have stated my opinion respecting the system of the Unitarians with freedom. In the following treatise, I shall proceed to state what appears to me to be the evidence that supports the opposite system. And since the truth is so important to both parties, I have only to add, may the God of truth give us all that humility of heart which will enable us to "receive with meekness the engrafted word, which is able to save our souls; and when the Lord shall come in his glory, may we not be astonished at finding him a being different in his nature

from our prior conceptions; but may we by just sentiments, and sanctified dispositions, be prepared to 'see him as he is,' that thus we may be conformed to his glorious image."

The first two volumes of the MS. are devoted to a consideration of the evidence that "the pre-existence and divinity of Christ" were "doctrines of Scripture."

The following are the principal divisions:—

On the pre-existence of Jesus Christ.

Jesus Christ created the world.

Divine names and titles given to Jesus Christ, considered with relation to the impression they were likely to make on the minds of those who heard them.

Omnipresence of Jesus Christ.

Jesus Christ superior to angels.

On the exaltation of Christ.

On the worship of Christ.

In the third and fourth volumes, Mr. Kinghorn considers the testimony of ecclesiastical history on the person of Christ; and it is especially of this part of the MS that we wish to give a slight outline, as Dr. Pye Smith has devoted but a few pages to the consideration of the subject. Mr. Kinghorn proposes to state his sentiments and bring forward the evidence that supports it, under four heads.

I. *That the opinion of the ancient Jewish Christians is of no weight in this controversy.*

"I do not mean," he remarks, "that if we could come at the sentiments of the Jerusalem church, when it walked in the apostle's doctrine and fellowship, that this would be of no weight; but (since we can use only the materials which we have) from what we know of the Jewish Christians which are mentioned in ecclesiastical history, they departed so widely from the manifest principles of the Christian system, that their espousing any sentiment, was no proof that it *was* a part of the apostolic creed; and their denying it, no evidence that it was *not*. The Unitarians consider the Ebionites as the ancient Jewish Christians, and as agreeing with them in their idea of the person of Christ."

Mr. Kinghorn then goes on to show that the Ebionites were divided in their opinions on this point, one party affirming, another denying, the doctrine of his miraculous conception; moreover, that they rejected the Epistles of Paul, and received but a small part of the New Testament; and that their so-called gospel of Matthew,

written in Hebrew, was, as far as can now be ascertained by the scattered fragments preserved by the fathers, quite as much against the Unitarians as for them; "besides," he continues, "there is a total want of evidence that the Ebionites were the successors and representatives of the Primitive Jerusalem Church,—the whole testimony of antiquity is on the other side, viz., that the Ebionites were a party who did not preserve the primitive sentiments of the church."

He then proceeds to give large quotations from the writings of Irenæus and Tertullian with respect to the opinion of the Ebionites—shows that they were considered by both as heretics, and remarks, that "if the Ebionites were right in their views, if we ought to receive no more than they received as the genuine New Testament, if all the rest is to be treated as of no authority, it will be granted that a complete revolution in opinion would instantly take place, and it would not be easy to settle what we ought to retain, and what to give up, but one thing would be evident, the inquiry would relate, not so much to the doctrine of the church at any period, as to the previous question, what are we to consider as our authority in matters of religion, is it our New Testament, or is it an unknown Ebionitish gospel?"

II. *That the ancient Jewish Christians cannot be proved to have been Unitarians, but it can be proved that at least many of them held opinions inconsistent with Unitarianism.*

1.—Under this head Mr. Kinghorn shows that the ancient Jewish Christians were not all Ebionites, since Hegesippus, the first Christian historian, mentions them as "one of the numerous parties" which departed from the faith about the time of the destruction of the Jewish polity, and Eusebius gives his uniform and decided testimony that they were "disapproved by the ancient Christians, by ancient Jewish Christians, and even, on Dr. Priestley's own commentary, by the apostles!" He next opposes Dr. Priestley's assertion that Hegesippus was "probably an Ebionite," showing that he had communion with Gentile churches while the Ebionites adhered to the Jewish law, and rejected the great apostle of the Gentiles as "an apostate" from it.

2.—Another evidence that Jewish Christians were not Unitarians, is that they were reproached for believing the divinity of Christ.

Mr. Kinghorn shows that Celsus, in his attacks on Christianity, evidently "considered the Christians of Jewish origin, as believing in the divinity of Christ," and that Origen, so far from denying it,

“virtually justifies it by pleading for the divinity of Christ,” and establishing his opinion against the unconverted Jews from their own scriptures.

3.—Many of the Ebionites themselves believed that though Jesus Christ was a man, yet that he had a superior pre-existent nature united with his humanity.

III. *There is no presumptive evidence that the Gentile church was Unitarian.*

Mr. Kinghorn under this division adopts Dr. Priestley’s list of presumptive evidences, and reverses them.

1.—He first brings forward the “ancient creeds or formularies of faith, used in the ancient church,” different editions, in fact, of the “Apostles’ Creed.” It is, indeed, marvellous that Dr. Priestley should have selected as presumptive evidence of the Unitarianism of the ancient church, a creed containing the words, “that to Christ Jesus our Lord, and God, and Saviour, and King, according to the will of the invisible Father, every knee might bow!” After quoting other similar expressions from various editions of the creed, Mr. Kinghorn exclaims, “It is, therefore, with astonishment that I read the declaration of Dr. Priestley,” that “Unitarians must have been in communion with what was in early times called the Catholic church, is evident from there being no creed, or formulary of faith that could exclude them.”

2.—Dr. Priestley had asserted that “till the time of Epiphanius the Gentile Unitarians had no name given them,” and hence concludes that the church was Unitarian, since, if they had been considered as heretics, “they would, of course, have formed separate societies, and would as certainly have been distinguished by some particular name, as the Gnostics were, who were in that situation.”*

Mr. Kinghorn proceeds to show the futility of such reasoning, “as it may be inferred with quite as much clearness and probability that there were no Unitarians in the ancient Gentile church, as that the ancient church was originally Unitarian.”

“If the ancient faith was Unitarian, the Trinitarians must have been a party who seceded from the rest, who had to contend with them, and who would be named, either from their leaders or their sentiments. But this is not the fact.”

* History of Early Opinions, vol. iii, pp. 237, 238.

3.—It is also a presumption against the Unitarianism of the ancient Gentile church, that the sentiments of the Unitarians were very generally obnoxious, and never failed to excite warm debates whenever they appeared.

The whole current of antiquity, Mr. Kinghorn asserts, and the whole reasonings of Irenæus, Tertullian, Epiphanius, and Eusebius, on these subjects prove this incontrovertibly, and he concludes the section by “a very striking passage in proof of the statement contained in the letter of Alexander, Bishop of Alexandria to his brethren, respecting Eusebius, of Nicomedia, and the Arian party.*

4.—The discussion in Africa, between Tertullian and Praxeas, and the impression which Praxeas made on the common people, are strong presumptions that the primitive church was *not* Unitarian.

The celebrated passage from Tertullian, (*Simplices*, &c.) is then discussed at considerable length, but of this Mr. Kinghorn’s opinion is given in a former page, p. 347. He shows, however, further that the sentiments of the African Unitarians, however widely they might be adopted, were by no means identical with those of modern Unitarians. “Besides,” he continues, “the common people, whom Unitarians represent as anciently of their party, and boast that Tertullian acknowledges it, are distinctly stated by Justin Martyr, who was an earlier writer, to be of a different opinion.” And he goes on to give extracts from Justin Martyr’s writings in proof of his assertion.

5.—The period when treatises began to be written against the Unitarians of antiquity, is a further presumption that the Gentile church was not originally Unitarian.

6.—*The Clementine Homilies and Recognitions* furnish many presumptions, that the Unitarian doctrine was not the doctrine of the ancient church.

7.—The representations of the Fathers respecting the manner in which the apostles taught this doctrine, is a further presumption that the primitive church believed in the pre-existence and Divinity of Jesus Christ.

Passages from the writings of Athanasius and Chrysostom, quoted by Dr. Priestley as evidences that the apostles did not teach, or at most taught with great caution, the Divinity of Christ, are shown by Mr. Kinghorn to have been altogether misapplied, while numerous and undeniable evidences occur in their works, of the contrary.

* Socratis Hist. Eccles. lib. i. c. 6. p. 12.—Ed. Mogunt. 1677.

IV. *Direct evidence that the pre-existence and Divinity of Christ were doctrines of the early ages.*

The principal authorities brought forward by Mr. Kinghorn in support of this assertion, are :—

1.—*The Epistle of Clemens Romanus* to the Corinthian Church, written probably before the destruction of Jerusalem, and represented by Mr. Belsham as “from beginning to end completely Unitarian,” whereas it contains such expressions as the following—In speaking of Rahab he says, “they gave her, moreover, a sign, that she should hang out of her house a scarlet rope, showing thereby, that by the blood of our Lord there should be redemption to all that believe and hope in God.” “Let us reverence our Lord Jesus Christ, whose blood was given for us.” “Again, he himself saith, ‘I am a worm and no man,’ &c.” “How he himself (*autos*) should in the Book of Psalms say anything,” remarks Mr. Kinghorn, “respecting his character or situation, if he had no existence in any way when that book was written, is difficult to perceive.”

2.—*The Epistle to Barnabas* is brought forward, “not” he observes, “because we think it to be the work of that Barnabas who was the companion of Paul; nor because we do not admit that it contains many follies and childish opinions; but it is brought forward as a work confessedly ancient, and which stated the opinion of the time when it was written.”

3.—*The Shepherd of Hermas* is also quoted, as showing (whatever may be thought of its importance) that, as it was publicly read in the churches, and contained such expressions as are admitted even by Dr. Priestley, as referring to the pre-existence of Christ, it may be considered to state the general opinion of the church at that period.

4.—*The Epistles of Ignatius* to the Ephesians, the Magnesians, the Smyrnæans, and to Polycarp, are brought forward as containing numerous expressions quite contrary to Unitarian phraseology. Such as “There is one physician, both fleshly and spiritual, made and not made, God incarnate; true life and death; both of Mary and of God; first passible, then impassible; even Jesus Christ our Lord.” “Jesus Christ, who was of the race of David according to the flesh, the son of man, and son of God.” Respecting the singular expression, “our God Jesus Christ,” there is a remarkable difference in various copies, but in one place no difference occurs—when, in the close of his epistles to Polycarp, he says, “I wish you all happiness in our God, Jesus Christ; in whom

continue, in the unity and protection of God." "Soon after these epistles were written, Ignatius was martyred, in the year 107. An account of his martyrdom is extant, and here we see his opinion proved by his conduct. Before he was led to the amphitheatre to be thrown to the wild beasts, 'all the brethren kneeling down, he prayed to the son of God in behalf of the churches; that he would put a stop to the persecution, and continue the love of the brethren to each other.'"

5.—Polycarp also "just before the fire was lighted in which he was burned, offered up a short prayer to God, and concluded with these words, 'I glorify thee by the eternal and heavenly high priest Jesus Christ, thy beloved Son; with whom to thee and the Holy Ghost, be glory both now and to all succeeding ages, Amen.'" And the Smyrnæan church in writing to the church at Philadelphia, detailing their late pastor's martyrdom, used three most remarkable doxologies, one of which thus runs, "God is able to bring us all, by his help, to his eternal kingdom, through his only begotten Son Jesus Christ; to whom be glory and honour, and power and majesty, for ever and ever, Amen."

6.—Justin Martyr, whom Dr. Priestley asserts to have been "the first writer that can be proved to have advanced the doctrine of the permanent personification of the Logos," is next shown in a review of about thirty pages, to bear his testimony to the orthodoxy of the general body of Christians in his time, and to bring forward the objection of the Jews, not so much as being urged against his own views, as against those generally received by Christians.

7.—Lastly, Mr. Kinghorn appeals to the five books of Irenæus *Adversus Hereses*, who was himself a firm believer in both the pre-existence and Divinity of Christ, as showing that the opinions of the church before his time were not Unitarian; and that the opinions for which he pleaded, were generally received in the church in his time, and not only by a few.

10.—History of the English Baptists.

An unfinished MS., intended as a tract on the subject. The rough copy in shorthand, extends to the Revolution of 1688, but the fair copy only to 1620.

11.—Letter on Strict Communion, in reply to "A Letter to a Conscientious Advocate for Strict Communion," about 80 pp., 4to.

12.—On Hebrew Accentuation.

“The following pages are designed to explain the general system of Hebrew Accentuation. Many who read the Hebrew Bible with ease and pleasure have paid no attention to the accents by which every word in that volume is distinguished, and they are not all aware of their utility.

“One of the uses of the accents, perhaps the primitive use, was to regulate the tone of the voice in singing, or rather chanting, the Old Testament in Jewish worship. The various accents were signs of certain modulations of the voice. Simonis in his *Introduction in Linguam Hebraicam*, p. 121, has furnished us with a short specimen expressed in our modern musical notation, and Bartolucci has given us the notation of all the accents at length, according to the custom of the German, Spanish, and Italian Jews, and in some parts for four voices. The Jewish system of notation may be very imperfectly fitted for the purposes of music, though well enough understood by the Jews for the ends which they had in view. Tradition might preserve the approved melody of each accent, which in some extended only to two or three semibreves, but in others to more, and in one to nineteen. At the time when such a mode of expression was invented, music was only in a rude state, and the plan adopted was suited to the taste and wants of those who used it. It is not improbable that the poetical parts of the Old Testament were accented before the present vowel points were in general use. While the Hebrew was a living language a few diacritic points were all that might be absolutely necessary to mark the sense of ambiguous words, but the accents were even then needed, to mark the inflexions of voice with which they were to be chanted.

“This use of the accents belongs to the Synagogue, but there is another which every reader of the Hebrew Scriptures who will take the requisite pains, will find a source of pleasure and advantage. The accents point out in some cases the grammatical construction of the sentences, and the connection of each word with that which follows it in the proper distribution of the parts of a sentence. So that the accentuation of a Hebrew sentence is a system of punctuation, different, indeed, from anything in use in modern languages, but singularly artificial and curious, and adapted to the peculiar style of the Old Testament writers.”

Mr. Kinghorn next proceeds to the “number, figure, and position of the accents,” and shows their various uses.

TRUST IN GOD.

By David Kinghorn, father of the late Joseph Kinghorn, of Norwich; written 1787.

PEACE, my soul, no more complain,
 Jesus calls thee to His arms;
 Rise above all grief and pain,
 He shall keep thee free from harm.
 Trust his promise, on him rest,
 Freely he does for thee care;
 Lean upon his loving breast,—
 In his heart thou hast a share.

Should fond mothers monsters prove,
 To the infants at their breast;
 Yet th' eternal God of love,
 Keeps the souls that on him rest.
 Tho' the mountains should depart,
 Hills be cast into the sea,
 Still the kindness of his heart,
 Yearns, provides, and cares for thee.

Why dispute his tender love,
 While he such assurance gives?
 Can his promise e'er remove?
 Can'st thou die while Jesus lives?
 Can'st thou want while he supplies?
 Can'st thou fall while in his hand?
 See, he listens to thy cries,
 Guides, upholds, and makes thee stand.

Should both foes and fears assail,
 Sickness waste, and sorrows rise,
 Storms descend, and rattling hail,
 Clouds and darkness veil the skies;
 On the stormy cloud he rides,
 Swift pursues his wondrous way,
 For thy safety still provides,
 Turns thy darkness into day.

Mighty God, thou great and good!
 All thy creatures wait on Thee;
 Thou provid'st them daily food;
 Shall I doubt thy care for me?
 Thou hast kept from dangers past,
 Bid my troubled soul be still,
 On Thee all my care I cast,
 Patient wait my Father's will.



Harwich:

PRINTED BY FLETCHER AND ALEXANDER.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry, no matter how small, should be recorded to ensure the integrity of the financial statements. This includes not only sales and purchases but also expenses, income, and any other financial activity.

The second part of the document provides a detailed breakdown of the accounting cycle. It outlines the ten steps involved in the process, from identifying the accounting entity to preparing financial statements. Each step is explained in detail, with examples provided to illustrate the concepts.

The third part of the document discusses the various types of accounts used in accounting. It categorizes accounts into assets, liabilities, equity, revenue, and expense accounts. It also explains the normal balances for each type of account and how they are used to calculate the net income or loss for a period.

The fourth part of the document discusses the importance of adjusting entries. It explains how these entries are used to ensure that the financial statements reflect the true financial position of the company at the end of the period. Examples are provided for each of the five types of adjusting entries.

The fifth part of the document discusses the preparation of financial statements. It outlines the steps involved in preparing the income statement, balance sheet, and statement of owner's equity. It also discusses the importance of providing a clear and concise explanation of the results of the financial statements.

The sixth part of the document discusses the importance of internal controls. It explains how these controls are used to prevent and detect errors and fraud. It also discusses the various types of internal controls and how they are implemented in a company.

The seventh part of the document discusses the importance of ethics in accounting. It explains how accountants are expected to act in a fair and honest manner and to follow the principles of professional conduct. It also discusses the consequences of unethical behavior and the importance of maintaining the trust of the public.

The eighth part of the document discusses the importance of communication in accounting. It explains how accountants must be able to communicate effectively with their clients and colleagues. It also discusses the various methods of communication and the importance of providing clear and concise information.

The ninth part of the document discusses the importance of technology in accounting. It explains how the use of computers and software has revolutionized the accounting profession. It also discusses the various types of accounting software and the benefits of using them.

The tenth part of the document discusses the importance of continuing education in accounting. It explains how accountants must stay up-to-date on the latest developments in the field. It also discusses the various methods of continuing education and the importance of maintaining a high level of professional competence.

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