

---



---

## A SECTION,

*From Rev. ISAAC AMBROSE, in his War with Devils.*  
(Somewhat abridged.)

---

*Of wrestling with Satan, as to the Assault of Despair.*

---

“1. **C**ONSIDER, it is as easy with God, upon true repentance, to forgive the greatest sin as the least; and he is as willing to forgive many, as to pardon one; and his mercy shineth more in pardoning great sinners, than small offenders; as appears in the examples of *Manasses, Magdalene, Peter and Paul.* Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound. O blessed word!

“2. Consider, that Christ is the remedy appointed by God the Father to save sinful souls. If, then Satan, tells us we are miserable sinners, and must despair, *we may answer, Christ came into the world to save sinners.* Mat. 9. 13. Isa. liii. 5. 2 Cor. v. 21. Thus blessed *Mrs. Catherine Stubbs* wrestled with Satan, as appears in that Dialogue: *How now, Satan, what makest thou here? Art thou come to tempt the Lord's servant?* I tell thee thou hast no part nor portion in me, nor by the grace of God ever shalt have: I was, now am, and shall be the Lord's for ever; yea, Satan, I was chosen an elect of Christ unto everlasting salvation, before the foundation of the world was laid; and therefore thou must get thee packing. But what dost thou lay to my charge, thou foul fiend!—*Ah! that I am a sinner, and therefore shall be damned;* I confess, indeed, that I am a sinner, and a grievous sinner, both by original sin and by actual sin; and that I may thank thee for: and therefore, Satan, I bequeath my sin to thee, from whom it first came, and I appeal to the mercy of God in Christ Jesus: *Christ came to save sinners (as he himself saith) and not the righteous: the Lamb of God taketh away the sin of the world; the blood of Jesus Christ doth cleanse us from all sins.*

But

But what sayest thou now, Satan? Dost thou ask me, how I dare come for mercy? I tell thee, Satan, I am bold to come unto him through Christ, being assured and certain of pardon and remission of all my sins for his name's sake: for doth not the Lord bid all heavy laden with the burden of sin, to come unto him, and he will ease them? Christ's arms were spread wide open upon the cross to embrace me, and all penitent sinners; and therefore I will not fear to present myself before his footstool, in full assurance of his mercy for Christ's sake. What more, Satan? Dost thou say, *It is written that God will reward every one according to his deserts?* So it is written again, thou deceitful Devil, that Christ's righteousness is my righteousness, his works my works, his merits my merits, and his precious blood a full satisfaction for my sins, and for the sins of all others who flee unto him. O, but God is a just God (thou sayest), and therefore, in justice, must condemn me: I grant, Satan, that he is a just God, and therefore he cannot in justice punish me for my sins, which he hath already punished in his own Son: it is against the law of justice to punish one fault twice. I was, and am, a great debtor unto God the Father, but Jesus Christ hath paid the debt for me, and therefore it stands not with the justice of God to require it again; and therefore avoid, Satan; avoid, thou firebrand of hell, and tempt me no more; for he that is with me, is mightier than thou; even the mighty and victorious Lion of the tribe of Judah, who hath bruised thy head, and hath promised to be with his children to the end of the world; avoid therefore, thou dastard; remove thy siege, and yield the field won, and get thee packing, or I will call upon my grand Captain, Jesus Christ, the valiant Michael who beat thee in heaven, and threw thee down to hell, with all thy hellish train and devilish crew. She had scarcely pronounced these last words, but she fell suddenly into a sweet smile, saying; Now he is gone—now he is gone—Do you not see him fly like a coward, and run away like a beaten cock: he hath lost the field, and I have won the victory—even the garland and crown of everlasting life; not by my own power, or strength; but by the power and might of Jesus Christ.”

*Extract of a Letter written by the famous Rev. Mr. ISAAC HANN, occasioned by his reading the above Section in Isaac Ambrose's works.*

I now am past the year of eighty-seven,  
Just on the brink of Jordan, near to Heaven.

**I** HAVE met with a passage in Isaac Ambrose's War with the Devils, wherein he relates a story of Mrs. Catherine Stubbs, who was assaulted by the Devil, and she held an encounter with him, and got the victory. When I had read it, I took my pen and wrote a word to the Devil, viz.

Devil, I tell thee, without nubbs or jubbs,  
Thou we'rt no match at all for Catherine Stubbs;  
And, if her God give strength to slay the man,  
Thou wilt come off as bad with Isaac Hann;  
For all the arguments she used shall be  
The arguments which he will use with thee:  
And when thou canst those arguments repel,  
He must submit to go with thee to Hell.  
But while his Saviour God doth live and reign,  
He is secure—gang off with thy crack'd brain. [Gen. 3. 15.  
God is a Sun and shield to ev'ry Saint—  
A cordial for their souls, whene'er they faint.  
He will give Grace and Glory, we are told,  
And no good thing will he from them withhold.

Upottery, Devon,  
May 1777.

ISAAC HANN.

---

## NORFOLK AND SUFFOLK ASSOCIATION

In 1800, 1801, and 1802.

---

**J**UNE 3d and 4th, 1800. Assembled at *Claxton*. On Tuesday afternoon met at two o'clock, and the letters from the churches were read. There were,

Baptized and added	69	Dead	—	12
Received by letter	2	Dismissed	—	15
Restored	—	Excluded	—	10
	—			—
	72			37

Increase, 35 ; number of Members, 732.

On Wednesday morning Brother Farmery preached from Rom. xii. 12. *Rejoicing in hope ; patient in tribulation ; continuing instant in prayer.* Wednesday afternoon Brother Thompson preached from Jerem. viii. 22. latter clause. *Why then is not the health of the daughter of my people recovered ?*

June 2d and 3d, 1801. The Association was held at Ipswich. On Tuesday afternoon met at two o'clock, and the letters from the churches were read. There were

Baptized and added	88	Dead	—	7
Received by letter	2	Dismissed	—	9
		Excluded	—	6
	—			—
	90			22

Increase, 68 ; number of Members, 800.

Brother Hall read the letter on *Christian Unity and Concord*, which being approved was signed by him as Moderator. Wednesday morning, at six o'clock, Brother Hupton preached from Ephes. ii. 8. *For by Grace are ye saved.* At ten o'clock, Brother Caddy preached from Lam. iv. 2. *The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter.* In the afternoon met at two o'clock, Brother Green preached from 2 Cor. iv. 5. *For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus's sake.* And in the evening, Brother Willey preached from Gal. iii. 26. *For we are all the children of God, by faith in Christ Jesus.*

The Dereham Church, at this time, withdrew from the Association ; but two churches, newly formed at Bury and at Otley, were added to it,

This year, 1802, the Association was held at Diss. On Tuesday afternoon, June 1st, met at half past two o'clock, sung, read 4th Ephes. Brother Ward addressed the Assembly on the nature of the Association. Brother Ramsley, a messenger from the Bury Church, prayed. Read the Articles of the Association, and the letters from the Churches. Numbers

Baptized and added	138	Dead	—	12
Received by letter	6	Dismissed	—	10
Restored	—	Excluded	—	15
	—			—
	145			37

Increase, 108 ; number of Members, 902.

Brother Ward read the Circular Letter on *the different Unions of the Divine Nature*, which being approved was signed

by him as Moderator : sung ; and Brother Christopherson, a messenger from the Ipswich Church, prayed. In the evening Brother Manser preached from Prov. xiv. 10. *The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy.*

Wednesday morning, six o'clock, Brother Caddy prayed, and Brother Fenn preached from Is. xxvii. 13. *And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come, &c.*

Met again at ten o'clock. Brother Thompson prayed, and Brother Hupton preached from 2 Pet. iii. 9. *The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.* He shewed that us-ward intended the elect, who had obtained precious faith, to whom the Epistles of Peter were sent ; that God was long-suffering with respect to them, especially in their state by nature ; that he was not willing that any one of them should perish, but that all of them should come to true repentance.

In the afternoon, at half past two o'clock, Brother Fenn prayed, and Brother Hall preached from Ps. cxlv. 10. 11. *All thy works shall praise thee, O Lord ; and thy saints shall bless thee ; they shall speak of the glory of thy kingdom, and talk of thy power.* He dwelt particularly on the extent and riches of Christ's kingdom, and the characters of the saints. At half past six o'clock, Brother Cowell prayed, and Brother Johnson preached from Mal. iii. 17. *And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.*

There are seven Churches now belonging to the above Association in Norfolk and Suffolk, viz. Claxton, Ipswich, Difs, Mildenhall, Grundisburgh, Bury and Otley ; and the annual increase of them has been noticed in the above accounts. There are other old Churches who do not join in Association, which for the most part are on the increase. There are also new Churches, besides those already mentioned, at Horham and Stowmarket, in Suffolk ; and at Downham, Fakenham, Wymondham, Buxton, Aylsham, Martham, and Salhouse, in Norfolk ; and more are likely to be formed soon. Such an increase is pleasing ; but it is of more consequence to increase in grace, especially in those days of sin and error. In this respect we are happy to inform our connections of the unanimity which prevailed and was much enjoyed in a very large assembly of religious friends, at our last association, that we are kept by the power of our Covenant God steadfast in the great and glorious truths of the everlasting Gospel—the God-honouring, soul-enriching, and heart-

heart-warming doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Tri-une Jehovah, centring in Jesus; and resting with all its unfading glories, and unnumbered blessings upon the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus, proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah's will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal head, and glorious representative; in whom their persons were accepted in love—their predestination to the adoption of children, as God the Father's act, proceeding from the boundless love of his heart in his Son; and designed for the praise of the glory of his stupendous grace—the eternal, gracious, and infinitely wise covenant transactions of the Holy Three, relative to the salvation of offending mortals—the transfer of all the sins of the elect from them to Christ, and the full condemnation and punishment of them in him—the complete atonement made for them by the one glorious and all-sufficient sacrifice of Christ's spotless humanity, presented to infinite justice upon the altar of his divinity, in all the flames of his transcendent love—the personal and all-perfect obedience of our great Immanuel to the holy law, performed in the room and stead of his people, accepted for them, and imputed to them by the God of all grace; and their free, full, and everlasting justification by it in his sight—the glorious redemption, perfect cleansing, and full pardon of all the vessels of mercy, through the precious blood of the cross—their regeneration, effectual calling and conversion, by the glorious, almighty, and irresistible operations of God the Holy Ghost—the life of faith they live upon the fullness of Jesus, and the good works they perform in love to the Trinity in Covenant, for the honour of discriminating grace, and the glory of the Tri-une Jehovah—in fine, their preservation by the power of the Almighty, through faith to that glory, to which they were destinated by electing love, before the foundation of the world. These sublime truths we consider as the glory of the Bible, the soul of Christianity, the ground of a sinner's hope, and the source of the believer's joys; and can say in truth, that we esteem them beyond the riches of the Indies. Nor are we yet possessed of a sufficient degree of modern candour, to treat them with cold indifference, or to view them as non-essentials; but think ourselves bound to maintain them to the utmost of our ability, and to reject all assertions inconsistent with them, or tending ultimately to destroy any part of this beautiful system.

*The next Association is (God willing) to be held at Grundisburgh, on the first Tuesday and Wednesday in June 1803. Brother Ward from Diss, and the Minister from Bury, and, in case of failure, Brother Hupton, to preach.*

---

## ORDINATION.

---

ON Tuesday June the 8th, the Rev. WILLIAM CLIFT was ordained Pastor over the Calvinist Baptist Church, in Chapmanslade, Wilts. The congregation met at a quarter past ten. Brother Bain, of Downton, began in reading chap. iii. 1 Tim. first seven verses. 1 Peter, chap. v. four first verses. He then described the nature of a Gospel Church, asked the usual questions, and received the confession of faith. Our useful and venerable Brother Marshman, of Westbury-Leigh, prayed the Ordination Prayer, and laid on hands, accompanied by others. Brother Porter, of Bath, delivered the charge from Coll. iv. 17. *Say to Archippus, &c.* Brother Saffery, of Salisbury, addressed the people from 1 Cor. xvi, part of v. 10. *See that he may be with you without fear, for he worketh the work of the Lord;* and concluded with prayer. Our independent Brethren in the Ministry, Hyatt and Frome, Dunn of Bradford, Jackson of Warminster, and Mantle of Westbury, gave out hymns at proper intervals. The service was concluded about a quarter past one. Met again at five o'clock. Brother Stevenson, Independent Minister at Trowbridge, prayed. Brother Shoyeller, of Portsmouth, preached from Psalm viii, 4th verse. Brother Dunn, Independent Minister of Bradford, concluded in prayer. Many found it a good day. The case of this Church at present is nearly, as follows:—About 22 years ago Mr. *Joseph Clift*, now pastor of the Baptist Church at North Bradley, was called to the work of the ministry, by the Church at Westbury-Leigh. Among the places that claimed his attention, this was one. He went on a Lord's Day and preached; his auditory was large and inclined to be troublesome. He learned, in the course of a week, that their principal objection was, that but a little time before this, he was as bad as any of them, and that now he undertook to become their teacher. He went again on the following Lord's Day, told them he had heard their objection, and humbly acknowledged the charge; and said, if God had taken him away in the state he was when among them, he must now have been in hell: but that God had shewn him mercy in making known to him his sinful and guilty state, and in shewing him

his

his need of an interest in Christ. This address, under God, had a pleasing effect. They heard him peaceably, and the place soon became too small for them to meet in. They procured a room that would contain 200, and it was filled. God wrought by the word. Some were converted. In a short time, a Church was formed. He continued to preach among them for several years, till invited to North Bradley: then, at the request of the people, his brother William, who was called to preach by Westbury-Leigh People, agreed to preach among them, which he has done to the present time. About three years ago, they erected a neat, unadorned place of worship, capable of containing between four and five hundred persons. Since it has been built, they have been under the pleasing necessity of putting up side-galleries; the expences incurred are not as yet discharged; but there is a debt remaining of £250; and such is the state of the Church and congregation, that all they can raise; goes to pay the interest: so that pecuniary aid to their pastor, is at present out of the question. The case, however, has been admitted by the committee in London; and it is hoped that it will meet with all encouragement in the great city, if the rich and generous people in the several *neighbouring* Churches, do not, by early exertions, make it unnecessary to apply for contributions in the metropolis.

J. B.

---

## The HISTORY of the BAPTIST CHURCH

AT NORTHAMPTON,

(Continued from page 772.)

---

ON 13th May, 1792, a letter was read to the Church, at Northampton, from that meeting at Broadmead, Bristol, requesting them to give up their pastor (Dr. John Ryland), to take the conjoint charge of the Church and Academy in that city, then destitute. From this time every step of both pastor and people were marked with prayer, prudence, deliberation, and a benevolent desire of sacrificing to the general good; for few pastors and people were more united, perhaps, or felt more in prospect of parting. On 24th November, 1793, in consequence of repeated solicitations from the pastors of other churches,



churches, who saw the public good connected with placing one so eminently qualified in such a station, as that at Bristol, Dr. Ryland's friends consented to release him from his pastoral charge of the church at Northampton; for no separation would have taken place without their consent. The letter, containing an affectionate dismissal for Dr. Ryland and Mrs. Ryland his wife, from Northampton to Bristol, bears date, 11th January, 1794; the Deacons then standing in the church, were Thomas Trinder, Joseph Dent, Abraham Abbott, and Thomas Wykes. The church agreed to meet once a week, to beseech the Lord to send them a pastor after his own heart.

From this time they were supplied by different ministers and pastors; and it is pleasing to remark, that they were not destitute one Lord's-day of the means of grace, during the interval of their unsettled state. The conduct of the neighbouring churches, of Dr. Ryland, the friends at Bristol, and the sister churches in different parts of the nation, is spoken of by the Church at Northampton, in the warmest terms of gratitude, who were always ready to assist to the utmost of their power, and put up with inconveniencies for the sake of accommodating the destitute church.

It is worthy of observation, that the church was kept in peace during all this time: for this, much praise is due to their *now* senior Deacon, Mr. Joseph Dent, who was the indefatigable servant of the church, and always ready to sacrifice personal ease and private opinion, to pursue those things which made for the public good:—a conduct worthy of imitation, by all who are placed in similar circumstances. On 2d of November, 1794, Mr. Thomas Trinder was removed by death—and on November 23, 1795, his brother and faithful coadjutor Mr. Thomas Wykes:—these were trying scenes, but God was yet with his people, and therefore they were safe.

From 1794 to 1799 they had their trials, which were in some measure counterbalanced by considerable additions to the church and congregation; and by general peace among the brethren.

Having being disappointed several times in their expectations, and frustrated in their attempts to get a minister settled; they continued destitute till towards the end

end of 1798, when Mr. George Keely, a member of Dr. Rippon's church, and a student at Bristol, made known to his tutor Dr. Ryland, his wish of joining the Missionaries in Bengal. Of this the Doctor wrote to inform the committee for the Mission, who being utterly unacquainted with Mr. K. wished to see him. It was accordingly agreed, that Mr. K. should visit Northamptonshire in November 1798, in order to meet the managers of the Mission at Guilsborough; and, as a secondary thing, preach to the people at Northampton three or four Lord's days. He preached at Northampton the first time, on the 18th November, same year; and met the committee at Guilsborough on the 20th. Nothing was decided upon at that time; but the committee and Mr. K. held themselves at liberty. Mr. K. preached four sabbaths at Northampton, and the people requested his stay through the remaining part of the year; with which he complied, and then returned to Bristol to pursue his studies. In about a fortnight he received an invitation from the church and congregation to spend the summer vacation with them, to which, with the advice of his tutor and friends, he consented. Accordingly, he visited Northampton again, and preached to the people from the 26th May, 1799, to July, when application being made through the medium of the Deacons, to know his views relative to the order of the church, he gave it them in writing: which being laid before the members, they deputed their Deacons, Mr. Joseph Dent and Mr. Abraham Abbott, to request his stay for three months upon probation.

As it was thought that Mr. K's constitution would not suit a hot eastern climate, and as the friends at Northampton had made so great a sacrifice to the public good, in resigning their late highly-esteemed pastor, Mr. K. was advised to listen to the church, and he declined going to India. Thus the way being cleared, after some deliberation, he consented to stay, which it is highly probable he would not have done, his time being but half expired at Bristol, had not the long destitute state of the church, their unanimity in conjunction with the congregation in their call, their pressing solicitations, accompanied with appearances of usefulness, pointed out what he supposed to be the leadings of Providence to that decision.

On 22d September, 1799, he received an unanimous call to the pastoral charge, and on 13th November, same year, was ordained—(for particulars see Baptist Register for February 1801, p. 301). Circumstances were at this time very flattering, and much to the credit of the people.

Being now settled with a pastor, and, through the blessing of divine grace, the church increasing, they began to think of filling up the places vacant by the death of their two Deacons in 1794 and 1795. Accordingly, after consultation and prayer for divine direction; their late pastor, Dr. Ryland, being on a visit at that time at Northampton, was requested to take the management of the election, to which he consented; and the church proceeded, on Wednesday 8th of July 1801, to choose from those first nominated by the officers in being, the following brethren—Mr. William Ager, Mr. Tubalcain Mellows, and Mr. Joseph Hall; men who have discovered a disposition comporting with the important office they fill, and presaging good to the Society.

As a church, they have been favoured with considerable additions; and the Lord has been pleased to raise up amongst them for village-preaching three brethren, who, in conjunction with three before designated to that office, supply the neighbourhood on Lord's-day evenings, and occasionally neighbouring churches. The members of the church enjoy the blessing of Peace, and are striving together for the faith of the Gospel.

Northampton, Feb. 17, 1802.

---

### PARSON WISE-ACRE,

AN INVENTOR OF SPIRITUAL MEANINGS.

---

ONE of our senior and most sedate ministers, a few weeks since, on a very public occasion, speaking of the *manner* of preaching, begged permission of his audience to give his opinion on the article of what is called *spiritualizing* the Scripture, and thus addressed them:

“ Give me leave to say, that though I much approve of the occasional accommodation of certain scriptures to purposes to which they have no literal reference, according to the manner of Mr. Henry, yet I very much disapprove of any man's attempting to display his talents by pretending

ing

ing to prove doctrines by texts of Scripture, that do not immediately refer to them. I have heard of making the Scriptures a nose of wax, and this appears to me to be something of the kind. I know this meets the taste of some persons in our day, but it is a taste which one would not spend a moment in attempting to gratify. I do not know that there are any of this description present; but if there are, perhaps they are ready to say, 'We should have liked you better, had you taken another text to have grounded your subject upon. Every body must know, that such a text as yours respects Christ, because his name is expressly mentioned in it. Now we want *something out of the common way*, and we like a man that has ingenuity enough to find Christ in a text where nobody but himself ever supposed he was directly intended:—for instance, if, instead of choosing the common plain text you have enlarged on now, you had taken some such scripture as 1 Chron. vi. 81—*And Heshbon with her suburbs, and Fazer with her suburbs*; and have told us all the same things that you have now about Christ, and made it appear that they are all to be found in that text, we should have had a much greater opinion of your ingenuity and knowledge of Scripture than we now have.'

Well, my friends, you must forgive me, if you please; I do not pretend to have any ingenuity of this sort, and I have lived so long in the world now, that I do not expect I ever shall. And besides, if I were inclined to this practice which I find some people call *dwelling deep* (Jer. xlix. 8), I should be afraid that, at one time or another, I should be caught in some such trap as the preacher was who took for his text, Ezra, i. 9—*Nine-and-twenty knives*. Now this WISE-ACRE was fond of *launching out into the deep*, Luke, v. 4; and one day thinking that he had found out what nobody ever had before, viz. that these knives were typical of the *four-and-twenty elders* in the Revelations, he was so transported with the discovery which he fancied he had made, that he never recollected, till he had got into the pulpit and read his text, that there was a difference of *five* in the number; and, therefore, when he came to draw the comparison, not knowing what to do with the odd *five*, he told his audience, he must drop that number, in order to make the type and the antitype tally. The whole audience, the wife  
and

and the weak, were confounded; but there was one in the congregation who was not quite so much of the allegorist as the preacher, but, having more understanding and reverence for the word of God, wisely stepped up the pulpit stairs, and told him, that instead of dropping the odd five, as he had just proposed to do, it would be much better to drop the whole; and so an end was put to *Wise-acre's* preaching.

---

THE REV. MR. THOMAS COLE,

HIS LAST SERMON IN THE WORLD,†

*The 22d August, 1697.*

‡ *Epistle of John, Chap. ii. verses 1, 2.*—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

I COME not this day to flatter you, nor to fright you. If I should say you have no sin, I should flatter you; if I should tell you there is no hope of salvation for sinners, I should fright you: therefore I shall endeavour to show your danger, and to show you your deliverer; and while I am holding up the remedy with one hand, I shall search the wound with the other.

I have singled out a subject that is of great concernment to you all. *My little children, these things write I unto you; if any man sin (as every man does), we have an advocate with the Father.* The patrons of universal redemption lay much stress upon this scripture, that Christ is set forth as an advocate, not only for our sins that do believe, but for the whole world, including unbelievers. Therefore they say redemption is universal; but this cannot be the sense of John here, being directly contrary to the design of the Apostle.

By little children he means believers newly converted to the faith: he exhorts not to sin; but in case they do sin through infirmities, he doth, for their comfort, exhort them not to despair of God's mercy, but by faith go to Christ, who is their advocate with the Father, and is ready to do all the offices of love with the Father. In his grace we should all acquiesce. Though Christ was of the seed of the Jews, yet he  
is

† This Sermon, Title and all, is here printed from an original ancient manuscript. Mr. Cole was one of the Pinner's-Hall Preachers.—He died September 16, 1697.

is not an advocate for them only, but the believing Gentiles, who are called the world—"I come not to condemn the world, but to save it." By the world here is meant the Elect, who are scattered up and down in all parts of the world. There is a special universality belonging to believers, which brings them under this denomination of the world; the Apostle applies this to believers—"Christ is not an advocate for unbelievers: I pray not for the world."

If Christ be not our advocate, he is not our propitiation: Christ will not save any for whom he is not an advocate. If Christ should make intercession for any who have no interest in him, then his death would contradict his intercession. If such could be pardoned without Christ, then the grace of propitiation would be useless; Rom. iii. 25, "whom God hath set forth to be a propitiation through faith in his blood." They that do not act thro' faith in his blood have no interest in his propitiation. Christ is a propitiation for the sins of those whom God loves, 1 John iv. 10. The Apostle speaks expressly of this—"Herein is love, not that we loved God, but that God loved us." God had a mind to be reconciled to sinners, to make up that unhappy breach that sin had made between man and him; therefore sent his Son made in the flesh. The world was sunk very low, that nothing but the death of the Son of God could relieve it: this is the greatest instance and token of his love that could be. Believers only partake of his salvation, Gal. iii. 22, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Till faith comes we are all under the curse of the law, so that the proper work of faith is to believe. "Whosoever believeth in him, shall receive remission of sins," and none else, because none but believers have communion with Christ in his death. None are children but believers, John i. 12—"To them he gave power to become the children of God." It is impossible for a sinner to apprehend his adoption, until he hath received Jesus Christ by faith; that makes the way easy, and answers all objections; proves a believer to be an heir of God, and joint heir with Christ: you will have other thoughts of yourselves when faith comes than you have now. The power by which God hath taken hold of them, makes them confident of this salvation. None but believers obtain pardon; it belongs to them that believe: if we let in unbelievers into this privilege, we destroy that article of our creed concerning remission of sins. The Apostle speaks as a believer unto believers: it was not the will of God that Christ should die, but for those whom the Father gave him. Christ died for all, that is, for all degrees of men, poor and rich, beggars and kings; therefore we ought to pray

pray for all that live under the means of grace. "My little children, I write to you." Why doth John call them his little children? By children, he means believers; not his natural but his spiritual children; such whose sins are forgiven, such children as are begotten to God by his ministry; he was their spiritual Father. They who have not begotten sinners to Christ, they do not deserve to be called Father.

Q. How shall we know that we are begotten to God, by the seed of the word?—You may know it when the word strikes with power upon the soul: The Majesty of God, the truth of God, makes a marvellous commotion in you. The soul is ready to break for the longing desires it hath after God. A marvellous light breaks in upon the understanding. The soul is all on a sudden as the chariots of Aminadab. That man that is born of God feels all this within himself: he doth what he doth for God, with all his might, with all his heart: he is wholly taken up with the things of God: he never goes so fast after Christ, but he would go faster. Paul felt the motion of the Spirit working in him to life: "The life I now live in the flesh, I live by the faith of the Son of God." Gal. ii. 20. See that faith may be felt; faith is the highest principle in man: a little faith will outdo all the reason in the world. Faith hath the greatest command of the heart, carries all before it: all things are possible to him that believeth: it animates and quickens the soul: we are quickened together with Christ; you grow more vivacious and active, you have more life, and more abundantly. We are begotten of God by the word: 'tis faith shews us our regeneration. The first word that the new creature speaketh is suggested to it by faith. None call God, Father, but such as are begotten to him by the word; they speak naturally, they speak feelingly and knowingly; they are satisfied they are taken into so near a relation to him. Those things that we derive our life and being from, by those things it is nourished and increased. The new creature is begotten by the word, and it feeds upon it afterwards. Let us examine ourselves by such a close, inward application of the word to our own conscience; we shall find new vigour of mind in ourselves, a prompt and ready inclination to things that are spiritual.

Communion with God, self-denial with Christ, and an universal resignation of ourselves to his will, are not such strange things as some would make them: they are con-natural to a saint. He is never more in his own element than when he is most with God. There is an holy sympathy between the soul and the word of God: you may judge of your  
spiritual

spiritual life, and regeneration by the inward delight you take in the word of God. O how sweet! how agreeable is it to a gracious soul! Nothing is so refreshing, nothing is so reviving as that: it begets life, and it nourisheth and increaseth it. The word that God speaks is the word of eternal life, not only as represented to us in the scriptures; but the words of Christ are spirit and life; *i. e.* they have a quickening virtue in them, when the Holy Ghost sets in with them. The seed of the Word grows, and we know not how; and yet we may observe sometimes that it draws in the heart to God, works a suitable frame of obedience, a cheerful compliance with every truth. God is writing his word on the heart, and we cannot but cleave to it. The favour of the Word abides in us. We begin then to understand where we are, and what we are doing. Then they see their way, and then they run faster than ever. They cannot but in reason rather obey God than man. A new-born soul will do whatsoever the Word requires. He is born of the will of God; his new nature is suited to those principles. You may know that he was begotten by the Word, by his holy and heavenly conversation, according to the Word: the Spirit of the Lord God is upon him; when others consult reason, he consults the word of God. The spirit of God in the word will do wonders. This is the great question—Am I in Christ? Am I a new creature? He consults with the Word, that will tell you more than all the world can besides. The way of God's working by the word is very secret; there is a mighty spirit that doth accompany the word in conversion, in begetting sinners unto Christ, Heb. v. 12. These children are not only begotten, but nourished by the Word: there is not a living christian that, under these means, doth not grow in grace. The end of God is to prevent sin. "Little children," says John, "these things I write to you, that you sin not." Believers themselves should be cautioned against sin; if any man sin, we have an advocate with the father.—Gen. iv. "What hast thou done? the voice of thy brother's blood cries," &c. And the Lord said, "Because, the cry of Sodom and Gomorrah is great," &c.—So James v. 4. "The hire of the labourer cries to God for vengeance." This shews what need the sinner hath of an advocate, because his sins cry aloud against him. Many a one that suffers under this woeful cry of his sins; knows not when vengeance comes; what is the cause of it: this should make us afraid of any sin not repented of.

The law of God speaks against such as deserve wrath; and Satan, he will accuse them: and not only this, but there



comes in conscience too that will accuse him, witness against him, and will condemn him: therefore, what a woeful case is a man in that hath none to plead for him in heaven, when he hath so many that speak against him.—Rom. viii. 30. “He ever lives to make intercession for us:” “he is able to save to the uttermost:” so that you see we have a prevailing advocate. If Christ had been an advocate for all, his death would have been effectual for all: God hears him always, in all cases, and for all persons: he will in no wise cast out them that come to him through Christ Jesus. Be not discouraged; go to Christ, try his intercession: never was any soul lost that came to him for life. But how shall I come to know that Christ is my advocate? If the spirit of Christ be in you, urging you to pray to the Father in his name, it is certain that Christ is in us, and is interceding for us. Christ is concerned for every prayer that is put up to the Father in his name: Christ’s intercession follows our prayers: Christ begins in us here; then Christ takes upon him to follow our prayers, and to back them with his intercession. He is not only an advocate, but makes propitiation. He hath the price of our redemption in his own hands; he pleads the merits of his own blood: his blood was shed for the remission of our sins—*i. e.* it was shed for the satisfaction of the law.

The law of God cannot strike a poor sinner that is sprinkled with the blood of Christ: though your conscience plead against you, be not discouraged; go to Christ; pray for his spirit.—Rev. iii. 20. “Behold, I stand at the door, and knock,” &c. Christ looks that you should begin in prayer, by the guidance and influence of his Spirit: this opens the door, and lets Christ farther into the soul: I stand at the door and knock. Stir up your faith, and endeavour, by prayer, to open this door: upon your endeavours to open it, the door will fly open; Christ will come in; he will secretly help you. Try what prayer will do: it will conquer all your enemies. Thus you see how Christ, as an advocate, brings God and the sinner together.

Under the law, they that laid their hands on the sacrifice, had the benefit of it; so they that by faith lay their hands on Christ, shall have the benefit of his intercession as their advocate. But unbelievers will not lay their hands upon the head of the sacrifice: they will not take hold on Christ: it must be through faith in his blood, else the propitiation will not work. There needs no other propitiation but Christ alone. He hath made reconciliation by the death of his cross

cross. Make use of him as your Advocate, every day. None but Christ can plead for us.

Let us make use of the advocateship of Christ in the case of sin; go to Christ every day as your Advocate for sin: you go upon account of worldly suits upon you; then you make use of him: but do not you know that sin is the greatest of provocations, and will bring down the fearfullest of judgments? Further, Christ is here, the righteous. You know under the law, the sacrifice was to be without blemish. Beg the assistance of the Spirit, and then read the Word over again, and you will see new rays of light darted out of it.

Make use of the Spirit of Christ here on earth, to see the Person of Christ in Heaven pleading for you. If you find the Spirit of Christ stirring in you here, you may be sure he is acting for you in Heaven.

---



---

MR. CARR'S MEETING-HOUSE,

AT CAMBERWELL.

---

**M**R. Jonathan Carr, a member and minister belonging to Dr. Jenkins's church at Walworth, has, by the encouragement of numerous friends, lately erected a new Meeting-House, at the end of Cold-Harbour Lane, near the Dulwich Road, Camberwell. It was opened for public worship, on Lord's-day, May 30, 1802. Dr. Jenkins preached in the forenoon, Mr. Towers in the afternoon, and Dr. Rippon in the evening. Mr. Carr is the minister of the place.

---



---

THE  
MIDLAND ASSOCIATION OF BAPTIST CHURCHES

Met at Pershore, June 8, 9, † 1802.

BREVIATES.

Tuesday evening met at six o'clock.—Brother Rowland opened the Association with prayer; he was then chosen moderator; the letters from the churches were read; and brother Thomas, of Broseley, concluded in prayer.

Wednesday morning met at six o'clock.—Brother Partridge,

D D D D 2

Deacon

† The minutes of this Association came too late to be all inserted. The Breviates of former years were not sent at all. EDITOR.

Deacon of the church at Ryford, prayed: the circular letter, written by Brother Rowland, on *the evil and danger of conformity to the present world*, was read, approved, and ordered to be printed; the business of the association-fund attended to; and the meeting was closed by Brother Thomas, student with Dr. Ryland.

Met at half past ten.—The public meeting was introduced by singing: our Brethren Scroton and Belsler prayed; Brother Kilpin, of Leominster, preached from Isaiah, liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?* Brother Edmonds of Birmingham preached from John vi. 37. *All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out.* And Brother Butterworth of Eversham closed the meeting in prayer, Singing at proper intervals. Met again at six o'clock in the evening.—After singing an appropriate hymn, Brother Smith of Coleley prayed; Brother Palmer, of Shrewsbury, preached from John iv. 10. *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.* And Brother Bradley, of Coleford, concluded the service and association with prayer.

*State of the Churches since the last Association.]*

Increase.		Decrease.	
By Baptism	— 102	By Death	— 21
By Letter	— — 3	By Dismission	— 8
Restored	— 4	By Exclusion	— 14
	—		—
	109		43
Increase this Year	—	66	

In addition to the above increase, the church at Eastcombes, consisting of nineteen members, applying for admission, were received.

The Quarterly Meetings to be observed as follows:

1. Coleley, the first Tuesday in July.
2. Broseley, the first Tuesday in October.
3. Eversham, Wednesday in the Easter-Week, 1803.

The next association to be held at Coleford, on Tuesday and Wednesday, in Whitsun-Week, 1803; Brethren Bissel and Belsler to preach; and in case of failure, Brother Morgan, of Birmingham.

\* \* \* Put up at the King's Head.

THE YORK AND LANCASHIRE ASSOCIATION.

BY their respective ministers and other messengers, met in association at *Blackburn*, in Lancashire, 9th and 10th of June, 1802.

BREVIATES.

On the former day, June 9, Brother Haffel opened the public service at two in the afternoon, by the usual exercises of singing and prayer. Brother Davis then preached from Rom. viii. 6. After which Brother Fawcett, sen. read the circular letter, entitled, *Thoughts on the Revival of Religion*, which was approved and ordered to be printed.

Met again at half past seven in the evening. Brother Dickenson being chosen Moderator, opened the service, and read the letters from the several churches. Upon the whole, the accounts are more favourable than last year.

Thursday morning, assembled at a little past nine. After the exercises of prayer and praise to God, in which Brother Pilling officiated, our brethren Dickenson and Fawcett preached; the former from Matt. xviii. 20. and the latter from Matt. xxvi. 67. Brother Simmons then closed the business of the Association by an appropriate address to God, with grateful acknowledgments for the favourable tokens of his presence in our assemblies.

Agreed, That the next Association be held at *Bacup*, on Wednesday and Thursday in Whitfun week.

Put up at the *George and Dragon*.

That the subject of the next circular letter be *Family Religion*, and that Brother Walton be requested to draw it up.

*State of the Churches since the last Association.*

Dead	—	23	Received on a profes-	} 52
			sion of faith	
Excluded	—	9	Restored	— 4
Dismissed to other	}	4		
Churches			—	
		36		56

Increase, 20.

*The following Books are published by the Rev. JOHN FAWCETT,  
A. M. Ewood-Hall, near Halifax.*

The Christian Preacher, by Dr. Williams.

The Sick Man's Employ, a new Edition.

Gouge's Sure Way of Thriving.

Watson's Art of Divine Contentment.

Christ precious to those that believe.

The History of John Wise, the Third Edition.

The Constitution and Order of a Gospel Church, Second Edition. With other Pieces by the same hand.

---

## THE CHARACTERS

### OF MAHOMET AND OUR BLESSED LORD

CONTRASTED,

By BISHOP SHERLOCK.

---

**B**UT with respect to this instance, I persuade myself it can be no very distracting study to find reasons to determine our choice. Go to your natural religion; lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by his victorious sword. Show her the cities which he set on flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him alledge revelation, and his divine commission to justify his lust and oppression. When she is tired with this scene, then show her the blessed Jesus, humble and meek, doing good to all the souls of men, patiently instructing both the ignorant and perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to his God. Carry her to his table, to view his poor fare and hear his heavenly discourse. Let her see him injured, but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors, *Father, forgive them, for they know not what they do.* When natural religion has viewed both, ask, which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended at the cross; by him she spoke and said, "Truly this man was the Son of God."

POETRY:

## ORIGINAL POETRY

HYMNS BY THE REV. E. BEDDOME.

- 1 SAMUEL xxv. 31.—*That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.*
- 1 DESCEND, celestial Dove, and bring  
Sweet peace on thine expanded wing;  
Subdue my pride, my wrath appease,  
And bid tumultuous passions cease.
- 2 Give me a temper all divine,  
Let love in ev'ry action shine;  
Let silken cords of friendship be  
The bonds between mankind and me.
- 3 Provok'd, let me not do or say  
What will not bear a strict survey;  
By thy great power, my lusts controul;  
With thy rich grace adorn my soul.
- 
- 2 SAMUEL xiv. 14.—*Yet doth he devise means that his banished be not expelled from him.*
- 1 OUR joyful lips attempt to sing  
The mercies of our heavenly King;  
Mercies reveal'd in ages past,  
Mercies that will for ever last.
- 2 From realms of bliss he sent his Son,  
To make these wond'rous mercies known;  
For us on earth the Saviour dies,  
For us he pleads above the skies.
- 3 He sends his holy Spirit too,  
Our sinful nature to renew;  
From him ten thousand blessings flow,  
To him ten thousand thanks we owe.
- 
- 1 KINGS, xviii. 15.—*Before whom I stand.*
- 1 GREAT God, thy penetrating eye  
Surveys what mortals do;  
And all the creatures thou hast made  
Stand open to thy view.
- 2 No darkness can from thee conceal,  
For day and night are thine;  
Thou know'st the actions I perform,  
The things that I design.
- 3 Who can thy pow'rful hand escape,  
Or from thy presence flee?  
Nothing I think, or say or do,  
Can be conceal'd from thee.
- 4 Then search and try my inmost soul,  
And form it all anew;  
Sow there the seeds of ev'ry grace,  
And ev'ry lust subdue.
- 
- 1 KINGS, xviii. 17. *Art thou he that troubleth Israel?*
- 1 COURAGE, ye servants of the Lord,  
With faithfulness dispense his Word  
Whatever men may say or do,  
Be to your heavenly Master true.
- 3 Sound an alarm in all our ears,  
And rouse the guilty sinner's fears:  
Tell us of judgment, wrath and hell;  
And then the way to life reveal.
- 3 The more you search, the more you try,  
The more we'll prize your ministry;  
May God your strenuous labours own,  
And we hereafter be your crown!
- 
- 2 CHRON. xxxiv. 27.—*Because thine heart was tender, and thou didst bumble thyself before God, &c.*
- 1 HOW unaffected, Lord, am I,  
Or with thy smiles or frowns,  
Endless rewards or punishments,  
Infernal flames or heavenly crowns!
- 2 How little sense have I of sin,  
How little reverence of thee!  
My will how obdurate it is,  
Enslav'd, not seeking to be free!
- 3 Father of spirits, set thy grace,  
Form my rebellious powers afresh:  
Make me submissive at thy feet,  
And turn the heart of stone to flesh.
- 
- ON THE SAME.
- 1 A TENDER heart, dear Lord, I want,  
A tender heart on me bestow;  
From these mine eyes let plenteous streams  
Of penitential sorrow flow.
- 2 O smite the rock, the flinty rock!  
May it dissolve in briny tears!  
Let thy rich love excite my hope,  
Thy wrath awaken all my fears.
- 3 My hope thus fix'd, my fear thus rais'd,  
Let me a steady course pursue,  
And thine unconquerable grace  
Form both my heart and life anew.

## THE DISTINCTION OF AGES.

**T**HE seven first years of life, (man's break of day),  
 Gleams of short sense, a dawn of thought, display;  
 When fourteen springs have bloom'd his downy cheek,  
 His soft and blushing meanings learn to speak;  
 From twenty-one proud manhood takes its date,  
 Yet is not strength complete till twenty-eight;  
 Thence, to his five-and-thirtieth, life's gay fire  
 Sparkles, burns loud, and flames in fierce desire;  
 At forty-two, his eyes grave wisdom wear,  
 And the dark future dims him o'er with care;  
 On to the nine-and-fortieth, toils increase,  
 And busy hopes and fears disturb his peace;  
 At fifty-six, cool reason reigns entire,  
 Then life burns steady, and with temp'rate fire;  
 But sixty-three unbinds the body's strength,  
 Ere th' unwearied mind has run her length;  
 And when, from seventy, age surveys her last,  
 Tir'd, she stops short—and wishes all were past.

## VIEW OF LONDON.

**H**OUSES, churches, mixt together,  
 Streets unpleasant in all weather;  
 Prisons, palaces contiguous;  
 Gates, a bridge, the Thames irriguous;  
 Gaudy things, enough to tempt ye;  
 Showy outsides, insides empty;  
 Bubbles, trades, mechanic arts;  
 Coaches, wheelbarrows, and carts;  
 Warrants, bailiffs, bills unpaid;  
 Lords, of creditors afraid;  
 Rogues, that nightly rob and shoot men;  
 Hangmen, aldermen, and footmen;  
 Saints that shall with seraphs reign,  
 Many a hypocrite in grain;  
 Lawyers, poets, priests, physicians,  
 Noble, simple, all conditions;  
 Worth beneath a thread-bare cover;  
 Villainy, bedaub'd all over;  
 Women—black, red, fair, and gray,  
 Prudes, and such as never pray;  
 Sober, drunken—noisy, still;  
 Handsome—formless—as you will;  
 Merchants fair, and underselling,  
 Many a beau without a shilling;  
 But no street is pav'd with gold,  
 Tho' the bumpkin so was told;  
 Thousands perish, millions die;  
 Few prepar'd to live on high.

*God and virtue be my lot,  
 I prefer a COUNTRY COT.*

## NOTES OF A DISCOURSE

BY THE LATE

Rev. W. CLARKE, A. M.

*Preached at a Meeting of Ministers in London,  
and sent in a Letter to a Friend.*



IT is in consequence of an intimation I received of your desire of having the leading thoughts of a Discourse, delivered from those important words of the Apostle Peter, 1 Epis. ii. Chap. verses 2, 3; that I have taken the liberty of troubling you with these lines.—*As new born babes desire the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is gracious.*

THERE are two things of great importance; and which claim our very serious regard—The one that we are *real* christians, the other, that we are *growing* christians. It is to the latter of these, the words of our text more immediately direct our attention; and they naturally lead our views to the following observations. That the Lord is gracious.—That certain persons have tasted he is gracious.—That these are capable of growth.—That this growth demands their attention.—That the word of God is the grand instrument by which it is promoted.—And that it is their duty and interest to desire the sincere milk of the word, to this important end.

THE LORD IS GRACIOUS. This is a truth confirmed by scripture, observation, and the experience of every good man. The great Jehovah has proclaimed himself the Lord, the Lord God, gracious and merciful. The provision he has made for the salvation of sinners; the encouragement he gives for their application to him; and the operation of his spirit in renewing the mind, and carrying on his own work in the soul, prove him to be gracious;—hereby his grace in its greatness, freeness, riches, sovereignty and perpetuity, is made to appear.

Those may be said to have TASTED THAT HE IS GRACIOUS, who under the influence of the blessed Spirit, have so entered into the great and important truths relative to his grace, as to have their minds under the genuine power and influence thereof. They are distinguished from those who hear of this grace, but do not understand it; who understand what the word reveals, but



do not believe it; or, who give their assent thereto, but are strangers to its genuine influence. Believers may be also said to have tasted that the Lord is gracious, by enjoying those spiritual blessings which are the fruits of his grace. They were once blind; they now see. This is the effect of divine grace. They were once deaf to the voice of Christ; they now hear it and follow him: this also is consequent upon his grace. Their hearts were once hard; the Lord hath taken away the heart of stone, and given them an heart of flesh: this is a blessing of the covenant of grace. Christ Jesus is revealed in their soul; this is consequent upon the good pleasure of his grace---the various blessings of which they are made the partakers, flow from the grace of God. Thus have they tasted that the Lord is gracious---divine grace hath changed their heart, enlightened their mind, bowed their will, purified and spiritualized their affections, delivered them from the power of sin and tyranny of Satan, made them the subjects of the blessed Jesus, formed them for the heavenly state, made many great and precious promises to them, and ascertained them the full enjoyment of God, in the world of everlasting glory and bliss. Thus they are living proofs and witnesses that the Lord is gracious: had he not been so, they would not have been what they now are. It is not in consequence of any exertion of their's, but of his own free mercy and rich grace, that they see sin in its deformity, holiness in its beauty, and Christ in his excellency; that they are possessed of a savor and relish for divine things, and are made meet to be partakers of that glorious inheritance which the Lord has prepared for his people. They have entered into the truth and importance of what the word reveals relative to this grace; and have experienced the fulfilment of it in their own heart: each of which is essential to christianity.

Those who have thus tasted that the Lord is gracious ARE CAPABLE OF GROWTH IN DIVINE THINGS. We read of children, young men, and fathers. Christian growth consists in an increasing experimental acquaintance with the doctrines of Christ; a firmer attachment to his mediation; a more ardent affection to his person; a greater degree of conformity to his spirit and example, and an increasing subjection of heart and life to the government of Christ: and it *will express itself* in a quick sensibility to the evil of sin, deadness to the world, detachment from the law as a covenant of life, submission to afflictive providences, equanimity

nimity in the midst of the changes of life, attachment to sacred and spiritual objects, aptitude to religious duties arising from their spiritual nature, attention to relative duties, and affection to the heavenly world.

THIS GROWTH DEMANDS THE ATTENTION OF THOSE WHO HAVE TASTED THAT THE LORD IS GRACIOUS. Believers are exhorted to grow in grace; which exhortation, though it does not suppose that their advance in the divine life is at their command; yet it implies, that it is to be the object of their attention and pursuit. The intrinsic excellence of true religion is another reason why the increase of it should be an object of diligent attention; it is the beauty and dignity of the mind; it is that which renders like God; fits for his service; capacitates for the enjoyment of him here, and makes meet for the noble employs, and sublime enjoyments of the heavenly state. A growth in grace is also very important, and deserves our very serious attention and regard, as it is connected with a temper and conversation well-pleasing to God; subservient to the glory of God; and is adapted to usefulness in different relations in life, and spheres of action. It is also of importance, from the connection it has with the satisfactory evidence of the reality of grace in the heart, with a spiritual enjoyment of divine truth, and with an actual readiness for a dying hour.

THE WORD OF GOD IS THE GRAND MEDIUM BY WHICH THIS GROWTH IS PROMOTED. Grace grows by its exercise: the word of God presents divine truth to the mind, in it's reality and importance; and under the influence of truth, as accompanied by the Spirit of God, the mind is drawn forth in affections, correspondent to the nature of the truth believed; so that hereby, those who have tasted that the Lord is gracious, make advances in knowledge, faith, and holiness.

It is the duty and interest of those, who have tasted that the Lord is gracious, TO DESIRE THE SINCERE MILK OF THE WORD THAT THEY MAY GROW THEREBY; desire to know it - to feel it—to enjoy it. This desire is to be expressed in reading it, studying its contents, meditating upon it, attending upon the ministration of it, making it matter of converse with our fellow-christians, and in seeking the blessing of the Spirit of God upon it.

Is the Lord gracious? *Have we tasted that he is gracious?* We have heard that he is gracious; have we so entered into the important truth as to feel the genuine influence thereof on our hearts? Are we possessed of adoring views of this grace?

grace? Of an earnest desire of the sacred and spiritual blessings that flow from this grace? Of a cheerful dependance upon the God of grace through the mediator? And of a cordial subjection to him who is thus gracious? If we are strangers to the genuine influence of divine grace here, we shall be made to sustain the awful expressions of the wrath and vengeance of God in another state.

*Happy those who have experienced that the Lord is gracious!* the Lord has done great things for you, of which you have reason to be glad; you can bear witness that he is gracious, for he has snatched you as brands from the burning; translated you from the kingdom of satan, into that of his dear Son. Once you were darkness, now light in the Lord; once in a state of spiritual death, now quickened by divine grace; once far from God, now brought nigh by the blood of Christ: you have redemption through the blood of Christ, the forgiveness of sins according to the riches of his grace. You who were condemned by God's righteous law, are justified freely by his grace, through the redemption of Jesus Christ. You are introduced into the enjoyment of the privileges of God's children, as the effect of his free and amazing grace; but however great and important these blessings are, yet your sense of them is but a *taste* of what you shall enjoy: now you have such views as yield a pleasure surpassing any this world can afford; but in another state the views of this grace will be far brighter and the fruits thereof will be possessed in a much greater degree than what they are in the present life: now sin is subdued, then it will be destroyed; now you are freed from the tyranny of Satan, then you shall be secure from his attacks; now you see through a glass darkly, then face to face; now your joys are often allayed by various circumstances, but then they will be uninterrupted: in the heavenly world, O Believer, you shall drink of rivers of pleasure, at God's right hand, and which flow for evermore.

*What obligations are you under to the God of all grace?* What reason to call upon your soul, and all that is within you, to bless and praise his holy name, who hath forgiven you all your iniquities, justified your unworthy persons, taken you into his family, formed you into his blessed image, made great and precious promises to you, vouchsafed his spirit to dwell in your heart, and furnished you with a prospect of a state of eternal glory.

And have you tasted that the Lord is gracious? *Be it your concern to attend to the admonition in the text.* Let a daily

daily progress in the knowledge of this grace, and the genuine influence of it upon your hearts and lives, be the object of your attentive regard. What so important as an increase in the knowledge of Christ, conformity to him, and communion with him? As you would regard that which has in it's nature an intrinsic excellence; as you would maintain a temper and conversation which shall meet the divine approbation, and be subservient to the glory of God; as you would be useful in the different relations in which you stand to those around you, and in the various spheres of life in which you are called to act; as you would enjoy a clear and satisfactory evidence of interest in the greatest and best of blessings: as you would preserve a holy composure and equanimity of mind, in the midst of the various changes and trials of life; as you would be actually as well as habitually ready for death: let a growth in the things of God be the grand object of your attention; and to that important end desire the sincere, unadulterated milk of the word; desire to know it, to feel its power, and enjoy its sweet and benign influence. Let that desire be expressed by reading it with attention, studying it with diligence, meditating upon it with affection, attending upon the ministration of it with fixedness of mind, and by conversing upon its important contents, with solemnity and seriousness: and let all these be accompanied, as you are enabled, with earnest prayer for a divine blessing that you may grow thereby.

I persuade myself that my BRETHREN IN THE MINISTRY will bear with me when I say, that the admonition in the text furnishes with important improvement respecting ourselves. Are our fellow-christians, among whom we are called to labor, to be making their growth the matter of their attention? Let us remember, we are to make their growth the object of our attention also. Are they to desire the sincere milk of the word that they may grow thereby? We are to make it our concern, in our preparation for the work of the sanctuary, to prepare such food as shall be adapted to that end. Are they to seek spiritual growth by christian conversation? It is to be our concern that our visits among them be conducted in such a manner as shall be subservient to this end. And is a spiritual growth important for *their* usefulness in the different spheres in life in which they are called to act? Is it not equally, or in a greater degree for *our's*, who sustain a public character in the house of God? It is a matter of no small importance

with respect to the best interest of the people among whom we labour, whether *we* are growing christians or no.

Would we have our studies pleasant and delightful to ourselves, and find an enlargement of thought in meditating upon divine subjects. Would we address our fellow-men with spirituality and fervor of affection. Would we preach by our example as well as with our lips. Would we that our conversation be grave, spiritual and savory, adapted to edification. Would we get above the fear of reproach, the love of ease, the desire of applause, or the influence of any mean and low motive. Would we, in a word, fulfil the ministry we have received of the Lord, so as shall meet the approbation of the great Head of the church, and be subservient, under a divine blessing, to promote the glory of God and the welfare of precious and immortal souls? Let *our own growth as christians* be an object of our vigorous attention and regard. Though gifts and grace are very distinct, yet gifts will never appear to such advantage, or be used with such prospect of success as when grace is in the most lively exercise.

That all present who have tasted that the Lord is gracious, may be forgetting the things which are behind, and reaching to those things which are before, pressing towards the mark for the prize of our high calling of God in Christ Jesus. and rejoice in the prospect of that day when the top-stone shall be brought forth with shoutings of grace, grace unto it---May God of his infinite mercy grant thro Jesus Christ our Lord, Amen and Amen!

---

A LETTER\* FROM THE LONDON MINISTERS, TO  
THE LATE DR. GIFFORD'S GRANDFATHER, *in*  
1675, concerning the Duty of unconverted Men to pray.

London, January 18th, 1675.

DEAR BROTHER GIFFORD,

**W**E had a sight of your letter to Brother Morton, and are not a little grieved to hear of those differences amongst you, and the more, that they should be on such

\* The first part of this Letter relative to Baptism is omitted. The whole is in possession of the *Editor* of the Register.

grounds as you mention, which can have no other tendency than to render us contemptible to all serious and judicious persons.

Prayer is a part of that homage which every man is obliged to give to God; 'tis a duty belonging to natural, and not only to instituted religion, which is fully intimated in Acts xvii. v. 26, 27. Whatever in that text is meant by seeking, prayer cannot (by any just reason) be excluded; and if prayer be intended, 'tis comprehensive of all mankind. It cannot be supposed that man, being such a creature as he is, should not be obliged to love, fear, and obey God. 'Tis so far from us to esteem them the most zealous christians, that we account them scarce worthy to be reckoned amongst the number of mankind, that will not acknowledge worship due to the common Author of their beings: for he that denies this, must at once deny a Deity, and himself to be a man.

If hereunto it be objected, that such persons have not the Spirit, therefore ought not to pray; this objection is not cogent, forasmuch as neither the want of the spirit's immediate motions to, or it's assistance in the duty, doth not take off the obligation to the duty. If it would, then also, from every other duty; and consequently all religion would be cashiered. If the obligation to this and other duties were suspended merely for want of such motions or assistance, then unconverted persons are so far from sinning in the omission of such duties, that it is their duty to omit them. 'Tis certain no man can, without the assistance of the Holy Spirit, either repent or believe; yet it will not therefore follow, that impenitency and unbelief are no sins; if these be sins, then the contrary must be their duty. It cannot be their sin to cry to God for the assistance of his Spirit, to enable them thereunto. If a duty, be no duty to us, except we be immediately moved to it; then whether sin doth not cease to be a sin, if the spirit do not immediately hinder us from it: and thus, by the same reason we may omit a duty, we may likewise commit a sin; and hereby that great rule of duty God hath given unto men, to walk by, is wholly made void, or at least, allowed to be but a rule only at some certain times, viz. when the Spirit immediately moves us to the observance of it; till when, it hath no authority to oblige us: And so every man is sinless, whatever sin be committed or whatever duty be neglected, if the spirit do not immediately hinder us from the one and move us to the other.

Moreover the design of the objection doth as effectually discourage such as are under doubts and desertions from this duty, as any other person; and thus it would be as that great enemy to the souls of men would have it, namely, that there should be but very few in the world to acknowledge God in this solemn part of his worship: whereas all men are obliged to acknowledge him as the fountain of all goodness; and themselves to be dependant creatures on him, and therefore to supplicate him for those blessings whereof they stand in need; or otherwise it must follow, that they have no wants, and are not dependant on him, but are self-sufficient: or if they be under the sense of wants, and of their dependance upon the supreme goodness, yet they must not, (at least in the way of prayer) acknowledge those wants, and that dependance, by seeking unto God for the bettering of their conditions: but they be obliged hereunto, not only from those innate notions they have of God in their minds, but by the express revelations of the Divine will in the holy Scriptures. Christianity improves and rectifies, but it doth not abolish our reason; it helps to better mediums and motives to perform our service to God, but it doth not in any wise make void that which was a duty before.

If yet it be objected, that an unregenerated person fails in the due manner of the performance of this duty, therefore he ought not to pray; nor to be joined with in prayer: We answer—the defect in the manner (though a sin) doth not discharge the person from the obligation; for still it is his duty to pray: 'tis true there are such directions given in the holy scriptures, as to the right performance of this duty, which the mere light of nature could not give; yet the duty itself of invoking God is so agreeable to the universal reason and sentiments of mankind, that there is nothing spoken of this in the scriptures, but what doth suppose it previously to be a duty: therefore, unless we suppose that the law of nature is totally obliterated, we must conclude that mankind are under an obligation to this duty. But if a failure in the manner doth take off this obligation, then every unconverted person is sinless, if he totally neglect this, and *every other duty*. Yea, every christian, when under deadness and distractions, is discouraged from this duty; and thus a door would be opened to all manner of wickednes and irreligion in the world. Again, as the aforesaid defect doth not discharge the person himself from the duty, neither

neither are we so far concerned therein, as thereby to derive guilt and pollution to ourselves, in case we should join in prayer with such a person; for if it would, then may we not communicate, in duty, with any person of whose sincerity we are not assured. But where such an assurance is made necessary to our discharge of those duties which jointly are to be performed with others, we know not: much more might have been added, but we consider what herein is said may suffice. This with our earnest desires that the God of all grace would be with you, to establish you in every good word and work, and to make your love to each other to abound in all knowledge and judgment, &c.—We subscribe ourselves,

Your very affectionate Brethren,

In the fellowship of the gospel,

WILLIAM KIFFIN.  
HAN. KNOLLYS.  
DANIEL DYKE.  
LAWRENCE WISE.  
HENRY FORTY  
WM. COLLINS.  
NEHE. COX.

JAMES JONES.  
THO. HICKS.  
JOSEPH MORTON.  
JAS. HYCRIGG.  
ROBERT SNELLING.  
THOMAS HOPGOOD.

---

### A PECULIAR WORK IN AMERICA.

---

*To the Rev. Dr. RIPPON.*

*Bourbon County, Kentucky, January 7, 1802.*

SIR,

**I**N June last I wrote the following letter to send to you, but several things prevented my sending it; if it will afford you any new information, or be of any service, you may use it as you please.

Men of much diffidence will scarce ever introduce themselves into the company of strangers; but I wish that all the friends of real piety should partake with us in the pleasure arising from the prospects of religion at present in this country. I do not remember for about 27 years past, ever to have heard such complaints of deadness and supineness in religion as were contained in our church letters, at the Elkhorn Association, in August



1799. It appeared as if every harp was untuned and hung upon the willows. Though peace and tranquillity were prevalent, and the Churches appeared sound in the Faith, their general state seemed to strike all the friends of vital piety. It was likewise observed to be the case with every other denomination of Christians, in this country. At our Association in August 1800, the face of the churches' letters was generally altered, and hopes expressed, in very strong terms, of a divine visitation, with some small encrease in many of them; in one Church only, the encrease had been large. The meeting of the Association was lively and refreshing, and great seriousness appeared in the very numerous audience which attended of I think not less than 2000 persons. When I set out on my return home, at the house where I had lodged, I left about a dozen persons bathed in tears. About this time, in one of the Churches called *Great-crossing*, the Lord appeared working powerfully upon the hearts of several persons. The work increased abundantly, so that in a few months there were baptised, at that place, from thirty to forty at each of their meetings, which meetings were monthly, and they continue to baptise until now; they have baptised about 353, though this has been the most unhappy Church in our union. This work immediately spread, and has more or less pervaded the whole of the baptised Churches except one, on the *North side of the Kentucky River*. The greatest increase I have heard of, in any one Church, is that of *Bryan's-station*, which is 358, and the smallest is a little Church called *Indian Creek*, which is 8, though now the deepest solemnity and concern appear in that place, and it is expected a number will be baptised there next Lord's day, which is their stated meeting. *Cooper's run*, one of the old Churches in this country, has had a small visitation, which was truly refreshing, but has added, by baptism, about 30. From the best information I can get, about 2464 have been baptised in the different Churches since August last, among whom are a great many children of professors, and this work is increasing every day, and spreading into new places. I assisted at the Constitution of a Church yesterday, which has risen up in an intire new place, detached from every other Church in the union, and after the Constitution baptised seven persons, which will make their number 17. In this one place the people are greatly agitated: they go to Meeting, and will continue all night exhorting, praying, and singing; sometimes the professors of religion appear in raptures, as if they were ready to take their flight to Glory; and distressed souls, lying on the floor, crying out for mercy, in such distress, as if they saw the yawning pit of destruction ready

dy to receive them; some get *speedy* relief, and give very satisfactory accounts of their views, and a sense which they have of the corruption of human nature, and of their own hearts; of man's inability to help himself; of the exceeding sinfulness of sin; and of the way of salvation through our Lord Jesus Christ, and the feeling sense they have of the comforting and powerful influence of quickning Grace.—Others continue in this distressed state for *several weeks*, without any comfort. These people are a mixed multitude, made up of Presbyterians, Methodists, and Baptists, engaged in worship together. In one other of the Baptist Churches, those extraordinary bodily agitations are prevalent; in *the rest*, as far as my acquaintance extends, there is great solemnity and seriousness, and the new converts give very satisfactory accounts of a work of grace on their hearts.

On the *South side* of the *Kentucky River*, I understand, there have been large additions to the Baptist Churches; but I shall pass them over, and give you some account of the Presbyterians in conjunction with the Methodists. An union in part has taken place between them, so that they commune together, and they are trying much to bring about a general communion of all Christian professors. Great accounts have been received of a wonderful work of God among the above people in the State of Tennessee, for these last eighteen months; but nothing of it appeared here until a few weeks past, in a meeting at a place called Concord, distant from me, about twenty miles; the people met from different parts—some whole families in waggons, and prepared to stay on the place of meeting; it was what they call a sacramental occasion:—they began on Friday, and did not wholly break up until Tuesday following. Here something strange appeared; 50 or 40 persons would be lying on the ground at one time, crying out for mercy, some saying, they had been professors of religion from early life, but were strangers to its life and power till now; old men, of regular conduct and good standing in the Churches, were among them; and two of this description, with whom I have conversed, who are elders, and men of good natural abilities, tell me, they have been possessors of vital religion many years, one of them says twenty five, lay almost motionless for some hours, overwhelmed with a sense of their former ingratitude, and wonderful views of the way of salvation through Christ. Two of the Presbyterian Ministers were quite overcome with a sense of the divine goodness, and lay for some time on the ground in a helpless condition.—Persons who went among them with the vilest intentions, were struck to the earth, and confessed all their follies.

Some

Some Deistical characters have been made to bow even to the ground; and many other persons of all descriptions. The same week a whole family who had attended, through this meeting, without any visible agitation, were struck down at home, and several as they were returning home were so taken. I have attended one of their meetings in my own neighbourhood, where there was a great deal of this work. It is different from any thing I have seen, though I have seen great bodily agitations before this. Persons of all ages are wrought upon in this way, from ten or twelve years to grey hairs: some, as I said are soon relieved, others continue under great distress of mind: yet in some instances it is worn off, and the persons say they were only scared, and now seem very indifferent about future things. I leave you to make your own remarks,\* only I add, whatever may be the case with some persons, (for there are several things I do not approve of) I hope the great power of God is in this work. The two *noisy* Baptist Churches mentioned above, are among this people, and the tumult is spreading through different parts of this state, and perhaps will pervade the whole of the Presbyterean and Methodist Congregations.

I am, Sir,

With esteem and affection, sincerely yours.

\* It would be a more easy than it is a welcome task to make remarks on what has been so generally called *the great work of God in America*; suffice it at present to say, That if, amidst the disorder and enthusiasm which have remarkably, of late, disgraced many of the Assemblies in Kentuckey, the *Lord* has been really sowing the *good seed*, nothing is more to be feared than that it will too soon appear to the sorrow of the Church of God, that Satan has been very diligently sowing *tares*. O that the less informed among the Americans were in possession of President Edwards's excellent volume *on the Affections*, and would most seriously read it.

EDITOR.

---

*Considerations tending to promote CONTENTMENT with our present Lot, even though it be an afflicted Lot.*

**A**RT thou a Christian? let this point be well settled; if thou art not, expect not this blessing; there is no peace saith my God to the wicked; if thou art born again, and hast a good hope through Grace, then all is well; thou hast the promise of the life that now is, and of that which is to come, yet not so as to exempt thee from tribulation in the world.

In

In order to promote *Contentment* under Difficulties, consider thy Deserts.—What are these but tribulation and anguish, *for ever*?

Think on thy Mercies.—Art thou a subject of wants? they are few, thy mercies are innumerable.

Compare thy Condition with that of many around thee—in comparison of whose lot, thine is an enviable lot.

Remember, but *little* is *necessary* in the present Life---All beyond what is needful has more of anxiety and temptation in it than of true enjoyment.

If thy Possessions be small, thy Accountableness in reference to these is proportionable.---If thou hast but one talent, covet not another 'till thou hast improved that.

View the *Sovereignty* of God---Remember 'tis a *wise*, a *righteous* sovereignty. Art thou under trials, consider they are needful; by these God *purifies* his people, under them he *preserves* them.

Call to mind the Divine Promises---I will be with thee in trouble; as thy day so shall thy strength be; I will never leave thee, nor forsake thee.

Be much in Prayer, and abound in Thanksgiving---If thou wouldst be contented, be grateful.

Seek more personal Holiness---To be holy is to be happy.

Realize thy Character, a Stranger and Pilgrim on the Earth: this is not thy rest, God gives not his children their portion here, 'tis reserved in heaven for them.

Often compare Earth with Heaven.

This world's a dream, an empty show;

But the bright world to which we go

Has joys substantial, and sincere.

Realize unseen Things---Of old they walked by faith, not by sight: thus Paul, and the believing Thessalonians, having a building of God, an house not made with hands, eternal in the heavens, longed to be unclóthed, or rather clothed upon: thus Moses endured as seeing him who is invisible; thus the believing Hebrews took joyfully the spoiling of their goods, knowing that in heaven they had a better, and a more enduring substance.

B.

---

## WESTERN ASSOCIATION,

Assembled in Broadmead, *Bristol*, June 9, 10, 1802.

### BREVIATES.

Tuesday, June 8. Several Ministers being come to town, we had a lecture in the evening at half past six, when Brother Thomas

Thomas

Thomas of Prescott prayed, and Brother Mosely of Grittleton preached, from Phil. iv. 4. *Rejoice in the Lord alway, and again I say, rejoice.*

Wednesday, June 9;—*three.* Brother Birt, being chosen Moderator, Brother Sprague of Bovey prayed. Read the preliminaries, and letters from forty seven churches, including the church at Modbury, which was now received into the Association. The Moderator closed in prayer. Evening,—*seven.* Brother Morgan, of Bridgewater, prayed, and Brother Winterbotham of Plymouth, preached, from 3 John 2. *Thy soul prospereth.* Brother Cherry of Wellington concluded.

Thursday, June 10. Morning, *six.* The following Brethren prayed, Gill of Loughwood, Shoveller of Portsmouth; Toms of Chard, Ward of Melksham, and Giles of Dartmouth: Then retired to the vestry, and received the collections for the fund, amounting to 93l. 10s. 11d. and distributed 96l. 15s. 6d. to our most aged and most necessitous ministers; and to those who are most active in village preaching. Received also orders for the general Letter, and took the money for the same.

Half past ten met again for public worship. Brother Flint of Horsley prayed, Brother Taylor of Calne preached; from Matt. xxviii. 9. *All hail.* And Brother Steadman of Liberty-street, Plymouth-Dock, from Rom. i. 16. *The Gospel of Christ which is the power of God unto Salvation.* Our dear Brother Horsey of Portsea, who has been laid aside from preaching by a paralytic stroke, was sufficiently recovered to close this opportunity in prayer.

The members of the association retired into the vestry to hear the general letter, drawn up by Brother Redding of Truro, and ordered it to be signed by the Moderator, and printed.

Agreed to hold the next Association at Wellington, on the Tuesday and Wednesday in Whitsun week, 1803; Brother Birt and Brother Sharp to preach: in case of failure, Brother Redding and Brother Flint.

Brother Sharp to draw up the next circular letter

The case of our friends at Malmsbury, who are building a new Meeting-House, is well approved by the Ministers of this Association, and recommended to the assistance of the benevolent.

The Moderator closed the business of the Association by prayer.

Evening, *six.* Brother Holloway of Reading prayed, and Brother Saffery preached from Zech. xiv. 20, 21. *In that day*

day shall there be upon the bells of the horses, Holiness unto the Lord, &c. Brother Porter of Bath concluded.

*State of the Churches since last Association.*

Received	{ By Baptism 268 By Letter - 38 Restored - 5	Removed	{ By Death - 101 Dismission - 29 Exclusion - 31				
				Added—	311	Diminished—	161
				Clear Increase, 150.			

THE NORTHAMPTONSHIRE ASSOCIATION,

Assembled at Northampton, June 15, 16, 1802.

BREVIATES.

Tuesday Evening, *six*. Brother Keely, being Minister of the place, opened the public service with prayer. Brother Blundel was chosen Moderator. Letters from most of the Churches were read, and their contents minuted. A letter was received from the Church at Burton-upon-Trent, requesting admission into the Association, which was complied with.

Wednesday Morning, *six*. Met for prayer. The following Brethren took a part in the service. Nichols of Nottingham, Mills of Sheepshead, Clarke of Braybrook, Mc Kenzie of Braunstone, and Trotman late of Boston.

At half past ten, assembled for public worship. Brother Jarman of Oakham engaged in prayer; Brother Hopper preached from John xi. 52. *That he should gather together in one, the children of God that were scattered abroad.* Brother Heighton prayed; Brother Sutcliff preached from 1 Cor. x. 24. *Let no man seek his own: but every man another's wealth;* and Brother Crapps concluded in prayer.

In the afternoon, the Members of the Association retired to hear the circular letter, drawn up by Brother Fuller, *on the Practical Uses of the Ordinance of Baptism*, and ordered it to be printed, after being signed by the Moderator.

In the evening at six, Brother Burton began in prayer: Brother Fuller preached from Isai. xxviii. 16. *Behold, I lay in Zion for a foundation, a stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.* Brother Mills concluded in prayer.

Thursday morning, *six*. Brother Patrick began in prayer. Letters from the Churches at Thorne and Sutton-Ashfield were read. Several of the brethren related their experience; and the public services were closed in prayer by brother Morris.

Brother Haddon of Naseby was chosen Treasurer to the Association, in the room of brother Bruin, lately deceased; and the business of the Association Fund was then adjusted. Brother Hopper was appointed to draw up the next Circular Letter, on *The Practtical Improvement of the Lord's Supper*. The Moderator closed the Association by prayer.

The case of our friends at Road, who are enlarging their Meeting-house, is approved by the Ministers of this Association, and recommended to the attention of the benevolent.

The next Association to be held at Sheephead, on the Tuesday and Wednesday in Whitsun-Week. Brother Edmonds, and brother Fuller to preach.

†† Put up at the Queen's-head.

*State of the Churches since the last Association.*

Received.

Removed.

By Baptism	-	85	By Death	- -	55
By Letter	- -	9	Dismission	- -	10
Restored	- -	1	Exclusion	- -	22

Added 95                      Diminished 87

Clear Increase 8.      Total number of Communicants 1845.

## ORDINATION OF MR. JEFFRIES,

At Downham, Norfolk.

Wednesday, June 23, 1802, Mr. Jeffries was settled Pastor over the particular Baptist Church at Downham, Norfolk. Mr. Oats from the Isle explained the nature of a Gospel-Church, received the confession of faith, and asked the usual questions. The Ordination Prayer by Mr. Johnson of Fakenham: The Charge by Mr. Ward of Diss, from Matt. xxiv. 45, 46, 47. *Who then is a faithful and wise servant, &c.* And the sermon to the people by Mr. Caddy of Mildenhall, from Psal. cxxxiii. 1. *Behold how good and how pleasant it is for brethren to dwell together in unity*; who also concluded with prayer. Mr. Ward also preached in the evening from Acts ix. 5. *And the Lord said, I am Jesus, whom thou persecutest*. We hope from the satisfaction which the various services of the day afforded in the comfortable enjoyment of our religious privileges; that no such instances of persecution will occur as have till lately disgraced this place; especially when a profane party attempted to ridicule the ordinance of baptism; and the Lord evidently marked their proceedings with his displeasure, by the sudden death of one of their number, who with an oath flung himself into the river and was drowned: but may the influence of divine truth and apostolick practice happily extend through all the neighbourhood!

## A REVIEW OF THE APOSTOLICAL CHURCHES.

*(By the late Mr. Robinson, of Cambridge.)*

**J**OHN the Baptist was the protomartyr of the new œconomy. Him Herod put to death. The priests of the temple at Jerusalem followed the example, and procured the crucifixion of Jesus, much against the will of the governor. One of the city synagogues imitated their superiors, and pursued Stephen to death for blasphemy. Then persecution became general, and all the Disciples of Jesus, except the Apostles, left the city. By their means the good news of Jesus the deliverer was published, and churches were formed at several places; first in Palestine, then in other parts of Asia, next in the Asiatic islands, and, lastly, in Europe. Out of Jerusalem the Disciples proceeded every way, like the *radii* of a circle from the centre; and as it is impossible to fix the time of congregating each church, or, if it could be, wholly unnecessary, so an alphabetical list may sufficiently serve the present purpose.

*Achaia.*—Achaia is sometimes put for the whole country of Greece, but in general, in scripture, for one province, having Thessaly on the north, on the west the river Acheloo, on the east the Ægean Sea, and on the south Peloponnesus; and of this province Gallio was deputy, when Paul first planted Christian churches. The Christians of this province are honourably characterized in the New Testament as zealous, liberal, and exemplary, but the number of their churches is not recorded there. They received the word of the Lord immediately from Thessalonica, and formed themselves on the model of that church.

*Alexandria* was the capital of Egypt, and the residence of a great number of Jews. They had a synagogue at Jerusalem for their own occasional use, and the ordinary service of such of their families as resided stately there. It was in this congregation that the dispute first began with Stephen, and which ended with his death. It seems natural to suppose that some of this synagogue first informed their families at Alexandria of the gospel; but,



whoever formed this church, it was of no account in the days of the Apostles, at least no mention is made of it in their writings; but in after-ages it was the granary that contained seeds of destruction that overran the whole Christian world; for it incorporated the grand Jewish error of a worldly Messiah, and the dregs of Egyptian literature, along with the simple names of spiritual things in the New Testament, losing the latter in the antiquated glare of the former: but even this Judaizing and Paganizing church preserved for many ages at least shadows of the original mode of baptism.

*Antioch.*—There are two Antiochs mentioned in the New Testament. The first is the ancient capital of Syria, a city of true eastern magnificence, the residence of the Macedonian kings of Syria for many hundred years, and afterwards of the Roman governors of that province, so that it was called the Queen of the East; and when bishops became princes; the church obtained the names of the great patriarchate of the east, and the eye of the eastern church.

The Jews, who fled from the persecution of Stephen, first preached to their resident countrymen, and to proselytes, the Lord Jesus; *and the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*

This city is remarkable in ecclesiastical history for three things. Here the Disciples of Jesus were first called Christians. Here the gospel was preached to Grecians, who were incorporated in the church. Here also Barnabas and Saul were sent out by the church, under the direction of the Holy Ghost, to travel through Pagan cities, to give light to the Gentiles, and to publish Jesus for salvation unto the ends of the earth.

It is a character to the gospel that it was first taught in the most populous, enlightened, and learned cities, never shunning the public eye, but challenging full examination, and that in those cities it obtained numerous converts by conviction, without the aid of force or fraud.

*Antioch in Pisidia.*—Pisidia was a province of Asia. Antioch was a city of the province. Here was a synagogue of the Jews. Hither Paul and his companions came, and on the sabbath-day they went to the synagogue.

gogue. After the reading of the lessons, the Rulers invited the Strangers to speak. Paul accepted the invitation, and in a brief narrative reported the accomplishment of the ancient prophecies in the person of Jesus, and exhorted them to embrace the benefits of his mission, lest they should incur such punishments as the same prophecies had denounced against the despisers of it. There were two sorts of worshippers in the synagogue, the one native Jews, the other proselytes. The first withdrew displeased; the last approved of what they had heard, and invited the Apostle to repeat it next sabbath-day. During the week, the affair no doubt was the subject of much conversation in the city, and the next sabbath-day almost the whole city came together to the synagogue to hear. The Jews were extremely offended at this apparent invasion of their privileges by *idolatrous* Gentiles, and they contradicted and opposed what was spoken by Paul. Paul and Barnabas, seeing the obstinate fury of the Jews, addressed their discourse to the idolatrous citizens, who with great joy embraced the good news of a Saviour, and out of them was formed the first church of *idolatrous* Gentiles. As many of them as believed were assorted and arranged, perhaps in one Christian society, perhaps in several, the word of the Lord was published through all the region, and the new disciples were filled with joy, and with the Holy Ghost. The Jews imitated their brethren in Judea; and, having found means to engage some honourable female devotees, and the chief men of the city on their side, they raised a persecution, and expelled Paul and Barnabas out of their coasts. Both Jews and devout Greeks, their proselytes, joined in this persecution.

*Arabia.*—Hither Paul fled from Damascus, and here he resided three years. Luke wholly omits this part of the travels of the Apostle; and it cannot be determined whether he went into only one of the Arabias (for there were three) or into all, or what success attended his labours.

*Athens.*—The famous city and university of Athens are so well known, they need no description. Athens was called the Eye of Greece, for which two reasons may be assigned. In the primitive eastern language *aith*, *ain*, signified an eye or a fountain sacred to the sun. The word *ain*, which primarily signified the *eye*, being by re-

semblance a name given to a mountain-spring, was again given to a *book* which resembled a fountain-head, by diffusing ideas as rills disperse the waters of a spring. Athens was an eye of this kind, a fountain of science, from which in torrents, through the inventive genius of the people, the elegance of their arts, and the witchcraft of their language, proceeded all over the later eastern and the whole western world, that flood of eloquent falsehood, called Pagan mythology which overwhelmed reason and common sense, and which, by attenuating every particle of ancient eastern history, almost irrecoverably consigned it to oblivion. This, the most elegant city, and the most learned university in the world when Paul went thither, was more than any other given to idolatry.

The Jews, zealous retainers of the doctrine of the unity of God, had a synagogue here, and, as in most other places, they had Gentile proselytes. In the synagogue, with the Jews and proselytes, Paul disputed, and in the public places of resort with any that fell in company with him. He conversed with the philosophers on Jesus and the resurrection. They did not comprehend what he meant; and, affixing their own ideas to his terms, imagined he spoke of two foreign deities, the one called Jesus, the other Resurrection. Fond of new discoveries, they invited him to Areopagus. This was a large semicircle on the side of a hill, south of the temple of Theseus, and not far distant from the citadel.

It was called Mars-hill: because, say some, as in this open spot the Athenians held courts, so this is said to be the first court in Greece that called the shedders of human blood to account, and took cognizance of what have been since called capital offences.

The judges of the court, called Areopagites, were in general silent and grave, wise and just to a proverb. The cognizance of all affairs relative to the gods belonged to the court, and their treatment of Paul does them honour as civil magistrates. Some approved, others disapproved, some halted in opinion; but none persecuted, and he was dismissed without censure. The discourse which he addressed to the Athenians, is very properly understood by Chrysostom as an exposition of what he wrote to the Corinthians: *unto the Jews, I became as a Jew, that I might gain the Jews; to them that are without law,*

as without law, that I might gain them that are without law. If this were understood of his conduct, it would neither comport with his history, nor his integrity; but if it be descriptive of his manner of stating and recommending his doctrine, it illustrates both. When he addressed Jews, he reasoned from their prophecies: when he spoke to Pagans, he said nothing of Jewish prophets; but he quoted their own poets, whom they called prophets. This was wise, and shewed how well he was qualified both as a scholar and a man of sound understanding, to discharge the office of apostle of the Gentiles.

In the end, certain men, Dionysius, one of the Arco-pagites, Damaris, probably a lady of distinction, and others with them believed, and adhered to the Apostle, and of course formed a Christian society.

*Babylon.*—There is in scripture a figurative Babylon, which, however, is so described as the city that reigned in the time of the writer over the kings of the earth that it cannot be mistaken. This was Rome. It doth not appear that Peter, who alone mentions the church at Babylon, ever was at Rome. The whole evidence of his being at Rome rests on the testimony of Papias, whose tales even Eusebius had hardly credulity enough to transcribe. There was also a Babylon in Egypt, the ruins of which are yet seen near Grand Cairo. The Babylon, where Peter wrote his epistle, was, it should seem, the ancient city of this name, so often mentioned in the Old Testament, and not quite desolated in the time of Peter: this is the opinion of most good commentators.

There are several reasons to believe that Babylon was a place different from the tower of Babel. Moses had said that Nimrod built Babel in the land of Shinar, and made it the head or the beginning of his kingdom, probably the capital of his new empire: he says, the people journeyed eastward, and after the confusion of tongues, *left off* to build the city, and were scattered abroad upon the face of all the earth: but it doth not appear that Nimrod left off to build Babylon, or that his associates were scattered abroad upon the face of all the earth; on the contrary, he made it the seat of empire, and founded a monarchy of amazing extent and duration. Moses says, the tower was called Confusion: but if Babel signified confusion, it is not likely that the in-

habitants would have boasted of the name, or that the Prophets would have styled it the *Golden City*, the *Lady of Kingdoms*, the *Praise of the whole Earth*, the *Glory of Kingdoms*, the *Beauty of the Chaldees Excellency*. Perhaps the last of these titles may lead to the true name of Babylon, and the name of the city to the true name and history of the tower.

The word Babel seems a contraction of Babbath-al, the apple of God's eye. Bab, all over the east, literally means the court of a prince. It was perfectly consistent with the genius of the people to assimilate such a court to the pupil of a beautiful eye, and the affixing the name of God to it signified no more than that they accounted it the most excellent of its kind; it was a divine pupil, the *beauty of the excellency* of the Chaldees. In the same strain, it is said, Moses was *fair to God*; divinely fair: Niniveh was a city, *great to God*; divinely great. In these two passages, the translators have dropped the eastern idiom, and given the sober sense, by rendering *exceeding fair*, *exceeding great*. In two others they have retained the figure; God kept Jacob as *the apple of his eye*; he that toucheth Zion toucheth *the apple of the Lord's eye*. This last passage is addressed to Jews resident at Babylon, to persuade them to return to Jerusalem, against which they might urge the defenceless state of Jerusalem, then lying in ruins, and the desolate condition of it contrasted with the strength of Babylon, owing to its walls, and the beauty of it, owing to its gardens and waters. The Prophet tells them the Lord would be a *wall of fire* round about Jerusalem, the *glory* in the midst of it, and Zion should be the *apple of his eye*: manifest allusions to the name and the condition of Babylon. On such principles David prayed; *keep me as the apple of the eye*.

What then, or where is the tower? Nimrod built other cities beside Babylon; one of them is called Calneh. The septuagint version seems to place the tower here; for it makes the king of Assyria say, have not I taken Calno, *where the tower was built*? Basil, Cyril, Nazianzen, and the Greeks who followed this version, expounded this passage of the tower mentioned by Moses. Some suppose Moses did not mean any particular tower, but that he spoke in general of a turreted city, a city with turrets on its walls. Such a city, compared with  
the

the caverns in which the first men certainly lodged, might well appear a tower with a heavenly top, like the habitations of the Anakims, these being surmounted with natural rocks, peaks, and that with artificial elevations. If Nimrod garrisoned his towers with men of various organs, and various tones, captivated in various parts by his tyranny, he might well find an exceeding confusion of speech, and the scheme of dominion by absolute force impracticable; and he might readily let the sons of the earth go and scatter themselves over the face of the globe, their tones of speaking degenerating as they went, and the partition producing a variety of languages. However it were, by a most beautiful figure, he described his notion of towers intended for the keeping of mankind in slavery: he called the tower which signifies *ballel*, literally a *confusion*, and figuratively a confusion of *sight*, owing to what is called a blood-shot or a *blemish* in the eye. The sense, then, amounts to this, Nimrod built and peopled a city with willing companions, which was beautiful as the apple of an exceeding fine eye: but when he proceeded to subdue free tribes into slavery, to aim at universal empire, and for that purpose erected near the city a tower to keep his captives in awe, Almighty God, in love to the freedom and virtue of mankind, had so formed their organs of speech as to vary their tones, which produced a confusion happy in its issue: the captives escaped, and lovers of freedom agreed to call Babylon a blood-shotten eye. It would be easy to shew the credibility of all this, by observing that passion for freedom, and that impatience of being pent up in a city, which all aboriginal natives of every country have exemplified, and which at this day is so well known all over America. All such men, in all ages, have considered houses as incompatible with liberty, and walled cities as prisons disgraceful to the dignity of man. If government originated in force; if Nimrod were the first who practised this force; if he caught by fraud, or conquered by strength, unarmed men; if he put them into his city as into a cage; if he and his associates invented garrisons to prevent escape—his tower of confusion was the first baronial castle built by the furious to keep the fearful in awe; and all such buildings like *Ballel* confused society, and are a *blemish*, giving an air of deformity to the most beautiful situations

situations in the world: for what is Paradise without freedom?

The dream of Nebuchadnezzar, king of Babylon, and the interpretation of it by Daniel, suggested the idea of four great monarchies, of which the Assyrian (for so the Chaldean is often and not improperly called) was the first. The other three were the Persian, the Grecian, and the Roman. There have been other monarchies as great or greater than some of these, as those of the Tartars, the Saracens, and the Turks: but the first four chiefly regard the history of the Jews to whom the Babylonians bore an inveterate hatred, for which no tolerable reason can be assigned, except the national aversion of the Jews to a foreign yoke. The Babylonians were the perpetual persecutors of Jews, and their total destruction is most clearly foretold in the prophecies. A late celebrated prelate hath placed the subject in a just and striking light; and his conclusion in praise of the fourteenth of Isaiah, which is a triumphant ode upon the fall of Babylon, is the language of the heart of a genuine Briton. His lordship says: It must afford all readers of an exalted taste and generous sentiments, all the friends and lovers of liberty, a very sensible pleasure to hear the prophets exult over such tyrants and oppressors as the kings of Assyria. The ode of Isaiah represents the infernal mansions as moved, and the ghosts of deceased tyrants as rising to meet the king of Babylon, and congratulate his coming among them. It is really admirable for the several strokes of irony, as well as for the sublimest strains of poetry. The Greek poet Alcæus, who is celebrated for his hatred to tyrants, and whose odes were animated with the spirit of liberty no less than with the spirit of poetry, we may presume to say, never wrote any thing comparable to it.—But not only in this particular, but in the general the scriptures, though often perverted to the purposes of tyranny, are yet in their own nature calculated to promote the civil as well as religious liberties of mankind. True religion and virtue, and liberty, are more nearly related, and more intimately connected with each other than people commonly consider.

( To be continued. )

## A LETTER \*

FROM

THE MINISTERS IN ILCHESTER GAOL, IN 1663,

TO

THE BAPTIST CHURCHES AT CHARD, AND AT WEDMORE.

DEARE BRETHREN,

**W**E, your fellow-brethren and heires together of eternall glory, now sufferers for that gospell for which we have made so publique a profession before angells and men, by that seperation from the world in their wayes and worshipp, giving up ourselves, from the fruit of his grace in us, to a willing subiection and conformity to all the wayes and appointments of Christ, as King; for which profession we are now in bands, as many of our fellow-brethren are; yet notwithstanding, do hope that the gospell shall no whitt suffer losse thereby, but shall more abundantly break forth in power and purity, and shall run conquering and to conquer, even to the holding purity to Christ, our head, who overcame by suffering; yea, by his death, he overcame him that had the power of death, even the Devill, and to deliver thereby even them who, through feare of death, were all their lives subject to bondage; and the Saints of old overcame by the blood of the Lamb, and by the word of there testimony, and they loved not their lives unto death—Rev. 12, 11. “ We doe hereby salute you in the bowels of love, desiring that you may be filled with those overflowing streames of grace and goodness, which make glad the City of God. Brethren, you are deare to us; and, though we have not visited you by our frequent epistles, we can say that the neglect hath not beene from want of affection to you, and wills raised in us to doe the Lord’s worke therein, but contrary to our often purposing soe to doe, we have met with hinderances and disappointments; but this, we can assure you, that you are upon our hearts in every prayer of ours; and as we doe believe that we share abundantly in the answer of your prayers, with the rest of God’s people, for the suffering servants of Christ, soe we desire you may receive an answer of our prayers for you. Some of those things that God hath set upon our hearts to seeke him for you and all his people that stand in the visible profession of his name are, first, that such of the Lord’s people as are deprived of some that have beene, through his grace, made useful amongst them, that God would pour out abundantly of his spirit upon others, breathing out our desires that as God taketh from among you any  
Elijahs

\* The original is in Dr. Rippon’s possession.



Elijahs, that he would poure out upon his Elishas that are among you a double portion of his spirit, 2 Kings, 2, 9. "Take heed of pooring to much upon poore instruments." What was Paul, or what was Apollos, only instruments by whom the Corynthyans beleeved? We, therefore, desire you to exercise faith in God, beleeving that he hath not called you into his family there to starve you, but provide he will abundantly for you to this end; mind his promyse, Psalm xxxvi. 8. "They shall be abundantly satisfied with the goodnes of thy house, and thou shalt make them drink of the rivers of thy pleasure, for which hee is the fountain of life." How might we draw severall arguments from hence, to comfort and encourage such as in faithfullnes to the Lord are waiting upon him in his wayes! What though to sense and reason there seems to be no oxe in the stall, or the labour of the olive doe faill, these are times to trust in God; he is faithfull that hath promysed; and if ordinary meanes be or may be taken from you, he can, nay he will, and that from his owne compassion to those that wait upon him, he will we say worke miracles, as he is able of stones to raise up children unto Abraham. Have you not known his power? cannot he give waters even out of the rock? Mind the xxxvii, Psal. 19. "They shall not be ashamed in the evill time; and in the days of famine they shall be satisfied." We desire you seriously to consider this Psalm; and the Lord give you understanding in all things therein for your encouragement every one of you, we mean, whose hearts standeth bent to follow God fully, waiting upon him for grace to inable them thereunto. As for others that stand at a distance in this day from the worke of God, we shall have another word, we hope, from the Lord to them. But the persons here minded, by way of encouragement, are those mentioned in the 9th verse, "who are such as wait vpon the Lord, though they be the principle objects, of wicked men's rage; and as it alwayes hath been; soe it is now, those who notwithstanding men comand not to preach, and meet any more in Christ's name, and doe threaten and operate great afflictions upon them, yet are not discouraged, though as in the 12th and 13th verses, "The wicked plotteth against them, and seeketh to slay them, tho'" he gnash against them with there teeth, and they draw out there swordes and bend there bowes to cast downe the poore and needy, and such as are of upright conversation; yet mind, God provides for his faithfull servants that wait vpon him in his wayes, as in the 15th verse. "He maketh there swordes to enter into their owne hearts, and he breaketh there bowes;" and in this time, though it be an evill time, he maketh his faithfull servants that trust in him, not to be ashamed;

ashamed; and though by this meanes wicked men endeavour to bring a famine of the word of the Lord, to starve the Lord's faithfull servants; yet in the days of famine they shall be satisfied. Friends, how largely might we write to the encouragement of such as desire to approve themselves faithfull to the Lord in this day of tryall, which being part of our business, we are the more large upon it! Mind the 132d Psalm, the 15th verse: "A pretious futable word to the Zion of God, and worth Zion's serious taking notice of, for encouragement in that day, when, by reason of her afflictions, she is ready to say, that the Lord hath forsaken her, and her God hath forgotten her: Oh, no; for in the 13th verse there is ground of comfort; "The Lord hath chosen Zion; he hath desired it for his habitation:" therefore, in the 14th verse he sayes, "This is my rest for ever; here will I dwell, for I have desired it:" hence floweth that promise in the 15th verse: "I will abundantly blesse her provysion, I will satisfy her poore with bread." Therefore, friends, comfort yourselves with those words: Bread shall be given you; your water shall be sure; what is the care of men outwardly, is it not for bread, which holdeth out all outward supplies for the comfort of the outward man? soe bread, spiritually, holdeth out all spiritual supplies; therefore Christ is called the true bread, first your provysion shall be blessed. Now, we know man liveth not by bread only, but by every word that proceedeth out of the mouth of God; what though some of your provysions now allotted for your sustenance be to outward appearance but small? will God blesse it? he hath promised this; Oh! then, exercise faith and beleve it; nay, he will not only blesse Zion's provysions, but will abundantly blesse it: doe not say unbeleevingly, we shall ourselves be fed by such and such means, or if such and such be removed, can such and such? If we must wait upon God through them, can we be fed by them? Oh! yes: If God hath promised, there is ground of hope for the accomplishment thereof, though it seemed to be against hope, and the poore shall be satisfied with bread.—How might we enlarge upon this particular to you! we have formerly written to you about it, though we hope it will not be unnecessary to remind you at this time; for we have need to be found in the performance of this duty, it being a dayly duty, lest any should be hardened through the deceitfulness of sin. We are not altogether ignorant of your temptations, by reason of the subtilly of our enemy, that goeth continually about us; seeking whom he may devour. We shall only to this head add our own experience, by which you may understand our state, in order to your encouragement to persevere faithfully and courageously

courageously, that you may not be weary nor faint in your minds; we need not mention to you how we came hither, nor upon what score we are here prisoners: we trust it is a comfort to you, as it is to us, to consider our cause; it is not for our particular concerns, but for the interest of Jesus Christ; and let us tell you, that we have many comfortable discoveries to our souls from him, that he doth accept of us, in what through his grace we have been hitherto enabled to do for his name; and that in persevering to the end it shall turn to us for a testimony. What hazards and dangers, even to estate and life, will men run for their earthly King, in hopes that a day will come, when what they have done shall have a testimony of honourable acceptation from him! Oh, shall men do such great things from such low principles; and shall not saints, who have not an uncertain but sure grounds of hope of acceptation from Christ, in that publique distinguishing day, before angels and men, when he shall say, Those are they that have followed me through great tribulation; and ye are they who have continued with me in my temptations, and I appoint unto you a kingdom as my father hath appointed unto me. Do we believe those words to be true? How doth this, under the tribulation we endure, strengthen our hope, and enable us to rest our anchor within the vaile, and to be assured, that we shall have no cause to be ashamed thereof! we are through mercy eminently provided for by the Lord, that notwithstanding our owne weaknesses, which we have cause to behold, even here to our shame and humbling; and though some times sense and reason is ready to put us to a stand to our discomfort, and there be a readines in us not to live soe in the beholding of God's goodnes, sometimes, and soe faith is not active, and seems to be at a stand, yet that the Lord doth not leave us here. But this lesson hereby, we are taught even what we are, and then the appearance of God, in his pardoning, supporting, and manifesting grace, is to us held out to admiration; therefore, well might the Apostle Paul reckon it up as a matter of great ioy to Saints, not only that they are justified by faith, and have peace with God, by Christ, and have access by faith unto this grace, and reioice in the hope of the glory of God, but also glory in tribulations, because of those fruits before mentioned, Rom. v. 1, 2, 3. As for such among you as may be at a stand, we would consider them vnder a twofold consideration; first, such as feare from a sense of there owne weaknes that they shall not be able to hold out; or, secondly, such as converse so much with the allurements, to draw them off from there professions, that they are declining in there affections and

and practices to the wayes of Christ, and seeking to secure themselves from the present shame, not minding the concernments of Christ soe much as there owne outward preservation; to the former we wovld, if the Lord be pleased to help us, write something to there strengthening. Say vnto the fearfull heart, be strong; let such mind that it is not the giftes partes, nor graces received by any, that can inable them to stand for such as trust these, that appear as youthes and young men, and in there strength able to contend with any difficulties, such shall faint and be weary, and utterly fayle, when such as are ready to faint, because they see in themselves no might; yet, if such wait upon God, he will renew there strength, yea, give such, so much strength, that they shall run and not be weary, they shall walk and not faint; therefore fly to God, hang vpon him, looking vp by faith, for the performance of what he hath promysed, when the poore and needy seeketh water, and there is none, and there soule faileth for thirst; hath not God said he will hear them—the God of Jacob will not forsake them, but he will open rivers in the wildernes and springs in the desert, and that hath been the churches song of praise to God, mentioning how he hath helped his people in there low estate. Isa. xxv. 1—4. “For thou hast been a strength to the poore, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones hath been as a storm against the wall;” therefore Jacob is bid not to feare, though in his own apprehensions he hath been as a worm; feare not thou worme, Jacob, Is. xli, 14.—Compare this with Chap. xliij. 2: so also in the 13th verse; “Therefore God comforteth his worme, Jacob, with presenting to their faith his almightines, yea, before the day was, I am he; and there is none that can deliver out of my hands; I will worke, and who shall let me:” and to such, let that exhortation in the 26th Chapter of Isaiah, 4. “Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength; as for such as are declining through the alurements presented, and turning off from their holy profession, mind that word, that for such as turn aside, the Lord will lead them forth with the workers of iniquity, and the backsliders in heart shall be filled with there owne wayes, Prov. xiv. 14. Let us reason with such, if this epistle be read where it meeteth with any who are but soe in heart, yet the Lord knoweth you, yea, even such that are come to a purpose in themselves that they will not part with all for Christ, and that your doing that small matter you doe, as towards the Lord’s service, is without thorough purposes to follow him through his strength fully, and would be glad that you were  
free

free from those engagements which once you did make as seemingly willing to give vp yourselves to the Lord and one another; that these obligations have little ty upon your hearts, only you would not be accounted by men to be hypocrites and apostates; but know, God knoweth you by name, from the bent purposes and conclusions, that your hearts now when you may be hypocritically present at his service, he can single you out, and cause his dread to seize upon you, and make you cry out to the honour of his justice and to the confirmation of his holy appearances to his people, though to you everlasting confusion, that you have no part nor portion in his holy ordinances: what! are not the ways of the Lord worth the owning and suffering for, because the Devill and his instruments rage against them? these are trying times; the Lord hath said, his fire is in Zion, and his furnace in Jerusalem, and Christ will thoroughly cleanse his floore, and will gather his wheat into the garner, and will burn vp the chaff with unquenchable fire; therefore such as will be filthy, let them be filthy; yet if any have not the new nature, but are yet in the old state; though for a time they seem to be washed from their old filthyness, this proverb will be made good, as it is plainly seen in many, and it is to be feared that there are more not yet discovered, that it will be said of them also, "The dog is turned to his vomitt, and the sowe that was washed to her wallowing in the mire." Oh, know that God hath sounded his trumpet in Zion; let not any say he hath not been warned; therefore those that perish shall bear their own iniquities. Friends, we hope that these words, being words of truth, notwithstanding their closeness, being intended only to such to whom they concerne, will be no offence to sincere hearts; this is a day not to prophecy smooth things altogether, for they will deceive. How might we enlarge as to the cause of this! amongst others, we shall mention one worldly-mindedness which in the Apostles' time was found to be the root of all evill, which, whilst some coveted after, they erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 10. Labour to get your hearts off from every thing below: the great temptation to apostacy is carnal affection, therefore love not the world nor the things of the world; for if any man love the world, the love of the father is not in him. We find some occasions and reasons of not further enlarging at present, but hope we may persevere in the discharge of our duties to you, that though we cannot see your faces, yet may visit you by our epistles, desiring the Lord to keep you faithfull, reioycing at that grace that shines among those that are nothing terrified at the stormings of men; but let them, oh, Brethren,

goe

goe on, though you are in the wildernes, looke to the cloud of God's presence, we have no cause to discourage you from what we find, for God is very good to us; here strangers doe not intermeddle with our ioyes, we have liberty in bonds, yea, the greatest liberty is here; therefore, brethren, doe not feare, gird up the loines of your minds and be sober, and hope to the end; trim your lamps soe that each have oyle in his vessell, for the night is upon us, and at midnight there was a great cry made—Behold the bridegrome cometh, goe yee out to meet him; how welcome will that cry be to those that approve themselves to be the true friends to him; therefore, hold up your heads, and remember your promyses, professions and engagements made to him; comfort yourselves in the incouraging promyses he hath made both for comfortable support till his coming, and unspeakable ioy that he will give to all those that love and wait for his appearing; dwell much in the love of God, and manifest you are the beloved of God by loving one another. We are thankful to God for the opening of your hearts towards us, to the releeving of his members in prison, which questionles is a service that will not goe unrewarded. Brethren, be careful to cherish those gifts God hath given you, and take heed of muzeling the mouth of the oxe that treadeth out the corn. It is but reason, sayth the Apostle, in the first of Corinthians, ix. 11, that such as sow sprituall things, they should reape there carnal things; and if this be a duty to such, then certainly it extendeth to those also for their so doing, as also to all that suffer with them for righteousness sake. We commend you to the Lord, and to the word of his grace; remaining, in the name and by the appointment of the rest, dearly yours,

S. WADE,  
TOB. WELLES.

*Ilchester, 29th of the 10th Month, 1663.*

---

## EXTRACTS FROM SERMONS AND PAPERS

OF THE

LATE REV. ISAAC WOODMAN, OF LEICESTER.

(*Written probably about 1763.*)

---

**G**OD's goodnes is feared (i. e.) suitably regarded, when we admire the extensiveness, constancy, variety, and freeness of it—when we adore it—when we praise it—when we improve it to excite love, strengthen faith,

faith, nourish prayer, further obedience, mourn over and fight against sin, and, finally, when we copy his goodness, being herein followers of God as dear children.

Pfalm xvi. 8. *I have set the Lord always before me.* If this is ultimately intended of Christ, yet it is the experience of all the godly in their measure; but to do thus, implies a belief or persuasion of God's being—a realizing his presence—a choosing and delighting in nearness to God, and an apprehension that the Lord, as the object of contemplation, is a most copious, fruitful, and inexhaustible subject: and as the above is implied in setting the Lord always before us, so it includes contemplating his perfections—inquiring after his will—reverencing his authority—relying on his gracious promises—viewing his beauty and loving-kindness, and aiming at his glory: thus to do is Christ-like; and because we no more do so to considerable purpose, we have cause to consider, and are called to behold Christ, in whom alone is acceptance with our God. Blessed be God for Jesus Christ, who is our hope and our pattern; may we run our appointed race, looking unto Jesus!

Would to God, S—'s fright might fright him from sin! but it is renewing-grace alone must turn his heart to hate it; the Lord help us so to do! I find its influences strong in me, so that I groan, being burdened: let us pray for one another, and wait upon God in his own way for a release in his good time. Oh, there is redemption in Christ, and by the holy supper, which we here celebrated yesterday; he would have the memory of it kept up; let us not forsake our own mercies.

It is an affliction to hear of the unsettled and evil disposition of my two —; Oh, that God might, by his grace, meet them, as he did rambling Onesimus, and make the hitherto unfruitful to become now profitable!

God has promised that *the desert shall rejoice and blossom as the rose*, i. e. bear abundantly with great beauty and great fragrancy and delight; and all this but the beginning of better things, as the blossom is of the full ripe fruit. (Isaiah xxxv. 1. This was my subject yesterday.) The Lord's power and grace is beyond our thought.

I am, in respect of desirable gracious liberty of soul, still a prisoner, yet I trust a prisoner of hope, and in these things meet with depressions and encouragement.

God

God promises to purify the sons of Levi: I need, and pray for a share in the blessings, and ought therefore to look for plungings and siftings, and meltings; and after all, Oh that when I am tried, I may come forth as gold.

*When the Lord will cause righteousness and praise to spring forth before all nations, as prophesied of Isaiah, lxi. ult.—*The word of God will be diligently perused; the worship of God seriously and cheerfully attended; the grace of God highly prized; the Christ of God eminently exalted; the spirit of God copiously poured forth; the work of God prosperously carried on; and the glory of God supremely pursued. They that love Christ and serve Christ, and long for Christ, when they go hence, will be with Christ.

*Upon a severe trial he said,* This is discouraging and grieving; but in God's word there is full direction and copious encouragement. Trust in the Lord, &c. so shalt thou dwell in the land, &c. Psalm xxxvii. If we study God's glory, he will provide us a being some where or other in this world, and it is best to be where God would have us to abide.

*Upon an asthmatical complaint.—*Oh! for the mercy of free breathing, heavenward; this I want, but hope I have at least some unutterable groanings, at times that way, and it may be should not have them, if I had no pressures. Happy distress, that brings our father's house to remembrance. Wretched degeneracy and carnality, that makes the rending work of afflictions necessary; thanks for the mercy of trials so profitable; and when we consider tribulations as the fruit and evidence of love, they are matter of glorying; by rich grace we shall soon be with those that inherit the promises, our deceased christian friends, Mr. Larwill, Mr. Burford, and Mrs. Brain. Am glad at additions with you; I hope the deacons are acceptable in their new office. May the Spirit be poured forth from on high, destitute churches settled, breaches healed, lifelessness removed, the sons of Levi purified, the daughters of Zion purged, and all complaints in her streets at an end.

*Referring to the melancholy state of L——r Church,* he thus writes:—Their case calls for concern, and so indeed I think does, the general state of religion, and present



state of national affairs. Blessed is he that watcheth and keepeth his garments. May we be cleaving to God's word by daily meditation, and constantly relying on his grace, even the merit and righteousness of our Lord Jesus, as our only ground of hope. Let us endeavour to have no will but his will, no interest but his cause, and no happiness but his favour; and then let the world fall, we are secure. This is not our rest, we are bid to set our affections on things above. Oh that we may have grace! that is the best portion.

*In answer to a complaint of illness, &c.* he said, I am concerned for your indisposition, the Lord cheer your mind with views of himself as your salvation, and that will give joy when the fig-tree doth not blossom. Outward prospects are desirable, and should be received with thankfulness; but there is no such security against future want as God's promise; this, I believe, you are intitled to, and the promise will press Providence into its cause; wherefore rejoice always in the Lord. I wish cousin — the divine blessing with his estate, and the like to all others who have acquired any thing by my name-sake's Death! **WHAT OF THIS WORLD IS OBTAINED BY DEATH, MUST BE RESIGNED AT DEATH.**

We have lost a good woman by death; she has been enfeebled by afflictive rheumatic pains these four years; she died in faith, though not in triumph; I may say, she has been a succourer of me, and bestowed much labour on me, Rom. xvi. 2, 6. I am to be to-morrow on 1 Thess. iv. 17. *So shall we ever be with the Lord*, as her funeral. She was a daughter of old Mr. Moore, the former pastor at Sutton.

*Speaking of a bruise in his leg*, said—But how little notice do we commonly take of soul bruises, and the workings of corruption within; on this account it is, doubtless, that the Gospel, with all its healing benefits, is so little prized by us. I have, I think, a growing acquaintance with my own innate wretchedness in divers respects. This is depressing, and my soul is very low; but when I can calmly consider these things, they yield me this advantage, I see the more fully the need there is for, and the suitableness of, all the provisions of the covenant and gospel of God's grace. This is a *rational* conviction, and I find it a useful one; but it is a trouble to me at times,

times, that I am no more under the affectionate and delightful impressions of these things; Oh, what a stupid, dull creature am I!

The frequent floods, of late, have led me to think of Matt. vii. and Luke vi. (the end) my intended subject for to-morrow. Oh, to be built on the rock! what a mercy! I see nothing to ground upon but God's word; his promise; the everlasting covenant; Christ's undertaking, righteousness, atonement, intercession; and the gracious influences, and the abiding in-dwelling of his Spirit. Am sorry for your affliction, yet glad to find suitableness of spirit under it: all our affairs, as they respect the blessed God and his management, are undoubtedly wise and well, right, and every way for the best; and it is always best with us when we see things so; I have myself been poorly of late; head-ache worse than common: ear-ache, which has left me considerably dull in my hearing; and sore throat, which hindered me two Lord's days, the second and third in February (1763) from preaching, being accompanied with a hoarseness, and the complaint in my throat is not yet removed, though it be abated. My wife has been much complaining, and is at best but weak and faint: but these things, I trust, are for our good; the tabernacle must come down, and 'tis good, 'tis necessary to be reminded of it, for we are prone to forget, and we find scripture instructions and providential exemplifications of scripture declarations don't so affect us as personal feelings. Death reigns here as well as with you; out of the four last sermons I have preached, three have been funerals; two aged persons, church members, a man and his wife, died within ten days of one another; both made a comfortable end; they desired these texts, the man, *Isaiah iii. 10, Say ye to, &c.* she, *Acts xx. 32, I commend, &c.* One of our deacons buried his wife, and the other's wife I daily expect to hear is removed; but she has much of the Lord's precious presence with her. Oh the mercy!

“ And round me let thy glory shine,

“ Whene'er thy servant dies.

*Watts, Psalm 71.*

*Extracts of Letters from Mr. Ward, in the East Indies.*

Serampore, February 24, 1801.

We live at the Mission-house, Serampore, which is situate by the side of a river, wider than the Thames, and constantly crowded almost with small boats; Danish ships also come up here for their cargoes.

We have printed the New Testament, which makes 800 pages. Next Thursday week we have a thanksgiving on this account: we are going to begin Genesis.

On the 22d of December, the infernal chain of the cast was broken, by two natives coming to eat at our table.

December 28th, a native, named Kreesnoo, and Mr. Carey's eldest son, were baptized in the river.

January 18, this day, Mr. Fernandez and a native woman, Kreesnoo's wife's sister, were baptized.

February 22—this day Kreesnoo's wife, and a widow, named Unna, were baptized.

Mr. Carey's eldest son, fifteen years old, is a Missionary, and preaches several times every week, with great zeal and affection.

I began to talk a little in October last; Brother Marshman and Brother Brunson speak the language also.

Mr. Grant and Mr. Fountain are dead; Mrs. Fountain has a little boy. Mr. Brunson has been very ill, and is still but weak. Mrs. Marshman has also been ill several times. I have not had an hour's illness since I left England; I am a good deal thinner.

The Baptist Church in Bengal once consisted of three members, one of whom was excluded; but it now contains sixteen members, four of whom are natives; these natives give us great comfort indeed. Many persons shew their teeth, anathematize, and oppose, but,

“He speaks,

“And his almighty breath fulfils his great decrees.”

Our press is inundating the country with things to pull down the great devil, *Brabmanism*, and to shew the way of salvation,

I have enjoyed much, but have much to groan over; my only hope is, that the merits of Christ are *boundless*; my great desire, is to be near and like my God.

Bless God with us—the *cast* is broken, and the door of faith is open to the Hindoos.

Serampore,

*Serampore, July 3, 1801.*

Since I wrote last, we have had another person baptized, Gokol, and we are in hopes of another or two soon. The work goes on slowly; but I think surely; hitherto our baptized walk to our joy; and I think the first fruits of India Kreehno, will soon be called out to preach the gospel. He speaks every day to more or less. The baptized women also make known the benefits of salvation to their fellow country-women.

We have been heavily tried in the loss of our Brethren, Grant and Fountain, and Providence seems now to be taking away Brother Brunson. He has been ill several months, near death twice; and is now weaker and worse than ever. His complaint is called the liver, very common here; he has taken so much mercury, that when he drinks any thing the liquid comes out of his nose. These are heavy afflictions. I have been exceeding well, having only had one cold; and this is the only indisposition I have felt since I left England.

Mr. Forfyth and Mr. Edmond have bought a place at Bandel, a Portuguese place, about ten miles higher up the river.

Kreehnoo having built a new house, has erected by its side a shed, which is designed for public worship: and which we call the first Baptist Meeting-house built in Bengal. Here we meet the families on Lord's days and on week-day evenings; and very frequently other natives are present.

The New Testament is in the hands of several, and we have got towards the middle of Genesis in printing the Old Testament.

But Brother Carey having been appointed Professor to teach the Bengalee language in the New College, at Calcutta, we have had a number of other things to print, especially a grammar, and another exercise-book in the Bengalee.

Serampore has been taken by the English; it was done without the least disturbance, not a drum beating, or a gun firing. We can travel all over the country entirely free from molestation. The Governor-General's country-house is nearly opposite ours, on the other side of the river; he is much there. We presented a copy of the New Testament to him, which he received very graciously.

Our school succeeds very well.

Sister Brunson is safely got over her lying-in; she has a fine little boy.

*(To be continued.)*