



ANDREW REID
Mercantile and General
Stationer
PATENT ACCOUNT BOOK MAKER
DESIGNER & ENGRAVER
Steam Printer & Lithographer
PRINTING COURT BUILDINGS,
AKENSIDE HILL,
& 22, COLINGWOOD STREET
NEWCASTLE ON TYNE
WHEN REPEATING THE ORDER FOR THIS BOOK,
IT IS ONLY NECESSARY TO QUOTE
N^o 6853 A

"... If studied, copie fair what time hath blurred,
Redeem truth from his jaws;—

George Herbert.

Written by Thos. F. Deacon (see p. 376)

(Papers No. 14, 1881)

Blood-eating. Wesley's remark in his journal, 1745, No. 29, p. 17, "A young gentleman called upon me, whose father is an eminent Minister in Scotland was in union with Mr. Glass, till Mr. Glass renounced him, because they did not agree as to the eating of blood (Although I wonder any should disagree about this, who have read the 15th ch. of Acts & considered that no Christian in the universe did eat it till the Pope repealed the law which had remained at least ever since Noah's flood). Are not these things in Scotland also for our instruction? How often are we warned not to fall out of the way? & that we may never make anything, more or less, the term of union with us, but the having the mind which was in Christ & the walking, as he walked."

Vol. 1, p. 496. (Edition of Wesleyan Conference Office, 1868.)

How inconsequent is the above comment of Wesley! He seems to admit the duty of Christians to abstain from blood & then turns round to exclaim against obedience to it, as if there could be any "having the mind of Christ" or "walking as he walked", without observing the commandments given to the first Churches by the Holy Spirit! This shiftiness of Wesley's mind, unstable as a quicksand, reminds me of jesuitism & of the Lord's condemnation of the Scribes & Pharisees for making "the commandment of God of none effect". Matt. XV. 6. (J.H.)

(See also p. 380)

(Copied for Miss Crow, Halifax, Dec. 1881)

Miss Jane Crow, Halifax
Nova Scotia
see page 75.

Some Particulars respecting the Persecution of the Sardinians in New England, extracted from the Royal New York Gazette, published by James Kirtland, his Majesty's Printer, January 3^d, 1778.

Inserted in the Gazette by order of Major General James Robertson Commandant of New York.

To Mess^{rs}. Samuel Bishop, David Austin & Timothy Jones Jun^{rs},

Gentlemen, Your desire having been signified to us by Mr. Chamberlain that we would make a Declaration of what we profess touching that subjection which we are bound by the word of God to yield to the higher Powers, we do say, we are bound to hearken to that word: "Be not afraid of them who kill the Body & after that have no more that they can do, but I will forewarn you whom you shall fear; fear him who after he hath killed hath power to cast into Hell-fire, yea, I say unto you fear him." His Word and Authority oblige us to be subject to the higher Powers, the Powers which be, that are ordained of God; to be subject to the King as Supreme & to Governors as those who are sent of him for the Punishment of evil Doers & the praise of them who do well, to fear the Lord & the King & not meddle with them who are given to change, these & such like words by which we must be judged at the last Day, bind our Consciences to be faithfull loyal Subjects to our

Sovereign, King George, the third, whom God preserve,
 to whose Government we are heartily attached. To
 give no Countenance, Aid or Assistance to any
 Design formed against his Government, but to
 conduct ourselves as loyal Subjects, to obey his
 Laws, his Commands & those of subordinate
 Rulers in all things wherein they do not interfere
 with the Laws of our Maker, in which case we ought
 to obey God rather than Men. That as according
 to the Scriptures the Kingdoms of this World are to
 be defended by the Sword, a Command from the Sov-
 ereign to his faithful subjects to assist in the
 Defence of his Government at the Peril of their Lives,
 when they are in a situation that admits of it, is
 a lawful Command & even in the Situation in
 which we now are, we are bound to a dutifull,
 loyal, obedient Conduct, such as our Situation will
 admit of; & altho' we earnestly wish to live in peace
 & have no inclination to bear arms & become
 Soldiers in a lawful war yet the Exhortation of
 John the Baptist & the case of Cornelius oblige
 us to conclude that the Soldiers calling is a
 lawful one for Christians as well as other men.
 This faith respecting the Commands of the Lord
 touching subjection, we have heretofore pro-
 fessed when it appears to us, that we were
 in the Course of Providence called to speak
 of it & for this we have suffered, neither can
 we conceal or dissemble or soften the Commands

before mentioned, without being ashamed of Christ
 & his words before Men & incurring that as much
 to be dreaded consequence, "the Son of Man's being
 ashamed of us before his Father & before his Angels."

We hold ourselves equally obliged, if it be possible,
 as much as in us lieth, to live peaceably with all
 men, to do good to all men as we have opportu-
 nity, to be inoffensive among our Neighbours,
 to love our enemies & pray for them, never to
 avenge ourselves, nor to bear ill will to any
 man, to be no busy-bodies in other mens' matters,
 but with quietness to work & eat our own bread.

How far our conduct has corresponded to this,
 we must appeal to our Neighbours.

Suffering ~~from~~^{for} these Sentiments it must appear
 to our Consciences that we suffer for the word of
 God & ye testimony of Jesus, this we ought to
 esteem an honor of which we were never worthy;
 our Consciences do not condemn us as suffering
 for evil doing; or as having done anything against
 men that will acquit them in the righteous judge-
 ment of God, for bringing such suffering on us.

If we are to be deprived of that Liberty which we
 have in no wise forfeited, happy shall we be if it
 be given us from above to suffer with patience.

We are able to get a Subsistence, in this place, in
 our lawfull callings, without being a burden to
 our Neighbours. If we are removed or confined,
 this is taken from us, we would therefore be glad

to be permitted to continue here, if we may live quiet
 & unmolested; we wish not to be sent into the country
 or to be separated to prevent our Assembling on the
 first day of the week to continue steadfastly in the
 Apostles Doctrine & fellowship & the Breaking of Bread
 & the Prayers. But if we are not to be permitted the
 free exercise of the Christian Profession in this
 place, as Christians may wish to enjoy the Pro-
 tection & Blessings of Government, that increas-
 ing ordinances of God & as the Lord has in his tender
 mercy permitted his Disciples to fly from Persecu-
 tion, saying: "If they persecute you in one City flee
 ye to another", our wish is that we may be allowed
 peaceably to retire with our families to some
 convenient place more immediately under the
 King's Protection, that we may seek some place
 where we may sojourn in Peace & worship God
 according to his word & that this may be allowed
 in such a way that we may not be molested
 by the People in Departing & we wish that our
 Dear Brother Oliver Burr suffering in Prison
 for hearkening to that Command of the Lord,
 which requires us to do good to all Men as we
 have opportunity, may be suffered to go with
 us, with his family. We are, Gentlemen,

Daniel Humphries
 Richard Woodhull
 Joseph Pynchon
 Benjamin Smith

Wishers
 Titus Smith
 Thomas Gold
 Theophilus Chamberlain
 William Richmond

Sept. 14, 1777.

At a General Assembly of the Governor & Company of the State of Connecticut holden at Hartford, by adjournment on the 11th Oct^r A.D. 1777: Whereas it appears to this Assembly that Daniel Humphries & Disciples of the late Rev^d Sanderman, residing in Newhaven, have imbibed an opinion, that they owe allegiance to the King of Gr^t Britain & that they are bound in conscience to yield obedience to his Authority & have signified their Desire, if they may not continue in Newhaven to remove to some place under the Dominion of the said King.

Resolved by this Assembly that the said Persons & each of them may be at liberty to continue in this State upon giving their parole of Honor, that they will not do anything injurious to this State, or the U. S. of America, or give any intelligence, aid, or assistance to the British officers or forces at War with this or the other united States, or if they decline giving such Parole, they with their families, household Goods, apparel & provisions sufficient for their passage may remove to any Place subject to the Government of the King of Gr^t Britain, or to New York, now occupied by the said Kings Troops, Except the Daughter of the said Rich^d Woodhull, who is heiress to a considerable Estate in said Newhaven, descended to her from her Mother deceased, who shall not be removed therefrom, but she & her Estate shall be under the care & guardianship of William

Greenough Esq^r of said Newhaven during her
Minority. A true copy of Record, Exam^d by Geo. Wyllis Secy

It would appear by the Extracts which we formerly
had from the New York Gazette of Nov. 13, 1777, compared
with the following Letter that the 2nd answer contained
in said extracts (to which corrected the 1st answer)
sent by the Sandemanians to the Committee was
wrote while they were imprisoned, for the following ^{Letter}
which is the order for their imprisonment is dated
Oct. 21 & their said second answer the day after Oct. 22.
They were liberated again on their Parole, as appears
in the following extracts Nov. 6th, 1777, on which 2^d Date
(as by said former extracts) the said Committee ordered
the vote of the Town of Nov. 6, 1775, together with the
several answers of the Sandemanians to be published
as a justification of the Committee for imprisoning them.

Newhaven, Oct. 21, 1777.

To the Keepers of the Gaol in Newhaven, C^y of Newhaven,
Greeting, - Whereas Mess^{rs} Richard Woodwell &
of the Town of Newhaven, have frankly & openly declared
& avowed themselves Enemies to the U. S. of America & that
they hold themselves obliged (in obedience to the Command
of his Majesty King George IIIrd) to take up Arms against
this Town, or the united Colonies, all which is dangerous
to the safety of this Town & the States of America and
Repugnant to the Laws of this State in the like case
made & provided; These are therefore to command
you in the Name of the Governors & Company of the

State of Connecticut to receive, the said above-named Richard Woodhull &c within your Prison & there safely keep, untill dismissed by order of Law. Elias Munson, J. P.

True copy attested: Stephen Munson, "Goal"-keeper.

Newtown, this 6th of Nov^r, 1777.

We the Subscribers do hereby promise & engage, that we will not act or do anything against the People, or the Country in regard to the present war, nor give any intelligence, aid, or assistance to the British Officers, or forces, at war with this Country untill such time, as we shall have departed according to the Liberty granted us by the Assembly or untill such time as we shall resign ourselves up again as prisoners to Jonathan Petch Esq^r. Daniel Humphries &c

To Mess^{rs} Richard Woodhull, Daniel Humphries &c Gentlemen, By an Act of Assembly you have given your Parole & so are hereby dismissed from Capt. according to your Parole given 6th Nov^r, 1777.

Jonathan Petch, Sheriff.

By his Excellency Jonathan Trumbull Esq^r Governor, Captain General & Commander in Chief in & over the State of Connecticut, one of the U. S. of America.

To all whom it doth or may concern:

M^r Daniel Humphries with his Wife & 3 Children, Joseph Pynchon with his Wife & 3 Children, M^r Pithus Smith with his Wife & 6 Children, Thomas Gould, Benjamin Smith, with one Child, Will^m Richmond with his Wife & 4 Children, Theophilus Chamberlain,

with his Wife & one Child & Richard Woodhull with
his Wife & two Children are to be permitted to pass
from the Port of Newhaven in this State & to go to
New York; or if they think it expedient to Long Island
in the Sloop Lilley, under a Flag of Truce for the
purposes on the other side specified. Given at
my Office at Lebanon in the said State, 21st Nov. A.D. 1777
Jonathan Trumbull.

Daniel Humphreys Esq^r, Joseph Synchuan Esq^r Mr,
Sitew Smith, Thomas Gould, Benjamin Smith,
William Nickerson, Theophilus Chamberlain,
& Richard Woodhull Esq^r, all of Newhaven in the
State of Connecticut have solicited & have leave
granted to each of them, to proceed from the Port
of Newhaven, for New York, or Long Island in the Sloop
Lilley, Abram Braddley, Master, for the Purposes of
transporting themselves, their families & Household
Furniture, from hence to New York or Long Island
aforesaid, in which sloop Richard Lightfoot
with his family have liberty to go, which Sloop
is to be navigated by said Braddley, John Thomson,
Hebilon Braddley & Rosewell Bradley.

Daniel Humphreys & c^o be with their wives & children,
as aforesaid.

The Household Furniture.

There followeth the account of the Articles of furniture
belonging to the aforesaid Persons, together with the
Provisions allowed them shipped on board the aforesaid
Ship, viz. 4 Beds, 9 Chairs, 9 trunks, 3 dishes, 12 Tables

12 Bedsteads, 6 brass Kettles, 8 Boxes, 8 Tubs, 6 Cradles, 74 Chairs,
28 Barrels & half, 13 Chests & Chests of Drawers, 16 Beds & Coverings,
Sundry small articles of furniture, loose & unpacked.

Sebanon, Nov. 21, 1777.

Sir, Inclosed is a Commission for a flag, for the purpose
of carrying Mr. Humphreys & his Wife & 3 Children & others
mentioned therein. Several blanks are to be filled up by
you, viz. the names of the vessel, Commander & crew, the
effects & provisions, agreeably to act of Assembly to be
inserted below on the back. Several Persons, besides one
Lightfoot & some Women have liberty to go. They may
be added. You will observe & do what is needful.

I am, with esteem & regard, Sir, Yours and Friends Servant
Samuel Bishop jr Esq; Jonathan Trumbull.

The above is a true Copy of the above Letter certified
by Samuel Bishop junr.

I, the said Bishop, do certify that I have filled up the
Blanks mentioned in the above Letter & have taken care
that the household furniture, mentioned was properly
examined & have also made proper allowance for
provisions for the aforesaid Persons, which are shipped
in the aforesaid ship.

Samuel Bishop junr.

Newhaven, Nov. 29, 1777.

The foregoing are true Copies of the original Papers
sent by Capt. Philip Brown of H. M. Ship "the Scorpion"
to Major General James Robertson, Commandant
of New York.

Examined the 12 Dec. 1777, by

John L. C. Roome, Secretary.

"Mr. Barrel sends the above mentioned Gazette to us
 & writes, of Date, New York, Jan'y 5th, 1778. He says that
 near a month before Jan'y 5th, our above mentioned
 friends arrived safe in a Ship from that place, whereⁱⁿ
 (he adds) we heard of our friends being arrived at City
 Island, about 30 Miles from this, we applied for per-
 mission to them to land, but met with Difficulty
 in obtaining this. But our chief Distress was how
 we should accommodate them in Lodgings, Houses
 not being to be had at any rate or on any terms.
 But at last we obtained permission for them to
 land, we also obtained favor from the Commandant
 & got them comfortably received & lodged at Bush-
 with in Long Island, about 5 or 6 miles from this place.
 They are now chiefly there under inoculation for
 the Small Pox & are almost well thro' it. As we are
 able, we shall get some of them to this City, where
 we hope for employment of some sort for them
 & that at last we shall have a Church here. By
 a letter from my Brother Nat we find all our
 friends were well & tolerably quiet in those parts
 & by our Newhaven friends we learn the same of
 our friends at Danbury & those parts. Mr. Woodhull
 was left behind for his Daughters sake, who you
 will see was denied a pass with the father &
 *Mr. Burr, another of our Brethren is still in jail
 at Newhaven as a Criminal for assisting a
 friend of Government in escaping the Rebels.
 This is all the News I can at present recollect

in which we are nearly concerned. Mr. Barrell adds in another part of his letter that some of our friends (as above) left estates behind them & all of them means of comfortable subsistence & for the present are mostly dependant on the few friends at New York till some way of living can be found for them.

As to his own particular affairs Mr. Barrell says that General Burgoyne's Defeat was a sad blow to all their prospects of getting a vent for their goods, for every week before, that they hoped the Country would be opened by him for a vent for their goods. New-York itself is chock-full of all Goods, but he has sent a valuable part of his Cargo to Philadelphia, which he ~~he~~ hears is going off to good advantage, so that he hopes soon to remit to friends in Britain; he himself, has opened a Store in New York & has in the above mentioned Gazette a large advertisement offering every kind of British Goods to sale!

* Note. Burr's Granddaughter, Mrs. Hoyt, constantly attends the Meeting at Danbury, Connecticut.

(Mrs. H. Westburn, of Danbury, 19 Feb. 1874)

(Copied for Miss Crow, Halifax, N.S. Dec. 1881)

"The Oxford Methodists, by Rev. S. Tyerman, 1873.

Extract respecting their contact with Sandeman's Doctrines, mentioning Wesley, D^r. Deacon, Ingham &c.

From The Academy, N^o. 93, Feb 14, 1874.

"Mr. Tyerman himself observes that up to the time of their 'dispersion' from Oxford, they were all Church of England Ritualists. . . . Clayton fell on his knees before Charles Edward Stewart, when the latter was on his march thro' Salford & invoked the divine blessing on his enterprise; & D^r. Deacon, the nonjuror & "Wesley's chosen counsellor", was fated to see the head of his own son exposed as that of a traitor on the Exchange at Manchester. . . . Ingham, "the Yorkshire Evangelist", John Wesley's companion to Georgia afterwards deserted Wesley for a time to join the Moravians. Ingham married the Lady Maria Hastings, sister in law to the celebrated Countess of Huntingdon. The Countess, as is well known, was a convert to Whitefield's doctrines & was consequently Calvinistic in her belief, while the teaching of Wesley was distinctly Arminian. Ingham, in the latter part of his career, after having long enjoyed the latitude of Dissent, was destined in turn, to suffer from its licence. The rise & spread of the doctrines of Sandeman in Scotland induced him to send two of his "fellow-helpers" to learn from a personal conference the precise character of the new teaching.

* See
Part IV
p. 103.

Sandeman, who regarded Wesley as "one of the most virulent reproachers of God that this island had produced", completely converted the deputies to his own views & they returned hopeless converts from Inghamism. This "horrid blast from the North", as it was characterised by Kermaine, Ingham's personal friend, proved well nigh fatal to the cause. Of some "80 flourishing Churches" in Yorkshire, only 13 remained faithful to Ingham himself (Tyerman says) never afterwards recovered from the effects."

(Copied for Miss Crow, Halifax
1851. Decr 1841)

Letter to one of "The Peculiar People"

25 West Parade, Newcastle of Tyne
18th January 1882

Mr Thomas Hines

care of Mr John^x Morby, 29 Orchard R^d Plumstead

^x (John M. was condemned & imprisoned for manslaughter of a child thro' neglect of medical aid. But the judges of the Appeal Court set him free, because they had not evidence that the child might have recovered by medical aid. 1852)

Sir

I, with others, have been from time to time deeply interested in the reports in the Reports in the "Times" of cases of illness, the fatal termination of which caused Elders & Members of a body called "the peculiar people" to appear before Magistrates, to answer for neglect of medical or surgical aid.

I must explain that I belong ^{unwillingly} to a body which considers it a matter of conscience to separate itself from the world, (including

Letter to one of

It has at length been decided by the highest tribunal that the neglect to call in medical aid, in the case of an ailing child, although justified by the views of the Peculiar People, subjects the parent to a conviction for manslaughter if the child should die. The case in point was tried before Mr Justice Wills at the Central Criminal Court, and the jury brought in a verdict of guilty. The Judge stated that, before pronouncing sentence, he would submit a case for the consideration of the Court for Crown Cases Reserved, in order that the law might be authoritatively laid down. The question came before six judges sitting in this Court on Saturday, presided over by the Lord Chief Justice. After hearing the case, and without calling upon the other side, the Judges unanimously sustained the conviction. It has thus been conclusively decided that no religious notion can absolve a parent or any one in charge of a sick person from calling in medical advice, or relieve him from the penalty of the law if death should occur through such neglect. It may prove to be very difficult to deal with superstitious fanatics of this description; but it would be a scandal if their unreason should be held to be an excuse in law. The lives of Her Majesty's subjects are under the protection of the State, and cannot be permitted to be sacrificed with impunity to any craze or delusion. If, however, the Judges have decided that to allow a child to die for lack of medical advice is manslaughter, even though the persons in charge may think that they are obeying the Scriptures, what is to be said about the treatment of the Christian Science impostors?

Separate itself from

N.C.P.S. 12 Dec. 1898

all other professions of religion) for practical obedience to the Scriptures, having no clergy or priests, choosing our own Elders, Deacons & Deaconesses according to the Apostolic directions, counting no mere human ^{learning} or position as needful & giving no payment, but following the Apostle Paul's example & precept to work with their own hands. Hence our sympathy with your troubles & although we do not think we ^{can} teach others "to know the Lord" that being the special work of the ^{Almighty} Holy Spirit (see Hebrews VIII-10-12; Isaiah LIIV; 13; Jeremiah XXXI, 31-34.; John VI 44-45; & 65) yet I think I may venture to point out to you how we understand the Scriptures, & wherein we think you are mistaken & therefore bring unnecessary suffering on yourselves, perhaps injury to others.

There are many instances in the New Testament Scriptures of miraculous power, & there are also instructions concerning it, but it is evident from the same Scriptures, that all miracles were to cease, as soon as the Scriptures should be fully completed. This took place when the last book was revealed to John by his glorified Lord, viz "The Revelation of Jesus Christ".

The completion of Scripture, "The word of God", rendered miracles unnecessary, for Paul in taking leave of the Elders of the Church at Ephesus, commends them, & doubtless all future true Elders & true Churches, to no other guidance

than "God & the word of his grace, which is able to build you up, & to give you an inheritance among all them which are sanctified." Acts XX. 32

The Apostle, in the 1st Cor^o XIII. 8-13, teaches concerning this very matter, that prophecies shall fail, that tongues shall cease, knowledge (meaning supernatural or miraculous knowledge) shall vanish away. He looked forward according to the 9th vs^o to the coming of that which is perfect, that is the completion of the word of God. (See Ps^lm 18. 30 & Ps^lm 19. 7). He then speaks of the Church under the figure of his own Childhood & represented the putting away of such miraculous gifts, as the putting away of childish things on reaching the state of manhood.

His words verse 13, shew that, in place of miraculous gifts, the things that are to abide or remain in the Church are Faith, Hope, & Charity.

On the other hand there are many passages that foretell that Antichrist would pretend to miracles see 2nd Thep^o 11. 9 Rev 13. 13. 14^{vs}

Now to apply this to the cases reported, we think that the passage in the Epis^o of James V. 14-15 refers to a miraculous gift to the Church before that way of operation of the Holy Spirit ceased. Therefore only that part of it is carried out by our Elders which is limited to faith, hope, & charity & can be spiritually under-
stood

& be spiritually edifying.

When any of our numbers are very sick they feel moved to call for the Elders, they go & pray with them & the mutual comfort of faith hope & love is considered to be that "anointing with oil in the name of the Lord."

Oil being frequently used, as a figure of brotherly love, the peculiar Charity of the House of God,

We should be afraid of any interpretation which would lead us to injure our neighbors by the spread of disease, or to disobey the command in the Epi to Titus 3. 1 "Put them in mind to be subject to principalities & powers, to obey Magistrates" See Rom 13 1-7 We could not count suffering from mistaken claims to supernatural powers as suffering for the Truth's sake.

I write this simply as an individual on my own responsibility & trust that I do not do wrong. Although not inclined to satisfy mere curiosity I consider myself bound in case of any question to follow the Command 1 Peter 3. 15.

J. F. D.

Copy of my Prefatory Remarks to Notes from History
 in Vol. 6. of Tracts, vide N.S. pages at the end, with
 an Account of the Brownists.

All who have been led to take the same view as John
 Glas of the Constitution of true Churches of Christ
 must be deeply interested in the appearance of such
 Churches in the records of history. In the Gen: View
 of the Rev: by the above Author, Vol. 10. Sect. 2^d, the
 Woman's flight into the Wilderness, Rev. XII. 14. is
 compared to the passage in the life of Elijah, where
 he fled from Jezebel into the Wilderness: the
 Woman being the Church of Christ as founded
 by the Lord & his Apostles & her flight being the dis-
 appearance of this comely order of Christ's Church
 in the wilderness of Antichrist, for as such, in
 his sight, all the worldly prosperity & extension of
 Antichrist, appears.

There seem to have been instances of the
 reappearance of the Woman from the Wilderness
 in the earliest centuries after the primitive
 order had been corrupted by the introduction of
 the "one man system", or the rule by a Bishop
 & a Pastor or a Clergyman over a congregation,
 instead of by the Elders, the plurality of rulers,
 whom the Apostles took such pains to appoint
 in every place, where the gifts from above
 pointed to the will of the Head of the Church
 that a congregation should go about all the
 Ordinances of His House. (continued p. 36)

(1711)

"Daniel Cycle", Astronomical Discovery made by de Cheseaux
 in studying the Book of Daniel. From "The approaching End of the Age," by
 H. Grattan Guinness, 5th Ed. 1886. (London)

"The discovery of Soli-lunar Cycles has always been an object
 with astronomers, as their practical utility is considerable.

The lunar cycle of 19 years employed by the Greeks was
 one of these periods & the ancient cycle of Calippus is another.

Cycles of tolerable accuracy were exceedingly difficult to
 find, especially combining & harmonizing the day &
 the month, with the year.

About 1750 a remarkable fact was discovered by a
 Swiss astronomer, M. de Cheseaux, viz. that the
 prophetic periods of 1260 years & 2300 years in Daniel
 & the Apocalypse, are such soli-lunar cycles, of remarkable
 perfection & accuracy, unknown to astronomers, until he
 discovered & demonstrated them to be such. And, further,
 the difference between these two periods, which is 1040
 years is the largest accurate soli-lunar cycle known.

De Cheseaux's book is out of print, one copy exists in the
 Library of the University of Lausanne, another in Brit. Mus.

It is entitled "Mémoires posthumes de M. de Cheseaux"
 edited & pub^d by his sons in 1754. It contains "Remarques
 historiques, chronologiques et astronomiques sur
 quelques endroits du livre de Daniel."

The astronomical calculations were submitted to
 Mess^{rs}. Mairan and Cassini, celebrated astronomers
 of the A. S. of Sciences at Paris, neither of whom disputed
 their principles or correctness. M. Mairan, after having
 carefully read the essay said that "it was impossible
 to doubt the facts & discoveries it contained; but that

He could not conceive how or why they had come to be
 embodied so distinctly in the Holy Scriptures." M.
 Lassin wrote, that "the calculations & methods deduced
 from the cycles of the Book of Daniel were most clear,
 & perfectly consistent with the most exact astronomy."
 He wished the Essay to be read before the Academy.
 M. de Cheseaux during chronological researches,
 in order to fix the date of the Crucifixion, was led
 to examine the Scriptures, especially the Book of Daniel.
 He clearly perceived that the "time times & a half"
 of Dan. VII meant a period of 1260 years. "The im-
 portance of this conclusion," he says, "will be per-
 ceived, when we show how it led to a discovery of
 the singular relation which exists between this
 period of Daniel, & the facts of astronomy. However
 strange it may seem, I can positively deduce from
 the periods of Daniel, as accurately as by the best
 astronomical methods & even more so, the five
 elements of the solar theory". He explains a cycle
 to be: "a period which brings into harmony different
 celestial revolutions, containing a certain ^{definite} number
 of each, without remainder or fraction." There
 are 4 different kinds of cycles connected with the sun,
 moon & earth:

1. Those harmonizing the solar day & year.
2. " " " solar year & lunar months.
3. " " " solar day & lunar months.
4. " " " all 3, day, month & year.

These have been so difficult to discover, as to be thought

impossible, at any rate as regards the 4th class. M. de Blauxier tried for a cycle of the 2^d class & was led to the discovery that 815 years is such a soli-lunar cycle, ten times more exact than the 19 years Metonic cycle, in use by the ancients; the sun & moon coming after a lapse of that period, to within 3 hrs. 24 seconds of absolute agreement. "I had no sooner discovered this cycle, than I observed that it was a quarter of the 1260 years of Daniel & the Apocalypse & that consequently this period is itself a soli-lunar cycle, after which the sun & moon return, within less than half a degree, to the same point of the ecliptic precisely & that within an hour of each other." "The relation of this period, assigned by the Holy Spirit, as the limit of certain political events, to the most notable movements of the heavenly bodies, made me think it might be the same with the 2300 years. By aid of astronomical Tables I found that at the end of 2300 Gregorian years, minus 6 hrs. 14 seconds, the sun & moon return to within half a degree of the place from which they started & that an hour later the sun has reached its exact starting point on the ecliptic: whence it follows that the prophetic period of 2300 years is a cyclical period & one so perfect, that tho' 30 times longer than the celebrated cycle of Calippus, it has an error of only 13 hrs. a 17th part of the error of that ancient cycle." - "I concluded from the exact similarity of the error of these two cycles of 1260 & 2300 yrs. that the difference between them, 1040 years, ought to be a perfect cycle, free from all

error, omitting the three kinds of cycles, furnishing thus
 a cycle of the fourth kind, so long sought in vain.

I found on examination that it was even so. Its
 error is absolutely imperceptible & may be accounted for
 by errors in the tables of ancient observers. This period
 of 1040 years, indicated indirectly by the Holy Spirit,
 is a cycle at once solar, lunar, & diurnal or terrestrial
of the most perfect accuracy. I call it the Daniel Cycle?
 — I must close with one observation. For many ages
 the Book of Daniel, & especially these passages of it,
 have been quoted & commented on by numerous &
 varied authors, so that it is impossible for a moment
 to call in question their antiquity. Who can have
 taught their author the marvellous relation of the
 periods he selected, with soli-lunar revolutions?
 Is it possible, considering all these points, to fail
 to recognise in the Author of the Book of Daniel,
 the Creator of the heavens & all their hosts, of the
 earth & the things that are therein?"

Papal Claim to Feudatory Tribute from England.

from Life of Wiclif by Prof. Lechler, transl. by J. Lockman, 1881.

"In 1365, Pope Urban V. renewed his claim for 1000 Marks annually, upon Edward III. & even for arrears for 33 yrs. The King laid the matter before the Parliament; he was invited if he declined to pay it, to present himself in person before the Pope as his feudal superior, to answer for his proceeding.

The Parl^t assembled in May 1366, the Lords Spiritual & Temporal agreed that the original submission of King John to such feudal superiority, without the consent of his people, was against his coronation Oath. Further both Lords & Commons offered to the King the whole powers & resources of the nation for the defence of his crown & dignity.

Wiclif published a tract upon this question, entirely in the sense of the Declaration of Parliament & in it pointed to votes & speeches of the temporal Lords in Council.

The 1st Lord, a valiant soldier, said: The Kingdom of England was of old conquered by the sword of its nobles & with the same sword has it ever been defended against hostile attacks. And even so does the matter stand in regard to the Church of Rome. Therefore, my counsel is, let this demand of the Pope be absolutely refused, unless he is able to compel payment by force. Should he attempt that, it will be my business to withstand him in defence of our rights.

The 2^d Lord argued: A tax or tribute may only be

paid to a person authorized to receive it; now the Pope has no authority to be the receiver of this payment. — For it is the duty of the Pope to be a prominent follower of Christ; but Christ refused to be a possessor of worldly dominion. The Pope is therefore bound to make the same refusal. As therefore, we should hold the Pope to the observance of his holy duty, it follows that it is incumbent upon us to withstand him in his present demand". —

From the unprinted works of Wickliffe, it appears that he was in Parl. some years later & may have been in the above one. —

Early Christian Church. Opinion of it in intellectual circles.

Extract from Journals of Caroline Fox. (A member of the same, Falmouth Trinity as Charles Fox & a younger brother, who was with T. F. D. at Mr. Williams's, Hamburg)

"Jan 6, 1842. Large party of Bullers, Tresnagues, Dykes & J. B. Froude to Lunch. Anthony Froude, a very thoughtful young man, with a wonderful talent for reading lives in written characters.

To John Sterling he spoke of the beautiful purity of the early Christian Church; Sterling answered, "If any of those early Christians were to appear now, I rather think we should disclaim fellowship!"

(American Church Friends, Notices of, (see p. 26. 71))

"Halifax, N.S. in its olden time." "Interesting Reminiscences of Days gone by." Extract from Halifax Evening Mail, July 27, 1882. (sent me by Mrs. Cross.)

"Adam de Buxee (Buxee?) linen miller by trade, at which he worked & did a large business at the corner of Duke & Brancville Streets. The old house was burned down at the Brancville Ho. fire; but in that old house you could see Adam standing in his shop door with a smiling countenance for every one that passed along. He was one of "Nature's Noddlemen", & was associated with a sect called "Sandeminiors", who derived their name from the founder, a Scotchman named Sanderman. Some of those that worshipped in this church were descendants of the Pilgrim Fathers.

They met for worship in an upper room, not in Jerusalem, but above Baxter's furniture shop.

I will name a few of the more prominent among them: John Howe, the father of the late Honorable Joseph,

John Stagner, the father of the present Stagners of Adam de Buxee, the wharf called Stagner's, Isaac Mansfield, Temple Peirs,

the father of George Lewis Peirs, John Greenwood, the father of the city Treasurer, Joseph Austin, the uncle

of Custom House Joseph, & several from Dartmouth & many others that could be named. These men

have left a fine record behind them. I do not know what their peculiar views were, but their form of

worship was very simple. As a class they were generally looked up to as guides in all matters

connected with the well being of the inhabitants.

Funeral services in U.S.A.

Extract from Mrs. Baldwin's letter, Nyack, N.Y. U.S. Nov. 5, 1881.

"I have had a visit from Mrs. Brister (wid. d. of Mr. Bishop, late Elder) our youngest Church member, lately, she appears very steadfast in the profession, but her husband, tho' a good & kind one, is bitter against the practices. She has been sorely tried during the past year in regard to funeral services, in one instance it was her husband's friend & relative, in the other, not long since, her only Brother. Mr. Brister was determined she should be present at the services of both, but she resisted - her twin sister & her mother joined with her altho' it made them rather conspicuous, as they had to go to Bridgeport for the interment of her Brother & sat in their carriage while the services were going on.

Her twin-sister, Mrs. Mandall lost her husband in the South where they went in the winter for health - he was a consumptive; he died there & on his death requested to be buried as the Sandernians did, without any religious service, so she carried out his injunctions to the great mortification of his father who had a funeral sermon preached the following Sunday & ever since kept himself aloof from her & her daughter.

Mrs. Meeker, the Mother (daughter of Mr. Bishop) is a strong adherent & stickler for all her father's ideas, but does not come out to confess."

Baptism. Exhortation on Luke vii. 29. 30. 18 July. 1881
by (J.P.)

"And all the people that heard him & the publicans, justified God, being baptized with the baptism of John. But the Pharisees & lawyers rejected the counsel of God against (or within) themselves, being not baptized of him."

Luke
11. 2, 3.

The Holy Spirit here bears testimony to the mission of John, who by the "Word of God" came preaching the baptism of repentance for the remission of sins, unto which word Christ Jesus submitted himself "to fulfil all righteousness".

The effect of this baptism, of which the application of water was a sign, appears in these "people and publicans" "justifying God" & the contrary appears in the Pharisees & Lawyers "rejecting the counsel of God", being not baptized of John.

Thus, as Christ submitted to Baptism by the last Prophet under the Law, it behoves his Church to submit to the Baptism which Christ, the chief & "Great Prophet", God's own Son, instituted by the command: Matt. XXVIII, 19, 20.

Our Lord fulfilled "all righteousness" of the Law, including the ceremonial portion as well as that which reaches to the thoughts & intents of the heart.

His Baptism on entering on his ministry reminds us how Moses by the word of God brought the first earthly High Priest & his sons & "washed them with water" at the door of the Tabernacle before the assembled congregation. He then took

the anointing oil, anointed & sprinkled the tabernacle, its altar & vessels therewith & "he poured of the anointing oil upon Aaron's head & anointed him to sanctify them." Lev. VIII. 10, 12.

He afterwards put of the blood of the sacrifice on various parts of the bodies of Aaron & his sons.

Lev. VIII. 23, 24.

This was the beginning of the witness in the Church of the Old Testament, when constituted by the ministry of Moses in figures, of that of which John writes in his 1st Epistle, v. 8: "There are three that bear witness in earth, the spirit & the water & the blood: and these three agree in one."

The spirit was signified in this rite of Moses by the Oil, for thus it is frequently used in Scripture & John explains it thus in the same Epistle.

1 John II. 20, 27.

These "washings" or "baptisms" all testified of Christ Jesus & his finished Work on the Cross, when "one of the soldiers with a spear pierced his side & forthwith came there out blood & water," which John saw & recorded.

John XIX. 34.

This ordinance of Baptism is a sign of the "washing" of the Church of Christ prophesied of by Isaiah: "And it shall come to pass, that he that is left in Zion & he that remaineth in Jerusalem &c. — In accordance with this Paul writes to the Ephesians Ch. v. 25-7th."

Isa. IV. 3, 4.

John prophesied of the Lord that the distinguishing mark of his Baptism should be the miraculous power of baptizing with the Holy Ghost & with fire,

Luke III. 16, 17.

to which Isaiah points under the figures of the spirit of judgement by burning, in the passage quoted above. Until the state of the Church which Paul compared to childhood, was ended by the complete revelation of the Holy Scriptures & by their being placed for ever on record, Baptism was attended with miraculous appearances and gifts, the marks of the excellence of the Lord's Institution over that of John, who baptized only with water. The day of Pentecost was the occasion when the Holy Spirit was "poured out" & there appeared unto the disciples who were all of one accord in one place, cloven tongues like as of fire.

The commandment of the Lord "to baptize" was carefully obeyed by the Apostles.

Peter closed his grand address to the men of Judaea & all that dwell at Jerusalem on the day of Pentecost with the exhortation: "Repent & be baptized every one of you in the name of the Lord Jesus Christ &c"

The effect of this was, that the same day there were added to the Church about 3000 souls.

Peter, we read, expressly includes the children of believers in the benefit & herein we see the perfection of the prefiguration of this ordinance in the Church of the Old Testament & of its spiritual counterpart in the Church of Christ. For all Israel, young & old were included in the Baptism of which Paul speaks I Cor. x. 1, 2. The cloud, we read, abode on the tent or tabernacle of the congregation by day & fire by night, Exod.

We learn, therefore from the Apostle Paul that all Israel under this Cloud, undoubtedly meaning infants & adults, were baptized by being under it, unto Moses: that is, unto the Church, of which he was the head, as a figure of Jesus Christ.

Of the passage through "the Sea", we read that "the Lord caused the sea to go back by a strong east wind" and "made the sea dry land & the waters were divided". "And the children of Israel went into the midst of the sea upon the dry ground & the waters were a wall unto them on their right hand & on their left."

Both ways of Baptism make the types harmonize with the anti-types; the figures with the spiritual things signified. The Cloud gave forth the blessings of divine guidance from above; the Sea left a dry path, while (it may be permitted to think) the wind would drive the spray upon the children of Israel as they passed & sprinkle them with water from the "wall on their right hand & on their left", reminding them at every step of their marvellous escape from destruction by their enemies, or in the waves.

And we cannot separate from the cloud, the Pillar of Fire which shone overhead by night.

Thus we have perfect types of the miraculous Baptism in the Church of Christ, while our Lord himself & his Apostles were establishing it by of the simple rite bestowed upon it, while

Exod.
XIV
21, 22

walking "not by sight", but by faith until His second coming. The Holy Spirit's guidance by the cloud & by fire & the sprinkling or washing by water were types of spiritual things.

To this agree the words of John concerning Christ: "He shall baptize you with the Holy Ghost & with fire".

Luke
III. 16.

Let us look at further instances of this Institution recorded in the New Testament.

Philip & the Eunuch. Acts VIII. 35-39.

At Thyatira Lydia heard Paul. Acts XVI. 14, 15.

The factor showed the effect of the Word upon him by acts of love to Paul & Silas, "he washed their stripes" & "was baptized he & all his, straightway".

Acts
XVI.
32-3.

Acts
XIX
1-7.

At Ephesus, where a little Church of about 12 men was found by Paul, he instructed them concerning the difference between John's baptism & that of Jesus Christ, in whose name they were then baptized, receiving the gift of the Holy Ghost,

Baptism in all these instances was the sign of the forgiveness of sins through faith in Christ Jesus, & of the purging of the conscience by His blood. It is instead of the "divers washings" ordained in the Old Testament of which Paul writes to the Hebrews; in the original they are called "baptisms" & thus the word might have been translated. Of these he says: "if the blood of bulls & of goats be" Heb. IX. 13, 14.

He refers to the sign & to the great thing signified, also in his exhortation: "having an high priest over the house of God, let us draw near" Heb. X. 21, 22.

By Baptism, members of the Church, who are all
priests unto God, are separated, sanctified or made
holy in the sense of being set apart unto his service
by obedience of the faith. If one of the parents be
a believer, made known to the Church by public
confession of the Faith or by the ordinance of bap-
tism, all the children of such, while infants and
while too young for the knowledge of good & evil,
are counted as subject to the ordinance of baptism.

With reference to this the Apostle Paul writes
to the Corinthians: "the unbelieving husband is
sanctified by the wife &c. 1 Cor. VII. 14.

1 Cor.
VII. 14.

Great errors have sprung from neglect of the
use & meaning of the figures of the O.T. as unfolded
by the New. When any work, claim or righteous-
ness of man, inward device or outward act, are
brought in, the Scriptures are "wrested", something
"added" or "taken away from them" & the Divine har-
mony of the types & anti-types disturbed by "vain jang-
ling". It behoves us to ponder the words of Moses to
the Church of Old, seeing that they are confirmed
& enforced by the Lord Jesus Christ in his last words
to the New T. Church: "Ye shall not add unto the
word which I command you, neither shall ye
diminish ought from it."

2 Peter
III. 16.

Rev.
XXII.
18, 19.

Deut.
IV. 2.

It appears to be such "adding to the Word,
when men refuse baptism to little children,
of whom Christ said, rebuking his Disciples: "Suffer
little children to come unto me & forbid them not

Mark
X. 14, 16.

for of such is the Kingdom of God." - "And he took them up in his arms, put his hands upon them & blessed them". Surely Christ's Blessing was Baptism in all its spirit & truth.

Little children, who have not sinned after the manner of our first Parents, by choice of evil, but who inherit sin & death from them, seem to be included in the "all" of whom Paul teaches:

1 Cor.
XV. 22.

"As in Adam all die, even so in Christ shall all be made alive."

Mark
X. 15

They were partakers of the ordinance of Baptism by types & figures, "under the cloud" & "in the sea" under the Old Covenant & formed part of the "households" which were baptized under the New. To defer baptism until they attain the power to make a "confession" is to "add" that which the Scripture does not contain; all that we find there, is that a believing Parent shall bring them to be baptized, as an evidence of faith & hope. As our Lord said: "Whoever shall not receive the Kingdom of God as a little child, he shall not enter therein", it is to be concluded that denial of baptism to children of believers & the grant of it only to adults, is a proof that men are not willing to admit, that in the sight of God, they are as helpless as infants & debtors to Divine & Sovereign Grace alone, as was the dying malefactor, for entrance into His Kingdom.

Those who ordain immersion as necessary for baptism may surely also fear condemnation for adding something to the Word of God. For we have

see that throughout the figures of the Old Testament there is a constant reference to the gifts which come down from above. The sprinklings, the washings, the anointing, the pouring upon the head, the putting upon various parts of the body, all agree with the spiritual fulfilment in the New T. of the figures of the Old, reminding us of the words of James: "Every good gift & every perfect gift is from above & cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Jas.
1. 17.

The washing of Aaron & his sons by Moses before all the congregation; the baptism of numbers added to the Church on the day of Pentecost; the instances of Lydia's household & of the Jailors: suggest no such things as immersion or dipping.

(Note. This portion, to the words, marked * not spoken but added on writing it out.)

If any lay stress upon the passage concerning Jesus, "who when he was baptized went up straight way out of the water", or upon the passage concerning Philip & the Eunuch: "they went down both into the water" - "and when they were come up out of the water"; - they may well consider, rather than import a rite, not commanded in Scripture, that the loose dress of the East & the sandals on the feet, made it most convenient for the baptized & the baptizer to enter the water, for the act of pouring on the head, or sprinkling, would be very difficult for one on the bank, while the other stood in the water, or if both stood

Matt.
III. 16.

Acts
VIII.
38-9.

upon the bank. Besides, it is well known, that the original language conveys the idea of "to" and "from", as well as "into" or "out of". *

The idea of "dipping" or "immersion" savours of man's work, self-righteous dissatisfaction with the sign which points to every good gift, as coming from above. It is remarkable to find an instance in our Lord's acts & doctrine of his rebuking this very spirit. When he manifested his unparalleled humility in washing his disciples' feet (just as of old Moses had washed Aaron and his sons) Peter was not satisfied or presumed to say: "Lord, not my feet only, but also my hands & my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit" - This was a "baptism" & his touch made "clean every whit" & his appointed sign of cleansing by Baptism as practised in the first churches, needed no such human "work" as dipping or immersion of the whole body.

Let us observe the harmony of the types of the Old Testament with the spiritual blessings ^{fully} revealed in the New. These came down from above as the Song of Moses tells: Deut. 32. 2. Isaiah foretelling the coming of Christ in his humble form in flesh & blood & his office to baptize, cries: "As many were astonished &c" Is^h 53. 14. 15. Ezekiel is given by the Holy Spirit to pour out a grand prophecy concerning the spiritual Israel & its purification using signs & figures & at the same time explaining their meaning. Ezek. 36. 25-27. (Rom. sury 68. 7-10) (77)

Continuation from p. 18 of Preparatory Remarks to Notes from History of Brownists &c, in Vol. VI of my coll. of Tracts.
 Human Records are either silent about such reappearances of the Church Order or they include them among heresies, often giving them only a passing notice under some name attached to them by revilers of the Primitive Order. For Authors of Church & other Histories have generally been partisans of some dominant form of Antichrist or human Philosophy. Silence, or the ignoring of the Truth, is an artful way of attempting to stifle it.

In the third century, the Cathari (Puritans) & Donatists may not improbably have included congregations separated from the world to the obedience of Christ. Glas in: "A view of the Heresy of Arianus" (Vol. IV) shews in a very interesting "Introduction" & Essay, upon what the prevalent form of Christian Religion in the 4th century fastened the charge of "Heresy".

Epiphanius, "Bishop" of Cyprus, wrote a history of all "heresies" to the number of 80 & that of Arianus is the 75th. It was laid to his charge that: 1st, he held a Presbyter to differ in no wise from a Bishop; 2^d, that he objected to the observance of "Pasch" or Easter; 3^d, also to Fasts on stated days, such as Lent &c 4th likewise to prayers for the dead.

Arianus (who must not be confounded with Arius of Alexandria, who preached in 315 against the divinity of Christ & founded the "Arian", the modern "Unitarian" Heresy)

was thus persecuted, because he gathered a congregation about him & contended for the Scriptural Doctrine.

In the Essay: "The two Witnesses prophesying in sackcloth," (understood of the Old & New Testament) Vol. 10, Glas gives some account of what may have been re-appearances of the Church among the "Brethren of Bohemia", "the Vaudois", the "Hussites" in the 14, 15, & 16th centuries. It is surprising that he nowhere mentions the body called "Brownists" (by their enemies) who appeared in Church Order in the reign of Queen Elizabeth, in England, fled to Holland & of whom the so called "Pilgrim Fathers", who went to America in the "Mayflower", were an offshoot. They were very distinct in principles & practice from the Puritans, who founded a worldly & persecuting community in New England. —

(M)

Letter from Sphedeciah Vincent to Mr. J. W. (John Wals)

Islington, April 23, 1789.

In a pencil Mem. the late William Vincent, a Member of the Church in London says of the M.S. Book, in which it is: "The contents are written by my Father who died in the faith. I think it is very sober language & very edifying & interesting."

Very Dear Brother, It was with much concern that I first heard of y^r. going to ^{leave} London as I had been favor'd with some conversation with you and earnestly long'd for a continuance of it. I doubt not but you perceiv'd my mind was very much burden'd & I remember the kind desire you express to me, at one of those times that I might be led the same way as my Wife was. I very much wish'd for one hour's conference with you before you set out as I imagin'd I should have more liberty with you, than the Elders, with whom I was not acquainted. However my mind continued in a very uncomfortable & divided state, till I was brought to see & confess my guilt, & was determin'd to join them who take up the Cross & follow the Lamb, if they would receive me among them. I was convicted of my exceeding sinfulness in finding myself an enemy to divine sovereignty, for I found the workings of my evil heart strongly opposing it. It came to my mind the Lord Jesus perfectly acquiesced, & rejoiced in spirit, at the fullest & brightest display of divine sovereignty. The

oppositions of my heart, demonstrated the desperate wickedness of it, because it was against the very way in which God is pleas'd to make known his manifold wisdom to Men. It was militating against the glorious works of him who reveals himself to Men, the Just God and the Saviour. I was alarm'd also at the turn of my Mind, appearing to myself to use efforts to throw off the evidence of the Truth in making light of the Church and its ways. Hence I was someway convinced that as I had before found the same principle working in me, whereby Men commence persecutors; now the same unbelief was manifestly operating by w^{ch} Men become downright hardened Infidels.

Having thus contracted guilt beyond those whom the World shuns as notorious Transgressors what but sovereign abundant Mercy display'd in him who always did the things which pleased the father, what but this could reach me, and thus I was constrain'd to look to that for hope, which I found my inward thoughts disposed to controvert; thus I appear'd very guilty before God.

At leaving the former Connection, I laboured to make my separating from them appear as plausible as possible, both in speech & writing & studied to act so as not to reflect on myself; but how opposite is this to knowing, loving & obeying the truth. My conscience convicts me to this day of acting with sinful reserve, when there was such an opportunity given me to acknowledge my guilt, in making some sort of profession of being one of Christ's & yet ^{was} not doing the things that he commanded.

What an occasion was there, I have since thought of being very bold for the Truth & shewing (without being ashamed) the words of our Lord & his apostles, expressly pointed against those who have a form of godliness, but are denying the power thereof, or such as profess to know God, but in works deny him.

Thus, dear Sir, I have given you a little sketch of what has greatly affected me. My attachment to my Father was very great, and that with some lesser considerations & fears on my Mind of doing wrong, held me fast till my Conscience was so pained, I could no longer remain. But had I understood & felt the force & energy of the word of him who said "he that loveth father or mother more than me, is not worthy of me" I should have taken up the Cross & followed.

I have often read over your very kind letter to us. The Exhortations came very reasonable and while convicted how contrary we act to the spirit of those which relate to the conjugal state, think we see something very encouraging in them. The grand motive to the obedience of them yourself pointed out to us. The very necessary and salutary hint, you give concerning the trial arising to persons, newly added to the Church, I consider as well as the former, not only enforced to me by various considerations, but as coming from one whom I ought to esteem very highly in love for the Work's sake. There is very great

danger from our forgetting wherein the excellency
 & glory of the Church consist & who can keep the
 guilt of their own Character in view, and cling
 about them which hold that truth that ~~xxx~~
 only can befriend us, but those who are preserved
 by him, who is able to keep them from falling
 & present them faultless before his throne, with
 exceeding joy. A thought has often past my
 mind respecting those whom the World considers
 as notorious sinners. When such are brought to
 the knowledge of the Truth, by God who sheweth
 Mercy, they are so struck with a sense of divine
 forgiveness, that they love such; while self-righteous
 Characters, ever ready to lose sight of the guilt of going
 about to establish their own righteousness & not
 remembering their Enmity to divine sovereignty
 and their sinful opposition to him, who will
 have no flesh to glory in his presence, are ready
 to think little of being forgiven their Transgressions.
 (Here follows some Short-hand). We are comfortably
 situated at Mr. H's, Islington, ^{being} so among our friends.
 Mr. & Mrs. H. ^(Hess) join in sending to you, Mrs. Mass
 & Mrs. H. ^(Hodgson) their best respects. Their little boy
 Alfred & our Martha, have both been ^{apparently} dangerously
 ill; he is at present better & ours is recovering.
 Mr. Hendry jun^r has left us, after long & very affect-
 ing illness, he died last Monday, much afflicted in
 body, but supported by that hope, which is peculiarly
 excellent, when flesh & heart is failing. Dear Brother
 Yours affectionately
 (signed) Phœnix Vincent

Islington, April 25, 1789.

N. 13.
 (N. 2. for N. 1 see p. 44)
 Letter from ² "Spiced" ³⁸ "Tinscent" to a Lady, (probably Mrs. Hodgson of Nottingham, Mother of Mrs. J. Mass.)

May, 18, 1789.

Dear Madam, Last Summer I met with a little Book, which was somehow soothing to my mind & considerably engaged my attention. It was Mr. Robt. Perrier's preface to a new Edition of the Testimony of the King of Martyrs, in which he gives a view of the Churches in our connection, their unity of faith & practice, the state of his mind before he join'd them & the freedom, peace & comfort he afterwards enjoy'd. What the Author says in several places, I find to correspond with the way in which I have been led, when deliver'd from a Burden which had well nigh overpower'd me. His expression is capable of being realized, that he never enjoyed freedom indeed, till in connection with these Churches. He speaks in the same (19th) page, of the interviews he had with Mr. Glas & his friends: "the fruit (says he) of every one of which was that however I braved it out, I was the more knit to the doctrine & order I beheld among them & my conscience upbraided me; but attachment to the people, with whom I was connected, (who's gratefully own, had endeared themselves to me by every act of kindness within the compass of their power) more than attachment to the word of the living God, swayed & influenced my conduct. In page 22, he speaks of becoming one with

Christ's Brethren & of enjoying a peace & comfort to which before he was an utter stranger. What he says particularly in this page, had some effect on me, when I first read it, but could only be realized by following his Example

I remember your kind attention, when you saw my concern, in mentioning one of the Elders to me, whom I might converse with. There was some reserve on my mind then & for a long time after, respecting that Elder, fearing what he might say of the people I left & of myself when among them. I believe, it was all along in my mind, what he said of them, when my Wife was admitted. I think it was to this effect, tho' they might say some things alike, it was plain, they did not attend to nor obey the commands of Christ.

When the enmity of my heart to the Gospel was laid open to me, I went to the same Elder, it then more relieved me to speak plain than to palliate & the fear of the close questions I thought he would ask me, was done away, by other things occupying my thoughts. I had conversed with other Elders before, but by the questions they put to me, found I was a stranger to the desperate wickedness & deceit of my heart, and was as one half resolved and half ashamed. I now speak with these once more & tho' afraid of being discover'd to hold some mistake along with the truth, was relieved I have the pleasure of acquainting you, that

Mr. Mass's family & mine are better than when I wrote
to Mr. Mass. My wife desires to be kindly remembered
to you & Mrs. Mass. &c. &c. Your affect: Friend & Brother
May 18th, 1789. (signed) J. Vincent.

Letter N^o 1. from Jephthiah Vincent to his Father
May 6th, 1788.

(This Letter should have been copied first in order,
according to date, see Letter N^o 2, p. 38 & N^o 3 p. 42. It is
interesting as shewing the state of Mr. Pike's con-
gregation, ^{or a similar body} after he left it, (see Pike's Address &c, 22 Dec: 1765)
also as bearing testimony to the need of Plurality of
Elders, as ordained by the Apostles.) (M.)

"Honour'd Father,

I have been laying before you my thoughts
on some very interesting & important subjects, to
keep in mind, & address you both as a Parent & an
Elder of a professing Church of Christ. That I
should rather choose to do it by writing, may
perhaps require some apology. I consider that
to give a clear account in conversation of the many
thoughts w^{ch} occupy my Mind, especially on
what has taken place in the Church in my
family & the present state of things among us
will require more ability than I possess and
take up more of yr time than reading over some
digested thoughts on the subjects which mutually
concern us. In interesting subjects I am not able
to keep so close to the point, as to render what I

would wish to say sufficiently distinct.
Besides in opening my mind faithfully
before you in Writing, which you can refer to
as you have leisure, we shall better understand
each other, whenever we converse together.
I purpose to omit every circumstance which has not
some relation to the present concern of my mind,
but must of Necessity go as far back as December 1786
when it pleased God to remove from this world, my
dear Eldest Son; his sickness & death & the consequence
of it, or the many circumstances that seem con-
nected with this are ever in some shape or other
before my Eyes, & has made a deep & lasting impression
on my heart.

In those troubles especially which come from the
immediate hand of God men are some times taught
to view things in quite a different light from
what they did before. Whatever has been the con-
jecture of our Friends, on my Wife leaving the Church,
I think there is yet more in it, than they have
discovered. It is necessary in giving you my
thoughts on the matter to keep the loss of the Child,
& the subsequent state of her mind in view.
By the grief which possess her Soul & from her long
& anxious watching night & day during her sons
illness, she fell dangerously ill & as she thought
& others, in a near view of death & ^(few?) more know how
their minds would be affected on such a near
prospect of Eternity in their apprehensions. You

remember she was removed to Edlington at the beginning of her illness & before we returned my Brother wrote a Letter to her, expressing his Mind freely on her conduct & I gave it to her while she resided there. A few days since I had a desire to peruse it again & now am more confirm'd that my Brother does not understand her case.

As it appear'd by what other friends express of her, they agree in effect with mine, I consider in point of equity, it behoves me to make it as clear as I am able, especially to you, as the Elder of the Church & the Parent of the family. Moreover I am urg'd on this consideration, that something of importance are connected with this subject, which I shall lay before you, leaving the Letter I refer to for a separate investigation, as I intend to write my thoughts on it to my Brother. I should expect that my Wife being under deep distress of mind, would have her bias ^{ward} to the things of this life, greatly weakened, her Conscience tender & that a fear of acting wrong as before God, would more affect her mind than either the frown or the smite of man; that she would be in a state more likely to follow the dictates of her conscience, as influenced by the Word of the true & living God, than ever she could be in her life before. And this I think would be a more charitable & I believe, more equitable construction, than it appears our Brethren in general put on it.

I own, & it appears to me, at best, to be as hard to ascribe a state of Mind to her, which she does not possess, as for her to believe, that her Brethren did not act according to the Spirit, and temper of the Gospel; and so she doubted if they were united in the Truth.

I judge I can give you now a more satisfactory account of the reason of her preferring the Church on which she frequently attends, than I did when I laid her case before you & the Church together. As I then intended I have been diligent in searching into the true state of things, I may say almost without intermission. I believe I then spoke as I thought, & as far as I knew.

If any should judge me in the wrong to trouble you or the Church with my thoughts on these things which are past, it becomes me to answer in meekness, that if I was to disguise my thoughts on such a subject, I could not act an honest part, being convinced at this time they differ from my Brethren.

In consequence therefore of searching into what could induce our late sister to forsake us, I discovered some things which I never thought of any more than my Brethren, & found others press more forcibly on my mind which had but faintly affected it before. If this appears I think I act at least a faithful part.

As you, & I, & all of us, both read & hear men's thoughts on Scripture, I judg'd it consistent with my duty, & circumstances leading to it, to read

attentively the works of those Men, whose writings the Church in question hold to be scriptural.

I soon found Sandeman & Glass firmly to coincide, & was struck with their correspondency to the Old & New Testament. The Notes on Scripture Texts & some other of Mr. Glass's thoughts instructed & delighted me. I was not able to discover any thing in them, that savour'd of an uncharitable spirit, in the sense in w^{ch} I understand the N. T. myself.

You & I, as we have opportunity can converse on this. Only I observ'd that the leading thoughts of the Author, compared with the preaching & Exhortation of the Church, strengthened & illustrated each other.

Having attended as often as I could at their Church meetings, both when the Elders preach & the Members exhort, I discover'd their scope and tendency. As men are in manifest danger from the World & their deceitful hearts, they give much exhortation on that head. As a sense of much forgiveness shewn in the way in which God pardons Sinners when he declares himself the just God & the Saviour, tends to keep the conscience tender, to excite abhorrence of sin & produce a Gospel temper & disposition, their Elders frequently remind them of it, & lay the greatest stress on the righteousness & atonement of Christ the Saviour. The last time I heard one of them, I was constrained by the force of evidence to conclude in my mind, that their preaching is more

like the primitive than any other. It will behave
 me with humility & godly sincerity, to make this
 appear, according as I am able, either in conversation
 or writing, as it pleases you, only I think you would
 better judge if you could hear the Elders yourself
 & if I was mistaken could easier convince me, by
 what you might hear, than by my own repre-
 sentation to you, concerning them.

The constitution of our Church, respecting its
 Government, is not such as was set out upon, after
 the departure of Mr. Pike from it, nor even when it
 was admitted into it. When you was chosen for an
 Elder, you wisely declined standing alone. As one of
 the Children of the Church I was present & well
 remember it. Mr. Pearvoll was nominated but
 refusing, Mr. Parker was chosen, & there continued in
 the Church two Elders, till the latter left both his Office
 & his place in the Church. I think then, few as we were,
 we should have immediately nominated & set apart
 another for an Elder. This might have been for our
 good being scriptural & necessary, but how far it
 might have prevented what has taken place, I
 pretend not to determine. All along it has
 been the mind of the Church, that a plurality
 of Elders is of Apostolic institution, that there
 were such in the first Churches; & several Members
 thought another should have been chosen, as soon
 as possible, after we were reduced to one. Experience
 seems to confirm this; That without a plurality

of Elders, according to the mind & will of Christ, a Church has little reason to hope, they shall spiritually prosper long together. It is possible they may meet together & break bread & many things may combine to keep them united, but let the truth, the life-giving truth, even the truth as it is in Jesus, be to the end the bond of our Union. And if it is, it will powerfully influence us, in seeking the good of the Church, in conforming it to the first Churches, as to its Government & constitution; to promote the good of each other, by practising daily a Gospel spirit, & disposition, & to be jealous over one another with a godly jealousy & in everything to be glorifying the God & Father of our Lord Jesus Christ.

The full blessing of the God of Peace, concerning Christian growth in Grace, & their being built up together cannot be expected as it ought except the Churches are governed according to the pattern of the Primitive Churches, as the Apostles have given (it) us, as expressive of the will of Christ.

Now if there were Elders & Deacons in every Church, & it is not so with us, it will follow, that the Government in the Church, will either wax feeble or be unduly exercised, & the true edification of the Brethren & Sisters will somehow be obstructed.

But as most of the Members have spoke of some things, both past & present, & they cannot get satisfaction, & they are confessedly out of your power to remedy, it is plain the discipline is not as it

ought to be; though I acknowledge to you, that everyone of us ought to yield not only full subjection to your authority, as scripturally exercised, but with the utmost readiness satisfy every Brother & Sister, however weak, or mistaken, if they should happen to be uneasy, about any thing concerning any of us.

There is just reason to examine, What it is among us, that is the bond of our Union. If it is the Truth, it will be obeyed; if it is the Truth it will not be hurt by the closest & strictest examination, but shine forth with the brightest lustre & stand confessedly stable, if we as a building should be measured by the rule of God's word.

But if there is something else along with it which divides our attention (whether the love of the World, our own Righteousness, or whatever it may be), the sooner it is discovered & the more clearly and faithfully it is pointed out, the greater will be the service rendered & true kindness & solid affection manifested to the whole Church.

That the government among us is not arbitrary & discipline is not unduly exercised, everyone knows, but the thought of one generally acknowledged of great judgment as to governing Churches, I would wish to lay before you. It is in Dr. Owen's Book of the true nature of a Gospel Church & its Govern^t. p. 139 & 140. The quotation is too long to transcribe, but he was speaking against the Government of a Church.

with one Elder only, says, "It is difficult if not impossible, on a supposition of one Elder only in a Church to preserve the Rule of the Church, from being Prelatical or Popular" "practically where there is but one Elder, one of the extremes can hardly be avoided. . . . " If every thing be to be originally transacted, disposed, ordered by the whole society, the authority of the Elder will quickly be insignificant & he will be little more in point of Rule than any other Brother of the Society. But all these inconveniences are prevented by the fixing of many Elders in each Church, w^{ch} may maintain the authority of the Presbytery" - and then speaking of the nature of their Work, that they are to take care of the walk & conversation of all the Members, he adds, "That all these things can be attended unto & discharged in a due manner in any Church by One Elder, is for them only to suppose who know nothing of them, & although there may be an appearance, for a season of all these things in such Churches, yet there being not therein a due compliance with the Wisdom & Institution of Christ, they have no present Beauty nor will be of any long continuance." How far this will apply to us, I leave, but it struck my mind some time ago, when I read it & I have thought of it at times since, & I see it verified in the instances that occur, such as refusing totally to exercise their ability in the Church; but I do not wish to

affect y^r mind, but rather console it & I am loth
 to magnify the evils w^{ch} are among us. Yet
 it may become us to point out the cause of our decline
 & then to remove that cause; even as to cure a disease
 in the natural body it must be discovered from
 whence it proceeds. My meaning here is, if the Church
 is not scripturally organized & it suffers on that account
 & endangers its declension, let us think of setting it
 right by God's Word; if the Truth of the Gospel is
 not illustriously set forth among us, let us search
 the Scriptures daily & let us watch over ourselves &
 one another, that our walk & conversation, our Spirit
 & disposition is influenced by & agreeable to the Gospel
 of Christ & be admonishing each other in love.

There are two subjects in the New Testament w^{ch}
 we have been remiss concerning in our Exhortations.
 The one is the great danger we are in from the love
 of this World; the other is the natural Enmity of
 our hearts leading us to act contrary to the gospel
 spirit of loving our Enemies, doing good to them
 that hate us &c. We here see need of much exhortation.
 We are ready to neglect the account given of the first
 Christians, who knew the power of Christ's redem-
 ption, the fellowship of his sufferings & were made
 conformable to his death. We act more as if we
 thought to better ourselves in this World & are apt
 to seek our ease & great things to ourselves here, when
 we are commanded to seek them not; we are all prone
 to make trial of the Impossible Task, & in w^{ch} attempt

many thousands have perished, that is of serving God & Mammon: but if we love the one, we must hate the other, we cannot serve God & Mammon. It is natural for us having sinful & deceitful hearts to try to avoid the self denial & mortification of our Members, w^{ch} the Apostle exhorts to.

I judge I have wrote full enough by way of opening my mind to you & I wish heartily there was no occasion for me to exercise my thoughts any farther than daily reading the Bible; but while every One acknowledges some kind of declension & complaints of Lukewarmness & yet things get no better, it behoves me to be faithful leaving the consequence. I already suffer by close attention to find out the true state of things. I have been long us'd to much study, but now deep anxiety for my brethren & myself, has much tendency to injure my health. On a Lord's day afternoon especially, I feel it with great urgency, w^{ch} sometimes has unfitted me for any service at all. If my Wife is wrong in forsaking us, I must feel it sensibly, if right, or having a just reason for it, even her own edification, I sorrow for you, for myself, for the Church & this also mostly revives the loss of my Son to me, as it was so connected with her leaving us, tho' I do not sorrow for him, as without hope. I would finish at present, by entreating you, not to admit a thought, if any such should ever suggest, that I can lightly distress you, by laying

before you anything that may affect you.

I assure you nothing but the importance of these subjects, my concern for you & the true welfare of the Church, & the constraining Necessity of my acting ^{faithfully} in my duty, could have induced me (if I judge right of my own sincerity) to say as much as I have done. Of this I am well persuaded that if any incline to object to what is written, they will do well to comfort your heart by a close attention to the Commands of Jesus, respecting their conduct as Church Members, w^ho must rejoice your heart as a pastor, while we honour you for yr works sake. And to remember that we have all been greatly wanting in our regard to you, to suffer you for so many years to stand alone, when yr bodily infirmity & situation in life, should long ago have been considered & that in other respects we contribute to weaken your hands. On the other hand, while our Brethren hold fast the truth & act in the Spirit & temper thereof, we are bound to love one another for its sake, but if we see in each other any spirit that savours not of it, we are equally bound, to testify against it in meekness & love, & to exhort for edification. Once more, if you & my Brethren, after this honest confession, should think reproof is due, it will become me to receive it with humility; yet if any should mistake me, I might remonstrate with Christian gentleness & Moderation in the fear of God.

May 6th, 1788.

I remain, Your &c.

(signed) J. Vincent

Copy Letter. Mary Ellis, Old Buckenham to Mr. Boosey
 (from J. Vincent's Mem. Book) 1789.

Dear friend, I judge I need not be very particular in assuring you that we gladly receiv'd our Brother & that we have spent our Sabbaths very comfortable & have enjoyed his company as a great privilege, for which we desire to be thankful both to him & also to all the Church - for their abundant love manifested towards us - a few poor guilty vile mortals, the off-scouring of the earth & should there be anything still more wanting to complete the gospel an object of the contempt & derision of the wise & prudent than is manifested by us - then I know not what it must be - & well will it be if I be not left to take side with those that despise it to their own confusion, it will not be because I have not a heart wicked enough - but because of the riches of that grace which reigns in righteousness by the death & resurrection of the Son of God - God having given him power at his own right hand & having been himself tempted he is able to support those that are tempted.

Also my dear friends we cannot help regretting the loss of Mr. Newland, as he has cheerfully taken his lot with us - he means to leave us after this Sabbath - but how highly does it become us to offer up our prayers to the great head of the Church that (he) will provide the Ordinances of his house for those who have it not in their power to provide for themselves, being confident that he who has done the greater

is also able to do the less - he that spared not his only
 begotten Son but gave him unto the death for the
 chief of sinners how much more says the Apostle
 shall he also with him freely give us all things.
 (signed) Mary Ellis.

copy, The same to the same. Old Buckenham.

27th Sept^r, 1789.

Dear friend, It is happy for us that we are still
 favoured with the countenance & fellowship of our
 Elders & friends manifesting their abundant kindness
 & love to us a few poor guilty objects & such as cannot
 recompence them again but it is promised by the great
 head of the Church that such shall be rewarded at
 his second coming, God being not unrighteous to
 forget their work of faith & labour of love - & may
 it be the divine good pleasure to give testimony to the
 resurrection of his Beloved Son amongst us. Mrs O
 is now made a compleat happy woman by her
 husband taking part with her -

(signed) Mary Ellis

Copy. Letter from J. Vincent to Mr. J. W. (John Wase, Nottingham?)

1789.

Very dear Brother, The Idea Mr. O— gave of the little
 Company with you, in the midst of Enemies, but firm,
 by knit together in love was very affecting; & tho' you feel
 possibly I doubt not, the removal & distance from
 so many of yr dear friends, yet I am persuaded
 you are not without much Consolation. The
 workings of Brotherly affection, where there are a
 few together united in the simple Truth & walking
 in it, must be very apparent & very consoling; ;
 and the striking events you have informed the
 Church in London of, are a farther evidence, that
 where there is a Church of Christ, there will his presence be.
 I am glad to hear of the Ordination of an Elder with
 you, for it is a great privilege to the Church & very
 comfortable to you. You are held in pleasing remem-
 brance by the Brethren & Sisters here. Mrs. T— has
 with great care preserv'd a Root brought from
 yr Garden, thro' the last Winter & tells me she
 thinks of you whenever she sees it.

I am concern'd at yr Mother's Sickness, but
 hope it will not be of long Continuance, for it
 must be uncomfortable & a confinement. Our
 kindest love to her & Mrs. W—. My Family came
 from Mr. Pae's to Town, the 15th inst.
 I should suppose you have had some Intelli-
 gence of a little Company of Sinners at Norfolk,
 gather'd together, confessing their guilt & comforted

by the life-giving Truth. One or two of them have
 sent letters to our Brethren & in them is the pure
 simplicity of the ancient gospel. They appear to
 those of the Brethren who are most acquainted
 with them, to know what flesh & blood cannot reveal
 & to be very affectionate among each other as well
 as to those of the Church who have visited them.
 At the last visit to them, the Husband of One of
 the Sisters, at whose house they meet on the Lord's Day,
 confessed his faith in the Lord Jesus & was received
 (as far as could be done without a presbytery) to the
 great satisfaction of all present. The man's Name
 is John Oaks & they now make up Six Women & Three Men.
 Among these people, is made manifest the sovereignty
 of divine grace; it being not of him that willeth, nor
 of him that runneth, but of God that sheweth Mercy.
 And it well corresponds with another saying of the Apostle
 1 Cor. 1. 27-29. The kind invitation which you first
 & now Mr. Hodgson in writing to my Wife has given
 us perfectly corresponds with our own feelings.
 It would be very pleasant for us to meet together,
 & I own that I am not without hope concerning it.
 Yet when I consider the change wh^{ch} in a little time
 may take place, I dare lay no stress upon it however
 desirable. My Wife has long had a desire to see the
 Church at Nottingham & if it should be accomplished
 might be made in the way to Y — but this is too
 distant a prospect to say much about it, only that
 I fully purpose to attend her, especially as having

experience before, that her strength hardly lasts ⁱⁿ long travelling, however good her spirits may be. It was pleasing to be this summer so near to many of our friends & to dwell in the house of one of them. We had been so long together that it seemed as if the Family was divided, when we parted. I often felt pleasure in comparing the former summer with this. My situation formerly you have some conception of & you can as readily imagine the going & coming with our friends must be a great contrast to the lonely walks I had from Bethnal-Green.

I forgot to mention when speaking about Nottingham how much satisfaction we receiv'd from the Visit of Mr Juniper this last summer to the Church in London. There is a mixture of cheerfulness & affection in hisr wth very much engag'd our attention. I did not say expressly which of the Brethren were last at Norfolk, but Mr M. one of our Elders Mr G. & I was there together last month, for two Sabbaths & might well on many accounts consider it as a privilege & an advantage to me; & it has endeared us three to each other. I felt my mind some way drawn to the few at N. after Mr L. & B. with two of the Brethren came from them & reported to the Church their faith & Love. or (signed) J. Vincent.

Song (Copied from *John's Virginit's M.S.*)
written abt 1789.
 What is the Bond which firm unites
 The Hearts of Sinful Men?
 What is the Truth that Joy excites?
 Jesus is ris'n again. —

2.
 This saving Truth brings Comfort near
 And cheers the Wretched up
 When from the dead the Lord appears
 Who drank the bitter Cup.

3.
 Tho' Guilt may stare them in the Face
 Yet who will now condemn?
 The Lamb was slain but now he lives
 And pleads for guilty Men.

4.
 Let none indulge self-righteous pride
 To which we all are prone,
 There is no hope nor joy beside
 His Worthiness alone.

Song (also copied from *J. V's M.S.*)
 Now every sign combines to shew
 The coming of the Lord
 And Christ's disciples hold most true
 Each tittle of his Word.
 Whilst guilty hearts must fail for fear
 And Men just judgment dread.
 The coming of the Lord draws near,
 As his Apostles said.

3.
 Sure nothing is but guilt & shame
 In all we call our own,
 But worth divine is in his Name
 And it is there alone.

4.
 Let none to Righteousness lay claim
 Which is but dung & dross,
 The only excellence we name
 Is in the Saviour's Cross.

5.
 Then may we look for that best hope
 Which does salvation bring
 Sure this will keep our spirits up,
 Till we meet Zion's King.

Song (copied from Eph. Vincent's M.S.B.)

We sing of Sovereign matchless grace
 Which comes unsought to Adam's race
 How guilty men with joy confess
 The grace that reigns through righteousness.
 When sinners hear the Father's voice
 And in the Son of God rejoice
 They thro' the joyful sound find rest
 And by his Worthiness are blest.
 The well-beloved Son is he
 Who bore their sins upon the Tree
 They are redeemed by blood divine
 And in his Righteousness they shine.

They sing the Wonders God has done
 Who rich in mercy sent his Son,
 While in the great Redeemer's face,
 Shines forth his Justice & his grace.
 The men who sit in shades of Night
 The Gospel calls to glorious light
 And Righteousness already wrought
 To guilty Souls is freely brought.
 Rich & free pardon now proclaim
 How grace overtakes the sons of shame
 The vilest sinner's soul is eas'd
 When he beholds the Father pleas'd.

Romans 11. v. 14. In a Tract published at Edinburgh
 in 1760, "The Law of Nature defended by Scripture"
 appear Extracts of Letters between several parties, two
 of whom are Junius & Lucius. The latter is Glas, as
 a portion of the letters thus signed appear in the 2^d Vol. of the
 2^d Ed. of his Works. Junius may be Robt. Sandeman.
 In his Letter VII occurs the following "homely simile
tude", as he calls it, to illustrate the above passage:
 "Suppose the author of a late contrivance to keep
 seafaring people from sinking by a buoy or by cork,
 was to be asked by some very ignorant person, how
 fish, who had no such buoy, kept themselves up in
 the water, - his answer would be very just if he should
 say, That fish, in respect of buoyancy were nothing short
 of the men best furnished with adventitious helps.

"For when fish, which have not a buoy, by nature do
what belongs to a buoy; these, having not a buoy & x, x,
are a buoy unto themselves."

Separate Publications of Portions of Works of Glas and Sandeman

This idea vigorously discussed in 1882 by Frank Barnard
in London, is not new, for pieces by these Authors
were thus published in their life-time; e.g. in a Vol. of

- "The Gospel of Grace" by ?
- "Catholic Charity" offered to considⁿ of Mr. Geo. Whitefield
by John Glas. Price 4^s. Edinbro' 1742
- "Some Thoughts on Christ^y" by Mr. Sandeman, } D. Kitchin
London 1758.
- "The Conversion of Jonathan the Jew" by the same }
extracted from the Letters on Theon & Aspasio.
- "Nymphs to Sycipiter", occasioned by }
Mr. Sandeman's Letters upon Theon & Aspasio } Edinbro' 1761.
(Extracts from 9 Letters) by ?
- "The Law of Nature", Edinbro' 1760. Price 1/.
- (see Note p. 63)
- "Notes on Scripture Texts", by John Glas, Edinbro' 1760. 6.
- "A Letter from Philographers to Philopristics", Author?
with his Answer. Concerning the Faith of Christ
- "Letters on Dr. Blair's Sermons", Edinbro' 1779. 2^s.
(2 Tim. 17. 3, 4) by ?
Dundee 1771
(J. J. S. D.)

The Psalms. Extracts from Letters containing a Controversy
 1st. From a Letter, ^{respecting their use in Public Worship}, 25 Nov. 1877, rec^d. by an Elder in Glasgow, p. a. Hear.

"I feel constrained to trouble you, but hope that my enquiry may not after all be felt very troublesome or annoying, as it arises, not from mere curiosity, but from a belief that there is something about it, which I cannot at present fathom & have a real wish to know. The Church have evidently a purpose, a definite object in taking the whole of the Metrical Psalms for use in the weekly worship of God. I make no doubt that the purpose as usual is adoration, praise, thanksgiving or supplication, according as the words sung may apply. But my difficulty is, to make some portions of the Psalms applicable for worship in any sense consistent with the precepts of Christianity, as portions of them seem to me quite unsuitable for any such purpose & a case in point occurred in the services of this forenoon, as follows:

The congregation were called upon to sing portions of the 79th Psalm, verses 6 & 7: "O ye heathen pour thy fury forth, that have thou never known & for these are they who Jacob have devoured cruelly &c." The congregation followed the lead with their usual vigour & spirit & with the ordinary appearances of ~~vigour~~ earnestness & appreciation of the import of the words of invocation they were addressing to God. A Chapter was then read & supposing it had been Vth Matt^o, the following commands of Christ are given: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you & pray for them that despitefully use you & persecute you &c. To a casual observer, the consistency

of such proceedings, in a solemn service of worship to God would be inconceivable. First joining in calling down the curse & condemnation of God upon the heathen, then being told, that in ^{so} supplicating evil upon them, they had acted contrary to Christ's new commandment.

On account of this apparent contradiction, when the words are taken literally, that I think a somewhat different meaning must be accorded to the words of the Psalm, when the Congr.ⁿ are asked to sing them?"

2^d. 22nd Jan'y 1882. "The services this afternoon, so strongly reminded me of those fully 4 years ago, that I submit to you now a few lines written for you then, but w^{ch} I hesitated to trouble you with. Trusting you will excuse the liberty I take in sending them, I remain
&c. &c."

3^d. Reply 23rd Jan'y 1882. Extract.

"I think we should always recollect that the Testimony of Jesus is the Spirit of prophecy" & the more one reads & studies the O. T. S. S. & compares them with the New, the more clearly does that testimony appear in them, it is a testimony that is in harmony with the spirit of Christ which is opposed to the World, has always been so & with which there can be no compromise. His Spirit will destroy all unrighteousness, & all that know not God. Pharaoh's ignorance met with such retribution, Ex. 5. 2v. & Ch. 15. 1v. prefiguring such an issue as the Apostle refers to in 2^d Thess. 1. 6-10. Rom^o 9. 22-3. -

We have inspired authority making very

plain that the Psalms testify of Jesus, so when the church engage in reading or singing those psalms it is not their own words they use, nor is it their own spirit that breathes, any more than they could be justified in adopting such words against their fellowmen as Christ addressed to the Pharisees. Mat. 23. 13-35.

The spirit of Christ that animates believers leads them to hope for his coming & they are taught to pray for it even though it is an event fraught with such terrible consequences to the world & to fellowmen & the same spirit which teaches & justifies this, teaches such precepts as you refer to Mat. 5. 44-45. & also forbids condemning fellowmen or seeking to precipitate that time which He has appointed. Luke 9. 54-56. Mat. 13. 24-30. Is it not, therefore, that in singing the words which is the "Pillar" & "ground of the Truth" is giving expression to the desire for the vindication of that Truth in the fulfilment of the promise that the seed of the woman should bruise the head of the Serpent & not a desire emanating from any human mind that fellow-creatures should be cursed? I do not know if what I have ventured to write may serve to remove your perplexity - but at all events I hope the passages referred to are not inconsistent with one another or with the conclusion I indicate! -
Yours fe. -

The enquirer's answer to the Elder's letter, N^o 3.

Glasgow, 30th Janry. 1842

"I cannot thank you enough for the kind & most prompt reply to my letter. — You speak of the testimony of Jesus as being the Spirit of prophecy. But the advent of Christ appears to be the fulfilment of prophecy, as expressed in Rom. 8: 15 & 18: "a minister to confirm the promises made unto the fathers."

What you say about the singing of psalms & using the words as printed (79th Psalm. quoted by me) & yet getting them accepted as variations of a very different description & as if words of a totally different kind had been employed, is something I cannot quite comprehend & seems at variance with the explicit instructions of 1st Corinth. 14 Ch. 9, 17, 28 & 30.

When you refer to the Church singing that portion of the 79th Psalm. referred to in my letter, a sort of transformation scene is created, in which the Church is represented giving expression to a desire for the fulfilment of the promise, that the seed of the woman should bruise the head of the serpent."

But to me this seems not quite consistent with the repeated urgings for simplicity & that the understanding & the heart must be earnestly & fully engaged in the service of praise & prayer.

I must again apologise for troubling you.

Yours &c &c.

5th The Elder's Reply to N^o 4

Glasgow, 31 Jan'y 1792.

"I am afraid I can add but little to what I have already written on the Subject of your letters. You say I speak of the testimony of Jesus as being the spirit of prophecy, these are the Apostle's words or rather the words of the Spirit to John Rev. 19. 10. You add: "But the advent of Christ appears to be the fulfilment of prophecy as expressed in Rom^s 15. 8. A minister to confirm the promises made unto the Fathers."

Doubtless Christ's advent is the fulfilment of such promises & his coming accomplished that great purpose described by the Apostle in connection with various prophecies to which he is referring. Heb. 7. 14-18. His coming is always connected with the destruction of Sin & the establishment of Divine Righteousness. We see from that passage how clearly it is set forth that he identifies himself with his people & as it is his spirit that dwells in the Church, he calls on the members of it to rejoice in hope of the final vindication of his righteousness in the spirit of the Psalmist's words: "Pour out thy wrath upon the heathen that have not known thee & upon the kingdoms that have not called upon thy name." It is the same spirit that is expressed in Rev. 6. 10. "How long, O Lord, holy & true, dost thou not judge & avenge our blood on them that dwell on the earth" & again in Rev. 18. 20. "Rejoice over her thou heaven & ye holy Apostles & Prophets, for God hath avenged you on her."

... scope the

- this appears to be a call to the Church which is built on the foundation of the apostles & prophets.

It appears to me, therefore, that in singing the psalms & using the words in question in the 79th Psalm, in the spirit of these passages, the Church is giving expression to the true spirit of the words longed for the final issue of Christ's work & not as you infer - "getting them accepted as orations of a very different description & as if words of a totally different kind had been employed."

The passages you refer to in 1 Cor. 14 ch. appear to instruct the Church as to the exercise of gifts they possessed for the edification of brethren & others, but I could not take them as any warrant for exercising our discretion as to selecting some portions of scripture & rejecting others in the regular use of Psalmody. "All scripture is profitable for doctrine, for reproof, for correction & instruction in righteousness." (2 Tim. 3. 16th). I would therefore include edification as one of the purposes of psalmody & would shrink from omitting any passage in the regular use of the Psalms, thereby importing our human judgment as to what might or what ^{might} not be edifying, of the divinely inspired writings.

In conclusion, I may say, I have no aptitude for controversy & have no inclination that this correspondence should enter that region which I think is in these things, barren of good. - I can only commend you to the scriptures themselves, which appear to me to contain abundant justification for the practice of the Church."
Passe de de.

American Church Friends. (see p: 25, 26)

Notes of several of above, from conversations with
Mrs. Widdmann, when in Britain in 1874.

"Maria Day, born Hunt, with her husband & children
took refuge in Nova Scotia when the colonies asserted
independence. Mrs. ^{Day} ~~Hunt~~ became connected with
the Church in this way: she noticed some one pass
her door every Sunday at the same time & feeling
curious to know where he went, asked him & found
it was to a Sandemanian Meeting-house. She
went there & on her return, her husband asked
"How did you like your Meeting?" to which she
replied: "So well that I shall never go anywhere else."

Cynthia Connor, born Widdmann.

"She was quite unacquainted with the friends in
Danbury, but being one day in ^{the} town (her father
was a farmer in the neighbourhood), she happened
to be in a shop kept by a Mr. Tweedy & asked him
some questions about the Sandemanians ending
with: "Who preaches there now?" Mr. Tweedy taking
up a Bible lying near laid it on the counter
before him & striking his hand upon it, exclaimed:
"That preaches there!" She soon found her
way to the Meeting. After this one friend after
another received a present of a very nice knitted
pair of stockings, which came anonymously & for
long puzzled the recipients. The donor proved to
be C. H."

stop the

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Mrs Baldwin. Notes of conversations with her, Nov. 1876

She is the Widow of Mr. Joseph Baldwin of Newark
26. S.
& was born at Newtown, Co. Fairfield, Connecticut, 1806
Her maiden name was Heard (Margaret); it was
a joke among her family's friends, that the first
Heard came over in the ship of Captain Kidd,
the Pirate, but she never heard any serious
foundation for the saying. Her paternal
Grandfather's name was Heard; he was a land-
holder near Newtown & a staunch Episcopalian.

Her maternal Grandfather's name was Thomas,
who made no special religious profession; his
wife was an Episcopalian; her maiden name
was Huldah Skidmore. Both the above were Saddlers.

Mrs Baldwin remembers the feeling of interest
which she experienced for Members of the Sand-
emanian Body from her earliest youth.

Even at 4 years of age she noticed an aged
Member, who was in the habit of sitting in
front of his house, this was Nathan Peck,
called Uncle Nate familiarly. It was the
custom then to dub aged men & women with
this relationship. She was drawn to aged
people by a natural inclination. Her Mother
& friends used to discourse much on religion,
on points such as Election; on subjects treated
in the sermons of the well known Poplady.

A neighbour named Polly Dibble, a widow kept
a house in which the room was hired for the

meeting of the Sandemanians. It so happened that whenever Mrs Baldwin's Mother was disinclined to go to Church & to have the trouble of dressing the children, she used to say: "You may go to Sandeman Meeting", just across the road.

Thus Margaret came much into the friends' company & no doubt her mind took deep impressions from them. She remembers the simple Room in which after the reading of the Scriptures in it, Polly Dibble put her pots & pans on the fire to prepare the Love Feast, while the service went on. She had been present at the restoration of a member called Abraham Shephard, who amused her by climbing over the desks & benches which separated him from the Brethren, instead of going round.

When she grew older she left the Sandemanians & went to the Episcopalians & about the age of 15 to the Presbyterians. Between 16 & 17 she began to "teach school" for her living.

She had some scholars at Barn-swamp on the boundary line between Fairfield & Danbury, where she "boarded round", her pay being $1\frac{1}{2}$ dollars a week & board & lodging. The Friends at Newtown were dispersed; she felt a renewal of her yearning for their company & used to go up some rising ground whenever she could to look at the hills of Danbury & think of them there. When 17 she went to Newark, New Jersey, where she had a

number of scholars. At the age of 22 she married
 Mr. Joseph Baldwin, having been 3 years a mem-
 ber of the Presbyterian Church, the largest & most
 aristocratic one in New Jersey & very active in
 Sunday Schools & all the duties of that religious
 body. She felt dissatisfied, however, with the
 want of love among them. A cousin had a
 number of old books, among them was a copy of
 "The Testimony of the King of Martyrs" by John
 Glas, bound up with another & setting no value
 upon it, offered it to Mrs. Baldwin, who joyfully
 accepted it. She was so struck by certain passages,
 that she took the book & read them to the Elders
 or chief men of the Presbyterian Church (one
 was a Mr. Beach), but they did not give the least
 sign of assent to what she pointed out.

Afterwards reading one Sunday by herself,
 in this book, she felt she must share her senti-
 ments with some one, so ran down to the
 kitchen & read passages to her old half-blind black
 servant, Guff & asked what he thought of them.
 She found he readily agreed with her as to
 the soundness of the doctrine. In the disturbed
 state of her mind she wrote to a Dr. Shepherd,
 Newtown, who professed Sandemanian doc-
 trines, altho' he had been separated as an accuser
 of the Brethren on the subject of the possession
 of property. He held public worship, reading
 & exhortation; among the auditors were Gould

Curtis & Mrs Fairbairn; the former professed
the faith long afterwards, when Mr. Paradise
& Mr. Gowen visited Danbury. Dr. Shepherd
gave no satisfaction, tho' very persevering, to
Mr. Baldwin. —

Extract from Miss Jane Crow's Letter, Halifax, N.S. 14th Aug
1883.
— "I have rec^d a N.S. relating to the persecutions
the Sandermanians were subjected to during the
war of Independance, which caused them
so much distress & annoyance for adhering to
their loyalty. I well remember the names of
some of these persecuted brethren. — I have
often heard Miss de Chereau speak of Titus Smith
& Theophilus Chamberlain, they were contempora-
ries of her father & many of their descendants are
still living in Halifax & its vicinity. William
Richmond I well remember, he used to live in
Providence R.I., where my dear Mother also resided
when we were children, the Meeting was held at
her house, the Members then numbered six:

Mr. Richmond

Dr. Dyer

& Mrs. Dyer

} their 2 daughters

& Mrs. Penno, afterwards

Mr. William Washburn's Wife,
& my Mother, (Fitzroy Crow)

You have mentioned in your letters a Swiss
gentleman of the name of de Chereau, I never
heard my friends here (the de Chereaus) mention
relatives of that name. Did I ever tell you their

Ancestors were French Huguenots; their Grandfather was Captain of a vessel, sailed out of Bourdeaux with his Nephew as Mate, the Crew mutinied, murdered him & threw the Mate overboard, not knowing how to navigate the vessel, they got into some Port in the English Channel; their conduct there excited curiosity, on investigation their papers did not tally, they were taken up on suspicion, one man turned King's evidence & the rest were executed.

At the time of the persecution of the Huguenots, my friends' Grandmother & her young son, their Father, went out to Boston. He was a young man when Mr Robert Sandeman was there; a young friend who went more out of sport than for instruction to hear Mr. B. Sandeman, invited de Chereau to go with him, thinking he would do the same, but he was mistaken, as I believe he soon after joined the Brethren there. —

I think I will venture to send you an old M. S. in Miss de Chereau's handwriting; I don't know who is the author, but it has her initial; as Mr. Deacon is pleased with antiquities I will add an old letter of my Grandfather's written in 1790, I think it must be the original of a copy, as it is much interlined. Have you ever seen a small book of miscell.^l writings, Poems &c written by him, entitled "Pield's Works"?

Copy of Letter referred to in

in Miss Jane Crow's Letter, p. 75.

(From Saml. Field to ?^(no name)) Deerfield, August 2^d, 1790.

My dear Brother,

When I wrote you a Letter a Week ago this Day July 27th, I did not then expect to have followed that with another in so short a Time. but something important having taken Place here since that & having a pretty fair Prospect of conveying a Letter directly to the Post Office in Hartford this Week, seasonably for Brother Isaac to take on Friday next. I could not by any Means let slip so favourable an Opportunity of communicating to you the pleasing Intelligence, viz: The Addition of another Brother to our Number. which now to our Joy consists of Seven. — Last Sabbath our little Company being again assembled at Brother Oliver's in Conway after the morning Prayers. Mr. James Davis Junr., Son of our Brother & Sister Davis a lovely young Man, perhaps about 24 or 25, spoke Faith to the satisfaction of ye whole, was very cordially received & immediately joined our Company. I believe you saw him when you was here. but contracted no Acquaintance with him. — I think I mentioned to you the Circumstance of his being an Officer in the military Department & a School-Master, keeping his School near to Brother Oliver's House in Conway. The Prospects of this young Man for Promotion in the World were very promising but it would seem he is willing to give them all up for the sake of the Profession of the Gospel so much despised by the World. — the making of which Profession if it should

be given to him to cleave unto it, will most likely prevent
 his being loaded with worldly Honours. It reminds me
 of the Words in one of the Evangelists - "Whosoever falleth
 on this Stone shall be broken &c." - I think it necessary
 to inform you further that this Brother Davis is a
 married Man & has one Child an Infant, not baptised.
 Lest it may have so hapned that my last Letter has
 miscarried - I shall mention again who the sixth
 Person was who joined us, viz. the Wife of Brother
 Oliver who made the Profession on ye Sabbath before
 last, being ye 25th of July - of which I wrote you parti-
 cularly in my last & hope it has not miscarried. As I
 have, no reason, ^{no doubt} its being posted be (here follow mere tempo-
 rary incidents concerning the posting of the letter) - I am told
 it is ~~in~~ contemplation to have a Stage under continental
 Regulations to pass weekly from Springfield thro'
 this Town to the Northward up Connecticut River if so
 we shall have as regular a Channel of Conveyance
 from hence to Danbury as there is in any Part of ye
 Continent. I could wish such a Regulation might
 take Place, if agreeable to the Will of Heaven, as I cannot
 but (hope?) that it may be agreeable to that same Will,
 that something grand in Addition to what has
 taken place, may still take Place in these Parts, but
 "The Wind blows where it lists &c". No attention to
 the Scriptures in this Town - I & my Wife have nobody
 in our Neighbourhood to converse with relative to
 the concerns of Christ's Kingdom & it may be truly
 said that we live in the midst of Thousands all alone

- but in Conway it is otherwise - there are a Number
 in y^e town who seem to be paying attention to the
 Scriptures - their religious Uniformity seems to be
 much broken, the Baptists increase, the Standing
 Order shattered & endeavouring to stablize their
 Kingdom & repair their Breaches & setting up for
 Reformation, purging their Church, calling Offend-
 ers to Account which has given Occasion to some to
 search the Scriptures, and they are they which testify
 of Christ & y^e testimony preys upon & consumes the
 ways of the Whore. One thing somewhat remarkable
 which has taken Place in y^e presbyterian Church
 in Conway, is, that in order to be more conformable to
 the Scriptures, they have agreed to attend what they
 call their Sacrament not at Noon as usual, but
 at the Close of the afternoon Exercise - but notwith-
 standg all their Efforts to heal Babylon, yet she
 is not healed. But to "wave" any further Observa-
 tions of this Sort for y^e present - we shall ^{now} soon be
 looking for you with another Elder to make us
 a Visit as soon as may be, or to have some advice from
 you whether we should send to some other Church
 to meet you here as you & the Church shall think
 best & convenient - we could wish to see some of the
 Brethren who can conveniently attend - perhaps
 Brother Isaac could again make it in his Way - per-
 haps Brother Joseph White as Fairchild talks of setting
 among us may think it agreeable to see situation, we
 sh^d be glad to see them & any of the Brethren. Remember our Love
 y^e small as if named. I rest
 your sincere friend &
 affectionate Brother signed, Sam^l Field.

Copy of the M. S. P. referred to in Miss J. Brown's
Letter p. 76.

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"God hath spoken to us by his Son, whom he made heir of all things & if we neglect to hear his voice in the S. S. we are without excuse. Christ is the end of the law for righteousness to every one that believeth - he has made peace by the blood of his cross, it is in this truth that God is manifested and whereby he is distinguished from every false God, this truth when received will influence a man in his practice & lead him to confess his guilt to deny himself, take up the cross & follow his Lord & Master. Those advantages that distinguish men from one another will be found of no sort of advancement in the Kingdom of heaven, but often serve to the contrary effect by filling their minds with pride of their great endowments & leading them to a hope in this life by means of mens admiration. it is declared in the S. that a wayfaring man ^{tho' a fool} shall not err, & that God hath chosen the foolish things of the World to confound the wise & hid those things from the wise & prudent while he reveals them to babes.

In justifying a sinner God in no wise makes void the law ("yea he magnifies the law & makes it honorable,") "yea he establishes the law."

This truth is not a speculative thing that can be taken up & laid down at pleasure, but must be a living principle in us to direct all our actions in the world & in the Church of the living God & will bring forth fruits by which is shewn (who) are his disciples.

When we take a view of the imperfections of human nature, so disgusting is the picture that we are ready to lay the blame on our Maker and seek for something about ourselves to atone for our turpitude. — All the light that Philosophy affords will not instruct us in the principles of Christianity & nothing but the Light of the glorious gospel shining into our hearts can give us the knowledge of salvation thro' Christ. Christ is the power of God & the wisdom of God. The death that entered into the world by Adam's Sin, was the loss of God's favor & the Life that comes by Christ's obedience is the restoring us to the favor of God. Christ hath wrought all our works for us — behold now is the accepted time now is the day of salvation. All flesh is grass but the word of the Lord endureth for ever. Christ hath given his disciples his new commandment of brotherly love whereby they shall know that he abideth in them, by the spirit which he hath given them; no man can enjoy that life which lies in God's favor without he loves God & keeps his commandments. John says: "by this we know that we are the children of God, when we love him & keep his commands, there is no fear in love, but perfect love casteth out fear, because fear hath torment however sincerely a man may believe, if his belief is connected with anything subversive to the faith of the Apostles, his faith cannot save him, because he is believing a falsehood. — All human systems of Religion

lead us off from the law & the testimony & all those
 great & good qualities which recommend us to
 each other, have nothing to do with our acceptance
 with God, we there rank on a footing with the lowest
 person in society - at this our pride takes the alarm
 we are willing to give up all our pious resolves &
 become as little children. It was told the Jews
 that unless their righteousness should exceed the
 righteousness of the scribes & pharisees they should
 not enter into the kingdom of heaven. Paul said
 as touching the law he was blameless yet made
 no account of it in the sight of his Maker, for he
 declares man is justified by faith without the deeds
 of the Law - for by the deeds of the law shall no flesh
 be justified, if there had been a law given which
 could have given life, verily righteousness should
 have been by the law Gal. 3. 21. Abraham's faith is
 set before us for a pattern & we find it was imputed
 unto him for righteousness - now it was not im-
 puted unto him alone - but to us also if we believe -
 on him who raised up Jesus from the dead. Rom. 4. 28.
 Every attempt therefore of a sinner to live by his
 own righteousness is opposite to the goodness of the
 divine Law. Christ's disciples are not distinguished
 from other men by the perfection of their obedience
 for they daily trespass against him & need forgiveness.
 Faith comes by hearing & hearing by the word of God.
 He in his sovereign Mercy brings to the knowledge
 of the truth, all those whom he intends to save.

Men deceive & impose upon themselves the imaginary good impressions of their hearts, but when they come to try themselves by the sober verdict of their own consciences they find their confidence give way, unless they are, far gone in self conceit & opposition to the Gospel. When the sense of guilt takes place in the mind, our aversion to its conviction rises in proportion to the difficulty we find in exterminating its enormities or till we can find a cure - and we labour hard to find some good disposition of heart to enable us to act a better part, experience must convince us of our presumption in supposing our disposition capable of true holiness, and till we can find a better support than our own goodness we shall continue to be like them who grope in the dark at noonday. Charity is much insisted on in the world as a leading principle on which they ground all their pretensions to goodness & however they differ in their opinions how this is attained yet all join in the universal cry of charity, the description Paul gives of it is quite opposite, for he shews it to be the bond of (true believers) union, for it delights in the character of the true God and in those of the truth, for the truth dwelling in them, "for it rejoices in the truth".

Convictions of guilt are often produced by other means than the truth of the Gospel but it is uncertain if the disquiet produced by it will lead

to the saving knowledge of the truth. When we look into the perfect Law we find ourselves condemned under the curse, for by the Law is the knowledge of sin and cursed is every one that continues not in all things written therein & we can never expect the favor of God by anything we can do, for the Scriptures declare "there is none good no, not one."

The Sacrifice of Christ alone can make us perfect as pertaining to the conscience. Phil. 3. 6. 9.

The righteousness of the Jews was in their fulfilling the letter of the Law, which they were rewarded for in the earthly inheritance, but they could not by their righteousness inherit eternal life. Paul said "I had not known sin except the Law had said, thou shalt not covet." This reaches to the thoughts & intents of the heart, which Christ came to fulfil & thus is the righteousness that exceeds the righteousness of the Scribes & Pharisees. The punishment of their disobedience is eternal. Jesus Christ came into the world to fulfil all righteousness for sinners & the Father testified that he was well pleased in him by raising him from the dead. The S. S. are the only rule for righteousness & Christ has given his disciples his new command of brotherly love whereby they shall know that he abideth in them by the Spirit which he hath given them.

This is the distinguishing fruit of faith, whereby the sincerity of our obedience is tried & manifested. This love is peculiar to the disciples of Christ

for by this shall all men know that we are his disciples if we love one another". (John 174) "2)

Probable beginning of "Time, Times & Half a time" or the 1260 year days of the Books of Daniel & Revelation.

(Extract from Milman's Latin Christianity)

A.D. 606, Feb. 22 to 607 Feb. 19. ^{3rd Edition. Vol 2. p. 66.} (Add 1260 = 1866, consid. differences of calendars &c., very near to 1870, Pope's downfall)

"The brief pontificate of Boniface III is marked by the assumption of that awful title before which Christendom bowed for so many centuries, that of Universal Bishop."

The pious humility of Gregory had shuddered at the usurpation of this title by the Patriarch of Constantinople. No language could express the devout abhorrence of this impious, heretical, diabolic, anti-christian assertion of superiority. Boniface then represented the pope at the Imperial Court & succeeded not merely in wresting this title from the rival prelate of Constantinople, but in obtaining an acknowledgment of the supremacy of St. Peter's. Neither the motive of the donor of this magnificent privilege, nor the donor himself, commend the gift. It was the tyrant Phocas, who hated the Patriarch of Constantinople for his humanity, in protecting as far as he had power, the widow & the three helpless daughters of the murdered Emperor Maurice from his vengeance, and who from this motive awarded the superiority to Old Rome. On the death of Phocas, the Patriarch resumed, if he had ever abandoned the contested title.

Extracts from a Mem. Book
brought by F. Blackley from Salix, N.S. in 1847

Robert Sandeman's Visit to America in 1764.

Title: "Mr. Ezra Stiles' malevolent narrative respecting Robert Sandeman and the doctrine maintained by him from his arrival in Boston, 18th Oct: 1764, to his decease in Danbury, 2^d April, 1771."

"The Rev: Mr. Stiles was afterwards President of Yale College, New Haven in Connecticut."

"Boston Paper. Monday, 22nd October, 1764.

Thursday last Capt: Montgomery, in a Ship arrived here in seven weeks from Scotland. Arrived in her the Reverend Mr. Sandeman & several other Clergymen as passengers. Yesterday the Rev: Mr. Sandeman preached at Green Dragon Tavern from Romans X. 9, 10. ("If thou shalt confess with thy mouth, the Lord Jesus &c.")

"Portsmouth, New Hampshire Paper. Friday, Nov. 2. 1764.

Last week Mr. Sandeman came here from Boston & has publicly exhibited three discourses, in the audience of some hundreds of people to the acceptance of many."

"Boston Paper, Monday, 12 Nov: 1764.

Saturday last the celebrated Mr. Sandeman returned here from Piscatawa & we hear intends to set out for Connecticut in a few days. Our readers are desired to correct an error in the paragraph in our paper of 22nd ult: which mentions that gentlemen

first arrival amongst us, wherein we inadvertently styled him Reverend; he having as we are informed disclaimed all relation to the honour of being called by that name, or any pretension to priesthood; & that he has no title to urge on his neighbors his notions of the Gospel, under pretence of being vested with any commission, or bearing any message from Heaven, but that he stands perfectly on a level with them, & has no right to dictate or assume any sort of authority over them.

"Providence Paper, 24. November, 1764.

Monday last the 19th Nov. the celebrated Mr. Sandeman came to this town from Boston & has since delivered several discourses to crowded auditories, which undoubtedly gave satisfaction to all who were attached to his doctrine."

X Mr. Sandeman was born at Perth in 1718 he is said to have been designed by his parents, more especially by his Mother for the ministry. He was sent accordingly to the University at Edinburgh, where he continued two years, leaving it in 1735. He had thoughts of studying Physic but laying these aside, got bound apprentice to learn the linen manufacturing business, which he afterwards carried on largely in partnership with his brother.

Sandeman's Letters on Heron & Aspasio were brought to America in 1760, thro' the influence of Mr. Cuming a Clergyman of Boston. Mr. White, a settled Minister in Danbury, Connecticut, opened a correspondence

with Mr Sandeman on the doctrine contained in these letters. In 1763 Mr Sandeman's Wife died after a union of about 20 years. She was a daughter of Mr. John Glas, with whom Mr Sandeman had been many years religiously connected. He took the opportunity of his solitary condition, his wife having left him no children, to visit America & his friend Cargill accompanied him. Both were Elders in the Society indifferently termed Glasites, but latterly better known in England by the appellation of Sandemanians.

Mr Ezra Stiles, in his M. S. never printed, who certainly had a Lynx's eye on Mr Sandeman from his earliest arrival, observed on the occasion of that gentleman's preaching (as the Portsmouth paper of 2^d Nov. 1764, informs us) that on the Rev. Mr. Downs, or Bounds rising to correct some error, Mr Sandeman went out of the meeting, & Mr Stiles continued, the Assembly broke up, like that at Ephesus, in uproar & confusion. President Stiles tells us farther, that Mr Sandeman was taken notice of by the gay & polite world, & I think he had rather they should have frowned upon him. As the Providence Paper of 24th Nov. announces, Mr Sandeman preached in that town. Mr Stiles does not omit to inform us that neither Mr Sandeman nor his associates (Mr Cargill & Mr Oliphant) would attend any public worship even on a Sabbath.

Mr Stiles was at the time he wrote his remarks a Congregational Minister at Newport N.S. tho'

afterwards President of Yale College. N. H.

He tells us he first saw & heard Mr. Sandeman, on an occasion when he was invited to preach in the Baptist Sabbatarian Meeting House on Saturday 1st Dec: 1784. ^(at Newport) It seems Mr. Stiles observed the strangers as narrowly as any one could have done; (the House he says is only 30 to 27 feet (?). In the forenoon he thinks there might be 120 auditors in the afternoon perhaps 150.) considering that he was a prejudiced man, we may consider his description of person & circumstances as very fair.

He is of dark complexion; a good eye; uses accurate language; not eloquent in utterance; has not a melodious voice; his expressions governed by sentiments; his dialect Scotch; not graceful in his air & address, yet has something which enforces attention & this is chiefly by the sentiments he infuses or excites in his auditory; generally grave, decent & not a noisy speaker. He was dressed in a black coat with a velvet cape & dark grey wig. In a word, his dress was decent mourning for his wife. Had no band. He wore a blue cloak. He ran violently & lightly up the pulpit stairs, stepped at once into the desk; appeared full of motion; seized the cushion; seemed as if he wanted to find the desk too high & so to have an excuse for removing the cushion; turned sundry times to one side & the other, at last tossed aside the cushion to the bench & then opened the Bible

& laid it on the wood before him & composed himself
 into calmness & gravity with great ease; & after stand-
 ing half a minute said: Let us pray. He prayed about
 7 minutes by my watch; his prayer consisted of
 adoration; confession of sins; thanksgiving that
 God had provided a righteousness in Christ & that he
 would have all men to be saved by the knowledge
 & belief of the truth; petitions for upholding the King-
 dom of truth in the world; for the Royal Family
 & ended with a short doxology to the Father thro'
 the Son, Amen! This was the common plan of the
 introductory prayer as often as I heard him, in which
 I remarked that he always omitted to pray that
 sinners might be enabled to repent, amend, believe &c.
 Though it is customary to sing at the Sabbatarian
 meetings, yet Mr. Sandeman as soon as he finished
 prayer, opened his Bible, read the whole 10th chapter
 of Romans but selected the 10th v. 7 for principal attention
 "If thou shalt confess with thy mouth the Lord Jesus &c."
 (Here Mr. Stiles makes a summary of the discourse
 the main design being to describe the righteousness
 which God had provided &c.) On Monday 3^d Decr. Mr.
 Sandeman was invited to preach in the State House
 in the afternoon, when about 300 persons were
 assembled. Among other things he took opportunity
 to ridicule the Clergy of all denominations.
 (Remark. It is very questionable that Mr. Sandeman did
 indeed hold up the Clergy to ridicule & contempt. The asser-
 tion is a cut direct to prejudice him in the public opinion.)

The Reverend gentleman then continues:
Tuesday, 4th Decr. 1764. Mr. Sandeman preached again
in the Court-house from 2^d Thess.^o 26th. 14^o, "Whereunto
he called you by our Gospel, to the obtaining of the glory
of our Lord Jesus Christ). This was a miscellaneous
discourse & without a plan. In it he gave us a specimen
of his oratory, which he has affected but little before.
(Then follow expressions strongly disapprobatory of certain
points in Mr. Sandeman's declared sentiments, which
Mr. Stiles pronounced to be subversive of morality &
anti-evangelical). He tells us that Mr. S. in all his
discourses generally took an hour. On this same
4th Decr. there was a dinner party at Mr. Secretary
Ward's, to which Mr. Sandeman & his associate Mr.
Gargill were invited. It would have been strange
if so important a character as Mr. Stiles was in
the community, had not been there too. He was the
dog to bait the bull. He acted most courteously
towards the strangers, who met his advances with
correspondent courtesy. And the next day there
was another dinner party at Capt.^o Hamilton's, the
Parson not being overlooked in the invitation.
This gentleman details some interesting particulars
of his conversation with the strangers. He enquired
into their individual positions in Scotland & the num-
ber & state of the Churches there in their communions.
Mr. Sandeman told me he says that their Churches
have two to five or seven or more Elders, called also
Bishops, the equality of the two orders being inferred

from the Epistles. They were first established by Mr. Glas
in 1780 in Dundee & were called Glasites in derision
thro' Scotland. He told me there were only 18 Churches
of them in the world, 9 in Scotland & 9 in England.

Mr. Cargill told me that as to stock & profits Mr. S. is
yet in connection with his brother, who daily employs
200 workmen in his manufactory & derives from
this source £200 to £300 per. ann. I asked him if
unregenerate sinners could do anything, use any
means, or take measures to obtain faith. It appears
Mr. S. declined saying anything, but finally ^{Mr. Cliphart}
said (so it seems ^{he}) was likewise a guest at one or both of these dinner-parties.

Mr. Pike's letters to Mr. Sandeman then printing at
Providence, would give Mr. Styles satisfaction on this
point. The conversation being thus diverted, Mr. S.
bore a part again with humour & freedom. Then
followed a conversation as to Mr. S.'s views of the
popular preachers, Doddridge, Boston, Marshall,
Watts. The latter he said had turned an Arian.

Mr. Cargill's opinion as to Christian charity.
Answer: Aid in doing good to all, charity or love to
those of the truth.

Burnour had said Mr. Sandeman had preached
in Scotland in a red coat & ruffles & a sword by his
side. He replied, he never wore a sword in his life,
nor preached in a scarlet coat. In Scotland the Elders
officiated in their common dress, the reason of
his appearing in New England in a ministerial
dress without ruffles was because he was in mourning.

for his wife lately deceased. At Capt.^m Hamilton's dinner Mr. S. was at first reserved, even on common topics; was asked if he had seen any theatrical exhibitions in London, but did not answer.

I asked him, said the Parson, about the course of education at Edinburgh. This produced a half hour of very social conversation, so long as we kept clear of religion. Mr. S. said that the lectures at the Edinburgh University were Arminian.

I asked him if he thought Arminianism and Deism the same, adding that I myself was called an Arminian & I was sure I was no Deist. He said he looked on the schemes as finally one & the same & that tho' he had no opinion of the systems of Divines generally, yet he disliked least Dr. Owen's & President Edwards's. Mr. S. denied that Mr. Pike's Society in London was one in sentiment with the 18 which he acknowledged, because, though agreeing in doctrine, they differed on points of Church discipline. He said he had received no letters of invitation to this country, but had heard of several here as being inclined to his scheme & had reason to think there was a dawning or manifestation of the truth in these parts which he thought he might settle or digest into form by his presence better than by writing, but that he had no invitation from those gentlemen. He mentioned Mr. Glas as head & director of ^{the} 18 Churches in G^t. Britain, he being about 70 years old.

He had published two volumes of writings. Mr. Cargill described him as a very eloquent man. Mr. Byers also was another leader among them, he had been a minister of the Established Kirk, but became dissatisfied & wished to resign his office. For some time that Church chose to retain him allowing him to preach his own opinions, but thinking it wrong to remain in communion with them, who had not the manifestation of the truth, he at length withdrew & joined the Glasites at Kippieclaw 1740. Mr. Barnard also a minister of London had lately joined them.

All these were men of liberal education & dropped the prejudices Reverend on their change of opinion. But they say it is not necessary for their Elders to be learned if they have the "manifestation".

A young man named James Allen, formerly of Mr. Wesley's people in the North of England was also spoken of as one of the Glasite Preachers, by Mr. S. He informed Mr. S. of 7 or 8 Churches in Yorkshire, Westmoreland & neighbouring Counties.

Mr. Glas was separated from the Scottish Church on account of opposing the National Covenant, for which he sustained an ecclesiastical prosecution.

He said that he found in the Kingdom of Christ but two Covenants, the old & the new, both diverse from this national covenant. For this & other peculiar opinions, he was silenced & deprived of his ministerial character, upon which he

formed the first elements of this new ^{order} at Dundee, 1730, about three years after his first opposition to the Covenant. As Mr. Glas was a man of irreproachable morals, some of the London Ministers intimated to Members of the General Assembly, some disapprobation, alleging that this conduct of the National Church of Scotland ^{towards} Mr. Glas, would justify that of the National Episcopal Church of England towards Dissenters. For this, or some other reason, the sentence was taken off from Mr. Glas, tho' he would not accept it. After which the National Church have never been inclined to any ecclesiastical or judicial proceedings against these new Churches, or any inclined to them. The Glasites baptize infants & others by sprinkling or pouring on water, indifferently in public or private, but only children of believers. The Elders elected by the Church are ordained by laying on of hands of the eldersthip; Deacons to distribute the sacramental elements & to take care of the poor. They occasionally observe the kiss of charity & washing of feet, especially after a journey. They do not consider these as divine institutions, but as imitations of the first Christians. They maintain all their poor & admit no new members without the consent of each old one, nor retain any if but one object. Their differences are settled before the Church every week, or the disputants may not communicate. The Glasites allow bearing arms in their country's defence, but not on account of religion. Mr. J.

had with him a little Nephew, 8 years old. (Remark. ^{always} ~~Stiles~~ understood there was another passenger in the Ship "George", Capt. Jas. Montgomery, who accompanied Mr. S. from Scotland; he too was a Sandeman, name I think George, but knew not before that he was a child & I yet suspect it to be a mistake thro' wrong copying, was he not rather 18 or 20 years?)

In 1764 Mr. S. was about 46 years old, Mr. Cargill apparently 10 years his senior. The latter was an Elder at Dunkeld. He told me, (says Mr. Stiles) they had scarcely any custom about supporting their Elders. These for the most part had secular employments; but if business failed, or they wished to devote themselves to study (I think here, Mr. Stiles has not given the precise words or meaning of Mr. Cargill) the Church would support them. He did not say that Mr. S. received nothing from the Church, but that being in partnership with his brother, he had enough to maintain his family. Mr. Cargill being Postmaster at Dunkeld, holding also the Linen Stamp Office for those parts, besides being in trade, requires no pecuniary aid. They worship every Sunday 3 hours a.m. or 3 hours p.m. The Love Feast between. For this latter purpose they divide into companies of about 15, for each a house & dinner is provided. For the Church at Edinburgh about 4 houses provided every Sabbath, 4 others the next Sabbath & so on with all except poor & servants, for whose turns the Church ^{itself} makes

provision. At dinner they converse, on divine subjects
singing a hymn of their own composition.

(Mr. Stiles describes the Glasite mode of worship
which is the same as at present, excepting that
after the Lord's Supper, he states, "that the Elder
asks a blessing on the word of exhortation, & every
male member gives a short exhortation.")

Mr. Stiles was told that this exhortation by the
male members was considered the nursery
of their Ministers, as it exhibited each man's abili-
ties & aptness to teach.

X List from Mr. Ezra Stiles M. D. of the Churches
in Britain of Mr. Stiles' communion & dates when
founded:

Scotland.

- 1730. Dundee. 1731. Arbroath. 1732. Edinburgh. Mr. S.
- 1733. Perth. 1735. Dunkeld. Mr. Cargill. 1736. Montrose. 1740. Kippichan. Mr. Ogden.

England

- 1751. Newcastle. Mr. S.
- 1762. London. Mr. Barnard. 1762. Wooler.
- 1762, 1763, 1764. Various in England.

Number of Members estimated 800. But Mr. S.
said that the 18 Churches did not contain 800 ^{members}
& women together.

Mr. Stiles says of Mr. Oliphant that he is about
60 years old; once lived at Dedham, but now at Providence
Had been an Elder in a Scotch Presbyterian Church;
then received into Mr. Glas's Church; came to New
England perhaps before 1740. It was said he was
sent out by the Glasites as a Missionary; has been here 30 years
went about preaching in the time of the New Light

It was taken to be one of them.

The three embarked 6th Decr, 1764, at Newfort for Norwalk in Connecticut, a seaport town about 20 miles from Danbury. Respecting Mr. S. Mr. Seiler makes the following remarks. "He seems to be a man of a pretty good genius & penetration: of a clear head & of a reasoning turn. But does not appear to be a man of erudition, or universal literature, nor deeply nor extensively read in that branch wherein his principal tasks ^(or talents?) lie. His acquaintance has been very much circumscribed & confined to those of a common or low education, among whom he feels a conscious superiority. And not having any intimate or familiar acquaintance with men of profound erudition, tho' his situation in life afforded him this advantage, he conceits in himself a superiority & depth of discernment beyond all mankind. He is not deeply studied in the several branches of ecclesiastical literature, but having adopted a certain hypothesis in Divinity, which with him implies that nothing is to be done, by the sinner antecedent to conversion towards obtaining faith - he had given a cursory examination to perhaps most of the Christian systems in the several periods of Ecclesiastical History with a principal view to this point, whether they all do or do not refer sinners to certain duties, requisites to be calculated, for the attainment of faith: on which he easily gained the knowledge of their general concurrence, which was the foundation of his universal rejection of them. In this manner

Mr. Sandeman is become able to exhibit such criticisms on the theological systems, as seem to indicate a more thorough examination & far greater learning than in fact he is possessed of. The absolute decree of election is the basis of his scheme.

He endeavours to place his mind in Heaven & from thence to look down upon this world and take such a view of this hospital of diseased bodies & far more diseased souls as God does: he thus contemplates Deity in the exercise of sovereign mercy decimating the human race & electing a certain number to happiness.

Thus far he goes with the orthodoxy & here he begins to depart from them, conceiving that God desires no means to be used by us antecedent to conversion.

He neither likes the term "means", nor allows that anything intended by us, or on the part of man, is decreed or prescribed by God with this view of the decimation of faith: but that as God has sovereignly decreed them to life, he determines in the proper time (not that they be called upon to repent, or to use any means for the attainment of that light which shall beget faith) but sovereignly by his spirit to manifest the truth to his soul: especially that great truth of Christ's having on the Cross finished a perfect righteousness, & that like lightning subdues all before it: the right perception of this truth is faith: at which time the spirit comes & dwells in the soul: & thence

forward it is no more we that act considering the general character & christian life - but God that worketh in us, both to will & to do of his own good pleasure. For the reception of this faith, no man is better qualified than another: as to this, the virtuous or the vicious are all on a level. This manifestation is sudden, instantaneous & all powerful, at once, without any preparatory work in or about us. It cannot be given or promoted by any but God: hence the impropriety & absurdity of attempting any explanation or answering any questions upon it: and hence his silence.

It is evident there is intermixed with his views a design of immortalizing his name by being the foundation of a new Sect, to be erected upon the ruins of all others. This appears from his being absolutely tenacious, of his new model of Church, policy & refusing Mr. Pike & his Church (in whom he allows the manifestation of the Truth on which he so much insists) for this only reason, that they refuse to adopt & shape themselves into his form of worship & Church discipline. Mr. P. strenuously & irreconcilably exacts a uniformity in the lesser matters nor dispenses with it when he allows an agreement in principal point.

There can scarcely be anything more simple than the form of worship among the dissenters in England & the Congregationalists in America. It may be said we are defective: but it cannot be said we abound