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BAPTIST MESSENGER.

AN

Evangelical Treasury and Chronicle of the Churches.

No. 9.

DECEMBER, 1854.

Price One Halfpenny.

COMPLETENESS IN CHRIST.

BY THE REV. C. H. SPURGEON, MINISTER OF NEW PARK-STREET CHAPEL.

Ye are complete in *Him*.—COL. III. 10.

PRECIOUS sentence, sweeter than honey to my soul, I would adore the Holy Spirit for dictating such glorious words to his servant Paul. Oh, may I by grace be made to see that they really are mine, for mine they are if I answer to the character described in the opening verses of the epistle. If I have faith in Christ Jesus, love towards all the saints, and a hope laid up in heaven, I may grasp this golden sentence, and call it mine.

Reader, is this thy soliloquy? Then lend me thine attention while I endeavour, by Divine assistance, to unveil the treasures hidden in these few words.

Pause over those two little words *in Him*—in Christ. Here is the doctrine of union, and oneness with Jesus. The Church is so allied with her Lord that they become one. She is the bride, and He the Bridegroom. She is a branch and He the Vine, she the body and He the glorious Head. So also is every individual believer united to Christ. As Levi lay in the loins of Abraham when Melchizedek met him, so was every believer chosen in him, and blessed with all spiritual blessings in heavenly places in Christ. We have been spared, protected, converted, justified, and accepted solely and entirely by virtue of our union with Christ.

Faith is the precious grace which discerns this eternal union and cements it by another—a vital union—so that we become one not merely in the eye of God, but in our own happy experience. One in aim, one in heart, one in holiness, one in communion, and ultimately one in glory.

Beloved, there is no gospel promise which is ours, unless we know what it is to be *in him*. Out of him all is poverty, woe, sorrow, and destruction. It is only in him, the ark of his elect, that we can hope to enjoy covenant mercies or rejoice in the sure blessings of salvation.

Can we now entertain a hope that we are really hidden in the rock? Do we feel that we are a portion of Christ's body, and that a real union exists between us? Then may we proceed to unfold and appropriate the privilege here mentioned.

Ye are *complete* in him.

The word "complete" does not convey the whole of the meaning couched in the original word *πεπληρωμενοι*. It is upon the whole the best word which can be found in our language, but its meaning may extend by the addition of other auxiliary readings.

I. YE ARE COMPLETE IN HIM.—Let us consider the meaning of the phrase as it thus stands in our own authorised version. Ye are *complete*. In all matters which concern our spiritual welfare and our souls salvation we are complete in Christ.

1. *Complete without the aid of Jewish ceremonies.*—These had their uses. They were the pictures wherewith the law as a schoolmaster taught the infant Jewish church, but now that faith is come, we are no longer under a schoolmaster, and in the clear light of Christian knowledge we need not the aid of symbols,

"Finished are the types and shadows
Of the ceremonial law."

The one sacrifice has so atoned for us that we need no other.

In Christ we are complete without any addition of circumcision, sacrifice, passover, or temple service. These are now but beggarly elements. They would be incumbrances, for what can we need from them when we are complete in Christ?

The Jews were never complete in their law, for their rites "could never make the comers thereunto perfect," but this is our peculiar and superior privilege that we are perfected by the one offering on Calvary.

2. *Complete without the help of philosophy.*—In Paul's time there were some who thought that philosophy might be used as a supplement to faith. They argued, contended, and mystified every doctrine of revelation, happy would it have been for them and the church had they heeded the words of Paul, and kept entirely to the simplicity of the gospel, and had gloried only in the cross of Christ.

The Christian has such a sublime system of doctrine that he never need to fear the vain speculations of an infidel science, nor need he ever call in the sophisms of the worldly wise to prop his faith: in Christ he is complete.

We have never heard of a dying believer asking the aid of a worldly philosophy to give him words of comfort in the hour of dissolution. No, he has enough in his own religion, enough in the person of his Redeemer, enough in the comforts of the Holy Ghost.

Never, my friends, turn aside from the faith because of the sneer of the learned; this a Christian will not, cannot, for you will see that internal evidence in your religion, which we may call its best proof, namely, the fact that in it you are complete.

3. *Complete without the inventions of superstition.*—God is the author of all revealed and spiritual religion, but man would write an appendix. There must be works of supererogation, deeds of penance, acts of mortification, or else the poor papist can never be perfected. Yea, when he has most rigorously applied the whip, when he has fasted, even to physical exhaustion, when he has forfeited all that is natural to man, yet he is never sure that he has done enough, he can never say that he is complete; but the Christian without all these feels that he has gained a consummation by those last words of his Saviour, "It is finished." The blood of his agonising Lord is his only trust. He despises alike the absolutions and the indulgences of priest or pontiff, he tramples on the refuge of lies which the deceiver has builded, his glory and his boast ever centering in the fact that he is *complete in Christ*.

Let but this sentence be preached throughout the earth, and believed by the inhabitants thereof, and all the despots on its surface could not buttress the tottering Church of Rome even for a single hour. Men would soon cry out, Away with the usurper, away with her pretensions, there is all in Christ, and what can she add thereto, saving her mummeries, pollutions, and corrupt abominations.

4. *Again we are complete without human merit, our own works being regarded as filthy rags.*—How many there are who, while waxing warm against Popery, are fostering its principles in their own minds. The very marrow of Popery is reliance on our own works, and in God's sight the formalist and legalist are as contemptible if found in an orthodox church as if they were open followers of Antichrist.

Beloved, let us see to it that we are resting alone in the righteousness of Jesus, that he is all in all to us. Let us never forget that if we are perfect in him, we are perfect only in him. While we would diligently cultivate works of holiness, let us be careful lest we seek to add to the perfect work of Jesus. The robe of righteousness that nature spins and weaves must be unravelled and destroyed. Creature doings must not be united or regarded as auxiliary to Divine satisfaction.

Oh no, we would be holy even as God is, but we are still confident that this will not be in making up any deficiency in the great righteousness which is ours by imputation. No, though compassed with sin and surrounded by our depravity, we know that we are so complete in Jesus that we could not be more so, even were we free from all these things, and glorified as the spirits of just men made perfect.

Blessed completeness through the God-man, let our unbelief be ashamed, and let our admiration be fastened upon the interesting and delightful state and privilege.

II. **YE ARE FULLY SUPPLIED IN HIM.**—Having Him, you have all that you can possibly require. The man of God is thoroughly fur-

nished in the possession of his great Saviour. He never need to look for anything beyond, for in Him all is treasured. Does he need *forgiveness* for the past?—Pardons, rich and free, are with Jesus. Grace to cover all our sin is there; grace to rise above our follies and our faults. Is it *wisdom* which we lack?—He is made of God unto us wisdom. His finger shall point out our path in the desert; His rod and staff shall keep us in the way when we walk through the valley of the shadow of death.

In our combats with the foe, do we feel want of *strength*?—Is he not Jehovah, mighty to save? Will he not increase power unto the faint, and succour the fallen? Need we go to Assyria, or stay on Egypt, for help? Nay, these are broken reeds. Surely, in the Lord Jehovah have we righteousness and strength. The battle is before us, but we tremble not at the foe; we feel armed at all points, clad in impenetrable mail, for we are fully supplied in Him. Do we deplore our ignorance?—He will give us *knowledge*; He can open our ear to listen to mysteries unknown. Even babes shall learn the mysteries of his grace, and children shall be taught of the Lord. No other teacher is required; He is alone efficient and all-sufficient. Are we at times distressed?—We need not inquire for *comfort*, for in Him, the consolation of Israel, there are fats full of the oil of joy, and rivers of the wine of thanksgiving. The pleasures of the world are void to us, for we have infinitely more joy than they can give in *Him* who has made us complete.

Ah, my brother, whatever exigencies may arise, you will never need to say, "I have searched but cannot find what I require, for it is, and ever shall be, found in the storehouse of mercy, even in Jesus Christ.

III. YE ARE SATISFIED IN HIM.—Satisfaction is a jewel rare and precious. Happy is the merchantman who finds it. Seek it in riches, but it lieth not there. Heap up gold and silver, pile on pile, until you are rich beyond the dream of avarice—thrust thine hand into thy bags of gold, and search there for satisfaction. You have it not. Thine heart, like the horseleech, crieth, "Give, give." Erect the palace, conquer mighty nations, but among the trophies which decorate the hall, there is not that precious thing which worlds cannot buy. But give me Christ; let me be allied to him, and my heart is satisfied. I am content: in poverty I am rich; in distress I have all, and abound. I am full, for I am satisfied in Him.

Again, let us explore the fields of *knowledge*; let us separate ourselves, and intermeddle with all wisdom; let us dive into the secrets of nature; let the heavens yield to the telescope, and the earth to our research; let us turn the ponderous tome, and pore over the pages of this mighty folio; let us take our seat among the wise, and become professors of science; but, alas! we soon shall loathe it all, for

much study is a weariness of the flesh. But let us turn again to the fountain-head, and drink of the waters of revelation. We are then satisfied.

Whatever the pursuit may be, whether we invoke the trump of fame to do us homage, and bid our fellows offer the incense of honour; or if we pursue the pleasures of sin, and dance a giddy round of merriment, or follow the less erratic movements of commerce, and acquire influence among our fellows, we shall still be disappointed; we shall have still an aching void, an emptiness within: but when we gather up our straying desires, and bring them in a focus at the foot of Calvary,* we feel a solid satisfaction, which the world cannot rob us of. We want no change; our ambition sees no higher place whereupon it may vault. It is beyond all things; it is satisfied.

O glorious state of peace without alloy!—O blissful summit of contentment, I love thee! I will dwell for ever in thee; for having Christ, I all possess, and want no more.

IV. YE ARE FILLED IN HIM.—Man is a compound being, and while one portion of his being may be full, another may be empty. There is nothing which can fill the whole man, save the possession of Christ.

The man of hard calculation, the lover of facts, may feast his head, and starve his heart. The sentimentalist may fill up his full measure of emotion, and destroy his understanding. The poet may render his imagination gigantic, and dwarf his judgment. The student may render his brain the very refinement of logic, and his conscience may be dying; but give me Christ for my study, Christ for my science, Christ for my pursuit, and you fill my whole man. In His religion I find enough to exercise the faculties of the most astute reasoner, while yet my heart, by the contemplation, shall be warmed—yea, made to burn within me. In him I find room for imagination's utmost stretch, while yet his kind hand preserves me from wild and romantic visions. He can satisfy my soul in its every part. My whole man feels, that His truth is her proper food, that her powers were made to appropriate *Him*, while *He* is so constituted that He is adapted to her every want.

Herein lies the fault of all human systems of religion: they do but subjugate and enlist a portion of the man; they light up with doubtful brilliance one single chamber of his soul, and leave the rest in darkness; they cover him in one part, and allow the biting frost to benumb and freeze the other, until the man feels that something within him is neglected, and he bears a gnawing within him which his false religion cannot satisfy. But let the glorious Gospel of the blessed Jesus come into the man; let the Holy Spirit apply the word with power, and the whole man is filled, every nerve, like the

string of a harp, is wound up, and gives forth melody, every power blesses God, every portion is lit up with splendour, and the man exclaims:—

“Here rest my long divided soul,
Fixed on this mighty centre rest.”

And now, beloved reader, are you in Him? If so, I know you are *completely* justified, abundantly *supplied*, and fully *satisfied*—*filled to the brim*, and your own soul will be the best comment on the text.

If not, remember thou canst never be safe or happy until thou art. Other foundation no man can lay. Other refuge there is none. Oh! may the Holy Ghost bring *you* to Jesus, then will you be

COMPLETE IN HIM.

TRIALS FOR THE TRUTH; HISTORIC SKETCHES OF BAPTIST NONCONFORMITY.

CHAPTER XXII.—A BEAUTIFUL SERVICE.

THE morning sun was now fairly above the horizon, and was shining in all its strength. The hills and woods were arrayed in drapery of the richest emerald. A few summer flowers timidly showed themselves here and there, as if fearful of attracting attention, lest they too should be persecuted for not conforming to the deep green of the *standing order* of trees and plants around them. Not a breath of wind was stirring. The water was an immense mirror, reflecting, with perfect minuteness of detail, every hill, rock, tree, and plant, which fringed its borders. A few Indians, who had been attracted to the spot by this unusual gathering, appeared to be singularly reduplicated—their light and graceful canoes, with their gay occupants, appearing as distinctly, though inverted, beneath the surface as above it. The birds, as if rejoicing at the return of the Sabbath, or as if glorying in their own freedom of opinion and practice, made the groves vocal with their charming melody—they offered sinless matins to their Creator. Above, the deep azure was relieved by heaps of fleecy clouds, some of snowy whiteness, others of golden hue, which appeared fixed upon the surface of the sky, as if

they had been so many solid bowlders. After the offering of prayer, appropriate to the specific object and the peculiar circumstances of their assembling, Mr. Holmes took the arm of Mr. Bates, and slowly led him into the transparent stream, at the same time saying:

“We read that when Philip baptized the eunuch, ‘they went both of them down into the water, and he baptized him.’”

Having reached a sufficient depth, he paused; then laying his right hand on the candidate’s back, and placing the other on his breast, over the crossed hands of Mr. Bates, he said:

“On a profession of thy repentance of sin and faith in the Lord Jesus Christ, I baptize thee, my brother, in the name of the Father, the Son, and the Holy Ghost,” at the same time gently laying him backwards in the water until he was entirely immersed—the water covering him like a transparent veil. When he arose, the administrator said,—

“The apostle Paul tells us we are ‘buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk

in newness of life.' He speaks of baptism as a burial, from which also there is a resurrection; and in the ordinance, as you have now seen it administered, were there not both of these—a burial and a resurrection? Again he says, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' In planting is there not burial of the seed?

"In his Epistle to the Colossians, 'buried with him in baptism, wherein,' i.e., in which baptism, 'also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' The burial is in the baptism, in the visible ordinance, and this burial has a twofold reference: first to the death and resurrection of the Saviour, and secondly to the moral transformation of character which has been experienced by the candidate, where there was a death in respect to the reigning power of sin, and a resurrection to a newness of life. How beautifully are all these symbolized by the ordinance as you have now seen it administered! And hence how impressively significant is baptism when properly administered! but how entirely void of all appropriate significance is it when sprinkling is adopted! for in that case how totally diverse is the symbol from the thing symbolized! Where is there any burial in sprinkling, or where is the resurrection?"

After reaching the shore with Mr. Bates, he then took Stephen, saying:

"Wherewithal shall a young man cleanse his way; even by taking heed thereto according to thy word," and baptized him in the same manner.

"We have now," said Mr. Holmes, "followed the New Testament examples as closely as was in our power. John baptized Jesus in Jordan; we have baptized in a river; John baptized at Enon, near to Salem, because there was much water there. We have come to this place to administer the ordinance because there is much water here. When Philip baptized the Ethiopian, they went both of them down

into the water, and after the baptism they came up out of the water; we have done the same; and in those primitive baptisms we are informed by the apostle Paul, in different Epistles, that there was a burial buried in baptism; in the ordinance as administered on this occasion there was a burial—both of these disciples have been buried in baptism, by which act they acknowledge their dependence upon the death and resurrection of Christ, as the grounds of their Christian hope, and by which also they profess that they have died unto sin, and have arisen to a newness of life. Add to all this, friends, what is generally admitted by learned divines of other denominations, that the original meaning of the word 'baptize' is to immerse; and is not the evidence conclusive, that we have now imitated the example of Christ and his apostles? The baptism of these candidates was the answering of a good conscience towards God. They will now go on their way rejoicing." And then, lifting his hands and raising his eyes towards heaven, he added,—

"Lord, it is done as thou hast commanded, and yet there is room."

Pausing a moment, and looking around upon the spectators, he continued:

"May the grace of our Lord Jesus Christ descend upon you, and lead you all to the knowledge and the acknowledgment of the truth; and to his name shall be the glory for ever. Amen."

"Well now," said the little, bent, talkative Mrs. Stranger, who was one of the few women present, to another who stood by her side, "well, now, that raaly looks kind o' reasonable, don't it?" But without waiting for any reply, she continued, "I never considered on it in that light. I don't know as I ever heern a point made plainer. Why, la! if it had been Parson Cotton who had said all that, I should believe every word; for our minister is a learned man. But there, la! I must be careful what I say, or they will have me before the court.

I wonder if the poor man's back is healed yet. If it isn't, I should think he'd take cold by going so far into that wet water, and have a dreadful time. I hope, even if he is a heretic, they won't catch and whip him again. It was dreadful to see the poor man lashed so."

"It would not be strange if they did, for here is the honourable Secretary Nowel, who has seen and heard all this morning, and it would not be wonderful, (as he is a great hater of heretics,) if he should have this man arrested again for disturbing the public peace."

That was precisely what Holmes and his friends feared. They saw Nowel there, and, judging from his previous conduct, they thought it improbable that he would allow this to pass with impunity. It was to them a mystery how he and the other Puritans had heard of the administration of the ordinance; for it was thought by those interested, that successful precautions had been adopted to preserve secrecy. The facts in the case were these: Little Abel Eaton slept in a trundle-bed, in the same room with his parents. One night, after he had retired, and the parents supposed him sound asleep, they entered into conversation upon the anticipated baptism of Strongfaith and Stephen.

"When will it take place?" asked the wife.

"Next Sabbath morning, at sunrise," answered Mr. Eaton.

"Where?"

"In the sandy cove, on the west side of the neck, just beyond Philemon Brown's."

This Abel heard. The next day, he called at Mrs. Strangger's, and, in childish thoughtlessness, told her. This was a piece of information too rich, too important for the little curved-back woman to keep to herself.

After getting through with her work, and brushing up her house, away she trudged to some of the more important families of her acquaintance, and communicated the news. From

them it circulated to others, and was thus the means of bringing a number of unexpected persons to the baptismal scene. This, however, operated favourably, as it gave them an opportunity of witnessing the ordinance, which they had never seen before, and was the means of awakening, in the minds of some, a spirit of inquiry upon the subject.

The fears which had been cherished were not groundless. Holmes was earnestly advised to make his escape, as it was rumoured that a warrant had been issued for his apprehension, and he could not remain long concealed. Not being at all ambitious of the honours of imprisonment, nor in the least degree solicitous to have his wounds re-opened with the three-corded whip, to the gaze of a gaping multitude in the market square, he decided to escape.

"It will be," said his friends, "according to the instruction of the great Head of the church, who said, 'When they persecute you in one city, flee ye to another.'"

Accordingly, on Monday night, so soon as it was sufficiently dark to avoid observation, he left the house of Mr. Bates, where he had stopped, and started for home. It was well he did so; for on the next day, a constable came to the house with a warrant, and searched the house from top to bottom for "the body of Obadiah Holmes." But it could not be found.

When his friends at Newport and Providence learned that he was on his way home, they went several miles into the woods, to meet him. The greeting was one of tender and affectionate interest. The old forest echoed with the voice of prayer, and with songs of gladness and praise that God had sustained him under the dreadful severities through which he had passed, and had granted him, at last, deliverance from his persecutors.

CHAPTER XXIII.—PRUDENTIAL MOVEMENTS.

AFTER the baptism of the two candidates, Strongfaith and Stephen found

their condition far from being pleasant. The former, as he anticipated, was excluded from the church, and disfranchised as a citizen. Stephen soon learned that many of his former friends were estranged from him. He was looked at askance, and treated coldly. Both knew that their movements were closely observed, and that, if they were guilty of violating the law which prohibited opposition to infant sprinkling, they would be compelled to suffer the penalty. As all meetings of the Baptists were forbidden, they could not assemble with their own brethren, except by stealth; and even then, these secret meetings were always attended with danger. The ministers, the magistrates, and the members of the church, except those of the latter who were investigating the subject, were strongly opposed to the sentiments of the Baptists, and felt themselves bound to do all in their power to prevent the spreading of what they believed to be such dangerous doctrines. All suspected persons were marked, and their course carefully watched. They were constantly subjected to a kind of social quarantine. In respect to sympathy and intercourse, a healthful distance was maintained between them and the standing order—the laws of this social quarantine being regulated by the latter. The practical operation of all this was anything but agreeable to those who were under the ban. Mr. and Mrs. Eaton resolved to go where they could breathe freely. Their condition was about as fatal to their happiness as before they left England. Persecution from the established church in England, because they were Puritans, seemed to them no worse than persecution from the standing order in New England, because they were Baptists. In both cases there was equally a violation of the rights of conscience—a disregard of religious liberty. It was to them a matter of astonishment that, when the Puritans had suffered so severely on account of their religious opinions at home, and when they had expressed such strong

condemnation of the cruelties of the episcopal government, that, in the New World, they should adopt similar principles, and pursue a similar course towards those who differed from them. It seemed to the sufferers that, if the persecuting principles of the Puritans were carried out, they would compel them to be as severe upon the Episcopalians, if they should ever come into the colony, as the latter had ever been upon them. Parties only, and not principles, would then be changed.

Believing they could have no peaceful enjoyment of their religious views in Massachusetts, Mr. Eaton and his wife resolved to emigrate to Providence, where Roger Williams tolerated religious opinions of every kind. For similar reasons Stephen determined to accompany them. Some days were required for them to get ready. As Mrs. Eaton was unwilling to go by land, her husband was obliged to obtain a boat, store it with water and provisions, and get his furniture and other property on board. In the meantime, the rumour was circulated, that a number of warrants had been issued for the apprehension of others, besides Spur and Hazel, who had expressed kindness and sympathy for Mr. Holmes, after his whipping. As Stephen was one of them, and as he had visited Holmes in prison, and ministered to his wants, and as he had recently been baptized, he, with good reason, supposed that he was one of those for whose "body" the constables were seeking. He therefore changed his mind, and resolved to start off secretly for Providence, by land, rather than, by waiting to go by water, increase the danger of being seized. He kept himself, concealed, therefore, by day; but when the shadows of evening arrived, he left his hiding-place, took a gun and a small pack containing some food and a few garments, and started over Boston Neck towards the only spot on the whole of the American continent where perfect toleration of opinion existed.

It was not long after the flight of the Eatons, those Puritan Baptists, who,

having escaped the persecutions of the establishment in England, found their condition but little improved under the intolerant proceedings of the standing order of Massachusetts; it was not long after their exodus from Boston, before Strongfaith, Bates, and a number of others, who had embraced similar sentiments, being obliged in like manner to flee from Massachusetts, placed themselves under the same discreet and liberal government of Providence, where they found perfect freedom to worship God, and observe the ordinances according to their own convictions of truth and duty.

Our narrative is now finished; and if it should be the means of creating, or increasing, in any mind, a repugnance to the union of church and state; of deepening the love of religious liberty; of showing the importance of perfect toleration of religious opinions; of impressing upon the conscience and the heart the great truth that the Bible, and the Bible only, should be our guide in matters of faith and practice, and the right observance of the initiatory ordinance of the Gospel, it will not have been written in vain.

LITERARY NOTICES.

MORNINGS WITH JESUS. A Series of Devotional Readings for the Closet and the Family. By the late REV. W. JAY, of Bath. London: J. F. Shaw, 27, Southampton-row.

HERE are three hundred and sixty-six Meditations on select portions of Scripture, by this "Prince of Preachers," as the late John Foster, the Essayist, designated Mr. Jay. For private and family reading they will be found admirably adapted. To ministers and Sunday-school teachers these germs of thought will be found exceedingly useful, some of which we had marked for insertion; but for this we have no space left. We advise our readers to procure the work and judge of its merits for themselves; and we have no doubt they will be of our opinion, that in no work of its extent will be found expositions of such unrivalled force and effect. In a style obvi-

ously adopted for its plainness and point, bringing out the hidden beauties of revelation, and enchaining the mind to the truths of God's Word, Mr. Jay makes these Scriptures flash their radiance upon the mind's eye with a power and beauty unperceived before. "Mornings with Jesus," which is altogether distinct from Mr. Jay's previously published works, is likely to become as great a favourite as any which have proceeded from this distinguished source.

THE BAPTIST ALMANACK for 1855:
Houlston and Stoneman, price Two-pence,

Is deserving the support of the Baptist Denomination at large, and we hope it will obtain a very extensive circulation.

ANECDOTES OF THE REV. ROWLAND HILL, A.M.

BY REV. W. JAY.

READING in my pulpit the words of the woman of Samaria at the well, "the Jews have no dealings with the Samaritans,"—looking off, as if he saw

the parties themselves, he exclaimed, "But the devil has had dealings enough with both of you."

He one day said, "When I was in

Scotland I found many parties all very clever and zealous in defending their own tenets, and distinguishing between their *Sibboleths* and *Shibboleths*. There were the Lifters and the anti-Lifters. These were divided by the action of the minister in the sacramental elements,—viz., whether, in the consecration of them at the table, he should lift them up or not. One of their pastors was ordained by imposition of hands; but one of the elders could not reach *his* hand far enough to impose it on the head of the candidate, and so he put along his cane, "This," says he, "did equally well; it was timber to timber."

I never thought Mr. Hill particularly happy in the introduction of many of his anecdotes. As far as wit, humour, or drollery, was concerned, he invariably succeeded; but sometimes his anecdotes were abruptly brought in, in consequence of the failure of subject-matter to go on with; and Mr. Hill's voice, though good and strong, was not versatile and pathetic, so as to make the circumstance of the incident to "touch and tell." Herein he was inferior to Whitfield. Though he had more stoutness, and firmness, and independence of mind than Whitfield, he had not the same softness and sensibility; while Whitfield's voice was incomparable, not only distinct

and loud, but abounding with every kind of inflection, and perfectly under the power of the owner; so that he could render everything he expressed, however common or insignificant in itself, striking and affecting. How many proofs and instances of this did I receive from my friend and tutor, Mr. Winter, who related them from his own observation and hearing! I lament I did not receive more of them from his mouth. At this moment I remember two of them, which, as specimens, I will exactly relate.

On going to preach at Bristol Tabernacle, he began his series of sermons on the eve of Bristol fair. His text was Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The congregation was large. Thus he began:—"My dear hearers, I guess many of you are come to attend Bristol fair. So am I. You do not mean to show your goods until tomorrow; but I shall exhibit mine to-night. You are afraid purchasers will not come up to your prices; but I am afraid my buyers will not come down to mine; for mine (striking his hand on the Bible) are 'without money and without price.'"

DENOMINATIONAL INTELLIGENCE.

NEW CHAPELS OPENED.

WALWORTH, Arthur-street, Oct 25,—the new Baptist Chapel, built for the church and congregation under the pastoral care of the Rev. J. George, was opened for worship. The Rev. Drs. Steane and Hamilton, and the Hon. and Rev. Baptist Noel, preached on the occasion. Total collection, £250.

HASTINGS.—The Tabernacle (Oct. 18) was opened for worship. The sermons were preached by the Rev. Messrs. Abrahams, of City-road, London, and Wallinger, of Bath; and on the following Lord's-day,

by Mr. Tatham. Collections amounted to £71 10s. 11d.

MINISTERIAL CHANGES.

HADLOW, Kent.—Rev. H. Pawson, from Waldingfield, Suffolk.

SAFFRON WALDEN, Essex.—The Rev. D. Wilson, late of Hull, has accepted the united call of the Church to the pastorate. BRISTOL, King-street.—The Rev. N. Bosworth, A.M., from Dover.

HOOK NORTON, Oxon.—The Rev. W. Maizey, from Stadley, Warwickshire.

ROADE, Northamptonshire.—The Rev. W. Sutton, from Bythorne, Hunts.

MINISTERIAL RESIGNATION.

BIGGLESWADE, Beds.—The Rev. S. Kent has resigned the pastorate of the first Baptist Church in this town.

RECOGNITION SERVICES.

LEE COMMON, Bucks (Oct. 3), of Mr. J. Cartwright, Rev. Mr. Parsons, of Chesham, stated the nature of a Gospel Church. Rev. Mr. Skelton, of Tring, proposed the usual questions, and delivered the charge to the pastor, from 1 Tim. iii. 5. In the evening, after reading the Scriptures and prayers by the pastor, Mr. Parsons addressed the Church from 1 Thess. v. 12, 13.

HATFIELD, Herts, Nov. 7; of Mr. S. Bird. The Rev. J. B. Catlow, of Hounslow, commenced the service by reading the Scriptures and prayer. The Rev. J. M. Charlton, M.A., of Totteridge, delivered the introductory discourse. The Rev. J. Harris, of St. Alban's, proposed the usual questions. The Rev. J. George, of Walworth, prayed the recognition prayer. The Rev. J. H. Hinton, A.M., of London, delivered the charge to the pastor, and the Rev. J. Branch, of London, preached to the people.

PRESENTATION SERVICE.

BRADFORD.—On Monday, Nov. 6, an interesting meeting took place in St. George's Hall, when the Rev. Dr. Godwin was presented with an admirable portrait of himself, executed by Mr. Bird, of Bradford. The assembly comprised members of various religious denominations. Amongst the party were S. Smith, Esq., the Mayor; Robert Millegan, Esq., M.P.; Messrs. Aldermen Murgatroyd, Beaumont, and Brown; Revs. Dr. Acworth, W. Scott, T. Scales, H. Dowson, J. G. Miell, J. P. Chown, H. B. Croyke, S. G. Green, J. B. French, and S. Laycock, Esq., several of whom addressed the meeting, as did the worthy chairman, in a speech which did himself and all parties concerned the utmost credit. This was most affectionately and appropriately responded to by the venerated doctor.

BAPTISMS.

ABERDEEN, John-street, Oct. 8.—One, a Pædobaptist minister, by Mr. Perkins.

BEVERLEY, Oct. 16.—Two.

BLACKBURN, Branch-road, Oct. 1.—Four by Mr. Barker.

BIRMINGHAM, Heneage-street, Aug. 6.—Two by Mr. Taylor.

—Circus Chapel, Sept. 24.—Six by Mr. Landels.

BOROUGH GREEN, Kent, Nov. 3.—Four by Mr. Fremlin.

CRAYFORD, Kent, Sept. 30.—Two by Mr. Hosken.

COWBRIDGE, Glamorganshire, Sept. 24.—One by Mr. Price.

COLCHESTER, St. John's-green, Oct. 15.—One by Mr. Brocklehurst.

FOREST-row, Sussex, Sept. 27.—Three.

IDLE, Yorkshire, Oct. 8.—Three by Mr. H. Rowson, of Horton College.

INSKIP, Lancashire, Oct. 8.—Two, in the River Wyre, by Mr. Compton.

LLANIDLAES, Montgomeryshire, New Chapel.—One by Mr. Evans.

LONDON, New Park-street, Nov. 16.—Twelve by Mr. Spurgeon.

—Mount Zion, Hill-street, Sept. 24.—Seven by Mr. Foreman.

—Lion-street, Walworth, Nov. 19.—Eleven by Mr. Howieson.

—Ebenezer Chapel, Shoreditch, Oct. 22.—Four, and previously on July 30 six, by Mr. I. J. Messer.

—Woolwich (Carmel), Sept. 24.—Ten by Mr. Hanks, of Manchester.

LASCOTE, Derbyshire, Sept. 24.—Eleven by Mr. Stuart.

MALMESBURY, WILTS, Oct. 15.—In the River Avon, Eleven by Mr. Martin.

ROADS, Isle of Wight, Aug. 27.—Three, one aged 71, another aged 74.

SADDEN, Lancashire, Sept. 28.—Two by Mr. Griffiths.

WHITEBROOK, Monmouthshire, Sept. 24.—Two by Mr. Harrison.

DEATHS.

DEANE, George, Esq.—Nov. 18, aged 56, for many years principal in the firm of G. and J. Deane, now Deane, Dray, and Co., London Bridge.

PUGHE, David Lewis, of Builth, late of Cotton-street, Poplar, London, Nov. 9, aged 37. After a short but very severe affliction, he expired without a struggle, and fell asleep in Jesus.

WAKE, Mrs. Sarah, widow of the late Rev. Thos. Wake, of Leighton Buzzard, Beds.—Oct. 30, aged 89.

CREASY, George English, the son of Mr. G. Creasy, Sutton at Home, Kent.—Oct. 30, aged 6 years and 6 months.

BAINES, Mr. J., at Kimbolton, Hunts.—Oct. 27, aged 37.

LONDON: J. PAUL, 1, Chapter-house court, Paternoster-row; to whom all communications to the Editor, under cover, are to be addressed.