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THE
EARTHEN VESSEL,

AND
Christian Record ;

FOR

1866.

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—
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THE EARTHEN VESSEL,

AND

Christian Record.

The Great Physician and His Healing Word.

“ Lukewarm souls, the foe grows stronger,
See what hosts your camp surround !
Arm to battle ! lie no longer ;
Hark ! the silver trumpets sound.
Wake, ye sleepers, wake : what mean
you ?
Sins beset you round about ;
Up, and search—the world’s within you ;
Slay, or chase the traitor out.

Forward press towards perfection ;
Watch and pray, and all things prove,
Seek to know your God’s election ;
Search His everlasting love.
Dread backsliding, scorn dissembling,
Now salvation’s near in view ;
Work it out with fear and trembling,
’Tis your God that works in you.”

TO ALL OUR CHURCHES, MINISTERS, READERS, AND PEOPLES, WHO LIVE IN, WHO STAND BY, AND CONTENTEND FOR, THE FREE GRACE AND ULTIMATE GLORY OF CHRIST, IN ALL HIS REDEEMED AND JUSTIFIED FAMILY,—We say, “ Grace be to you, and peace, from GOD the FATHER, and from our LORD JESUS CHRIST : who gave Himself for our sins, that He might deliver us from this present evil world ; according to the will of God, and our Father ; to whom be glory for ever and ever. Amen.”

In commencing our Twenty-second Volume, we have desired, in few words, to *Review the Past* ; to *Consider the Present* ; and *Carefully to Anticipate the Future*. The Lord forbid that we should stand in any false position ; manifest any wrong spirit ; or write, or speak any erroneous words. In order to be right with God, right with His Word, and right in His service, we have from the deepest working of our soul, implored His teaching, who only can teach to profit ; His guidance, who alone can safely guide ; and His blessing, without which our writing, our printing, your reading, and our labour altogether must be in vain.

So sweetly has the SPIRIT of the living God sanctified our spirit, softened our heart, instructed our mind, and unfolded His truth in our soul, that we come with a peaceful confidence to address you at this time, assured, within, that we shall not err in judgment, we shall not be rash in spirit, we shall not bruise nor break the contrite and humble soul ; but, as instruments in GOD’s hands, we shall know how to speak a word in season to every weary and down-trodden son and daughter to whom “ the FATHER of all our mercies and the God of all consolation” may send this our brief Epistle.

Brethren, believe us, and receive us with all confidence, when we

declare unto you, that as soon as we had ceased in our pleadings at the feet of the Divine Mercy, these words were given us in the speaking of the SPIRIT within,—

“WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM.”

In *Reviewing the Past*, has not the enemy come in like a flood? We say not that this man, or that man, is an enemy. There is but one emphatically called “THE ENEMY.” Satan himself is the great adversary, the accuser of the brethren, the beguiling and the crooked serpent whose sting is fatal, where atoning blood extracteth not the venom; and even when the vicious poison is removed, Satan will hiss, and sometimes sorely deceive, mislead, bringing darkness, misery, sorrow, and for a season captivity of spirit, hardness of heart, and on the conscience a burden too heavy to be borne.

In looking back upon “the flood” of confusion which has fearfully broken in upon our Churches during the past year, say not, Mr. Foreman is the enemy. Nay, wilfully, or designedly, he is not the man to be Zion’s enemy; but he might be the means whereby *the* enemy might come in. Look not either upon the whole bench of Suffolk divines, or upon the small body of London Protesters as enemies. They may have acted, as they believe, rightly; or they may have taken a course, as we presume to judge, mistakenly; and thousands of hearts may have been wounded; but we trace the whole up to Satan’s deep and dreadfully designing enmity. He—the arch-fiend, now dressed in his gaudy robes of pretended sanctity,—laughs at the huge pillared temples men are building; he laughs at their philosophy on the platform, and their many long prayers in the pulpit; he laughs at their bazaars, and soirees, and concerts, and orations, and all the other fleshly schemes which men now set up in their Dagon-like houses; he cares for none of it. The enemy knoweth right well, that God’s holy truth is despised; the Gospel is beclouded: the Holy Ghost is insulted; the Christ of God is not exalted; and therefore he careth not for all the foolery and finery, either of the monks on the one hand, or the fashionable Nonconforming bodies on the other.

But when Jesus Christ comes down from heaven to make a man of His own choice a minister; when Sovereign Grace recovers him from the flesh; when the Holy Ghost sanctifies and fills his soul with the knowledge and love of Jesus, and with a zeal for the true and real salvation of immortal souls; and when God sets such an one high on the walls of Zion to proclaim His Gospel to perishing millions;—*then*, against that man, against all such men, will the enemy come in again and again; and but for the fulfilment of the promise—“the Spirit of the Lord shall lift up a standard against him,”—we all must inevitably perish.

Cease, as much as possible, therefore, from counting good and godly men, enemies. We have suffered, and are suffering, as much as many, from what Caryl calls the private and the public enmity of man. In their weekly prints, they have most sarcastically ridiculed us; in their monthly periodicals, they have done all they could to injure us; in their various pulpits, they have slyly shot their arrows at us; in their parlour visits, they have indignantly denounced us; and, had it not been that the Lord was on our side, when men rose up against us, “then they had

swallowed us up quick." We should have ceased to have any existence. But shall we look upon these men as enemies? Nay, we will not. We have but two enemies in the whole region of a created existence—Satan, and our own deceitful heart.

We say, therefore, let not Mr. Foreman's friends look upon Mr. Wells, and his host of friends, as enemies. Let not Mr. Wells—as we know he does not—look upon Mr. Foreman, and his adherents, as enemies. Let Mr. Philpot try and look upon us—humble and unworthy though we be—not as enemies. We shall think none the worse of the *Standard* editor, or the *Herald* editor, or the other little men who love to scribble and be called editors. Nay, nay, nay: "No man," says Dr. Alexander, "can lift up his head with manly calmness and peace, who is the slave of other men's judgments." We rejoice in this, we depend upon no man's judgment; we call no man master. For two-and-twenty years and more we have been favoured to publish God's Eternal Truth. The man never lived that taught us the truth of God, except those Bible-men inspired by the Spirit. Our Lord Jesus Christ Himself called us, and sent us into the vineyard; and when He commands us to cease from our labour, we hope to lay our tools down gratefully, submissively, and without one murmur. When the Master says, He has found better workmen, and more faithful servants, we shall not dare to dispute the point, because conscience and the Book of God have often reproved us for our ill-manners toward ONE the most tender and loving of all that heaven or earth did see.

Still, with all this confidence in Jesus, and with all this independence of men,—as poor Beza once said, so this poor writer can say,—"*I tremble lest, having come to the end of my voyage, I now make shipwreck in the very harbour.*" But God His promise will not break, nor leave His sons to perish.

In reviewing the past, "the enemy has come in like a flood." The autumn of 1865, with the Strict Baptist churches in London, and in the provinces too, should have been a year of jubilee indeed. "The people say," says "Silent Samuel," "we have but two really acceptable preachers in all England." These two brethren, in 1865, were to celebrate great events: the one the inauguration of his new Tabernacle; the other his Jubilee. These two events should have been most auspicious seasons; and seeing an abundance of riches has fallen to the lot of both of them, many poor churches and ministers in our denomination should have been made to rejoice by the flowing forth of bounties from the resources of these valiant men in Israel. But, instead of this, the enemy did come in like a flood; and none can tell how he triumphed, while the loving saints of God did weep.

We must not leave the past, without one little song of praise to God and of thankfulness to our friends. In the midst of the flood, we have been preserved floating on the top of the waters,—

"Our journey lies across the brink
Of many a threatening wave;
'The World' expects to see us sink,
But Jesus lives to save."

To the Lord our God be all the glory given; while to our friends we return thanks most sincere, and as instruments, we ask them to aid us in our circulation. Why should not our ten or twelve thousand readers

be twenty, or even a hundred thousand? If our heavenly Father will His blessing give, and friends but faithful prove, we shall be helped to proclaim,—

The Lord on high His standard raises;
And beneath its shade we're safe.

Carefully to consider *the Present*, must be the work of more months than this. Francis Quarles said (as though in prophecy), what may now be said,—“Dost ask me, Why so sad? or can my sorrow be thy wonder? Canst thou, or canst thy eye expect a sunshine where the greater lamp of heaven is eclipsed? or can my soul be frolick when the vineyard of my heart is blasted? Can the children of the bride-chamber choose but hang their heads, to see the Bride-groom slighted, and the Bride's lovely cheeks profaned with every peasant hand? Can poor affrighted lambs, wanton and frisk upon the pleasant plains, whenas their worried mothers tremble at the quest of every cur? What member can rejoice, when the body is dis-membered? Sion, the glory of heaven, is darkened, and her bright beams obscured. Sion, the vine-yard of our souls, is blasted, and her clusters are grown sour. Sion, the Bride of my Redeemer, is defiled, her blood-washed robes are sullied and slubbered. Sion, the Mistress of our flocks, is over-powered, and her tender lambs have no protection. Sion, the mother of us all, is barren, and her uberous breasts are dry. Sion, the glorious Corporation of the Elect, is factious in itself, and her Members are disjointed. Ah! how can my distressed soul find rest, when Sion, the rest of my distressed soul, is oppressed? How many of her dearest children are now tugging at the slavish oar of infidels! How many roaring under the imperious hand of the daughter of Babylon! How many banished from their native soils, and driven from their usurped possessions! This Vine, which heaven's right hand hath planted, is decayed, her fences broken, her hedge trodden down, her body torn by Schismatics, cankered with Hereticks, blasted with fiery spirits; her branches rent with the wild boar, her grapes devoured by the wily fox. Her shepherds are turned wolves, and have devoured her flocks. Confusion is within her walls, and desolation is near unto her gates. O Jerusalem, if I forget to mourn for thee, let my right hand forget her cunning; and if I prize not thee above my greatest joy, let my tongue cleave to my roof.”

Pausing:—we have been looking to see *where* the standard shall be lifted up; and in some measure we saw it in the distance, with these words inscribed thereon—“I AM THE LORD THAT HEALETH THEE.” This is the great and good Physician. He sent His Word, and healed them in ancient times. He has sent His Word, and healed us many times. By our small instrumentality may He send His Word, and heal yet many, many thousands; then, with Samuel Rutherford, when addressing Lady Boyd, we shall say,—“I rejoice exceedingly that the Father of Lights hath made you see that there is a nick in Christianity which ye contend to be at, and that is to quit the right eye, and the right hand, and to keep the Son of God. I hope your desire is to make Him your garland, and your eye looketh up the mount, which certainly is nothing but the new creature: fear not, Christ will not cast water upon your smoking coal, and then who else dare do it if He say ‘Nay?’ Be sorry at corruption and not secure; that companion lay with you in your mother's womb, and was as early friends with you as the breath of life,

and Christ will not have it otherwise; for He delighteth to take up fallen bairns and to mend broken brows: binding up of wounds is His office, Isa. lix. First, I am glad Christ will get employment of His calling in you. Many a whole soul is in heaven which was sicker than ye are: He is content ye lay broken arms and legs upon His knee, that He may spelk them. Secondly, Hiding of His face is wise love; His love is not fond, doting, and reasonless, to give your head no other pillow while ye be in at heaven's gates, but to lie betwixt His breasts, and lean upon His bosom: nay, His bairns must often have the frosty, cold side of the hill, and set down both their bare feet among thorns: His love hath eyes, and in the meantime is looking on. Our pride must have winter weather to rot it. But I know Christ and ye shall not be heard: ye will whisper it over betwixt yourselves and agree again, for the anchor-tow abideth fast within the veil; the end of it is in Christ's ten fingers; who dare pull if He hold? 'I the Lord thy God will hold thy right hand, saying, Fear not, I will help thee,' Isa. xli. 13. Fear not, Jacob. The sea-sick passenger shall come to land; Christ will be the first that will meet you on the shore. I hope your Ladyship will keep the King's highway; go on in the strength of the Lord in haste, as if ye had not leisure to speak to the inn-keepers by the way: he is over beyond time in the other side of the water who thinketh long for you."

The Present, brethren, is a season of immense external excitement; and a time for carrying on a great transition. The *True Church* stands, where she ever did stand, IN CHRIST; in THE GOSPEL; in the power and fellowship of the SPIRIT; in the love of God; in the pathway of deep tribulation; in the sore and daily conflicts and warfare between the flesh and the SPIRIT; in the temptations of Satan; in the good fight of faith; and in the prospect of eternal glory. In these things, oh ye beloved sons and daughters of the Lord God, in these deep mysteries doth the true Church of God ever stand while here; but the professing Church has no real standing; she is floating upon the rolling waves of the times; she is passing over from spirituality to carnality; she is being carried away gradually, and attractingly from the eternal and holy verities of God's Covenant, from the immutable and undying relationship of God's CHRIST, from the sacred and secret communions of the HOLY SPIRIT, and the regenerated saints; from these old safe and certain foundation principles of a *realized* religion is the professing Church now removing, to a floating position on the sands of creature arrogance, of outward shows, of tremendous floods of popular feeling, until the amalgamation of the Church and the World is almost completed.

We almost begin to think the world will be converted. *Converted to What?* Why to a *Profession* of Churchism, and of Gospelism, and of Religionism, of some sort. Is not Romanism working hard to convert the world? To be sure she is; and the brilliant Dr. Manning fully believes by the overthrow of Protestantism, and the extension of the Papacy, he, and his cardinals, and priests, will soon accomplish this gigantic enterprise. Is not Puseyism throwing her mantle over millions of spirits, and by her beautiful pictures, her splendored altars, her lighted candles, her spicy odours, her charities, and offerings, her confessionals, and multitude of prayers, does she not believe she shall convert the world? Does not every section of High Church, Low Church, Broad

Church, and Narrow Church, say something about the entire conversion of the world? Yes, they do. And does not all this appear most plausible, and good? Then, add to this, the wide-spreading arms of Congregationalism, Wesleyanism, Plymouth-brethrenism, Weaverism; and last of all, though not the least by any means, Spurgeonism; and when you have surveyed the rapid progress, the wide-spreading energies, successes, and triumphs of these renowned and popular bodies, does it not appear most feasible that the world must be converted? It does. But, inasmuch as conversion to man may be, where conversion to God is *not*: inasmuch as conversion to Churches may be, where conversion to Christ is *not*: inasmuch as conversion to systems may be, where conversion to the HOLY GHOST IS NOT: inasmuch, as it is possible to have the form of godliness, while, in some sense, denying the power; therefore, it becometh every man who is concerned to be *everlastingly* SAVED *in* and by GOD'S SALVATION, to try the spirit, to examine himself, and to take good heed unto his ways.

Dr. Gill thought, before the spiritual reign of CHRIST, that God would raise an army of Gospel Ministers who should instrumentally raise up a standard against the enemy when he should come in like a flood. And some men will say, in *considering the present state of things*, that the enemy is coming in like a flood by Anti-christian spirits, such as Popery and Puseyism, and that the army of men who shall raise up the standard against the enemy, is, in part, at least, that fast-growing family of students and pastors sent out from the Metropolitan Tabernacle College by C. H. Spurgeon, and others; and that they will, under God, overcome, overturn, and drive back, the one common foe; and that, under God, they will usher in the spiritual reign of the great and glorious Redeemer.

It may be, this is the faith of the president himself. We shall not presume to judge or determine. But, in the consoling words of the apostle we hide ourselves, "Even so at this present time also, there is a remnant according to the election of grace." And as certainly as CHRIST lives on the right-hand of the Majesty in the heavens, so certainly will He build up His church upon the sure foundation, and the gates of hell shall not prevail against her.

Men, brethren, and fathers—in carefully considering the present, we envy no man, we seek no man's honour. In the truly evangelical triumphs of every man over sin, Satan, death, and hell, would we, with heart and soul rejoice. But, we pause as we approach the closing sentence of our paper this month: we ask,

First. Is not the great lack of the time we live, the want of OIL IN THE VESSELS? Every man has his lamp, good or bad, he has his lamp; but has he THE LIGHT, the unction, the experience, the power of the Holy Ghost?

Secondly. Instead of this, is there not most visible, a secret contempt cast upon the conflicts, crosses, sorrows, and spiritual and temporal adversities of the Christian? We say, think on these things; for with one word we close.

The 59th of Isaiah, we believe, was written as a prophecy true of our own times. It will be a pleasing piece of labour to us, if in our next we may be permitted to open a little of the glories of "our good

Physician," and the uses of His healing Word. We give no pledge ; we make no promise ; but if the flood at all abate, if, in the consulting room of the Good Physician we may sit down, the result shall be known. That 1866 may be to all our churches a year of Gospel peace and of spiritual prosperity, is the prayer of your humble servant in the Lord,
THE EDITOR.

The Kentish Shoemaker ;

A REVIEW OF THE LIFE AND LETTERS OF THE LATE WILLIAM BURCH.

IN the Weald of Kent, in that quiet and pretty little town called Cranbrook, near fifty years since, we often saw a stout and sturdy looking Crispin, in the broad road which leadeth down to dark and endless sorrow—that then sottish-looking man was William Burch, whose Life and Letters are now recently published by Mr. Collingridge ; and a very respectable and well-prepared volume it is. But what the immense army of preachers and professors in our time will say to such a testimony as this, we shall not anticipate. All the tried and truly saved people of God will find in this volume the travail of a living soul—the pangs and pains of one passing from death to life—the delusions and disappointments of one seeking after God's CHRIST, and His great salvation—the sorrows of one who was sorely hindered by sin and Satan—and the spiritual rejoicings of a man who, at last, at the end of his name could confidently write—"a sinner saved alone by grace."

Cranbrook was the scene of some of our earliest days : from seven years of age until over twenty, we sorrowed, suffered, sinned, and laboured in that small metropolis of Kent's little wilds. There, at one time, we nearly lost our sight altogether ; there, on another occasion, we were flung aside as almost dead from some destructive fever ; but in the darkness of the night, as on the floor we lay, with none to watch and none to help, a sudden bursting forth of blood turned the course of that fell disease, and instead of then being laid in the grave, we were raised up, to live on even until now. Dwelling beneath the roof of the good parish clerk, we were early led to the parish church, where this William Burch did prayers say, and sermons hear. His venerable father was a tenor singer in the church's choir ; and beside him, in our boyish days, we often sat, and sung the psalms and hymns in treble notes. Those days to us, as back upon them we look, were days of darkness and of dire distress. Satan, and our own deceitful hearts, made the pathway bitter ; and many a thorn which then did pierce our wandering spirit, leaves still a sense of sorrow, and often causes sighs and groans more deep than should be told.

Perhaps there was, in very early life, a little seed of grace implanted. Oh ! yes, there must have been. A tender mother's tear—a Christian mother's prayer—her voice—her finger raised to heaven—her words,—

"There is beyond the sky a heaven of joy and love," &c.—

all are still in living remembrance ; and although in weakest childhood

removed from her, although floods of Satanic poison has been poured into the heart, the little seed could not be destroyed; truly,—

“It liv’d and labour’d under load;
Was damp’d—but never died.”

Cranbrook was a sacred spot. There were parsons not a few. For a town so comparatively small in compass, there were many who professed to be the heralds of salvation. The Mossops and the Davises; the Skinners and the Stonehouses; the Dobles and the Methodists, all said they came to tell of God’s great mercy to us fallen men. But, in Cranbrook, or near to it, was William Huutington born; there he went to school; there he preached the internal work of God in saving the ransomed tribes; and as one of his sons in the faith, ISAAC BEEMAN (for many, many years in Cranbrook’s quiet town, and to some thousands of souls), did unfold the Book of God, and proclaim salvation by the one Great Sacrifice, the Holy Lamb of God.

This William Burch, we knew him well, and hope to review most carefully every line of his book; this William Burch, the once poor desolate shoemaker of Cranbrook, was a special seal to the heaven-ordained ministry of Isaac Beeman.

How exceeding precious is any ministry, any book, any sermon, or any testimony, where the solid life, the precious grace, and the sure and certain salvation of God is found! In ourselves, in our churches, in nearly all the professions of the day, there seems so much of the empty, the creedy, the noisy, the shadowy, and the uncertain, that when we grasp in our hand a book like this of WILLIAM BURCH’S, we receive, in its testimony, a revival of the sense and the holy persuasion, that God hath in His infinite mercy given us grace in CHRIST His Son; and that He will, one day, receive us to Himself. Indeed, even while some power constrains us thus to believe and write, it is hard to realise the blessed assurance.

Pious men—like Mr. Lincoln, of Walworth,—tell the people to “Look to the cross, and say, HE DIED FOR ME!” But to such men as WILLIAM BURCH, and others we might name, that “Look,” and that assurance must be the immediate work of God the Holy Ghost within; or we have neither eyes so to look, nor tongues so to speak, of our salvation by Him.

Master Thomas Russell, of Rotherfield, in Sussex, has written some opening remarks to the volume before us. Those remarks, and William Burch’s “Life,” shall come fully under notice (D. V.) next month.

“The Scarlet Line.”

It is by this abbreviated sentence the newly-issued discourse is now so eagerly called for, which was preached by the late Mr. Henry Nightingale, many years since, and has most singularly been brought to light, at the present moment. The full title is “*The End of the Controversy, or, Rahab the Harlot, and the Scarlet Line,*” publishing at J. Paul’s, in Chapter House-court; and certainly should be recommended by all the

reviewers and ministers in the world, who have a good heart toward the publication of right and holy principles. We have the testimony of some who have read this discourse, that it is matchless, powerful, precious, and exceedingly exhilaratory to the spiritual mind. It occupies 28 demy octavo pages, and is sold for three-pence per copy. We shall add no commendation of our own, but will here give the preacher's introduction, wherein his spirit, his faith, and his aim, may be seen. He says :—

“In the 2nd of Joshua my readers will find, at their leisure, the following circumstances recorded. Joshua sent out two spies to view the city of Jericho, previous to his leading the children of Israel into that land which the almighty God had promised centuries before unto Abraham, unto Isaac, and unto Jacob. It appears the spies took refuge, while so engaged, in the house of one *Rahab*, an harlot, whose house was built upon the walls of the city. The king of Jericho hears of the circumstance of these spies, and accordingly sends messengers to *Rahab* the harlot's house, to inquire after them. *Rahab* replies, after she had first hidden them, ‘There came men unto me, but I wist not whence they were;’ that they had gone through the city gates, and if they pursued in that quarter, they would overtake them. She then goes unto the men at the top of the roof, and assures them that she knew the Lord had delivered the city into their hands. Hearing as she had of the miracles so vast, as that of dividing the Red Sea, &c., which the Lord had wrought for them, left no doubt upon her mind that they were the favourites of heaven, and her city was accursed of God; therefore she says, ‘Terror is fallen upon us, and all the inhabitants do faint because of you;’ their hearts melted, ‘neither did there any more courage remain in any man, because of you;’ expressed her belief in God and said, ‘For the Lord your God is God in heaven above, and in earth beneath.’ She then entreats of them to swear unto her, that since she had shewn such great kindness in preserving them, that they would also return the same to her, by acceding to her request, which was, that when they entered the city, they were to save ‘her and her household,’ to which they readily agreed: the two spies assuring her, ‘Our lives for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.’ Which we find, by reading the 2nd and 3rd chapters of Joshua was punctually observed. She then lets them down by a cord through the window, over the wall, and advises them to flee to the mountains for three days, and then they might with safety return to Joshua. In order, however, to secure to the harlot (*Rahab*) and her household the fulfilment of their promise and oath, they gave to her the scarlet line with which she let them through the window over the wall, desiring her at the same time to bind the scarlet line in her window, so that when the Israelites enter they might know her house, and thus she and her household be saved; to which she replies, ‘According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.’ Thus briefly have I now introduced the subject of the harlot *Rahab* and the scarlet line unto your notice, so far as the letter goes. I would now desire to proceed both to something better and more profitable, but more especially to something more Christ-glorifying. I therefore would look up, and desire by God the Holy Ghost, to have my

eye kept continually looking unto and along this scarlet line, throughout this discourse ; and oh, may both minister and people be kept continually looking unto and along this scarlet line, and thus be kept under its sweet constraints, bindings, and influences. Thus it is my earnest prayer that God the Son, by imparting his blessed Spirit, may take this cord and bind it around our souls, and waft them up at this time into the third heavens, that we, like the prophet, while mounting up in the chariot of love, may let our mantles of earthly affections, gods, and pleasures, fall to the earth, 'forgetful of the things which are behind, and press forward to the things which are before.' O ye sons and daughters of God and the Lamb, behold this scarlet line, bind it around your hearts by faith, for upon this hangs your eternal all. It has throttled the devil, it has pulled out the sting of death, and fastened the head and the members so blessedly together, that neither 'death nor hell, sin or the grave, can ever separate us from the love of God which is in Christ Jesus.' It is strong enough and long enough to flog every thief out of the temple, and to upset the seats of those who sell doves, and the tables of the money-changers ; and, on the other hand, it is both long enough and strong enough to bear the weight of all the election of grace, and extended round the north, the east, west, and south, from pole to pole, wherever there is a strayed sheep or lamb of Christ's to be found upon the face of the earth, and pull him by its constricting influences unto the "Good Shepherd and Bishop of his soul." There is no lamb of Jesus' fold can stray beyond the limits of this scarlet line, or break down while leaning upon it ; for it was this scarlet line that Abraham rejoiced to see in his day, and which, by the eye of faith, he saw clearly, and was glad. Upon this scarlet line, poor murdering and adulterous David hung when he came to die ; and so did Noah, the preacher of righteousness, although he tasted of the blood of the grape ; and so did Paul, though he held the coats of those while murdering the martyr Stephen, and persecuted to death the election of grace ; so likewise poor Mary Magdalene, though she lost her earthly character, and justly so too, yet she was enabled to swing upon this scarlet line ; and a dying thief, though stained with crime, and upon the gallows tree, could look upon it, while Jesus stood crucified by his side ; yet his blessed Saviour could exhibit it unto him, and render it precious unto him by giving him, even in the eleventh hour, faith to embrace it. One end in the hand of a crucified God, and the other in the hand of a dying thief, what, dear Christian friends, could separate or equal this !

Amazing pity, grace unknown,
And love beyond degree.

"Yea, all the election of grace, from Adam until now, and from now till the solemn blast of the archangel's trump, that ever have or shall arrive to glory, it must be by resting on, rolling on, and swinging on this scarlet line. O poor sinners, do not be afraid this line will give way. No ; only be sealed by faith upon it, and may God the Holy Ghost attend upon you, and lift you this day into the mansions of love. Then all I can say is, Hang on, hold fast, and remember the line is to hold you ; and when you cannot hold yourself, or hold this line, the line will hold you ; for the righteous shall hold on his way, 'yea, though death and hell obstruct the way.'"

The Old Bible and the Old Christian.

[WRITTEN EXPRESSLY FOR "THE EARTHEN VESSEL."]

"Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of Hosts, which dwelleth in mount Zion." Isaiah viii. 18.

IN the course of visitation amongst the poor and the needy in my neighbourhood, I was directed (not by *chance*, for that word is not comprised in the spiritual vocabulary), to a man in his eighty-sixth year. His room was the scene of neatness and order, and its whole appearance gave credit to the partner of his days; they had seen better ones, so far as temporal estate is concerned, and were now reduced to a state of poverty.

The information that on visiting this man I should find a "living Bible," somewhat hastened my footsteps. I confess, that the singularity of the description, heightened within me a feeling closely akin to curiosity.

On entering the apartment my eyes alighted on a venerable looking personage indeed. The grey hairs told a tale of many summers in the land of pilgrimage, and the intelligent look, together with a placid smile which ever and anon played upon the features, told plainer than words could express that I was in company of a man of no ordinary stamp. After a formal salutation, and a little "small talk" incidental to my introduction, the subject turned upon spiritual matters. The principles of the glorious doctrines of divine sovereignty were the heart-felt theme of this dear man of God, whilst fleshly religion and creature-merit was condemned in a manner which many would brand as *uncharitable*, but which I could readily distinguish as the "zeal which was according to knowledge." In the height of his condemnation of false doctrine, he was somewhat harsh-spoken, but a natural warmth of temperament, combined with a burning desire to maintain the honour of Him whose he was, and whom he served, explained it all.

At the period of this visit I was "halting between two opinions" on matters of doctrine, and I shall ever remember with heart-felt gratitude the deeply instructive lessons I learned from so valuable a tutor in the school of Christ. He was indeed a "father" to me in its spiritual significance; and whilst as an instrument of Divine appointment, *he* has my *gratitude*, a covenant God and Father shall have all the glory. My aged friend was particularly fond of a Bible over two hundred years old, and to which were added free grace notes of a highly instructive character. It is printed in Old English, and somewhat difficult to be read, from its antique style; but after being supplied with his "eyes,"—as he was wont to term his spectacles,—he would delight in reading from the inspired volume the passages calculated to inform the ignorant, with a view to my spiritual profit. My dear and aged friend (ah! I bless his memory still; it is hallowed within me!), had a singular gift of "discerning the spirits," and he required but a short interview with a man, ere he could tell that which was of the flesh and that of the Spirit. "Wolves in sheep's clothing" (*i.e.* mere professors of

religion), were regarded by him as far inferior to the worldling, who made no profession, and consequently never disgraced it.

Referring to a certain period in his history, when Christ became so endearingly precious to him, he spoke with heavenly emotion of the raptures he enjoyed during this season of blessedness, which unfitted him for business, and everything connected with the transitory things of time; the aged man remarked, "No poor girl could ever have felt half so much as I felt during this time of love; I was indeed sick of love." After this powerful witness of the Spirit of adoption, a settled calm and "the peace which passeth all understanding," succeeded it, and wrought in the subject of our sketch, the conviction that all religion but that of the heart is base and worthless, even as spurious counterfeit is but the imitation of genuine coin.

Truly, the children of God are a "peculiar people;" they are indeed "signs and wonders" in Israel!

On one occasion when speaking on the freedom of the will, and showing that it is alone by the intervention of Sovereign grace, that man is prevented from filling up the measure of iniquity which ends in spiritual death, our *hero* asked for his Dictionary, which being brought, he read its definition of the word "free" as follows:—

"FREE, *v. a.* to render free; to set at liberty;
To rescue from slavery or captivity; to manumit;
To loose; to rid from; to clear from anything ill;
(Used with *of*, or *from*),—to clear from impediments, or obstructions;
To banish, to send away, to exempt."

Having read this, he endeavoured to show how the law had no dominion over the Christian, in a condemnatory sense, because when Jesus ascended up to heaven "He led captivity captive;" and whom the Son makes *free* is free indeed.

Many were the visits I paid to this aged sufferer, in each of which I could exclaim, from feelings of gladness, "It is good for me to be here." Ah! dear reader, depend upon it, "it is better to go to the house of mourning, than to the house of feasting." In the former there are instructive lessons to be taught, and to be realized; but the latter brings its own bitterness, and alas! how often it proves that the evening amusement is the source of a morning's unhappy reflection!

The limits of your Journal will not permit a lengthy narrative of dear Mr. Gotch (for that was his name, and he was a near relative of Dr. John Gotch, of Oxford, who was written to repeatedly but would not reply. This, however, may have been the effect of *every letter sent to him having miscarried*; and it requires no small amount of charity to arrive at such a conclusion as this), so I must draw to a close.

On entering his humble little room for the last time; a candle stood on the table flickering in the socket, but by whose feeble light I could see that my dear old friend had the sure appearance on his venerable features of the close approach of death. The wife had temporarily left him to accompany her daughter to her situation after a permissive absence; and it was in the interim that the great enemy had marked him for his own.

I freely admit that my nervous temperament was never put to such a test as this before. Speech had nearly failed this saintly sufferer, but as well as he could articulate he praised God and spoke in his usual

kindly tone. I remarked to the effect that I should follow him, and he responded in a manner which I have often thought on, "Yes, you will,—but keep close—keep close!"

One remark of his I well remember, and it was this:—"There are but two *in's*, the one is 'Christ *in* you the hope of glory, and the other, 'you *in* Christ a new creature.'" The spiritual reader of this brief sketch will agree with me that there is a freshness and a beauty in these passages of Scripture, enhanced as they are, by the knowledge that they sprang from the lips of a dying man.

Several friends ministered to the temporal wants of the departed, amongst whom must be recorded Mr. Parks, the worthy rector of Openshaw, who "lent unto the Lord," by a practical response to an appeal made, and afterwards sent kindly letters of Christian sympathy.

Thus ended the days of one who indeed was "a sign and a wonder" unto many, and the last of his lessons was that of showing to those around him how a Christian man could die. He leaves behind him a widow to struggle on with the adverse *legacy* of poverty!

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JOHN HARVEY.

CUT FLOWERS FROM SPIRITUAL GARDENS; OR, SEED-THOUGHTS FROM PLANTS OF GRACE.

BY MR. ALFRED PEET, OF SHARNBROOK.

TRUTHS of daily use are like bread and salt; whatever else is on, these must be on the board every meal. "I will not be negligent," says Peter, "to put you in remembrance of these things, though ye know them."

Adversity, like winter weather, is of use to kill the vermin which the summer of prosperity is wont to breed.

The best ground, untilled, soonest runs into rank weeds: such are God's children, overgrown with security, ere they are aware, unless they be well exercised both with God's plough of affliction, and their own industry in meditation.

When Jehovah saith, "I will," it is enough; every inferior power must submit and fall before His irresistible arm, which alone is sufficient to execute His own will.

A servant of God may be brought very low, but never so low as hell. Nothing may appear but the smoke of ardent desires. Still it may with propriety be said, Was there no fire, there could be no smoke.

Christ makes all his ministers true and experimental witnesses. Witnesses of His power, His work, His love, His goodness, and His care. He makes and keeps them sensible of their own impotency. He appoints their work, He directs their course, and holds them as stars in His own right hand. He, as a sun, fills them with Divine light, by the communication of His Spirit, so that they shine both to the salvation of the elect and the condemnation of the reprobate.

Both men fearing and devil fearing are very common among us; but it shows our weakness, when through fear of either, we shrink from yielding obedience to God's commands. In the course of our conduct

we should not say, Will this be offensive to such and such a person, and consequently be the means of my losing thereby, but will this be pleasing to the Almighty and beneficial to my soul; if so, then through grace, by His permission, I will do it. While we thus fear God, we are warranted to turn every other fear out of door to find lodging where it may.

While we remain in this world we must not, nay, we cannot obtain freedom from these four things, namely, tribulation, temptation, persecution, and war.

"WHO!" "NAY" AND "YEA."
(ROMANS VIII.)

Who lays a charge to God's elect
Or dares their safety to suspect
As though He would his own reject?
Who!

What separates from Jesu's love?
Can depths below, or heights above—
His everlasting choice disprove?
Nay!

Shall Satan rise from ebon-night
And like an angel clothed in light,
Debase the just with crafty blight?
Nay!

Or shall he roaring through the land
With lion-rage the saints demand—
And pluck them from the Father's hand?
Nay!

Shall tribulation, or distress,
Or famine, sword, or nakedness—
Confound the heirs of righteousness?
Nay!

Shall death and hell, or sin and guilt
Disturb the sure foundation built
Upon the blood which Jesus spilt?
Nay!

Shall peril, bonds, or martyrs' stake
Compel the faithful ones to quake
When slaughtered for their Master's sake?
Nay!

Shall angels, powers, or death, or life,
Or present things, in lawless strife
Or things to come, in judgment rife?
Nay!

Cannot those hosts combine and rise—
And grasp the saints eternal prize,
Or blot my name from yonder skies?
Nay!

"In all these things" I boldly say
My risen Lord confirms the "Nay"
Whatever charge all creatures lay!
Yes "Nay" to them and "Yea" to me
With oath and promise both agree
To crown His own with victory!
No gates of hell, or fiery flood
Condemns the "Yea" of Jesu's blood
Or separates the saints from God!
That "justified" and glorious band
Will more than conquerors shortly stand
With palms and crowns at God's right hand.
Yea and Amen!

CHARLES F. CREWES.

THE BITTER CUP.

"The cup which my Father hath given me,
shall I not drink it?"—John xviii. 11.

1. Musing of all my Father's love,
(How sweet it is!)
Methought I heard a gentle voice—
"Child, here's a cup;
I've mixed it—drink it up."
My heart did sink—I could no more re-
joice.
2. O Father, dost thou love thy child?
Then why this cup?
One day, my child, I said to thee—
Here is a flower,
Pluck'd from a beauteous bow'r:
Did you complain? or, take it thank-
fully?
3. "One day I gave thee pleasant fruit
From a choice tree:
How pleas'd, how grateful you did seem:
You said I love
Thee; faithful may I prove!
Your heart was full, with joy your eyes
did beam.
4. That flower was mine—that fruit was
mine—
This cup is mine,
And all that's in it comes from me.
Father, I am still;
Forgive my naughty will.
But what's the cup; may I look in and
see?
5. "You see, my child! You must not see!
Christ only saw
His destined cup of bitter gall:
No, child, believe;
Meekly the cup receive,
And know that love and wisdom mixed
it all."
6. O, Father, must it be?
"Yes, child, it must."
Then give the needed medicine;
Be by my side;
Only thy face don't hide;
I'll drink it all—it must be good—'tis
thine.

Christ condemns none, and will not condemn any at the last day; it is the law condemns sinners, and Christ as Judge, will only pronounce the sentence of the law.

The Millennium and the Late Edward Irving.

ONE of the most mysterious sources of extravagant and erroneous sentiments—in the declining days of many eminent men—is the hard-working and over-taxing of the mental powers. It is a fact that men of God of a rough, ready, and often reckless mind, live many, many years, without evincing the slightest evidence of any defective change in their sentiments, experiences, or expressions; while the finely-wrought texture of other men's reflecting and thinking powers are often found, toward the end of the journey, to spring a leak somewhere; and the waters of error overwhelm the spirit, and to a certain extent as regards time, the vessel is lost. Let the living and laborious students of the present day lay this fact to heart.

In Mr. Grant's new volume, "The End of All Things," he gives the Millenarians the following solemn lecture. He says:—

"The Millenarians proudly claim the late Edward Irving as having been one of the most earnest believers in the personal reign of Christ, and among the most zealous in the promulgation of that article of his Christian creed. Their claim is just. In his latter days he was a Millenarian in the strictest sense of the word. From the years 1827 to 1830 the Millenarian question attracted a measure of attention it never had done before. It was brought under the notice of thousands of Christians, who, though remarkable for their knowledge of Scripture on other points, had never bestowed a single thought on the question of Christ's personal reign on earth. The cause of this was the prominence given to it by the Rev. E. Irving, at that time at the summit of his popularity. Solely with the generous view of assisting a Spanish friend, he had in the previous year studied the Spanish language, and made such progress in his knowledge of that language as to be able to translate it into English. Just at this time a book written in Spanish, entitled 'The Coming of the Messiah in Glory and Majesty,' came into his hands. As this work struck him much, and powerfully expressed his own views on the more important aspects of the Millennial question, he at once set to work and translated it into English. It excited great attention, and gave an impulse, in conjunction with his own preaching on Millenarian topics, to the hypothesis of a personal reign of Christ on earth, surpassing, most probably, anything known in the Church since the second or third centuries. The book which Mr. Irving thus translated from the Spanish was written by an author who professed to have been a Jewish convert to Christianity, and who gave the name of Juan Josaphat Ben-Ezra on the title-page. He was, however, a Spanish priest of the order of Ignatius Loyola, and his real name was Lacunza. In this matter the author of the work in question acted on the Jesuit maxim that the end sanctifies the means, and therefore the false representation which he made of himself did not cause him a moment's uneasiness. Whether Mr. Irving was aware of the fraud which had thus been practised on the readers of the book I have no means of knowing, not having access to the work itself as it came from Mr. Irving's hands. How much he admired the book may be inferred from

some of the phrases expressive of praise he applied to it. He said that he found in it, as Mrs. Oliphant mentions in her *Life of Edward Irving*, 'the hand of a master,' it was the 'chief work of a master's hand,' it was 'a masterpiece of reasoning' which he felt assured God had sent him at that particular time for the love of his Church, 'and it was a gift which he had resolved well how he might turn to profit.'

"But, in addition to the impulse which Mr. Irving gave to Millenarianism through the publication of this book, he did much to promote its progress in various other ways. He established a quarterly journal called the *Morning Watch*, almost the same size as our leading quarterly reviews, for the sole purpose of advocating Millenarian views. That journal lasted for several years; but the extravagance of some of the collateral notions which Mr. Irving intermingled with simple Millenarianism, rather impeded than promoted the doctrine of the personal reign of Christ on earth. The doctrine, too, of speaking with tongues, the assertion of the peccability of Christ's humanity, the zealous advocacy of the opinion that the power of working miracles was still vested in the Church, and not the expectation only, but, from time to time, the repeated assertion, in terms the most emphatic, that Christ would come immediately to reign personally on the earth,—all these and other sentiments no less confidently advanced, and earnestly and frequently inculcated, both from his pulpit and through the press, injured rather than benefited the cause of Millenarianism among the more sober-minded men in the religious world.

"It was my happiness to know Mr. Irving personally, as well as often to hear him preach; and I would be doing violence to my feelings if I made any reference to his name without saying, that I have never met with a man in whom there was such a striking combination of intellect of the loftiest order, with great simplicity of character, extreme geniality of nature, and ardent piety. It was impossible, unless there had been an utter absence in one's bosom of all the sympathies of humanity, to be in that great and good man's society for many minutes without regarding him with a love and admiration too great to be expressed. But, while I say all this, and say it with a depth and sincerity of feeling which could not be surpassed, Mr. Irving's greatest friends and admirers will concur with me when I state, that for the latter six or seven years of his life his judgment was not to be depended on in reference to any religious matter. And as he lived during the last few years of his existence on earth in the full belief of the momentous errors to which I have alluded, so he retained them till his dying hour. Even more than this,—he added one more error to them a very brief period before his death. When his physicians and friends, seeing him in the last stage of consumption, prepared him, in the spirit of affectionate faithfulness, for the solemn event which was at hand, he would not believe that he was dying, or ever would die, but that he would be changed in the twinkling of an eye, and, in a transformed body, made unspeakably glorious, be caught up to heaven. I have received this statement from one who saw him when on his dying bed. The Millenarians therefore do not strengthen their cause by quoting the name of Edward Irving as an authority in favour of their views.

"The intensity of the enthusiasm with which Mr. Irving entered into the notion of a personal reign of Christ on earth is well described

in his Life by Mrs. Oliphant. 'The conception,' she says, 'of a second advent nearly approaching was like the beginning of a new life. The thought of seeing his Lord in the flesh cast a certain ecstasy on the mind of Irving. It quickened tenfold his already vivid apprehension of spiritual things. The burden of his prophetic mystery, so often darkly pondered, so often interpreted in a mistaken sense, seemed to him, in the light of that expectation, to swell into divine choruses of preparation for the splendid event which, with his own bodily eyes, undimmed by death, he hoped to behold.' This biographer more than hints that the extravagances which, towards the close of his career, proceeded both from his lips and his pen were to be traced to a mind which, through its prophetic studies, had lost its balance. That was, I believe, the general conviction of his personal friends. It was mine also from what I heard from him in private conversation, as well as from his pulpit ministrations. Yet, notwithstanding all this, he made, up till the last, many proselytes to his Millenarian notions and advanced views respecting the circumstances under which the second advent would take place.

"I see it stated in some recent Millenarian publications, that the idea of Christ, with his saints, remaining and reigning in the air after he has caught up his people to meet him there, instead of reigning literally on the earth, was unknown until some fifteen or twenty years ago. This is an error. The statement is historically incorrect. The notion had its origin with Edward Irving. So, too, did another doctrine which has made great progress of late, and is, I am sorry and surprised to say, making a daily increasing progress at the present time. I allude to the doctrine of what is called the secret rapture. To this doctrine I shall in a future part of my work advert at some length. Suffice it, in the meantime, to say that the doctrine consists in the assumption that Christ will come and take his people who are alive up with Him into the air when he raises the saints who are in their graves and summons them to meet him in aerial regions. So deeply did this notion take possession of many of those who adopted Mr. Irving's Millenarian views, in conjunction with this other idea,—that Christ's second coming might be looked for at any hour,—that they were as firmly persuaded they would not see death, as they were of any truth in the Word of God. I speak from personal knowledge here. I conversed with persons, just towards the close of Mr. Irving's life, who were equally remarkable for their intellectual attainments and high social position, who lived, and died too, in the belief that they should never taste of death, but be individually caught up by Christ to dwell with him in the air, hidden from the world's view until the time should come for the manifestation of his visible glory. But I must not anticipate what I shall hereafter have to say when I go formally and fully into this part of my subject."

Are we indeed running the heavenly race? then there is no avoiding spectators, to wit, angels, devils, and wicked men. The latter may reproach, vex, and threaten us, yet it becomes us not so much as to turn our head to notice them, seeing we are in a race which demands all attention and speed.

Footprints of a Traveller to Canaan.

"And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one." John i. 5, 8.

MR. EDITOR,—You having given insertion to my remarks on "Enoch having God's testimony in his soul before he was translated," fearing some of the exercised children of God might say I had not sufficiently cleared the subject, my mind has been led to this important portion of the Word of God, as containing some very sweet evidence of the work of grace in the heart of God's people.

By the word "earth," here I understand the heart and conscience of God's people. For it is in the heart that the work of grace is begun, carried on and perfected. I never heard them spoken from but once, nearly twenty years ago, by the late Mr. Arthur Triggs, at Zion chapel.

The confirmation of the faith of God's children is a very important part of experimental preaching or writing, and I would say to those of your readers who know the power of these witnesses in their own soul, what a confirmation of the truth of the preceding verse, it must be to them, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Again, "This is the record, that God hath given to us eternal life, and this life is in his Son." God gives His children the greatest gift he could bestow, and secures the gift in the person of His beloved Son Jesus Christ our Lord." Also He hath declared, "He that believeth hath the witness in himself," and hath here given three witnesses to prove it.

I will endeavour to write upon it in the following order, and may the Lord the Spirit indite the word. 1. *The Spirit*; 2. *The Water*; 3. *The Blood*.

I. "THE SPIRIT." We must remember 'tis God the Holy Spirit that is here spoken of. Even He who worketh in God's children, to will and to do according to His good pleasure, and hath said, "I will work and who shall hinder?" and when he worketh the soul is conscious of it, for he is a powerful witness to every redeemed soul. Does He convince of sin? We feel its burden and its guilt, and our utter inability to remove it from our spirit. Does He lead the soul into an apprehension of the holy and righteous character of God, seeing His inflexible justice, and His hatred of sin? We discover that without the righteousness of the Son of God we can never stand with acceptance before Him. Does he lead the soul into communion and fellowship? We realize the holy and sanctifying power of His indwelling grace. Does he reveal the Person of Christ as the Head of the body, and the eternal union of Head and members, by which revelation he raises a hope of interest in Him? The soul is conscious of this working, having once realized the blessing it hungers and thirsts for a renewed token, and though it may be tried as with fire, there is a secret persuasion that it came from God. Well do I remember once, after a sermon at Little Rehoboth, by good W. Webb, the clerk gave out this sweet verse of the late W. Gadsby's, and

with what sweet power it came confirming the blessed testimony of his servant,—

“’Tis no precarious light
That shines on Zion’s hill,
’Tis God, essential light itself,
And therefore cannot fail.”

Our Lord said when on earth, “No man lighteth a candle and putteth it under a bushel.” No foolish man is wiser than this. Even so when God the Spirit planteth the light of life in the souls of His children, it maketh itself manifest first to the partaker and then to those around who possess the same light. The beloved John wrote, “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.” He meant total darkness, not the hidings of his countenance, which the children experience from time to time.

“This sacred unction ne’er decays,
But kindled once remains the same ;
Burning to everlasting days,
For God Himself maintains the flame.”

II. “THE WATER.” By the water, I understand “The Word,” the Word of Eternal Truth, spoken by the Holy Spirit in the souls of God’s children. “The water that I shall give you shall be in you a well of water springing up into everlasting life.” And again, “Ye are clean through the Word I have spoken unto you.” And again, “The washing of regeneration by the Word.” Now, our Lord gave a positive and a negative on this very important point, “He that is of God heareth God’s Word,” and contrariwise, “My Word hath no place in you ;” solemn separation by the Judge of quick and dead ! The Lord said to Jeremiah, “If you separate the precious from the vile thou shalt be as my mouth.” Consider this, ye that labour in word and doctrine, your Lord and Master so preached and so spake. “And who shall abide the day of His coming ? for He is like a refiner’s fire.” And oh, ye hearers, where there is not this separation there is no savour in the ministry, “I speak as unto wise men, consider ye what I say.”

There is a little mark of God’s children, given by the Holy Spirit, in Hebrews xi. 33, “Who through faith obtained promises,” which, if the Lord enables us to set our seal to, is very precious. Has faith ever revealed a promise in thy soul, and grace to lay hold of it by the witness of the Spirit been given thee, then it is thy promise or testimony as much as it was Abraham’s or Enoch’s. I remember once hearing Mr. Philpot, speaking of the word and promises of God, say, “When the Life Guardsman’s sword is in the Tower of London it is the Queen’s sword ; but when the commanding officer gives it into the hand of the soldier ’tis *his* sword, even so the word and promise of a gracious God.” Well do I remember, when a little boy about ten years old, on the banks of the Surrey canal, these words sprung up in my spirit, “There He commanded the blessing, even life for evermore,” and the blessedness that accompanied it. It was a sip of the good old wine of the kingdom, it is the same now as fresh as ever, though I was ignorant of it then ; yet my little heart leaped for joy, “Bless the Lord, O my soul, and forget not all his mercies.”

And now a word to those who are resting in the mere letter of truth. Did it ever occur to your mind that the memorable mention of

Abraham's faith, wherein it is said, "His faith was counted to him for righteousness," occurred when there was no written word; but must have been spoken by the Holy Spirit into his inmost soul? "And He brought him forth abroad, and said, Look now towards heaven and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be." "And he believed the Lord." The word was in demonstration of the Spirit and with power. That is a very notable text, "For the divisions of Reuben there was great searching of heart;" even so there will be the cry, "Search me, O God, and see if there be any way of wickedness in me, and lead me in the way everlasting."

So likewise Jacob, when lying asleep on the ground, it was spoken into his soul, "The land whereon thou liest to thee will I give it, and to thy seed; and I will be with thee, and will keep thee in all places whither thou goest."—And the Lord fulfilled his word.

III. "AND THE BLOOD." Now here we must be very particular, and while we dare not advance anything on this solemn point but what we have experienced, we hope to prove it is also a witness, and a powerful one. The first time I ever experienced its power was walking along a quiet road: the subject of the destroying angel passing through the land of Egypt was laid in my spirit, and I was led to see that Jehovah, by the salvation of Israel, by the blood of the passover, pledged His word, that He would pass by every soul in the great day of His wrath upon whom the blood of Christ is found sprinkled; and the blood was to me for a token, and I rejoiced in hope of the glory of God. Some years after this, under a burden of guilt on my conscience that I could not sleep, early in the morning I was reading in the prophecy by Isaiah, and I came to these words, "I, even I, am He that blotteth out thy transgressions, and will not remember thy sins," and I was led to see how precious that blood must be in the sight of God the Father to satisfy his justice and his holiness, and my burden of guilt was removed, and my peace restored. On another occasion, years after, going to work at three in the morning, this line of Kent's hymn was powerfully impressed on my mind,—

"This breaker's blood's thy soul's discharge."

And for some ten minutes it was joy unspeakable, and I under the anointing could say, "He loved me and gave himself for me;" it was a precious testimony.

Some considerable time after this my soul was brought into a wilderness state, and a horror of great darkness and very trying circumstances came upon me, so that I was on the borders of despair, nor hope, nor comfort could I find. In this state I was in for some months, when one morning, going to my employ along a very quiet road, I was led to turn this verse into a prayer.

"Thy precious blood, thou Lamb of God,
Can make this load of guilt remove;
And thou canst bear me where thou fliest
On thy soft wings, Celestial Dove."

And, in a few minutes, my soul was delivered by those words coming with power and savour, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as a calf of the stall." Peace flowed like a river, and many, many times that summer did the Lord make His word a

witness and a testimony in my soul; a time like Jacob's Bethel, never to be forgotten.

Now 'tis said these three agree in one, that is one positive testimony of our redemption, of our forgiveness, of our acceptance in the Beloved. I said in my remarks on Enoch it was a very testing point. Remember, reader, the words, "Before his translation," and "Before death," are one and the same thing; 'tis the oil of grace, the Spirit's testimony we have been writing upon; and also remember that when the bridegroom came, as related in the parable, the foolish virgins had no oil in their vessels and their lamp of profession went out.

"He comes, He comes to call
The nations to His bar,
And take to glory all,
Who meet for glory are."

The reader must forgive my having spoken so much of my own experience on the "blood;" but on so important a subject I would say with the beloved John, "I write unto you of the things I have tasted, and handled, and felt of the good word of life." May the Lord the Spirit bless this feeble attempt to speak forth the praise of a covenant God. Reader, if you can set your seal to either of these witnesses you will join with me in these words,—

"A debt of gratitude I owe,
That I can never pay;
Not while I travel here below,
Nor when I am called away."

Camberwell.

JOHN TAYLOR.

The Coming and Kingdom of Christ.

WE commenced last month a brief notice of Mr. JAMES GRANT'S new volume, "*The End of All Things*," and gave some few paragraphs from his long and interesting Preface. We have promised, in the next place, to give a few extracts, and then to consider some of the expositions of some Scriptures which have been quoted and expounded by the author of this seasonable and extraordinary work.

It is remarkable, turn which way you will, that diversities of opinion, and directly opposite views, respecting "the Coming and the Kingdom of our Lord Jesus Christ," are everywhere to be seen; and good men, wise men, men of immense research and of large reflection, are battling one with another on this increasingly controverted theme. How is this? The Bible is open to them all; the Word of God is read and studied by them all; and from that one pure, heavenly, original, harmonious, and unmixed stream of Revealed Truth, they all profess to fetch the authority and the evidences for coming to decisions as opposite as the north is to the south.

How is this? we ask again. The same HOLY SPIRIT is *presumed* to be the Teacher of them all. They have faith in the Divine Personality, in the absolute necessity, and in the sacred anointings of the ONE most blessed REVEALER of CHRIST and of HIS KINGDOM. There is not one of

these wise and worthy testifiers of the coming glories of Christ, but fully believes that word which JESUS spake—"When HE, the SPIRIT of TRUTH, is come, HE shall lead you INTO ALL TRUTH." Yet it is not easy to conclude that the several contrary deductions drawn from the same Treasury are all according to TRUTH. The Rev. P. Gell, of Derby, and the Rev. E. Nangle, of the Achill Missionary Herald, are, on this subject, antagonistic to the greatest degree. Mr. Gell says—"The seven last plagues being spent, nothing but peace can follow! Even the day of Armageddon is gone for ever; and until the thousand years are fulfilled, and until Satan is loosed, no more will the clash of arms be heard in these countries of revelation and prophecy." Mr. Nangle says: "Mr. Gell is only looking through the glasses of *his own theory*"—and these glasses being either *deceptive*, or turned the wrong way, false inferences are derived: inferences, Mr. Nangle conceives, having no analogy to the actual state of things as now existing.

The present condition of Europe—in a political point of view; the present state of the churches—in an evangelical or spiritual sense; the low state of religion in the various communities of Christians, on the one hand, and the multiplied mockeries and mummeries of the Romish Church, with worldly monopolies and bold infidelities, on the other hand; all too plainly indicate confusion, commotion, and destruction more dreadful than can well be imagined.

How is all this disagreement and discordant teaching to be accounted for? Has the HOLY SPIRIT, in His special and powerful teaching, *departed* from the Church? Has the LORD withdrawn his life and light-giving unction from the great bodies of professing Christendom? This is our fear. Splendid buildings are erected; sensational services are conducted; intellectual discourses are delivered. But where is the vitalising voice heard, "Come from the four winds, O breath; and breathe upon these slain, THAT THEY MAY LIVE?" Oh, Echo answers, Where?

There is another fear long exercising our minds respecting this clashing of thoughts and testimonies of men. We hesitate not to avow our conviction that ministers are drawn away from the *plainly revealed doctrines of grace*, to speculate, and to attempt to dive into, the *future* development of the Divine economy. Have any of these great excitors of the Christian mind ever rendered permanent good to Zion? Have they ever secured a growing and harvest-like prosperity to themselves?

We write from feelings most painful. Our zeal for the Second Advent—the Personal Reign of CHRIST—was unbounded. A dark cloud for a time eclipsed the whole. We have thought of Edward Irving, of Thomas Hughes, of John Cox, of many more. How they penetrated into the deeps of prophecy; how they peered into the future; and yet, whether thereby the Church of Christ has been really benefited, or their anticipations realised, it is difficult for us to determine.

Mr. James Grant, in his new volume, "*The End of All Things*," comes forward like a man with the balances of the sanctuary in his hand. He takes up heaps of human testimonies, and puts them into the scales of Divine Revelation and Spiritual Judgment; and having carefully weighed them, he assigns to each its proper place. Hence, although with all he has written we may not be satisfied, we hold most assuredly

that his labour in this branch of godly literature will be a happy service to thousands whose minds are unsettled by the conflicting theories of the many writers.

We secretly anticipate the pleasure of giving the Church—when we have patiently heard this highly-gifted pleader—an irresistible and incontrovertible chapter or two on “The Coming and Kingdom of our LORD JESUS CHRIST.” It must, however, be by little at a time.

Our predictions in *THE EARTHEN VESSEL* for last month, of the great and general interest which Mr. Grant's work would excite, have already been verified,—nearly the whole of a large edition having been disposed of in less than six weeks.

AN AGED SAINT GONE HOME.

MR. W. DWELLEY, late of Plymouth, fell asleep in Jesus on Thursday, October 17, 1865, being within a few days of being eighty-nine years of age. Our departed friend was first convinced of his state as a sinner, from a statement made by a female in his hearing, to the effect, that for all the sins a person did commit they would have to answer for them before Almighty God. This was as an arrow which pierced his heart; or, to use his own expression, at hearing these words his own soul sank within him. From that period he became a praying man, and a seeker after righteousness. He first made an open profession of his love to Christ by uniting with the Church then meeting at the Old Tabernacle, Exeter street, Plymouth; from which place he followed “the ark of the covenant” of God's truth in several removals, until it settled in Rehoboth chapel. There he sat under the ministry of the late Mr. Denham; who, upon his removal to London, was succeeded by the late Arthur Triggs. To both of these ministers, he appears to have acted in the double capacity of clerk and deacon. He followed Mr. Triggs to Trinity, where he continued to fill these offices, to the end of his ministry in Plymouth; abiding at Trinity chapel through its several changes, until he removed to Howe street chapel, a short time after Mr. F. Collins settled there, now seven years since, where he continued to worship until the period of his death; and on many occasions he has borne testimony to the special profiting of his soul under Mr. Collins's ministry. His remains were interred in Plymouth Cemetery, followed by a number of relatives and friends, when a solemn service was conducted by Mr. F. Collins.

Our late beloved brother made a profession of Christ for sixty-five years. The Lord upheld him through all the vicissitudes, afflictions, temptations and infirmities of this life, without his ever swerving from the true Gospel. Among his old and valued friends were the late Dr. Hawker and George Doudney, and his family. During life, he sought for the living truth; and in death he was satisfied that the truth had made him free, and that all was right for eternity. Thus, after eighty-nine years travel in the wilderness, he was called by the Lord of the heavenly country to take his place among the glorified throng in the immediate presence of God, where there is fulness of joy, and at his right hand pleasures for evermore.

NEW BOOKS.

The Children's Friend for 1865, is a book to please the children, and of great help in training and teaching the little ones, in all things useful to them, for time and eternity. The conductors of the work have displayed considerable zeal and ability in producing a volume so very handsome; and so full of pictures, poetry, and pieces suited to the school and the nursery. Our little family groups spend hours over *The Children's Friend*; and to all who wish to present their children with a nice literary present, we say, call at Partridge's Book Saloon, 9, Paternoster row; and there they will find we have not said one word too much.

A *Letter to the Editor of The Gospel Standard* appears in No 80 of *The Gospel Guide*; and, although we are shutting out nearly all communications on the subject, we must call attention to the letter we have named. So dreadfully distressing are the consequences of this recent controversy, that some ministers are literally driven from their pulpits, and posts of usefulness through it; and the enmity of many people is so injuriously exercised that mischief is working in all directions. There is but one out of two courses hopefully to be adopted. We must (1) either patiently and prayerfully submit to be slaughtered; and sentenced to excommunication; or, (2) the churches must band together, and memorialize, petition, and pray, the leading parties TO MEET TOGETHER, to hold special conferences for examination, and for explanation; and then if their differences can be adjusted, let them call one large public meeting; let confessions and concessions on all hands be given where they consistently can; and let ministerial reconciliation be recognized, where they can be really, religiously, and truly realized. Why should not Mr. John Foreman, Mr. Wells, Mr. Philpot, Mr. Collins, and a few more, if necessary, be urgently requested by the churches to assemble together; and to endeavour to cease all further contention; and to strive to the utmost to secure a bond of union between the servants of Jesus, stronger than has ever existed? Surely, it is high time for those ministers whose earthly course is nearly exhausted to shew their people, their churches, and the world at large, that they can forgive, and unitedly work together, not to pour contempt upon ministers, but to impart comfort to the people. One line from one letter out of many will shew this feeling is in the hearts of not a few. An aged saint says, "How very much is my heart grieved to hear of the quarrel of those two champions for truth; and sure my eyes do even flow with tears; it is such a stumbling block to my poor frame, as I have reaped good to my poor soul for many years under them both; not less than forty years by Mr. Foreman, and more than thirty from Mr. Wells. Sure enough the devil is in all this. I pray that much prayer may be put up to the Lord for them."

Old Jonathan's volume for 1865, is a grand display of picture and of print, of spiritual, mental, and artistic power; rich people should fill all the cottages, and public places in the kingdom with these wholesome and pleasing papers.

1866 - *The Armourer* for January, with a supplement, is, we think, the strongest appeal to the judgments of the people yet issued. In some Gospel views and decisions respecting ordinances we do not agree with Mr. Hampden; but in his efforts to get the poor righted, and the Protestants aroused we think he is aiming at right ends. We cannot read such words as the *Armourer* contains without trembling for our country, and feeling deeply anxious for the people who cannot be deceived; but live only in the truth of God.

Cheering Words. The volume for last year, consisting of 190 pages of choice Christian reading for 8d., bound in a pretty fancy cover. Suited for a small present.

Our Churches, Our Pastors, and our People.

THE BAPTISTS IN LONDON, AND IN THE PROVINCES.

THERE has been two or three thick clouds of darkness and sorrow cast upon some sections of the Baptist denomination during the last few months. We purpose impartially and faithfully to review their present position, their efforts for doing good, and the progress they are making in the world at large. We hope, hereby to hand down to future generations, a little history of the men whom God hath, in these days, honoured, as instruments, to maintain, and to extend His visible kingdom on the earth. But we cannot commence that history in this number; further than by giving a brief notice of one or two expressive occurrences.

MR. HAZELTON, the minister of Mount Zion Chapel, Chadwell-street, Clerkenwell, celebrated his twelfth anniversary on the 10th and 12th of December, 1865. The church, under Mr. Hazelton's ministry, has enjoyed peace, and seen a steadily growing prosperity. Should his life be spared, and should strength be continued to him, he will be yet a more prosperous and useful man. No one who has heard Mr. Hazelton preach need be told that he works hard in mental, prayerful, biblical, and experimental preparation; consequently, his sermons are full of living truth, well digested, carefully enunciated, and increasingly acceptable to a growing and loving church.

OLD UNICORN YARD BAPTIST CHAPEL is reviving again. That sacred spot has had the Gospel now nearly two hundred years; during which lengthened period a great variety of changes have taken place. Mr. Chamberlain's failure in the ministry there, was a painful fact to many. We believe, in his advocacy of the doctrine of the ultimate annihilation of the souls of the wicked, he made a great mistake; and those friends who knew and loved the Truth, but fled from the place, also made a step in the wrong direction. Had they continued, they might have preserved the cause in the hand of the denomination to which it legitimately belonged. They left it, and the place and the property is gone. Mr. Chamberlain in every other sense, is a man highly worthy of the Church's acceptance. Let him publicly denounce a dogma which compelled many who loved him to leave him. Let him stand fast in the good and wholesome doctrines of the GOSPEL of JESUS CHRIST,

and, if he never settles again as a pastor, yet, as an itinerant he may be of great use. He built a house for God, he has devoted many years to the ministry. We pray God to purify his mind more thoroughly, and to give him, yet, a large and varied course of usefulness. The Churches of Christ should never cast a man away, unless in deadly error, or in habitual wrong-doing, he *determines to continue*. In some things he will offend to repent of every evil thing, and to *depart from all false ways*, must ever be the course a godly man will pursue; and in such a pursuit, the sympathy of the Christian community should be given.

MR. WARREN, (the successor of Mr. Chamberlain), has the external advantage of support from Mr. Spurgeon, with all the benefit his college can afford. If Mr. Warren is the Lord's messenger to gather together the scattered tribes of Israel; and to build up the desolate walls of Zion, we most honestly hope we may therein rejoice. For many years, we have contended for a ministry which stands in the teaching, power, and CHRIST-extolling grace of the HOLY GHOST; if the time is come, when *such* a ministry is to be trodden down, and a ministry more attracting to the natural senses is to be set up, we must bow down in the dust; floods of popularity and sensational excitement are coming in faster and thicker every day, and if this new state of things is designed to accomplish some great end, we would say, "*The will of the Lord be done.*" As regards "Our own Churches," there has not been, generally speaking, much demonstration of Divine Power, for some time. And in the newly-risen corps, there seems to be so much of haughtiness, self-esteem, and even arrogance, that to discern the Spirit of CHRIST is painfully difficult. That word is much with us—"*Be thou faithful unto death.*" Abiding stedfastly by those things which the Lord has Himself taught us; without harshly judging or condemning others, who, in some things differ, is a position we desired to occupy during our few remaining days, and if then, it shall be our mercy to hear the Master say—"Enter thou into the joy of thy LORD"—it will be a reward most blessed indeed.

MR. PHILIP DICKERSON'S JUBILEE has just been commemorated. A steadier,

casier, happier, life was, perhaps, never granted unto man, than has been given to that living monument of calmness and confidence, Philip Dickerson, whose jubilee we hope to notice next month.

ASHILL, NEAR UFFCULNE, DEVON.—Mr. Venn, the deacon of the new strict Baptist Church, at Ashill, writes us word that the poor persecuted people under the pastorate of Mr. Thomas Jones, are trying to present him with a testimonial on Old Christmas-day. This ministerial brother (Jones) well known to Z. Turner, of Exeter, has been the subject of hot persecutions, and long trials. He has stood as a furnace to maintain the truth of the Gospel. His case, and the Church in Ashill, deserve the charitable aid of all truly Godly people. We plead earnestly for them.

SUTTON, ISLE OF ELY.—A solemn Fast day on account of the Cattle Plague, was held on Wednesday, December 20th. Services in each of the places of worship, Church of England, Wesleyan and Baptist; in the lattermost excellent congregations three times in the day. All houses were closed, even the public houses, so strict and so heartily did all classes observe this day. Never was such a solemn feeling in the whole parish. God grant us our manifold petitions. The following hymn was sung in each service—

Almighty God, we now appear,
 Within thy courts, this solemn day,
 To pour our sorrows in thy ear,
 And with one heart and voice to pray.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.
 We would with contrite hearts confess,
 That we deserve thy chastening rod,
 Our crimes, and sins, are numberless,
 But thou a just and holy God.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.
 This dire disease—this Cattle pest,
 Which fills with sorrow all our land,
 Proves to us all, that man, at best
 Can nothing do, to stay thy hand.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.
 Oh Lord! let not thy anger burn,
 Consume us not before thy face,
 But, help us, from our sins to turn,
 And then reveal forgiving grace.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.
 The Angel, with the sword of death,
 Cuts down, with thy command, O Lord,
 But we, this day, with praying breath,
 Beseech thy countermanding word.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.
 Bless all these sorrows, for the good
 Of each immortal, precious soul,
 Lead them to flee, to Jesu's blood,
 The balm, that makes the wounded whole.
 Hear, gracious God, the Village cry,
 Preserve our Cattle, for thy die.

R. G. EDWARDS, Baptist Minister.

Our Obituary.

MR. JOHN FREEMAN.

MR. JOHN FREEMAN, of Cheltenham, was called home to his rest in November, 1865, aged fifty-one. We knew him, and laboured for him, when pastor over a little church near Redditch, in Warwickshire. After that he was settled at Cheltenham for some thirteen years, and after long and painful affliction his Lord and Master called him home. A pure and strong-minded man of God; a pastor, faithful and firm, was John Freeman; and many are left behind, beside a sorrowing widow and family, who deeply lament his loss. Mr. John Freeman was an industrious writer, a hard thinker, a choice preacher, a sound theologian, a steady witness for Christ. At a comparatively early age, as regards his constitution, he was worn out; although in his mental powers, in his spiritual vision, and in his earnest affection to the best of all causes, he was as vigorous as ever. We hope, in a future number, to erect a literary and ministerial monument to his memory.

[FROM ANOTHER CORRESPONDENT.]

It is my painful duty to inform you of the death of Mr. John Freeman, the pastor of the Baptist church meeting at Bethel chapel, Cheltenham; the successor to Mr. J. Bloomfield, of Meards court. He has been for this last three months, a great sufferer from internal complaints, and on Tuesday, November 28th, he fell asleep in Jesus. He was frequently visited by the friends, and he expressed a peaceful reliance upon a covenant God, and trustful confidence that he was a sinner saved by grace. The Sunday following, was a solemn day with the church, and the supply for the day, (Mr. Frank Griffin, of Reading,) seemed deeply to feel the solemnity of the occasion. On Monday we met together to consign our dear brother's remains to the grave. The service was conducted by deacon Cowley, and an impressive address delivered over the grave by brother F. Griffin. A large number of people were assembled in the chapel and grave yard. On Sunday December the 10th, Mr. F. Griffin preached the funeral sermon from the words chosen by the departed, 1 Timothy i. 15. "This is a faithful saying," &c. The youth of the preacher, and solemnity of the occasion, attached a large audience, so that the large chapel was packed with anxious hearers. The preacher dwelt at great length upon the precious and faithful saying, and closed by shewing that our departed brother Freeman was during his life a living illustration of these words, and in his death proved the faithfulness of them. The sermon was listened to with deep and solemn attention; and we have reason to believe, that the Lord was in very truth working in our midst. Mr. Freeman was first among the Primitive Methodists, but hav-

ing been brought into the ways of God more perfectly, left them, and came amongst the Strict Baptists. He was a great student of the Word, and a sound and experimental preacher. We could say much regarding our dear brother and pastor, but forbear to occupy your space. Suffice to say that he lived the Gospel, and died to enjoy it more fully. He was pastor of the church thirteen years.

[A few months since, Mr. Freeman favoured us with some of his original poetry, for the VESSEL. This month we give the following; and in our next we shall give another piece.]

JESUS ONLY.

"Jesus only," Matt. xviii. 8.

Jesus only on the mountain,
Law and prophets meet in Him;
Jesus only is the fountain,
Where life's healing waters stream!
Jesus only purifies Jerusalem.

Jesus only, in the garden,
Sweating blood at every pore;
Jesus only felt the burden,
In that soul destroying hour.
Jesus only could such agony endure.

Jesus only was extended
On the sin-empoisoned tree:
Jesus only condescended,
For the guilty sin to be.
Jesus only wrought salvation full and free.

Jesus only vanquished devils;
Bruised the horrid serpent's head;
Jesus only bore our evils,
Suffered vengeance in our stead.
Jesus only, for us full atonement made.

Jesus only hath extracted,
Torn away the sting of death.
Jesus only hath distracted
All the schemes of earth beneath.
Jesus only rose to wear the victor's wreath!

Jesus only intercedeth
For His purchased property;
Jesus only ever pleadeth
For our perfect liberty:
Jesus only giveth us the victory.

Jesus only represents us,
Seated at the Father's side;
Jesus only will present us
Faultless, guiltless, purified:
Jesus only sanctifies His chosen bride

APPLICATION.

Jesus only, I adore Thee!
In Thy finished work confide;
Jesus only, I implore Thee,
Keep me near Thy bleeding side.
Jesus only is the rock in which I hide.
Cheltenham. JOHN FREEMAN.
March 29, 1865.

With the departure of old 1865, we found many Christian friends had departed also. This 1866 will see the removal of many more; but whose race is herein to be finished is at present known only to the Lord.

MR. JOHN DILLISTONE

of Woodland Green; one of the firm of the Messrs. Dillistones, of the beautiful "Sturmer Nurseries;" and a deacon, and real friend of the Baptist Church at Kedington, (near Haverhill), has been called home; almost in the prime of life; and at a time when, in his family, in his business, and in the Church, his continuance here, would have been a most desirable blessing. But on the evening of December 6th, 1865, the ransomed soul of our faithful friend and Christian brother, John Dillistone, left this world of changes, of crosses, of sorrows, and of woe. To his devoted and affectionate widow, to his tender and beloved children, to his afflicted brother, to his honoured pastor and people, this will be a loss which nothing in this world can ever repair.

We knew him well for more than fifteen years; and ever found him to be a sound-hearted, and upright man of God; a man of choice experience, of clear discernment, of extensive knowledge, and of honest action in all things relating to the Church, and to the world. We shall not here write his memoir; that should be done by some one more qualified than ourselves; but, as an announcement of his death, we give the following from his brother, Mr. Sargeant Dillistone, of Sturmer. He says,—

DEAR FRIEND BANKS, I drop a line to say my dear, my only brother (and co-partner with me) is gone home. He died last night, twenty minutes past eleven, full of ecstasy and delight. I have myself been dangerously ill, and went through six operations; and now feel ill and weak, and this loss to me seems to drive me beside myself. I don't fret nor repine for the departed, because I know that the loss to us is his eternal gain; but oh! the family of seven, with a most disconsolate widow, weakens my feelings, so that I can hardly bear it. My doctor has told me not to visit him as it would injure me; but I ventured twice to go, and what he passed through the time I was with him no tongue can tell. As soon as he recognised me, he hugged, and wept over me, like a child, and said he wanted to be gone; he talked quite distinct and plain, and I left him comfortable. The last time I saw him he was delighted to see me and my wife standing by his side. After looking at us and other friends, he broke out quite loud, and threw up his hands in joy, saying, "Sing! sing! sing! I say all of you!" My wife said, "What shall we sing?" He turned to her, and said quite loud, "Weary of earth, myself, and sin," here he stopped, and my wife said the next line, "Dear Jesus, set me free," &c. He broke out again "He is the object." I

said. "The only object." My dear brother said, "If I die in the dark, as regards his beloved presence, I am safe; my foot is on the Rock of Ages." I enquired through his wife if there was anything in temporal matters he wished me to do? He said, "No! it is all done! I only want to be gone." Yesterday he quite rallied; and sent to me to ask my approval of having two or three doctors to consult as he said there was nothing impossible with God. Of course I sanctioned this idea; and they met, and afterwards one of them called upon me and said, "There is a chance, if he can go through a course of mercury, he may recover partially, but never to be himself again." This was about half-past twelve, a.m., yesterday and he seemed quite composed for a time, after taking the medicine, but at half-past eleven his delighted soul left the clay tabernacle, to a higher and more exalted state, which he so continually prayed for, and repeated his favourite hymn,

And sing with joy and sweet surprise,
His loving-kindness in the skies.

I am, dear Mr. Banks, yours very truly,
S. DILLSTONE.

THE LATE MR. DAVID IRISH.

At Whittlesea, in Cambridgeshire, lives and labours one of the most holy, and perhaps, one of the most happy and peaceful ministers in that county, named DAVID ASHBY. From almost the commencement of his ministry, he has enjoyed the confidence of his people; and the sanction and smile of his LORD. The minister of Rushden Church, CHARLES DRAWBRIDGE, was DAVID ASHBY's first pastor; and from the teachings of that able preacher, David drank in streams of spiritual knowledge; and the Church at Whittlesea, during DAVID ASHBY's pastorate, have often expressed, most emphatically and practically, the high esteem and deep affection, in which they hold the teacher God has given them. Kindly and courteous; devout, faithful, and studious, David has succeeded well. We wish him many years of onward prosperity, proving still more and more, that, however trying the first few years of his *desires* for the ministry might have been, having once been fully "put into" it by JESUS CHRIST himself, the reward and the realization of the promise, have been rich and continuous. Last month, "David the younger," inserted in the pages of one of our oldest monthlies, a little account of the death of that good Christian minister, "David Irish, of Warboys," as people were wont to call him, when we travelled the Eastern counties. We shall not quote all "young David's" words; because to publish those sentences of a dying man, which are calculated to stab and wound the reputation of a living man, appears to us, so un-gospel-like, that it really grieves us to see them in print. How awfully strange have the events of

the last few months appeared to us! If some pestilential plague had broken out, the efforts to warn men of its danger could not have been more strenuous. "The Cattle Plague" has been a fearful scourge; but, "The Rahah Plague" has been, in Christian circles, very perilous indeed; and where, and when, its dire results will end we cannot tell. But enough, let us hear a few things "David the younger" says of David the departed. He says,

Our esteemed and honoured brother, Mr. D. Irish, of Ramsey, died on Friday morning, October 20th, in the 68th year of his age. He had been for three months laid aside from his work of preaching by a disease of the heart, and his frame, which had been remarkably strong and healthy, was soon reduced to weakness by this (to him) painless disease.

It seemed to be the feeling of our brother when I visited him just a week before his death, that he should not so soon be called to his rest, although he expressed with much delight his willingness to go when his Father should think well to say, "Child, thy Father calls—come home." He conversed cheerfully upon the state of his mind, and expressed his firm and only hope of heaven, upon that precious Christ he had so long tried to preach, and who was, indeed, so precious to his heart. "Brother David," he said, "read something about my precious Christ, and pray with me." I read a few verses from John xiv. and prayed with him. As I was leaving him, he said, "Oh, my brother, sing 'A Day's March Nearer Home.'" I left him, to see him no more on earth.

All that knew our brother, knew him as a man possessing a loving and liberal spirit, while the truths of the Gospel he believed were held firmly and preached faithfully, and the denomination with which in early life he was associated was abode by with an undeviating attachment.

His mortal remains were conveyed on Tuesday, October 24th, to Warboys, where he had laboured for some twenty-six years, and where God had given him to see great good accomplished by his ministry. The funeral service was conducted by Mr. G. Murrell, of St. Neots, and the writer. Many of those who had received the word of consolation and life from the ministry of our brother, were gathered round his grave, and gave evident signs of their deep Christian love to him whose counsel and prayers they had long been favoured with. Our brother had been the pastor of the church at Salem Chapel, Ramsey, about nine years, and was highly esteemed and loved by his friends there, who are now looking to the Lord to send them another under shepherd to feed them with the Bread of Life; and the earnest wish that the Lord may grant them their desire, is the prayer of him whom their late beloved minister used to call

"DAVID THE YOUNGER."

MINSTER, in the Isle of Sheppy, has a nice little Baptist chapel; and a few people who cleave to the old-fashioned Gospel of Christ. After an anniversary sermon there one year, an elderly lady said to me, "There are three things the Lord's people sometimes speak of, I never knew. They speak of Christ revealed in them; so that they know Him, and love Him; they speak of His precious blood being applied to the conscience, so that they have a knowledge of sins forgiven; and of peace with God, through our Lord Jesus Christ; and they speak of the promise being applied by the Holy Spirit, whereby they have been sealed unto the day of redemption. These things, (said the speaker,) I never knew; and therefore fear I am not a child of God." I said, "Do you feel the need of these things? Do you desire them?" She said, "I do indeed." I never forgot that little conversation, I often think of those three things. Some time since, Miss Anne Bishop sent me an account of her death; in which she says:—

"I have made bold to write to tell you of the death of one of our number. You remember that the gudewife where you lodged had a wooden leg. She has been a sufferer more than a year from some internal disease, which the doctors could not manage. On Sunday, she was at chapel; on Monday and Tuesday she was as well as usual, and even expressed a hope that she should be better. But on Wednesday morning about two o'clock, she awoke Mr. Hughes; he asked her if she was worse; she said, "No! only she felt very strange all over." He fetched her some brandy and water. I cannot hear she said anything to him; but finding her speechless, he called some neighbours, who could do no more than stand and see her die: which she did about nine o'clock the same morning. Mr. Martin, of Chatham, noticed her death, from Philippians iii. 10; she had told him she derived much pleasure and profit from that text some years ago."

MR. SAMUEL COPSEY.

December 16th, 1865, aged 87 years, Mr. Samuel Copsey, for many years a member of the first Baptist Church, Glemsford, and the oldest Baptist in the village. He would often refer to the time when, with a brother, they used to secrete themselves in a ditch on the Sabbath day to pray to the Lord to send a minister into the village to preach the blessed Gospel. He lived to see two strict Baptist Churches formed in Glemsford, which often caused his heart to rejoice. He was one of the number that was formed into church fellowship at Providence Chapel, Dec. 13th, 1859. The Church in the space of a few hours have lost two praying members, but they have joined the Church Triumphant, to sing the never ceasing song to Him that washed them in His blood, to whom be glory and praise for ever and ever. Amen.

MR. HAY AND MR. GARDNER.

We have received with much mingled feeling, the following note:— "Cave Adullam Old-road, Stepney.—On Thursday, November 30th, Mr. Thomas Hay fell asleep in Jesus in the 83rd year of his age. He bore the office of deacon for several years, but being paralyzed had ceased to act for some time. He was interred by his pastor at Bow cemetery on the Thursday following, and on the following Lord's day his departure was improved from Psalm cxvi. 13, to a numerous and attentive congregation.

On the 14th inst. another deacon, Mr. Gardner, aged 85, was called to his rest, having been upwards of forty years with the church in the Cave. "Blessed are the dead who die in the Lord."

J. WEBSTER, pastor.

THE LATE MR. HILLMAN, OF GUILDFORD.

"OCTOBER 10th," says Mr. Slim, we committed to the silent tomb, the earthly remains of our brother and fellow-labourer, Mr. Hillman, twelve years minister of the old Baptist chapel, Guildford. He had been for a long time afflicted, and at length was confined entirely to his chamber with dropsy and other painful disorders, which he bore with cheerfulness and calm resignation, having his mind sweetly stayed on Jehovah, the Rock of his salvation; and at length, having "fought the good fight, finished his course and kept the faith," he entered into rest in the 68th year of his age. We understand Mr. Rowland, of Clapham, is likely to succeed Mr. Hillman.

MR. JAMES ALLEN.

At Glemsford, Dec. 15th, 1865, after a short illness, aged 67 years, Mr. James Allen, builder. The deceased was for many years a deacon of the first Baptist Church, Glemsford, but removed his membership to the church worshipping at Providence chapel, Glemsford, in September, 1864. He was a lover of the Truth and a constant attendant on the means of grace.

NORWICH.—(An exact copy of John Corbitt's resignation of Orford-hill Chapel, Norwich, delivered Dec. 3, 1865).—"MY DEARLY BELOVED BROTHERS AND SISTERS, After being for a long time troubled in my mind, and after earnest prayer and anxious watchings over things connected with this Church, and not being able satisfactorily to improve them, I have come to the conclusion of resigning my pastorate over you, by giving you three months notice from this day, December 3rd, 1865. And from this time and till then, I reserve to myself the privilege of taking any invitation that I may have, by giving you a week's notice to enable you to engage a suitable supply,

and the Lord enabling me, I will preach my farewell sermon and take my leave of you the last Lord's day in February when I hope to leave you as friendly as I came to you, and with as much prosperity before you.—(N.B. To prevent misunderstanding I shall not expect any salary but for the days I supply in the next quarter.) It is a painful thing to me after eight years and ten months incessant labour, mingled with sweet prosperity and bitter adversity, to be compelled thus to act to avoid something worse. But I am happy to know that you must bear me witness that I have not laboured in vain at Norwich, but that I leave you in a much better state than I found you, and you have had a fair opportunity to prevent my doing this if you had pleased. I found you with nearly an empty chapel and destitute of finances, I leave you with a fair congregation surrounded with plenty. You had no Sunday school worth the name; now you have one that is second to none, that I know. You had no fund to support your sick and bury your dead; now you have nearly thirty pounds in hand for that purpose. 155 persons have been added to the church in the time, 95 of whom I have baptized, many of whom are ornaments to their profession who I doubt not will form a part in Christ's crown in that day when he maketh up his jewels, for whom I thank God and take courage for never suffering me to labour in vain. I herein return my sincere thanks to those who have been faithful and liberal friends, and hope and earnestly pray that every needful blessing, temporal and spiritual, may be richly enjoyed, with the smile of our heavenly Father overruling all for his good and his glory. So prayeth your late affectionate Pastor, JOHN CORBETT.

P.S.—No doubt some will inquire, why did you leave them? The reason is as follows: When I took the charge it was with the understanding that all money gathered should come into one fund, out of which the Treasurer should pay the interest of nearly three hundred pounds and all other expenses (except repairs) and what there was over should be my salary. And my heavenly Father has always sent me plenty, and there is plenty now. But I wished to be free now, and asked them to allow me a salary equal to the average of the last two years and take the responsibility on themselves. This they would not consent to. So after several private attempts to no purpose I made use of this only expedient to release myself. There are several other things that act as spokes in this wheel of movement. But as they only concern the church and myself, I shall not name them, as I wish to leave them as happy and harmonious as possible. J. C.

MALDON, ESSEX.—We have, in this commercial and busy little town a good chapel in the strict Baptist interest, where

Mr. Debnam, of Chelmsford, has laboured for some few years, and is found faithful. The congregation is not large, but we have found some deeply-exercised Christians there, and some who abide firmly by the Gospel of Jesus. We had special services there on Monday, Oct. 30; and a very happy company sat down in the chapel to a tea most comfortably provided; the brethren Debnam, Wheeler, of Sible Hedington; G. Cook, of Braintree; and "the Village Preacher"—were with them. Very few of our Churches in Essex are flourishing. In Braintree, Mr. Warren is, in affliction, and both our churches there are held up, instrumentally, by supplies. We are thankful for so many devoted men who itinerate, and fill up vacant pulpits, but the spiritual happiness and steady prosperity of a church is much retarded, when it is deprived of an earnest and useful pastor. The Halstead church, under the care of Mr. Toll's intelligent ministry, is holding on; and at Sible Hedingham, after years of sorrowful commotion, there are at least two chapels where the Gospel is preserved; although of the original chapel it is said it has never recovered the heavy and painful shock which shook it to its centre. We believe the Baptist Home Mission have it in their care, and desires are expressed to make it open communion; but one noble-minded Trustee stands against it. Silent inquirers sometimes ask "What has become of the hundreds who filled the large tents where C. S. preached after he left the chapel?" These are questions we cannot answer; but some who sympathise with the people at Hedingham in all the afflictions they passed through would be glad to know if any real good resulted therefrom. In those exciting times hundreds crowded to hear. Did Heaven's blessing, in any way, rest on that terrible time? Were any plucked as brands from the burning? Or, has it passed away like an empty cloud? Our old friend Beacock was carried down there, and was instrumental, we believe, in raising the Yeldham cause; and it is believed a new Baptist Chapel, on close communion ground, is soon to be erected there. Our cords are lengthening a little here and there; but whether our stakes are gaining strength is a question. We have still two causes at Coggeshall, but we cannot say they are increasing much. "The Maldon Poet, or, the Two Crows, and their Cottage," will be given in *Cheering Words*, if the Lord gives us time and grace to write it.

NEW YORK.—DEAR BROTHER,—Just a few words from afar. The few people that meet together here, have been obliged to meet in a hall for some years; but I am happy to say that the place is full almost every meeting day. The first Sunday in September Mr. Walker, the pastor, baptised two females in the 17th Street Baptist church, New York (kindly lent for the purpose);

and I do think it is the Lord's will that Mr. Walker will be the means, in His hands, of raising up a people in this dark part of the earth, where all is profession; and, poor things, they all think they are right in a sleepy profession. Here the Sunday is strictly kept by them; and some of them will not so much as carry an umbrella on a rainy day to church with them. Poor, deluded, blind mortals. You speak, dear sir, in the last No. of the VESSEL we received, that there is a people here that are ready to hear the truth. I think so too; but it is a large country, and the people of God are scattered about the land—one here, and another a hundred miles off, and another a thousand. You must remember that this country is 3,000 miles across from east to west; but as large as it is, if God has a people to save in this part of the world, He can and will save them. If you or Mr. Wells, and others in England, were to come here you could preach in the churches from the Beechers down to the Unitarian, or any other sect, but not many of them would allow you to preach a second time. But, dear Mr. Banks, come if you can; there is enough here that know the truth to make you fully comfortable, as far as temporal things are concerned; and you are sure that He that has promised to be with His people in all ages, will never leave or forsake them.—Your brother in Christ, ROBERT LEE.

[We thank our brother Lee for the encouraging part of his note in reference to the benefit he found under our ministry years ago. We have not inserted that part, but are nevertheless thankful for it. It was joy to our heart from across the Atlantic. We thank him for the invite to "run over" and see our brethren there, but can't say anything about it just now. God bless him, and all our brethren over there.—ED.]

MOUNT ZION.—STOKE NEWINGTON.—Our second anniversary was good. I heard on Monday a great fire was blazing in the neighbourhood. From some remarks I made on Lord's-day morning, when I took a quiet survey of the surrounding places of worship, one is Puseyite, one is Unitarian, and one they call the Trinity Congregational Introductory Church—a mixed party. One was baptised by Mr. Wells, one by Mr. Wyard, and yet they have a bell, wear a gown, play an organ, have an altar, also wax candles. At the commencement of our service on Tuesday evening, after an excellent tea, singing, and prayer, I gave what I thought to be the best part of my speech first, that on Monday the 20th inst. we shall be able to get full possession of Zion chapel, St. Matthias's road; and I was here obliged to complain of the mighty oppression we meet with in the neighbourhood by the High Church and others, who try by many means to bury us alive. I solemnly confess there is scarcely a stone, between my house and the city, that would not bear

testimony to my tears within this last few weeks; and yet I feel more determined than ever to stand blank against them all. After some other remarks, and stating how badly I had been treated by my deacons, and how we were in want of trustees, Mr. Osmond rose to fulfil a duty which was for you to do had you been with us, and that was to present to me, in the name of the church, a beautiful easy chair, and also a very handsome ink-stand, and to Mrs. Cornwell a handsome lamp. I may say I very seldom use a chair for study; if I am up till twelve or one o'clock at night, I generally am on my feet or on my knees; I do not sit down. I thanked them on behalf of myself and wife. Brother Battson, after a neat address upon unity, read some verses of his own composing, upon the unity of the Church. Brother Dearsley gave a sweet address, and complimented the church and pastor. We then sung once more before we parted, and concluded with prayer one of the happiest meetings ever yet held by us. The place was more than full.

C. CORNWELL.

14, Spencer road,
Stoke Newington Green, N.

BOROUGH.—We have much pleasure in informing the Christian public, but more especially, that portion of it, the Particular Baptists, that, through the blessing of God on the labours of our brother E. J. Silverton, late of Chatteris, Cambridgeshire, the drooping, and almost dead cause of the church worshipping in Trinity Chapel, Borough, is beginning to revive. Mr. S. has been with us now rather more than four months, and during that time the formerly empty pews have been gradually filling; so that we have now, especially in the evening, the chapel nearly full. Mr. S. baptised on Nov. 26th, four persons, and the church had the pleasure on the following Lord's day of receiving into their communion eight new members. May the Lord bless, and add unto us daily "such as shall be saved."—W. P.

IPSWICH.—BETHESDA CHAPEL.—A correspondent says:—"We have to acknowledge the good hand of a covenant God, which hath hitherto been, and still is, with us. Bethesda is still a favoured spot; we have the truth, and the Lord still honours that truth. We have had some lambs gathered home from the Sabbath school, and some aged pilgrims also.

BETHNAL GREEN TABERNACLE AND SCHOOLS.

ON Monday evening, December 11, 1865, a Meeting was convened in Squirries street chapel, Bethnal Green road, to take into consideration what course should be adopted for obtaining a more suitable and commodious place of worship for the church and congregation under the pas-

torate of Charles W. Banks. The spirit of that meeting may be gathered from the following extract from *The Illustrated Christian Times*, of December 15th, which, in speaking of the meeting, says:—"On Monday evening last a very interesting meeting was held in Squirries street chapel, Bethnal Green, for the purpose of forming a committee, and adopting other necessary measures for erecting a new chapel for the Church worshipping in this place. The pastor, the Rev. C. Banks, occupied the chair. From the report then given it appears in about two years the lease of the present place will expire, and there was no disposition on the part of the Church or congregation to lay out more money on a place that was neither commodious, nor in any way suited for carrying out the various benevolent and other institutions connected with a Church that was anxious to do something for a neighbourhood with 300,000 souls. Resolutions were unanimously adopted in favour of the object, a committee was named, and a subscription list opened, and from the hearty and unanimous spirit manifested we are sure the Church here will soon realize the object which they have before them."

Several reasons why this movement is absolutely necessary may be assigned; but the most important one is, that in about TWO YEARS THE LEASE EXPIRES, and the property then reverts to the ground-landlord; and there is every reason to believe the place will be closed, and eventually pulled down, so that in two years' time the Church must either provide another place for meeting, or be a Church without a chapel, or cease to be. Another reason is the smallness of the place, being wholly inadequate to accommodate a growing church and congregation. Another reason is its being much out of repair, the whole place now requiring thorough renovation, at a cost of at least £200; and with such a short time for the lease to expire, an outlay of such a sum would be unwise. Other reasons might be assigned, such as the exceedingly bad ventilation of the building, the narrowness of the seats; in fact, a small chapel with every possible inconvenience. Again, a very great argument is the Sabbath School which has been established, and is progressing favourably; this has to be held in a hall specially hired for the purpose away from the chapel; and the teachers find this a source of much inconvenience, and attended with considerable expense. In the new building contem-

plated, it is proposed to build large school-rooms capable of accommodating near 500 children. Such a school is much needed. The inhabitants of the neighbourhood are increasing amazingly fast, having risen since the last census was taken from 200,000 to upwards of three hundred thousand souls! The bulk of the people are poor, the district literally swarms with children, and the school and chapel accommodation is wholly inadequate to the necessities of the neighbourhood.

The Committee with much confidence ask the support and assistance of the readers of the *EARTHEN VESSEL*, to aid them in carrying out this object. Friends can aid (1) by donations, (2) by collecting cards, one of which will be forwarded to any friend who will intimate to the Secretary his willingness to assist. (3) By regularly weekly subscriptions, from one half-penny up to any amount. It is hoped that this method of *regular weekly offerings* will be adopted by every friend to the movement. Very much may be realized by this means if it is well carried out; and to assist friends in this branch a "weekly offering collecting card" is printed, and will be sent to any person on application to the Secretary. In the erection of a recently built chapel nearly £3,000 was raised by this weekly offering system. (5) By collections at different churches where the opportunity is given. The Secretary will be pleased to hear from any officers of any church where services could be held, and collections made for this effort. Let every friend who reads this report, send to the Secretary before he lays it down; every one can do something; if too poor to give a donation, then kindly take a collecting card and get some weekly offerings.

Collecting cards and every particular, will be cheerfully supplied on behalf of the Committee, by the Honorary Secretary, ROBERT BANKS, 4, Crane Court, Fleet Street, London, E.C. WILLIAM MACE, Esq., Treasurer, Old Ford, London, E.

[It will be by the mites of those whose hearts and hands the Lord may move, this work will be done. There are in this, and other countries, many thousands to whom the labours of the editor, from press or pulpit, have been useful. Let such friends only do as a Bedford correspondent says, give a mite; and the building will be completed. The committee will receive and acknowledge even the smallest donation in stamps.]

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Hearson, George	... Baptist, Kennington lane, Vauxhall	Dec. 24.	4
Maycock, H. G.	... Bethel, Old Ford, North Bow	Sept. 28.	4
Walker, Mr.	... 17th Street Baptist chapel, New York	Sep. 3.	2
Welch, H.	... Providence, Tooting Grove	Nov. 5.	3

“ I Don't Go Nowhere ; ”

OR, “THE LOVE OF CHRIST HAS KILLED ME DEAD.”

THE Lord be praised ! The Holy Ghost has not ceased to convert sinners yet ! Bless the name of our glorious IMMANUEL, “ *He is able to SAVE UNTO THE UTTERMOST ALL that come unto God by Him ;* ” let them come when they may.

Readers of THE EARTHEN VESSEL, rejoice with us ; we have had a little feast, a sweet refreshing, and we hasten to invite you to partake with us of the precious testimony the LORD has given. We have had lately no small amount of sorrow, arising from the strife of tongues and the venom of pens ; but here is a little balm, a little golden oil, a brand plucked from the burning, *a sinner SAVED “ BY GRACE.”*

Sitting one morning over a cup of tea, not very joyful, the postman came, and delivered a packet containing two copies of *Gilead*, sent by the editor, the Rev. Thomas Huband Gregg, of Wolverhampton ; which we quickly opened ; and read therein some beautiful words.

We have never seen this excellent clergyman ; but we have experienced some brotherly love toward him for his work's sake. His *Gilead* for January is full of such pieces as commend themselves to all the regenerated family who can peruse them. But enclosed in one of the numbers, was a newly-printed tract, headed in large letters, “ BY GRACE.” It is a brief but beautiful narrative of the conversion of a very aged sinner in the hospital of which Mr. Gregg is chaplain ; and in giving the following extract, we hope we shall cause many to rejoice. After introduction, the writer says :—

I was going my rounds through the Hospital, and as I was visiting in the Accident Ward, I came to one patient (John R., the subject of our narrative,) who seemed to be, as he really was, in a fearful state of *moral*, to say nothing of *spiritual* darkness ; and what made me feel his case perhaps so much was the fact that the nature of the accident from which he suffered was such as to shut out all hopes of bodily recovery. I asked him, amongst other questions, what *place of worship* he had been in the habit of attending, to which he replied—“ Well, Sir, to tell you the truth I don't go nowhere.” There was *honesty* in this answer such as I have not generally met with, for in, alas, too many cases, when asking a similar question, the reply is—“ Oh, I go to such a church or chapel,” and on further inquiry I have found the speaker has been there perhaps once in twelve months, and perhaps not so often. However, *John's* answer was honest, though truly melancholy ; and, on asking him how long it was since he had been at a place of worship, he gave me the following outline of his past life :—

He had been working in the coal pits since he was *eight years of age*—(he was now between 60 and 70)—he had been brought up an infidel, although in his early years he “ went to chapel *two or three times*”—he had been taught, and, to use his own words, “ *believed that*

there was neither God nor devil"—he had been accustomed to spend the greater portion of his time, from Saturday till Monday or Tuesday, in the public house ; and *for more than twenty years* immediately previous to entering the Hospital, he had not been in a place of worship of *any kind*. Such is the substance of his own account of his past life. He scarcely knew that he had a soul—he *did* know, as he told me, that he had "broken ribs, a cut head, and a broken arm from some coal falling on him in the pit," but of more than *that* he seemed to be totally ignorant. He was indeed dark as midnight, but I knew that He, who commanded the light to shine out of darkness, *could*, if such was His will, shine into the dark heart of John R. I dealt with him pointedly—I spoke to him of his past life and of the state of his soul—I told him that he *deserved* the wrath of God, and that he could not possibly be saved by his own works—I laid before him the facts that he had a soul—that God had sent His Son to die for His people—and that if he was ever to be brought to heaven, he must be taught by the Holy Ghost that he was such a wretched sinner as to deserve to be sent to hell for eternity, and he must also be taught that he could not be saved in any way except by the finished work of the Lord Jesus Christ—that any sinner who is brought to heaven must be shown these two things, first, that he is altogether a sinner ; and, secondly, that Christ is altogether and by Himself his complete Saviour. He listened. He said, as many have said—"Oh, you're right enough, Sir ; you're right enough ;" and there, for a time, it ended.

I left him with a heavy heart, and thinking, nay, even giving utterance to my thoughts, "If ever there was a hopeless case in the world, surely it is the one I have now witnessed."

* * * * *

A week passed by, and I was again in the ward with John R. ; I was standing at the foot of his bed talking to another patient. John was, I think, at the time asleep, for the nurse came to me and said, "Please Sir, Dad (both nurses and patients called him *Dad*, as being an old man,) is *so anxious* to see you—he was calling for you all yesterday, and asking would you ever come." While she was speaking poor John opened his eyes, and looking at me, asked the nurse, "Is that the Minister—our Chaplain?" and when she replied "Yes," he said, "Oh, Sir, I want you to read the Scriptures for me." "How is this, Dad," I said, "I thought you believed in *nothing*?" "Oh Sir," he replied, "the *love of Christ* has killed me dead—*dead* ; yes, Sir, has *killed me DEAD*."

I read and explained to him Rom. iii. 20—26, and having remained with him about a quarter of an hour, I passed into the next ward. I had scarcely gone, however, till he sent for me again. "What now Dad?" I asked. "Oh Sir, I want you to talk to me, and to tell me—I want to know more about *Christ*." Strange words these from a man who had been an open infidel ! I wished to satisfy myself as to his state, so I said, "Dad, was it your own *will* by nature that led you to love Christ and made you anxious to know more about Him?" His reply was, with a pause between each, "No—no—*no*—No." My next question was "What about your *heart*, do you find *that* pretty good?" "Oh Sir, it is the worst—the worst—THE WORST—it is worse than the *scoom* (scum) of the earth."

When the nurse asked, "Dad, are you happy?" "Happy" said

John, "Happy, yes, I *am* happy, for *my* Saviour bore all *my* sins upon the Cross." "Is your peace then resting on *the blood* of Jesus?" I asked; to which he replied "It is——*it is*——*IT IS*." "Oh," he said more than once, "if I had them" (mentioning his former companions by name) "with me, I'd tell them what I now know;" and then, apparently forgetting everything else, he exclaimed "Oh Sir, I want to know more of *Christ*—I want to know more of Christ." I stood almost fixed to the spot. Was this John R., the infidel of a week ago? Yes—the same and yet another, even a *new man*—truly a *new creation*! (2 Cor. v. 17.) How so great a change? How? The title of your tract answers—BY GRACE—by no other way than BY GRACE—free, undeserved, unmerited, unconditional, sovereign GRACE!

I spoke to the nurses who attended him—I asked them when they had remarked any change in his conduct; they said, "On Sunday" (it was now Tuesday) "we noticed him *praying*—then he spoke to us and to the patients around him, about our souls, and wanted us to read for him, and to sing for him *about Jesus*," and as he added, "about *my Jesus*—Jesus Christ *my Saviour*."

* * * * *

Amongst the many expressions to which he gave utterance, the following is a remarkable one, "No man can enter the kingdom of heaven except he is *firm as a Rock*," surely not in *self*, but in *HIM*, who is to His people their *strength* as well as their Redeemer. Tuesday passed, and the following night came. Poor John's desire to the last was to "know more of Christ," and, as he frequently added, "I want to see *MY Saviour*." His wish was not long ungratified, for at about half-past ten o'clock on the night of Wednesday, December 13th, 1865, the soul and spirit of John R., passed away from a body which had been suffering most acutely. A few moments before he died he sat up in bed, and said to those in the ward with him, "I am going to another country—I am *going HOME*," and then, with a clear voice, calling the nurse to his bedside, he lay back and "fell asleep!" Such were the closing scenes in the life of John R., who for many years had believed in "neither God nor devil."

I spoke to one of the nurses about him afterwards, and said, "Was it not wonderful to see *him* brought to the knowledge of Christ?" Her reply was—"Now, Sir, of all the cases I ever saw in this Hospital, *he* was the most unlikely." "Ah," I answered, "what *GOD'S GRACE* can do!" And said another—"Oh, Sir, it was delightful to be with poor Dad—how he prayed—and how he spoke—and all the more wonderful, for he suffered so much in his body."

Great gifts and extensive knowledge do not prove men to be real Christians. A godly life and conversation correspondent with the Gospel, is the grand evidence of true Christianity. This is the fruit whereby the saint is known.

It becomes every professor of religion to ask himself the three following questions:—First, Am I, or am I not, effectually called? Second, Do I know anything of the Gospel's transforming power upon my soul? Third, Do I aim at the glory of God in all I do?

A Sabbath Morning's Meditation.

NOVEMBER 26, 1865.

My thoughts this morning have been upon Psalm lxxvi. 4, "Thou art more glorious and excellent than the mountains of prey." Twenty-two years have rolled away since these words were blest to me. I see, in looking back, three things in that dispensation toward me. First, There was the providential hand of the SPIRIT in bringing minister and seeker after peace together. Secondly, There was the discerning eye of the Spirit; he looked into all secrets, and so read them as to make us certain it was His own revealings of the deep sorrows of the soul. Thirdly, There was His shining forth of the glory of Christ, and the application of the benefits of Jesus' great salvation. From that day till now, preserved in truth, often sighing out—

"Our journey lies across the brink
Of many a threatening wave;
The world expects to see us sink—
But Jesus lives to save."

The Psalm begins by giving a fourfold testimony of the different manifestations of the Lord unto His people.

1. In *Judah* is God known; that is, really, in Jesus is God known, Judah being, in many things, typical of Jesus. Judah was surety for Benjamin. Jacob exclaimed, "Judah, thou art he whom thy brethren shall praise." All the redeemed praise the Lord Jesus when their salvation is known in them. This is our *Shiloh*, and unto Him shall the gathering of the people be. Moses' prayer for Judah is very grand: "Hear thou the voice of Judah." You know how the Saviour cried unto God all through the Old Testament dispensation; in the days of His incarnation; and now in heaven is heard the voice of His intercession. So in the Church on earth, His people having His Spirit cry out for mercies, and for blessings which only God can give. "And bring him unto his brethren." His brethren cannot come to him until he is revealed to them; and then, "in Judah is God known" in a way most delightful and blessed. In Jesus is God known; in Jesus, and by His teaching and work, we know the wondrous plan of salvation. God is known to be feared, adored, and beloved. In eternity it will be so. Of all the blessed ones in heaven 'tis said—

The God shines gracious through the man.
And sheds sweet glories on them all.

2. "*His name is great in Israel.*" In bringing Israel out of Egypt His name was great, for great things were done for them there. Think of the Passover lamb, the sprinkled blood, the destroying angel, and their coming out of Egypt. Think of the Red Sea, the smitten rock, the manna from heaven, the passage over Jordan; in all His name was great. If you read in the Old Testament some things God says of His name you will see a little of its greatness. It is great in an incomprehensible mystery. God is always new and various in dealing. See it here: Jacob asks His name. He says, "Wherefore is it that thou dost ask after my name?" But when Moses asked His name He gave a three-

fold answer : " I AM hath sent thee." The self-existent and eternal I AM hath sent thee. " I am the God of thy fathers, Abraham, Isaac, and Jacob ;" that is, the covenant God of Abraham, by power and promise ; the covenant God of Isaac, by a faithful fulfilment of the promise ; the covenant God of Jacob, by providence and preservation. And then He says, " This is my Name for ever ; this is my memorial unto all generations." Well, was not His name great in Israel ?

It is great in *communication* : " My name shall be called on them." His name, Jehovah, Jesus — an Almighty Saviour ; they are " a people saved by the Lord." There are great blessings connected with this name : " Where I record my name I will come and bless." " His name is great in Israel."

" In *Salem* is His tabernacle." Salem is peace ; it points to Solomon's times. After David had conquered the enemies of Israel, then came peaceable times, and then God had a temple or tabernacle ; that is, He will only be worshipped by those who are at peace with Him. Jesus is our peace. Here, in His peace-making work we have a tabernacle, and they come near to God.

But " His dwelling-place is in Zion." By and bye the Church will be as a monument—a monument carried up, with the top-stone on it ; there the Lord will dwell for ever.

This Zion refers to Gospel times. Here the Lord breaks the arrows, the shields, the sword, and the battle. All the powers of the enemy against God's people are destroyed ; therefore, looking unto Jesus the Church exclaims, " Thou art more glorious and excellent than the mountains of prey."

1. The words have something implied ;—there is an apparent glory in the mountains of prey :

2. The text puts the double crown upon the head of Jesus : " Thou art more glorious and excellent," &c.

The mountains of prey are the thrones and kingdoms of this world. The third verse seems to tell you best what these mountains are. They are the warlike grandeur of kings and nations and people, who go forth against the God of heaven. These have, at times, been immensely great and grand ; as Ahasuerus on his royal throne, in his royal house. There is a glory, and sometimes an excellency, in thrones and kingdoms, in corporations, and in the possession of worldly estates. But these perish and pass away. So these mountains of prey are Satan's gaudy temptations by which he doth ensnare and deceive many. But in Jesus there is a superlative glory and excellency which never deceive. There is His Father's glory seen in Jesus Christ ; there is His own glory, and there is His Church's glory, all of which are " more glorious" than anything heaven or earth can produce.

All saints have their doubtings : David, " Cast me not off in old age." (Psalm lxxi. 9. Asaph, " Will the Lord cast off for ever ?" (Psalm lxxvii. 7.) Peter, " Lord, is it I ?" (Matt. xxvi. 22.) Paul, " Lest I should become a castaway." (1 Cor. xi. 27.) But, believers, remember there may be true grace where there is no comfort.

That which is the most hard and difficult to be believed is the most right and sure object of faith, and is the most worthy of our belief.

The Steady Silent Christian :

A BRIEF MEMOIR OF THE LATE MR. WILLIAM JUDGE.

By H. G. MAYCOCK.

THERE were several aged saints in our congregation at Old Ford, and to some of them our short stay there of three years was a kind of harvesting, or ripening time. They have been taken home. One of them, Mr. William Judge, was a very great favourite with almost all the people. In thinking of him we have thought of that word in Numbers xii. 3, "Now the man Moses was very meek; above all the men that were upon the face of the earth." Meekness, gentleness, stillness, steadiness, uprightness, and a quiet retiring habit, marked the character of our departed friend. The following neat little memoir, by his last beloved pastor, we give with mingled feelings of pleasure and of pain.—ED.

The object of Christian biography (says a popular writer) is to exhibit the glory of our holy Christianity, as exemplified in the call by grace, the happy experience, the godly life, and triumphant death of the believer in Jesus Christ our Lord.

Seneca, the Roman philosopher, regarded the virtue of his example the most precious legacy that he could bequeath to posterity. But how vastly superior is the example of a truly devoted child of God! A Christian is the highest style of man: "Perfect in Christ Jesus." What he is for good God's grace makes him: "By the grace of God I am what I am."

Fame's wreath may not encircle his brow; his name and deeds may not be emblazoned on the page of history, nor his memory perpetuated through coming generations in monuments of brass and stone; his course may be obscure and unpretending; but when all the pride, pomp, and fashion of this world hath passed away, his name shall be held in everlasting remembrance. "A crown of glory that fadeth not away,"—a record in the register of heaven—an imperishable "pillar in the temple of God," shall be his eternal recompense.

WILLIAM JJUDGE, a member of Bethel Strict Baptist church, Old Ford, and well known to many of the Lord's people as "a living epistle, read and known of all men," passed from earth's sorrows and trials to the paradise of God, December 24th, 1865, aged seventy-six years. He was a native of Northamptonshire, and his early days were spent in agricultural and other pursuits incidental to a country life. In the providence of God he came to London. The particulars of the Lord's dealing with him, in bringing him to His feet, and to a knowledge of himself as a sinner before God, I have not been furnished with; but his long and consistent profession, his godly life, gave indisputable evidence that his religion originated with God, and that he was a vessel of mercy, predestinated to be conformed to the image of His Son.

For thirty years he was a member of Mr. Charles Hyatts', of Shadwell. Subsequently, his footsteps were directed to Bethnal Green, where occasionally he heard the late Mr. Thomas Parker in a room, under whose ministry his mind became enlightened on the subject of believers'

baptism; and having seen the ordinance in the light of God's word, he conferred not with flesh and blood but followed his Divine Lord through the baptismal waters. He was one (if not the first) baptised by that late servant of God, Mr. Parker, of Hope chapel, Bethnal Green. He became much attached to his pastor, filled the office of deacon and treasurer with credit to himself and honour to God.

In the order of providence he was led to Old Ford, where he continued to feed under the ministry of C. W. Banks, until C. W. B. was removed to another part of the Master's vineyard. He continued a member at Bethel up to the end of his pilgrimage. He was universally loved and respected by all who knew him, as a quiet, unpretending follower of the Lord Jesus.

On the Saturday prior to his departure I was called upon, at a late hour, to visit him. I hastened to the chamber of the dying saint; he had been unconscious for some time. When I reached the bedside I grasped his hand, and inquired if he knew me? He answered in the affirmative. I said, "Do you know my Master?" I never shall forget the smile that played o'er the features of the aged saint: his countenance was lit up with celestial glory as the name of JESUS sounded in his ears. He grasped my hand, and kissed it over and over again. We knelt around his couch, and committed him to God. I left with the most comforting assurance that his soul, through the *grace, blood, and righteousness* of Jesus, would soon be in the presence of Him, whom not having seen yet he loved. The day following he peacefully slept in Jesus.

On Lord's-day, January 4, his mortal remains were committed to the tomb by the writer, in a sure and certain hope of a joyful resurrection to eternal life, through Jesus Christ our Lord. On the evening of the same day a sermon was preached in Bethel chapel to a crowded assembly, from Paul's words, "For me to live is Christ, but to die is gain."—Yours, in Jesus,

H. G. MAYCOCK.

Deaths in Woodland Green.

MR. EDITOR,—I send you a few statements of the life and death of our dearly beloved brother, Mr. John Dillistone. He was born into this world in the month of March, 1815. As he was born a sinner, so he lived a sinful life until about twenty years before his death, when it pleased the Lord to stop him in his sinful course, by opening his eyes to see that the course he was pursuing would end in his eternal destruction. Like all other awakened sinners he began to inquire what he must do to be saved? As nobody on the spot knew either his malady or the proper remedy, he began to run about inquiring of whom he could, whether there was ever such a case as his; and whether any cure was obtainable? There appeared to be no information nor consolation for him. After he had run here and there for some considerable time, he obtained some little comfort from hearing a Mr. Dike, in the parish church at Stoke. About this time Mr. Powell came and preached in the parish of Kedington, and our dear brother thought he would hear him. There was nothing particular until Mr. Powell announced on one

occasion, those memorable words for his text, "Where is He that is born King of the Jews?" Mr. D. told me there was such a burst of light, love, and joy in his soul that chased all his fears away. He said he never knew anything the preacher said, but the words, "Where is He that is born King of the Jews?" continued with him wherever he went; and it was like heaven upon earth to him.

After this sweet deliverance he was soon baptised, and joined the church at Kedington; he was soon called to use the office of deacon, and by using the office well he purchased to himself a good degree, and great boldness in the faith.

Let us now come to

HIS ILLNESS.—Early in the present year he discovered a shortness of breath; it was soon evident something was materially the matter. He sought the advice and help of doctors, both in town and country; but he gradually grew worse and worse. This was perceptible all the time we were worshipping at Haverhill, while the chapel was rebuilt. After we returned home again, and took possession of our present comfortable little sanctuary, he told me that he never enjoyed the Lord's presence as he had done since we had been using the present chapel; but his time was short, and his pleasure was not without some interruption, for previous to the last Lord's-day that ever he attended the house of God, he told me he was tempted to doubt everything as to his own personal salvation; also, as to whether I preached the truth. In this state of mind he came to chapel for the last time, and continued so until the afternoon when I read for my text, Isaiah xxi. 10. To use his own words, he said he had such a doing that put all things right with himself and me; he had no more doubts as to whether I preached the truth or he believed it. Every day he grew worse and worse, until the night of the 19th of November, when they thought he was dying, and about four o'clock in the morning I was sent for, as they thought, to see the last of him, but when I got there he was revived. I continued with him all Monday, the 20th, and Monday night; and never shall I forget that night—his sufferings were beyond all description. I thought once during the night he had been dead, but he recovered. I continued with him all Tuesday, the 21st, and left him for a time to get a little sleep, but I had only been in bed about one hour before I was called up again, as they thought he must be dead before the morning; but when I got there he was revived again, and appeared to be better until the morning of the 22nd, when he thought he was sure he was dying. He then expressed a wish to see all his children. They were all handed to him one by one; he kissed, and shook hands with them, and, as he thought, bade them a final good-bye. This appeared too much for his ever-loving and anxious wife. Upon her making a start to leave the room he caught hold of her hand, saying, "Let nothing part you and I but death." After he had taken his farewell of his wife and children he addressed himself to me, exclaiming, "O, the Rock! I commend Him to you, and hope the Holy Spirit will help you to make the best use of Him in your ministry." He said, "Set up a standard, and abide by it; if the Holy Spirit shall bring sinners to bow to it good will be done; but do not set up one of your own making." I said, "Then I am to use a ready-made one." He said, "That is it." He said further, "You and I have spent many a happy day together;

but when we get to heaven we shall have a long as well as a happy day." Leaning his head on my breast he continued to say, "As a dying man I can bear my testimony to the truthfulness and usefulness of your ministry. I do not wish to flatter you; it may be some encouragement for you, and you will want it."

After he concluded his address to me he addressed Mr. Garrard, who has been a very intimate friend of our brother's for many years. The glance of his eye, the power of his voice, will not soon be forgotten. I think I can still hear him say, "Friend Garrard, may the Lord bring you out. There are many good things in you, and if the Lord were to bring you out you might be of great use to that cause." He continued to say, "Garrard, behave well to your minister; treat him kindly as long as he preaches the truth; and when he does not get rid of him." Thinking I might think he was harsh with me he said to me, "I hope you take what I say aright." I said, "Yes; I take it just as you mean it." After this he addressed his three nephews that were standing in front of him; and the manner in which he addressed them was truly melting. After a few more words to some others present he leaned his head back, and appeared to be dying; but he recovered and said, "I thought I had been going, but I am mistaken." Sitting a few minutes he shot out his hand to me and said, "Good bye, brother; I am now going." It appeared to all of us to be true; we expected in a few minutes to have closed his eyes; but to our astonishment he again recovered, and said, "I thought I had been going, but I am again mistaken; I felt glad that I was so near heaven—I should loved to have gone; but as I am stepped back again I do not know how long I shall stop with you." Truly he did not know, for he had to wait from the 22nd of November until December the 6th; about half-past ten in the evening he breathed his last. Between the 22nd of November and the 6th of December he had many a severe conflict. He said on one occasion, "O, the suggestions! I know they are all lies; but I cannot withstand them." At another time he said, "O, my brother, this is contradicting all the Lord's former goodness to me." At other times he would say, "*All's right.*" In one of his sharpest conflicts I said to him, "Do you feel yourself safe?" The reply was, "No question about that." It was his mercy before he was called to die to be freed from every thing that is earthly. On the Monday before he died his brother asked him whether he had got any temporal things to settle. He at once exclaimed, "I have done with the world." Although he loved his wife and children yet he could say, "You are nothing to me now."

There was great respect shown to him at his funeral. People came from all the villages and towns around, to pay the last tribute of respect to departed worth; and on Sunday the same respect was shown, for never have I seen such a crowd as there was on Sunday. The people seemed determined to force their way into the chapel on the solemn occasion. I read for my text the first clause of the fourth verse, 32nd chapter of Deuteronomy, "He is a rock; and His work is perfect."

Kedington, December 19th, 1865.

THOMAS MURKIN.

THE OTHER BROTHER GONE.

WE well remember the first time we preached in the old chapel at Kedington, feeling much drawn out in soul for the salvation of a good,

hearty, and earnest-looking man who sat before us. That man proved to be Mr. Sargeant Dillistone, the brother of John Dillistone, whose death we have so recently and so keenly lamented. These two brothers were nurserymen; and both of them within a few weeks have been removed from those rural scenes where for so many years they laboured so industriously.

The following note from the son of the last deceased Mr. Dillistone, opens a little of the solemn scenes of

A DEATH-BED CONFLICT.

DEAR BROTHER BANKS,—Our beloved father did not long survive his dear departed brother. After suffering indescribable pains for some days, he expired at a quarter before five o'clock this morning. He was in deep distress of mind for a length of time. About nine o'clock yesterday morning our dear mother asked him how he felt respecting his future state? "Oh," he said, "I must be lost." He was now evidently sinking very fast, and we feared he would become unconscious without giving to his weeping family a hope of his peace with God. Earnestly did he wrestle in prayer, pleading for a Saviour's righteousness, until he became so exhausted that he could only gasp out broken sentences. About midday yesterday I asked him again; I said, "Are you happy, now, dear father?" His only answer was, "I WANT CHRIST." Soon after, I said, "Father, dear, do you love Jesus?" he said, "Yes—I think I do;" and a few minutes after he seemed a little freed from pain, and appeared to sleep. I saw his lips moving, and got as near to him as I could, and heard him whisper, "My beloved Jesus." Shortly after our dear mother again asked him, "Are you happy, now, dear?" He said, "Yes—O yes." After this he seemed in darkness, but he could not say more, his agony being so great. He soon after three o'clock, p.m., became quite senseless to all except his great sufferings, and so remained until his spirit took its eternal flight, and we do hope (and we thank God that we have this consoling hope) to meet that Saviour's welcome which he so earnestly craved, and to join with that dear brother he so much loved on earth in an eternal song, and who had only gone before him five weeks.

When you again visit the Sturmer and Woodland Nurseries, although you meet not those who have so many times bade you welcome you will, we trust (and many times), meet their widows and children, from whom you will ever receive the same hearty welcome and esteem.—I remain, dear Mr. Banks, yours most truly,

JOSIAH DILLISTONE.

Sturmer and Woodlands Nurseries, January 9th, 1866.

[These bereavements have been bitter to us; but in this dying world we must expect to be sundered from all whom we have loved.

"There is a nobler rest above."]

As the moth hovers round the candle till it is burnt, so we often dally with temptations till we fall by them.

Believer, art thou distressed in mind? Fear not, thou art possessed by Christ, who hath bought thee at too dear a rate to lose thee.

The Testimony of Francis Towther.

MINISTER OF THE BAPTIST CHURCH AT BARROW-IN-FURNESS.

CHAPTER I.

DEAR MR. EDITOR,—Agreeably to your request when you were with the Lord's people at Barrow, I have put a few thoughts together, as far as I can recollect, of the Lord's mercy to me. I remember when I was walking the broad road that leads to everlasting destruction, and when I delighted to walk with the wicked multitude to do evil, at this time I had a pleasure in rolling sin under my tongue as a sweet morsel. Although since then I have found that whatever pleasure I have had in sin, it always left an aching void behind it, something that did not satisfy. I was fond of the ball-room and the card-table; these things I had a delight in when I was engaged in them, but in my leisure moments when I was led to look upon the wickedness, emptiness, and hollowness of such practices, I often said in my own mind, "How foolish I must be." These thoughts were not the prevailing thoughts of my mind, for they would no sooner come than they would fly away again, and I am sure I have been led to find the truth of God's word where it says, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." But even in this state I made some good resolutions had they been carried into effect; but how could I carry them out? They only emanated from a carnal creature, without either will or strength to do a good act. A man dead in trespasses and in sins must consequently be dead to everything that is spiritually good. In my natural state I was like all Arminians; I believed I had a will to do and perform good acts, and also to refuse doing evil. I believe the world is full of good resolutions; but they never will produce a good effect, inasmuch as they only spring from the creature, and that which is born of the flesh is flesh, and all the works of the flesh are only sin. (Gal. v. 19—21.) I was not only a free-willer, but a real Atheist concerning the belief of the new birth, and have opposed many when they would say, "Ye must be born again before ye can enter heaven." I have told them that such could never be the case, and that I never would believe any one that said they knew they were born again. Such was my dreadful state by nature.

CHAPTER II.

COME to another epoch of my history. I was always very fond of reading, but more especially novels, tales, and the lives of eminent men, such as Sir William Wallace and Bruce, and sometimes I would read God's most holy Word, but I was not so fond of it, it sometimes made me miserable. I recollect one summer I determined to read the New Testament from the beginning to the end; accordingly I commenced, but not with the intention of searching after truth, but I merely thought the more chapters I read the sooner I would finish my task. All went on right to my fancy until I came to the Epistle of James (chap. ii. 19), "Thou believest that there is one God, thou doest well; the devils also believe and tremble." When I read these solemn words I was brought to a stand, and felt myself to be filled with horror, amazement, and con-

fusion. Under this plight I was led to look upon myself as being with the devil, that I was no better than he, who was a liar from the beginning; I looked at the dreadful position he is placed in, yet he has a belief, and knows there is a God to punish him for his disobedience for ever and ever. But his belief brings no peace, no deliverance, no comfort; yea, but adds to his misery. Being thus led to look upon the dreadful position that Satan is placed in, I was then brought to the conclusion that I was no better, and that I was in precisely the same position; for I believed there was a God, but not a God of mercy for me, but a God of wrath, and that I would sooner or later prove him to be such. Thus I had a natural belief which only in those seasons of trouble and anxiety enslaves the mind. But the faith which is of the operation of the Spirit leads us to hold communion and sweet fellowship with God. Strange to say, after all this anxiety, horror, and amazement it all passed away, and I could walk at liberty in sin once more; but now and then some dreadful thoughts would rush through my mind, and then I would come to the conclusion in my own mind that one day I would become religious, but inasmuch as I was only a young man it was quite soon enough for me to change my course, for being built up in the powers of free-will I thought I could become holy just when it pleased myself. My occupation at this time giving me an opportunity of following the ways of sin and the course of wickedness more than ever, I have often thought since that it led me to indulge in wickedness more perhaps than I would have done, on account of my companions all following the same course as myself. Thus if the dear Lord is kind to us in a providential way whilst we are in a natural state, it is often used by us to help us to abound more and more in sin. But the time came when a number of men must be discharged or their wages reduced, in consequence of a failure in the funds, and I was selected as one that must either be discharged or suffer the pecuniary loss of my wages being reduced. But my pride compelled me to choose the former, consequently I was discharged, and thus I was thrown out of employment for a considerable time, which was the cause of separating me from all my former companions. I merely mention this dispensation of Providence towards me to show how the dear Lord works, for His thoughts are not our thoughts, neither our ways His ways.

(To be continued.)

Light and Darkness in One Land at the Same Time.

BY E. J. SILVERTON, OF TRINITY CHAPEL, BROUGH, LONDON.

OLD Egypt was the land in which darkness and light was seen both at the same time. There had been a spiritual light and darkness in that land for many years, but now the light and darkness is of a different kind. The darkness sent on the Egyptians for three days was a confirmation of the spiritual darkness in which they had lived for so many years, and all the children of Israel having light in their dwellings was a confirmation that God would be their everlasting light, and that their

sun should no more go down. Happy art thou, oh Israel, a people saved by the Lord; He is thy light and thy salvation.

This darkness was one of the plagues sent by God upon the Egyptians to let Israel go, and this darkness stayed with the Egyptians three days. They were in such darkness that no one could move out of his place, but all the people of Israel had light in their dwellings. Thus did Jehovah show His power to the one and His mercy to the other. But all the plagues God sent did not turn them from their wicked ways, nor make them love the God of Abraham and of Moses; no, they still loved the sins of Egypt. They did not love the darkness that hid them from one another for three days; but they did love the darkness that hid God from them for many, many hundreds of years. They loved not the light, nor did they come to the light.

May we not learn something from the Egyptians' three days darkness and Israel's light? Do we not at once see the hand of God upon Egypt to smite them, while His hand is upon Israel to bless them, so that his hand is for Israel but against the Egyptians? If we are a part of Israel we shall have light in our souls. Have we light now, or are we in darkness? We are not able to tell if we are Egyptians or no without light in our dwelling. Could we have walked through Egypt during the three days darkness we should have known the Israel of God by the light in their dwellings, and we can only know the saint from the sinner now by the darkness of the one and the lightness of the other.

The light that God gives to His new covenant Israel discovers to them two things; first, *That their dwelling place is Egypt*; and, secondly, *The path of deliverance*.

I. They are led to understand that they live in dark Egypt. They see that they are not Egyptians, although they live in Egypt. The spiritual light that comes from the Sun of Righteousness opens up to them that they are in darkness, shows them the darkness of their mind and understanding. If a man has no light, he thinks he has no darkness. When light comes darkness is seen. Spiritual light discovers spiritual darkness. While a sinner walks in darkness he thinks he is in the light as much as any; but when God gives him light he mourns over his darkness. It is an everlasting favour to have the light of salvation put in our souls by the Spirit of all truth, the Holy Ghost sent down from heaven; for if we are led to mourn over our darkness we shall not go away into everlasting darkness. If we know what spiritual darkness is in time, we shall never know what darkness everlasting means in eternity. May it be our joy while darkness is all around us, to know that we have light in our dwellings. Give thanks, O ye saints of His, that God has called you out of darkness into light, and that you are made to walk in the light of His face. I say, then, light shows us that our dwelling-place is Egypt.

2. Light also discovers to Israel the path of deliverance; the way to get out of Egypt and come to the land of rest and plenty. The Lord showed to His people in old time the way out; He sent Moses and Aaron to lead them out. Israel coming out of Egypt pointed to the Church coming out of the sinful world. The way out of the Egyptian world of this present time is by the Lord Jesus, the only way; and when light is given to a sinner he soon beholds something in Jesus that he had never seen before. Nothing but divine and holy light from God

the Lord will give a man to see anything glorious in the Christ of God ; without this light there is no beauty in Him to our eyes ; and His words have no charms to our ears, no, not any.

A man that cannot see Christ as the sinner's only friend and only way of salvation, is like the Egyptians in the dark ; and such an one cares not for the house of God, the book of God, the saints of God, nor the Son of God. Like the old Egyptians, not one moves from his place ; the sinner sits in darkness and the shadow of death. It is true that

“ Not a sinner seeks the Lord,
Till Christ the sinner seeks.”

Our Gospel is hid to them that are lost. Oh, what a mercy to have light in our souls, light in our dwellings ! Bless the Lord, it is still true that all the children of Israel have light in their dwellings.

These words also teach us that the Lord gives light to some and the rest he leaves in darkness. The Egyptians could not drive back the darkness, nor could the Israelites command the light. The light and the darkness were both given by God ; and as it was THEN so is it now. Light is given or withheld just as the Lord will ; we praise Him that He gives light to so many. It is a good thing for the eye to behold the sun, the light of the day ; but it is a better thing for the soul to behold Jesus, the light of heaven ; and be sure, saints, if you have any light in you it is of God's giving ; light is sown for the righteous. Let sinners understand that if the Lord grants them not mercy they cannot be saved. How solemn the thought that God can send us to hell or save us for heaven ; we are in His hands, and He can do with us just as He will ; He can make us sit in everlasting darkness, or give us light in our dwellings : How is it with the reader ? Have you, like the Israelites of old, light ? Can you see yours to be a sinful heart ? Can you see your sins ? Can you see yourself lost without blood, the blood of the covenant ? Do you see a suitability in Christ's righteousness ? Can you find your way to God's throne in prayer ? Do you find an outgoing of heart to God, a lifting of the soul to Him, a looking unto Him, a drawing near to Him, trusting alone to Him ? Are you sad without Him, happy only with Him ? Is Jesus lovely and precious to you ; should you like to love and serve Him more ? Do you sometimes put aside your harp because you cannot praise Him as you would ? Can you say amen to this part ? If so, you have light in your spiritual dwelling as sure as did the Israelites. The Egyptians never feel thus ; no, never. Egyptian darkness prohibited in days of old all such seeing and feeling. The Egyptians were haters of God and of Israel. But Israel had light in their dwellings. The saints have the light of the Holy Spirit in them ; it is in His light they read the word ; it is in His light they see the blessedness of the Gospel ; it is in His light they behold the Son of Man, their Saviour and King ; it is in His light they SEE light. The Church is spoken of as a light on a hill ; the Church could give no light if the Spirit of God were not in her, her light, and her glory. If man has spiritual light let him be sure that the Spirit has paid him a visit. MAN is a dark lantern ; the Spirit must light him up if ever light be found in HIM ; if the Lord did not give to Israel light, like Egypt, they all would sit in darkness.

If these five words shall be the means of adding one ray of light to

any poor Israelite I shall be glad ; God grant that it may be so, and more so, if He will. O Lord, give light to those who sit in darkness ; those whom thou lovest sometimes walk in darkness and have no light ; no light shining on the word ; no light to see we have the marks of the Lord Jesus ; no light when we hear the Gospel. So the saints are at times in the dark ; but, bless the Lord, it is not always ; no, we have light now and then ; and a little of this light is the pledge of eternal and everlasting light ; one ray of spiritual light excludes eternal darkness. That's all.

Trinity Chapel, Borough.

The Kentish Shoemaker ;

A FURTHER NOTICE OF THE LIFE AND LETTERS OF THE LATE WILLIAM BURCH.

FLINGING the editorial "we" to the winds, let me enjoy myself for once by writing this notice in the singular. Before I sit down to pen a few lines in memory of the late William Burch, I took a walk, and thought of many things ; but more especially of the marvellous grace of God, by which such a poor, low-sunk sinner as the Cranbrook shoemaker, was brought in his time to so high a standing in the Gospel—to be a holy and devoted minister of the faith once delivered to the saints. One thing that particularly engaged my mind in reflecting upon this poor man's life, was, Joseph Hart's sterling verse on the fountain of atoning blood opened for sinners. He says.—

"This fountain for guilt, not only makes pure,
And gives, soon as felt, infallible cure ;
But if guilt removed return and remain,
Its power may be proved again and again."

No one can read William Burch's life, no truly saved sinner can read his own life, without being terribly and deeply persuaded of two things :—first, Satan will not be easily turned from his throne in a poor guilty sinner's heart ; if he be overthrown by sovereign grace, he will try his hardest to regain his dominion, and to make the end of such a one's career to be worse than the beginning. The Saviour saw that in Peter's case—"Simon, Simon," (said the Saviour) "behold, Satan hath desired to have you, that he may sift you as wheat." And Satan did get hold of him, and cast him down most dreadfully. The apostle Paul, in the epistle to the Romans, which was written some fourteen years after his conversion, intimates a similar attack was made upon him. He says—"Sin taking occasion by the commandment, wrought in me all manner of concupiscence ;" and again—"Sin taking occasion by the commandment, deceived me, and by it slew me." Yea, further, "I am carnal, sold under sin ; for that which I do I allow not ; for what I would, that do I not ; but what I hate, that do I." These are strong confessions, and they are not found in the secret feelings of the apostle's soul : he was the afflicted subject of these things ; he was inspired to write them ; and they are handed down to the Church in these latter days, because in all cases Satan wages a fearful warfare with the saved and rescued saints of God.

The second thing visible in William Burch's life, and in the life,

more or less, of every truly saved sinner, is—the mighty hold any reigning sin has upon the fallen nature of man. To overcome that which has once overcome us, is a great work indeed. How far these things are known to professing Christians generally, is not my province to declare; but I am compelled to believe, I ought rather to say, that the everlasting love of God toward poor sinners in Jesus Christ will receive at last many who by Satan and by sin have been cast out, and cast away by the Church as the offscouring of all things.

“The Book Society” has published “An Account of Mr. Wesley’s Death,” in which Mr. James Rogers says—As Mr. Wesley was sitting one day in deep meditation, he said, “How necessary it is for every one to be on the right foundation—I the chief of sinners am, but Jesus died for me. We must be justified by faith; and then go on to entire sanctification.” What did this mean? Is there a gradual ascendancy over sin, Satan, and the world, amounting to entire sanctification, attainable? I trow not. The whole armour of God will be required by the quickened saints of God, so long as in this world they dwell.

Against no sect, unkindly of any professed servants of Jesus Christ, will I write or speak; but Dr. Thomas Haweis was no false prophet, nor did he write erroneously when he said—“Modern Christianity is very different from the primitive.”—“Our more enlightened modern divines have discovered that the object of their devotion, who sealed their testimony with their blood, was blasphemous, their joy enthusiasm, and their religion delusion.” How truly did the doctor delineate the large army of professors, students, priests, pastors, and preachers of our day, when he said—“More rational, more manly, more fashionable, notions now prevail of one supreme Being, excluding Jesus Christ from sharing equal honor with the Father and the Spirit;” but all along to the end of the journey, with all real Christians, there will be in their souls a sympathy with words like these:—

Not my endeavours, nor my prayers,
Nor rising groans, nor falling tears;
Not others’ works, nor yet my own,
Can e’er my crimson sins atone.

Rivers of blood can’t wash away,
The crimes of but one single day;
Nor costly rites, nor bullocks slain,
Can make a guilty conscience clean.

Jesus! to thee alone I fly,
And at thy footstool prostrate lie;
Thou canst my numerous sins forgive,
And bid a dying sinner live.

There has been an idea that the same kind of wheat may be sown in different kinds of soil; and that good wheat will have much harder work in bad soil, than in good and well prepared lands. So grace, in a very bad kind of nature, has much more to oppose it, than in a well cultivated and prepared nature. But a fallen nature everywhere has in it all the deadly seeds of sin, and grace has to put forth almighty power, or subdued into the obedience of faith the old Adam never will be.

Mr. Thomas Russell found the material out of which he has compiled this memoir in a state so rough, that he would gladly have relinquished the task; but he has been helped to accomplish it much to the satisfaction of all who can appreciate the testimony of a tried but faithful servant of the living God.

LOVE LABOURING FOR LIBERTY.

MR. BANKS,—

I trust you will pardon the liberty I have taken in writing to you, but I feel assured you will advise a poor little pilgrim in her journey Zionwards. I have for a long time felt the blessedness of religion:—I love God's house; I love His people; I enjoy conversation with His children; and yet I have never seen my state as a sinner; I know I am by nature a vile sinner, but I cannot feel it so; it has been my earnest prayer for many months—"Lord, shew me myself;" but the Lord for some wise end withholds the answer. O! that I could realize that Christ was precious to my soul, and that my sins were forgiven. I sometimes am cast down; Satan tells me Christ will not listen to the prayers of such a worthless creature as me; then some sweet passage of Scripture comes to me, and bids me pray on and never faint. I at present sit under the Wesleyans, but I can get no food for my soul there; I cannot enjoy their duty-faith and free-will preaching. I once heard you speak at Dacre Park Chapel, and I thought if I could but sit under you I should be happy; Heaven's smile seemed to be upon you; may the Lord spare you many years and give you seals to your ministry. Will you kindly in your *Cheering Words* for next month advise me; and may you meet with your reward at the Master's hands. I know I ought not to trespass on your valuable time, but I am so very unhappy.—I am,

A LITTLE PILGRIM.

P.S.—I may add I am but nineteen, and all my relatives are Godless people; therefore I meet with much opposition.

EDITOR'S NOTE.

We have read "A Little Pilgrim's" note with peculiar interest, and gladly write one line in answer. We say to "Little Pilgrim," first, it is quite certain that you have some good thing in your heart toward the Lord God of Israel; and, if you live another nineteen years, we have no doubt you will see more of the darkness and the deepness of a fallen nature than you have yet seen. "The fountains of the great deep" within you will ere long be broken up; the deceitfulness of your heart will be discovered; and, under the influence of sin's dread inward working, you will not then, perhaps, be able to say that you love—really and warmly love—either the house of God or the people of God; and you will fear you have no religion at all. When these dark days do come; when these internal conflicts arise, the Lord will hold thee and keep thee, and lead thee more and more to know the fitness, the fulness, and the greatness of the blessed Redeemer's atoning sacrifice and His righteousness to cover, to cure, and to comfort thy poor tempest-tossed soul. We would not advise "A Little Pilgrim" to pray the Lord to show her herself; but we would advise her to pray the Holy Ghost to show her more and more of the everlasting love of God toward all His people; and to show her more and more of the grace and glory of the LORD JESUS CHRIST; and to show her clearly that her name is in the Lamb's Book of Life, and to give her the grace of faith to trust in Him, and the grace of love to follow Him, and the grace of Divine strength to resist all the temptations to which she may be exposed. And we would advise "A Little Pilgrim" to struggle and wrestle hard for the sealing home upon her

heart of the promise of life eternal; and we would advise her, if the Lord open the way, to sit under some sound and experimental minister, and in God's own time to become united to the Church; and thus, with faith and love within, and treading in the pathway of obedience without, she shall find the Lord her God to be her shield and her salvation too. In No. 83 of *The Gospel Guide* there is a piece headed, "Looking and Listening to Jesus." We wish "Little Pilgrim" could read it. If we knew where to send it it should reach her; but we hope to hear from her another day.

CUT FLOWERS FROM SPIRITUAL GARDENS; OR, SEED THOUGHTS FROM PLANTS OF GRACE.

BY MR. ALFRED PEET, OF SHARNBROOK.

THE Christian who enjoys most of the love of God, and has the sweetest experience of the Spirit's graces, takes the lowest place in his own estimation in the family of heaven.

Men who have no brains are always great men in their own esteem; but those who think will soon think their pride down, if God is with them in their thinking.

Christ being God-man is Mediator. It is in Him only that poor sinners meet a reconciled God, who met them in Him from eternity.

The Covenant of Grace and the Covenant of Redemption are a rich armoury, out of which you may furnish yourselves with all sorts of spiritual weapons, wherewith you may encounter Satan's temptations, wiles, devices, depths, and stratagems.

The entrance into the way of life is so narrow that natural men, with all the power of reason and sparks of worldly wisdom, cannot find it. The Holy Ghost first puts the elect upon seeking it, then reveals it unto them; after this enables them to enter in, and what is still better, for ever keeps them in.

Many in the present day speak largely of their freedom from all doubts, and the assurance of their soul's salvation. I wish to know how such characters feel after the commission of any known sin. If they say it doth not becloud their evidence, nor raise the least doubt in their mind, the truth is, I doubt the truth of their religion. Unbelief is not slain while assurance is enjoyed; it is in very close confinement; but soon as it again breaks from prison the Christian knows by woful experience what mischief it doth.

To preach the everlasting Gospel aright is not to preach it in a general way, but to draw lines and make proper distinctions. To invite an unawakened sinner to come to Christ, is just the same as one man telling another that is in perfect health to make application to a physician. It is meet to point out to the sinner his present danger, and what must needs follow upon his dying an enemy to Jesus Christ. Should the Holy Ghost apply the word, make him sensible of his wretched state, and create in his heart a cry after mercy, then indeed is the time to invite him with all possible freeness; and right glad will the poor wretch be to fall in with the invitation.

KIND WORDS TO AN AFFLICTED SAINT.

MY DEAR OLD FRIEND AND BROTHER IN THE COVENANT GRACE OF CHRIST OUR LORD,—I was pleased to receive another letter of your poor old hand-writing, for it shows that notwithstanding the many withering winter storms, old age, and multiplied infirmities, the poor shattered old tree has still life and vigour in the root. And that among the complainings of heavy and sore afflictions, and the rejoicings among the sweet and tender mercies of our gracious and faithful God, the latter take the grateful, hopeful, and prospective lead, to the praise and glory of God, who makes afflictions to illustrate the riches of His grace. You have had a long day of pilgrimage, and a day of many and severe trials but your strength has been equal to your day, and hitherto the Lord hath helped and supported you, and now after all these past years of goodness and mercy, there is no fear of the Lord's supporting you through the few days or months that remain of your nonage as an heir to the incorruptible inheritance. It is a most happy consideration for us, that "The Lord knoweth the days of the upright; and their inheritance shall be for ever, they shall not be ashamed in the evil time; and in the days of famine they shall be satisfied."—Ps. xxxvii. 18, 19; "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine."—Ps. xxxiii. 18, 19; "For the Lord loveth judgment, and forsaketh not His saints; they are preserved for ever."—Ps. xxxvii. 28.

I have enclosed you five shillings worth of stamps, supposing some one will turn them into money for you.

The Lord bless and support you, as He mercifully has done for so long a time, that you may wait with patience till the time of your departure shall come; and may reason keep her seat, grace abound, and peace that passeth all understanding attend your passage through Jordan, that in you it may be most blessedly

manifested, "The end of that man is peace!" Dear old friend and brother, by the grace of Christ Jesus our Lord, affectionately yours,

Sept. 28th, 1865. J. FOREMAN.

To Mr. B. Mason, Knowl hill, near Twyford, Berks,

A NEW BANK OF FAITH.

I was pleased to read in the poor widow's story, respecting the watchful eye, and providential care of God in such a mysterious manner, in sending a strange large dog to protect her through that lonely spot, and preserving her from being robbed, or perhaps murdered, and then suddenly disappeared. Oh, what a wonder-working God is the God of Heaven, who preserveth His chosen people by night, and by day, thus,

Israel is safe, the poisoned air,
Grows pure if Israel's God be there.

And I think it is a great blessing to the children of God, when such interpositions of providence are published in our cheap publications, where the poor of the Lord's family have an opportunity of reading accounts thereof, and causing their heartfelt thanksgiving to ascend to heaven, for his providential mercies so conspicuously shown.

This brought to my mind a peculiar circumstance which happened to me many years ago. It was in my dinner hour. I was sitting on the step of a door, in the Commercial road; my thoughts reverted through my past life; and I had such a view of the dark scenes thereof, that I sunk down almost into despair; and I cried, "O God, can it be possible, that the blood of Jesus Christ can cleanse such a polluted sinful wretch as me?" A dog had passed me; but turning back, he came and placing his feet on my knees, looked up into my face, just as if he wanted to speak to me. I patted him, and he went away. Immediately those words came into my soul, "Yet the dogs eat of the crumbs which fall from the master's table." These blessed words broke my heart, I was filled with heavenly joy, my tears ran down with holy rapture; I could weep and pray, and sing and rejoice with joy unspeakable. I was full of

heavenly joy ; and for a short season hardly knew whether I was in the body or not. That blessed time I shall never forget ; it was a foretaste of heaven indeed. At another time, when I was out of work, and having a wife and eight children ; we had neither food nor money, when a boy called and said my wife was wanted at a certain place. She went as requested. While she was gone, I went upstairs, and besought the Lord in prayer to help us, and appear for us in our distress. In about half an hour, a knock came at the door, and to my surprise, a man had brought me seven shillings and sixpence ; and shortly after my wife came home with a shoulder of mutton, seven pounds of potatoes, and three shillings and sixpence. Thus we were bountifully supplied, for we could eat and drink, and thank and praise the Lord. Our God is a God of providence, as well as a God of grace, in hearing and answering prayer.

THOMAS HALL.

Salmon's lane, Limehouse, London.

“GOLD TRIED IN THE FIRE.”

DEAR SIR.—Through the mercy of our covenant God, myself and dear wife have come up to His house to join in the service ; it is two months since we worshipped here before. Since then, He has taken us both down to the gates of death, and in His faithfulness has brought us up again. We humbly ask an interest in your prayer this evening, (and always,) that you would acknowledge His goodness and mercy displayed in restoring us. May our Heavenly Father for His dear Son's sake, grant you now and at all times, happy liberty in preaching the Gospel. So that while many say and write bitter things against you, you may realize heaven's blessings resting upon your labour not only as a London pastor, but as a Village Preacher. [The writer of this note is a most useful Missionary. The LORD has put him in the fiery furnace, but he is coming out to praise his Heavenly Father's name. We love to read the hearts of God's dear children. We thought others might get good from them too.—ED.]

EXPOSITION OF PSALM CXIV.

By MR. JAMES WELLS,

Minister of the New Surrey Tabernacle.

“When Israel went out of Egypt, the house of Jacob from a people of strange language ; Judah was his sanctuary, and Israel his dominion.”

THE word Judah here evidently has reference to the Lord Jesus Christ ; and as the word signifies “praise,” Jesus Christ is the way in which God praiseth his people, and speaketh well of them, and hath put away everything by which they could be evilly spoken of. And so Jesus Christ is the way in which the people praise the Lord, and speak well of Him ; and Jesus Christ is the way by which the Lord will make all His dealings with His people end to their good and to His glory. He is therefore the way in both respects. The Saviour is thus the very essence of praise. “Israel was His dominion ;” the people of Israel under His dominion. And this Psalm is intended in few words to show how easily difficulties are overcome, how easily difficulties vanish at His touch, and to assure the people of God that they have never any occasion to despair, the Lord being with them. The greater their burdens, the greater their troubles, the greater their perplexities, the more necessity for the interposition of the hand of the blessed God, and that hand will interpose, and they shall see the same, and enjoy the same, and rejoice in the same, as it is written through this Psalm.

“The sea saw it, and fled ; Jordan was driven back.”

Now what could the people do with the sea ? Why, the sea would laugh at them, Jordan would laugh at them ; and they might, if they had lived so long, have stayed there and wept until the present moment, and nothing would have been done. They did cry unto the Lord, and the Lord intends difficulties to be the means of making us cry to Him. And presently comes the answer ; “Wherefore criest thou unto Me ? Speak unto the people that they go forward.” And as the Lord gave the command for them to go forward,

He made a way for them to go forward. The sea would laugh at them, and the Lord could laugh at the sea; the Lord can laugh at all that would laugh at us, and the Lord can drive away all that would drive us away; so that all we want is faith in the Lord, and the presence of the Lord, and to know that there is not anything too hard for Him.

"The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills like lambs?"

All poetic language, maintaining the same idea, that the Lord will make a way for his people, and that while His arm is omnipotent, while His heart is love, while His counsel is infinitely wise, and while He is our refuge, and strength, and present help in trouble, we are never to despair.

"Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water."

This was the case literally. And just so now; we meet with some very hard things, where there seems nothing but drought, where our hope seems threatened, where it seems our life must end, and what will become of us heaven only knows; trembling, despairing, miserable. By and bye the Lord steps in, turns this rocky line of things into a standing water, and we drink, are refreshed, lift up our heads, praise the Lord, bless His holy name, smile at our troubles, rejoice in His goodness, triumph in His mercy, and go on to sing of His salvation.

"And the flint,"

all this is to give emphasis to the truth that the harder the case, the more conspicuous appear the power and the mercy of God;

"the flint into a fountain of waters."

Believe firmly; Hope joyfully; Love fervently; Pray earnestly; Walk humbly; Work diligently; and Wait quietly.

As saints have groanings unutterable, so they have joys unutterable.

A Christian lives like a saint, and begs like a sinner.

NEW BOOKS.

The End of All Things; or, The Coming and Kingdom of Christ. London, Darton and Co.

IN attempting to reach and discover the origin of what may be termed the Millenarian doctrine, or the belief of the personal reign of Christ on the earth for one thousand years, the author of *The End of All Things* has brought forth a beautiful series of interesting facts, with quotations from Jewish and Christian authors, to us, very pleasant and of an edifying character; although the weak position of some of the early fathers is very mortifying, especially as the similarity between the extravagant notions of the ancient and modern pleaders is so striking. Let us not be considered as casting undue reflection upon any class of men; but, Dr. Gill's observation is too true; vague and unauthorised speculations; fixing times, &c., &c., has done much to bring the doctrine of the Millennium into much disrepute. Our present laborious author, has, after a voyage of research which must have occupied a long time, come to the conclusion that "Millenarianism had its origin in certain traditions, promulgated by Papias;" and this Papias is said to have been "a pious and well-meaning, but weak-minded and credulous man;" that is, he believed and asserted many strange things, as most good men have done when they have so incessantly studied any one particular branch of theology, as to evidently overstrain the powers of the mind, and to subject themselves to afflictions painful to contemplate. Of course, this conclusion sweeps the doctrine of the Millennium clear out of the Bible. If this be correct, the prophets never saw it, Jesus never spake of it, the apostles never preached it. It is not a plant of heaven's planting; it is only a weed, springing from the weak and wild imagination of some dreamer's distorted brain; and all the conceptions of thousands of the most godly, and all the consolations drawn from the doctrine by many of the most spiritual, have been

only so many fancies without any Biblical evidence of one substantial fact. For, saith the author of *The End of All Things*, "I have adverted at some length to the character of Papias, because it was not only he who first brought Millenarian views before the church of his day, but, because, as already remarked, some of the most eminent of the fathers of the second century adopted those views simply because they were made public by him, accompanied with the assurance that he had received them from those who were personally acquainted with some of the apostles of our Lord; and had listened to their discourses, and to the fact that Millenarian views were held and taught by CHRIST and His apostles." This is to us an exceedingly painful conclusion. Not that the Millennium of itself is of any such vital importance; true, or not true, it alters not the glory and greatness of the Redeemer's person; it takes nothing from the immeasurable and unspeakable value of His work; it lessens in no way the safety of His people's salvation. Whether CHRIST will, or will not, *personally reign upon this earth for one thousand years*, is not a question involving the holiness and final happiness of the redeemed. The covenant of grace, the cross of Christ, the crown of everlasting life, the comfortable consummation of the church's bliss and glory, are secured by powers and promises which neither Millennial nor anti-Millennial views can ever for one moment alter. Blessed be the LORD our GOD for this sweet and sacred assurance! And, in our humble review of this question, THIS is the fact we would hold up before the church, the unalterable and eternal safety of every true believer in JESUS CHRIST; which, we repeat, can never be shaken by such theories, or facts, as may be connected with the coming, in any way, of our glorious and gracious LORD and Saviour JESUS CHRIST.

Why then do we feel pained at the conclusion Mr. Grant arrives at? Because that conclusion gives rise to many serious questions, which we shall name, before we enter further upon the reading of this, "The End of All Things." The two leading

questions which appear to open up large fields of investigation, are these: first, who, and what, were the men who have been so zealous in the advocacy of this doctrine? Second, if not from the Bible, from whence came their authority, their teaching, and their proof?

These and other questions may be next considered.

Remarks on the Unbelief of the Age, by J. W. Fletcher, London: Gospel Guide Office, 4, Crane Court, Fleet Street; Caudwell, and Stevenson. The writer of this volume has three large advantages; at least, the spirit, and style, and subject, of the work, lead us to such a conclusion. First, he has a mind well-formed for thoroughly dissecting and developing every theme he takes under consideration; that is, he is naturally a qualified thinker and writer. Secondly, he has practically and heartily entered into the dark abyss of infidelity. He has literally "walked its hospitals;" he has studied in its colleges; he has enlisted himself under its banners; he has associated with its boldest adherents; and he has, we believe, drunk deeply into its spirit. He well understands every inch of the ground they take; their sophistry, their arguments, their premises, their conclusions, their blindness, and their danger has been proved, experienced, and bitterly tasted by his *once* unhappy wanderings from the pathway of righteousness and truth. He appeared for a time to contradict that encouraging Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it." However, better than all we have named yet, we hope, in accordance with the holy purposes of the Almighty and most merciful LORD GOD, and in answer to parental pleadings at the throne of grace, the author of the book has been led to cease from the evil, and to seek for the good, in short, that "real, vital Christianity has a seat in his soul." He fears God, he believes in Jesus, he seeks to be useful to his fellow-men. He exposes religious error, and expounds Gospel truth,

and his work will be owned of God, as sure as it is written.

Our Own Fireside.—January, 1866. London: W. Macintosh. This illustrated monthly is ably conducted by the Rev. Charles Bullock, the rector of Worcester, and author of that excellent work, "The Way Home," of which on one or two occasions we have taken the opportunity to speak in approving terms. Any work guided by Mr. Bullock we have every confidence in. In *Our Own Fireside* we have a large variety of interesting matter, exceedingly suitable for the family circle, but this January number is especially a New Year's number; and we hope the work will meet the support its merits deserve.

The Scarlet Line.—The gentleman who induced us to publish "The End of the Controversy; or Rahab and the Scarlet Line;" fully believed the Author and Preacher had long since departed from this world. To our pleasurable surprise since we have issued the sermon, the following interesting note has reached us:—

DEAR SIR,—In your publishing my little Sermon entitled "The Scarlet Line," I notice a mistake when you say it was preached by the late Henry Nightingale. Through much mercy, my unworthy life is still spared to the present moment. I am still enabled through the tender mercy of my God to labour in my humble measure in his vineyard below, and I humbly hope he is still graciously pleased to give me no reason to ask despondingly the question, "Who hath believed my report, and to whom is the arm of the Lord revealed?" I am happy, and I trust at times made truly thankful, to think, among the wars and rumours of wars in most Churches of truth, in this our day of rebuke and blasphemy; the dear Lord is pleased to keep us in peace and love. O! how great, rich, and rare a blessing. Here "Ephraim does not vex Judah, nor Judah vex Ephraim." O! may the God of peace still preserve peace upon a right and holy principle, and grant us an increasing measure of

prosperity in our midst, the pulpit and the pews sweetly harmonising together in doctrine, practice, and experience. I am but a little *obscure* man, living and preaching in a little obscure village, but I believe containing many living souls who cannot be satisfied with any other religion but that which stands in the inward, unctuous feeling-power of God, very poor in this world, but rich in faith. We have baptized three times within the last four years some choice and precious souls; among the little throng were two of my dear daughters, and one of their husbands, and also my dear wife; surely the Lord has done great things for me, His most unworthy dust, and for His dear Church and people here. The friends in 1861 built me a new chapel in the village, (partly paid for) and I trust a palace for my God, where from time to time I may, by His all sufficient help, sound forth the praises of a Triune-Jehovah, to the edification, comfort and establishment of His poor, tried, and exercised family; and above all to the glory and honor of His great, revered, and holy name. I am, dear sir, yours faithfully in humble hope of eternal life, H. NIGHTINGALE.

Southwick, near Trowbridge,
Wilts, January 5th, 1866.

[Copies of this highly approved discourse can be had at J. Paul's, Chapter House Court, price 3d.]

Morning by Morning. By C. H. SPURGEON. (London: Passmore and Alabaster.) "Mr. Spurgeon every morning at the breakfast table" is a singular idea; but, as "Dr. Hawker's Morning and Evening Portion" is perhaps with the more modern and fashionable professors of our day rather growing out of date; as Dr. Fletcher's "Daily Devotions" are very dear; and thousands in these times require something more than the Bible, and the original breathings of their own souls at the altar of incense, no doubt, Mr. Spurgeon has endeavoured to supply the supposed desideratum. The outside of his "*Morning by Morning*" looks very nice: of the inside we know nothing as yet.

Our Churches, Our Pastors, and Our People.

OUR BAPTIST CHURCHES.

THERE is a question asked in No. 84, of "The Gospel Guide," which we hope will not only be answered, but really and practically negated: it is this—"Why are our Baptist churches so dis-united?" An impartial, faithful, fearless, well-informed, and well-directed mind, might give many answers to this question; and if it is ventilated at all, we hope some good will come out of it.

Since our last, several of the London churches have holden their annual meetings; and all of them have been of the average character—all reporting some little growth; and expressing hopes of enlargement in the ingathering of souls to the fold of Christ. But intelligent laymen complain to us of the tameness, and time-serving nature of much of the ministry they are painfully obliged to sit under, and to support. But the remedy for such evils lies with the churches; not with us. Reports have reached us from

SHADWELL.—Rehoboth, the field where Samuel Milner, Thomas Field, John Brunt, Samuel Cozens, and others have toiled hard, is now revived a little by the ministry of Mr. Steed, a brother somewhat recently raised up amongst us; a man of strong decision, and a minister of searching discrimination in the things which make up a profession of the Gospel, and a possession of saving grace. With a little careful training and encouraging assistance, this good brother Steed would be useful as a devoted pastor, and useful preacher of the grand old Gospel of God. At the Rehoboth New Year's meeting, the brethren Webster, of the Cave; Dickerson; Blake, of Artillery Lane; Bracher; Davis, of Poplar, and Bradley, delivered short sermons on the seven churches in Asia; and Mr. Steed presided, as Mr. Milner, who was announced, did not come: why we do not know. Mr. Thos. Rowlands is leaving Clapham; and is expected to settle at Guildford, as successor to the late Mr. Hillman. Mr. Corbett has left Norwich, and has been preaching in the late Arthur Triggs's pulpit, at Plymouth.

The Church at Shalom, in the Oval, Hackney Road, at their annual meeting, presented their pastor, Mr. Myerson, with a useful token of their affection toward him. His deacons addressed him, and the people, in a cheerful spirit, indicating

present prosperity, and a growing unity in their midst. The brethren G. Webb, C. W. Banks, Butterfield, William Webb, Flack, and Sankey, assisted in rendering the meeting useful. There are rumours that Shalom must soon come down by the hand of some Company or Railway, and that a new tabernacle for Mr. Myerson and his friends will be erected. We shall be glad to see it.

"ZION," in Goldington crescent has been re-opened; a new Church has been formed; Mr. George Webb, as the pastor, and the chairman of the meeting expressed himself as anticipating brighter days for Zion; and his brethren Higham, Bloomfield, Anderson, Maycock, Meeres, and others warmly congratulated him on the happiness of the position the Lord has given him.

BETHNAL GREEN TABERNACLE AND SCHOOLS.

ON New Year's day, 1866, services were holden in Squirries-street Chapel, Bethnal Green, for the furtherance of the object of building a new chapel for the church under the ministry of C. W. Banks, the editor of THE EARTHEN VESSEL. In the afternoon, Mr. B. B. Wale, of Blackheath, delivered an excellent discourse. Tea was then served; and at 7 o'clock, a public meeting was holden. T. M. Whittaker, Esq., of Blackheath, occupied the chair. After singing, prayer was offered by Mr. Wm. Palmer. The Chairman, in his opening remarks, referred to the lengthened labours of Mr. Banks among the churches generally: he always found him ready and willing to do any service he could for the furtherance of the cause of truth; and as such he had some claim to their sympathy and support. The Church at Dacre Park, he was sure, would feel bound to assist in the matter; and for himself, he should give £5 to begin with.

Mr. Robert Banks gave a statement of the plan proposed for the accomplishment of the undertaking; and strongly urged the adoption of the weekly offering system, for which a special collecting card had been prepared. He said some persons looked with doubt on the undertaking, but he could assure them they would be mistaken. All he asked was their earnest co-operation, and he was sure of success. There were a number of earnest friends in the country who would help, when they found the undertaking fairly

started; and they had met there that evening for that object.

Mr. Alsop, in a very warm speech, spoke of the necessity of the movement, and his willingness to aid the same.

Mr. Wale, in a lengthened address, warmly advocated the cause; and closed by taking a collecting card for £5.

Mr. C. W. Banks next addressed the friends; and spoke of the injury he felt continually preaching in such a place had upon his health; sometimes after preaching he was quite exhausted from the closeness of the place, and the bad ventilation. He had no ambition for a new tabernacle, but he had a great desire to be increasingly useful in the work of the ministry, and in the ingathering of the souls of men. In such a confined place as that, it was impossible to carry on the many works which a Christian church ought to do, and to be of service to the locality. He certainly felt that Squirries-street was entirely unfitted for the requirements of the age, and the increasing congregation.

Mr. Maycock felt glad that a new chapel was about to be erected for his previous pastor, and promised the building committee all the support he could give.

Mr. William Mace, (Treasurer of the building committee), moved a vote of thanks to the chairman.

Mr. Cornwell seconded the vote of thanks, and C. W. Banks having pronounced the benediction, the meeting closed.

The Secretary had pleasure, at the conclusion of the meeting, to inform the people that nearly every person in the chapel had taken a collecting card; and several promises were made for a considerable amount.

From many letters received by the Secretary, are made the follow extracts,—

From the Rev. Allan Curr, minister of Esmond Road Chapel, Victoria Park.

"To C. W. Banks.—From what I know of the spiritual destitution of Bethnal Green, I very earnestly wish success to every effort to overtake it; and I should, therefore, feel exceedingly glad to see your new chapel built, and I wish you every prosperity in your work, in the Lord's name. W. ALLAN CURR."

"DEAR SIR,—Right glad am I that you are on the move for a new tabernacle. I hold success to be certain. Put me down for a pound. I wish the effort every success, not only in raising a building, but a great blessing to thousands of souls from the mighty God of Jacob. I am, yours, "T. JONES."

"DEAR MR. BANKS,—Having for many years past read with interest and

profit THE EARTHEN VESSEL and *Cheering Words*; and having admired the Christian spirit and activity in your Master's work, do cheerfully comply to your request, made to your readers to help you to build a tabernacle and schools. If you will be kind enough to send me a collecting card, I will do my best to fill it up, and I hope thousands will cheerfully respond to the call. May success attend you in this and all your future efforts to promote the best interests of the Church at large, the good of your fellow men, and the glory of God. "J. GARWOOD."

"MY DEAR SIR,—I will do all I can to assist in such a good work. I hope the Lord will incline the hearts of his dear family to build a house for God's servant (Charles Waters Banks) to preach the everlasting Gospel. I will give £2 myself, and get what I can beside.

"Wimbledon. "L. SNOW."

"DEAR BROTHER BANKS,—Herewith I forward you 10s. as a donation towards your new tabernacle and schools. I am highly gratified to learn that an effort is being made to raise a tabernacle for the Strict Baptists in this benighted locality. It certainly is not before it was required, for the present chapel in Squirries-street is far too small, and perfectly inadequate to the requirements of the neighbourhood, in addition to which it is a very unhealthy place, especially for the minister. I, therefore, hope for the sake of your health, and devotedness to the Gospel cause, the Strict Baptists as a body will come forward and help to build this house for God. Let all the Churches where you have spread the Gospel throughout the length and breadth of the land for so many years, and all who wish well to God's cause, come forward and help. I remain, yours in the Gospel.

"A. STANLEY.

"General Post Office."

"DEAR BROTHER,—You have served the Church of Christ well for many years. The people will help you; they will! they will! The Lord will be with you, my brother, and in your new tabernacle I trust you will long be spared to blow the Gospel trumpet. I will take a card, and promise £1, and shall be glad if I can make it £5. "J. F."

"DEAR SIR,—My first note this year is with a hearty salutation. God grant you a very happy, a very prosperous, a very blessed new year. May you bask in the sunshine of his presence, as well in hours of retirement, as in the public ministration of his word. A word about this new tabernacle that is to be; let me have a few circulars, and whatever else you may have got up for forwarding the work; hope

to succeed in collecting something. The movement must be well ventilated among the churches in London and in the country. Do not think it will be accomplished without trials—trials of patience; but if I am not much mistaken, difficulties will soon vanish, and your heart's desire accomplished at an early period. "J. W."

Donations will be received by the Treasurer, Mr. W. Mace, Old Ford, North Bow, E., London; by the National Exchange Bank, 156, Strand; or by any of the Committee. Collecting Cards may be had on application to Mr. Robert Banks, 4, Crane Court, Fleet Street, E.C., London.

DORSET SQUARE.—Mount Zion Chapel, Hill street. The twenty-eighth annual meeting of the "Infant's Friend Society" in connection with this church, was held on Tuesday, January 23rd, Mr. Foreman, the pastor, presiding. After tea, the meeting commenced by Mr. Moyle of Peckham offering prayer. The chairman said that he did not wish to see the society swallow up religion or godliness, he desired to see Christ held up above everything; hence, at the same time that the claims of the society were being advocated, Christ would form the theme of the discourses of the evening. The report of the society's progress would be laid before the meeting, and this for two ends; to show what has been done with the money during the year, and to afford an encouragement to parties to aid and support it. Mr. Holmes read the report, which was neat, concise, full, and to the point; and shewed, that during the year 146 poor women had been relieved, eight of whom had been members of the church, the total income for the year had been £72 19s. 3½d.; amount spent in relief, £61 3s.; and the disbursements were purchase of linen, &c., £7 9s. 3½d.; printing and other expenses £2 18s.; total £71 10s. 3½d.; leaving a balance in hand of 29s. Benefits conferred: a box containing necessary articles of clothing for mother and child, with groceries to the amount of three shillings, and a bible; and a sum of money of five or ten shillings, according to circumstances.

Mr. Moyle in moving the adoption of the report, spoke of the duty of brotherly love, the especial care which God takes of His own family on earth, the great advantages arising from unity of action, and that it is more blessed to give than to receive. Mr. Dickerson in seconding the adoption of the report, spoke on "Christ our hope."

MR. PALMER ON "LIVELY HOPE," said, in the course of an instructive address, hope may be fitly called the elixir of life, the cordial of the faithful, the prop of the weak. There is a hope, not living, but dead, which men sometimes bury while yet living; but this is not the Christian's hope.

That is abiding, and living. A living hope may not always be a lively hope, but a lively hope must always be a living hope. The subjects of such a hope are said to be elect, sanctified, related to God by an act of His sovereign will. He chose them, and set them apart to be members of His own peculiar family in Christ Jesus, in whom they are named. Hope is a compound, made up of desire and expectations; and is securely founded on God's promises and oaths, and on the blood of the Son. It is closely connected with faith, which brought Christ into the heart of the believer. By the sprinkling of Christ's blood on the heart God appropriates us to Himself. This hope cannot die; it lives on in the believer's mind. He may die in the body, but his hope dies not; it carries him along with it into realms of endless bliss. Faith carries him to the cross; hope makes him embrace the cross. It is one of those graces which fills the Christian man with animation, and assures him that he shall never die. Father, Son, and Spirit implies not only separate personalities, but also separate actions. A Trinity of Divine persons is the natural mode in which the Godhead exists. They are separate and distinct, and yet intimately connected. The lively hope has a connection with our heirship with Christ and our relationship with God the Father; not on the ground of any desert of ours, but on the simple ground of our being joint-heirs with Christ, with whom we are united, and with whom we share. When the Christian's hope becomes thus lively he lifts us his head in joy, looking towards Jesus the author and finisher of his faith.

MR. MILNER ON THE "HOPE OF HIS CALLING,"

said, there are many aspects of hope in the Word of God. We don't think enough of that word. What is a man without hope? If the heart once gives way, and hope fails, it sometimes ends in madness, and sometimes in death. What was the hope of such men as are called tyrants in history, but who may with more propriety be called butchers? When they failed in their plans of ambition, or when they became weary of their position, they vainly sought to raise up hope by entering a cloister and assuming a hair shirt. Men who had spent their lives in amassing unhallowed riches, when on the point of death hoped to atone for their illspent lives, by founding hospitals and churches; and thus in various forms men try to build up hope. We may perhaps all look back to some period in our lives, when we were destitute of hope, and dark indeed was then everything to us, until divine grace filled our hearts with hope! The hope of grace will never die; like the acorn buried in the earth, like the flower-bulb planted in the soil, it may seem dead, but there is life in the root. Abraham against hope believed in hope, when in his old age he was told that he would yet have a son; again hope was his bower-anchor,

when he went out into a place, which he should after receive for an inheritance. So also with a Christian. The fallen brother, walking in the dark mental path, in the article of death, is held up, and strengthened by hope; the strong Christian man, when up to the neck in the waters of Jordan abounds in hope in the power of the Holy Ghost. To the believer the Lord Jesus Christ in His Divine person is the only true basis of hope. There is a greater difference between sin and righteousness than between our present and our future, for which we are now simply preparing. A thousand things may occur to write an "Ichabod" on our earthly hopes, but the hope of our calling remains sure.

MR. BLOOMFIELD ON THE "HOPE OF RIGHTEOUSNESS,"

spoke of the foundation, cause, effect, and the becoming spirit of such hope. Without the spirit a man can have no hope. Hope is a peculiar sensation; the very contrast to fear. In the recent terrible shipwreck, where upwards of 200 lives were lost, hope would cheer and animate all on board so long as the captain shewed but the slightest chance of escape; for in cases of extreme danger men catch at a straw for safety. What inspires the soldier in the din of battle? Hope, for he must fight whether he be victorious or whether he fall. What helps the Christian through his difficulties and temptations, but the hope to be like Christ, and with Christ? Without hope not all the possessions of the whole world, not all the crowns and diadems of kings and emperors would be worth having. The greatest possession a man can possibly have is the hope that is founded on the righteousness of Christ. Mr. Hazleton gave an outline on the "hope of eternal life." The Chairman said, that his closing speech might be found in the close of the 17th Psalm; and Mr. Ball offered the concluding prayer.

MR. D. WILSON.—We give the following note with sorrow. The church at Clare will deeply mourn the loss of a minister like David Wilson. He has been a sufferer for years. If it be the Lord's will, we hope his rest from the study and labour connected with the ministry, will afford him ease; but for such a man to lay aside from a work he so much loves, will be severely trying. The Lord only can enable him to say, "Not my will, but Thine be done." We give the note entire:—

"Dear Mr. Banks.—Our highly esteemed and beloved pastor, Mr. D. Wilson, has been obliged, in consequence of ill health, to resign the pastorate of the Baptist chapel, Clare, to the great grief of the entire church and congregation. This movement of Divine Providence is very painfully felt; yet, although the Lord is pleased to remove from us our under shepherd, and one whose ministry was so faithful, and in strict accordance with the Divine word, and upon which the souls of the people have fed, yet we dare not murmur, being

confident that He worketh all things after the counsel of His own will: the government is upon His shoulders, and whatsoever He doeth is right. May the Lord, in His mercy, help us to look on, while He is working; keep us prayerfully waiting at the mercy seat, relying by a living faith on His promises, for He has said, "I will never leave you, nor forsake you." May the Lord in rich abundance, my dear sir, bless you in your own soul, help you to abide faithful to the truth, strengthen you in the battlefield, keep your eye of faith fixed on your great Captain, in whom is all power, from whom you have already received many love tokens, and in whose presence you are destined to spend a never-ending eternity.—Yours faithfully,
ROBERT PAGE.

SURREY TABERNACLE.—Our correspondent from New Surrey Tabernacle says:—"We have had our first baptizing. Mr. James Wells, our minister, took twenty-four into the water and baptized them in the name of the Father, of the Son, and of the Holy Ghost; and blessed testimonies of the Lord's mercy to them, through the word, we have been favoured to hear. Our church and congregation increases; and at our new year's tea meeting, our pastor and his deacons were as happy and spoke to us as cheerfully as ever we knew them. Surely, no people on earth can be more favoured than we are. We have a man for our pastor devoted to his work, successful in his work, and through all the changes and trials of life, is holden faithful to his great commission. The Tabernacle we have left behind has been re-opened by Newman Hall as a mission station; and under Mr. Murphy's ministry there, the place will be a refuge for the poor and wretched of Adam's fallen race. If Christ is preached, if sinners are converted unto God, we therein shall rejoice. For the sound of the Gospel, in different strains, Southwark (and its suburbs,) is exalted high, even above all the nations of the earth."

STEPNEY.—Cave Adullam Sunday School, Old road, Stepney. On Tuesday, January 9th, the annual tea and public meeting was held. At 4 o'clock 160 children sat down to tea, after which upwards of 150 friends took tea. A public meeting was held in the evening, when Mr. John Webster, pastor, took the chair, a hymn having been sung, prayer was offered, and a brief address given by the chairman. The evening's proceeding consisted of singing and recitations by the children. Through the liberality of the teachers, each reciter was presented with a handsome and useful book by the president. A pleasant and profitable evening was spent. A thorough sympathetic spirit was manifested by the congregation toward the teachers in their work of faith and labour of love, so successful a meeting not having been held for many years. G. B., Secretary.

WATFORD, HERTS.—A Near Year's meeting, in connection with the Baptist cause, meeting in Queen street was held, in the Primitive Methodist Chapel, kindly lent for the occasion, on January 1st. A good company assembled, and took tea, amongst whom we observed friends from Mill-hill, Harrow, Harrow-weald, Tring, St. Alban's, &c. At the public meeting, Mr. Hitchcock, of St. Alban's, presided; the ministers present, were Messrs. Bell, of Tring; Wise, of Carmel, Pimlico; Franklin, of Willesden; Neeve, of Harrow; and Garrod, of Peckham. The chairman gave an account of this interesting cause; from which it appears that until three years ago, since the close of Little Gilead, where Mr. Brunt laboured a few years, there was no cause in our interest in Watford. Under these circumstances two or three believers in the true Gospel, met for prayer in a house; a few were gathered of one mind and sentiment who were formed into a church by Mr. Saxby, of Crowborough; and by the aid received from several Itinerating preachers, have been supplied with the Word of Life. The Lord has blessed their labours and given them encouragement to arise and build a house for His service. A plot of freehold land in a good position in Queen Street has been secured, and about £60 paid off; to aid them in purchasing the land, this meeting was held.

Brethren Bell, of Tring, Wise of Pimlico, and Garrod, addressed the meeting, and brother Franklin, closed the meeting with prayer.

The attention of friends to the right Gospel is hereby called, and their help is requested in aid of a worthy and earnest effort, to establish a cause of truth in a place where Popery and Puseyism is vigilant, and active; subscriptions and donations will be thankfully received by Mr. Goodson, Queen street, Watford, or myself.

JOHN GARROD.

DEATH OF MR. GEORGE MUSKETT.

FROM *The Christian Dial*, a magazine edited by Mr. Isaac Pegg, of Willenhall, we extract the following, respecting the DEATH.

This champion of the truth, has by his heavenly Leader, been called from the battle-field, to join the ranks of those worthies, who are become conquerors, "by the blood of the Lamb, and by the word of their testimony." The following we take the liberty of extracting from a private letter, received by us from Mr. D. Pegg, of Cloxton, Norfolk;—"I opened Jireh Chapel, (Norwich,) last Sunday fortnight (Nov. 26th); and last Sunday, (Dec. 10th,) I was there again, to take the place of dear George, and to say some little about him. I suppose, if company be taken as a proof of respect, Mr. G. Muskett was well respected in Norwich; for Jireh was filled to suffocation, and it was necessary to press the people, that way might be made for me into the pulpit. Dear Muskett

was a tried man, and went to his rest like an entirely worn out old soldier; and was glad at the thought of throwing off his harness, knowing that the blessed Captain of Salvation awaits his arrival at court, to present him before that God who is the rewarder of his own. Well might one say, 'Let me die the death of the righteous, and let my last end be like his.' Oh! may I be found waiting, and longing for my departure also. What will become of poor Jireh, I know not; I shall be glad, (please God,) to find that it can be kept open. The church's loss, will be the saint's good. Partial, mitigated suffering, his everlasting entertainment;

"Sleep sweetly, tender heart, in peace;
Sleep, holy spirit, blessed soul,
While the stars burn, the moons increase,
And the great ages onward roll.
Sleep to the end, true soul, and sweet,
Nothing comes to thee new, or strange;
Sleep, full of rest, from head to feet,
Lie still, dry dust, secure of change."

JUBILEE MEETING OF KEPPEL STREET SUNDAY SCHOOLS.

THIS comparatively rare and interesting event of a Sunday School Jubilee was commemorated on Tuesday, January 16th, at the above chapel, which is situated in Keppel street, Russell square, by a tea and public meeting. The evening was cheerfully and profitably spent; there was an encouraging attendance, and to add to the effect of the occasion, the senior classes were present and sang several pieces in a very creditable manner. Mr. Samuel Milner, the pastor, presided, and in his opening remarks, referred to the many changes which the worshippers at Keppel street had witnessed during the lengthened period of fifty years. Sometimes there had been serious thoughts of closing the place, at others of making it an open communion cause, but he with others rejoiced, that through the mercy of God, they continued to that day.

The Secretary then read the report, which in reference to the opening of the schools stated: Mr. George Pritchard, with a few friends met together on January the 19th, 1816, when a resolution was passed to the effect, that it was desirable to open a school for the instruction of children. Premises were taken in the adjoining mews, which together with the fitting up, cost £500. A day-school was carried on for some time with great success, but ultimately from want of continuous support, was closed. In 1858, the schools were rebuilt. Since the commencement, nearly 5,000 children had received instruction, there were at present 132 on the books, 45 boys and 87 girls. During the past year numbers had declined, and, as in most other schools, there was a cry for more teachers.

The financial statement showed a debt due to the treasurer of about £18, the receipts being £57 odd.

Mr. Baugh moved the adoption of the report. The thought of a school of fifty years standing was very suggestive, its duration showed life was in it. He was sorry so little interest was taken in Sunday-Schools by some Strict Baptists; they were too strict to do any good work on earth, had too much of heaven to labour in the support of Sunday Schools. The report struck him that in that school the work was done well. They could not give the children grace, but then they had bodies, and they had minds, and it was a great thing and important to ministers and deacons that the more they recognised the great principle of training the young, the more they were doing good in the world without taking to themselves the credit of working for God. Some were afraid, lest they in doing good, should do a little harm. But he would remind such of the words of the poet,

"If you just touch a stinging nettle,
A stinging nettle it will prove;
But grasp it, as a man of metal,
And as soft as a glove 'twill be."

Assuming the work to be well done, it was done for all time, and it was a work which glorified God. Take care, said some, lest you bring in duty-faith; let such take care of their faith, and He would take care of duty. It was a good thing to teach children to be honest, to be sober, but this was only a part of Sunday School work. Then it appeared, that peace reigned in the schools; that he thought was a rare thing, particularly in their denomination. There was also, as gathered from the report, unity of action; that too he felt was a rare thing among ministers. He desired to see peace and unity, in one general solemn action among the brethren. The friends had lived and laboured together; fifty years was a long time; those schools were established at a season of suffering such as had not since been endured, when there was little flour, and bad in quality. Now he thanked God there were bread, and cheap bibles too; he hoped they would persevere in all good works, and God would bless them.

Mr. Bloomfield seconding the adoption of the report, observed such a lengthened labour was characteristic of self-denial. He was an admirer of the human intellect, and what the intellect could do; but he was none the less aware that God alone could renew the heart. He felt his brother Baugh did not give them, as ministers, credit for that love and union which really existed among them. They each maintained their own individuality, but if he joined their conference, he would find himself associated with an affectionate, prayerful body of men. [Mr. Baugh explained he intended nothing personal.]

The Chairman said their conference consisted of brethren sound in the faith, of good character, and those who were not of a quarrelsome spirit.

The resolution, the adoption of the report, was then carried and

Mr. Dickerson addressed the meeting. Fifty years was a long time to look forward to, and if he looked back, what a crowd of events, some pleasing, some painful, rushed into the mind! It was rather an unusual thing to find among the Baptists a Sunday School of fifty years standing, though where he was labouring they had one sixty years old. It was a great work: at Keppel street they had 5,000 children pass through their schools. Here were 5,000 intellects lighted up, who could tell where so mighty an effort would not be felt and in what condition? He had a great love for Keppel street, from his earliest recollections. From a friend connected with that cause, he first, when a lad in the country, learnt to write. The children of this generation had many advantages when compared to that period of fifty years ago; when as a boy, he turned out at seven years of age to get his own living, with, as it was said, his education finished. He now looked back and blessed God for Christian friends, and whose remembrance always endeared Keppel street to his heart.

Mr. Foreman followed with a few practical remarks as did Mr. Higham and Mr. Fowell, after which the proceedings closed by singing and prayer, and collections were made.

MR. JAMES HOOPER'S LETTER.

[This good young minister went, some few years since, to America, and there he preached the Gospel. Very heavy afflictions have befallen him there; and a letter was written us by the deacon of the church he served, which Mr. Hooper considered added much to his affliction. Since his return to England, we have conversed with him; and believe him to be a decided man of God; and as he is still in affliction, we give the following letter from him, that all the church in England and America may know he is still walking in the truth.—Ed.]

DEAR SIR.—In the month of July, 1864, a letter relating to me appeared in the VESSEL; and the charges contained in that letter against myself were so voluminous as to occupy three columns of closely printed matter. At the time of its publication I was lying upon a bed of sickness, and although very weak I yet prepared and sent my answer to that letter, denying each and every allegation contained therein, but strange to say my answer to those serious charges was not admitted; neither was any reason assigned for its exclusion. The shock which I received to my system when I was first injured in my spine has produced heart diseases; and I have come to my native land to die, and am now a patient at the hospital for diseases of the heart in this city. Being in this condition, and in view of the near approach of my latter end, I ask you, to allow me, in justice, a place in your columns to reply to that letter, which I will do in a very brief way. The first part of the letter contains an opinion that I am not a Spirit-taught man. My

answer to that is two-fold in its character. First, I do not believe that any man who holds human slavery to be right, is competent to judge as to the genuineness of any man's profession. Secondly, if Mr. A. is a Christian he certainly is not justified in judging me, for Jesus hath said, "Judge not, that ye be not judged." The next thing spoken of by him, is, that Mr. Foreman did not know me to be a minister. What if he did not? That does not disprove anything stated by me. I was not bound to inform Mr. Foreman when and where I first commenced to preach; I did what I believe the apostle did when called by God to preach; let Mr. A. listen to what the apostle says, Galatians 1st. chap. 15th, 16th, and 17th verses, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia (preaching as all know) and returned again unto Damascus." Like the apostle I conferred not with flesh and blood as to my preaching; neither do I cede the right to anyone to dictate to me on the subject, when Scriptural directions are so plain; and this also, for sake of brevity, is my reply to what is contained in Mr. A's. letter, as to Mr. Alexander's opinion as to my preaching in Barnstable. How many times, or to whom I preach is not Mr. A's. business, and therefore needs no reply from me. Further, in passing, I might say that if Mr. Alexander stated that I had only preached in Ebenezer chapel "once or twice," he stated that which is untrue, as I can prove by the lips of scores of persons. In the third place, Mr. A. has entered into a detailed account of my acquaintance with him, and my conduct during my occupation of the pulpit of the Beulah church: and amongst other things has stated or implied, that I did not resign, but was told by the church that I was not wanted. Now this I pronounce false, and I need only say, that it was sworn by deacon Jones, of the Beulah church, (a man far more aged than Mr. A.), on three occasions in the Supreme Court of America, in a cause in which I was the plaintiff, that James Hooper, (that is myself,) resigned preaching for the Beulah church; and I do believe that the three several oaths on this point, are quite as much to be believed as Mr. A's. word. As to what was done at any church meeting about me after I resigned, I am not responsible for it; and I do now state for the first time, that the principal reason for my resignation was the unkind conduct of some towards me. And now I come to the far more serious charge, namely, that I went about calling on the Christian community, asking for that aid on the plea that I had been the pastor of the Beulah church. I do solemnly declare, I never in any way stated I was pastor of that church nor did

I ever go about asking for Christian aid, for, for twelvemonths and more, I never moved outside the door of my house owing to my illness, and I defy Mr. A. to prove, truthfully, anything to the contrary. As to my reason for never visiting the Beulah church after I left it, it is as follows: I heard that Mr. A. officiated as the minister; reading sermons, &c.; and not believing in the strange doctrines held (as to human slavery,) and having been treated very unkindly, I did not feel disposed to encourage them by my presence. And now as to his last allegation, namely, the letters; Mr. A. states that I accused him of receiving the letters, and sending them back again; and that I did so, I admit, and whether I was right in so doing I leave you, when you shall have read my reasons, and the public, to judge. Three parties in different parts of England sent several letters to Mr. A. for me; but they were all returned to the writers, with the mark on them "refused." The parties who sent those letters never saw or knew anything of Mr. A., and therefore could not have any interest in misstating facts. Communications from these parties were received by me stating that the letters were returned, and those communications were shown by me to deacon Jones, and his family, and to make sure, I got the parties to send me the address to which they had sent these letters, which were returned refused, and it was the correct address of Mr. A. As to the postman's affidavit, I can only say, and what I say I found on the opinions of several aged postmen of New York, that no postman who is delivering between 800 and 1000 letters per day, can remember back for so long a time as ten months, as this postman professes to do the letters he delivered so long a time before. Now let the public say if I was not justified in arriving at the conclusion I did on the disinterested letters of three different parties. He also accuses me of "deceptions," but in what I ever deceived him he does not state, neither do I know; and God, who knoweth my heart, knows that I have never willingly deceived him, or any other man. I am about to conclude: allow me to state that deacon Jones, of the Beulah church, knew nothing of these charges brought against me, nor of Mr. A's. letter until he saw it, in my room, in the Vessel, though it would appear by implication that Mr. A's. letter was the opinion of the Beulah church. Deacon Jones of 745, Washington street, New York, of whom enquiries can be made respecting my connection with the Beulah church, informs me that this matter was never brought before, or discussed in any way by the church, although Mr. A's. letter, would lead one to think the contrary. Trusting you will give this a place in your columns, and praying the Divine blessing on you, I am, dear sir, yours in Jesus,

J. HOOPER.

London, Oct. 27th, 1865

HOMERTON.—The usual New year's meeting of the church at Homerton row, was holden on Thursday evening, January, 18th. Tea was served at 5 in the chapel, and a public meeting in the evening, when Mr. W. Palmer, the pastor, presided. Mr. W. Webb offered prayer.

The Chairman said, that the wheel of time had made one more revolution; and now another year had opened out, which, in the opinion of many, was big with important events. In fact, according to some would-be expounders of prophecy, the last day was to occur during this year; though according to others it would not be until twelve years later. As for himself, he did not believe either, nor did he believe in the personal coming and reign on earth of the Lord Jesus Christ. But this he did believe: that to every one leaving this world in death Christ would appear, and in this sense Christ would this year appear to many. Christ said that the poor we should always have with us; in like manner we had also prophets always with us; the former were a reality, not so the latter. As to prophecy, people now-a-days pandered too much to a morbid appetite, &c. Touching upon the pecuniary affairs of the church, he said, that a year and a half ago they laid out some £334 in improvements; this debt was now reduced to about £50 and this he hoped would be also speedily discharged. Troubles never come alone, and so their school was now about tumbling down, which would necessitate them to pull it down and build another; and this would cause further outlay of money, which would have to be met by the same exertions. They had done a great deal, considering that they were not very numerous and rich; though they had not done it all out of their own means, but much with the assistance of friends. He would be glad if friends would again take it into their heads, and hearts, and hands, so as to defray the further expenses of a new school.

The subject which he had appointed for his ministerial brethren present to speak on this evening, was that usually designated the "Beatitudes," a part drawn from the best of all sermons, preached by the best of all preachers, in the mount. It has been said that Chrysostom possessed such an amount of eloquence that every sentence spoken by him might be compared to the dropping of so many pearls: with equal justice might the words of Jesus be said to be so many precious gems.

Mr. Box, of Woolwich, spoke on Matt. v. 3, "Blessed are the poor in spirit," &c. He began by saying that he knew this place well, though, having been away for many years, he probably was known by very few present. He remembered having worshipped in a schoolroom opposite, when he was yet in his teens, and considering his grey hairs, that would now be a pretty long time ago. (Mr. Box, we under-

stand, is upwards of three score and ten). He remembered when this chapel was first built, he had been personally acquainted with Mr. Eason and Mr. Curtis, the former pastors, and during their lifetime had occasionally occupied the pulpit; and he was glad that the Lord had raised up the present pastor to preach the same truth which they had preached. Coming to the subject, he said, there was a difference between being spiritually poor, and poor in spirit, and literal poverty. Literal poverty might be relieved by human sympathy, and it often was relieved: but spiritual poverty no human hand, no human sympathy could reach, none but God alone could relieve it. There are few who are conscious of being spiritually poor, and by no mere pulpit-eloquence can they be convinced thereof; but such is not beyond the power of the Spirit, and when they discover their spiritual poverty and wretchedness, they feel as they never felt before, they become humble suppliants at the throne of grace; and nothing can extinguish the flame thus kindled.

Mr. George Webb spoke on "Blessed are they that mourn, for they shall be comforted."

Mr. Griffith, in speaking on "Blessed are the meek, for they shall inherit the earth," said, that this was the most delightful of all the Beatitudes, for it contained all the rest. Nothing becomes a man, who professes to be a Christian, better than when he puts on humility as a garment. He instanced David when cursed by Shimei, likewise Moses. He also mentioned Frederick, King of Saxony, who, when irritated, would retire into his apartments, and speak to no one until he had succeeded in overcoming his temper; and when such men as he, who was unconverted, could thus shew such meekness, how much more should Christian men shew it. Meekness is opposed to malice and envy, and springs from a knowledge of self. True humility is the offspring of self-examination, and a minister clad with humility will be better enabled to inculcate the truths of Christianity than one who is pompous and self-confident. The more the child of God walks closely with the Father, the more will he exercise the virtue of humility and meekness.

Mr. Meeres spoke on "Blessed are they which do hunger and thirst after righteousness," and Mr. Wyard on "Blessed are the merciful." It is seldom that we have been privileged to listen to such a succession of good, sound speaking; all the speakers kept closely to the subject in hand; and more particularly were we pleased with the address of Mr. Griffith, which was truly admirable.

With singing and prayer, the meeting was brought to a close.

BIRMINGHAM.—DEAR BROTHER, As was promised (by Divine will,) we should start our new chapel, this new year, free

from debt. Our two brethren Cook and Peet came, and we can testify to good done. After a good tea meeting, with about 130, and a public meeting, we were enabled to state that, through the kindness of friends, we had collected enough to pay off all debts, and as before promised, the trustees payed the balance of demands, for fitting up the chapel, amounting to about £55; and by those two amounts being paid, the church has the pleasure of commencing the new year free from burden. On the Tuesday, we gave the children, and as many of their mothers as could come, a tea, after which Mr. Geo. Cook gave a very nice address to children and parents. THOMAS DREW.

LITTLE LONDON, WILLENHALL. — Mr. J. Boxer was preaching to the church and people connected with the Baptist interest in this place, for more than four years. In June 1861, the period at which Mr. B's. ministry commenced, the church numbered sixty-eight members, but in October 1862, more than thirty members withdrew from us, and on the 6th of August 1865, when Mr. B. preached his farewell sermon, eight more moved with him to the town hall, at which place they have since worshipped. Nine deaths having occurred in the time above named, has reduced the number of members to sixteen. Mr. Isaac Pegg, (late of Fressingfield, Suffolk.) has however accepted a unanimous call to the pastorate, and from present appearances, we do trust the Lord has sent him among us. And our earnest prayer is that he may be made instrumental in building the waste places of Zion. We are sorry to say he meets with much opposition from enemies, but our help is in God. ONE AMONG THEM.

NEW BEXLEY, KENT.

RECOGNITION OF Mr. Frith. — On Thursday, January 4th, brother Glaskin, of Brighton, preached a very excellent sermon in the afternoon, and gave some sound and practical advice both to the minister and church. A public meeting was held in the evening presided over by S. Topley Esq., of Woolwich, and the following brethren delivered excellent addresses; Griffiths, Box, and Leach, of Woolwich, Camp, of Eynsford, Webb, of Little Wild street, London, Box, of Meopham, Brunt, of London, Glaskin, Frith, minister of the place, and Gibson, of Croyford. The sermon and

speeches were all to the purpose, brief, but pithy; truthful without the vinegar. Brother Frith gratefully acknowledged the kindness shown him since he had been in the new sphere. And we also observed the marked improvement in the whole aspect of affairs at New Bexley. The venerable Joseph Wallis is still alive, and we feel no doubt it will cause him to rejoice to see the work of the Lord prospering in the hands of his successor,
G. WEBB.

WILLENHALL. — OUR congregations are larger; our money comes in faster; the people are kind; and I am happy among them. We had a tea meeting Wednesday, December 27th. I occupied the chair, and opened the meeting by laying before the people the ground and manner of my being brought to Willenhall. Mr. Wassell, of Birmingham, then spoke some few encouraging, congratulatory things; Mr. Drew followed on unity and prayer; Mr. Abraham Howard, the pastor of Constitution hill, Birmingham, on "The Christian's Hope." The meeting was enlivened by the singing of anthems, and hymns by our efficient choir. We had 115 to tea.

ISAAC PEGG.

WIMBLETON. — WE have had a public tea meeting, and presented Mr. Luke Snow, our beloved pastor, with a small token of our love and esteem towards him, for his generous, kind, and Christian services in the cause of Christ for six years gratuitously. We were very happy; several gave their testimony to the pure Gospel of Christ, as preached by Mr. Snow; he was rejoiced to meet several of his children, as seals to his ministry, the presentation was several works by Dr. Gill, and a very handsome table lamp, presented to him by a sinner saved by sovereign grace.

G. MORRIS.

NEW YORK. — Mr. WITTS, late of Bridgenorth, England, is with us again, after being away for 10 months in Pittsburg. We have a very large place that will hold from 800 to 1000 people; and if it is of the Lord it will prosper; if not it will fail. But the Master hath said that His word shall not return unto Him void. We have with us some you know that have been looking for some one to break the bread of life to them. ROBERT LEE.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Banks, C. W. ...	Squirries Street, Bethnal Green Road	Jan. 5.	3
Webb, George ...	Little Wild St., Lincoln's Inn Field...	Dec. 31.	2
Wells, James ...	New Surrey Tabernacle, Wansey St...	Jan. 3.	24
Williamson, P. W. ...	Johnson Street, Notting hill ...	Dec. 31.	5
Willis, J. ...	Baptist Chapel, Raunds ...	Dec. 17.	2

Britain's Period of Calamity and Trial; the Church's Duty and Destiny.

WE issue this number of THE EARTHEN VESSEL at a time when thousands of our people are either suffering the loss of their property by the pestilence and the plague, or are trembling for those things which are coming upon the earth.

We are constrained—we feel it most imperatively laid upon us, to direct the attention of our readers to three things, very briefly, but most earnestly.

The first thing is—THE CERTAINTY THAT THE TRUE CHURCH OF GOD WILL BE PRESERVED, AND HER SALVATION SPEEDILY CONSUMMATED IN GLORY. By this, we mean no prophetic assumption that the world's end is at hand; we mean, simply, the Lord will faithfully fulfil His promise toward His own people, and that whatever, or whenever, changes may come, the ransomed of the Lord shall be hidden, delivered, and saved in Himself. But this fact should not, must not, lead them to an abstract, to a lukewarm, to an indifferent and inactive [confidence. By no means. As citizens, as Christians, as stewards, as good soldiers, as faithful servants, it becomes them to obtain a correct understanding of the times, and “to know what ISRAEL ought to do.”

“*The Great Tribulation*” is said to be close at hand. We will not dispute it. But great tribulations have been on this nation before. Referring to the times of Mary and Elizabeth, Thomas Clark Westfield says:—

“On the morning of the 17th of November, 1558—long afterwards called ‘Hope Wednesday’ the cruel Mary died.

“In the afternoon of the same day, all the bells in London pealed joyously forth for the accession of Elizabeth, and at night bonfires were lit and tables spread in the streets, at which the glad citizens feasted in triumph.

“On the entry of our First Protestant Queen into London, she was met by a procession of citizens, who solemnly presented to her an ENGLISH BIBLE. She held it up towards heaven in thankful praise; then kissed and laid it reverently in her bosom; earnestly thanked the City for that present, and said that she would often read that blessed Book of Books. On reaching the Tower, she knelt down upon the pavement under the frowning gateway, which she had so lately passed through a forlorn prisoner, and offered up the following beautiful prayer:—“O Lord, Almighty and Everlasting God, I give thee most hearty thanks, that thou hast been so merciful unto me, as to spare me to behold this joyful day! And I acknowledge that thou hast dealt as wonderfully and as mercifully with me as thou didst with thy true and faithful servant Daniel, thy prophet, whom thou deliveredst out of the den from the cruelty of the greedy and raging lions. Even so was I overwhelmed, and only by thee delivered. To thee, therefore only be thanks, honour, and praise, through Jesus Christ for ever. Amen!”

Here was a bright morning following upon a dark and murderous night. But even the morning of Elizabeth's accession to the throne was followed by a day of dreadful threatening and slaughter of Protestants.

Pope Pius IV. tried his utmost to reclaim his "most dear daughter Elizabeth;" but she knew Popery too well.

Spain, Scotland, and Ireland, were all in a perfect volcano of Rome's intriguing fires and powers; but Elizabeth played a noble part in the heat of the battle. We will present our readers with a view of Elizabeth's prowess and faith; yea, not her prayers only, but her godly and good PRACTICE also, really hoping that all our brethren in Christ may pray that even our beloved VICTORIA may play as dignified a part as did Elizabeth, should the perils of our Protestant cause demand it. Westfield says:—

"To make matters worse, and to increase the peril in which Elizabeth was placed, a chosen body of Rome's hell-hounds (Jesuits) were dispatched over here from Rome to oppose the progress of the English Reformation, and at the same time, if possible, to assassinate England's Protestant Queen, in which, happily, though many attempts were made, they failed. And notwithstanding all their endeavours Protestantism made the most rapid strides. But a day of severe trial was approaching; the Spanish armada was nearing our shores; nevertheless see Elizabeth riding among her troops at Tilbury Fort, charging them to remember their duty to God and their country; or hear her as she utters those spirit-stirring words, 'I am come amongst you at this time, my faithful and loving people, being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down for my God and for my kingdom, and for my people, my honour, and my blood even in the dust. I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England too; and I think it foul scorn that Parma, or Spain, or any prince in Europe should dare to invade the borders of my realms; to which, rather than any dishonour should grow by me, I myself will take up arms. I myself will be your general, judge, and rewarder of every one of your virtues in the field. We shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people!'

"Elizabeth trusted in the God of battles, and all know how that trust was honoured; how on July 19th, 1588, the mighty armada hove in sight, but which, with three honest English cheers, was courageously and manfully encountered by England's then pigmy fleet; how that fearful tempest arose which in one night sank Spain's mightiest ships beneath the surging and rejoicing billows. It was then Elizabeth struck the medal, and gave the victory to Heaven: "*Deus afflavit, et dissipantur*"—"He sent his breath: they were scattered."

What is England's *Present Condition*? Rome is commencing her struggle. A *so-called* archbishop says he will destroy Protestantism, and supplant it by Romanism. And men of every professing grade are bent upon driving the essential truths of the Gospel out of our land. The mark of the beast is everywhere to be seen.

Who can tell England's *Future*? Mr. Westfield, in his book just issued (and to be had at our office), after quoting many Scriptures, says:—

"Now from these passages we are led to expect that very great blessings are in store for us, but in no case does it lead us to believe that we shall not have first to pass through a period of calamity and trial; on the contrary, there is abundant evidence to show that we must. The Lord hath declared, concerning the restoration of his people, that he will 'refine them as silver is refined, and will try them as gold is tried' (Zech. xiii. 9); in other words that he will bring them through fiery persecution and tribulation, that their idolatrous dross may be entirely consumed from their midst!

“And again, ‘And these are the words that the Lord spake concerning Israel, and concerning Judah’ (mark the distinction of the two houses: ‘For thus saith the Lord, we have heard a voice of trembling, of *fear*, and not of *peace*.’ Is not this especially the case now!

“‘Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’

“Passages like these could be greatly multiplied, clearly shewing that God’s people will not escape chastisement for their transgressions. I was much struck with the following passages from the prophet Joel, which would seem almost to bear especial reference to ourselves at this time; at least, it may with propriety be applied to ourselves:—

“‘Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord.’

“‘Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.’

“‘Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? And again (v. 18): ‘How do the beasts groan, the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.’

Does not this seem to threaten us, that as the Almighty has already visited us in our flocks and herds, sorer judgments await us unless we put away the unclean thing from our midst—even Romanism, the vilest form of uncleanness and idolatry!

“Trying and perilous things await us, dark and direful times are at hand; but blessed be the Lord, he hath prepared a haven for his people who trust in him, and await his coming.”

Our second branch is a question:—ARE WE ON THE EVE OF ANY GREAT CHANGE OR CRISIS?

We believe we are. Ungodly professors laugh at this. Let them, if they dare so to do. We know some who do sneer; but what will their end be? Only one paragraph from William Huntington’s prediction, pointing to our own times, will we here quote. Expounding Rev. xi., he says:—

“This slaughter of the witnesses is the time of trouble before us, to which we are hastening apace; and, look which way you will, it appears. The son of perdition was revealed in 605, according to the best accounts, and one thousand two hundred and sixty years, or forty-two months, is all the time that he is to continue; which makes it plain that the longest time that this hireling hath to accomplish his days cannot exceed 1866 or 1870. And, if the eastern way of reckoning years, which was shorter than ours, is meant, then the account may be shorter: but that I must leave to the wonderful calculator.

“This is a dark and cloudy day, which Zion hath to meet with next, and the shadows of the evening are stretched out already. The Arminians, as I have showed, are on the very basis of Popery; and the outer court, which appears to me to be the bastard Calvinists, who hold the truth in unrighteousness, (for these are the nearest of any to the Church, or to the inner court.) these are going, nay, are already gone, over to the Arminians; they have formerly waged war with them, and opposed their tenets, but now they have sent an ambassage, and desired conditions of peace, Luke xiv. 32. And some there are who detest this, and exclaim against it, who at the same time have drunk into the very murdering spirit of popery, and are in the same bond of iniquity with them that are now killing the Protestants in Ireland: these are gone over in spirit to the whore of Babylon; and go over they must and shall, even every one but the elect of God; for so it is written: ‘And all that dwell upon the earth shall worship Him, whose names

are not written in the book of life of the Lamb slain from the foundation of the world,' Rev. xiii. 8. But wo, wo, wo, be to all such! And so says truth itself! 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in the forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'"

We add nothing to this now; but, compelled to be brief, we notice, Thirdly: "THE CHURCH'S DUTY." The Rinderpest, or cattle plague still holds on its mysterious course. One remedy after another has been suggested, but all have equally failed. Its extending ravages seem to mock all the boasted science of the nineteenth century. What then are we to do under such circumstances? We may pass legislative enactments for the isolation of diseased cattle, and for compensation to those farmers whose infected herds are for the public good devoted to the pole-axe. But these stringent measures confess inability to arrest the disease, and at all events it is doubtful whether even the extermination of its victims will stamp out the plague, and suffice to prevent its outburst in distant quarters. Prayer is the first lesson which Christianity imparts to a believer in his Heavenly Father. Prayer is the mysterious force by which the creature is enabled to hold communion with his Creator, and by which the Almighty condescends to be intreated to avert calamities or bestow blessings both temporal and spiritual—national, social, or individual. But prayer appears as foolishness to those who have not experienced its power; and it is an offence to men whose conscience is ill at ease, and who seek to hide themselves from God, either by denying his existence or banishing Him to an infinite distance both in space and time. It is thus that we account for the irritation which prevails in certain quarters at the mere suggestion of a day of national humiliation and prayer. The Queen's order for a prayer to be used in our churches and chapels was received with a burst of profane ribaldry by the organs of infidelity.

Upon this we could write, in letters of blood, of the hardness, the infidelity, and the presumption of our leaders, our preachers, our editors, and our penmen. But we close by only quoting those striking words: "Call upon me in the day of trouble—I will deliver thee—and thou shalt glorify me."

Is not this a day of trouble? Should not Christians now call upon God for national troubles? Will not HE deliver them who do? HE WILL—so believes,
THE EDITOR.

A Great Sinner and a Great Saviour.

"Therefore the redeemed of the Lord shall return and come to Zion with praise; and everlasting joy shall be upon their heads; they shall obtain joy and gladness; and sorrow and mourning shall flee away."—Isaiah xxxv. 10.

WHATEVER I may write (in my poor way) for the pages of the VESSEL, must be accepted as a humble effort to glorify my Master. I am not a scholar in the general acceptance of that term, nor am I desirous of "vain glory." A glance at my composition and grammar

will be sufficient to convince the "wise and the learned," that I have never been to college; but blessed be God for instruction in the school of Christ, even Him who spake as man never spake.

With this brief introduction, I will tender to the reader's acceptance a short narrative, which may (by the blessing of God) not only arrest the eye, but find its way to the heart of some poor careless wanderer from the fold, who when he reads of "the way of transgressors being hard," may be convinced by the wonder-working hand of a covenant God of his state as a sinner, and led to cry aloud, "Lord! save or I perish," followed up by the solemn prayer, "Teach me to number my days, that I may apply mine heart unto wisdom." I opened upon a text the other morning in Spurgeon's little almanack, and these were the words, "I am Jehovah, is there anything too hard for me?"

My heart, yea, my soul responds, "nothing, dear Lord, nothing!"

In the same street dear Mr. Gotch lived. [See EARTHEN VESSEL for January.] I was attracted by a bill in a parlour window bearing this inscription, "A Prayer Meeting held here every Thursday evening."

This announcement, so unusual in a private dwelling, forcibly arrested my attention, and I felt a desire to know something of the people. How to manage it was the question. I might, it is true, go in some night, when these "two or three are gathered together," and mingle my supplication with theirs, but I am so backward in praying "to be seen of men," although thanks to the Master, I can "go into my closet, and shut to the door," that this plan was not carried into effect.

A thought struck me that I would make up a parcel of tracts, and tender them for distribution amongst those who assembled there "in the name of the Lord." This plan was adopted, and I soon found myself in company of one whom I could take notice of, as having been with Jesus.

This was the wife of a poor man lying upon a bed in the back parlour—a bed from which he was never to arise.

Again I called, and was shewn into the room of the fast dying man. He was stout, and broad-set, and in the days of his vigour of manhood, was, what the world would term a "finely built man;" but now a mere wreck, and of a shattered frame.

From a few hints by the way, I could gather that he had been a free living man. Probably the pride of his associates, and a "happy go lucky," as the quaint saying is, amongst those equally careless with himself. Where were those gay acquaintances to be found now? not in the room of the dying man; no, no, but in pursuit of others with whom to drink away their lives, now that one of their number was laid aside by affliction. But "one is taken and the other left," by Him who "ordereth all things after the counsel of His own will;" whose hand none can stay, or ask "What doest Thou?" If they do "reply against God," let them answer it.

A wasting consumption had set in, and in addition to which the poor fellow was suffering from some disease which baffled all the skill of those having the "gifts of healing." Yes, dear reader, the medical men were in this case powerless!

The man's legs were so corrupted by wounds, that mortification set in whilst he was yet alive. I know not the disease, but "where ignorance is bliss, 'tis folly to be wise," and here I will let it rest.

The stench arising from the putrefied wounds was such, (and especially at the last) that the back and front doors had to be thrown open to waft it away by the current of air passing through.

His family of grown up sons kept aloof from him, and his principal attendant was a devoted wife, whose ministrations were so kindly and often that it wearied her to the lowest degree.

Oh! the cries for pardon which ascended up from the poor fellow, mingled as they were with the ravings of anguish, and bodily pain; he would ask me to read the Scriptures, and pray with him, and it was evident that he was earnestly seeking the mercy flowing from a crucified Redeemer. I could not stay long in the room, for reasons which the reader will imagine. After lingering in this dreadful state of body and mind for a short time longer, earth was exchanged for (let us hope) that "rest which remaineth for the people of God." The still small voice of Jesus might have been heard, "Save him from going down to the pit, I have found a ransom."

The wife rejoiced as she tearfully told me that at eventide it was light, and he departed in peace, and in hopes of a glorious immortality, through our ever-pleading, ever-prevailing Jesus.

"Saved so as by fire," is powerfully suggested here, and who knows what transport of joy may have possessed the dying man, on being called at this "the eleventh hour," in the Spirit-applied promise of, "This day shalt thou be with me."

Oh! ye careless and indifferent; ye "lovers of pleasure more than of God; if there is any principle of earnest thought in you, "think on these things," and presume not upon a death-bed repentance. Remember you may not die on a bed; did that thought ever strike you, as you have seen the lifeless corpse of one being carried by, from whom the spark of life had flown away in a moment? and bear this in mind, "as the tree falls so it lies," and there is no hope beyond the grave.

You may continue in sin, until it has gained the mastery of every principle of reformation; but keep this before you, "God is not mocked, for whatsoever a man soweth, that shall he also reap."

You may have a repentance at the last, but it may be repentance unto death. Strong cries and tears may ascend to heaven, through fear of hell—"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." "They would [have] none of my counsel, but despised all my correction." "But he that obeyeth me shall dwell safely, and be quiet from fear of evil."

May God the Holy Spirit some time or other, condescend to bless the foregoing to some poor careless wretch, in the exercise of His sovereign will and purpose in Christ Jesus. So prays the writer, amen.

Barnsbury.

J. H.

ADDENDA.

I may mention in reference to the foregoing narrative, that on visiting him one day I was shewn a book, on the cover of which was written to this effect, "To Robert Chesterton, with the best wishes of Catherine Marsh." It proved that he was one of the "heroes" of that lady's work, *English Hearts and English Hands*, and in the course of visiting the navvies and others employed in building the Crystal Palace at Sydenham, Mr. C. had partaken of her kindly attention.

I wrote to Miss Marsh, who was then engaged in close attention

upon the late-lamented Dr. Marsh at Beckenham, but she sent a remittance to them, and I believe paid a hasty visit to the subject of our sketch.

Sir Morton Peto also recognised poor C. as having laboured for him at the works in Sydenham as a cabinet maker, and to his praise be it said, Sir Morton recognised him in the shape of a five pound note.

J. H.

The Experience of a Sinner, a Believer, and a Minister.

[COMMUNICATED BY RICHARD CORDWELL, OF GLOUCESTER.]

TO THE EDITOR OF THE EARTHEN VESSEL.

DEAR SIR,—Having known for many years before his death the subject of the following brief memoir, I have often felt a desire to make it public, for the benefit of sinners and the glory of God. I found Mr. James a lively, energetic, and Scriptural proclaimer of the Gospel of Christ, and I generally enjoyed his discourses when privileged to sit under the sound of his voice. For some years before his death, he entered somewhat largely into the building line; but before he went to inhabit the “house not made with hands, eternal in the heavens,” the Lord stripped him of every thing; so that he could in some measure take up the words of Job, and say—“Naked came I into this world, and naked shall I return. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.”

Praying that the Lord may bless you in your work, and make you a blessing, I remain, yours sincerely.

R. CORDWELL.

A SKETCH OF THE LIFE OF JOSEPH JAMES, OF CHELTENHAM.

WRITTEN BY HIMSELF.

COURTEOUS READER,—The following narrative is not designed to gratify thy curiosity, but to benefit thy soul. If thou hast not passed over the golden bridge of regeneration, mine will be a strange language to thee, “for the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.” If thou art only a babe in grace, and canst not know all my experience at present, may the Lord grant that thou mayest find something to strengthen thy faith, confirm thy hope, and rejoice thy soul. Amen.

I, Joseph James, was born in sin on the 7th day of June, 1789, in the parish of Hardwick, (near Elmore church) in the county of Gloucester. My parents were poor but industrious, my father being a singer in the parish church, I was early taken there, and I soon felt a desire to have a Prayer Book, and to become a clerk in the church. I was from a child naturally of a quick and active turn of spirit; therefore my corruptions were strong and turbulent. At the age of ten years I was guilty of almost every crime, except public theft and murder. In my eleventh year I went to work; soon after this when returning from work in the evening, I ran against a limb of a tree which had been blown off, a splinter ran into my leg, which caused most excruciating pain. I crawled

home on my hands and knees, a doctor dressed the wound, and in three days I was able to go to work; but I felt a pricking in my leg, and soon after this a substance was formed, which finally turned into a wound. I went into the Infirmary, and continued there for twenty-eight weeks, during which time I underwent various operations, and suffered a great amount of pain, without any benefit. Being tired of my confinement I left the Infirmary, and in four weeks my wound was healed. I now look back with thankfulness to this dreadful occurrence, believing that the Lord's hand was in it, thereby stopping me in the pursuit of outward folly.

I now returned again to my work. Soon after this I was prepared by the parson for confirmation, I attended to this anti-scriptural and popish ceremony, and directly after the bishop had laid his hands on my head, I with others ascended to the top of the college tower, and again pursued the ways of sin and death. One night while returning from work, I felt so frightened because I had been telling some jesting stories during the day, that I ran into the hedge and prayed to God to keep the devil from taking me away, and promised the Lord I would not do so again, but I soon broke my promise.

This brings me to my fifteenth year, (1804) and having my health restored, my corruptions began to raise their head again: The devil now filled my mind with a desire for dancing, fiddling, and ringing. My parents put me to the trade of a tailor; I was pleased with my trade, and learned so fast that in three years I could do a man's work. Here I had hard work and little food, which tended to keep down my corruptions, and render me unfit for much dancing and ringing; the Lord put me in this furnace for my good. I had potatoes and salt for my chief food, worked every night till ten o'clock, and on Saturday till Sunday morning, and had a cruel mistress; I was in this furnace six years. In 1810 having obtained my liberty, I worked for another master at Hempstead, near Gloucester, where I worked hard and lived well, and was as happy as any man could be in a state of nature. I now became acquainted with a female, by whom and her family connections I was led into more lascivious conduct in the next six years, than I had been guilty of in all my life before. On the 27th of April, 1812, I was married. For the next six years I think I did not go to any place of worship twenty times. I often came home drunk at night; spent my Sundays at work in the morning, and the afternoon and evening in the public house, where I witnessed the committal of such awful sins, that I am fully warranted to call these places, "the accommodation shops of the devil, to train souls for hell."

Near the end of this six years' additional profligacy I was returning from one of my Sunday profanations, in company with my sinful companions, when we saw some apple-trees covered with fruit. We knocked down the apples, and filled our pockets with them. Conviction flashed in my conscience. I cannot describe my feelings while coming through Prestbury churchyard. The people were leaving church; I thought they had been worshipping God, but I had been Sabbath-breaking and thieving. Looking at my own pockets and that of my companions, full of the stolen apples, I should have been glad to have been annihilated. I thought the earth would open and swallow me up. This was the beginning of the breaking up the fallow ground of my heart. I never

went out with my wicked companions again. In the year 1818 the Lord brought me out of the thralldom of sin and Satan. The means He saw fit to use in this work was, afflicting me with a pain in my teeth and gums so dreadful, that I had scarce any rest for six months. This took such an effect on my body that it was thought a consumption would ensue. While in this furnace the blessed Lord directed my steps to Cheltenham chapel; Mr. Brown, the stated minister of that place, was preaching on the afflictions of the people of God; I thought his eyes were upon me. The Holy Ghost applied the subject to my heart. I had taken my seat scarcely ten minutes before I was in a flood of tears. The following Monday I went to Bethel chapel; Mr. Walton spoke from the 55th of Isaiah, where God says His word shall not return to him void. I listened with great attention, and have never forgotten the subject. These words were then verified in my experience:—"If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." My Sabbaths were now spent in hearing God's word; in the morning and evening at Cheltenham chapel, and in the afternoon at Bethel chapel. A burden of guilt was on my conscience while hearing the word; but before I was halfway home my heart was cold. At length the Lord gave me the spirit of grace and supplication, and I fell upon my knees for the first time, and poured out my desires to the Lord with many tears and groans. This was a Bethel to my soul. The blood of sprinkling was applied to my conscience, and peace to my soul. I shall never forget this while I live. Soon after this I was called upon to engage at the prayer meeting, when the Holy Spirit gave me so much enlargement of soul that one of the brethren said to me, "You have opened your mouth wide in prayer; I hope you will never shut it again in public or private." I was so ignorant that I did not know the meaning of this observation, therefore Satan tempted me to think I had said something wrong in my prayer; this caused me much trouble. I was now brought into a new world; my affections were set on things above; the world had lost its charms; and I believe that for six months I had peace and joy in believing. Sermons I heard with delight; the praises of God was my pleasure; and labour was no burden. In the year 1819 I commenced Sunday school teacher. I saw my deficiency as I entered the school, but did not despair, for my heart was in the work. This proved a great blessing to my soul; it led me into a greater acquaintance with the word of God. O, how the precious Scriptures were opened to my soul! I was thus employed upwards of three years, which was a prelude to my preaching in the villages. I must here observe that, amidst all my enjoyments and attainments, I seemed to know but little of the depravity of my own heart, until the first winter after I had become a teacher in the school, when I endured such horrid temptations in the house of God, that made me begin to think that all my religion was a delusion; but the Lord kept me.

In the year 1822 I was asked to go into the villages to speak to the people. I was greatly exercised about this subject. I thought if I did so the constable would put me into prison. After much trouble and conflict in my mind I first preached at Gotherington, in November. After I left this place a tremendous storm came on, when Satan began to roar in my soul, and said, "You have been preaching, and God never sent you. You presumptuous wretch! God has sent this storm to cut

you off and send you to hell." The following summer I preached at Cubberly, Foxcote, &c., after which Satan generally beset me, suggesting that God would destroy me for my presumption.

After enduring much outward temptation and persecution respecting many things in my domestic circle and in the public ministry, and also great soul troubles, I began to think that no Christian nor minister could be like me; but I now met with "Bunyan's Grace Abounding," which proved a great help and comfort to my soul, because I then saw he had been tempted in a similar way.

In the month of August, 1832, I was baptised at Cubberly. The zeal, brotherly love, &c., of this church exceeded any I have ever since known. Here I had a large field of labour. I preached three or four times in the week, and three times on the Lord's-day. These were golden days. But Satan soon sowed the seeds of discord, and brought in division and trouble. Since that time I have experienced many castings down and liftings up; but I bless my covenant God and Father that He has kept me, and enabled me to preach in his dear name repentance towards God, and faith toward our Lord Jesus Christ, which He has owned and blessed to poor sinners. Now I bless God that, notwithstanding all my rebellion, &c., I have a good hope through grace, and shall be soon singing that song,—“To Him that loved us, and washed us from our sins,” &c. Amen.

JOSEPH JAMES.

April 23rd, 1848.—This day the subject of the foregoing memoir entered upon his eternal inheritance, in the fifty-ninth year of his age. Before his death he was ill about three or four months, during which period he enjoyed a solid well-grounded hope in the dear Redeemer, with whom we hope He is now enjoying the fulness of bliss, and pleasures for evermore.

R. CARDWELL.

Gloucester, 3, Russell-street, Feb. 7, 1866.

The Great Physician and His Healing Word.

I'll tune my harp; I'll strike its wires,
My Saviour's praise to waken;
His love refines my warmest fires,
And keeps my head unshaken;
'Tis thus melodious chords arise,
And tune my feelings for the skies.

So, when the vault shall claim my dust,
And God recall my spirit;
Eternal love will be my trust,
Insur'd by Jesus' merit;
And the triumphant change restore,
My happiness for evermore.

“In the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.—Isa. xxx. 26.

THAT day, the perfect and perpetual completeness of it, is yet to come. Mark you, there is to be “a day of great slaughter” (see previous verse). This great day of slaughter, when all the anti-Christian towers shall fall, may be near at hand; it has not fully come yet. The Church of Christ is now “the flock of slaughter.” Many breaches has the enemy made in her ranks; deep and mighty wounds have been inflicted. Ministers have appeared to glory rather in an intestine war than to be seeking for the peace of Jerusalem. But the day will come when the Lord will bind up every breach, and heal up every wound; and joy and gladness shall be found in Zion.

Last month we simply called attention to the 59th of Isaiah, as a prophecy true in our own times. There is one thing in that prophecy which should be well considered. It is *the Test*—THE UNERRING TEST — *the GOD-GIVEN TEST* by which every man's ministry, and every man's faith, and every man's Christianity must be tried. Let us, for one moment, look at the terms by which that test is ushered in. Read three things in the latter part of the chapter, Isaiah lix.

1. *The Church's confession of her state.* "Judgment is far from us. We wait for light, but behold obscurity. We grope for the wall like the blind. We grope as if we had no eyes. Truth is fallen in the streets, and equity cannot enter." Here is, in the main, the unhappy condition of tens of thousands of the Lord's people in our day. This state of things will make way.

2ndly. *For the day of the Lord's vengeance.* See how distinctly this is recorded: "And he saw that there was no man. He wondered there was no intercessor." That is, no valiant, no truthful, no decided, no faithful man, abiding stedfast by the New Covenant Plan of Salvation. It must not, perhaps, be understood fully, that there really was not one man of vital truth on the earth; but that they were very few, as it doth appear now. Or, if it doth mean that there is *no* man, not one, then, for certain things, in a purely Gospel sense, will get worse and worse, until there is not one left who will dare to plead for, and wholly to preach the covenant of God—the Christ of God—the Gospel of God, and the inwrought work of the SPIRIT of God.

Before the face of the Almighty, as in our office we stand, we declare our trembling conviction that this state of things is fast approaching. The old men have fast died out. Some who remain are soon going home. Where are their successors? Thank the Lord there are some left yet. But an anti-Christian spirit, an anti-Gospel zeal is planting its tabernacles in the glorious holy mountain, and it is driving the witnesses into sackcloth, and sinking them fast in contempt.

The Lord doth see it. His own arm will bring salvation. He will put on righteousness as a breast-plate. On His head shall be the helmet of salvation; the garment of vengeance will be his clothing; He will repay fury to his adversaries, recompence to his enemies: "So shall they fear the name of the Lord." And against the incoming of the enemy shall the Spirit of the Lord lift up a standard. Meanwhile,

In the third place, look at the terms of the test referred to: "As for me (saith the Lord) this is my covenant with them: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, and for ever."

The test is this:—The same Spirit which God first put upon the Covenant-Head shall be upon all the members; the same words of doctrine, promise, and precept, which the Lord put in the mouth of Jesus, shall be in the mouth of all His seed, of all His servants, and of all His saints. Where this Spirit, and these words in their sanctifying power are found, there, and there only, is Christ's seed. What this Spirit is, how it was manifest, and what these words are, must be shown—if the Lord will.

The Resurrection, Spiritual and Literal.

BY THOMAS WARREN, OF BRAINTREE.

TO THE EDITOR OF THE EARTHEN VESSEL.

THE following letter is worthy of publication. It was written by Mr. Warren after having borne in silence very many false accusations. Like the apostles, he "has not followed cunningly devised fables, in making known the power and coming of our Lord Jesus Christ."—2 Peter i. 16. If this Scripture was better understood *spiritually*, such a testimony as Mr. Warren's would be gladly received.

A LOVER OF TRUTH.

February 5th, 1866.

I PRAY that I may be blest in writing to you, and helped by the Lord in the spirit of godly sincerity to answer yours in *truth* and *love*. I need not be ashamed although falsely represented; which, dear sir, you have done to many to my knowledge, and now you must give me a patient and impartial hearing. You have said I deny the resurrection of the body, which by the bye the apostle himself affirms that it is not the same body, 1 Corinthians xv. 37-8—but it is the same person, clothed upon with a spiritual, celestial, glorified body; this body is given by God, by His Word, "He speaks and it is done, He commands and it stands fast." The glorious yet mysterious doctrine of the resurrection is performed by His Word, "in a moment, in the twinkling of an eye, at the last trump, &c.," v. 52. "The first body is natural and turns to dust and ashes, the second is an holy clothing," 2 Corinthians v. 4. "That mortality might be swallowed up of life." But you ought to have stated all the things I said to you when I called at your house. I might have said what you say I did, but is that all? I should not say so now without adding much more. I then said to you I believed that 1 Corinthians xv. referred to the Body of Christ, (*i. e.*) the Church of God; and now I add personally, (*i. e.*) soul and body. It is not the body without the soul, neither the soul without the body; it is a personal resurrection, soul and body, it is called the resurrection of the dead; the dead soul in sin, as well as the dead body in mortality. Again; I told you when I parted with you at your door, I fully believed the Church would be raised in the likeness of her glorious Head, and if you could tell me what that is, *such* would be the glory likeness of the whole body. You ought to have told your friends this as well as the other.

O glorious hour, O blest abode,
I shall be near and like my God!
And flesh and sin no more control,
The sacred pleasures of the soul.

The resurrection of Christ to me is all glorious, I never knew the liberty and sanctification of the Gospel of Christ until I knew that, and now as the apostle says, (so my soul responds), "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." O, sir, this is glory; if you and I are together there we shall not quarrel, but rather we should weep together, pray together, "strive together for the faith (of vitality) once delivered to the saints;" yea, we should possess the most unbounded charity towards each other, "Forbearing one another in love." We should not speak

against each other at all, especially we should not slander each other, neither should we give a false representation of each other's words to make it appear error. I hope you will be preserved from speaking hastily; let us not pierce each other wilfully, *it is a great sin*. Do not say any more that I deny the resurrection in any way of the dead, it is a falsehood; for I can assure you through grace, and before my God and Father, and before Him who is the resurrection and the life; and before the Holy Ghost, the great and Holy Witness, that I believe in the resurrection of the dead with a *blooming hope* of a glorious immortality, and with a *vital faith*, not with a dead faith, the same as many natural people believe in it; for all that believe the Bible to be God's book, believe in the final resurrection of the body. I did from childhood, because it is literally so plain in reference to the natural body, but is that all that is intended by the resurrection of the dead? You told me that the body was a type of the soul; this I cannot see; in the heavenly things types are done away, and nothing but the substance remains. The resurrection is "delivering our souls from death, our eyes from tears, and our feet from falling,"—Psalm cxvi. 8. The spiritual resurrection is life and love in us now. The sanctification of the Spirit in the fellowship of Christ's resurrection is now. The first resurrection is now. The heavenly fellowship in walking with God, like Enoch in the spiritual translating glory of Christ's resurrection, is now.

Now, brother, let us walk close to the preceptive authority of Christ as Zion's King; to speak evil of no man, much less of a brother; to "prove all things, to hold fast that which is good;" and if any brother or sister be overtaken in a fault, to covet the power of being spiritual, to restore such in the spirit of meekness, to gird ourselves with the towel of love, and wash one another's feet rather than point at the dirty foot.

I must close by praying that God would bless you with all His Church, with more of the spirit of love; I long for more of it myself, "For how good and how pleasant it is for brethren to dwell together in unity," (*margin* even together). Yours in the love of Christ,

Braintree.

THOMAS WARREN.

{If there is any good use to which periodicals can be turned, it is in allowing Christian brethren to expound and explain the different thoughts of their hearts touching divine truths. With this end in view we give brother Thomas Warren's letter.—ED.]

Faith's Exercise.

"Ask, and ye shall receive."

PRAYER is the divinely appointed channel through which some of heaven's best blessings find their way to earth. It is God's electric wire of instantaneous communication, reaching from the hearts of His people to His throne. Through this channel flow both sweet waters and bitter, praises and complaints. These are its legitimate burden, and they are borne on the blood stream to the King's footstool. But sometimes impure and offensive matter finds its way also, and by it the

channel is befouled. The electric current conveys messages unworthy of its use. "What is not of faith is sin;" surely, then, that prayer, or part of prayer which is not written by the hand of faith, nor dictated by the heart of faith, is of sin also, be it the sin of ignorance or the sin of presumption. Brethren, would not the answer, "Ye ask ye know not what," be an applicable appendage often to our petitions? We pick up from each other set terms and phrases, not so much because we are struck with their meaning, as that they run smoothly on their wheels, and are easy of adoption. The object of this brief article is not for the purpose of entering on a crusade in general against the practice, but merely by the selection of one illustration, endeavour to show the fallacy and impropriety of such dealing with "Him with whom we have to do."

"O Lord, let our faith be kept in active exercise." This desire may have been expressed, doubtless has been expressed many times by the believer, not only on his own behalf, but on that of others. Now when a man prefers a request on his own account, he is supposed to know its nature, but how much more is it needful when he is asking for others? Hence, in our public prayer-meetings, that petition which is proffered with the frequent accompaniment of the personal pronoun, may be looked on as selfish and illogical, but viewed in this light is as safe as it is simple. The man asks for himself, according to his own knowledge, and not in a representative sense. But, it may be asked, can we err here? Is it not right to desire that God's glorious gift, the eye, the hand, the heart of faith should be kept in motion? Yes, brother, if you understand the meaning of your desire, and are prepared for the result of its answer. Know you the shape which this exercise may take? Are you not afraid of finding, after all, like a schoolboy, your exercises a burden? Can you go all the way with Peter, and say, "The trial of your faith being much more precious than gold that perisheth, *though it be tried by fire*, will be found unto praise, and honour, and glory?" "*Knowing this*, that the trying of your faith worketh patience."—James i. 3. If thus fully armed, you may ask, but stop long enough to consider whether there is a needs be. The exercises of God's children are necessary because of sin, and *will surely* come. Abraham's faith was actively exercised by the call for Isaac's immolation, but he never asked for it. Job's troubles, including his comforters, were very active exercises for his faith, and were necessary for God's wise purposes, but we never read of his praying for them. Both the Old and New Testaments abound in illustrations which prove that the usual exercises of God's people are afflictive dispensations. Just so in modern times good John Newton proved it, and having found out his mistake, nobly acknowledged it in the beautiful hymn, "I asked the Lord that I might grow." But, it may be urged again, Does not God sometimes try the faith of His children by giving them pleasant things? The reply is yet the same. These exercises are afflictive dispensations. Suppose, for instance, God gives a child of His, hitherto intimate with poverty, an influx of this world's goods. If it lead his heart astray, it becomes an affliction, and if it does not, it is not because of his strength, but of God's grace, and therefore is no trial at all. Remember, you are asking for the *exercise* of faith. Brethren, should we not rather seek for an increase of that precious faith through which by grace we are saved?

for a closer clinging to the ever-glorious Object of faith, so that when the time of exercise comes, come how it will, or when it may, being "Rooted and built up in Him, and stablished in the faith," we may be found "faithfull" (as the old versions have it), and so obtain the crown of life.

JOHN E. GRAY.

Edinburgh.

The Kentish Shoemaker.*

WE have, in previous numbers, given a few introductory notes to the life of the late WILLIAM BURCH, the Baptist minister of Staplehurst, in Kent. We could willingly dwell upon the various circumstances connected with his birth-place, both natural and spiritual; but this month we will give a few of his own words, showing the working of the SPIRIT of GOD upon his soul, inclining him to tell to all men how the LORD called him, humbled him, and saved him; and this, we believe, all the true servants of JESUS CHRIST should do. Let us quietly reflect upon William Burch's prefatory remarks. He says:—

"I have long had a desire on my mind to publish an account of the dear Lord's gracious dealings towards my poor soul, in calling me from darkness to light, from the power of Satan's kingdom into the kingdom of God's dear Son. Mr. Huntington says in his Preface to 'The Kingdom of Heaven taken by Prayer,' that, had he been a private Christian, he might not have published the dealings of God with his soul to the world; 'For,' says he, 'I do not find that many Christians have written their experience in the Scriptures, though there may be some: but a public minister ought to preach and write his own testimony, that his hearers may have the satisfaction of knowing that he is a minister, 'not of men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead.'" And for this very same reason do I write and publish my testimony (not that I am biassed by Mr. Huntington, as though the cause and manner of my writing must stand or fall by whatever he said), but that the Church of God may have the satisfaction of knowing also that I can say, as the apostle Paul did to the Galatians, 'But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.' 'And straightway he preached Christ in the synagogues, that He is the Son of God.' And, declaring his call to the apostleship, and commission to preach Christ Jesus as the only way of salvation for poor Gentile sinners, the people were all in an uproar, and 'lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.' But the dear Lord had said, 'I will show him how great things he must suffer for my name's sake.' And, there-

* Life, Sermons, and Letters of William Burch. Collingridge, City Press, London.

fore, this was a manifestation of such things as should teach him in this school of Christ how to be a patient sufferer for Christ's sake.' * * *

"And this is the path, more or less, of all the called and sent ministers of God to travel in; 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' We are called not only to believe on Him, but also to suffer for His sake. I myself have had about thirty years of this path of tribulation, from the world, the devil, and sin; from hypocrites in Zion, and also from many of the saints; but the worst of all has been from this body of sin that I daily groan under.

"But, it being now many years since that I passed through some of the things that I am about to relate, and my memory not good, it must not be expected that I can narrate all the circumstances just in the same manner as I passed through them; however, I will narrate them to the best of my memory, and will take care, also, that there shall be nothing written but what is truly and lawfully mine own, nothing borrowed, forged, or stolen. Mean as it may be, if the dear Lord is pleased to own it, and bless it to His own poor despised, cast out, and broken-hearted family, the end will be answered."

Next month we enter upon the Narrative.

THE LATE MRS. BIDMEAD.

DEAR BROTHER BANKS,—With a desire to show the power of vital godliness in the life and death of our much beloved friend and sister in Jesus, Mrs. David Bidmead, I forward you the following lines. I wish I could say all that that dear saint of God related respecting the blessing which it pleased God to make your ministry to her soul. Nothing but age and distance prevented her, like many more, joining the church over where the Lord has placed you. Never shall I forget the trial it was to her soul when you left Unicorn yard. The support that the Lord made your ministry to her soul during our stay there was such, as she said shortly before her death, that it was settled in her heart to live and die with you, and the dear friends in that place. Knowing the trial it was to her soul I often called to see her; and some of the most sacred hours have I enjoyed in hearing her relate God's goodness to her. Ah, my dear brother, how many could I mention now, like her, have had cause to bless God for ever being led to hear the tidings of mercy from your lips. There were dear brother and sister Blake, the Jenners, sisters Russell, Burn, and a mighty host more, who are now casting their crowns at His blessed feet. His name and His Glory were the themes of your ministry. Some months before Mrs. Bidmead's illness she had a severe fall, coming on her head, and was dreadfully bruised, her son, Mr. D. Bidmead, giving her that attention that love and affection could do. When I first visited her I found her suffering from paralysis on the brain, caused by the dreadful fall from the steps of the station. When I went into the room I said, "Do you know me?" She put out her hand and said, "Ah, my dear friend, we have often rejoiced together, and wept together too." I said, "I hope you are not about to leave us yet; I don't like to part with dear friends so fast." She said, "I wish to lie passive in His hands, and know no will but His. O, for a spirit stayed on God." Then she dozed off a little. Another time I called she was sinking fast.

The daughter standing by thought she was not sensible. I spoke to her and said, "Do you know me?" "O, yes." I said, "You are not ashamed to own your Lord or to defend His cause." She with a smile said, "Oh no, no, no; bless His dear name." This was the last time I saw her. She was carried to South Hackney churchyard, and buried in her son's grave. She wrote many sweet poems on different doctrines. I may trouble you again.—Yours, in Jesus,
ELIJAH PACKER.

21, Freeschool street, Horsleydown, S.E.,

[More than a quarter of a century has passed away since the writer of the above and ourselves became united together in the fellowship of the Gospel. We laboured, instrumentally, in gathering around us a large church. Most of them have them gone home safe. But in this world we yet a little longer stay.—ED.]

THE LATE REV. G. D. DOUDNEY.

IN one small but substantial, and, we may add, exceedingly spiritual volume, *The Recollections and Remains* of the late Mr. George Doudney, have been published by Mr. Collingridge. This book not only includes Mr. Doudney's life, experience, and ministry, but it brings to light the hidden path of soul-travail in the new creation which is by the SPIRIT IN CHRIST JESUS, and also the mysterious pathway of Divine Providence which was to Mr. Doudney, as it has been to us (and to thousands of whose names we never heard), a fiery furnace, wherein much of the pride, ambition, independence, and even affection for the things of the world—which are in every man's nature—were, in measure, crucified and laid in the dust. Mr. Alfred D. Doudney, the compiler of this work, has certainly rendered good service to the afflicted family of God. They will find it to be a bundle of myrrh, full of heavenly fragrance, commending itself to the hearts and consciences of the saints in Zion.

We have to acknowledge our error in not long since calling attention to a testimonial which is to be presented to the editor of *The Gospel Magazine*, and which we are quite certain will be both creditable to the donors, and acceptable to the worthy and deserving recipient, of whom we trust to say much, but have tarried awhile.

DIED, January 29th, 1866, Mrs. Wilby, in her sixtieth year. She peacefully breathed her last without a struggle or a groan, after keeping her bed but three days. During the last twelve years of her life she had suffered from chronic rheumatic gout, which finally affected her heart and exhausted her system. Christ was the foundation of her every hope; her faith was firmly fixed upon the Rock; and all fear of death had, for many years, been taken from her. She longed to depart and be with Christ. For thirty-one years and eight months she was a member of Carmel chapel, Westbourne street, Pimlico, where in much bodily weakness she attended for the last time January 7th. Our sister Wilby was called under the ministry of the late Mr. John Stenson, and continued till his death. She was no wanderer (so common with many in London), but a lover of all the means of grace, especially the preached word; and many times I have been cheered by her words, when my heart has been cast down in the great and solemn work of the ministry. I preached her funeral sermon, by her own request, from Job xix. 25—27.

Yours, in the best of bonds,

H. WISE, Carmel, Pimlico.

THE
LATE MR. JOHN GRACE,
OF BRIGHTON,
AND HIS MOTHER.

A friend has forwarded to us the following two letters: the first from Mr. John Grace to his friend; and the second from Mr. Grace's mother to himself. We believe they will be read with much interest:—

My dear friend, I promiscuously met with the foregoing letter, written by my dear mother, to a friend by the name of J. B., of Gardener Street, in this county, in 1813. Feeling such a union of spirit, I was quite broken down under a sense of the goodness of God to the writer, and also to me her son; recollecting how she used to pray with me, and for me, and before ever I knew anything of truth, which was not until after her death. She used to say, "I believe the Lord has a favor to John." How true! "They that sow in tears shall reap in joy." The circumstance mentioned in the letter, also brought so fresh to my mind a circumstance relating to myself, and our departed friend John Warburton. Whilst in my business I felt a secret impulse to retire for prayer, which has frequently been interrupted by the devil suggesting something must be done immediately, or presently will be more convenient; besides, you must not neglect your business; if this was the case, I have rarely found an opportunity. Mr. Hart says:—

So gentle sometimes is the flame,
That if we take not heed,
We may unkindly quench the same,
We may, my friends, indeed.

But how sweet it is to feel the Holy Spirit prompting us to secret prayer, which indeed was my case at this time. I went into a little closet in one of the rooms, (which I often look at when I go into the house, as it was in this very room where I first addressed the Lord as my God; and this blessed text was brought in sweet power into my soul whilst on my knees, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father"). I there felt as sweet nearness to

the Lord; and whilst pouring out my heart before the Lord, it was powerfully impressed on my mind that my friend Warburton was in trouble, and I said, "Lord, if the dear man is in trouble, make use of me as an instrument to help him out of it. I had not heard of him for months. I never wrote to ask the question, but waited, and about three weeks from the time I received a letter from him to say he was in a deal of trouble, his son through some cause had a piece of cassimere returned on his hands, and he had to pay his master for it. His inquiry was, "Can you take it?" When I read the letter I was overcome, to think the Lord should hear my prayer in such a wonderful manner, as he had many friends more likely to do it than myself. You may suppose it did not require much consideration on my part; I immediately sent a draft for the amount, and had the cassimere, which was never any loss to me. I cannot tell why I have written this; perhaps to encourage some of the dear family of God still to pray and trust in Him who has the hearts of all men in His hands, and whose is the gold and silver, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

Yours affectionately,
JOHN GRACE.
Brighton, 14th January, 1858.

QUENCH NOT THE SPIRIT.

My dear brother and fellow traveller in the path of tribulation, I send these few lines with kindest love to yourself and partner, wishing grace, mercy, and peace unto you; and my faith towards you is this, "That you will be kept by the Almighty power of God through faith unto salvation." But it seems you are called to bear the burden and heat of the day; may we be so favoured as to keep the covenant Head in view, who has assured us in all our afflictions, he was afflicted. This has often been a support to me in my trials; for I assure you mine has been, and still is a thorny path; trials and temptations await me daily; but I am persuaded it is all in love to my soul,

although these things are not joyous, but grievous; but the promise is "They afterwards yield the peaceable fruit of righteousness." And I can say to the glory of His rich grace, that when I have been tried to the quick, and just at the point of giving all up, the Lord has come down on my soul as the showers on the mown grass, and I have been filled with love. I could then take up my cross, and bear it, as dear Hart says, because there has been a cushion between my shoulders and the cross. I was led to the 91st Psalm, and I could at that time claim it all, for it was just what I wanted. But more of this when I see you, for I cannot describe my feelings; but O! the condescending goodness of God to such a poor hell-deserving rebel as I am, that he should hear and answer the petitions put up in so much weakness. I am writing this from a secret impulse, and I believe a command from God. When on my knees I felt such a giving way, I was melted into tears, and all at once I was led to remember my dear brethren, and to be with them in all their trials, particularly those I then bore on my mind, and you especially; I then appealed to God, who knows the heart, by saying, "Lord, I love Thy family, and Thou knowest I do." I then got up and went to my Bible, believing there was something more; and I opened upon the words, "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?"—1 John iii. 17. What you receive give God the glory for; and may a blessing attend it. I wish you would write and let me know how you get on in the best of things. Tell me if you derive comfort from your minister, Mr. P., I wish I could hear him; we have been hoping he would come here; but the Lord's time is not ours.

I remain, your sincere friend,
MARY GRACE.

We remember many things we should forget, as injuries and disappointments, &c., but forget what we should remember, viz., God and our souls.

A SOLEMN LETTER FROM SAMUEL FOSTER.

FOR SIXTEEN YEARS CONFINED BY
MYSTERIOUS AFFLICTION.

[Samuel Foster, of Sturry, near Canterbury, is a brother in Christ, much beloved; and we omit many things this month to make room for his letter, to which we call special attention.—Ed.]

MY Dear Brother in the Lord, companion in tribulation, and fellow-heir of the grace of life, it is a long time since I wrote you, but I have not forgotten you; I love you in the Lord, and as a servant of Christ for his work sake, I feel constrained to write to you this morning. I trust it is love that constrains me. I have just been to the throne of grace: there I have had sweet nearness of access to my God through Christ. and my heart melted in love at His dear feet. My heart was enlarged in prayer, I wrestled with Him, and I felt I could not let Him go unless He blessed me; and He blessed me then. How sweet to wait on the Lord! I often go to the throne bowed down, and oppressed with sorrow, tried and tempted; but there I am helped to cast my burden upon the Lord, leave my trials at His feet, and come away with my countenance no more sad; my mourning turned into joy, and a new song put in my mouth. How many times in the past year I have had happy seasons; they are more than can be numbered; the Lord hath dealt bountifully with me: bless His dear name, hitherto He has helped me. By grace I am saved; by grace I am preserved; by grace, thus far, I am come; ('tis grace has kept me to this day, and will not let me go;) kept by the power of God, kept in the fear of God, in the faith of God, in the truth of God, in the love of God; and I can say the truth is more dear than ever to my soul. O, what a mercy, in this awful day of declension, to be kept in the truth as it is in Jesus, and to know the blessedness of the liberating power of truth—truth in its purity and truth in its power. My desire is to know Him and the power of His resurrection, and the fellowship of His sufferings, bring made conformable

to His death. I can say, as the poor dying man in this month's VESSEL said, "More of Christ! More of Christ!" That was a sweet morsel to my soul. My spirit was much refreshed in reading this month's VESSEL. I am still the Lord's prisoner—still in deep affliction—the poor rush burning though not consumed; I am very ill. I have been worse, and my sufferings great; but the Lord's faithfulness I daily prove. He is faithful that has promised, "As thy day so shall thy strength be." But, perhaps, my brother, you think my sufferings are not so great as they are. What I pass through at times I cannot tell; the Lord only knows, He still supports me; and underneath are His everlasting arms. God is my refuge and strength—a very present help in trouble. I have proved Him a faithful friend. Nearly sixteen years I have been in the furnace of affliction, and proved His love and faithfulness, grace and power, in supporting me and delivering me; and He hath promised when I have done and suffered His will He will take me home to glory, and there I long to be. But, notwithstanding, my brother, the many trials by the way, trials in providence, and the warfare between the flesh and the spirit, still I am helped, my consolations now abound by Christ; I am joyful in all my tribulation; the heavenly dews of His word and Spirit rest upon my soul. Many exceeding great and precious promises the Lord gives me, so that my cup runs over; and many happy hours I have in communion with my Lord. There I pray for you, my brother, and all the ministers of Christ; for poor Zion, she lies near my heart. I mourn for the afflictions of Joseph, and wrestle with the Lord night and day to have mercy upon Zion. I mourn to see such apathy, coldness, and lukewarmness among the saints of God. We live in solemn times; God's judgments are heavy upon this wicked land. How heavy a judgment is the cattle plague! such as neither we nor our fathers knew. I have been surprised among the Baptist churches and ministers of Christ that there has not been times set apart for humiliation

and prayer. To whom can we go but to the Lord in trouble? He knows our sorrows. My brethren, watch and pray; meet together for prayer, and ask the Lord to have mercy upon Zion, and upon our wicked land, and remove His judgments, if His will. Let there be a time set for prayer, and I believe the Lord will hear the cries of His people. It is high time to awake out of sleep, for now is our salvation nearer than when we believed. I have enclosed an extract of dear old Dr. Hawker—he being dead yet speaketh; it is just my own heart and my view of things, so I have sent it to you for the VESSEL. Seek, my brother, to stir up the saints of the Most High God to prayer. You know the power of prayer; I can say I do, and many gracious answers I have received of the Lord. The dear Lord bless you, keep you faithful unto death, and when you have done His will you will hear His blessed voice, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I feel too ill to say any more; but think of your poor brother in the furnace, and pray for me. I am waiting, and looking, and longing to hear my Saviour say, "Friend, come up higher." The grace of our Lord Jesus Christ be with your spirit. Amen.

SAMUEL FOSTER.

My dear wife is very poorly; she has been under the doctor many months; I feel anxious about her; I hope the Lord will restore her. My dear brother, I hope Robert is not tired of acknowledging the Lord's kindness to me. I thank you for all kindness; I am still poor and needy; but the Lord thinketh upon me. Give my love to Mr. Wells, if you see him.

[The extract from Mr. Hawker next month.]

One night as I was travelling I came to a directing post; it being dark, I could not discover the directions thereon, which led me to make the following remark. The bible is full of plain directions and is the believer's map; but though he hath an understanding the map is of no real benefit till the Holy Spirit sheds abroad Divine Light.

A LITTLE CLOUD.

"There ariseth a little cloud out of the sea, like a man's hand."—1 Kings xviii. 44.

BEFORE the appearance of this little cloud, the heavens had been shut up, there was a sore famine in the land, and there was neither dew nor rain for a space of three years and six months.

"He that holds the waters in the hollow of His hand, that speaks and it is done, that commands and it stands fast, had immediately preceding this appearance of "a little cloud rising out of the sea," come down with fire and consumed the sacrifice of Elijah; yea, the wood, the stones, the dust, and licked up the water in the trench.—"Verily our God is a consuming fire."

I think without straining the passage in the slightest degree, this little cloud may well be compared to the *visible church* rising out of the sea of *profession*. God has said—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of God."

This Church consists of many portions, Christ being the chief cornerstone. The breath of life having been breathed into the soul by the Holy Spirit, this being the second birth, there is soon evidence of light where there was darkness; hope where despair reigned; yea, faith in God, not as the devils believe and tremble; not historical belief; not that *reformation* and *conversion* are one and the same thing, as is preached in this mighty day of profession and revivalism; but *saving faith*, converting faith, soul-stirring faith, in contradistinction to *dead faith*. "Having a name to live, and yet dead while they live." A shaking among the dry bones; bone to bone uniting until we see an exceeding great army gathered together from the four quarters of the earth; here a little and there a little cause, "like a man's hand rising out of the sea of profession, spreading and increasing until it becomes a *great cloud*, and is followed by abundance of rain refreshing the *Word*, causing it to bring forth fruit, some thirty,

some sixty, and some an hundred fold."

We see in this figure of the cloud great beauty, and it is often used in Holy Writ. A cloud went before the Israelites and then behind them, yea, were they not all baptised in the cloud? A cloud overshadowed the Saviour; caught up in the clouds; He shall come again in the clouds, &c., &c. Then there are bright clouds, dark clouds, yea, clouds of every shade and colour in the living Church of Christ are to be found; but then the whole of the building is to be fitly framed and joined together in Him. Oh! what a blessed union. "Gather up the fragments," the Church will not be complete until every portion is brought together; those that are hid from the world, yea, even the very *dust* that has been scattered to the four winds, and those yet unborn.

While the soul feed upon the *husks* of an empty *profession*, Satan does not trouble. No warfare, no shield, no sword, no helmet, no breast-plate are required; yea, nothing we feel we need, until God has said, "Let there be light," then that moment the conflict begins, foes without, foes within, troubles on every side. Just notice a little cloud of "creeping things" uniting together, they take a room if it is only "an upper one" to worship the Triune God according to His revealed Word to them; they love a free grace Gospel; they feel without Christ they can do nothing; they love the good Shepherd; they rejoice in a finished salvation; but lo, an army of empty professors, with their false Christs, unite to scatter these *sheep*. But what saith the Scripture? "It were better for him that a millstone were hung around his neck, than that he offend one of the least of these little ones." And surely it is a fearful thing to be found fighting against the living God.

Brethren, pray for these little clouds that are rising out of the sea of profession. Rise in all the power of thy might, put on the whole armour of God, the Captain of thy Salvation shall lead on to victory. The sword of the Lord and of Gideon is thy war cry, and with the lamp of God's

truth in thy hand, thou shalt smite the mighty host of the enemy, and having fought the good fight of faith, and finished thy course, there is laid up for thee a crown of glory that fadeth not away.

Uxbridge. W. SNOWDEN.

CUT FLOWERS FROM SPIRITUAL GARDENS.

BY MR A. PEET, OF SHARNBROOK.

When thou art in company with any that contend for erroneous principles, sound them with the following questions; Is there any harm in playing a game at cards, singing a jovial song, spending an hour at the theatre, or at dancing? If they answer, "No, I do not think there is; religion never was designed to prevent my pursuing such innocent amusements;" then set them down as strangers to the power of God and godliness, for His children are not found in this path.

Some boldly and impiously affirm, that all mankind universally are endowed with a will and power to turn from sin to God whenever they please. Is it so? Why, then, do not all men universally turn and believe, and be saved? Why, then, do any go to hell? The reason is this: They are both destitute of will and power, therefore, being left to themselves, they embrace death rather than life.

As the fly, that plays about the candle doth often burn its wings at last, so the Christian, that parleys with temptations, is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again towards heaven, till God shall give him renewed affections.

Two main branches of Satan's work are these: First, he labours to stumble and throw down, as much as he may, those that are coming to Jesus Christ; and, secondly, he endeavours to hinder those that are come from living a life of faith upon him.

Young converts are very desirous of being thought much of and applauded by others; but after receiving blows from that quarter whence smiles were expected, they

grow in experience; and as they grow in experience the desire of vain-glory loseth strength.

As they, who for every slight infirmity take physic to repair their health do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

There must have been one first man; this first man must have had some maker. This maker of him must himself be unmade; therefore, there must have been eternally some unmade Being, and that is God.

Those that are resolute in the cause of God shall never want for enemies and opposition; and blessed be His holy name for providing strength sufficient to endure it. God's wisest children are the world's greatest fools.

External evil cannot prevent that internal light and comfort which flows from God; nor can external good prevent that internal darkness, sorrow, and confusion which His absence occasions.

Rather than the Lord's children shall be exalted above measure, or be overcome of pride, He will send a pride-wounding, soul-humbling messenger to buffet them.

The devil may obtain permission to wound some of the Lord's followers so deep, that it may be a means of making them run lame all their journey through; nevertheless, those lame take the prey.

It is an old proverb, "Out of sight out of mind." So the more our eyes are off from Christ the more unmindful we are of Him, of what He has done and has promised to do for us.

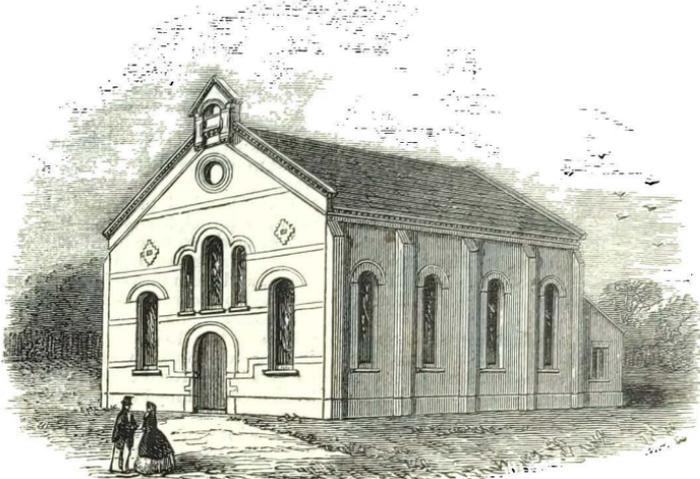
Notional knowledge is like the light of a candle, which enlightens but does not warm; true and saving knowledge is like the sun, which not only enlightens but enlivens.

What is prepared for an elect sinner cannot be kept from him; and what is given to him cannot be taken from him.

As Noah's dove found no footing but in the ark, so a Christian finds no contentment but in Christ.

The greatest comforts are often found beneath the greatest and heaviest crosses.

Our Churches, Our Pastors, and Our People.



EBENEZER CHAPEL, BIRKBECK ROAD, HORNSEY RISE.

EBENEZER BAPTIST CHAPEL, BIRKBECK ROAD, HORNSEY RISE.

The memorial stone of our new chapel, (Ebenezer), Birkbeck Road, Hornsey Rise, was laid by Mr. J. Foreman, of Mount Zion, on Thursday, February 15th. At 4 o'clock precisely, in the presence of a goodly company, the pastor gave out the 107th Hymn, Denham, "Christ is the true foundation stone," after which Mr. Griffiths engaged in prayer.

Mr. F. then proceeded to lay the stone. Having completed the ceremony, he said, he never saw a fairer field for the promulgation of Christ's work than that before them. After an eloquent and heart-warming address, Mr. F. rather humorously observed, that as a good workman was known by his chips, he would begin with his chip, the "chip" in question being a gold coin—was soon followed by other "chips," until £10 was laid on the stone.

The company then adjourned to the Tollington Hall, where an excellent tea was served (the gift of the ladies), and after the tables were cleared, most excellent addresses were delivered by Messrs. Green, of Hoxton, Griffiths, of Deptford, Cuming, of Mount Zion. The opening prayer by Mr. Wilson, and that in conclusion by Mr. Robins, both also of Mount Zion. The financial results of the day being about £20 towards our building fund.

WM. S. WATERER, Pastor.

The committee and friends most earnestly solicit the sympathy and assistance

of the lovers of truth in raising this new house for God, and beg to submit the following statement, which, it is hoped, will at once interest loving "hearts and hands" in affording the necessary aid.

During the last few years, a very large increase of the population has taken place in the neighbourhood of Hornsey Rise. Many of those who, in the order of Providence, have removed into this district, have been connected with various churches in London.

Some ten months since, a few of these (Particular Baptists) united, with a view, not only for their own spiritual advantage, but to endeavour to raise a cause adequate to the requirements of the locality. A private residence (Newbury House, Hornsey Rise), was taken, and the present pastor commenced preaching.

In May following, a special meeting was convened, which was kindly attended by our ministering brethren, Messrs. John Hazleton, George Wyard and Son, and J. S. Anderson, when Mr. G. Wyard, having taken the chair, requested Mr. Waterer to give a statement of the position and prospects of the movement; after which, Mr. John Hazleton moved a resolution, approving the course taken by Mr. W— and his friends, which, being seconded by Mr. J. S. Anderson, was unanimously adopted and signed by the chairman.

In June following, Mr. George Wyard formed seven brethren and sisters into a church, and recognized Mr. Waterer as the pastor. Shortly after, four believers were

baptized at Mr. Higham's, Camden Town, and again seven others, at Mr. Foreman's, Hill-street, Dorset-square, (both chapels most kindly lent by the respected pastors.)

Also two members have been added from other churches, and it is most pleasing to add that others are asking for the good old paths, with their faces Zionward; the attendance being good, and our limited accommodation presenting many inconveniences. A site for a chapel has been secured in the Birkbeck Road, near the "Rise." The building, as above shown, will seat about 300 persons (with provision for future galleries). The cost for the erection, including seats, &c., £587.

And now committing our way to the all-sufficient God of Israel, who turneth all hearts whithersoever He will, we most respectfully solicit your aid, in the name of Him who gave Himself for His Church; and in thus doing, ye serve the Lord Christ. Pastor, Mr. Waterer, Newbury House, Hornsey Rise.

Subscriptions and donations will be most gratefully received by the Collectors, the Bankers, or either of the Officers.

MR. BLOOMFIELD'S FOURTEENTH ANNIVERSARY.

"CHRIST AND HIM CRUCIFIED."

FOURTEEN years, how much is comprised in these few words! How many changes, how many expectations, how many disappointments! Who has lived in the same circle? who has served among the same people even for so brief a period, without being painfully reminded that this is a world of change, a world of decay? This truth forces itself upon the minds of us all; to us who move comparatively in obscurity, and live in seclusion; but how much more so to the public man, the minister of Christ, whose duties call him to live daily among a numerous family, to watch over their interests, to sympathise with them in their sorrows, and to soothe by counsel and by prayer under the most trying circumstances. Anniversaries then we hold must always be seasons calculated to awaken in the mind of the prayerful and heaven-taught minister, humiliation and thankfulness for the past, with hope and anxiety for the future; knowing if he has been blessed to the souls of the people, the work is of God; feeling if he is still to be blessed, he is dependent on the same gracious aid and divine power.

Without further comment we proceed briefly to narrate the fourteenth anniversary of Mr. Bloomfield's pastorate at Salem Chapel, Meards-court, Soho. On Sunday, the 4th of February, he preached, as is his wont, his annual sermon, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Mr. Bloomfield reminded his hearers that he commenced his pastorate at Salem with "We preach Christ crucified" and he had always brought the same subject before his

people, though not the same sermon, on every anniversary occasion. Many changes he had seen, many friends had passed away, scarcely a month but some member had gone into the world of spirits. Only last week they had lost one, the week before one from the congregation, and likewise one of the eldest of the members of the Church. Few places he thought had lost so many by death, considering the number of the Church and congregation, yet God had raised up others to fill the places of those He had taken away; and these new friends bore testimony to the pleasure and profit they experienced in their attendance for worship at the house of the Most High God.

Mr. Bloomfield proceeded to show that the same principles he first taught he still endeavoured to teach; if any difference he held the great doctrines of grace more firmly, and more prayerfully, for the longer he lived he learned more of himself, and had a growing desire to learn more of the fulness of the Gospel of the grace of God. During his ministry at Salem he found many staunch friends, with whom he had lived and continued to live in the sweetest intimacy, and whose intimacy he hoped to prize while life should last. But where were many professed friends? he had painfully experienced the sage advice of an old man when he first came to London, who used to say "Bloomfield, beware of hot 'uns;" certain it was, these often the soonest became cold. But the great thing after all was to have Christ for his master and friend, to serve Him with purity of nature, to set forth His finished work and the excellences of His character. It was not for the minister to pander to the taste of the people, but to be faithful to his work, and to have faith in his work, irrespective of cold hands or cold hearts. The faithful minister should find his soul's interest in the heart of Christ, warmed by the warmest of hearts and living under the smiles of the noblest of beams, the invigorating smiles of the Son of God. "Christ and Him crucified" was a noble theme; sin was the oldest malady in the universe, and in the "cross" we had the oldest and most powerful remedy.

Mr. Bloomfield then proceeded to show how Paul preached Christ in contrast to human wisdom, in contrast to the ceremonies of the Jewish law, and in contrast to human works and moral virtues.

On the Tuesday following, a tea and public meeting was held, when a numerous company rallied round. Among the various ministers, were Messrs. Foreman, Wyard, Palmer, Milner, Higham, Hazelton, Meeres, Anderson, Alderson, Dickerson and Webb, &c.

The public meeting was opened by Mr. Anderson engaging in prayer.

Mr. Bloomfield presided, and proceeded to give an interesting and somewhat encouraging account of his labours, peace reigned in the Church, and they had been

blessed with a small increase, and there were signs that the Lord was at work in their midst, by bringing some to a knowledge of themselves, and in comforting others in the truth of the Gospel.

The love, grace, mercy, truth, and the peace of God, were the subjects for the evening's addresses; all were spoken to with a thoroughly Christian spirit by the above-named brethren. The meeting was neither characterised by levity nor weariness. The softening effects of love, the tenderness of mercy, the freeness of grace, the calming influence of truth, and the solid and abiding worth of peace, were portrayed in a manner alike worthy of the speakers, and profitable to the hearers.

A LETTER FROM THE UNITED STATES ON REAL RELIGION.

DEAR SIR,—With affectionate feelings you have my sincere thanks for the sermon, "The Scarlet Line;" I have read it twice over, and if I can find a way-faring man in my locality it shall be shown him. But alas! they are indeed few and far between. Well, although pilgrims grieve that they so seldom meet with travellers Zionward, yet the will of the Lord be done; we are ever certain, that as many as are ordained to eternal life, will believe, and if the number here are few that be saved, it is the regenerated man's privilege to make the evidence of his calling and election sure. I may tell you, that like England, there is plenty of religion and religionists here. But of the Wesleyan stamp, Baptists and all preach a conditional salvation. There is a Presbyterian church here also, who, after a certain form, hold to the Westminster Confession of faith, but the preaching is not consistent with the form of "sound words." As it is, I cannot make myself comfortable with such people, as they all run headlong into rebellion against the freest and best government extant; and for myself I can never see, how a child of God can raise his arm in rebellion, which is as the sin of witchcraft; and be guiltless, against the cautious precepts laid down by St. Paul, in the first seven verses of the 13th chapter to the Romans. No, those religionists and so styled religious people bought and sold niggers, and flogged them into the bargain. Now the retributive hand of Jehovah is upon them, and if you could see some or all of them down here, you could not well pity them; they have been cruel, lazy, and licentious taskmasters, dissipated men, who have suffered the soil of Virginia to run waste and wild for want of cultivation; certainly they grow tobacco, and niggers for the market and that was all. All their towns and highways, highways did I say? why they have not a turnpike highway fit for driving cattle, let alone taking wagons from town to town. These men have left their foot-prints, and face-prints, behind them, in the great quantities of

Mulattos to be seen here. I can indeed well see that they have filled up the measure of their iniquities, and lost their niggers into the bargain. And the fine uncultivated land should be taken off them, and given to men that would cultivate it. Virginia is endowed with every natural advantage that fertility and climate can give, but let us hope better things are yet in store for this country. Emigration from Great Britain will flock down here, and build houses such as you meet at home. I should like you to send a VESSEL, occasionally, to cheer me up in this dark corner of the earth. My situation is as comfortable as I could expect or wished for; I have got on well considering that I landed in New York with three shillings. It was very hard to bear, but I now find that Jehovah was bringing me by the right way after all. I regret to find that some of your Baptist churches still hold their old heresy, on the sonship of our glorious Redeemer, which heresy Mr. Nightengale has so ably denounced in the "Scarlet Line." I oft think of my old country sometimes with regret leaving dear old England; and that is for the sake of the doctrines of free sovereign grace and the loved ones, who stand fast by them. They are all my salvation, the covenant ordered in all things and sure. Oh! if there is one man in the world, more than another that can adore Jehovah for His everlasting love, it is your humble servant. Dear sir, I do hope the Lord is dealing graciously with you, and that you do get enough and to spare of the things needful for the body. I received a letter lately from the Rev. Mr. P., of Openshaw with three of his sermons. "Beware of false prophets." I liked them much. I hope that you will not fail to thank that unostentatious man of God, the Rev. M. B.—b, of Plymouth, for his kindness to me in my afflictions and who relieved my necessities, and that Jehovah Jireh has been mindful of me, in not casting me off in my old age. I would be glad to hear from you, only the postage is too much; I wrote you some time ago, my continued wishes are with you, and may Jehovah be gracious unto you, for you have oft refreshed me in body and soul. Surely indeed I am persuaded our covenant God will not forget such works of faith, and labours of love, but will amply repay you. I don't know that I can say much more at present, I notice that there is a disease amongst your horned cattle, which must be hard upon all classes. However, these visitations will come, for the cattle upon a thousand hills are His, and He will make the farmers know it to their cost. If His mercies are forgotten, His judgments will surely follow to bring people to their senses. I hope the Feian movement has been put down in Great Britain. It was a miserable juggle and barefaced swindle, another of the offshoots of rampant Popery in America. But the bubble has burst here, amongst these radiant pests. They are a

nuisance to the country, engaged as they are in all the questionable ways, hence crime and whiskey are carried on by them; they are turbulent, shooting and stabbing being all the go in New York amongst these rowdies. And now, dear sir, may the God of all peace be with you and yours, so prays your faithful servant,
C. H.

MR. WILLIAMSON ON THE PATH OF LIFE.

MR. WILLIAMSON'S Chapel is situated in Johnson Street, Notting-hill. On Sunday and Tuesday, February 11th and 13th, the anniversary was commemorated by five sermons being preached by as many different ministers. The morning sermon was delivered by the pastor, Mr. P. W. Williamson, his subject being the "Path of Life," "Thou wilt show me the path of life."—Psalm xvi. 11. Mr. Williamson referred to various so-called paths of life; remarking that in order to understand a speaker it was necessary to understand the pursuits, the mind and disposition of such speaker or writer. The man who followed the pleasures of this world, who was deep-dyed in vice, the glutton or the drunkard, it was very easy to distinguish that man's path of life. But the Christian must turn from the life of the vicious with pity, as he must from contemplating life in a mere providential view, as this could not really be considered life, because it comes to an end; if lengthened out to seventy years, "it is spent as a tale that is told;" and as in a tale there were the plot and some pleasing points, and as the reader of the tale was constantly looking for the end, so was man constantly waiting for the morrow. But these things which related particularly to this life were not subjects to occupy the whole of the Sabbath-day's musings. The preacher then passed on to show what life was, what it was to live by faith on the Son of God. That was true life. God's presence giveth life. While Adam enjoyed the presence of his Maker he had true life. When the Lord left Adam he was morally dead, and so he must have remained but for the mercy of God. Life morally, life physically, life naturally, would be one unchanging source of happiness but for sin.

Mr. Williamson proceeded to state what eternal life was: it was the path in which the wayfaring man could walk with safety; it was laid on a solid foundation, and those who by the grace of God followed on, turning neither to the right nor to the left, must arrive safely at their journey's end.

MR. FOREMAN ON JOHN'S BAPTISM.

In the afternoon Mr. John Foreman preached on John's Baptism. Mr. Foreman said he had been desired to speak a few words on baptism. This was a question on which much had been said, not so much on the ordinance itself, in that many were agreed, but as to its mode of administration.

It was wonderful to see the vast amount of labour which had been spent on a point which to his mind was singularly clearly stated in the New Testament; he was bold to say if those who differed on the mode of baptism, those among his Independent brethren had property left them, and the deeds conveying the property were as plainly stated, and they failed to get the property, they would think they were unjustly dealt with, and that their lawyers were the greatest knaves in the universe.

Then what had John's baptism to do with us? Some argued John's was not a Christian ordinance. On several points Mr. Foreman offered some good sound remarks, strengthened by various quotations of Scripture, to show John had the approbation and sanction of the Lord, and that he refused to baptize all but those who were prepared to give some account of the hope that was in them; that he did practise immersion as the mode sanctioned by heaven; and further, what he did was not only followed in his day, but was doubtless intended as the form and order of all Churches scattered abroad on the earth.

On Sunday evening Mr. H. Wise, of Pimlico, delivered a discourse from St. Matthew xv. 32—8, entering very experimentally into the subject of the compassion which Christ while on earth showed to His dear and afflicted people. Alluding to some of the happy effects which resulted from union and brotherly love, when extended one towards the other.

On Tuesday afternoon, Mr. Wall, of Gravesend, preached on Christian Intercourse, from James, "And the fruit of righteousness is sown in peace of them that make peace." This was a through practical discourse. At the conclusion the friends adjourned to the rooms below, when they partook of tea, and enjoyed freely kind and Christian intercourse.

In the evening, Mr. James Wells, delivered a sermon on "The perfect law of liberty," the text being from James i. 25,— "Whoso looketh into the perfect law of liberty."

MR. WELLS ON THE LAW OF LIBERTY.

Mr. Wells was very happy on this subject; he explained what he considered the Law of Liberty. He said liberty as he understood it, gave every man the right of looking to God for himself. Christianity must be an individual matter. One element of liberty was to follow our own convictions, and not to use the sword, or attempt to rule the consciences of others. Though Christians were one in great essentials, there must be allowed a degree of freedom. There was a difference of opinion on baptism, some were against it, others were only half-and-half, yet these things must be expected, and should be tolerated without persecution. But if a Church was formed it must be on settled principles for the

members to work harmoniously together. Another element of liberty was accountability to God only, both for minister and people. Thus if one believed Rahab did not sin in saving the spies, and another believed the opposite, let each have his opinion without quarrelling. If you cannot convince by argument, don't attempt it by curses. Then each must have perfect liberty to select the minister he will hear, and not look for perfection in any. Remembering as Cowper said,

"Expect something every day we live,
To pity and perhaps to forgive."

Mr. Wells then came to consider more particularly the spiritual bearing of the text. Liberty was release from sin, to have protection, sustenance and possession. Liberty in Jesus was perfect; not like natural liberty that sometimes broke down, as he sometimes feared British liberty would. He thought the time was coming when Parliament should prevent these convents being formed throughout the country, or by and by we might have to repent our indifference by some dreadful calamity.

Mr. Wells concluded by some cogent, happy remarks on the assimilating power of the liberty of the Gospel, by which Christians walked in the love and fear of God, and eschewed evil.

During the afternoon and evening some pieces were very creditably sung, which added much to the pleasure and interest of the friends present, who seemed to enjoy these various services. Johnson Street chapel is unique, airy, pleasant, and convenient. Its minister, Mr. Williamson, is grave, intelligent and decided. The institutions connected with the place are blessings to the neighbourhood; and many years of devotion to the Saviour's glory, and the best interests of their fellow-men, are prayerfully anticipated by the people.

MR. LUCKIN ON THE STATE OF ZION.

WOODBRIDGE CHAPEL, WOODBRIDGE STREET, CLERKENWELL.—Mr. R. Luckin has filled the pulpit of the above chapel with acceptance for many years. The thirty-third anniversary of his pastorate was celebrated February 11th and 13th. On Sunday sermons were preached, morning by Mr. Luckin himself, afternoon by Mr. J. Wigmore, and evening by Mr. A. J. Baxter, of Nottingham. The latter gentleman also preached on Tuesday evening.

Mr. Luckin, preaching from Is. xii. 6, "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee," said in the course of a long and edifying sermon that this was the celebration of the thirty-third anniversary of his connection with this Church, and during that period many changes had occurred; few of the original members now remained. Since the last anniversary he himself had been brought close to the gates of death; but when his friends and his medical attendant despaired of his recovery

he himself felt satisfied that God would restore him to His people, and he said, "I shall not die, but live to praise thee." Going to the subject of his text he said, Zion is the object of God's love, or we should not otherwise be convinced of our sins and be brought near to Him. It is a mercy to be able to classify ourselves among the children of God. In this generation there seemed few who could be thus classified. Notwithstanding there are many gracious men among Churchmen and Dissenters, yet at this time the Church is at a very low ebb. The candlestick has been removed from place to place, many places of worship in this metropolis have been entirely razed to the ground or converted into warehouses, and the worshippers have been obliged to seek some other place. Yet God does not forsake His Church; she is always well supplied with mercies and strongly fortified against evil. The Lord's people are the "inhabitants of Zion," they stand related to God, were chosen before the world was, and are sealed and ratified through the blood of Christ, who was born in the Church, as referred to in Ps. lxxxvii. 5. We cannot be His children if we are not regenerated by the Spirit. Touching on the manner in which the Word is being preached by the various ministers of the Gospel, he spoke in terms of commendation of the simplicity with which ministers of the Church of England who have been brought to the knowledge of God bring the truth before their hearers. He spoke of the influence for good or evil which every believer unconsciously exercises by word and deed, precept and example, and showed the desirableness of every Christian being able to give a reason of the hope that is in him; not to be a high Calvinist to-day and to-morrow, for the sake of accommodating himself to circumstances, to be an Arminian, but to be consistent, and to stand fast in the faith. Altogether it was a very gracious exhortation, and a plain and simple exposition of the part of Scripture chosen for the subject of the morning's discourse.

Very different in its nature and character was the sermon preached in the afternoon by Mr. Wigmore, his text being Jer. xxxi. 9. "They shall come with weeping, &c."

CRITIQUE ON MR. BAXTER'S MINISTRY.

Of a different turn to either of the foregoing was the sermon preached in the evening by Mr. Baxter, who seems to be a young minister with high and lofty aspirations. The prayer which he pronounced was a piece of declamation, the diction of which was almost faultlessly pure. He selected for his text Ephes. i. 6, "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved," and from this made an oration of one and a half hour's duration, delivered in the most approved manner. In the course of this oration the various parts of the subject in hand were elaborately wrought out.

On Tuesday evening Mr. Baxter again preached from Pa. xxxvi. 7: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." This time Mr. Baxter's language was infinitely more clear, pleasing, and acceptable; indeed, we listened to him with pleasure, for he handled his subject with becoming dignity and earnestness. The collections, we have reason to believe, were most satisfactory.

H. A. H.

PASTOR B. B. WALE 'ON SUNDAY SCHOOLS.

On Tuesday, Feb. 13th, the thirteenth anniversary of Dacre Park chapel Sunday Schools, Lee, Kent, was celebrated. Friends to the number of 300 sat down to tea in the chapel.

A public meeting was held in the evening, at which about 500 were present, the pastor, B. B. Wale presiding.

The meeting commenced with the children singing a hymn, composed for the occasion, by the Secretary of the school.

After prayer had been offered, the chairman, in a very able and eloquent speech, spoke on the value and importance of Sunday School work. He told them how Popery and Puseyism was gaining ground in England, and showed how they worked by getting the young and ignorant into their schools, and training them up in the dangerous doctrines and errors they held; and though we could not impart to the children a saving knowledge of the truth as it is in Jesus, it was our privilege, and at the same time our duty, to give them a knowledge of the letter of that same truth, leaving it in the hands of Him who cannot err, and who worketh all things after the counsel of His own will, to bless the instruction given. He spoke of the two-fold influence both teachers and parents exercised upon the children committed to their care, by example and precept: and how it was possible to undo by example what was taught by precept; or in his expressive words, building up with the right hand while pulling down with the left. He asked those parents present who did not send their children to any school, to do so at once, and those who did send them but had neighbours who did not, to try and impress upon them the necessity of giving their children all the instruction which lay in their power. He also congratulated the teachers on the increase which had taken place in the number of children, and on the amity and unity existing among them; he hoped they would take courage from this meeting and still go on and prosper.

Mr. Dimmock, the superintendent, then read the report, from which we gather the following particulars: number of children last year was 106, number now on books, 126, showing an increase of 20, which considering the number of schools around (Church,

British, and Mission Schools), was looked upon as very encouraging. Teachers and officers now numbered 17, though a great loss had been sustained by the school in losing the services of their esteemed friend and leader, Mr. T. M. Whittaker, who had removed from the neighbourhood, but who they were glad to see amongst them on the present occasion. The library had been replenished at a cost of £4 16s. and now contains 320 volumes, which were read with much interest by the children. He concluded by heartily thanking those friends who so liberally responded to appeal for help when needed.

After recitations and singing by the children, T. M. Whittaker, Esq., Treasurer to the Baptist Sunday School Union, and late superintendent of the school, distributed the rewards among the children, giving to each and all a kindly word of admonition.

Mr. Atkins, the missionary for the district having spoken, more recitations were given; the benediction was pronounced, and the meeting closed with singing the hymn, commencing, "Breathe the wave, Christian." It was most decidedly one of the pleasantest we ever took part in.

T. G. C. A.

MR. JOHN BUNYAN M'CURE TO C. W. BANKS.

MY DEAR BROTHER,—I have enclosed an account of my visit to Queensland. I feel it is no use to send it to you; you will not put it in THE VESSEL. We do feel it very much that so little notice is taken of the Particular Baptist Church of Australia by our English churches and editors. Brother Kingsford feels it very much. He says it is no use to write to THE VESSEL. Why is this? It ought not to be. You don't know what we have to contend with from professors; they are establishing themselves everywhere; I mean the General Baptists; they are the worst enemies we can have, and many who have come out from churches of truth in England, and of our order, are now found to uphold these, who would if they could extirpate the Particular Baptists. I see by THE VESSEL that Mr. Cozens is likely to leave England for Australia. I should like to know if he is coming to Sydney or Melbourne. I hope he will not only be supplied with the means to pay his expenses, but enough to keep him for at least twelve months, for those who love the truth are not many and are not rich in this world. I wish that I could visit England, I could then give very important information respecting the state of things in the colonies. Your sister, Mrs. Kingsford, is very ill, and has been for fourteen weeks. Oh, how pleased she was to see me! She is happy in the Lord, founded on the Rock of Ages. She is not afraid of death nor yet life; she feels herself quite safe in the Lord's hands. My daughter, who is in her twenty-first year, is very ill, and but little

hopes of her recovery. Wishing you every blessing, I remain, dear brother, yours in the Lord,
JOHN B. McCURE.

TO JOHN BUNYAN McCURE.

My Dear Brother in the Lord,—I am grieved you think I will not put your letters in the EARTHEN VESSEL. Some must have been lost. I have generally tried to notice all you send; and would be most thankful to render you, and my brother, Jn. Kingsford, any service in my power. Your descriptive letter of your 8,000 miles journey through some parts of Australia shall appear in our EARLY VESSEL, please the Lord; and if you, and my brother Kingsford, will write me monthly, I will endeavour to notice and reply. Bad as things may be in Australia, they cannot be worse, I think, than they are in England. I am keeping all letters and communications touching these dreadful things out of the VESSEL as much as possible; but, as I have been a great sufferer in the fires and floods of Zion's contention, I have commenced writing a review of the whole case. If the Lord permit that review to appear, you shall see it. In the meantime, believe me to be your willing and faithful friend,
C. W. B.

SOUTHWARK.—Baptist Chapel, Trinity street. We had a cheerful and numerous meeting at the recognition service of our esteemed pastor, E. J. Silvertown, on Tuesday, February 13th, 1866. Mr. Thos. Pocock occupied the chair. At half-past five not less than 250 took tea. The public meeting commenced at half-past six; the place was then full. Our worthy chairman opened the meeting, stating the object for which we had met, namely, the public recognition, by the church, of their new pastor, with some other words of congratulation and hope of their future prosperity, and then called on Mr. Silvertown to read the hymn, "Kindred in Christ for His dear sake," &c. This was read with much emphasis, and Mr. Wall, of Gravesend, offered prayer. The secretary (W. Pearce) was called upon to read the memorandum which he had drawn up, comprehending a succinct history of the Church from the days of Dr. Gill, 1778, in its various phases and conditions up to 1866. Another hymn was read by Mr. Baugh, of Islington, "Thus far the Lord has led us on," &c., which was sung with much spirit, and our pastor then answered the "why" and "wherefore" he stood in the present position on that platform. The chapel was crammed to overflowing. Strong, hale, cheerful, and energetic, the minister commenced his address, which lasted about half an hour. He commenced by saying that he came to London when about ten years of age, and became a "call-boy" on board of one of the river steamboats, whence he, of necessity, became an important manager in that office, vociferating with his young, yet stentorian, lungs, "Ease her," "Stop her," "Go on

ahead," &c., which monosyllables were his daily task, and which situation he held for some time. After about three or four years he went to Dr. Cumming's Sunday-school and afterwards to a free school, and was a Sunday-school teacher. Here the Lord met with him, and at eighteen years of age he was baptized by Mr. Jesse Hobson, Salter's Hall, Cannon street. At this time he was employed by Mr. G. Moore, confectioner, Holborn Hill, and soon after became Mr. Spurgeon's second student, but Mr. S. thinking he had not the gifts or talents for preaching, sent him back again to the confectioner's to make sugar plums for children. But the Lord did not allow him to remain here, having a far greater work for him to do, and soon after the "call-boy" is seen in the pulpit of Carlton, Beds., and Chatten's, Cambs., "calling" and "telling to sinners round what a dear Saviour he had found, pointing to the redeeming blood," with very great success, both of which places were enlarged during his administration among them, and many were added to the Church. Since he had been at Trinity Chapel the numbers had vastly increased, six persons had been added to the Church by baptism, several others had joined from other baptized Churches, and several more were waiting to be admitted. Mr. John Foreman afterwards spake very lengthily of "a Church without a pastor." Mr. Wall, "Things which make a good union;" Mr. Moyle, "The revelation of Christ with His Church;" and last, Mr. Blake on "Real prosperity." A good collection was obtained, which, with the profits of the tea, for which we especially thank the ladies, realised between £30 and £40.
W. PEARCE, Hon. Sec.

STEPNEY.—Bethel chapel, Wellesley street. To commemorate the re-opening of this chapel on Lord's-day Jan. 28th. Mr. T. Stringer the pastor preached morning and evening, Mr. W. Felton in the afternoon. Our brother preached a good Gospel, soul-comforting, Christ-exalting sermon, from Isa. xxvii. 7.—"Thou most upright dost weigh the path of the just." Our brother is getting toward his journey's end; but he is, and will be, "faithful unto death and then receive the crown of life." On the following day, Mouday, in the afternoon, Mr. J. Wells preached a sermon to a full chapel from Rev. xvii. 14. "And they that are with him are called, and chosen, and faithful." Our brother seemed well and happy, and preached a great, good, and glorious sermon, one of his best. Several friends remarked that Mr. Wells's ministry was more rich, cheering, saving, soul-comforting and Christ-exalting than ever, and sure enough it is so. Such a minister, and such a ministry makes all us little ministers little indeed: O that England abounded with such men as Mr. James Wells. At 5 o'clock about 200 sat down to tea, at half-past six the chapel was crowded, a hymn was sung, and

brother Lodge solemnly implored the Divine blessing. Mr. Stringer in a few remarks stated they had been together now one year and a half, and had been and still were greatly blessed and favoured by the Lord, inasmuch as they had been kept firm in the truth of God. They were in heartfelt union and communion with each other, pastor, deacons, members, and congregation were of one heart and one soul. There were thirty-two members last July twelve-months; now there are 107, five have gone to glory. He was truly glad to see such an assembly, and so many brethren present in the ministry, and desired there may be no picking, and cutting, bickering, nor back-biting, but that a spirit of brotherly love may be breathed, felt, and enjoyed, and that this might be a pattern meeting for the churches at large. And after a little eulogy on the power, preciousness, and prevalence of Mr. Wells's ministry, a verse or two was sung, when brethren Felton, Blake, Brunt, Steed, Mr. C. Nichols Jun., and Sankey respectively addressed the meeting on good Gospel subjects, doctrinal, experimental, and practical. The speakers were all alive and lively and made the audience so too; unanimity, Christian love, and good will prevailed throughout. Good sermons, good assembly, good speakers, good speaking, good feeling, and good collections, and all the speakers heartily wished us good success and God's blessing, and may their wishes be realized both among ourselves and all the churches of Christ everywhere. Mr. Stringer observed that two brethren with us at our last meeting were now absent; Mr. Cozens, now on the mighty deep, bound for Australia, whom he hoped the Lord would preserve to his destination, and abundantly bless him when there. And Mr. J. Nichols, editor of *Zion's Trumpet*, who has been confined to his bed near three months from a severe attack of paralysis waiting his heavenly Father's pleasure. The doxology was sung, a word of prayer, and this happy meeting terminated. T. P.

LITTLE LONDON, NEAR WILLENHALL.—TO THE EDITOR OF THE EARTHEN VESSEL. Dear Sir,—The statistics of the Baptist Church, Little London, Willenhall, appearing in your last number, demand an explanation it was never intended by your correspondent they should have; the object in sending them for publication being, as must be patent to every candid reader, to bring myself into contempt. Nor is it my intention to furnish you with a detailed explanation, for that would require a volume. But this is an epitome. The Baptist cause in Little London was rotten. When I went to it, I found it sunken fearfully low in ignorance of the genius of Christianity, and in general intelligence. It had been so abstract, that life had withered within it. I tried to raise it, as I thought my duty. I set about the task

carefully and kindly. But with the tenderest effort I could not succeed, for as soon as I commenced raising it, and had got it up a little way, it tumbled all to pieces. This, sir, justifies me in saying it was rotten; for if that which has a solid appearance, and ought to be solid, being low, will not bear lifting up, but tumbles to pieces under the effort, what greater proof can be given of its cariousness? I laboured hard and patiently to put the particles together again, but could not; for they were of such heterogeneous character, that once they became loosened, through the mistake I made in my kind effort to raise the mass, as a mummy from the tombs of ancient Egypt, when exposed to the air, they lost the power to coalesce. At length, wearied and heartsore, acting on the counsel of friends, I left off my fruitless effort, taking with me to a fresh place the soundest and most intelligent part of the church, and all the congregation, with about two honourable exceptions; whose reason for not following would not detract from my reputation. I am now busily employed in raising a cause, pure, and more healthy, in which I hope to succeed; and to aid redeeming the Baptist character in Willenhall, that has for thirty years been suffering through periodical outbreaks in Little London. About three years is the time for the tinsel of novelty to wear from off a new minister, if—to use the language of one of the sixteen, he is one, *they can manage*; but should he prove refractory, and be a man as well as a minister, he must start before. Should any of your readers doubt this correspondence, I kindly solicit them to come to Willenhall, and see for themselves. Trusting, my dear sir, to your sense of justice to myself, to insert this in your next impression, and you may rest assured, that I will not trouble you again with Little London.—Yours, I. BOXER.

[There is nothing more painful than the divisions of our churches; and but for the purpose of giving every good man an opportunity of expounding his own course, and of justifying his own position, we should never enter upon matters of this kind. Our correspondent last month intended no disrespect to Mr. Boxer; but as Mr. Boxer thinks he did, we gladly allow Mr. Boxer to speak for himself. There is plenty of room for Mr. Boxer, Mr. Pegg, and two or three more. We hope they will live and labour for Christ and prosper.—Ed.]

BIRMINGHAM.—MR. A. HOWARD'S RESIGNATION.—TO THE EDITOR OF THE EARTHEN VESSEL.—Dear sir,—I feel desirous of expressing our deep regret at the removal of our beloved and faithful minister, Mr. A. Howard. It is a source of profound grief to many to think that a man, who has been so very useful, should be so soon taken from us. The Lord's ways are not our ways, or we would have kept him

here. We feel amidst our deep grief we cannot help reviewing seasons that are past when we met in Charlotte street. Our souls were frequently refreshed, our faith increased, and hope strengthened; when through the instrumentality of his servant the burdened heart was relieved, and the soul of the sorrowful made glad; a sweet and blessed savour rested upon the word as it fell from his lips; but, alas, those hallowed seasons are for ever gone, and we are left to mourn. The Lord knows why he is taking His servant from us. There certainly must be some cause why he has resigned. Oh, may this heavy trial be a means of leading us to great heart-searching before the Lord to learn wherein we may have erred, and seek forgiveness where alone it may be found. Mr. Howard, in the chamber of sickness, in the abodes of mourning and sorrow, when the heart is bowed down heavily on account of sin, was ever ready to administer comfort and consolation. It is not the young only that will sustain loss by his removal; there are the aged and infirm: those confined to their homes for years can testify, the Lord has made him the honoured instrument of frequently conveying comfort and refreshment to their soul, while he has from time to time expounded the word to them as the Lord has helped him. It appears his work is done here; and though our hearts are pained by this stroke, yet we would desire grace to say feelingly, "Thy will be done." We would pray that God would send a minister into this dark, dark town, that He himself has taught and made faithful to declare the whole counsel of God. And may He open a door for His servant, who is now gone from us, where he may be made abundantly useful. May his faithful admonitions, his solemn warnings, his godly counsel, abide long with us, and prove beneficial in times of trial and temptation. L. O.

[We cannot insert one quarter from Birmingham. All agree brother Howard has done a good work. If the Lord now call him hence let all bow to the Divine will.—Ed].

CAMBERWELL.—On Wednesday evening, 7th February, a very interesting meeting was held in the Baptist Chapel, Lothian Road, Camberwell, (kindly lent for the occasion) for the distribution of the rewards to the children by the late teachers of Grove Chapel Sabbath School. The chapel was quite full, many friends having to stand in the lobby, and the children sitting on desks, forms, or wherever they could find room. The proceedings commenced by Mr. Bell, the late Secretary, giving out a hymn, and Mr. Carpenter (the late superintendent) asking God's blessing. About two hundred prizes were then distributed (by Mr. Carpenter) to the children; at intervals hymns were sung by the children, given out by two former deacons of the

church, Mr. Robinson and Mr. Buck. After the distribution to the children, a handsome time-piece was presented by Mr. Hose to the superintendent from the teachers, as a mark of the esteem they held him in, for his indefatigable labours at the Grove School, for his loving spirit and his upright, consistent conduct, both as superintendent of the school, and deacon of the church, while holding that office. Messrs. Robinson and Buck then expressed their pleasure at meeting so many friends and children whom they had addressed on Sunday afternoons, at Grove Chapel, (which they would be unable to do again, through circumstances over which they had no control), also telling their happiness in seeing the worth of the young superintendent appreciated by the teachers. Mr. Carpenter, in reply said, he could not tell them the pleasure he felt at receiving such a gift from his friends, the teachers, and he wished them the presence of the Lord wherever they should find a home; and concluded by asking all present to thank Mr. Holmes, which they did, and Mr. Holmes replied. Mr. Bell gave out another hymn, and Mr. Carpenter closed with prayer. While the friends were leaving, the boys sang "I'll away to the Sabbath School," most heartily, and, at the request of one of them, "Praise God from whom all blessings flow," retiring with happy hearts and faces, each receiving a bun. There were many parents there, who as they left bade the teachers farewell, thanking them for the constant attention to the little ones during their attendance at the school. And thus closed the parting of the late teachers with the late scholars of Grove Chapel Sabbath School.

ISLINGTON.—Providence Chapel. Tea and public meeting was held Wednesday, January 31st. Many friends were heartily willing to rejoice with us at the goodness of God in answering prayers by providing a pastor for this corner of His Church. The public meeting was well attended, and speakers being few (a judicious arrangement) were enabled to go into, and speak well upon, good subjects, thus making it interesting. The subject was good because spiritual, and spiritual things must be good because their origin is divine; but we may talk of spiritual things without getting into the spirit of the things we talk of. Mr. Bloomfield seemed to get into the spirit of his subject, the foundation of God's spiritual temple. Mr. Blake spoke well upon the builder. Mr. Hazelton should have spoken upon the materials for the building, but could not stay more than simply to express his good wishes to our beloved pastor, Mr. Baugh, and the Church and people, and wishing us well in the name of the Lord. The chairman very briefly took up that part of the subject, perhaps the most interesting to us, because it takes us poor sinners in as the materials. We sincerely pray

that he, as our pastor, may be the means (through the preaching of the cross of Christ) of adding to God's Temple manifestly, the holy purpose for which the Gospel was instituted. There are plenty of materials, but what are they unless taken in hand by the Great Workman? May the minister of Providence Chapel be the instrument in His hands to prepare and polish many a rough material and make it fit for His Temple, to be placed there (having meek and quiet spirits) as ornaments to the same, very nicely spoken of by Mr. Palmer, and the work being of God partake of the durability spoken of by Mr. Holmes, for if the work be of God it cannot be overthrown. Collecting cards were called in and collections made, which were very good, for which we thank our friends.

A. W.

TUNSTALL, SUFFOLK.—Dear Brother Banks,—Hope my long silence will not cause you to think I have forgotten you. No, no; my soul will ever have to bless the Lord for the means of the EARTHEN VESSEL, let it be ever so obnoxious to some. It has often been the means, in God's hands, to comfort my soul. I am happy to say the Lord still deigns to bless His word. We have had a few cuts of the enemy's sword, but the precious blood of Jesus has ever administered the healing balm, so by grace we have been enabled to keep our standing on the Rock Christ; still been enabled to speak well of Jesus, of the love of God the Father, of the power of God the Spirit, in the comfort and salvation of the election of grace. The Lord enabled me to baptise one on the first Sabbath of September, '65, one on the first Sabbath of November, '65, one on the first Sabbath of this month; hope to lead one more into the water on the first Sabbath of March. The Lord is with us, and by us, and for us. All glory for ever unto Him.

A. BAKER, Pastor.

TUNBRIDGE WELLS.—To Editor of EARTHEN VESSEL. Sir, You tell us of the settlement of Mr. W. Hawkins, at Rehoboth; as a heart-friend to Thomas Edwards, let me tell you, the Lord is much blessing him and his ministry to many people in Tunbridge Wells; and the people have concluded to build another chapel for

him, and the hundreds who may, and will, we hope, be privileged to hear him as God's mouth to their souls. Already some hundreds of pounds have been promised toward the building. Now, Mr. Editor, as you have known Thomas Edwards almost from the beginning of his ministry; and I trust you will let the churches and Christians of this country know, that, although he has been led differently as regards baptism, he is still honoured and helped by his Lord. More good things I can tell you, if you insert this. A VISITOR.—[We shall be glad to receive good news of a Gospel kind from our old friend; and we can assure him we would much rather hear of Mr. Edwards prospering in the ministry than otherwise.—ED.]

STEPNEY.—Cave Adullam Chapel. A sermon on behalf of the Chapel and School Building Society will be preached on Lord's-day afternoon, April 8th, at three, by Mr. James Wells. The fourth anniversary tea and public meeting on the following Tuesday, 10th, at five; tickets, 9d. each; public meeting at 6.30. The annual report will be presented: ministers will address the meeting; collection in aid of the society.—Mr. Webster, the pastor, will preside. Donations and subscriptions, however small, from the lovers of truth, will be thankfully received by any member of the committee; Mr. Webster, 9, Wilson street, Stepney; or of the hon. secretary, Thomas Culyer, 58, White Horse street, Stepney, who will duly acknowledge the same.

TROWBRIDGE.—Correspondents will please to understand we know nothing of the butcher. We hope it is better than they represent. A worshipper at Bethesda furnishes us with a good report of Mr. Wheeler's preaching and lecture: but it is so long that we have given it to *The Gospel Guide*. It appears in No. 89. We are thankful to find Frederick Wheeler and T. J. Messer were both so well received at Bethesda. May the Lord soon send them an under-shepherd—one who shall instrumentally lead them into the green pastures of an experimental, a powerful, and a precious living Gospel. We know the Trowbridge people are able both to discern and to appreciate that GOSPEL, which is the power of God unto salvation.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Chapell, W. ...	Victoria Rooms, southampton ...	Jan. 4.	5
Peel, Alfred ...	Old Baptist Chapel, Sharnbrook ...	Jan. 28.	2
Silvertown, E. J. ...	Trinity street, Southwark ...	Jan. 28.	2
Webb, George ...	Little Wild st., Lincoln's Inn Fields ...	Feb. 4.	3

England's Apostasy—The Church's Safety.

"The Lord will yet comfort Zion."

MORE than two hundred years ago Dr. John Owen said, God had three mighty works to accomplish, which assertion he drew from the prophetic writings of Old and New Testament saints. These works he ranged under the following heads:—

First, God has *great revenges* to take;

Second, He has *great deliverances* to work;

Third, He has *great discoveries* to make.

In this order of working God has carried on the world's history, and accomplished His own purposes, while thousands of years have rolled on; and it is not possible for small and benighted minds to declare how soon the grand and awful climax of all these workings may come.

"God is His own interpreter,
He alone can make things plain."

But, as in the days of Zechariah, so—many think, in our days—the LORD has been sore displeased with this nation, and has, in some measure, departed from us. Consequently, oppressors and deceivers have come in; ecclesiastically, evangelically, and spiritually, we are bound and burdened; and clouds of mystery cover us to a degree most painful to all true Christians who have enjoyed the light and liberty of the pure Gospel.

We know this view of things is opposed to the general thought and persuasion of professing men. Commercially, we are told, Great Britain was never more prosperous; and her evangelising efforts are every day more and more abundant. Great revivalists, great preachers, popular lecturers, talented authors, and workers of every moral and benevolent class, fill our cities, towns, villages, hamlets, and metropolitan centres almost to overflowing; but are they the anointed and commissioned servants of Christ to bear His name unto the Gentiles? Or, are they the "many" who should "come in His name," of whom the Saviour to His disciples said, "Go ye not after them?" The serious question is this,—From the acknowledged Pope of Rome, down through all the ranks of enterprisers, even to the smallest preacher, lecturer, and penny-a-liner, is there not a gradual declension from, a growing hatred to, and a beclouding of the TRUTH AS IT IS IN JESUS? Our fear is the latter is the fact.

Nearly 116 years have run their hasty flight since Dr. John Gill delivered his sermon in Great Eastcheap, on "The Watchman's Answer to the question, 'What of the Night?'" Who is there on the earth now that can review the Church's history during the last century, especially during the last half of that period, but must see the fullest confirmation of all, and of even more than the learned doctor then delivered? He says—

"A NIGHT IS COMING ON."

But in the midst of such a blaze of *artificial* light, who will believe "A NIGHT IS COME over this great country?"

Let us read good John Gill's words on this special and particular subject; and then let us more seriously and carefully examine the course of events which have come, and are coming, as most positively confirming the prediction of this much-honoured man of God. After having spoken of some *nights* and some *mornings* which had been passed through and witnessed by the Church, he says—

But when the reformation came on, another *morning* appeared; and which is expressed by *the morning star*, (Rev. ii. 29) promised to the over-comers of the errors and superstitions of the Thyatirian state; and which the Sardinian church state brought in: then the Gospel broke out in a most glorious manner, and spread itself like the morning light, swiftly and irresistibly, over these western parts, Germany, Poland, Denmark, Norway, Sweden, Switzerland, Holland, and these isles of Great Britain and Ireland, and other places; and brought with it great joy and gladness every where; and things went on in a very comfortable and promising manner; and it looked as if the old apostolical times were coming over again; and indeed the first reformers proposed to go upon the plan of the apostles' doctrine and practice: hence part of the same character is taken by the writer of this church of Sardis, as to the church at Ephesus, which represented the truly apostolic church; "these things saith he that hath the seven spirits of God, and the seven stars; (Rev. ii. 1. and iii. 1.) for great gifts were now bestowed on men, and who shone as stars in Christ's right hand; but then it is not added, "who walks in the midst of the seven golden candlesticks;" for though the first reformers went a great way in restoring true doctrine, yet fell short in reforming the discipline of the churches, and therefore their works were not found perfect before God; there were many bright gospel ministers, but few, if any churches formed according to the primitive model; and in process of time, there was an entire stand put to the reformation itself, and things went backwards instead of forwards; and of late years, there has been a very visible decline; and a night is coming on, which we are entered into; the shadows of the evening are stretching out apace upon us, and the signs of the even-tide are very manifest, and which will shortly appear yet more and more. A sleepy frame of spirit has seized us; both ministers and churches are asleep; and being so, the enemy is busy in sowing the tares of errors and heresies, and which will grow up and spread yet more and more. Coldness and indifference in spiritual things, a want of affection to God, Christ, His people, truths and ordinances, may easily be observed; the first love is left; iniquity abounds, and the love of many waxes cold, and it will wax yet colder and colder; and will issue in a general forsaking of assembling together, and in an entire neglect of the ministers of the Gospel; when such who have been professors themselves will be shy of them, and carefully shun them, won't care to own them, or speak to them, and much less receive them into their houses, and still less hear them; which, I think, is meant by, or at least is one part of the meaning of the dead bodies of the witnesses not being suffered to be put into graves: (see my exposition of Rev. xi. 9.) the sun of the Gospel will be set, and its light for a while wholly withdrawn; the witnesses will be slain, their dead bodies lie unburied, and so cease prophesying, their testimony being finished; this will be a dismal dark night indeed, only it will be a short one.

We need not occupy space in attempting to prove the existence in our country of a combination of dark and heavy clouds, which may soon bring over the living Church of God a night as dark as ever overwhelmed her yet. In a political point of view we, as a nation, are inviting the Great Babylonish, the scarlet-coloured Romish beast to become our guest, and our governor too.

Evangelically, as it is called, we are dressing ourselves in the gaudy and foolish drapery of that sickly thing called Puseyism; thus the

National State Church is literally tearing herself to atoms; and it appears almost impossible for any good, truthful, spiritual, devout, and faithful man, to continue within her pale. As yet there are thousands in her arms; but, ere long, they must either deny the faith, or leave the national section of the Visible Church.

Coming down to the immense body of Nonconformists, we see every day the dreadful truth of the apostle verified—"They have a name to live;" but (as regards the great doctrines and vitalising power of the Gospel of Christ) they are in a dead enmity to the sovereignty, the immutability, the discriminating certainty, and the eternity of that grace which only can save the soul.

As regards those Churches where TRUTH and EXPERIENCE are held together, there are divisions within and oppositions without, which so sunder them the one from the other as to produce the gloomy fear, that ere very long they must die out, or become either useless or worse than that. To maintain A SYSTEM OF TRUTH is one thing; but for God to make the ministrator of that truth to be the POWER OF HIMSELF in convincing, converting, calling, comforting, and confirming His own redeemed family, is quite another thing. We ask, while of the *system* there is no lack, of the saving power is there but a painful deficiency?

We must not now advance further on this side. Let us conclude that all the most gloomy apprehensions of the present and coming state of things are true, still the day is coming when that precious prophecy in Zechariah will stand good, "The Lord is returned to Jerusalem with mercies. His house shall be built in it; for the Lord will yet comfort Zion, and will yet choose Jerusalem."

As He returned from the grave on the resurrection morning, and recognised, anointed, and commissioned His disciples; as He returned on the day of Pentecost, in the power of the Holy Ghost, and planted a pure Gospel Church; as He returned in the genuine and wondrous conversion of Saul of Tarsus; as He returned by revelation to John in the Isle of Patmos; as He returned in the days of the Reformation, so will He return yet again to take to Himself His great power, to take to Himself His blood-redeemed bride, and to exalt her to a kingdom which shall never be removed. Until then may all His chosen ones be faithful found, and in patience possess their souls. Amen. So prays

THE EDITOR.

GRACE.

"And if by grace, then is it no more of works: otherwise grace is no more grace."—Rom. xi. 6.

"Faith cometh by hearing, and hearing by the Word of God."—Rom x. 17. Acts xi. 14.

He tells me WORDS whereby I'm saved:

He points to something *done*;

Accomplish'd on Mount Calvary,

By His beloved Son.

In which no works of mine have place;

Otherwise grace were no more grace.

Believing this, how can I wait,

And ask what I shall *do*,

To make His gift more sure to me;

His loving words more true?

Since works of mine, have here no place;

Otherwise grace is no more grace.

Ah no, it is His *finished* work

On which my soul relies!

And if my unbelieving heart

Its preciousness denies,

That works of mine might have a place;

Then grace with *works* were no more grace.

But in that *He* is raised on high

Who came our sins to bear;

I know that I am seen of God

In oneness with Him there;

Where not a spot His eye can trace

Or ought that mars His work of grace.

O wondrous WORDS, O precious work,

By which my soul is sav'd!

And Thou who didst it, blessed Lord,

Hast in my heart engraved

A name which must all names displace,

With me a lost one, sav'd by grace.

Torquay.

A. M. H.

The Testimony of Francis Towther.

MINISTER OF BAPTIST CHURCH, BARROW-IN-FURNESS, LANCASHIRE.

CHAPTER III.

DURING these trying circumstances, I was compelled to go home. This was in the beginning of the summer of 1859. About this time I with some other young men went to a school-room, to hear a Presbyterian minister preach, (near Belfast) and during his discourse, I thought he made some dreadful statements concerning the wicked and ungodly; such as, "they shall be as the burning of lime; as thorns cut up, shall they be burned in the fire." (Isaiah xxxiii. 12.) Then he went on to give a graphic description of the nature of the punishment that the damned will have to endure for ever. The next thing he told us which I thought was really too bad, was, that no unconverted man could say the Lord's prayer which he taught his disciples without telling a lie, and by way of confirmation he quoted the passage of Scripture which reads thus, "No man can say that Jesus Christ is the Lord, but by the Holy Ghost."

These words were fastened in my mind and conscience, so much so, that they caused me to have many a serious thought, and my mind being thus exercised, I was led to make a serious enquiry if I was so dreadfully fallen, and sunk in sin; and being led seriously and anxiously to do so, I not only discovered by the convincing power of the Holy Ghost that I was fallen in sin but also led captive by Satan. And that Satan, the god of this world, was my father as far as my works were concerned, inasmuch as they were only sin; and sin having originated from Satan, who is the author of everything that is vile, and hateful in God's sight, therefore the great Jehovah who is pure and holy, and because He is pure and holy, He cannot sin, nor yet be the author of sin, as some carnal and wicked professors have endeavoured to blame those godly men who preach the everlasting doctrines of the sovereign grace of God, to be the author of sin. At this epoch of my history there was no rest for me night or day, nothing but sin staring in my face, and the dreadful nature of it. In this way I continued for about two months, during which time I sometimes sighed and groaned in spirit to the Lord, that He in His love and compassion, might have mercy on my poor naked soul, that was exposed to the dreadful assaults and temptations of Satan, the arch-enemy of our souls. About this time I was very much bowed down in spirit, because Satan by the subtilty of his temptations led me to think that the dear Lord never would save me, owing to the enormity of my guilt, by which suggestion I thought, although it was true that I was a great sinner yet God was possessed of great mercy, which by the way led me to hope that he would appear on my behalf in his own good time. About this time I recollect going to a prayer-meeting which was conducted by a few young men, and on my going to the house of prayer, I prayed to the Lord that he might appear on my behalf. Still I found no comfort to my poor soul at the meeting, and when I returned home, I went into my bedroom and shut myself in, and I prayed to the Lord that He might hide his face from my sins, by washing me in the blood of

Jesus, that blood which cleanseth from all sin, and that He might give His Holy Spirit to bear witness with my spirit that I was a child of God; and O, how my very spirit wrestled with the Lord, that He might give me strong and living faith in Christ His Son. After having prayed over and over again that night to the Lord, I retired to bed in hopes that I might get a little rest, but I could find none; neither for the old body, which was very much fatigued, nor yet for the poor soul; I can truly say, I sought the Lord night and day, having sometimes a hope that He would appear on my behalf, which gave me a little comfort from time to time; other times in a state of despair. At this time I believe the Lord so slayed what I boasted of at one time, namely free-will, so much so, that I heartily renounced such a belief. For when the Lord takes a poor sinner in hand, and shews him what a dreadful creature he is by nature, the sinner is then led by the convincing power of God the Holy Ghost to see what a helpless creature he is, and that of himself he can do nothing.

At this time I searched the Word of God diligently, not through mere curiosity, but in order that I might find some word of comfort therein; and I recollect my mind was drawn to the 12th chapter of the Acts of the Apostles, and O! I think I shall never forget what passed through my mind during the time I was reading that portion of God's precious word, more especially when I read from the 5th to the end of the 7th verses; "Peter therefore was kept in prison," according to the authority and orders of that wicked king Herod. I therefore looked upon myself as being in the prison house of sin and Satan, and that these chains by which Peter was bound, (though literal), represented the chains that Satan would bind the ransomed of the Lord with if possible. But when I was led to behold the marvellous interposition of a covenant God on the part of His servant, I had then some ray of hope that He would according to His own Divine and Sovereign mercy, interpose on my behalf, and that he would not suffer Satan to triumph over me, and drag me down to the pit of everlasting woe. When I left off reading I retired to my closet and knelt down in prayer to the God of all grace, and asked Him for the sake of His only begotten and well-beloved Son, to wash me in the blood of Jesus, and to give me a sense of pardoned guilt. Still no peace came for several weeks, during which time I can truly say, I again cried unto the Lord day and night, that he might have mercy upon my poor hell-deserving soul, for such I found myself to be, yea, I felt that He would act justly by sending me to everlasting perdition. About this time, my steps were directed to another school-room, Ann street, Belfast, where there was a Bible class held at that time by Mr. Beagley, Independent minister. The subject we had for the lesson that night was, "Justification by faith in the atoning sacrifice of Jesus." During the service I paid the greatest attention, in hopes that I might, if it was the Lord's will, hear a word that should suit my case, but there was not, until the service was almost finished, and then these words were uttered, "All that the Father giveth to Me, shall come unto Me, and whosoever cometh I will in no wise cast out." (Jno. v. 37.) This text, bless the dear Lord, sunk deep into my heart; and that night I got a faith's view of my glorious Saviour, the Lord Jesus Christ, whom to know is life eternal. I then beheld Him in His atoning sacrifice, as having borne my sins in His own body on the tree,

and that for me he poured out His soul even unto death. (Isaiah liii. 12.) And being thus led to behold my precious Saviour by faith, in all the perfections of His glorious sacrifice, joy and gladness filled my soul which was beyond all expression. I could then truly say that Jesus had removed all my sin and guilt by the application of His precious blood which cleanses from all sin; and that He had found a prodigal, and led him to lie at His feet, where there is none of the husks which the swine eat, but delicious dainties, for the new and spiritual appetite of His heavenly born sons and daughters. Hence the Lord said by the mouth of His servant the prophet of old, "I will make a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isaiah xxv. 6.)

This is truly a delicious feast, but if I have not got an appetite for this heavenly feast, then I can have no delight in this glorious provision which the Lord has made for His people. But when the dear Lord says, "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out, let my beloved come into His garden and eat His pleasant fruit." (Cant. iv. 16.) It is in this way the Lord forms His people, and gives them new desires and spiritual appetites; then the blessings of eternal life become sweet to our taste, when this heavenly wind blows upon the dry bones of the spiritual Israel. And now I can truly say that "I was born, not of blood,"—for from it we inherit corruption,—“nor of the will of the flesh,”—for the works of the flesh are only sin,—“nor of the will of man,”—for the carnal mind is enmity to everything that is spiritual,—“but of God.” Thus we are saved by grace alone, independent to creature efforts; and were it not for the work of grace which the Lord begins in the souls of His people, whom He has loved with an everlasting love, and carries it on in the soul, we never would be saved.

Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

Hence the Lord cut away all my false hopes, and refuges of lies, which I would fain have hid myself in when I was in my carnal state by nature. And instead of me becoming religious just when I pleased, He taught me to know the time was His own, and He teaches His people to bow to Himself and submit to His time. And I never read that beautiful hymn (200 Gadsby's selection,) but my poor heart is filled with joy and gladness to the God of all grace, for the blessings He so freely bestows upon His unworthy ones.

Ah, but for free and sovereign grace,
I still had lived estranged from God;
Till hell had proved the destined place,
Of my deserved but dread abode.

And grace having taken the possession of the soul, it teaches us to discern the helping hand.

But O, amazed, I see the hand
That stopp'd me in my wild career;
A miracle of grace I stand,
The Lord has taught my heart to pray.

The Bitterness and the Blessedness of Grace in the Heart.

A SERMON PREACHED BY THE LATE MR. ARTHUR TRIGGS.

WHAT a sweet position to be in—to want nothing but Christ; heaven will not make one happy without Christ. Ah, but I think I should be happy if I was there. No, you would not, for the spiritual mind of a child of God will be satisfied with nothing, nor any person, short of Christ. Just take notice of the olden Church, and you find their thoughts and desires were constantly going out after the person of Christ; and let me tell you freely that the person of Christ is greater than the work of Christ. Some may not like the expression, but it is the truth. By the work of Christ law and justice is honoured and magnified, and the Church eternally delivered; but it is *in* the person of Christ we are complete; it is the person of Christ that is “Jehovah our righteousness;” it is the person of Christ that is “the way, the truth, and the life;” and it is the person of Christ that is a soul-satisfying portion to every child of God. Mark you, Jeremiah had more trials than we have; he was put into a dungeon, his feet were put in the stocks, yet amidst it all what was Jeremiah’s consolation? “The Lord is my portion, saith my soul, therefore will I hope in Him.” And we find although Thomas was a disciple, yet he would not believe what the other disciples told him; but when the Master stepped in and said, “Thomas, reach hither thy hand and put it into my side,” &c., Thomas said unto Him, “My Lord and my God.” Hath ever the Lord spoken personally unto you? We know by experience that we are not able to overcome unbelief, though we have prayed hundreds of times against it; yet none can stop its working but the Lord; and it is only for Him to speak, it becomes still as a stone.

I must have another remark on this subject. The nature of the work of God in a sinner’s heart is such, that the Lord brings him into such a position that every thing he stands possessed of, however near and dear they may be, yet they shall become a trouble, that Christ may be increasingly precious to him. I have often said it, and I know it is true, as creatures we are very fond of idols. Oh, say some, I have thrown mine all away. Well, I never could throw one away willingly until God had embittered it to me; then it was good riddance of bad rubbish. What a mercy it is to be led into an acquaintance of these things; and also of what the poet saith,

“Though words can never tell my case,
Nor all my sorrows paint;
This I can say before Thy face
That Christ is all I want.”

Our God is all ear and attention to us; and more or less this will be the believer’s prayer while he is a dweller in the wilderness. But we come to the words of our text,

“That their hearts might be comforted,” &c.—Col. ii. 2.

We have already spoken of God taking away our stony heart and giving us a heart of flesh; and also, concerning “Hannah praying in her

heart ;" and also, that "hope deferred maketh the heart sick ; but when the desire cometh it is a tree of life." "And the heart of man knoweth its own bitterness, and a stranger intermeddleth not with his joy." In the original it stands thus, "*The heart knoweth the bitterness of his own soul ;*" heart and soul goes together. And, beloved, observe, the *bitterness* appears to be of such a nature that the believer cannot help experiencing it. It is said, the *heart* knoweth its own bitterness ; and we do not know much in reality without feeling. I know there are many running about setting aside a feeling religion ; let them go on and talk, and we will walk in the truths of the Lord. Just notice another mercy : we never had, nor never can, and never shall feel bitterness if we have not life to feel it.

Then there is another thing which is equally precious, that is, the sensibility there is in that fleshly heart that God gives His people ; that from the first day of receiving it to the close of their lives sin is no plaything to them ; nor can they trifle with it. Some of you may not have expected this ; but I am speaking before God the truth from an experience of it. A notional knowledge of the doctrines will not prevent you from trifling with or wallowing in sin ; but a knowledge of sin in its sinfulness will make you and me loathe ourselves and hate sin and the devil as bad as the devil hates us. There is no compromise here ; it is either the one or other—either dead in sin or dead to sin—and alive in our Lord and Saviour Jesus Christ. It is a blessed mercy to be at a point on these glorious and eternal realities. And there is another thing I would just notice : there are a variety of things in their working, according to God's wisdom and love, that will cause bitterness in the heart ; and trouble will be in connection with that bitterness ; but what is a trouble to one child may not be a trouble to another. There was a time I even laughed at some things that God's children were troubled about—what I then called such little things ; but now even the moving of a straw will put me a trembling, for what God intends for a trouble must be accomplished ; it is no matter what it is, the shaking of a leaf may make a sinner tremble, for God's majesty is present in the action. But as a sinner's heart knoweth its own bitterness, there is one source of blessedness that he can no more live without than he can live without life, and that is, the privilege of coming with boldness to a throne of grace. I don't mean that you shall act as the Pharisee, stand at the corner of the streets and make long prayers, but to pour out the bitterness of your heart before God ; and I have been in that state from the bitterness in my heart, that I knew none but God could give me comfort ; and although I could not speak a word yet I could sigh and groan out my troubles.

Then comes another very dear mercy, expressed by David, "As the hart panteth after the water brooks." I have thought the reason he was brought into such a state of panting was from his being hunted, worried, or driven out from his own place. Well, do you know anything of what it is to be devil-hunted, perplexed, vexed, and your soul filled with bitterness, and sometimes like Jacob, ready to say, "All these things are against me ;" and to say with David, "No man careth for my soul ?" Yet it is a precious position to be brought into ; but it is not a very easy one to be in. Well, then, it appears very certain that we must have bitterness before we shall experience joy ; and it is expressed also like this, "Weeping may endure for a night, but joy cometh in the

morning." Now God's children have their nights of weeping, with darkness and sorrow combined; but joy cometh in the morning. Hath God dropped joy into your heart; hath He dispersed the clouds; and "hath He brought thee up out of the horrible pit and miry clay?" Hath He said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee?"

One word more before we pass from this subject. In the days of Samuel there was one much mistaken about this bitterness in the heart—I mean Agag. When he was brought before Samuel he said, "Surely the bitterness of death is past." Now he was just on its confines, about to step into it. Then, let me make this remark, for it is very Christ-endearing; and it is most blessed to have a heart-felt experience of this truth, and that is, to know that the bitterness of death is passed to all those that are in Christ Jesus. For all the sin, curse, condemnation, &c., of the Church met in Christ, and was eternally destroyed by Him. Then, let me ask you, are you delivered from death in its bitterness by the death and resurrection of Christ? Are you eternally free from condemnation by "Him who was made sin for us who knew no sin, that we might be made the righteousness of God in Him?" If you are, there will be joy and peace in believing the truths as demonstrated in the heart by the Holy Spirit. Let me drop another hint, for we can never speak of these things too often, and it meets the objections of God's people; and we know from experience what it is to say, how hard my heart is. Ah, say some, mine feels very hard now. Then you must have life to feel it; your heart may congeal into ice but will never become a stone; this truth has been precious to me for many years. But do you get no hardness of heart? I am not going to talk about that—but it will never become a stone; but if it congeals into ice the warmth of the Sun of Righteousness will melt it down in gratitude, and humble us down before the feet of our precious Lord, that we may crown Him Lord of all.

But again, there is nothing more desired by God's children than comfort. How many times do we ask the Lord for comfort? But there must be sorrow prior to our asking for comfort; and I will just name a few things that will produce sorrow in the heart of a believer. The fiery darts of the devil, the deceit of the heart, and the corruptions of our nature; circumstances in the family or in business; and it may be there is a poor creature here that may not have received his wages last night, and may not know what to do for a loaf of bread, for his credit at the baker's is all up; and perhaps he has been weeping before the Lord to incline the heart of some other to minister to him. Such things as these are no playthings to God's children; they do not run about to sound it through a trumpet, but they tell it all out before God in secret. When I had no bread to eat I could tell no one about it; and when I had no money I could ask no one for it but my gracious God, who is a friend that loveth at all times, "and sticketh closer than a brother." Depend upon it you will never make too free with that one friend; He will come at the set time, though He may not answer you for many days. I do hope you have learnt with me that there is nothing too hard for the Lord. I do not like rich professors, nor those that know nothing about soul-trouble, trial, or exercises. But this is our mercy, while all these things are operating on the mind, and our best

friend seems out of sight: "I called Him and He gave me no answer; I sought Him but I found Him not; I will arise and go about the city; I will seek Him whom my soul loveth." These are secrets, beloved! I have trembled at the words, the creditors are come, all but in prison; and I am not ashamed to tell it, I know what it is to be arrested by man and by God. Why I am led in this way I know not. It may be some poor child wants comfort, then cheer up; though you know not what a day may bring forth—the ravens are not all dead yet. Ah, saith some professor, I have all I want—I have an independent fortune. Well, Solomon tells a truth when he saith, "Riches make themselves wings and fly away." But how sweet the mercy, whether poverty or riches, He hath said, "I will never leave thee, I will never forsake thee;" so that we can boldly say, "The Lord is my helper, I will not fear what man can do unto me."

(To be continued.)

The Smoking Flax Breaking out into a Flame.

[The following note written to Mr. John Corbitt, (now supplying Trinity, in Plymouth,) has been sent to us for insertion. It is illustrative of that figure "the bruised reed," and "the smoking flax." It is grace oppressed; it is the holy seed almost overwhelmed; it is the soul coming up from the miry clay. Read 2 Kings xvii, a terrible history of the declensions of God's ancient Israel; but read on to the end of the chapter, there they fear the Lord, there they worship Him; there is the promise of a "deliverance out of the hands of all their enemies." So will it be with "Elizabeth." We can be truly thankful that brother John Corbitt is made a blessing in Plymouth. Trinity people have been tried, afflicted, and brought low. May the Lord, through brother Corbitt's instrumentality, raise and establish, and prosper them again.—Ed.]

DEAR SIR.—In taking this liberty, I hope you will forgive me; as the Lord liveth, I have no other motive than to praise the Lord for the help of soul I have received from those soul-confirming, God-glorifying truths, you are enabled to bring forth. I can compare you to no one better adapted to my case than the prophet that was sent to the widow of Zarephath; all my religion seemed at an end; there was but one sigh, or desire left, "What shall I do?" "O, that he would come." I am truly like that poor woman you spoke of last night; satisfied that the very hem of His garment does heal; and also that other one that said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table;" and how soul-satisfying they are when they do come! I could not help coming to the conclusion last night, (and felt very thankful to the Lord for it) that the barrel of meal had not wasted, nor the cruse of oil failed. If these are the living evidences of a living religion, my soul is alive. The ungodly are not so; no, I can look back to the time when I was not so; though at times there were inward checks, there was no soul exercise, but O sir, I am such a poor doubting thing, hardly any one seems to understand me, and I can't understand myself; I want so much telling, if I am satisfied one minute, I am doubting the next. I cannot tell you how many helps, how many deliverances, how many mercies, I have had during the last twenty-eight years, during which time I hope I have known the Lord; yet there are very often times that all

seems a blank. Oh! what horror of darkness; then again a little light, a little hope, a little going out of soul; with "Lord, help me," "O Lord, I beseech thee, deliver my soul." How often has my soul been thankful to the Lord, for the short and suitable prayers of the Bible; they have been so adapted to my case and condition, my very soul's cry; no other words would do. They have been long enough, comprehensive enough, for the very great emergencies of my case. When every opportunity has failed of my serving the Lord in a formal way, or of making my wants known in secret prayer, my soul has looked up with, "Lord, thou knowest all things, I need not tell thee, I am oppressed, undertake for me;" and though Satan often suggests that they are not for me, and he always brings a reason, and very often my conscience has to endorse it; yet in the midst of these soul-tossings I have said, "But Satan, if they don't belong to me, they suit me." I can't pray anything else, I can't go anywhere else but to the Lord; if He don't deliver me, I can't go to the world, they don't know what I want. So I must pray, though He slay me; and thus has my soul been helped to hope on with, "Had He intended to have eternally slain me, He would not have shown me such things, neither would He have sent help and deliverance, when troubles and afflictions have been ready to swallow me up."

I fear I shall tire you with my in and out jumble. I did not intend to give so long an account of my inward exercises; but to come more immediately to those handfuls of purpose our dear Boaz has commanded you to drop for me, I repeat it, for me, the very special soul-comfort and help that I have had the Lord is witness to; and I do desire and thank Him for all, and to pray also for the golden pipe through which the golden oil runs. Several months ago I was privileged to hear you from these words, "And the Lord shut him in." I shall never forget how you were led into my soul's experience; I wept for joy. "Can it be true, Lord? is it all for me?" I talked, I laughed. "What! where have I been," cried my soul; "snail that you are; what? close up to Christ?" O, it was too much, too great, but I was the snail; "and the Lord shut him in." Again I have had the privilege of hearing you many times in this visit, and my soul never comes empty away. Something or other has been dropped which picks me up. Bless the Lord, O my soul, you were an entire stranger to my troubles, to my tossings and afflicting circumstances, and to me altogether; you did not know what a poor nothing I was; yet the Lord in his mercy made the way for me to come and hear you. Yes, made the way. I can't do as I like, and why? to bring my soul into closer communication with Boaz, to show me that all my springs are in him, to open my eyes to see that all these inward tossings are my infirmities; but that the blessed wind of the Spirit had blown where it listed, even into my soul, blowing me out of every refuge of lies, to seek my all in Him who is the fountain and spring-head of all blessedness. And now may the dear Lord continue to bless you and fill you out of His fulness, and also your dear partner, is the prayer of yours in the best bonds,

To Mr. Corbitt.

ELIZABETH.

When we venture beyond the bounds set us in God's word we do not only presume but greatly err; and it is dangerous walking upon forbidden ground.

AN ORIGINAL MEDITATION BY THE LATE DR. HAWKER.

"If I forget thee, O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psalm cxxxvii. 5, 6.

MY soul! sit down this evening and contemplate the languishing state of Zion. Did ever the Church of Christ lie in more desolate circumstances than now? amid a great profession of zeal for religion, how little possession of the divine life is to be met with among men! And who is there that seriously lays it to heart? for whom doth a throne of grace witness, that they are holy mourners for Zion; and are earnestly wrestling night and day with the Lord, that he would visit Zion, and make His glory to appear? Where is the priest, the minister of the Lord, that is weeping between the porch and the altar, and saying, "Spare Thy people, O Lord! and give not Thy heritage to reproach."—Joel ii. 17. And where are the people that seriously lay it to heart? My soul! what sayest thou of these things, personally considered? Dost thou really love Jesus? Surely, then, thou canst not be indifferent to His interests. Is not Zion the purchase of His blood? Are not her walls in all her ruined state constantly before Him? Yea, is not her name engraven on the palms of His hands? And shall Her name be on Jesus' hands, and no concern for Zion in thy heart? Moreover, look and see, in the tribulation of the present day, are not God's judgments abroad in the earth? And is not His jealousy for His Church the sole cause? And if the nations of the earth are under the frown of my God, canst thou rejoice in aught but the Church's prosperity? Are thousands dying in sin, and shall not the children of God mourn? Where are the trophies of the Redeemer's precious death and salvation? When shall Jesus see agreeably to the promise, "the travail of His soul and be satisfied?" Oh! for a portion of that holy zeal with which the Lord inspired the prophet when he cried out, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" Oh! holy Lord! give my soul from henceforth a more earnest concern for the prosperity of Thy Zion. Oh! for grace to enter through the blood of Jesus into the retirings of the Lord, and to plead with Him as the patriarch did, with an importunity not to be resisted, that He would turn the captivity of His people. Oh! take away the rebuke of Thy chosen, and let it be no longer said of Thine who know Jesus, and have been made partakers of salvation by Him, "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up."—Isaiah li. 18.

DR. HAWKER.

PREDESTINATION.

By W. FRITH, OF NEW BEXLEY, KENT.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will."—Eph. i. 11.

THERE is nothing more common in our day than to condemn certain of the doctrines of God's word, because they happen to clash with

what the human mind, in its degenerate state, would either expect or desire. It is so with this doctrine. There is a deep-seated antipathy to it in the mind, and the consequence is there is a rebellion against it. Like its Author, when on earth, it is hated and hooted, despised and rejected, and denounced as cruel, monstrous, devilish, and damnable. But we have yet to learn that any revealed doctrine becomes less true because of this odious, profane, and clamorous denunciation. No denunciation will destroy that which is eternally true. A man might as well expect Mars or Venus to rush from their orbit, or the sun to hide his brightness, or the moon to cover her silvery light with the pall of death at the noisy ravings of a maniac, as to expect that a doctrine of the Bible would be expunged through the loud vociferations of unsanctified humanity. No: here is the doctrine still, Popery never consumed it either at Wittemberg or Smithfield, in Piedmont, France, or Spain. It has had its advocates in the Papal Church from Augustine down to Massillon, and is one of the doctrines most tenaciously held by Jansenists to this day; and from Luther, Huss, and Jerome of Prague down to this present time, it has had its devoted advocates in the Reformed Church, and must have till the end of time. Let us then,

I. Explain and prove the doctrine.

It means to appoint before-hand, and implies, *sovereignty, purpose, order, and arrangement*. In a word, it is nothing more than the God of order, "working all things after the counsel of His own will." Purpose and predestination in God are inseparable.

We should all be practical predestinarians if we could. We should predestinate all our children to be *successful* in life, happy in marriage, prosperous in business, virtuous in conduct, and triumphant in death, *if we could*. The only reason why we are not all practical predestinarians is simply because *we have not the power*. And if there should be a monster in whom this DESIRE did not exist the whole world would condemn him. Truly GRACE may enable us to sing with Watts—

" My God, I would not long to see
My FATE with curious eyes ;"

and yet in this practice the most resigned belie themselves, and prove the above remark. Still this is all God does—yet man rebels against it. He pre-arranges all the interests of His people, and so "makes all things work together for good," &c.—and yet man complains.

Then the doctrine is *proved* in the Old Testament by the following texts: " Our God is in the heavens, He hath done whatsoever he hath pleased ;" " For ever, O God, thy word is settled in heaven ;" " A generation shall serve Him ;" " I will give to thee the heathen for thine inheritance." In the New Testament see John xvii., Rom. viii., Eph. i., Col. i. ; Rev. *ad finem*.

II. Notice the reasons why we hold it.

Not because it is held by any man, or any class of men. We bow to no Gamaliel;—because we read it in the Bible, and that is enough, It is one of the "testimonies" of Him who says, " ALL HOLY Scripture is written for our learning," &c. But there are also *subordinate*, or at least other reasons, as,

(1.) Because it glorifies God.

It must be the glory of any being who can "work all things after the counsel of His own will," and say, without presumption and in strict

veracity, "I will work, and none shall let it." And if God "does what He pleases in the army of heaven, and among the inhabitants of the earth," then He possesses a peculiar glory. And this is really so, for He says, "My counsel shall stand, and I will do all my pleasure." This is predestination; and we say it glorifies God. Again,

(2.) It benefits all.

The godly and the ungodly are so. Had it not been for this the world would not have stood ten minutes after the fall: The covenant of Noah, which is beneficial to all, would neither have been kept nor made. *All creatures* are benefited by it *temporally*; *all saints* are benefited by it *eternally*.

(3.) It injures none.

There is a prevailing idea that it does. But we affirm that if it does, then God is *not* "righteous in all His ways and holy in all His works." But seeing that He really is so, and that He "works ALL THINGS after the counsel of His own will," this doctrine can injure none. Besides, to be injurious to any it could not be the offspring of His mind, who is "too wise to err and too good to be unkind." No dispensation of God can be unjust to any of His creatures, fallen or unfallen.

III. Notice its influence upon three classes of persons.

(1.) To the sinner unpardoned.

It is said that this doctrine injures man. Is it so? Then it is not the doctrine itself, but must be a false inference drawn therefrom. The doctrine itself alone will never hinder a sinner's salvation. If they read this doctrine in the Bible, and become careless and reckless, and cast the criminality of their fatal indifference to divine things to this doctrine, they only prove thereby that their hearts are "enmity against God." But if it leads them to search the Bible more, and to look and examine themselves whether THEY are in the faith or not, then, instead of injuring them it has really benefited them by leading them to search the Bible more; and this will be its effect on every unprejudiced mind.

(2.) To the mere professor.

Nor does it injure him. If, however, he is resting on it instead of on Christ, and vainly fancies that because he gives a rational assent to the doctrine he will certainly be saved, "he deceiveth himself, and this man's religion is vain." Christ is the procuring cause of our salvation. And "if any man have not the Spirit of Christ he is none of His." If that is the hope of any professor then it is "the hope of the hypocrite that perishes." The Bible reveals this doctrine, but man makes it the basis of a sinner's hope. Christ is our hope and *foundation*.

(3.) To the real Christian:

To such it is blessed, because if he does not see it so clearly as he desires, yet he knows it is right, and therefore he leaves it among those things which he will "know hereafter." But if he does see it so as to embrace it, and rejoice in it, then he "rejoices," because "his name is written in heaven."

The grace a Christian ought to seek for and have in his speech is, so to utter truth as not to offend the hearer; that it expresses our minds without enraging his; that it have neither gall, nor venom, nor virulency; that it be simple, humble, and modest; without reviling, without scoffing, and other such stings as may inflame those with whom we speak.

CUT FLOWERS FROM SPIRITUAL GARDENS ; OR, SEED THOUGHTS FROM PLANTS OF GRACE.

BY MR. ALFRED PEET, OF SHARNBROOK.

ERROR is a sore which must be neither neglected nor roughly handled ; it must be touched tenderly, and in such a manner as if possible not to give the patient pain.

The language of a poor empty spiritual beggar, in whom a confidence in God's grace is wrought is this : "I am stripped of all, I have nothing of mine own truly good ; I am in want of all that God has promised to give the poor. For this I am begging, for this I am waiting ; and though He should rebuke me, curse me, damn me, yet will I hold, hold, hold fast my confidence in Him.

I have been in error, and yet have been so confident of being right that what I have at that time spoken has afterwards brought guilt upon my conscience and distress in my soul. This has shown me the necessity of watchfulness. The tongue is a small member, but it requires a bridle of Divine power. We should always know the truth whereof we are about to speak before we attempt to be positive.

We should labour to agree mutually in love, for that wherein any Christian differs from another is but in petty things. Grace knows no difference ; the worms know no difference ; the day of judgment knows no difference. In the worst things we are all alike base, and in the best things we are all alike happy. Only in this world God will have distinctions, for order's sake ; but else there is no difference.

Dost thou delight in judging, censuring, backbiting, and sending every one to hell, because they do not altogether come up to thy standard in sentiment and opinion ? Take heed, I say, take heed, lest thou be found to be an abuser of the Lord's Samuels. Perhaps thy sentence pronounced against them may return upon thine own head, and hell receive their judge. Remember the Lord's family do not consist wholly of strong men ; there are some of the weaker sort among them, even babes.

For a man born blind to describe the features of a person whom he never saw is impossible. No more can a sinner, spiritually blind, describe the beauty of Immanuel. The eyes must first be opened, and the object presented before the least description can be given. Illumination goes before knowledge, which knowledge is followed by the holy triumphs of faith in trouble.

The blind who have their sight received,
Gaze on the Lamb they love ;
But cannot His full beauty trace
Till safe convey'd above.

" WHERE THEY CRUCIFIED HIM."

JOHN XIX. 18.

BY SAMUEL J. BANKS, PASTOR OF THE BAPTIST CHURCH, BANBRIDGE, IRELAND.

Where they crucified the Lord,
Tore his flesh, his visage marred ;
Where he paid the dreadful debt—
Stay my soul, and meditate.

Where they crucified him look,
He thy cause has undertook ;
Where he bore that load of grief,
See the source of thy relief.

Where they crucified him go,
Carry there thy sin and woe ;
You may to the cross repair,
Look, and drop thy burden there.

Where he suffered weeping sit.
For thy sins which nailed his feet ;
Pierced his side, his hands, his head,
Groaning, dying, in thy stead.

Where they crucified him gaze,
See the dawn of brighter days ;
Days when all in Christ shall prove
What is free and sovereign love.

Where they crucified him sing
Of your great victorious King ;
Sing till you with him shall rise,
To your mansion in the skies.

THE BIBLE AND DR. MANNING.*

THE BIBLE—as the book of Heaven, as the book of God, as the book revealing THE ONLY SAVIOUR, and the alone way of salvation ;—the Bible, the book our heavenly Father has given to us to be, in the hands of the Holy Spirit as a lamp to our feet and a light unto our path—this Bible must ever be dear, valuable, and precious, to all the regenerated and truly called sons and daughters of the LORD GOD ALMIGHTY. Let this good old Bible be taken away—let it be cast aside—and immediately we are all at sea as regards the one only true and living way of life and of peace.

There are not a few of the professed leaders and teachers of the people, in these days, who are most craftily supplanting and setting aside the Bible. Thousands of the most naturally-gifted men in our pulpits (when they stand up to preach to the people) place their manuscripts inside their Bibles, and instead of EXPOUNDING THE WORD OF GOD they read a lecture on some new-fangled theory, and thus carry the minds of the people away from THE TRUTH as it originated with God the Father, as it was spoken by God the Son, as it was, and is revealed by God the Holy Ghost, and as it was preached by the apostles, and still is preached by all the ministers who are anointed and sent forth by the Lord of Hosts. We say the people are fast going away from the essential revelations of the Bible into ten thousand bye-path meadows, where they lose themselves and perish, we fear, through the delusions of men.

Oh ! Englishmen, beware. It is not the Bible now, but the brains of finite mortals, who have dared to despise the sovereignty of God, and to exalt the superiority of the creature. They still hold the Bible in their hands and give it to the people ; but the saving mysteries and mercies of God's word they neither know themselves nor declare unto others.

The Bible is our charter. We read the Bible. We *preach* the grand truths of the Bible. Hence, we are despised, cast out, condemned. But where the Bible is not opened by the Spirit in the preacher's soul, and opened by the preacher, instrumentally, in the souls of the people, there is nothing but death in the pot, nothing but the devil in the pulpit, nothing but delusion in the pews.

England is not in want of preachers ; but, if she is to be saved from an almost universal apostasy she must have faithful, experimental, and God-taught expounders of the Book of Heaven's covenant, the revelation of Christ's cross, and the opened seals of those glorious secrets in which are contained the sanctification of the whole election of grace. We believe, most fearfully, that the Bible is almost now a sealed and unknown book.

Dr. Manning, the " Archbishop of Westminster," as the Romanists call him, has published a work entitled, " The Temporal Mission of the Holy Ghost," in which he labours eloquently to exalt " the Church " and her " Seven Sacraments " above the Scriptures. Of course, he writes *some* things true enough ; but, if with a sumptuous dinner your host

* " *Temporal Mission of the Holy Ghost, &c.*" By Dr. Manning. London : Longman.

takes care to mix up a little of the deadly night-shade, we should cry out most vehemently, "Hurl the dinner to the deep pit, or you are all dead men." So, we say, beware of these elegant writers, or your souls are all poisoned, and despair will be your doom. We give one extract from Dr. Manning now; but we shall not leave him here. He says:—

It seems hardly necessary to say that Christianity was not derived from Scripture, nor depends upon it; that the master error of the Reformation was the fallacy, contrary both to fact and to faith, that Christianity was to be derived from the Bible, and that the dogma of faith is to be limited to the written records of Christianity; or in other words, that the Spirit is bound by the letter; and that in the place of a living and Divine Teacher, the Church has for its guide a written Book.

It is to this fallacy I would make answer by drawing out what is the relation of the Holy Spirit to the interpretation of the written Word of God.

I. First, then, it is evident that the whole revelation of Christianity was given by the Spirit of God, and preached also and believed among the nations of the world before the New Testament existed. The knowledge of God through the Incarnation, and the way of salvation through grace, was revealed partly by our Divine Lord, and fully by the Holy Ghost at His coming. The faith or science of God was infused into the apostles by a divine illumination. It was not built up by deduction from the Old Testament, but came from God manifest in the flesh, and from His Holy Spirit. It was in itself the New Testament, before a line of it was written. It was a Divine science, one, full, harmonious and complete from its central truths and precepts to its outer circumference. It was traced upon the intelligence of man by the light which flowed from the intelligence of God. The outlines of truth as it is in the Divine Mind so far as God was pleased to reveal, that is, to unveil it, were impressed upon the human mind.

This truth was preached throughout the world by the apostolic mission. They were commanded to 'preach the Gospel to every creature,' and 'to make disciples of all nations.' And what Jesus commanded, the apostles did. They promulgated the whole of Christianity. They baptized men into the faith of Jesus Christ. But before they baptized any man he became a disciple: that is, he learned the faith. The faith was delivered to him in the articles of the Baptismal Creed, as the law was delivered in the Ten Commandments. These two summaries contain the whole truth and law of God. And every baptized person, according to his capacity, received the explicit knowledge of all that is implicitly contained in them. But what was the source of this perfect science of God in Jesus Christ? It was no written Book, but the presence of a Divine Person illuminating both the teachers and the taught.

And this universal preaching of the apostles was written by the Spirit upon the intelligence and heart of the living Church, and sustained in it by His presence. The New Testament is a living Scripture, namely the Church itself, inhabited by the Spirit of God, the author and writer of all revealed Truth. He is the *Digitus Paternæ, dextere*, 'the finger of the right hand of the Father,' by whom the whole revelation of the New Law is written upon the living tables of the heart. S. Irenæus, the disciple of Polycarp, the disciple of S. John, writing fifty years after the death of the last apostle, asks: 'What if the apostles had not left us writings, would it not have been needful to follow the order of that tradition which they delivered to those to whom they committed the churches? to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink, by the Spirit in their hearts, sedulously guarding the old tradition.'

This was a hundred and fifty years after the Incarnation. During all this time, which is nearly four generations of men, on what had Christianity

depended for its perpetuity but upon the same Divine fact which was its source, the presence of a Divine Person inhabiting the mystical body or Church of Jesus Christ, and sustaining the original revolution in its perfect integrity?

Our notes on the above next month; meanwhile, take the following:—

I think the private and prayerful study of the Bible is much neglected. Yet, if this be God's revelation of Himself, of His holy will, and of His pre-determined way of saving sinners; if this Bible is "THE BIBLE"—the book of all books—the book which the SPIRIT of the living God indited; if it is the fruit of a heavenly inspiration; if it is the great instrumental light which our Father has given to us in this dark world of sin, misery, infidelity, and death, then, to despise it is dangerous; but to study it, lovingly, carefully, earnestly, and with much prayer to the Holy Spirit, that He would open our eyes to see its beauty, unstop our ears to hear its harmony, and make a door in our hearts to receive its testimony, this must be safe and salutary indeed. Let us pause, and remember there is no Bible in the bottomless pit, except in the torturing memories of some who read it, and maybe preached from it, but never sought to know it experimentally, or to follow it practically. Only here on earth have we God's most blessed Word. May He to us make known its vitality and invaluable treasures! May we drink deeply of this fountain and live for ever.

The angels in heaven are said to "desire to look into these things" contained in the Book. May we not conclude that they have no Bible? They need none, you say. Truly they received their commands and commissions direct from the throne itself. Still, I think, it is from the Church on earth, the angels learn much of the wonders of redeeming love.

Look at three little things: 1. What determined efforts have been made to destroy it; yet it has been preserved. 2. Think what multitudes of mighty minds have studied it, preached from it, written Commentaries on it, and still it remains as full and as rich as ever. 3. See how its copies are now increasing, spreading, and multiplying all through the civilized world.

Oh! let us open our Bibles, and more than ever study them.

We shall be glad to see this "spiritual and explanatory journey through the Bible" published; and from its pages to cull some pleasant portions.

THE ENOCH OF SOUTHWARK.

THERE are very few men in this world that I have known upon whose epitaph I could write, "*another Enoch.*" But there was for many years in Bermondsey, a clear, genteel, little, innocent-looking, and most pleasant Christian man, of whom I can believe it may be said—"He walked with God;" and respecting whom now it may be said—"He is not, for God has taken him." How lovely, how heavenly, how holy, how rich in meaning beyond all expression is that sentence of the ancient Enoch—"He was not, for God took him." How dreadfully different is the end of the wicked—"Driven away in his wickedness!" As though the Almighty could bear the existence of the wicked no longer, he says—"Depart from me, I never knew you!" but, "Precious in the sight of the Lord is the death of His saints;" therefore, when their earthly course is finished,

the Lord comes Himself, and taketh them home to His kingdom, to His glory, to His throne; there to possess and enjoy the "inheritance, incorruptible, undefiled, and that can never pass away."

Very often during my twenty years acquaintance with Bermondsey, I have met Mr. WILLIAM WEST, who was for more than sixty years the superintendent of the Kent street schools; and I never met him, but he greeted me with a most beautiful smile; said a few words to me; made me feel I was in the presence of a man who "walked with God"—and lived to glorify His name; and then he went on. I do not know that this Mr. WILLIAM WEST was what some call me—"a hyper-Calvinist;" nor can I say whether his experience was of that deep kind which some pass through; but he was a lover of good old Romaine; he was a steady believer in the doctrine of a sinner's justification by faith only in the blood and righteousness of the LORD JESUS CHRIST; and he was a man the most devoted to that work of benevolence he gave himself up to I ever knew. Ah! he was surely—"an Israelite indeed, in whom was no guile."

This good man was born at High Wycombe in 1783, and died in 1866; consequently he journeyed here between eighty and ninety years; and up to the very last, all his mental powers were good; and his enjoyment of the presence and smile of God rested upon him.

"A brief memoir" by Newman Hall, has been issued; but I hope from some material friends may promise to give an interesting sketch of this happy saint of God; and thus hand down to future generations, a faithful memento of this "Enoch of Southwark." And if any of his friends will send me any incidents and facts in his life, I will be thankful.

C. W. B.

WHY USE HEATHENISH NAMES MORE THAN NECESSARY?

To obtain a correct acquaintance with the history of the three worthies in the flames, by command of the King of Babylon, as recorded in the 3rd chapter of Daniel, we must allow many years to have passed since the dream made known and interpreted by Daniel to Nebuchadnezzar in the previous chapter, about fourteen years according to Hales' chronology, but nineteen years according to Dean Prideaux, so that the effect of that dream was effaced from the mind of the king, specially when we reflect on his wars in Syria, Palestine, Egypt, and elsewhere. In the latter place he had seen the colossal Egyptian idols, of which some representations we now possess in the Crystal Palace, and he determined within himself to erect one in the province of Babylon, on the plains of Dura, by far more costly and magni-

ficent than any he had beheld, in honour to the chief deity of the Babylonians called Bel, or Baal, or Jupiter Belus. This he accomplished in the erection of a golden image, ninety feet in height and nine feet in breadth; and at its inauguration, Nebuchadnezzar issued a truly Babylonish proclamation to all people, nations, and languages, of, *bow or burn*.

Let us now examine the first chapter, and we shall find among others of the Jewish captives, Daniel, Hananiah, Mishael and Azariah, chosen particularly for the king's service, of whom it may be considered, from the statement in the 3rd and 4th verses, in connection with their whole history, that they were noble, beautiful, wise, and good; to whom Ashpenaz, the Master of the Eunuchs, gave the heathen names of Beltshazzar, Shadrach, Meshach, and Abednego. Now it is to be observed that Daniel is always permitted to bear his proper

Hebrew name, from the pulpit, press, and platform. But alas! alas! for the other three noble, beautiful, wise, and good brethren in the faith, their *Christian* names are seldom mentioned; but when we speak of them it is mostly by the anti-Christian names of Shadrach, Meshach, and Abednego, which their odd father, Ashpenaz, and their odd mother, the Church of Babylon, gave them in the day that they made them the children of Bel, the heirs of delusions, and inheritors of the kingdom of Babylon. O, let us turn again to their old-fashioned names; they are better than a thousand new ones. We are professedly the children of these noble worthies. Do they not live in us now; and is not also Nebuchadnezzar alive yet, in his children of Rome, the mystic Babylon? Are not they chips of the old block, which don't fall far from the stump, do they not speak the same language, and profess the same religion—"bow or burn?" Would they not like to form even now a few large furnaces in England, and put a few of the Lord's ministers to roast, especially the Editor of the *Gospel Guide* and EARTHEN VESSEL, who, by-the-bye, have, with brother Wells, lately smelt a little of Nebuchadnezzar's spirit and Popish incense? Yet the Lord liveth, the Lord reigneth; and should it be the will of our covenant God to suffer us again to be under papal persecution, we firmly believe the dear Lord would again exhibit a noble army of martyrs, with strength given equal to their day; yea, a goodly number of the spiritual Jewish seed, who would exclaim in reply to every Popish proclamation—O Pope, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O Pope; but if not, be it known unto thee, O Pope, that we will not serve thy (wafer) gods, nor worship the golden image (Mary) which thou hast set up.

Suppose, then, any of the Nebuchadnezzar religionists, Pope, cardinals, bishops, or priests, should suspend for a few minutes their fiery

zeal and fury, to ask us heretics three plain questions before thrusting us into the furnace. First question: "Where did you heretics gain your religion from?" Hananiah answers, by the signification of his name, "The grace, mercy, and gift of God." Second question: "What sort of a religion is yours?" Mishael then replies in the significance of his name, "I am what God is." If God is for goodness, mercy, and truth, so am I; if He is for free grace alone, so am I; if He is for election, predestination, effectual calling, final perseverance, and certain glorification of all that He has loved from before the foundation of the world, justso am I. If He is a Baptist Strict, so am I a Strict Baptist; if He hates the whore of Babylon, scarlet with blood, why, so do I. The third and last question we will suppose to be asked by the persecuting tyrants is, "Tell us what good can you ever expect to obtain by all those high doctrinal notions? You had better give them up or they will prove your destruction." Then comes forth Azariah, in his significant name: "Jehovah is my help." Know, therefore, O Pope, that, by the help of our God, we defy you this day. Thou hast said "bow;" but by the help of our God we will not; or "burn," say you is the alternative. But no, we shall not "burn" either, by the help of our God, neither bow nor burn. And you, O religious persecutors, shall see by the help of Jehovah towards us, His matchless mercy, to your own shame and everlasting confusion; whilst in the furnace we shall see our bonds and foes destroyed; but above all, one with us in the furnace like unto the Son of God.

R. G. EDWARDS.

Sutton, Isle of Ely.

EXPOSITION OF AMOS V.

VERSES 1—9.

"HEAR ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God: The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel."

SINCE the fall of man there is no

safety anywhere but in Christ Jesus the Lord. We here see that the Lord placed Israel, the old Israel, upon a conditional footing, and no conditional footing since the fall of man has ever stood for long together; hence we find here the old covenant church fallen to rise no more. We cannot when we read such Scriptures, but bless the Lord for a better sacrifice, for a better covenant, established upon better promises, bringing unto us better things, and fitting us for higher destinies. This is one reason, one of the chief reasons, why we are to read these parts of the word of the Lord; because the old covenant is a part of the voice of the law, and by the law is the knowledge of sin, and the knowledge of sin brings us under a deep sight and sense of our need of the salvation of Christ. Yet there were exceptions of course unto such.

"For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live."

But then if they sought the Lord, they lived only in the temporal advantages of that covenant; but those who seek the Lord by faith in Christ, they have everlasting life, a life that can never, never die.

"But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought."

That is, they had set up, as you are aware, idols in all these places, and here they are exhorted not to seek to those idols, but to seek direct to the Lord Himself, which those who are taught of God are sure to do.

"Seek the Lord, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel."

Now the Lord is pleased sometimes to bring home such a Scripture as this to the heart and mind of a presumptuous sinner, of one that is careless about his state; the Lord very often puts this kind of honour upon these parts of His Word. "Seek the Lord and ye shall live; lest he break out like fire." When the Lord fastens such words as these upon the conscience, there is no happiness, there is no peace, after that conviction,

until such is led to seek and to find the Lord in Christ Jesus.

"Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek Him that maketh the seven stars and Orion."

Those seven stars I have often said, and again repeat it, and Orion, which are two constellations in the heaven, are intended mystically no doubt to point out the prophets and apostles, taking a definite for an indefinite number; at the same time conveying the idea of completeness. And who can bind the sweet influences of the seven stars, Pleiades, or loose the bands of Orion? Just so the prophets and apostles, what they have loosed cannot be bound, what they bound cannot be loosed. "He that believeth shall be saved;" that is that they have loosed the liberty of faith; and who can bind the sweet influences of the liberty of faith, or loose the bands of Orion? "He that believeth not shall be damned;" and that is what they have bound. So we can neither bind the influences of the one, nor loose the bands of the other; but precious faith in the Lord, when He is pleased to minister that, then brings us out from the bands of Orion, under the sweet influences of the truths of the Gospel. I should think something of this kind must be referred to, because the after part of the verse is so descriptive of the work of the Lord.

"That turneth the shadow of death into the morning;"

that is by Jesus Christ. A sinner is brought to feel that he is in the shadow of death, and he says to himself, there is a substance somewhere, and I should have been subjected to that terrible death but for the mercy of the Lord. So then by Jesus Christ he turns the shadow of death into the morning light.

"And maketh the day dark with night."

How that is realized in the death of the man that knows not the Lord."

"That calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress."

NEW BOOKS.

The Hidden Life.—A memoir of Mrs. Sheriff, wife of the Rev. William Sheriff, formerly minister of St. Ninians, Andrew Elliott, Edinburgh.

This book contains the experience and hidden life of a true believer in the Lord Jesus Christ, whose aim was to glorify Him in body, soul, and spirit. Her husband was the faithful and successful minister of the Presbyterian church at St. Ninians. His mind was exercised respecting believers' baptism, and after a deliberate and prayerful investigation of the Word of God, he could not conscientiously practise the baptism of infants. On this account, as well as in consequence of a change in his views as to the nature and constitution of the church of Christ, he sent in his resignation. This resignation was not immediately accepted, and in the meantime, his loving wife regarded with most painful apprehension the change of views which severed her from the Church of Scotland. The comfortable manse, the female prayer meeting, the sphere of Christian exertion, the full church, the cordial satisfaction expressed as to her husband's ministry, and the importance of his position and her own, combined, with the regrets and remonstrances which assailed her from almost every quarter, to render the departure from St. Ninians no ordinary trial.

After a prayerful investigation of God's Word, Mrs. Sheriff expressed her convictions on the subject and mode of Christian baptism, by being baptized as a believer in Jesus, and in obedience to the laws of his kingdom. Mrs. Sheriff says on the occasion of leaving St. Ninians, "By the step we have taken, a kind of death is brought on all our worldly prospects, but to God as our covenant God, I look for all that is implied in those words "I am thy God." But space forbids further quotations; we would advise our readers to procure and read this book for themselves. We especially recommend it to the wives and daughters of our churches,

being assured that they will find in this biography "a pattern worthy of imitation." In her youth Mrs. Sheriff sought the Lord and was found of Him. In the midst of activity and usefulness, she panted after conformity to her Saviour; when she was old and greyheaded he forsook her not, but was still the lover and beloved of her soul. In the last year of her life, she makes the last entry in her diary in these words. "In age and feebleness extreme, Lord Jesus, I am thine, oh! come and take Thy blood-bought property, I give myself to Thee, disappoint Satan in all his plans, magnify Thy matchless grace, and bring me redemption, amen and amen." The book is well got up, in thick boards, large type, and good paper. It is illustrated by a view of the "Manse," St. Ninians, and of the Baptist chapel, Aiddig, Rothsay, (that lovely spot in the western highlands) which cause Mrs. Sheriff was instrumental in raising, and which is still largely supported by her only surviving daughter.

No Escape for England.—This is the head-line of an article in *The Armourer* for April, which is enough to make the fearful ones more timid than ever. The editor of that work continues to sound the alarm; and we shall not take our place with those who laugh at these notes of terror. We do believe times of trial for true Protestants are coming; we are persuaded England as a nation has gradually cast away the grand old principles of Bible Protestantism. We do believe even the soundest of her ministers are all but paralyzed with a cold and lifeless creed; and most secretly errors and evils are filling the land, overflowing the professing Church, and working desolations deep and dangerous. There is one hope, there is one consolation, England has within her borders many thousands of genuine Christian, true believers, and earnest praying souls, for their sakes God may spare the nation. We have no hope in the Parliament, it seems bent on sanctioning Romanism. We have no hope in the public press, it is on the

side of our foes. We have no hope in the executives and the externals of the professing Churches. They nearly all ignore God's New Covenant Gospel. Our hope is in this, that the Lord God can say of England—"I have reserved unto myself seven thousand who have not bent the knee to Baal;" and if, still, in the hearts of these true spiritual Israelites the flame of love divine is continued burning, our nation may be spared. We beseech all who have faith in the Lord as the God of nations, as well as the Covenant Head of His people, that they "give Him no rest, until He arise and have mercy on Zion."

Life, Sermons, and Letters of William Burch: under the heading, "The Kentish Shoemaker." We have given two notices of this volume, and we hope to proceed, dovetailing therewith, some notes from recollections of the late much beloved Isaac Beeman, of Cranbrook; but an affliction of the eye has this month prevented. We never cease from our work, except when compelled to retire for sleep; and yet we cannot accomplish one half we desire. But soon the end will come. God grant us all then, editor and readers too, the full benefits of the immense sacrifice made by Jesus His Son.

The Man of Sin: is he the Pope?—London: Nisbets. This volume of 366 crown 8vo. pages, contains a long, we may say, a learned correspondence between the Rev. Edward Nangle, the editor of *The Achill Herald*, and R. Govett, of Norwich, on the much-debated question of *who and what* is intended by the Scriptural term *the Man of Sin*. These gentlemen are well-matched for controversy: they are learned, devoted, and earnest in their work; hence this volume goes fully into the character of Romanism, and almost every phase of the future fulfilment of prophecy is reviewed with much care and clearness.

The Pestilence, &c., by James Biden. This pamphlet can now be had at Paul's, in Chapter House Court; and in it will be found a running exposition of many ancient prophecies as bearing, Mr. Biden believes, on our own times. Surely,

encompassed as we are by threatening books, and warning writers, the happy saints of God may hide themselves in their chambers of faith and fellowship, until all these calamities are overpast; and even there they may have a song as in the night, for Jesus lives, and to His people will be Jesus still.

Capital Punishment.—Dr. Carson, the son of the late Rev. Alexander Carson, has published (through Messrs. Houlston and Wright) a shilling work on that most awful of all questions—Capital Punishment. If our readers desire a fair, candid, shrewd, comprehensive, and Scriptural investigation of this subject, they can have it in Dr. Carson's shilling book. If this book does not greatly assist in making some alteration in our criminal arrangements, it certainly ought to. It is full of evidence and argument unanswerable.

Old Jonathan, for April contains a heart-of-oak looking portrait of the Rev. Alfred Hewlett, D.D., of Astley, near Manchester; and is accompanied by a sketch of his life. We ever feel a Christian love to Dr. Hewlett, because he has most faithfully and successfully laboured in the Gospel, and has been a blessing to many thousands. This number of *Old Jonathan* is first-rate.

The doctrine of a Particular Providence is well illustrated by the Rev. Charles Bullock, in his monthly for March, *Our Own Fireside*. There is, in this magazine, much moral, practical, and biblical reading, with articles on music, science, art, and history, of a higher class than can be obtained in scarcely any of the other literary museums now so numerous.

Gustave Dore's Illustrated edition of the Holy Bible: now publishing by Messrs. Cassell, Petter, and Galpin, is a most magnificent enterprise; the plates, the print, the paper, the every feature of the work, is of the highest order, and worthy of universal patronage.

Destiny of the British Empire as Revealed in the Scriptures: is the strongest tract on prophecy and Providence we have yet seen. From the chapter on the Mission and Destiny

of the Clergy," we have given an extract in *Gospel Guide*, No. 93; it should be read and thought over.

Protestant Dissenters' Manual. London: J. Paul, 1, Chapter House Court, St. Paul's. Mr. Frederic Burrow has, in the compass of a neat shilling volume, concentrated an intelligent history of Nonconformity, with a plain and pleasant guide and instructive directory, to the different features in the constitution of Dissenting churches. We should think to young ministers, especially to those who have not had many literary advantages, this work will be useful. In fact, juniors in general may get wisdom, and the elders, who never used their office well, might be improved.

The Doom of Rome. This old-fashioned sentence closes up Mr. Thomas Clark Westfield's book called "England's Past, Present, and Future," &c. There is much life and historical narrative in this pamphlet. To young men wishing to give lectures in villages, &c., Mr. Westfield's pamphlet will give plenty of material. Now books are so cheap and plentiful, it is a pity itinerants and other brethren do not endeavour more fully to equip their minds.

The Church of the Living God, is a volume containing the translation of the ancient faith of the reformed Churches, by Owen Jones, Esq.; for young students, and juniors in theology, it may be useful. It is beautifully printed, and bound by Ballantyne, of Edinburgh, and can be had at J. Paul's, Pulpit Office.

Our national calamity in the disease and death of the cattle is viewed in a Christian light by "Gershom." A gentleman of high Christian standing; and the author of a great work on the Covenants, shortly to be issued. His tract entitled *The Cattle Plague* can be had at Paul's for one penny.

Does He Mean me? A question for every clergyman and professed Gospel minister. This tract comes from the sweeping assertion in "The Destiny of Great Britain."

Gilead, a penny monthly, continues its honest advocacy for truth; and is growing in value and favour.

The River of Life Pilgrims, to be noticed next month.

Doctry.

THE FONT AND THE FOUNTAIN.

"It is the blood that maketh an atonement for the soul."—Lev. xvii. 11.

Oh! tell me, Shepherds, tell me how
Your sprinkling on an infant's brow,
Can make a wounded sinner whole,
Or heal the leprosy of soul?
Which ever since our parents' fall
Has been alike the lot of all.

You answer all, you cannot tell,
Yet bound by this baptismal spell,
When you have doud this thing of ought,
Which ne'er on child a change has wrought.
With "hearty thanks" you fill the air,
For his regeneration there.

But what the *Font* can never do,
The *Fountain* does for me and you;
The Blood can cleanse from every spot,
While holy water changeth not;
Not *Water* then, but *Blood* proclaim—
Not Priestly rites but Jesus' name.

Yes, spread the tidings far and wide
That Christ on Calvary has died;
And *finished* there what He begun
For sinners ruined and undone;
Not leaving aught for Rome to do
Or mortal man to add thereto.

And you, poor sinners, young and old,
Who are not yet within the fold,
Because (tho' sprinkled at the Font),
The faith of Jesus yet you want:
Know that you are what erst you were;
Since none are made His members there.

But bound with chains and dead in sin,
Christ at this moment you may win,
By looking at Him where He is,
And trusting in that work of His,
Accomplish'd for us on the tree,
From sin and death to set us free.

Then far from us, far hence dismiss
Another Gospel, Lord, than this;
And bid Thy people all reject,
What maketh Christ of none effect:
By His atonement setting light
While putting value on a rite,
Which thro' the font confers a claim
On Christless souls to bear His name.

A. M. H.

"It is impossible to express the pestilence and fatal nature of it, and especially as it has prevailed over a great part of the world, to the great detriment of the Church for many ages past. Indeed, it is evidently *diabolical*; for, by promising justification without faith, it precipitates souls into destruction; in the next place, by representing the sacrament as the cause of justification, it envelops the minds of men, naturally too much inclined to the earth, in gross superstition, leading them to rest in the exhibition of a corporeal object rather than in God Himself."—JOHN CALVIN.

Our Churches, Our Pastors, and Our People.

RECOLLECTIONS OF A TOUR THROUGH QUEENSLAND.

By JOHN BUNYAN McCURE, OF SYDNEY.

AFTER an absence of four months I have now returned to my home and my people, having travelled 3000 miles through the principal towns, &c.; and have preached, lectured, and exhibited my views over one hundred times. I have now travelled through Victoria, Tasmania, many parts of New South Wales and Queensland, 8000 miles; preaching, lecturing, and exhibiting my views frequently at the rate of twelve times in eight days.

I have been exposed to great dangers and privations; but out of them all the Lord hath delivered me, and in a most wonderful and truthful manner, He has given me strength according to my day. I have been in perils in journeyings by sea and by land, in perils of robbers, in perils by the heathens, in perils in the city, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, and worse than all, in perils among FALSE BRETHREN.

Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouths of lions, to sing the old song, "The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted."

I arrived in Brisbane after a very pleasant voyage over 500 miles, which was accomplished in about fifty hours. I was received with Christian hospitality by my good and faithful friends Mr. and Mrs. Kingsford, who were right glad to see me again. Their path-way has been through great and sore trouble; they know well what it is for the *bush to burn with fire*; what with that dreadful fire by which they were burnt out of house and home; and the protracted affliction of Mrs. K., for she has been and is still in the *furnace of affliction*; but in this they rejoice. The bush is not consumed, because the Lord is in the midst of the bush. I preached many times for our good brothers while I remained in Brisbane; from Brisbane I took steamer for Rockhampton, between 500 and 600 miles north of Brisbane. There I was well received; preached wherever doors were opened, and lectured every night in the week in that fearfully hot and dusty room. I was truly thankful when the time came for me to leave hot and dusty Hampton. I then proceeded by steamer to Gladstone, Port Curtis, which is a remarkably healthy place, it enjoys the sea breeze, and right well did I enjoy it, after the heat and dust of Rockhampton. Directly the steamer arrived the police magistrate came to me, and most kindly offered me the use of the

court-house for my lectures and views, and hoped that I would stay over Sunday and preach, and christen a number of children who had been waiting a long while for a minister to baptise them, and if I would likewise administer the Sacrament it would be a great blessing, for it was a long while since they saw or heard a minister, (there is no minister of any denomination within eighty miles of Gladstone) I promised to preach, but could have nothing to do with that *Popish practice of sprinkling babies, and call it christening or baptism*. On the Lord's-day I preached in the court-house, the people appeared to be very pleased; but I fear that they were more pleased because that a minister was in their midst, than with the Gospel that was proclaimed in their hearing that day. They made a collection which amounted to £1 4s.; well, you need not smile at the large amount, for I had preached a good many sermons up to this time, and that was the first collection given to me for preaching.

I then left Gladstone for Maryborough; in that town I was well received, and did very well by my lectures and views; but not one shilling for preaching. I preached for the Baptists and the Presbyterians; lectured Thursday, Friday, and Saturday evenings; preached at the Baptist chapel Lord's-day morning; rode horseback nine miles to preach to the men of the saw mills, on the banks of the river Mary; then rode back and preached to a crowded congregation in town in the evening. Thus I preached three times, and rode eighteen miles in a burning sun. On Monday and other evenings I worked on lecturing and exhibiting my views. While in Maryborough I experienced a most wonderful and providential deliverance. While in conversation with some friends, I felt something crawl up my leg. I put my hand up the leg of my trowsers, and knocked off my leg a large *scorpion*, of the large sort, and the largest ever seen in Maryborough. The scorpion in Scripture is the typical instrument of the divine wrath; it had two claws, like the claws of a lobster; it has 8-feet proceeding from its breast, a long tail, at the end of which proceeds one or two hollow stings, wherewith it squirts its venom into the part stinged; with its feet and snout it fixeth so fast on a person, that it is with difficulty plucked off. A woman was stung by one in Brisbane, and died in twenty-four hours. "Thus the Lord was my shield and help."

The fictitious power of chance,
And fortune I defy;
My life's minutest circumstance,
Is subject to His eye.

I left Maryborough by steamer, which was accomplished in fifty-five hours. I arrived

just in time to speak to the Church under the pastorate of our brother John Kingford; the people looked at me again to see how my face was tanned and burnt with the scorching sun. Next day I left Brisbane for Ipswich, twenty-five miles, made arrangements to tarry in that town on my return from up country. Next day I left for Toowoomba, fifty miles, and a rough ride indeed it was through the bush; I arrived in safety, and was received in the kindest manner by the people of Toowoomba; there I exhibited my views, lectured every night, and preached three times on Lord's-days. The Lord was with me, and the word had free course. The pulpits of the three chapels were opened to me, Independents, Wesleyans, and Presbyterians. The Wesleyan chapel was kindly granted to me for my lectures, &c., during the week, it was a perfect success, the place was crowded by an interested and applauding audience, and thus I did well in Toowoomba.

From Toowoomba I rode horseback fifty miles across the Darling down, under a scorching sun to Warwick; thirty-five miles I rode without any refreshment, till I came to the first hotel on that road; I lost the bush track, and did not reach the hotel till past nine o'clock at night. On Lord's-day morning I preached at the Presbyterian chapel, in the evening at the Wesleyan chapel. I was ill from a cold and sore throat, was very ill and unfit for my work; but I had no time to lay up; the chapel was crowded and many could not get in. Ill as I was, I was obliged to go to work on Monday, and get ready for three nights, Monday, Tuesday, and Wednesday. I spoke two hours each night and exhibited my views, and was very successful. I met several Baptists in Warwick, who said that I was the first Baptist minister they had seen or heard in Warwick, and the first time they had heard the truth preached as they love to hear it. They are hungry for the bread of life. Notwithstanding my labours and cold, on Thursday I was much better. I left Warwick for Dalrymple Creek. When within five miles of the place, and in the midst of the bush, and alone, a man came up to me, stopping me, and ordered me to dismount. He tried to get hold of my horse's head; I dared him to touch me; I was obliged to be as bold and daring as himself. I got away from him by riding back and getting into the bush of the wood. He then said he would shoot me, however I escaped, rejoicing, that "every bullet has its billet; and that I am immortal till my time comes. I put up at the hotel at Dalrymple Creek, for the night; after I had partaken of some refreshment I felt strong again. Having been informed that there was one Christian man living in that place, I was very desirous to find him. While I was in conversation with him there was a man present of whom I had taken no notice; no one knew my name, I was a perfect stranger up to this time. The man present came up to me and asked, "Is not your name John Bun-

yan Mc'Cure?" I replied, "Yes." He said, "I am delighted to see you, I never expected this; I heard you preach in London eighteen years ago. I did not then see you, but I know you by your voice; and that sermon you then preached has caused me to remember you, it having been blest to my soul." He was a member at Unicorn-yard chapel, when David Denham preached there. Next day I rode to Dryton, where I had a light and easy day's work, only had to preach twice. My next journey was by the mail to Dalby, fifty miles in another direction from Toowoomba. I have nothing good to write of Dalby, therefore I will pass it by. Having finished my work in that town, I left for Jorsdaryan station, one of the largest sheep stations on the downs, or in all Queensland. While I was there they had 214,000 sheep to shear; some of the flocks have produced as high as 103 per cent. of lambs, and 46,000 sheep produced 40,000 lambs, or 87 per cent. I rode twenty-five miles to this station in the burning heat; then for two evenings I lectured and exhibited my views in the Church that they have on the station, to crowded and delighted audiences; but the heat was so frightful I did not know what to do; I was indeed in a Turkish bath. Those nights were frightful and the days likewise, no one knew how to endure the heat; the glass at 102 and 105 in the shade in a house supposed to be cool; in other houses the glass was much higher. In the sun it showed 148. Sickness was greatly on the increase, the majority of cases being fever, brought on by the excessive heat of the weather, of which many died. I was taken very ill with diarrhoea and fever. I was very ill, but no time to lay up, my work was before me. Next day I rode twenty-five miles to Toowoomba, I arrived in safety but very ill; next day being Lord's-day, I preached in the morning in the Wesleyan chapel, and in the evening in the Independent chapel. I was wonderfully helped with just strength enough. A shepherd walked in from one of the stations fifteen miles to hear the Word. Oh how he rejoiced! He said that he had not heard the truth, or a gospel sermon, for fifteen years, not since he left London. He was a member of Mr. Foreman's. Next-day, Monday, I had to get ready for three nights' hard work, Monday, Tuesday, and Wednesday, for two hours each night I was engaged; and on Thursday night I spoke for three hours on reminiscences of my English and colonial experience. On Friday the heat was worse than ever, with a hot wind blowing like the blast from a furnace; many stronger men than myself were cut down that day, and I thought I should be cut down too, but I believe that one means of my preservation was my perseverance, I did not give way but worked on. The next day I had fifty miles to travel to Ipswich, and a rough journey, but blessed be the Lord, just as we were ready to start by mail, the weather changed; and now in the place of hot

winds, we had the refreshing cold one. O how delightful the change! I felt that my life was saved. I felt better immediately, but very, very weak. I arrived in Ipswich on Saturday night; preached in the Baptist chapel morning and evening; I was grieved to find that unholy strife reigns, they are divided, and instead of being the garden of the Lord, they are a garden of stinging nettles. Much could I say in reference to the cause at Ipswich, but is there not a cause? There is, and God will search it out. I wish that there was a good faithful and truthful minister of Jesus Christ settled at Ipswich. But then he must not want too much salary, he must wait till he can gather the scattered ones and build up the cause. I preached six sermons in Ipswich, the people said they were truly thankful, that I had been a blessing indeed to them; they gave me a collection, it amounted to £14s. 1d. However I did well in the school of arts with my lectures and views. While here I received a letter to return home in consequence of the illness and expected death of one of my daughters, therefore I could only stay to preach the anniversary sermons in Brisbane. Three years that day December 10th I opened the chapel, the only Particular Baptist Chapel, Fortitude Valley, Brisbane, where our brother Kingsford has laboured by the grace and help of God. By the next steamer I was bound to return to Sydney. After paying all my heavy expenses of 3000 miles travelling in Queensland, I cleared by my lecture, &c., £140, which to me was a blessing indeed, but a small sum from so much labour. But oh, how cast down and disappointed I have been, in consequence of the want of true practical sympathy among those who profess to belong to the same kingdom of Christ. "We have quite as much as we can do to support our own cause, therefore we should not feel justified in giving of our money to help to pay for a chapel in another colony." It is in consequence of this spirit, and the want of Churches of the same faith and order in the colonies to look to for help; and the silence of the Churches in England when our appeal was brought before them, when we prayed them to help us; but not one shilling have we received from them,—I say in consequence of these things, and knowing the impossibility of obtaining money by preaching sermons, I provided myself with dissolving views to illustrate my lectures, and with these I have gone forth. But oh, the labour! And worse than all my absence from my people has done no good. If my wanderings through the colonies have turned out rather for the furtherance of the Gospel in many parts of the colonies where I have gone preaching the Word of life, it has not turned out for the furtherance of the Gospel at home. Oh how I should rejoice if this dreadful debt was paid; and I could labour on among my own people and build up the cause of God, as an humble instrument in the hands of my Master. If

the Churches in England had helped us as they ought to have done, they would have caused the heart of their little and despised Australian sister to rejoice; we feel that they too have disowned us. I am thankful to say that I am now home, *well in health, never better in my life*, though I am the bush on fire—yet not consumed. I wrote to the EARTHEN VESSEL some account of my visit to Victoria and Tasmania; that letter ought to have preceded this. Why has it not? Hoping that better days are coming, I will trust and not be afraid. JOHN BUNYAN McCURE.

FIFTY YEARS IN THE MINISTRY.

MR. PHILIP DICKERSON'S JUBILEE.

MR. DICKERSON having completed fifty years in the ministry, this notable event was commemorated by a tea and public meeting on Tuesday last, at Little Alie street, Whitechapel; when a numerous company of friends met together, to greet him and to wish him God-speed in his ministerial career. The meeting was in every sense worthy the occasion; many more doubtless would have been present, but the chapel was inadequate as to size, for so interesting a gathering. Tea being over, Mr. Dickerson took the chair and called on Mr. Andrew Jones, who, he said, many years ago, at his settlement, implored the Divine blessing, to perform again the like sacred duty.

Mr. Hinds, the senior deacon, then, on behalf of the church and congregation, paid a high and noble testimony to the value and esteem of their minister, which was practically testified to by a very handsome testimonial, in the shape of a purse containing £50, and a cream ewer, beautifully chased and engraved, with an inscription, stating it was given to Mr. Philip Dickerson, together with the £50, by the friends and congregation on the completion of his jubilee in the ministry. On the other side was engraved the initials of Mr. and Mrs. Dickerson. The presentation was greeted by general feelings of the warmest sympathy.

Mr. Dickerson rose to reply, but for a time his heart appeared too full for utterance. He said he was entirely taken by surprise; on the 24th of December last, at the completion of his jubilee, the day falling on a Sabbath, he made some allusion to the circumstance in the sermon. The friends then said the event must be taken further notice of, and hence that meeting. The brother who had just in the name of the people made that kind presentation had been sustained for thirty-four years among them, and was one of the few remaining of the old congregation. When he (Mr. D.) came he was not a member of the church; since he had given his time, his judgment and kindness to the duties of the deacon's office. For thirty-four years there had not been one word between the minister and deacons of misunderstanding. If they had

hard thoughts, they never thought loud enough, or if they had cold looks, he, the minister had not heard the one or seen the other. It could not be said of them as Dr. Young said, alluding to death, that the body and soul were like a parish man and wife, often having jars, but loath to part. Mr. Dickerson having most warmly thanked his friends for their kind expression of love.—

Mr. Hinds said he wished to add, that they as a people received their minister with a good character, and after thirty-four years absence, the church from whence he came desired to add their mite to the testimonial which had just been made. Mr. Dickerson replied that next to salvation, the greatest blessing was to be kept unspotted from the world.

He then proceeded to give the following sketch of his life and ministerial career. He said, It pleased God to bring me into existence in a dark neighbourhood and at a dark period of our history. There was not a place where the Gospel was preached within less than four or five miles, and that was at the parish church. There was not a dissenting place of worship within the radius of five miles. It so happened under the providence of God, and by the Spirit of God, that after about seven years of age I never felt happy. There was something I wanted, I had some sense of sin and fear of death that I could not express. Still I can truly say, there were few exceptions between seven to sixteen years of age, that I knew what it was to have a happy day and without shedding tears from an apprehension of wrath to come. My case was peculiar, but when I was about sixteen, it pleased God to bring the Gospel into the village, and to the house in which I was born. My mother was the only one in that village, in spiritual things, who knew her right hand from her left. But there the good minister preached three times; it was not the first sermon nor the last, but the second which was brought home to my heart. Thus was I born twice in the same house. My eyes were opened, I saw myself in a dark place, surrounded by dark people; I had to travel five or six miles which I did alone to hear the Gospel, and often returned home rejoicing. In the year 1813, I with three or four others, met in a cottage on the heath for prayer. There were seven cottages near; some persons frequently met with us from the village about a mile off. As a proof of the darkness which prevailed, I was the only one who could read, therefore, from necessity, it devolved on me to lead the meeting. At that cottage I began to expound the Scriptures, During two years these meetings were carried on, eight persons were called by grace, four of one family, the father and mother, with two daughters. It was agreed to invite the neighbours to these meetings, which we did, except one old man, whom we did not invite, because he

said he would come drunk and disturb the meeting. But this old man came, and of all those invited, he was the only one who was called by grace; and he lived many years to bear testimony of his sincerity. In the early part of 1815, a house was opened in a neighbouring village, New-bourne, three miles distance, and I was urged to supply once a fortnight. On December 24th, 1815, I first stood up to expound the Scriptures, and a great trial it was, to stand upon a stool six inches high. From this I date my ministry, though I had no thought of speaking, but the poor people would take no denial. From that time I have continued to this day. Many came to hear the Word during the eighteen months I continued, several were converted to God, seven of whom joined the church, all of whom except one have crossed the flood to join with the redeemed. It is blessed to reflect on the results from these efforts, the church now numbers from sixty to seventy members with a Sunday School. During that eighteen months I travelled 800 miles, for which I received from the poor things 6s. In July 1817, I was called to Beccles, thirty-eight miles distant, and being too late for the coach, I walked the whole distance. Here I laboured first for two Lord's-days, then six weeks, then six months, then fifteen months, rolled round, and here I baptized my first wife. I baptized twenty-three persons, but I was not the man for Beccles, they were old Christians, I was a young one. In 1816 I received an invitation from Boston in Lincolnshire, hither I went and preached for five months, and then returned to Suffolk. As no door seemed to open, I prepared to seek and quickly obtained some secular employment. Then followed several calls; in 1819 I went to Rattisdone, where I continued for thirteen years. There were thirty-two members when I went, and when I left there were eighty-six, besides many removals. In one case the whole family of five children were called to love the Lord, all of whom save one, (Mr. John Cooper, of Wattisham,) are gone home. I thought I had made my rest here, but it was stirred up, and through falling off in support, the main stay being from the school, and my increasing family, I felt I must leave. About this time I received a letter from Little Alie street, from our late brother Dean, to invite me to supply for a month. January 15th 1832, I first preached in this place, and through the grace of God I have continued until now, with what results the great day will declare. During the thirty-four years I have baptized 439 persons, and received by letter 175, making a total of 614. I have no doubt but the Lord called me here. During my ministry, I have baptized about 600 persons. Mr. Dickerson after alluding to the mysterious way in which he was called to Alie street, which was through the instrumentality of Mr. Foreman, concluded by expressing his deep

sense of gratitude to the preserving mercy of God for the past, and on whose care and keeping he threw himself unreservedly for the future. Amongst the brethren present were Messrs. Foreman, Milner, Chivers, Hazelton, Box, Bloomfield, Woodward, Neville, Higham, Woollacott, Tiercelly. Mr. Palmer was prevented through illness, and Mr. Anderson having to attend a funeral.

Addresses were delivered of a kind, Christian character. Many pleasing testimonies were borne, the trials, the blessings of the godly were referred to and the happy lot, and high honour of such favoured ministers as Mr. Dickerson, whose jubilee they were met to celebrate, were themes which the several brethren whose names are mentioned above, dilated on.

The evening was improved by some beautiful selections from Mendelssohn, which were sung in a manner which reflected great credit on the choir, and may be mentioned as rather a novelty among our Strict Baptist places of worship.

LITTLE LONDON, WILLENHALL.—DEAR BROTHER,—Although the notice of the cause in this place in February EARTHEN VESSEL was not sent by me, yet, as pastor of a Church denominated by Mr. Boxer, "rotten," I have a right as representative of the people, to say a word about Mr. B's. mis-representations. You are perfectly aware when Churches receive ministers without characters, without honourable dismissals from former spheres of labour, such Churches do and will suffer. Those under my ministerial charge can bear witness to this statement. But *defence* and not *attack* is my object in writing. Mr. B's. ideas of the "genius of Christianity," differs radically from mine; if being chairman at concerts be the "genius of Christianity," then the Little London people were "sunk so low," they could not perceive it. Mr. B. further says it (the Baptist cause) had been so abstract, that life had withered within it." Now abstract means in pure Saxon, "separate, not connected with surrounding objects." How otherwise did he wish to see the people? Mr. B. told the people that when ministering to a charge previously to coming to Little London, he had been compelled to keep to the five points, like a man doomed to be pulling at five bells; but promised in future to give rein to his imagination, a promise he kept to the very letter. Perhaps to act in concert with this voluntary revolution, he wished the Baptist interest to be more concrete. Mr. B. informs us that notwithstanding he found "rotten" material to display his kindly and tenderly solicitude about, yet even this he tried to raise. (Query—Was it a kindly act to elevate rotten material?) Sorry I am to say that the people were elevated even unto a horrible notoriety for divisions. Let the Gomar street people say I am an obstacle to their re-union at Little London, and I

would resign my pastorate, even though that step made me a pauper. My late dear people know I often offered to leave them, if only seven members in a Church of seventy wished it. Mr. B. says he has taken with him the soundest part of the Church. (Query—Were they, as well as Gomar street people and us, not quite sound?) These best parts of a rotten whole were one male and seven females. The statement about the congregation is false; surely two was not the sum total left to attend upon the preached Word, at a chapel capable of seating 800 people. As to the tinsel wearing off a new minister, if manageable in three years, I reply, 1st, When the people are tired of me, I shall not wish to push myself upon them. 2nd, When honesty in the five points, &c., will not do for Willenhall, I will leave, and not disgrace myself by bespattering them. Do you believe, sir, the following ministers were men of such ignorance, that nobody but Mr. B. could perceive the rottenness of the persons baptised by them? Mr. Wassell baptised 14; Mr. Davies 6; Mr. T. Francis 19; Mr. Jones 20; Mr. Cozens 28; Mr. Gwinnett 10, and Mr. Pearce, 11. This carries us over Mr. B's. 27 years (30 was wrong) of periodical outbreaks. However, despite all those disturbances, I find the people's money did "coalesce," if the people did not, for from July 14th, 1861, to June 24th, 1865, Mr. B. received according to the Church book £426 5s. During the above period no less a sum than £891 14s. 6d. was raised by the people and expended; all which is independent of all private charity. If the people are not much, you see they can do somewhat. And in the face of every discouragement they labour still, for since December 3rd last, they have managed to obtain and pay away £52 18s. 10d. This place is a spot where such men as Kershaw, De France, Creasey, and Francis have ministered, and I trust may yet be a home for the saints of the Most High. If any wish to know more of our affairs, we yet will give to any follower of Jesus such an entertainment as becometh Christians. To use Mr. B's. language, "I kindly solicit them to come and see for themselves." Yours in the truth,

ISAAC PEGG.

[It is due to Mr. Isaac Pegg, to state, we have omitted several sentences in different parts of his letter, because while we desire truth to be defended, we will not perpetuate strife if we can avoid it. It is a grief beyond all expression, to find ministers professing to hold the truth, either departing therefrom, or falling into unhappy contention.—Ed.]

BARROW-IN-FURNESS.—The following note expresses the fear and feeling of tens of thousands in this country at this moment; and yet the ministers and Churches are almost inactive. Are we really come to the state of the wise and foolish virgins? Are we all sleeping together? The enemy is both awake and

at work, to an extent far beyond all that our people imagine. Our correspondent says:—On March 11th we had a petition to each house ready for signatures. When we heard the second reading was past, and it was too late, it made me tremble to find that such a law is passing, which may lead to fires being lighted in this our land to burn the saints of the Most High; it is fearful. Who of us shall stand the fiery test? One thing is certain, that it will but fulfil the purposes of an all-seeing and righteous God. We set apart a portion of our evening service, March 11th, for prayer and supplication on behalf of the plague among the cattle, that it might be removed from them. After singing and reading the Word of God, brother Crane engaged in prayer, a hymn was sung, and brother Betts prayed, another hymn, and brother Lowther took for his text—"But now, O Lord, &c."—Isaiah lxiv. 8. The word through His servant does come with power to the hearts of some of us little ones, and we are made to feed and rejoice in our hearts to see the heart of His servant rejoiced in beholding seals to his ministry. Pray for us that the Holy Spirit may descend and accompany the Word through His servant with a divine power, so that those who are yet in nature's darkness, may be brought to know Him, and that those who know something of His truth may be established, strengthened, and settled.

TUNBRIDGE WELLS, KENT.—Rehoboth. On Tuesday, March 13th, Mr. W. Hawkins, late of Trinity chapel, Southwark, was recognised as pastor of the above church. Brother Wall, of Gravesend, preached an excellent sermon in the afternoon, to a numerous and attentive congregation, subject—The Apostolic Church. Brother Webster read a prayer, Mr. Glaskin concluded. At five o'clock a good attendance at tea in the chapel, Mrs. Hawkins and Mrs. Ashby presiding. In the evening Mr. Hawkins gave an account of his conversion, under his venerable father-in-law, John Andrews Jones, and call to the ministry, which proved highly interesting and satisfactory. Brother Webster, as senior minister, gave him the right hand of fellowship on account of his ministerial brethren, and joined the hands of brother Ashby, deacon and pastor, after an expression publicly, by the congregation, of their approval of the union; after which brother Webster, of Cave Adullam, London, gave an address from Revelation i. 16; brother Glaskin, of Bond street, Brighton, on the golden candlesticks; and brother Hazelton, of London, gave the concluding address. These, though rather long, were listened to with great attention. Brother Wall delivered the recognition prayer, the pastor closing with the benediction. The crowded audience all expressed their delight and profit from the services. Collections were liberally made for the Aged and Infirm Baptist Ministers' and Widow's Fund. May the Great Head of the Church eminently bless our dear

brother in his new sphere of interesting labour in this highly picturesque and romantic locality.

SHOREDITCH.—Providence Baptist Chapel, Cumberland street. On Lord's-day, February 25th, the 222nd anniversary of the above cause of Christ was held. Our esteemed pastor, morning and evening; Mr. Myerson, in the afternoon. The Lord was enjoyed by His blood-bought people; this made them lively in the best things, and showed their love (taugibly) to their pastor. On the following Tuesday, 27th, Mr. Webster occupied the pulpit in the afternoon; being a father in Israel he spoke comfortably to the children. At 5 o'clock a thorough good company met to take tea (provided by the friends). All were happy, and right down enjoyed each others company. After tea a brief account of the rise and progress of this old established cause of Christ was read. In the evening, Mr. J. Wells preached a good Gospel sermon, and (although there were meetings at two neighbouring churches) we had a full house. The Lord is blessing the word of His grace to the souls of the people, by His faithful and zealous servant, Mr. W. Lodge. By the blessing of God we were able to give the WHOLE of the proceeds of these services to our pastor, which amounted to £10 (after all expenses were paid). It is through this medium Mr. Lodge expresses his gratitude to the dear friends for their liberality, and thanks his brethren in the ministry for their kindness in coming to encourage him in his work. We closed this happy day with

"For ever with the Lord,
Amen, so let it be."

BIRMINGHAM.—MR. EDITOR,—I take for granted you wish your magazine to convey correct information to the Churches, allow me therefore to correct very serious errors which have crept in respecting the Church at Birmingham. In the February number you say Mr. Howard has resigned the pastorate, after labouring ten years. You are aware that at first the cause was a branch of the Church at Notting Hill. At our Church meeting, April, 1864, it was resolved that the brethren at Birmingham should be formed into a separate Church; and in May thirteen members were dismissed for that purpose, and on the 22nd of the month I formed them into a Strict Baptist Church. I first opened the place September 8th, 1862; you will see by these dates how long the Church has existed. My reason for advising the formation of the Church was, that Mr. Howard might possibly see his way clear to settle over the people without my being in his way. Several times on visiting the Church I reasoned with Mr. Howard on his unreasonableness in wishing for better direction from the Lord as to becoming the stated minister, than the expressed wish of the people, and the blessing of God upon the Word. Mr. Howard on my last visit told me—"He

had been east, north, and south, and he meant to go west before he settled anywhere." He has never been the pastor; he has never even been in membership with the Church. Yours truly,

P. W. WILLIAMSON.

LEISTON, SAXMUNDHAM. — Mr. John Roots, the eldest son of our beloved brother Roots, has been suddenly removed from this time's state to the eternal world, leaving a widow and five children to lament his loss. His death was caused by the explosion of a bottle of chemicals. After enduring with much patience very great suffering for seven days, his eyes being burnt out of his head, he expired on Sunday, the 14th of January. Thus our dear brother and his beloved partner have been involved in deep sorrow. The afflictive event has cast a gloom over the village of Luton (Kent), where the beloved deceased was wellknown. Our brother Roots wishes us to say he should have written to his many dear friends in Suffolk, but personal affliction, together with other causes, have prevented. We doubt not the friends will deeply sympathise with the bereaved, and earnestly pray that light and consolation may break upon their souls through this dark cloud, from the light of the countenance of our loving Jesus. THOMAS.

NORWICH.—Dear Brother,—I am requested by a few of the brethren of the church at Orford hill, to ask you to insert the following: — The anniversary of our Sunday school took place on the 19th inst., when a goodly number of the friends, and about seventy children sat down to a tea provided for them; after which the children recited some very appropriate pieces for the occasion, which showed that, although the Church was in a widowhood state, the school was in a prosperous one. During the evening addresses were delivered by Brothers Field, of Saxlingham, Norfolk; Gowen, late of Pitt's street, Norwich; Brown, of Friston, Suffolk. The chair was occupied by Mr. John Kempster, Norwich, who showed, by his appropriate and affectionate remarks, that he was no novice in conducting such meetings. Seldom or never has there been a greater manifestation of unanimity and affection than was displayed on this occasion. We trust that the Great Master of assemblies was there. Yours, in the bonds of the Gospel, W. DAWSON,
A Member of Orford hill.

NEW BEXLEY.—On Wednesday, February 28th, the members of the Church and Bible class, the Sunday school teachers and the tract distributors, met in the chapel to partake of a tea generously given by T. M. Whittaker, Esq., of East Lodge, New Bexley. After tea Mr. Whittaker and other friends, spoke of the interests of the various agencies, and how they were to be promoted. The meeting was characterized for unity of feeling and action, and suggestions were

made relative to enlarging and improving the chapel, which will be taken into consideration at an early day. The Lord is evidently with us, and although we should still like to see "greater things than these," yet there is much room for thankfulness that the success of increase has been so large as to amount to one member in each week since the coming of the present pastor.

STAINES.—BAPTIST CHAPEL. This Church has been without a pastor for six years, during which time it has been supplied by various brethren. They have now after much prayer and patient waiting and watching, unanimously invited Mr. W. Webb, 2, Globe street, Bethnal Green, to take the pastoral care of them in the Lord, which our dear brother has kindly accepted, and will commence his pastoral labours on the first Sunday in July. He has been preaching among us the last ten months with much acceptance and usefulness, and it is our earnest prayer that the Lord will abundantly bless our brother's labours, to the extension of the Redeemer's kingdom, the ingathering of sinners, and building up of saints in the glorious principles of our most holy religion. F. T. TURNER.

GLEMSFORD—Providence chapel.—A teacher's tea meeting was held Thursday, February 1st. The pastor, deacons, and singers, met with the teachers on the occasion. All were thankful for an opportunity afforded them in this meeting together. In the evening Mr. Moulton, superintendent of the Sabbath school, delivered a very interesting lecture in the chapel on civil and religious liberty. There was a good attendance. The lecturer was listened to with pleasure; and we hope it may stimulate us as a people to pray earnestly, and contend faithfully, for extended privileges of civil and religious liberty.

WYCOMBE, BUCKS.—Dear Brother, —Mr. Brunt (late of Plumstead) is now with us, having accepted a six months' call, and the prospects are very encouraging, the chapel nearly full. We thank those brethren who have supplied for us during the time we were without a pastor, and hope the Lord will do a great work here in bringing in the outcasts, that many may be again constrained to say with heart and soul,

"In Zion let us all appear,
And keep God's holy day."

Yours, in Jesus, R. COLLINS.

WILLENHALL.—Baptist chapel, Little London. Lord's-day, Feb. 11th, we had the pleasure of witnessing our pastor administer the ordinance of believer's baptism. This is the first time the ordinance of baptism has been administered for nearly five years; but we trust that the Lord has begun to manifest His approval of the labours of Mr. Isaac Pegg in this place. The people

begin to gather round us: we had nearly 300 people to listen to and witness the scene. We trust this is the beginning of a revival here. J. B.

SIBLE HEDINGHAM, ESSEX.—On Sunday, March 4th, we had a high day here. The morning being fine, many people gathered to witness that blessed ordinance of baptism. Before the service commenced, the place was filled with attentive hearers. A sermon was preached by myself from Acts ii. 38; wherein we showed five things, (1) A divine command; (2) A divine practice; (3) The divine names in which it was performed; (4) A divine evidence of sin forgiven; (5) A divine blessing promised. After the sermon I baptised three candidates upon a profession of their faith, and received them with two others into the Church. In the afternoon brother Whorlow, of Sudbury, preached to a chapel full of people a most blessed sermon; also in the evening another discourse, when our dear brother's soul was quite alive, and to use his own words, "he was quite at home in the work, and the people were much blest." We cannot for a moment doubt from what we have heard since, but that the Lord was in our midst on that day, which we hope future days will prove. It was the best day Hedingham has seen for the last few years. May the great Head of the Church still continue to shine upon us, and all the Church of God. So prays yours in Him that liveth for ever and ever, J. WHEELER.

BERMONDSEY, NEW ROAD.—Ebenezer chapel, Webb street. On Tuesday, March 6th, the annual meeting of the Sunday school was holden, when a cheering report of the progress of the institution was presented. Sir John Thwaites, (chairman of Metropolitan Board of Works) presided, and was supported on his left by Thos. Pocock, Esq., and on his right by Thos. Pillow, Esq.; Messrs. Alderson, Wyard, Meeres, Whitteridge, and others were present, and spoke in a cheerful manner; especially our aged friend Pocock, who never was better heard by all than on this occasion; his remarks were pointed, homely, and encouraging.

ALDRINGHAM, SUFFOLK.—March 4th, three young men were baptised by Mr. Pawson; two of them grandsons of Mr. Wilson, the first honoured pastor, and sons of Mr. Wilson, one of our deacons; the other the third generation, his grandfather being a member of the Church, and his father and mother now in fellowship with

us. The spacious chapel was quite filled with an attentive audience, and great order and solemnity characterised the large assembly.

STOKE NEWINGTON.—Mount Zion chapel, (late Mr. Pepper's) in St. Matthias road, near Stoke Newington Green, was re-opened, Sunday, March 18th, 1866, for Mr. Cornwell, and the friends worshipping under his ministry. Sermons were preached by C. W. Banks, Mr. James Wells, and C. Cornwell; and on the following Tuesday, a tea and public meeting was holden. The chapel has been thoroughly repaired, and is neat and commodious.

SUTTON.—This church in the Isle of Ely, under the ministry of brother R. G. Edwards, is now looking well. The word is powerful, the congregations are large, and the minister and the people are happily working together. We have sometimes misrepresented this cause through correspondents; but we believe now we have a reliable testimony; and in this cheering report, many will rejoice.

SOUTHAMPTON.—January 4th, at East street Baptist chapel, (kindly lent for the occasion), after a sermon from Matt. xxviii. 19, 20, Mr. W. Chappell minister of Victoria rooms, in the same town, baptized four believers, who with another previously baptized, were on the following Lord's-day received into the church.

BRIXTON ROAD.—Gospel Hall, Little Ann street. A public tea and public meeting was held on Tuesday, 13th March. There was a good number to tea, and the hall was full at the public meeting. Mr. Wheeler opened the meeting with prayer; Mr. Atwood, Mr. Glennie, Mr. Sankey, and Mr. Silvertown spoke to the people.

Deaths.

On Friday morning, March 18th, 1866, Ann, the affectionate and only daughter of the late Mr. John Fuller, of Long Lane, Southwark, aged 31. Within seven years, the two parents, three brothers, and the only daughter have been laid in one grave.

On Friday, February 9th, in his 72nd year, Samuel Little, many years a member at the Surrey Tabernacle. On Sunday, 18th, a few friends met and witnessed the consignment of his mortal remains to the grave in Tooting Cemetery, when Mr. Welsh, of Tooting Grove chapel, made some appropriate remarks.

Burriages.

On March 13th, at East street Baptist chapel, by Mr. Thomas Chivers, (of Bermondsey New-road) George Bleisoe, of Chatteris, to Lucy, eldest daughter of Mr. Joseph Wood, of Bermondsey.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Palmer, W.	Baptist chapel, Barking road	Feb. 25	3
Peet, Alfred	Old Baptist chapel, Sharnbrook ...	Feb. 25	2
Wheeler, F.	Sible Hedingham, Essex	March 4	3

Death—but no Discharge.

“There is no discharge in that war.”—EccL viii. 8.

IN the warlike times of God's ancient Israel, when the day of battle was imminent, the high priest presented himself at the head of the army, and thus spoke to the people, “Hear, O Israel, and be not in fear of your enemies; for the Lord your God fights for you.” Then the officers at the head of every troop proclaimed, “Is there any one here that hath built a new house, and has not yet inhabited it? let him depart and return to his house, for fear that another should come and live in it first.” This latter was a plain, unmistakable assurance of undoubted danger to the life of him who should go out against the enemy, and yet perfectly reconcileable with the former assurance of Israel having no cause for fear, for their God was the God of battles. When, in the sovereign exercise of His wisdom, God the Holy Spirit meets with the sinner's soul; whether it be by the thundering in the ear of his heart of His law, by man dishonoured, or whether by the gentle rising of the Sun of righteousness, it matters not; but that moment the soul is called to war under the blood-stained banner of the Redeemer's cross. In the first case, the man is, as it were, born in the battle; cradled in his spiritual infancy amid the very booming of the enemies' heavy artillery, until he becomes so accustomed to the presence of his mortal foe that a brief time of peace or inaction is an unusual, and, consequently, an uneasy time for him. In such circumstances he sighs rather than sings,

“Far more the treach'rous calm I dread,
Than tempests bursting o'er my head.”

He soon becomes an old soldier; glories in the leadership of the great Captain of salvation, who “teacheth his hands to war,” and who “is a buckler to all them that trust in Him,” Psa. xxii. The “hero of a hundred fights,” his language is, “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against them.” Psa. lix. 19. His gentler, and, perhaps, weaker brother, has only witnessed as yet the music and parade, and has not done with admiring the brightness and glory of his armour, described in Eph. vi. 13—17. His battles are all to come, but they must come. The enemy is neither afraid nor asleep. The young and inexperienced soldier, proud of stalking in his uniform, and telling of the victories won by his great Captain, forgets, may be, the part he has to play in battles yet to come. Could he imagine danger so near, an enemy who dwells nearer his own camp than any other, nay, sometimes within it, unbelief would bid him say, “No; but I will go into the land of Egypt, where I shall see no war,” Jer. xlii. 14; but suddenly the blast of the foes' trumpet is heard, and before he can recover his surprise he is in the thick of his first fight. He then finds out that fight he must; no armour is provided for his back; death may be before him, but death is certainly behind him. There is neither desertion nor discharge in this war. True, there have been some who have worn the king's uniform, who have turned traitors; but they never were his subjects. They came to deceive. An old soldier of the great Captain says, “They went out from us, but they were not of us, if they had been

of us, they would no doubt have continued with us," they go to their own. But, asks one, are there no true soldiers of the Lord's army who have deserted? Not one. They have tried. They have been taken in to the enemy's camp, and welcomed, and made much of, and loaded with honours, flattered and caressed, but they could not stay there, for death was there. No; glory to the name of our prince and leader Immanuel, no soldier of His shall be numbered in the enemy's ranks, or among the missing. "His arm is not shortened that it cannot save." As in the Queen's army, every soldier in every regiment has his number, so is it in the army of the King of heaven. So shall it be on the day of the great review, when all the fighting shall be done; no more foes no fears, without or within, "they shall not learn war any more," for there shall be no enemy to fight. Henceforth all shall be rejoicing, banqueting, and peace.

The passage at the head of this article however, has a special reference to a special enemy, the last enemy, death," "the last enemy that shall be destroyed is death," 1 Cor. xv. 26. Mark that, ye trembling warriors and raw recruits "that shall be destroyed." This last foe's destruction is settled and certain. But ah! says the trembler, he has yet to be met. Yes; it is no use disguising the matter. When men are needed for military service, the horrors and dangers of war are often hidden from them and the pleasures and gaities of a military life are kept in the foreground. But there is no deception used in the recruiting service of the King of kings. His soldiers are all volunteers, "made willing in the day of His power," and they serve Him because they love Him; and "they love Him, because He first loved them." Therefore they expect war, and tumult, and fightings, but they do not long for them. Seeing however, that it is "through much tribulation they enter the kingdom," they cry,

"Sure I must fight if I would reign, Increase my courage Lord;	I'll bear the cross, endure the pain, Supported by Thy word."
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But this last enemy is to some the most dreaded of all. As in the Apostle's days, so now there are many who "through fear of death are all their lifetime subject to bondage," Heb. ii. 15. Study well the previous verse and you will find that the great conqueror Christ Himself partook of our flesh and blood, and tasted death purposely to destroy, not death, but more than this, even him "that hath the power of death even the devil." Let Satan then in all his hellish rage shake the terrors in the warrior's face; the last enemy has been met, his sting destroyed, and soon he who has its power as an instrument wherewith to torture and to try God's saints shall be destroyed also.

Let us keep our armour bright and burnished by the friction of communion with our God and our fellow-warriors. So bright, that the breastplate may reflect our Captain's image as he stands before us, for it must be the breastplate of his righteousness. Let us sharpen our swords by prayer, and keep close to the old soldiers, who have borne the burden and heat of the day. "So shall Israel prevail." May we deserve the name Bahurim, choice, warlike, valiant; so that when, like the great Apostle of the Gentiles, we come near to the glorious exchange of the crown for the sword, we may say with him "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day."—JOHN E. GRAY, late of Edinburgh.

The Kentish Shoemaker;

OR, THE WONDERFUL PROVIDENCE OF GOD.

WE have been again looking into that new book—"The Life and Letters of William Burch," of Cranbrook, in Kent; of which notices have been given in previous numbers of the *THE EARTHEN VESSEL*. In page 16, there is a quotation from Psalm lxxi., where the Psalmist lays down the wonderful providence of God, as a basis, or foundation on which to stand while he pours out his soul before the mercy-seat, for deliverance in time—and for a full salvation in the coming and glory of the Lord his God. In retracing, or reviewing the providence of God, the Psalmist commences at the earliest dawn of his existence.

He says, addressing his heavenly Father—"Thou art He who took me up out of my mother's bowels." That is acknowledging the hand of God in his very first existence; which is a marvellous expression of the condescension and watchfulness, of the tender compassionate care of a Covenant God, over and toward the chosen seed—the redeemed family. And so it must be, or Satan would strangle, would destroy, would annihilate every one. Think how many millions of helpless babes are either lost ere the full time of nature arrives; or in the earliest hours of their existence; and not a few of the new covenant race, are speedily caught up into the bosom of heaven—"For of such is the kingdom of heaven." Then the Psalmist appeals to God as his preserver all through the earlier and later days of his progress—"By Thee have I been holden up from the womb." It is our God who holdeth our soul in life, and who suffereth not our feet to be moved. How incomprehensible is the mysterious, the minute, the sovereign guardianship of the eternal God! As we were riding and reading the simple statements of the late William Burch, a reflective ray of light upon the pathway we have trodden, brought to mind some signal deliverances of the Lord's hand, whereby life was preserved, and mercies most solemn were extended; but we will not enter into details now, because we have so enjoyed poor Burch's testimony, that we wish our readers to share with us this little taste of the Lord's secret salvation of his servant, even before his true conversion came to pass. He says:—

"In the 71st Psalm, verses 3—8, we read, 'Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: Thou art He that took me out of my mother's bowels; my praise shall be continually of thee. I am as a wonder unto many, but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day.' In these words of the Psalmist, we can see how he remarked the wonderful providence of God over him, from his childhood up to grey hairs. Now, in the first place, I will speak of a few things that I have in my memory, how Providence was over me in my childhood also, to preserve me from a temporal death."

“When about seven years of age, I was kicked violently by a bullock, and severely injured, and but for the blessing of the Lord, must have lost my life. It came to pass that a team of bullocks was standing before the house in which I lived, and, as I went up and stroked one of them, it kicked me with great power. From this age to about twelve I remember three other things wherein the hand of Providence was also very conspicuous in the preservation of my life. The first was, while I was in the act of catching a horse, so as to have a ride, it kicked me with similar, or even greater violence than the bullock; and again, my life being spared seemed as a special blessing of the Almighty. The next circumstance was, while bathing with some other boys, in a certain pond, I got a sheep-gate and put it into the water, and then laid myself upon it in order to swim or float to the opposite side; but when some distance on the water the gate turned over, and got me underneath it till I was almost drowned. How I was saved from the jaws of death at this time I cannot now remember; but it was a very narrow escape, for which I do wish to give all the glory to the covenant-keeping God, who hath said, ‘Preserved in Jesus Christ, and called’ (St. Jude v. 1). And the third thing was, as I was in the act of drawing up a pail of water from the well, through my being too short so as easily to reach the winch when at the top of its round, it slipped over my fingers, and flew back, giving me, in its progress, a very severe rap on my head, that knocked me backwards, and cut my head open, and for a little while stunned me. This was another very narrow escape from death; but by the blessing of the Lord, I recovered at this time also. Oh, what care is marvellously manifested by our covenant-keeping God towards His creatures! How tenderly doth He watch over His people, even from the womb. Blessed God! Well may my soul, in reflecting upon His goodness, break forth into praise, ‘Blessed be the Lord God of Israel, from everlasting to everlasting, for His goodness, and for His wonderful works to the children of men’ (Psalm cvi. 48; cvii. 8).”

“Thus, you see, my dear reader, while we are living as without God, going forth from the womb to do evil, and to eternal destruction, His hand is over us in great mercy. This brings my age up to about twelve years, from which, to the age of fifteen, I went to work as a bricklayer’s labourer.”

One other paragraph; and then unless our readers get the volume at Mr. Collingridge’s, they must wait until we return to the life of Burch again.

“I will here relate another very wonderful deliverance for me in providence, which happened while I was with the bricklayers. Being very fond of going up the new chimneys when they were built, the men that I worked with resolved upon a plan to sicken me for so doing, which was this: they pretended to lay a wager that I could not go up to the top of the chimney in such a given time, and then asked me if I thought I could. I answered them in the affirmative, saying that I could, when **they** immediately pressed me to try. I therefore went and got into the chimney; but, no sooner was I out of their sight, than they threw some straw that they had at hand into the fire-place, and upon this some brimstone, and then set it on fire. But, here again, Providence was on my side very specially, for I was nearly at the top of the chimney before

the suffocating stench reached me ; nevertheless, it came up so powerfully that, to prevent being stifled, I was compelled or driven out of the chimney, and was obliged to slide down the roof, and then fall to the ground from the eaves, which happily being only about the distance of eight feet, and the ground being rather soft, prevented the fall from hurting me much. If I had not been so near to the top, the sulphurous scent must have stopped my breath, and then I must have fallen into the fire, and so might have lost my life ; and this would not have been all, my soul must have dropped into hell. This was another token of the dear Lord's long-suffering mercy towards me ; yet, so blind is man by nature, that he imputes it all to chance ; it alarms for a little while, and then all wears off again, and he goes on in his old course, and forgets all about it. Thus it was with me, none of these providential mercies had the least effect upon my dead, stupid heart ; but still, the remembrance of the goodness of God in sparing my life so often has been in some measure profitable to me since I have been called by sovereign grace to newness of life, a 'life hid with Christ in God' (Col. iii. 3)."

Two Assertions and Two Questions.

BY JOHN CORBITT.

"For the Lord of Hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"—Isaiah xiv. 27.

THIS text contains two positive assertions and two important questions, concerning God's purpose and power and man's impotency.

This important title (the Lord of Hosts) stamps the subject with the highest dignity. The Lord of Hosts, in a natural sense, is the commander-in-chief who is supposed to be wise, and is vested with unlimited command, and all under him must submit to his authority. But however strong and wise the commander-in-chief may be he is only a fallible man, for disease may seize his body or mind, and death may seize all his army, as it did Sennacherib's, and then he fails in all, and his title is lost with his host.

But the Lord of Hosts in my text, our Commander-in-Chief, is not liable to any such change ; He is able to keep Himself and all His hosts in a perfect state of life and health ; for He speaks and it is done, He commands and it stands fast for ever. The Lord of Hosts mentioned in my text is the Lord of lords, the King of kings, the Ruler of princes, and the Captain of our salvation ; the Lord over the hosts of angels, men, and devils ; angels fly at His command, devils flee at His bidding, and hosts of men die beneath His frown. It cannot but be supposed that the allwise God had a purpose and a design in all He does ; it would be worse than childish to suppose He had not, and madness to assert it, because that supposes inability both in the wisdom and power of God ; and to own a God that is deficient either in wisdom or power is as bad as acknowledging the Pope. And to suppose Him that made a covenant, ordered in all things and sure, and chose His elect in His Son, wrote their names in the Lamb's book of life, and gave Christ to die for them, as doing so without purpose and design is the climax of ignorance.

We shall never get at the end of this subject. The most we can do is to glance at a few incomprehensible things connected therewith ; and in order to this I propose several things.

I. The Purpose and Design of Natural Creation.

1. This teaches us the supreme independence of the Creator, who produces all things out of nothing, and that nothing can be too hard for Him. That having purposed He performs, and His performance proves His power. One design in the Creation is seen in that He made everything capable of propagating its own kind, and some of them to nurse, feed, and live upon them ; and that which to man seems the least useful and most destructive to be the most prolific. Thus God's purpose and wisdom is seen in ordinary creation ; and this shows Him the independent Lord of Hosts, giving no account of His actions to His creatures. Enough for them to know that He is too wise to err and too good to be unkind.

2. There must be a wise and holy purpose and design in the creation of man ; and we may conjecture that it was God's purpose to have one on earth to resemble Himself, as Lord of all on earth, holy, perfect, and pure in every part ; for this man was set up, and under control, and subservient to none but God. Thus God revealed His supreme power in giving man universal authority over all on earth, so that man on earth at first was as much like God as possible, only man was fallibly perfect and God infallibly so ; and no mortal mind can reach to the utmost of God's mind in this matter.

3. There can be no doubt but Jehovah had a design of peopling heaven with men from the earth. And this is the most incomprehensible of all purposes—that before fallen into the degraded state of sin, he should be appointed and designed to rise to the highest state of glory. Yet it is clear that God chose man to come this way to heaven ; so that before he fell into sin God had purposed to save him by grace, and therefore chose him in Christ before He created him, and therefore sent His Son to redeem him from all iniquity.

Again, God's design to people heaven with man appears clear by His quickening them when dead in sin (Ephes. ii. 1). Those that He purposed to save He sent Christ to redeem ; those He quickens into life, and these are kept by His power unto salvation.

II. The Assertions : By God's hand I understand His power.

1. His delivering hand stretched out in Egypt ; 2. His guiding hand through the Red Sea ; 3. His supplying hand with water and bread in the wilderness ; 4. Destructive hand, as on Jericho ; 5. His convicting hand on Belshazzar's palace wall ; 6. His converting hand, as on Saul.

III. The question : Who shall turn it back ?

1. It turned the water into blood in Egypt ; 2. It divided the Jordan for their passage ; 3. It preserved Daniel in the lion's den ; 4. It turned Nebuchadnezzar into a beast and then back to a king again.

Thus God's hand and work prospered in the thing and place He sent it, and none can turn it back.

All the errors of men, and all the anathemas of the Pope, have tried, but no charge will be heard by God against His elect ; He is of one mind, and none can turn Him, and He doeth whatever He will in the armies of heaven and amongst the children of men. This is the Lord of Hosts, the God of Jacob, who is our Refuge. Amen.

A Strong Consolation.

MINIATURE SERMONS FOR THE PEOPLE, BY SAMUEL J. BANKS,
OF BANBRIDGE, IRELAND.

“A strong consolation,”—Heb. vi. 18.

THE consolation of Israel is the only true consolation for the rich saint or poor sinner, *i.e.*, for the true believer in, or anxious inquirer after, Christ as their only Saviour. The short text before us speaks of “a strong consolation.” Reader, I pray you follow the remarks thereon; and may the Holy Spirit lead you to trace *your* full interest in its spiritual blessings; and if I am permitted in this humble way to impart any portion of comfort to those who really desire it, all the glory and honour shall be ascribed to Him from whom all blessings flow, and to whom most assuredly all the praise belongs.

Poor sinner, perhaps your language under your present feelings is “no hope;” but as I hear you give expression to this, and a number of kindred thoughts respecting yourself, I feel I have before me one who not only needs, but for whom this “strong consolation” has been actually provided; for he who feels himself sufficient needs not the sufficiency of another. He who thinks himself quite healthy does not feel the need of the physician. He who feels satisfied that he is walking in the right path seeks no direction from any guide; but you are not thus self-confident, your state is altogether different; yea, your cry more corresponds with that of the poor prodigal, “I perish with hunger,” than that of the Laodicean Church, “I am rich and have need of nothing.” To the latter such consolation would not be needed; but to the hungry soul—the one who needs help, and guidance, and all in Christ, and sees his own character in the Publican’s, and whose heart presents that piercing cry, “God be merciful to me a sinner”—to such an one every bitter thing which tends to bring relief is sweet indeed.

Your case is sad, your sins are many, your follies great; you need much, but deserve nothing but condemnation; yet, hearken, God deals not as man, but like Himself; this is His word, “If any man thirst let him come unto me and drink;” and, “Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins,” *i.e.*, the God of love sent the Son of His love to manifest the greatness of His love, by bearing in *His* own body on the tree “*our* sins,” for the very purpose that by His stripes poor wounded sin-sick souls might be healed; and is not this “a strong consolation?”

But I would not have you trust on any broken reed, or build your hopes on any sandy foundation; this man in his natural state is sure to do. “God forbid” that I should direct the hope of any poor sinner (I would be instrumental in setting right) to anything short of *a true*, and hence the only foundation, which is Jesus Christ. Just read those beautiful words in connection with the text, designed to comfort “the heirs of promise,” from the 17th to the 20th verse, and notice the two pillars on which this strong consolation rests which is “set before us.”

It is well that the man of business should seek after such transactions which, as far as he can judge, will insure success. It is right that the

capitalist should invest his money where he can have needful security. But how much more important that the soul's eternal interest should be placed in secure hands where it can never perish. All this is presented to us in the Holy Scriptures; and in the precious words you have been referred to Jehovah is represented as seeking clearly to show to such refuge-seekers how secure He has made salvation for them. See how firm it stands, how sure it rests on these "two immutable things"—His word and His oath. O sinner, dost thou not see thine own picture in the manslayer fleeing to the City of Refuge with the avenger of blood at his heels, hastening, panting, longing for entrance within the gates; and now do you see his eager footsteps reach them, which fly open to receive him, and again close securing him from the power of the destroyer. Such a refuge, but infinitely more glorious, has God, by His grace so rich and free, provided for you, while Jesus Christ, with transcendent love, stands out and says to such as you who have fled for refuge, "I am the way;" "And him that cometh to me I will in no wise cast out." Yet, look again and see, your consolation rests upon His power; His Omnipotence shall save you. "I will bless thee," said God to Abraham. From this day *will I bless you* is God's powerful truth to every sincere seeker after salvation, "*Fear not.*" I can see much, very much cause for fear when man rests on anything of his own, and puts his trust in any other refuge but Christ, since "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" *here is no consolation.* But on the arm of Jehovah you may securely rest, for time and eternity; and there you have nothing to fear, you may listen to His word, you may trust in His strength; and there, and only there, find a strong consolation.

Has any light shone upon thy soul? Do you see any beauty in God's great refuge? Does the thought give you any hope of safety for your soul in Christ? Then surely this is a strong consolation. To know yourself so helpless, sinful, needy, and Himself so "mighty," "holy," "rich," and saving to such, is the best news that can reach the sinner. In this provision see how secure, how full, how mighty, are the acts of love, to raise the soul (so deeply fallen) to such heights of eternal blessedness.

Happy for thee if thou canst say as sweetly sung the poet—

"Amidst temptations sharp and long,
My soul to this dear refuge flies;
Hope is my anchor, firm and strong,
While tempests blow and billows rise.

"The Gospel bears my spirits up,
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood."

Nor shall this consolation ever fail. Many of the blessings of the present life are valuable, and should be received with gratitude. But mutability is written on each of earth's blessings; not so with those that are heavenly; they are designed to give strong consolation when every time comfort has passed away, and the only change to which they can be subject is that in degree, "from glory to glory," even from that which now mixeth with "our light affliction," which is but for a moment, to that "far more exceeding and eternal weight of glory." You will need no other, you will find none other of the slightest use in your great need.

This is that which has the "promise of the life that now is, and of that which is to come." This life must shortly close, for it is but a "span," a "vapour," a "dream," a "tale;" but here is true consolation,—this mortal must (thus united to, and interested in Christ as the only, but all-sufficient Saviour) put on immortality; and though now bearing the image of the earthly shall shortly bear the heavenly. Death, which often frights us, shall be swallowed up in victory, and the eternal gates of everlasting glory open for our joyful reception—

"There shall we see His face,
And never, never sin;
There, from the rivers of His grace,
Drink endless pleasure in."

Let me in conclusion ask you *three questions* :—

Have you been taught what you are?

Have you seen and felt what Christ is to the helpless sinner?

Have you, by grace Divine, been permitted to drink some sweet draughts of such heavenly blessings?

If so, you have already known some, and shall yet know infinitely more of this "STRONG CONSOLATION."

The Bitterness and the Blessedness of Grace in the Heart.

A SERMON PREACHED BY THE LATE MR. ARTHUR TRIGGS.

THERE are many things that will produce sorrow, when our desires, plans, and schemes, are frustrated. Paul assayed to go into Bithynia, but the Spirit suffered him not. I do not mean to say Paul was sorry about it, but I quote it to shew you how the plans of God's people may be frustrated. Now if it had not been the will of the Lord, I never should have left Plymouth, but it was of God; my desire and intentions were to live and die with God's church at Plymouth; but no, said God, you shall go to London for the comfort of My people there. Nevertheless, looking into the Word of the Lord, we see many such like things. Here is another instance that took place without sorrow, but the dear woman was obliged to preach a nice sermon to David. Ah! saith he, "I will cut them off before to-morrow, we have sent for bread, we have taken especial care of all he had, we will kill him for his unkindness," that was David's plan. What was the Lord's? That Nabal should die a natural death. And I do think if you have enemies the best way is to wait on the Lord, and never attempt to injure or speak evil of them; their time will come like Pharaoh's; but no evil shall befall a child of God. We will now come to ourselves for a moment. How many times have you planned something that should turn out prosperously, yet instead of prosperity, God may have surrounded you with deep adversity, and you have been constrained to cry from the heart to God that He would send prosperity? What do you mean? Not only temporal prosperity, but prosperity of soul; when such is the case, it is like to how Job expresses it, "When the dew rested all night on his branches;" and when the showers come down, vegetation is made manifest, then we spring up

as among the grass, as willows by the water-courses. This is a little description of prosperity of the soul. We now come to the more particular and personal sorrow in a sinner's heart; the first real sorrow and personal grief that I had, was when God convinced me of sin; and although it is many years since, yet I have something more than a recollection of it. There appears in the renewed remembrances of the work of God in the heart, as if I was now entering a little into the very feelings of my soul when the arrows of God drank up my moisture, and when in my apprehension I stood before God's judgment seat. Sinner, have you been there? You must be brought there before you will know anything about the mercy-seat. I don't wish nor want to set up a standard, but I must speak plainly to you. "He shall convince of sin," that is more than hearing of it, and more than reading of it. When God charges home the guilt of sin in a poor sinner's conscience, and brings him to feel the exceeding sinfulness of sin, if an angel from heaven was to tell him that he had salvation in Christ, he would not believe it; for the nature of his feelings are such that none but He that wounds can heal him. Well, how long must he remain there? I cannot say, God opened the heart of Lydia and she attended to the things spoken of by Paul. Paul had three days of it; so that we must not set a time for God to work by; but if we do not know or feel our sin and sinnership, we shall not need the salvation of God. Ah, say some, that is too hard. It is God's truth. "He shall reprove the world of sin, of righteousness, and of judgment." I tell you, God's holy law condemned me as a sinner, before God's Gospel condemned me as an unbeliever; and when these two things were felt in my heart, I really thought that hell would be my portion. Therefore as the Lord opens these glorious secrets to the mind, they make us witnesses for God; and whilst we experienced those things we had real sorrow of heart, and therefore were quite ready to receive comfort.

Now perhaps the Lord does not comfort you with the same words He comforts me; and I have not met one that was set at liberty with the same words that God set my soul at liberty with; yet I have heard others speak most blessedly of the different portions of God's Word which was demonstrated in their hearts, and which caused them to sing of salvation. The words that God spoke to me were these, "All are yours, ye are Christ's, and Christ is God's." Bless you, it was out of hell into heaven in a moment. Know you anything about such changes, sinner? or else have you been going on in the plains of ease all the days of your life in Church membership, and know nothing of a change of heart? These are solemn truths, they will never wear out whilst God's Church is in the wilderness. I have heard many say, the portion which was most blessed to them was, "Jesus Christ came into the world to save sinners, of whom I am chief." But it is no matter what portion God speaks; He speaks His word into the heart, and drives away guilt, and with His blood purges the conscience.

I have known some professors that could talk wonderfully about God's truths. I once took the liberty to ask a lady what God had done for her soul? Oh she said, "I have forgotten it." I said, "If you have forgotten it, you will be damned as sure as the devil is;" it may appear harsh language, but it is the truth. God's work is of that nature, no man or woman can forget it; it is not like a shower of rain which is

soon dried up again ; but it enters into the heart of a poor sinner, the sinew of the thigh is touched, all energy and strength is dried up, and that sinner goes halting all the days of his life ; but he " comes up out of the wilderness, leaning on the beloved." " Ah," say you, " you are too hard on us." I do not wish to be, but I must be plain. The Lord not only convinces of sin, but also of righteousness. God kept me for months in suspense about justification (I could not rest, I cried to the Lord concerning justification), it used to be presented thus, and it rended my heart, " Friend, how camest thou in hither, not having on a wedding garment?" I could not believe I was righteous, till God shewed me, and made me feel it, that he had laid all my sins on Christ, and from that day I have had peace with God ; but I have had millions of doubts since, not about the righteousness of God, but about a variety of other things ; I have no doubts about spiritual matters, but thousands about natural ; when I hear any of my children complaining they are ill, I have doubts about their recovering, fearing they certainly will die ; and Satan is never backward at such times, but he bewilders the mind, which is sure to cause sorrow of heart ; but how sweet the words, " I even I, am He that comforteth you." And I will tell you what comforts my heart day by day, that my all is in Christ, and that Christ is my all ; and every child of God that lives in Christ, he lives right out of himself in Christ, who saith, " Because I live, you shall live also." Let God's children take particular notice of this, as you may be strangers to me, though I hope not strangers to your own heart and God's truth ; how often hath it filled your hearts with sorrow, when looking at yourself, instead of looking to Jesus ! What saith Paul ? " Seeing, then, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." Saith a poor soul, I am done ; stop until we get to the end, and then draw your conclusions. But I cannot " lay aside the sin which doth so easily beset me." Yes you can. How ? By " looking." Professors think it uncommonly strange when I say we can look in the dark as well as we can in the light ; but we cannot see so well. Therefore, however dark it may be, a child of God can " look unto Jesus." You can look at me, and I can look at you without any great effort ; here then is the simplicity of the truth ; it is looking off from ourselves, " unto Jesus the author and finisher of our faith." We find Jude very blessed on the subject, yet I have heard it called an Arminian text ; he saith, " But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost." If we were to take it in the abstract, we should say it was utterly impossible ; but it is done " by keeping yourselves in the love of God, *looking for the mercy of our Lord Jesus Christ unto eternal life.*" There is the secret, beloved ; and it is as easy as possible to be *looking unto Jesus*, and to be *building up yourselves in your most holy faith.* Now sinners, what know you of these secrets ? The Lord can read your heart, you may deceive yourselves and one another, but God is not mocked. I do not ask about your religion, but do you know anything of Christ and salvation ? Do you know anything of bitterness of soul ? I leave you to answer these questions in secret, while I proceed a little further in this precious mercy. " The righteous shall hold on his way." Yes, say you, that is a dear truth. But mind how it stands, it is His way, and God the Father's way is Christ, the way of life. Should the Lord have a *needs*

be of to-morrow for some of you to be in heaviness through manifold temptations, He saith, "I am with thee, be not dismayed, for I am Thy God." And

He that whispered pardoned sin,
Was never known to lie.

"I will help thee" as sure as you need it you shall have it; for God is our helper and help, a stronghold in time of trouble. "I will strengthen thee," and in Daniel God saith, "They shall be holpen with a little help;" "yea, I will uphold thee with the right arm of my righteousness." One word more, "I will come again and receive you unto myself, that where I am, there ye may be also." "Then shall we see Him as He is, and then shall we be like Him. Amen.

A REMINISCENCE OF THE LATE GAD SOUTHALL.

[A Christian brother, who highly esteemed the late Mr. Gad Southall, has written a memoir of his life and ministry. It is to be published in one neat pamphlet, expressly for the benefit of the bereaved family. We regret to announce that Mrs. Southall has lost, by death, a beloved daughter, and a brother-in-law, Mr. Bone, since she lost her husband. We hope the memoir will be very useful. We give a small portion here.—Ed.]

MR. SOUTHALL was born in the year 1806, of God-fearing parents, who were hearers of the late Mr. Huntington, who baptised him when an infant, and predicted, as he held him in his arm, that he would ultimately become a minister of the Gospel; we have heard him say (though he pinned his faith to no man's sleeve), he had a legitimate right to term himself a Huntingtonian. Those who heard Mr. Huntington make this statement watched with intense interest our late brother, as he grew a youth and ripened into manhood. The course he pursued when a youth ran counter to the fulfilment of the prophecy, so that they almost came to the conclusion that in this respect Mr. Huntington was a false prophet; but God will work, and none shall let or hinder; and the truth of God has in all ages stood out in bold relief, and will do so until every elect vessel of mercy is gathered home, viz., "where sin abounded grace did much more abound."

Of the many incidents connected with his boyhood we pass over; we believe many a prayer was put up on his behalf by his God-fearing parents. Grace is not hereditary, but oftentimes the Lord is pleased to bestow it on whole families; and parents sometimes have the inexpressible pleasure of seeing their children called and made partakers of the love, grace, and mercy, that is in Christ Jesus.

We now quote from a pamphlet published by our late friend some years ago, giving an account of the Lord's dealings with him, in first awakening, and eventually calling Him by His rich, free, and sovereign grace.

"I was one evening reclining on a couch in the saloon of either Drury-lane or Covent-garden Theatre, amid the gay and dissipated throng. My companions had left me for a short time; and nothing but the fatigue of my body, wearied out with a constant round of pleasures, could allow me to give place to ruminations and reflections of the following cast. I had taken this position during the interval of one of the acts while the saloon was crowded, and as the amusements were resumed I became comparatively deserted. Those who have visited these

places are aware that the walls, from top to bottom, are covered with looking-glass, which afforded me an opportunity of viewing myself at full length from the opposite side, when I was so forcibly arrested that it appeared as though some one had spoken to me. I was comparing my former and present self, not with any particular dissatisfaction, when a voice seemed to address me by name, and say, 'You shall one day be a minister of the Gospel.' I felt so aggravated at what I supposed to be my own thoughts associating the Gospel, the important office of a minister of that Gospel, the holiness of spiritual things, with the place I was in, the scenes that were passing before me, and the company I was with, and more than all, that dissipated as I then was the idea should enter my mind of ever being so differently occupied, that I hastened from this couch of meditation to bury the whole in the varied amusements by which I was surrounded; but I never forgot the voice or its communication. I never could attribute it to arise from my own feelings, being so remote from any thing I ever cherished, and so far from the wishes I then entertained. Yet, so it is; I preach the very faith I once despised, and glory in those very doctrines of free grace which I once joined the respectable profession of this day in ignorantly reproaching.

D E A T H S .

DIED, at Croydon, Surrey, Feb. 17th, 1866, in the sixty-third year of his age, Mr. Richard Mott, late of Bishopsgate, tailor and draper, and many years a member of the Surrey Tabernacle, under the ministry of that highly-favoured man of God, Mr. James Wells, to whom, and also his ministry, he was through grace much attached. He was taken ill in August last, and said he should not live another twelve months. His end was peace. He was a sensible sinner, and, like fallen man, subject to infirmities; but he was led to acknowledge his transgressions and to know the Lord's forgiving love. He said he felt it too much to be believed, His mercies were so great. He said he had been driven from necessity to the rock for want of a shelter; he felt fixed upon the rock Christ Jesus, and felt that neither his sins nor the devil could move him therefrom. He spent much time in reading the Lord's word, and Mr. Wells' and Irons' sermons. One morning, after reading, he exclaimed, "Christ is everything, all else is but dross. His sufferings were very great," so much so, as to deprive him at times of reason. For several hours before he expired he lay insensible; but just at last he opened his eyes and appeared quite conscious; his dear wife instantly put the question "Are you happy, dear? do you feel upon the rock now?" he whispered, "Yes; on the rock, the rock of the covenant," and in a few minutes was gone. They were much tried in circumstances, dependent entirely upon friends; but the Lord, ever faithful to His promise, supplied all their needs. The way the Lord appeared was truly astonishing, and melted their hearts in gratitude to His dear name; truly He "opens rivers in high places and streams in the valleys, and turns the wilderness into a fruitful field, that he may give meat to Israel, his chosen." Well might the Psalmist say, "Let Israel hope in the Lord henceforth, and for ever." Our brother was buried at the new cemetery,

Croydon, Feb. 22. The minister read Job xiv. and part of 2 Cor. v., making a few remarks upon the words in Revelation, "Blessed are the dead that die in the Lord," &c. He said, to die in the Lord was to die in His love, to be wrapped up in Christ's righteousness, to be secured from the wrath to come, from sin, from the devil, and from all condemnation; and that although

"Plagues and death around us fly,
Till He bid we cannot die."

To die in the Lord was to be in that dwelling near to which no plague could come. With regard to our earthly tabernacle, plagues and death came near to that, and that to destroy it, but could not touch the soul, it being hid with Christ in God. The remains of our brother were then laid in the silent grave until the last trumpet shall sound, when the dead in Christ shall be raised up and be welcomed into the mansions of eternal glory, but the wicked, those that die out of Christ shall go into everlasting fire, "prepared for the devil and his angels." W. P.

DIED, March 31st, Mr. Benjamin Fenner, the son of the late Mr. and Mrs. W. Fenner, of the Dover road. This young man was called very suddenly away, but we know his once beloved parents wept, prayed over, and taught him the way of the Lord; and we trust his agonizing sighs to God, in passing over the narrow, but boisterous stream of death, was but a verification of the poet's line,

"He enters heaven by prayer."

Died, March 29th, 1866, Mr. Thomas Chandler, Minister of the Gospel, Edenbridge, Kent, aged 68 years, after a long and painful illness.

CUT FLOWERS FROM SPIRITUAL GARDENS.

BY ALERED PEET, OF SHARNBROOK.

WHEN a person inquired of Apelles, the illustrious Grecian painter, why he touched and retouched his pictures with so much care, the reply of the artist was—"Because I paint for eternity." And should not ministers of the Gospel, parents, and Sabbath-school teachers, preach earnestly, pray fervently, and labour faithfully, because the fruits of their labour are eternal?

It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's graces.

A true Christian labours for unity in the Church, as well as purity; he loves to see Christ's coat without rent, as well as without a spot.

Christ weighs the heart of the giver, more than the value of the

gift; and delights to see His people give cheerfully, though they cannot give bountifully.

It is not the knowing man, nor the talking man, nor the reading man; but the doing man that at last will be found the happiest man.

Want of sorrow for sin, more argues want of love to Christ, than the sin itself.

When Jesus shines within, we care very little how things go without; but when we cannot find Him whom our soul loveth, there is nothing can satisfy us; nay, every trifle seems to make us peevish and fretful.

The Christian's desire is, to the house and worship of God. 'Tis not the bare walls nor glittering ornaments, but rather the sight of the heavenly Majesty, and the enjoyment

of His soul-enlarging, heart-engaging presence within them, which renders the house so amiable to him.

Grace is an immortal seed, cast into an immortal soil, that brings forth immortal fruit.

Some are brought to Christ by fire, storms, and tempest; others by more easy and gentle gales of the Spirit. The Spirit is free in the work of conversion, and as the wind, it blows when, where, and how it pleases. Thrice happy are those souls that are brought to Christ, whether it be in a winter's night, or in a summer's day.

How widely different this world appears to the eye of a sinner, to what it does to the eye of a saint. The former loves it, desires it, grasps it, and seeks his all in it. Whereas the latter views it as a barren, thorny wilderness, a land of enemies, trials, temptations, and dangers, which yields nothing satisfying to an immortal mind. While one vanity here, and another there is presented to his view, he can at certain seasons sing:—

There's nought beneath the lofty sky,
Is worth one anxious thought,
Jesus, my treasure, lives on high,
And He my heart has got.

EXTRAORDINARY ACCOUNT OF MRS. S. KNIGHTALL,

SUTTON, ISLE OF ELY.

MRS. SARAH KNIGHTALL was the wife of Thomas Knightall, a blacksmith in this village for the past nineteen years; could neither read nor write; and about six years ago was attacked with cancer in her tongue, which grew worse and worse under all medical treatment, till about two years and a half since, she was advised and went to London in the Bartholomew's Hospital, where she was pronounced incurable; an operation might be performed, her tongue cut out by the roots, but she might die under it; or, if so far successful, would only cause her to linger on for some years without a tongue in her head, and the cancer not destroyed, which to her was unbearable, to live in this world, never again be able to converse with a single creature. She therefore chose to leave herself in

the hands of the Lord, to do with her as it pleaseth Him, feeling thankful she could still talk to her friends so as to be understood; but about two years past her jaw became locked, and now the horrors of starvation appeared before her; she was forced to have all her teeth broken off two or three at a time, and then the stumps extracted, and for a little time could partake of a little solid food by putting it in her mouth where the teeth were gone; her tongue used to have applied caustic three times a day, but after a while her tongue dropt off by pieces, and her husband had to pull it out of her mouth time after time through the opening between her teeth till her tongue was wholly eaten away. For two whole years she has been deprived of all solid food, looking at it, and starving for it, but could not eat it, and no liquids she might take ever stayed that craving, that exquisitely painful desire after more solid and substantial food, but she was sustained in life with eggs, milk, wines and spirits. The lowest average that can be made is, that she has taken six eggs per day regularly for the last year and a half, sometimes eight or ten, or between three and four thousand eggs during the past eighteen months, with milk, rum, wine and brandy. And here I must observe the untiring kindness of her husband in his attention to his poor afflicted wife day and night; she desired none but himself for her nurse, and after a hard day's work, and many times not two hours rest in the night, God must have strengthened and help him amazingly, or he must long ere this have been crushed mentally and physically, even as I fear he must almost be circumstantially, by his seriously long heavy expenses; however, he has gained this, that in the heavy affliction of his wife, perhaps a few might be found to equal him in constant attention and kindness, but never any can possibly excel. The gracious Lord was pleased to bless my ministry to her conversion, and subsequently many times to her great consolation; I baptised her in the Hundred-foot river at Mepal, Lord's-day, August 31st, 1862, though we most frequently

have baptised at Sutton Gault,— but it was only five days before she died that it was told her we intended, God willing, to baptize at the same place on the 29th of this month, when her countenance brightened up and she made signs to her husband pointing to Mepal a village about a mile from Sutton, that she should like to go, also signifying for a conveyance to ride there; her husband said she should if it was a fine day, and he would place the easy chair she was then sitting on in the conveyance, and she could ride more comfortably in that. She then began looking at the chair, and feeling it as if she thought it would be injured. “O,” her kind husband said, “never mind injuring the chair, if you only wish to go, if it is a fine day I will take you there.” She also made signs how she desired that God’s grace might touch his heart, and that he might be one of them to be baptized. She had often expressed this before to him, desiring he might be as happy as she was when she was in the water, for she never felt being wet, and only knew she had been some time after by finding all her clothes were wet; however, she has not lived to see her prayers answered in regard to her husband, all we can say at the present is, one is taken and the other left, I hope not for ever. As she was called and so much blessed under my ministry, so she always bore a strong affection towards me; she used to say to her husband, first Jesus, then her husband, then her pastor above every other creature in the world. After she returned from London, having left the Hospital incurable, she came into the house of God the following Sabbath in sorrowful spirits, when the minister was giving out his first hymn, as is his practice, 303rd hymn Denham’s selection, first verse,

Our Jesus is the God of Hope,
He works it by His power,
It holds the weak believer up,
In the distressing hour,—

which filled her soul with great joy, and she has had her husband read them over hundreds of times since to her. Here again I must state her husband has been a great blessing to his poor wife, who could not read a

letter in the Bible, in reading it to her continually, as well as hymns during her long affliction. About last Michaelmas she bled fearfully from her mouth, from eleven o’clock at night till four in the morning, when it was thought she was dead; a friend in the room said she was dead; when she lifted up her finger as proof to the contrary, and that she was sensible; afterwards she was taken up stairs, and the next day she made known to her husband the state of her mind the previous night: she felt so happy then she could gladly have died and gone to her Jesus whom she loved; she only wanted her minister there at that moment to have been praying with her, for she wished to enter heaven with prayer, whilst all the time that verse was on her mind most sweetly:

“Fear not I am with thee, oh be not
dismayed,
I, I am Thy God and will still give
thee aid,
I’ll strengthen thee, help thee, and
cause thee to stand, [hand.”
Upheld by my righteous omnipotent

Thus she continued in the most blessed state of mind till her end, patient and happy in Christ during such sharp pains and agonies. Many times she said she had no particular wish to die, but she did not fear death; but one night she said to her husband, “I should like to die now.” “What,” he said, “and leave me all alone?” (there being no family). She expressed her willingness “to be absent from the body, present with the Lord.” Many times during my visits latterly, she has expressed her love and confidence in the Lord. The last time I saw her alive, her husband had been reading to her the account of Daniel in the lions’ den, and not a fragment of tongue in her head, but she uttered so as to be understood, “I have no more fear that God is my God, than Daniel had in the lions’ den.” She used to tell her husband that if I was alive I was to bury her, and even if I had removed a hundred miles away he was to send for me, and she knew I would come. On Thursday morning, April 12th, her husband got up as usual at about half-past five o’clock to go to work, she was then out of bed look-

ing in the glass wiping her poor neck. He gave her some drink, and she made him to understand not to fetch any milk that morning for breakfast, she would have eggs, and tea with some rum in it. She then as usual waved her hand, wishing him good bye till breakfast time. There was no cause for serious apprehension more than common; so no one was left with her just then, when he returned from his work to breakfast at eight o'clock, went up stairs, found her head just reclining outside the bed, none of the clothes disturbed, but her hand just leaning on the chair which she had rattled a little, but not sufficient to arouse the persons next door, and her happy soul had fled into the bosom of her precious Saviour, where she wants not a tongue now to sing his praises in sweetest hallelujah songs. Her corpse was conveyed into the chapel Lord's-day afternoon 15th instant, when a discourse was preached from Rev. xiv. 13.—“Blessed are the dead that die in the Lord;” the hymns sung by her own and our choice were 996, 724 and 385 Denhams, after which we buried her mortal remains (having tabernacled here only thirty-nine years) in the chapel ground, in the sure and certain hope of a joyful resurrection. R. G. EDWARDS.

April 18th, 1866.

LITERARY ISSUES.

WE have received the second volume of Mr. James Grant's Anti-millennial work, *The End of all Things*. It is published by Darton and Co., of No. 42, Paternoster row, and contains twelve chapters principally on the Second Coming of Christ, in which Mr. Grant has quoted nearly all the words of our Lord and of His Apostles on this great event; and purposes next October to finish the series, and his thoughts on the errors or mistakes of the Millenarians in a third volume. Very handsome books are these of Mr. Grant's; very full of Scripture quotations, very powerful in literal and in natural argument; and very pleasing and satisfactory to all the opponents of a Millennium these productions of Mr.

Grant will be; but, by the side of Mr. Grant's volumes we have laid an ancient work, of over 500 closely printed pages, which, while it is also full of Scripture is, at the same time, beautifully spiritual, and as sweet and as simple, as comprehensive and as conclusive on the side of the personal reign of our most blessed Lord, as Mr. Grant is against it. It bears this title, “THE GLORY OF CHRIST'S VISIBLE KINGDOM.” Had we the power this most precious, but very ancient work, should be issued as a companion volume to Mr. Grant's;” but for it, and a further notice of “The End of all Things” we must wait.

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“Sunday Morning in Leather Lane: Some Account of its Sunday Fair. Rivingtons.—The writer of this six-penny tract has described some of the dark scenes of the vilest parts of this great metropolis on the Sunday morning; and we wish every good man would raise his voice against the wickedness of London on the Sunday, until the corporation, the Government, the churches, and the good people generally rose up, determined by God's help to put down such a cursed and crying evil as Sabbath-breaking in London has now become. We understand “*The Gospel Guide*” will have some articles entitled, “Sunday Morning in London; its awful desecration of the Sabbath without, and its glorious exaltation of Christ in the Gospel within.” We hope they will command attention.

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 Mr. Septimus Sears abounds in good works. We have his *Little Gleaner*, *The Sower*, and *Clifton Sermons*, all of them like so many little seed-baskets, scattering hither and thither the precious seeds of truth and mercy. Ah! Septimus, the Lord hath done great things for thee; and it is well that thou art devoting all thy strength to honour that friend whose loving-kindness toward thee is so great. Go on, and may the Lord thine everlasting portion be!

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 “*The Loving Kindness of God,*” is a sermon, by Mr. John Corbitt, on

the cattle plague, wherein he steps out boldly against the indulgences which England has granted to Rome. It is a heavy blow levelled at those whose misgovernment has brought, and is bringing, upon Old England clouds of darkness and sorrow. What can be worse than for God to leave a nation to fill up its measure? Does not the negative put upon the truth, and the welcome given to Romish idolatry, prove this is our case? Mr. Corbett's address is 8, Oxford street, Plymouth.

The Truth, as it is in Jesus. Mr. C. Gordelier is publishing a series of sermons under the above title; and we understand they are read with much acceptance in many of our country congregations, where a living ministry cannot be obtained. Mr. Gordelier, like the Old Puritans, works out his subjects with much precision and patience. To elucidate the different branches of the New Covenant they are well adapted.

Why Weepst Thou? Mr. Doudney has here provided a neat volume for the tried and tempted. The editor of the *Gospel Magazine* is a kind nursing father; and in order that he might speak comfortably unto Jerusalem, God has given him a tongue learned in all the mysteries of soul-conflict, when the fight between faith and fear is sharp and long. This book can be had of Macintosh, and W. H. Collingridge.

A GRATEFUL TRIBUTE OF PRAISE TO JESUS.

By E. J. SILVERTON, MINISTER OF TRINITY
CHAPEL, BOROUGH.

JEHOVAH's word and promise stands
Sealed by blood and Jesus's bands;
Our curse on Jesus fell;
He bore the load, and paid the debt,
He showed his love in purple sweat,
And spoiled the powers of hell.

Had he not died our souls to save,
And to redeem us from the grave,
We still had been his foes;
But since our heart his grace has felt,
We have upon the mercy dwelt
Which saved us from our woes.

Our precious Shiloh took our place,
And stood with Justice face to face,
To clear our long account;
With groans and pains and fire of hell,
He did the law for ever quell,
So gave the full amount.

What can the saints to Jesus bring,
How shall they homage Zion's King,
For love so great and free?
The hammer, nails, and crown of thorns,
The cross, the soldiers, and the scorns,
My soul they speak to thee.

Praise, love, and crown the Prince of Light;
Extol him, laud him, day and night
Your adorations pay;
Make him your confidential friend;
Before his footstool often bend,
And on his kindness stay.

There's none with Christ can be compared,
Nor is there any should be fear'd,
As God the Three in One.

He well deserves our highest song;
Our praises to the Lord belong—
Then worship at his throne.

Let saints and angels shout his fame,
Make known the glories of his name
Of their Beloved tell;
How he, the Lamb, once bled for sin,
And how he rose his saints to win,
That they might with him dwell.

Our Churches, Our Pastors, and Our People.

GOOD FRIDAY AT THE SURREY TABERNACLE; AND PRESENTATION OF TESTIMONIAL TO MR. JAMES WELLS.

ON Friday, March 30th, three services were held in the New Surrey Tabernacle. The pastor, Mr. Wells, occupied the pulpit morning and afternoon, and two excellent discourses were delivered to large congregations. Between the morning and afternoon services, a dinner was served in the large vestry, the walls of which were decorated with various texts of Scriptures evidently chosen to lead the mind back to the circumstances through which the church had passed; and also to draw forth grateful acknowledgments for the

large blessings that had been poured down in abundance upon this people. The dinner was provided gratuitously by the deacons, and some friends of the church, so that the whole proceeds might be appropriated to the Building Fund. A number of friends dined together very pleasantly; some profitable Christian conversation was enjoyed; and every one appeared happy and in a right spirit. After the afternoon service, tea was provided; and considering the large number present, it was really highly creditable to

all parties, the excellent manner in which the friends were supplied:

At half-past 6 o'clock, the handsome building was crowded in every part, and an interesting public meeting was commenced by the congregation singing with much warmth, the hymn,

" Begone, unbelief, my Saviour is near,
And for my relief will surely appear."

Seldom has that excellent and experimental poem been more appropriate, neither have we often heard it sung with more harmony and heartiness of soul than on this occasion. Every stanza appeared to increase the feeling of the happy songsters, and when they came to the last verse, we could but notice with what emotion such men as Elijah Packer, Thomas Jones, and especially James Wells, (all standing) sang,

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food:
Tho' painful at present, 'twill cease before long,
And then O how pleasant the conqueror's song!

Mr. Isaac Comfort, (of Forest hill,) in appropriate language, asked the Divine blessing on the proceedings; and offered thanksgiving that no rent had appeared in the foundation, neither leprosy in the walls.

Mr. Thomas Pocock, sen., was then unanimously voted to the chair; and after referring to a recent illness, said he believed the Lord had strengthened him so that he could appear amongst them that evening; and he was exceedingly pleased to be with them, as this was not an ordinary occasion on which they met. The chairman then took a review of the position of the church at the old place in the Borough road, and in very precise terms, showed how highly impracticable it would have been to have attempted to remodel and render convenient that building. It appeared from the chairman's statement, that he had spent considerable time in investigating the probable expenses of rendering the old building suitable to the wants of such a church and congregation, which would have involved an outlay of £5,000 or £6,000. It was suggested to build a new place; and he was quite certain that in so doing, they had adopted the right course; and what they had done as a church was truly wonderful. In rather more than two years they had raised amongst themselves £8,000 for this building, besides providing for, with their usual liberality, the various expenses and benevolent objects connected with the church. The chairman was aware that large buildings, at three times the cost, had been erected, but where did the money come from? why, from all parts of the world; but here it was very

different. They had done the work themselves. It was suggested at the outset that Mr. Wells should go out preaching and making collections for the object. This in a few cases was tried; but after travelling and other expenses were paid, little was left for the building. The idea was then abandoned; "for," said Mr. Pocock, "I thought there was sufficient vitality in the church at the Surrey Tabernacle to build their own chapel; and the result has proved my thoughts were correct. There is nothing in the metropolis that will bear comparison with it. God has blessed many of you in providence, and has given you the desire and the ability to help his cause. The chairman then referred to the balance that was remaining due on the building, about £2,000, and threw out some suggestions as to the way it could be cleared off in a twelvemonth. Upwards of £150 was subscribed towards the amount immediately. The chairman then made some allusion to his own position in life; and in a most interesting way, showed how the Lord for upwards of threescore years had been his faithful friend. Mr. Pocock came into the borough of Southwark, a lad at the age of twelve, to a situation at three shillings per week. He is now beyond the limit of the lease of man. He has been wonderfully blessed in providence, having established an immense wholesale business, which is now flourishing under the able management of his sons. Early in life the Lord called him by grace. He was blessed with a loving and Christian lady for a wife, whom the Lord some years since took to himself. Few men perhaps have been more blessed in basket, store, and family; and in the district of Southwark the name of Thomas Pocock is known and respected. Near the close of the chairman's address, we had an intimation that some interesting proceedings would take place towards the close of the meeting.

The secretary, Mr. Butt, followed with a financial statement of the building, the contract, and extras, £8,581; then there was gas, sun lights, fittings, cushions for the whole of the building, and other expenses, which brought the total cost to about £10,200; out of that £8,000 had already been gathered.

Mr. Thomas Jones said he was thankful to be there that evening; he was thankful for what he saw; and he was thankful for what he had heard. When he saw the meeting announced, he determined if possible to be present. It had not been his custom to run after Mr. Wells, or any other man; but he had always felt a pleasure in meeting him;

but now, when some of his own brethren had turned away from him, he (Mr. Jones) felt it to be incumbent upon him to shew a brotherly regard towards him.

C. W. Banks in a short, earnest address spoke of the imperishable nature of the Gospel, it was three-fold. First, its origin, its root was in the mind, purposes, and covenant of God before time. Second, its durability, the history of the church shows how it has outlived all fires, trials, persecutions, and cruel deaths. Still the Gospel lives and spreads. Third, when time shall be no more, then the Gospel will live for ever in the songs of the millions of redeemed in the world of light.

Mr. Hall said he had made considerable effort to be present at the meeting, for he was quite sure his brother Wells held no sentiment derogatory to the Gospel, and therefore he desired to show his brotherly regard towards a minister who for nearly forty years had consistently preached the truths which they held so dear.

Mr. P. W. Williamson said the Lord had done great things for them as a Church, and he was highly pleased at the willingness with which the people subscribed for the cause. The speaker then spoke of the origin of the various materials used in the erection of such a building, and closed with a solemn appeal to the hearers to consider their own origin and their destination.

After a verse, Mr. Butt rose and addressed Mr. Wells. He said he appeared on that occasion as the representative of the Church and congregation. Few ministers were spared for thirty-eight years to labour over one church. It was a matter of much pleasure and joy that Mr. Wells was still continued amongst them as their pastor, and that the Lord was blessing his labours in gathering in many. It was their united and earnest prayer that for many, many years yet he might be spared amongst them. Mr. Butt then gave an interesting statement of the rise and progress of the Church, from its establishment in Princes place, Westminster, to the present time. It had been a continuing progression. From Princes place they went to Dudley Court, in 1830; that soon became too small. In 1832, they removed to the then old square original Surrey Tabernacle in the Borough road. This place soon proved too strait. It was brought to the ground; and in 1838, a new place was opened. But still more room was soon needed; and in 1850 and 53 it was found necessary again to enlarge. Again in 1863, it was found necessary that something should be done. Families were continually asking

for pews, and could not be accommodated; indeed the general inconvenience of the place was felt to be a serious matter. This originated the movement for the present building. The friends met; the matter was well discussed; and they were persuaded it was the right course they had taken. At first the sum of £10,000 had certainly somewhat startled him; but when he found the great earnestness with which the friends took the matter up, all doubts fled. They set themselves to the work; and they now had the largest chapel in the connexion. He looked upon this as a most important meeting in connection with the Church. They all knew the controversy that had been going on, and the unkind things that had been said of their pastor; but the importance of this meeting was, that as a Church and congregation they purposed to answer a question that had been asked outside. The question was this, "WHAT DO THE PEOPLE AT THE SURREY TABERNACLE NOW THINK OF MR. WELLS? As the representative of the Church and congregation, he answered—We think highly of him for his work sake. We think highly of him as a servant of the Most High God. We think highly of him because our souls are often refreshed under his ministry: we come here cast down with the trials and cares of this life, and here, under the pure truth of the Gospel, we are often sent on our way rejoicing. This is what we think of our pastor, after thirty-eight years' servitude, and we are not tired of him yet. I find it useful to make notes of events as they transpire; and I will now read to you an extract from an address delivered in the old Surrey Tabernacle, in October 1863, which I consider is a high commendation of our pastor, and will show what other people think of him. A minister who then spoke said—

I was at the formation of this Church thirty-three years ago, in Princes place, Westminster, when brother Wells was chosen pastor. I then wished him success. He has had success. I think this congregation indicates that God's blessing has been upon him, and is upon him; and I trust that the principles of my brother and myself will bear sunlight at noonday. I trust that we have embraced nothing that, when we come to die, we shall wish we had excluded; and I trust we have excluded nothing that, when we come to die, we shall wish we had embraced. Our brother has gone on labouring, and sometimes they have said one thing of him and sometimes another. But when I have met and looked at him he was the same man. I say, has God done anything by brother Wells or as he not? If the Lord has wrought by him, the conclusion is that he is God's servant,

employed in God's work, and owned by the Master. My dear brother has maintained his stand; what he was he is; and may he be as successful in the future as he has been in the past. In reference to the object we have met for, I must say this is a large place, and that you should want a larger still is to the admiration of God's conduct, and is to us a sign of his blessing upon your minister's labours. I wish you every blessing.

In answer to the question from several as to who said these words, Mr. Butt replied that it was Mr. John Foreman, a servant of God. In considering in what form they should present the testimonial to Mr. Wells, it was suggested that a house would be an acceptable present. At present, they had not succeeded in obtaining one, so that the amount would be presented to their pastor, and when a suitable residence could be obtained, it would then be purchased. The amount that would be presented was the spontaneous gift of the friends. Mr. Butt concluded by saying his respected colleague, Mr. Lawrence, who had been with Mr. Wells ever since the Church had been formed, and who had weathered the storm, and who also rejoiced in their prosperity, would now say what he had omitted.

Mr. Lawrence, in a short address full of Christian sympathy, related his connection with the Church and Mr. Wells for nearly forty years: he was at the formation of the Church, and under the ministry of his dear pastor his soul had been fed and refreshed for many years; and to him this was one of the happiest meetings he had ever attended.

Mr. John Carr, the treasurer, then rose to present the testimonial to Mr. Wells. In doing so, he explained how the matter had originated. Reports were circulated of Mr. Wells' unsoundness, of dissension amongst the Church, and dissatisfaction with the minister. A gentleman enquired as to these statements, and being assured that they were false, he suggested that a practical answer should be given to these wilful misrepresentations. It was stated the seats did not let, but Mr. Carr could assure them this also was wrong, for all the sittings—with the exception of a few under the farther gallery—were all taken, and the place filled with an attentive congregation. Turning to Mr. Wells, Mr. Carr said, "My dear sir,—It is with a vast amount of pleasure that I present you with this voluntary, free-will offering of your people, being a cheque for *Five Hundred Pounds*."

This practical answer to the question, "*What do Mr. Wells' people think of him?*" appeared to astonish the meeting,

who manifested their approval of the same.

Mr. James Wells rose to reply. During the whole course of his ministry, he had never felt in such a difficult position as he did that evening: he could not give expression to the feelings of his heart. He had not the slightest idea of such an amount. It was of great value to him: not for the amount—not the £500, or the house it would purchase—not that he despised or appreciated these the less—but it was *the time* at which it had been done; *the manner* in which it had been done; and *the motive* which had actuated the doing; these, to his mind, were considerations of vast importance. It was a most unmistakable manifestation of their continued and abiding confidence in him as a faithful minister of the Gospel; and certainly a practical answer to what they thought of him. He knew not what to say: the kindness they had bestowed on him for years was unexampled; and then this testimonial completely overwhelmed him. He prayed the Lord to give him grace to labour amongst them more earnestly than ever. He must caution them that their kindness would be turned into a reproach. Some would say, "Why was not this ointment sold for so much, and given to the poor?" to which enquiry their answer might be, "the poor ye have always with you;" or, they might answer these reproaches by asking, "Is it not lawful for us to do good with our own? Is thine eye evil? because (to our minister) ours is good." After referring to some other circumstances, Mr. Wells concluding by expressing a desire and a belief that the unity which had now existed between the Church, deacons, and minister would continue until they were called away to their eternal home.

Mr. Thomas Stringer spoke some encouraging words to the friends, and expressed the pleasure he felt in seeing the love and unity that existed between pastor and people; and he prayed that the richest blessings might rest upon their heads.

Mr. Timothy Baugh, in appropriate terms, proposed a vote of thanks to Mr. Pocock, which being seconded, was unanimously carried.

A verse of a hymn was sung, the benediction pronounced, and a meeting which for interest never flagged for a moment, was brought to a close.

Send down thy Spirit, Lord, to cheer,
Thy servant while he labours here;
Thy choicest blessings on him pour,
Till time with him shall be no more.

Then shall he mount to worlds above,
To sing Jehovah's sovereign love,
And join the saints who've gone before,
When time with him shall be no more.

There in a world of glorious light,
Eternal day forbids a night,—
He'll join the throng, his God adore.
When sun shines on his head no more.

Stamford Street. J. MITSON.

{Owing to the pressure on our space, we must reserve brother Stringer's excellent letter on this meeting till next month.—Ed.}

BETHNAL GREEN TABERNACLE AND SCHOOLS.

As announced in last month's *VESSEL*, two services in aid of the fund now being raised to erect a new chapel and schools for the editor, was held on Monday, April 16th, in Squirries street chapel, Bethnal Green.

In the afternoon, at 3 o'clock, three addresses were given; and although it rained heavily, the chapel was well filled. Mr. Thomas Stringer gave a warm-hearted address upon "The house built upon the sand, and the house built upon the rock." Mr. James Wells followed with an intelligent, and well-digested reply to the question, "Watchman, what of the night?" and was followed by the newly-recognized pastor at Providence chapel, Islington, Mr. Timothy Baugh, who gave an excellent and varied address on "the advantages and disadvantages of a London minister." The three addresses were well received by the people, and the interest continued to the close of the meeting. Tea was supplied to a chapel full of friends.

In the evening, at half-past six, the chapel was crowded in every corner, when a public meeting was held. The chair was occupied by James Mote, Esq., and amongst the ministers and gentlemen who were present and assisted in the meetings, we noticed Thomas Jones, Timothy Baugh, James Wells, T. J. Messer, T. Stringer, P. W. Williamson, Mr. Steed, of Shadwell, C. Cornwell, Alsop, of Old Ford, W. Palmer, George Webb, of Little Wild street, Luke Snow, W. Sack, Mr. Dyer, of Harwich, Mr. Gray, of Edinburgh, Mr. John Beach, one of the deacons of the Surrey Tabernacle; Mr. Ireson, Mr. W. Mace, the treasurer, and others.

Mr. Jones commenced the meeting by giving out a hymn; Mr. Steed offered prayer. The chairman, in a few words introduced the subject, and called on Mr. Messer, who spoke on "Unity, Perseverance, Unshaken Confidence in the Fidelity of Jehovah, Liberty and Prayer." After this address, Mr. Mote entered more fully into the question of "ways and means." He said that £2,000 would be required for the building of such a chapel as was contemplated, and earnestly pressed upon

those assembled the duty of giving their hearty assistance by contributing according to their several means, and by never ceasing to make their free-will offerings until the work was accomplished. He willingly gave his mite towards such an undertaking. He then instanced the building of King Solomon's Temple, where many millions of pounds were freely given by David and the people; and finished by calling upon all present to go and do likewise. He said the secretary of the Building Committee would now make a statement.

Mr. Robert Banks, the Secretary, said that the present movement was first mooted at the annual meeting held last October, when several ministers spoke of the unsuitableness of the place, and its insufficient accommodation; and it was strongly urged that in such a confined and unhealthy place, it was next to impossible for any great amount of success to attend any minister. The matter appeared to slumber for some time; but at the end of the past year a few friends met and consulted together, and the result was that a public meeting was held, presided over by Mr. Whittaker (of Blackheath), when the object was laid before the friends, and it being considered practicable, and highly necessary, subscriptions were promised, cards issued, and the matter started. Since then the subject had been made known through *THE EARTHEN VESSEL*, and upwards of a hundred friends had sent for collecting cards, one of which had just returned by Mr. Luke Snow, of Wembleton, with £5 10s. upon it. Another card had twenty-eight subscribers, the lowest amount thereon subscribed being 3d., and the highest 6d., proving that considerable labour had been spent in gathering the small amounts together. The Secretary said it was surprising the interest felt in this movement in the country where Mr. Banks was known. A young lady had that wet inclement day travelled all the way from York Town to be at that meeting, and had brought them a handsome basket of flowers, and a more handsome collecting card. Cards had been sent into all quarters of England, Scotland, Ireland, and Wales, and to New York; and Mr. Samuel Cozens said, that when he arrived in Australia the first fruits of his labours there should be sent towards the object. As a fact truly remarkable the Secretary said that two clergymen of the Church of England had contributed towards the fund. Much depended on this meeting. If the friends in the country found the Church helping themselves, then they would get good assistance from them. The result of that

meeting he hoped would make plain, that the friends there were in good earnest.

Mr. Luke Snow said that the way in which he had managed to get such a good sum on his card was, that he had headed it himself with £2, and then handed it over to a young female, whom he had lately been instrumental in bringing to a knowledge of the truth; and she had worked so assiduously in the cause as to produce the result named. He was glad to see such a number of friends surrounding his brother Banks; and he considered every Church should render some assistance. He had to thank God for the good he had derived in reading some of Mr. Banks' writings; and he hoped yet to see the ministers and Churches rally round to aid the object.

Messrs. George Webb, C. Cornwell, T. Jones, Timothy Baugh, J. Dyer (of Harwich), severally advocated the cause.

The Secretary thanked the friends for the interest they had evidently taken in the matter, which was shewn by the amount he had that evening received. "But," he said, "much has to be done yet. We have now made a good beginning." He hoped every friend who had done so nobly would take a *new card* and continue to collect. In about three months time arrangements would be made for another meeting, and he wanted to sow the seed that evening for that meeting, so that they might hope to gather a good crop again. Let every real friend to the cause renew their cards.

C. W. Banks expressed his appreciation of all that had been done and said. He had laboured for many years, far and near, in preaching the Gospel, more particularly to the poor. He was certainly desirous to have a more commodious chapel, with schools, where many might have an opportunity of coming to hear. He had latterly become more and more convinced that it was the Divine will that such a house of prayer and worship should be erected. He felt therefore sure that the work in hand would be duly accomplished, and looked upon it as an acknowledgment of his labours among the people.

Near the close of the meeting, the Secretary stated that the amount received during the evening in money, exclusive of outstanding cards and promises, amounted to the goodly sum of £65 5s. 10d. This statement was received with much satisfaction by the crowded meeting, who heartily showed their approval of the same; and it was generally acknowledged that the friends had done nobly.

Several letters were read from various parts of the country, expressing sympathy, and promising support. Also, the Sec-

retary acknowledged the spontaneous offer of Mr. Webster, of Cave Adullam, to give a collection. Mr. Cornwell also promised the same. Mr. James Beach, a gentleman who was most actively engaged in watching the erection of Mr. Wells's Tabernacle, and who is evidently well qualified to undertake such a position, followed with some sound advice upon the matter, which the Committee and friends feel indebted to him for.

After singing and prayer the meeting was closed.

It will be seen by the list of subscriptions we publish this month on THE EARTHEN VESSEL cover, that we have now upwards of £200 in cash and promises. This is noble for the short time the matter has been in operation; and will we hope act as a stimulus to our wavering friends at once to help us.

We now ask the EARTHEN VESSEL readers to aid us—we feel sure we shall not ask in vain—in either of the following ways. First—By a donation. Second—By taking a Collecting Card, one of which will be forwarded to any friend who will intimate to the Secretary his willingness to assist. Third—By Weekly Subscriptions. It is hoped that this method of REGULAR WEEKLY OFFERINGS will be adopted by every friend to the movement; and the Committee very earnestly ask ALL to aid this plan especially. And fourthly—By Collections at different Churches where the opportunity is given.

Subscriptions and Donations will be received by the Treasurer, Mr. W. Mace, Old Ford, Bow, London.

Collecting Cards, and all information will be forwarded by the Honorary Secretary, Mr. Robt. Banks, Crane Court, Fleet Street, London.

DEAR SIR,—It afforded me much pleasure in being present at the meeting held at Squirries-street. A goodly sum has been collected, more possibly than could have been anticipated by yourself. Great as has been the result, still a great deal is to be done. Among the various methods of obtaining the necessary funds, I would suggest asking every reader of THE EARTHEN VESSEL to contribute 1s.; this would realize a large sum of money. I believe there are thousands through the length and breadth of the land that would feel not only an interest but a pleasure in contributing towards so noble an object. It is a matter of rejoicing to my mind to see the activity displayed by the members of the Church at Squirries-street; they not only appear earnest, but determined that the object shall proceed.

G. T. ATKINS.

RECOGNITIONS.

RECOGNITION OF MR. TIMOTHY BAUGH.—Providence Chapel, Islington. The recognition services of Mr. Timothy Baugh were held on Tuesday, April 3rd. Mr. Glaskin, the late pastor, preached a very suitable discourse in the afternoon to a large congregation, from Philip. ii. 29th, "Receive him therefore in the Lord with all gladness, and hold such in reputation;" after which a very large company sat down to tea, chapel and school-room being crowded; such a tea meeting hitherto unknown at Providence, the provisions for which were kindly provided by the ladies of the Church and congregation gratuitously. After tea the public meeting commenced, with the chapel and school-room closely packed in every part, and some scores went away not being able to gain even standing room inside the doors. Mr. Baugh occupied the chair, and gave out that well known hymn, "Kindred in Christ," &c.; after which, Mr. Flack offered earnest prayer for a blessing on pastor and people and the present meeting. After a few introductory remarks by the chairman, Mr. Waite, the senior deacon, gave a short history of the church during the time it was without a pastor, how the present union was brought about, referring also to the excellent supplies we have had, with much thankfulness to the ministerial brethren (many of whom were present on this occasion), and to the Lord who has blessed their testimony. The very important part of the service then took place, Mr. Baugh's own statement of his experience, faith, and the circumstances that led him to accept the pastorate of Providence. He having been blest with godly parents, their many prayers and good influence, under God's blessing, caused deep and serious impressions at a very tender age; hence he had been kept from falling into gross acts of open sin. The Lord's dealings with his soul, and his call to the ministry, was given most clearly and satisfactorily, and has since proved to have been made a blessing to some. We do rejoice, too, at the soundness of his faith; he has gone through a great deal of soul-trouble, and learned the truth as it is in Jesus, through a trying process; therefore, it has been made too dear to him, and has cost him too much to give up one iota. Let it be distinctly understood that it must never be said in going to Providence, Islington, we don't know what we are going to hear. It is true there is not a sameness in his ministry; there is always a freshness and variety. He is enabled to bring out of God's treasury things new and old, which makes his ministry so acceptable to his hearers. But any way it is always God's truth as found in his holy word, from which he is never known to swerve. He is as clear as the noonday sun upon the five points, though he may differ from some in not always harping upon the same string in so many

words, though the same blessed truths are involved. The providence of God is clearly seen in bringing him to Islington; outward circumstances operated against it; notwithstanding, after having two invitations from the Church, and both unanimous, and other matters appearing to favour the step he has taken, his statement clearly proved he is the right man in the right place. Abundant other testimony we have too. The Lord has blessed his labours already to very many precious souls; and the very crowded congregations prove how much such a ministry was needed in this locality. The remaining part of the evening was occupied in carrying the following resolutions, first, "That this meeting heartily congratulates the Baptist Church, Providence, on its again obtaining a pastor according to its wishes, and prays it may be a united, happy, and prosperous Church," which was moved by Mr. Jones, of Blackheath, in an excellent speech, he having known Mr. Baugh personally for many years at Brosely and Shrewsbury; it was seconded by Mr. Silvertown, of Trinity chapel, Borough, in rather a humorous speech, but quite to the purpose, illustrating unity in a church. The second resolution, as follows: "That this meeting heartily welcomes Mr. Timothy Baugh as the pastor of Providence Baptist church, congratulating him on the unanimous invitation he received, and the happy reception he has met with from the Church and congregation," which was moved by Mr. Glaskin in a very excellent, kind and feeling speech, which was appreciated by his old friends at Providence; it was seconded by Mr. Kevan, of Colnbrook, in a good speech. The third resolution, "That this meeting desires and hopes that the union between the pastor and the Church this day publicly recognized, may long continue to the profit of both and the glory of God," which was moved by Mr. Frith, of Bexley, and seconded by Mr. Dearsly, of Dalston. The fourth resolution was moved by Mr. Holmes, of Camberwell, and seconded by Mr. Hall, of Clapham, who said that having been formerly connected with Providence, he therefore is much interested in its welfare. He spoke well, the subject being to thank the ladies for providing so good a tea, and also the labour they had bestowed so heartily and willingly; there were many other ministers present but the time was gone, Mr. Evans, of Hounslow; Mr. Griffin, of Richmond; Mr. Lodge, Mr. Webb, Mr. Horton, and others whom we were glad to see. "Praise God" was sung at the close (most heartily) of this truly happy meeting. The profits of tea and collection amounted to upwards of £20.

A. WILLEY.

ORDINATION OF MR. ISAAC BALLARD.—MR. EDITOR.—Four miles from Bromley, Kent, stands the pleasant village of Farnborough, well known to yourself. On Easter-Tuesday one of the most interesting scenes ever witnessed in

this place, occurred at the ordination of Isaac Ballard, of Brixton Hill, as the pastor of the Baptist Church, which though small is not the least among the thousands of Israel. Already has this Church sent forth two tried servants of the Cross, T. Stringer, and S. Cozens, into the battle field of divine truth. After a substantial dinner, provided in the fine old residence of one of the members, the service commenced, brother Bowers, of East Wickham, reading; brother C. Alsop, prayed, followed by brother Ballard's experience, which is so remarkable that a brief outline will not be out of place. Born at Eynsford; a wild lad, saved from being expelled from the Sunday-school as irreclaimable by the kind interposition of a lady teacher, who took him under her own charge. Called whilst still a youth, during the last year of good old Mr. Rogers' ministry; moved by the Spirit of God to do something for his Lord, he went to the village of Kingsdown, four miles from Eynsford, a place sunk in gross darkness; here he preached in a small cottage, the Holy Spirit gave testimony to the word of his own truth, and some who went to mock their old companions remained to pray. One of the earliest of these was George Webb, now of Little Wild street; many others followed, the result at present being the erection of a comfortable chapel, a goodly attendance, and a flourishing Sabbath-school, a blessing to the neighbourhood. Thirteen years back, Providence led Isaac Ballard to Farnborough, here he has laboured more or less ever since; sometimes for years in connection with other brethren, and then for a time giving place to others. He proclaimed a free Gospel in other parts of the vineyard; the Church still looking to him to send them supplies, and appealing to him in all emergencies. At last brother Gill whom he had sent, removing to Rye, the Church unanimously determined to bring their long courtship to a close by offering him the pastorate, which after prayerful consideration was accepted. Brother G. Blake, of Artillery-street, addressed the pastor from 2 Timothy iv. 2—"Preach the word," and in a brief, but original and most powerful address, which will not soon be forgotten—set forth the obligations of a faithful under-shepherd; brother Alderson, of Eastbourne, then spoke to the Church from Ephesians iv. 3, and in the spirit of meekness, lovingly strove to enforce the sublime truths contained in the text. Brother G. Webb, of Little Wild street, in the absence of brother Camp, of Eynsford, who should have presided, closed the service. After tea the evening service commenced, every square foot of room being closely packed; the meeting being briefly addressed by the chairman, a lover of Farnborough and its people, and an old supply. The subjects for the evening were "The Church as Sanctified;" Mr. Alderson, by the Father; Mr. Ballard, by the Son; Mr. Camp, by the Spirit; Mr. Webb, by

Word; Mr. Bowers, for the Master's use; Mr. Alsop, for the Lord's presence. Fifteen minutes were allowed to each speaker, and I must say that in all my experience of Scriptural subjects treated at public meetings, and that experience is not small, I never heard one treated with such nice discrimination, and with such evident power and demonstration of the Holy Spirit; each brother proving himself to be a workman needing not to be ashamed, but rightly dividing the word of truth. And the people felt it to be a feast of fat things, of wine well refined, and thanked God that the fine gold had not altogether become dim in our own dear land, in spite of all the Popery, Puseyism, and infidelity that abounds. There is one conclusion that I have formed, the result of careful examination, and it is this: that in spite of all failing in our small churches, they are, under God, the true conservators of his pure truth. May it long be preached at Farnborough. I know it will by its present pastor, for as the good old deacon, brother Sawyer, said with tears in his eyes when giving the Church's reasons for the invitation, "Brother Ballard is the most downright and straightforward man that ever I knew, and the Church is in love with him and that is all I can say." Yours truly, E. B.

RECOGNITION OF MR. CRUMPTON.

NOTTING HILL.—FORMATION OF A PARTICULAR BAPTIST CHURCH.—On Wednesday, April 4th, 1866, special services were held by the Baptist friends worshipping in Stormont House, Notting Hill, in the United Methodist Free Church, Queen's Road, Bayswater (kindly lent for the occasion), for the purpose of forming a Strict Communion Particular Baptist Church. At half-past two Brother Curtis, of Hayes, commenced by giving out the well-known hymn, "Kindred in Christ for his dear sake," &c. Those sweet words having been sung, Brother Box, of Woolwich, read a portion of God's word, and most earnestly implored the divine guidance and blessing. After again singing, Brother Hazleton described the nature of a Gospel Church, and at the close of his address enquired what had led the friends to wish to form a Christian Church? And what were the principles they intended to adopt as the basis of their union? The questions being satisfactorily answered by two of the friends, he requested those persons wishing to form a Church, to stand up and give to each other the right hand of fellowship, which they did. Brother Box then, on behalf of the sister Churches in London, gave with kind words and good counsel, the right hand of fellowship to each member of the infant Church, wishing it in a fatherly and touching manner, God's special presence and blessing. After again singing, Brother Higham, of Camden Town, described the deacon's office as laid down in God's Holy Word, a portion of which he read, and then

spoke very practically of its intents and duties. After which, the Church voting by ballot, elected five of its members to that office; brother Higham naming the persons chosen, asked them if they accepted the appointment, and they all said with God's help they did; some verses were then sung, after which brother Dickerson, of Little Alie street arose, and after a few very suitable words, observed that they as a Church had elected their deacons, but in the New Testament we read of pastors as well as deacons, and he had been requested to superintend that afternoon the election of their pastor. The Church then unanimously and heartily expressed their wish for Mr. D. Crumpton to be their pastor, and he having consented and also given a brief but interesting account of his conversion to God and call to the ministry, Brother Dickerson, and the other ministers present welcomed him as a brother pastor, affectionately expressing their desire for his success. The service was concluded by singing and prayer, and the friends adjourned to the school-room, where tea was provided. At half-past six they again assembled in the chapel; brother Frith, of New Bexley, gave out the hymns, and brother Curtis read the Scriptures and prayed, brother Dickerson in a very kind manner addressed the pastor, expressing his conviction that the Gospel attended with the power of the Holy Ghost, could alone benefit souls, and he believed his brother Crumpton would be content to preach Christ crucified, being persuaded that the old story of the Cross had still power to save. Brother Hazelton addressed the Church on their duty to each other and the world, and with weighty words counselled them conscientiously and faithfully to discharge their obligations. After singing of a few verses, brother Higham spoke to the congregation on the only way of salvation, reminding them that there was no other name under heaven given among men, whereby they could be saved, but the name of Christ Jesus. These most interesting services were concluded by the pastor, assisted by the ministers present, administering the Lord's Supper to the young Church, and to the friends present, who were members of Strict Baptist Churches, and between sixty and seventy joined in this act of remembrance of the dying Saviour's love. Thus closed these profitable services, each of which as well as the tea meeting were well attended. We affectionately ask all who love Jesus, and his cause to pray for us.

RECOGNITION OF MR. BRISTOW.

—Recognition services were held at Woodford, Northamptonshire, in connection with the settlement of Mr. T. J. Bristow, on Wednesday, April 18th. In the afternoon, shortly after two o'clock, the services commenced—Mr. W. Kitchen, of Ringstead, presided. Mr. S. H. Akehurst, of Oundle, read the Scriptures, and sought the Lord's

presence. Mr. T. J. Bristow then made a brief statement of his call by Divine grace, his call to the work of the ministry, and his call to Woodford. Mr. E. J. Silverton, of London, then addressed the church, and offered prayer. Mr. Davies, of Greenwich, delivered the charge to the pastor. At five o'clock about 250 friends sat down to tea. In the evening a public meeting was held, presided over by the pastor, when addresses were delivered by various ministerial brethren. The meetings were each crowded, and much sympathy was expressed by the people for the newly elected pastor.

SUNDAY SCHOOLS, AND THE WORK OF SUNDAY-SCHOOL TEACHERS.

By JOHN E. BLOOMFIELD.

The teachers and friends of the Sabbath schools in connection with this cause, held their annual meeting in the chapel, on Tuesday evening, April 17th. Tea was served at 6 o'clock; meeting at 7, Mr. Bloomfield, the pastor, presiding. The meeting was commenced with the singing of that beautiful hymn of W. Cowper's

"A glory glids the sacred page,
Majestic like the sun;"

and Mr. Towell prayed.

The chairman, in a speech of some length, full of interest and instruction, said, "My dear Christian friends, this is our tenth annual meeting. Sabbath schools have now become important institutions in this country; and not only important but necessary. They are rendered necessary chiefly on account of neglect by the parents of the children, and partly on account of the parents lacking the means for giving their children any schooling. But where this is not quite the case, the Sabbath school is still an important adjunct, for in all education the most important thing is religion, and in many day schools that is totally lost sight of; so that thus Sabbath schools are most necessary for the purpose of imparting a knowledge of the Bible. The Bible shews us the relation in which we stand to our Maker, and gives us that system of ethics, or teachings of moral philosophy, by which men learn to love their neighbour as themselves, and to do unto others as they would be done by. The Bible gives us an account of the introduction of moral evil into the world, and it gives us God's remedy. The Bible is the Sabbath school teacher's textbook. The business of the teacher is, to make known to the child what is man's need and what is God's remedy. There are a few things, against which the teacher ought to be specially guarded. Foremost among these is the danger of running down doctrines. Doctrines are the principles of religion; it is impossible to believe in Christianity and to ignore doctrine. If doctrines are not faithfully adhered to, we become tolerant of error, believing it to be trivial and harmless, and if error is harmless, the Bible is useless. We hold then that the Bible is the great

book of Sabbath schools. Another thing against which we should be guarded is novelty. The truths of God are the same now that they were when Christ walked on earth, and when the apostles preached the Gospel of Salvation. There is nothing in religion that is new or different from the earliest times, excepting perhaps the teachings of the Holy Ghost. The great beauty of the Gospel is, that it is the same in all ages. Avoid therefore all novelty, and stick close to the truth as taught by the Bible. Another thing to avoid is false charity. There is a right charity. It is our solemn duty to advocate the truth of God; and though we love all men, through Christ, in spirit and in truth, yet when they err, when they are wrong, we must try to win them to the truth as taught by the Scriptures. We have now a good Sabbath school, but fourteen years ago, when I came here, we had no school, no Dorcas society, no tract society; and now, how different! We can but take courage, all work well, and in harmony with the principles which we profess. Don't let us hold any other principles than those which we now hold.

Mr. Bearne, the secretary, read the report, he rejoiced to say that they had not laboured in vain. The schools commenced August 1855, in Denmark street; and it was a subject of regret, that Salem had not a schoolhouse in the immediate neighbourhood of Meard's court; but very soon he hoped that desirable object would be attained, which would exercise an immense influence for good on the surrounding neighbourhood. The actual number of scholars is, boys 52, girls 65, infants 20; making a total of 137, the average attendance being 120. Teachers, male 7, female 11, total 18, all of whom are now members of the church, and several of whom have laboured in the school ever since the commencement. The teachers meet together, in conjunction with the members of the tract society, every second Lord's-day evening after service. The schools possess a library of some 200 volumes, but this has lately been suspended on account of many of the books being worn out. It is however expected soon again to be in full operation, as a hope is entertained of receiving a grant of new books from the Sunday school union. The schools have during last year contributed the sum of £10 towards the support of a missionary in India.

At least one gratifying instance of the usefulness of the schools was given during the past year in the case of a child who departed this world in the full assurance of salvation through the atoning blood of Christ; and another circumstance affording satisfaction and grateful acknowledgment was the fact, that five members of the schools have during the year joined the church by baptism.

Mr. Alderson, of Walworth, moved the adoption of the report. In the course of his

long and able address he said, that the former pastor of Salem had been no friend of Sabbath schools, which feeling was then shared in by many more; and the Strict Baptists are now suffering from this former neglecting and ignoring of the institution. Of late, however, it has been taken up more heartily. Referring to the observations made by the chairman, he said that, we have all our own ideas of truth and error. Some errors are vital, some are trivial. Jesus Christ is the grand embodiment and centre of all truth; and if that is constantly kept in view by the teachers, if they have the love of truth within them, they will not make any very serious mistakes. He said that children should be taught by the aid of figures, similes and parables, and not be confounded with deep doctrines, however true such doctrines might be. For instance, though he fully believed them to be borne out by Scripture, yet he would not think of troubling children with abstruse doctrines about the kingdom of heaven, superlapsarian grace, the hypostatic nature of the Trinity, sprinkling and so forth. He then spoke of the influence for good exercised by Sunday schools, and that many great and good men and women had received in them those first lessons which formed them for their future active life. He instanced the school at Walworth, where during the seventy-three years of its existence many good men have been teachers, among whom have been the Gurneys, &c.

Mr. Smith seconded the adoption of the report.

Mr. Scott spoke hopefully and encouragingly, as did also Mr. Keely and Mr. Rollings.

Mr. Freeman, the excellent superintendent of the school, though called upon contrary to expectation, made a very excellent speech, in which he thanked the people present for having come to encourage the teachers. It had been said that theirs was a work requiring a great amount of self-sacrifice; this he denied. It involves no self-sacrifice, but it does require self-denial. The Sunday school teacher who does not practice self-denial is unworthy of his position. Every Sunday school teacher is connected with a Christian church, and has many liberties which formerly could not be enjoyed; but means are required, as also good counsel and advice from the church and from individual Christians; and then there are so many temptations to draw away young men on the Lord's-day. For instance there are the doings of the "Sunday League." At first they went to work openly and boldly to attack the sacredness of the Sabbath; but who was it that rose up against them, and defeated them in their impious schemes? It was the Sabbath schools; more than half a million of Sabbath school teachers and friends of Sabbath schools, signed the protest; and now the "Sunday League" have abandoned their former tactics of openly scoffing at religion, and are using more subtle, more plausible

means, which are not less dangerous. There is a tendency among old Christians to look down with contempt on young teachers; but one cannot possibly put old heads on young shoulders. And, moreover, Sunday school teachers are not supported by the church as much as they ought to be. Education and knowledge are now much more advanced than they were some years since, and it is very desirable that Sabbath school teachers should be sufficiently well educated, and not be outdone in knowledge by their own scholars.

Mr. Freeman wound up his address, which was much appreciated, by moving a vote of thanks to those friends who had come there this evening to encourage and sympathize with them. Mr. Hyde seconded. A vote of thanks was also moved and seconded to the chairman for presiding, and the meeting then separated.

LITTLE ALIE STREET.—The fifty-ninth anniversary of the Little Alie street Sick Visiting Society was held on Wednesday, April 11th. After tea the annual meeting was held; the chair was occupied by the minister, Mr. P. Dickerson; Mr. Blake prayed. The chairman then briefly opened the meeting; after which he called upon the secretary, Mr. N. Leach, to read the annual report, from which we give the following extracts:—"While looking over the list of cases that have come under the notice of this society, since our last annual meeting, we perceive 100 poor and afflicted persons have been visited and relieved, ten of whom have gone the way of all the earth. The scenes of sorrow and distress, as witnessed by your committee from time to time, were very affecting, calling forth our sympathy and our aid, which we have endeavoured to impart, as far as we have been able, through your kind assistance; and we trust, in answer to your prayers, God has blessed those efforts, not only for their temporal relief, but their spiritual welfare, by speaking a word that has been instrumental in arousing some who had neglected the means of grace, and wandered from the ways of the Lord, to the acknowledging of their folly and sin, and ultimately to the restoring of fresh peace and comfort to their dejected minds. It has been our privilege to meet with a few that know and love the Lord Jesus Christ, although laid upon a sick bed, and deprived of the outward means of grace." Several interesting cases were given as visited by the committee. We give one:—"In the month of July last, an aged man, deeply afflicted, was assisted by the society. After a little conversation respecting his state as a fallen sinner, he acknowledged he had been an infidel for a number of years. His greatest pleasures consisted in advocating those principles; and he refused to have the word of God read in his hearing. But it appears this affliction had produced a softening effect upon his mind, though no satisfactory evidence of a work of grace

upon the soul. Fervent supplications to the heavenly throne being resorted to for him, the visitor left. After several interviews, he was led to enquire the way to Zion for himself, and hoped to find mercy through the atonement of Jesus Christ." The report closes with a reference to the jubilee of their beloved minister, Mr. Philip Dickerson. With pleasure we give it insertion:—"But we feel we cannot close our report without referring to the numerous and enthusiastic meetings held here a few weeks back, in commemoration of the jubilee of our esteemed and much-beloved pastor's ministry, who, by the grace of God, has been raised up and favoured for so many years, to preach the unsearchable riches of Christ; instructing us in the ways of righteousness, guiding our feet into the green pastures of Gospel grace, and leading our minds beside the sweet stream of love and mercy; also bidding us go and tell the tale to our poor fellow creatures, peradventure by means thereof they might be made wise unto salvation, through faith in our blessed Redeemer." It was moved and carried unanimously that the admirable report should be printed. Addresses were then delivered by Mr. S. Milner, Mr. J. Bloomfield, Mr. J. Hazelton, and Mr. Blake. The benediction closed this happy and interesting meeting. We may just add, that "Subscribers of 1s. or upwards per quarter are members of this society, and entitled to recommend cases, irrespective of locality and DENOMINATION, which cases are relieved four weeks, at 2s. per week; but in cases of extreme distress the period is extended to six weeks." Each speaker seemed to be glad of the Catholic spirit of the society, which is an excellent feature. Any poor person can be visited, let him or her be what they may. We believe this to be the spirit of Christianity. We wish this excellent society God speed.

EGERTON FOSTAL, KENT.—DEAR MR. EDITOR,—Knowing that you take a deep interest in all that relates to our Zion, in her passage through the wilderness, and that there are many things in connexion with that passage that are of a distressing nature, which we could wish to see otherwise, it occurred to me that everything that is of a pleasing character should be known of her: First, that it may tend to cheer many who are often mourning in Zion because of her many infirmities. Secondly, that the enemy's mouth may be stopped in his proud boasting spirit, who is often saying of her, "Ah, so would we have it." And thirdly, that it may bear a sweet testimony to our God's faithfulness to his waiting Israel, and exalt his name among the people. You were pleased to notice in your March VESSEL the anniversary services to be holden on Good Friday, at Egerton Fostal, Kent. Those services were holden; and I am thankful to say, without flattery, that we were favoured with two sermons by Mr. Wall, of Gravesend, full of

Gospel truth, bearing the three distinct features in them of sound doctrine, an experimental knowledge of them, and the practical results flowing from a reception in the heart; such an exposition of Scripture truth, as in the hand of the Holy Ghost must be productive of good amongst the Churches of Christ, in this our yet highly favoured land. Mr. Wall took for his text in the morning Rom. viii. 1, "There is therefore now no condemnation to them that are in Christ Jesus;" that in the afternoon, from 1 Thess. i. 5, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" and at the meeting in the evening he gave an address upon the Lord as the Shepherd of his people, founded on the 23rd Psalm; and so far as man is able to form an opinion, it was a good day throughout. First, the day was fine, for several weeks, or even months, there has been a degree of unsettledness in the state of the weather, but on this day it was all that could be desired for our meeting. Secondly, the number of people was good at all three of the gatherings; but in the afternoon there were numbers that could not get into the chapel. Many familiar faces were seen, many warm greetings were exchanged, and the hearty shake of each others hand bespoke a happy mind concerning the things relative to the welfare of our little Zion, at the Fostal as well as elsewhere. But thirdly, we had some practical proofs that it was a good day in the collections, both from the plates at the door and in the number that stayed to tea;—there must have been near 250 who took tea with us. And fourthly, we believe it was a good day in hearing the Word. I know of many who were privileged in receiving the Word, and in that Word begetting a general good feeling amongst the people. Our dear Christian sister, speaking of the Friday and the Sabbath that followed it, said to us, "I wish it was always Good Friday and Sunday." Through this meeting, and the kind liberality of many Christian friends, the Church at Egerton are in hopes of being enabled to discharge every claim that will be incurred in building the vestry and school-room, and have a place more convenient for dear friends to meet in. Thus, dear sir, I have briefly recited the pleasing events of the 30th of March last in this locality; and as a well-wisher for the unity and peace of our churches I do most heartily desire that more such meetings could be held. Praying that your attempt to promote this in the many ways in which you labour in the vineyard of our Lord, and that he may ever bless you with his presence, and carry you through (by his grace) every obstacle thereto, is the wish and desire of one who here subscribes himself an humble servant of the Church, and

ONE WHO WAS THERE.

ST. PANCRAS.—On Good Friday, March 30th, a tea and public meeting was held at

Zion, Goldington Crescent, Old St. Pancras road, after a most edifying, encouraging, and God-honouring discourse, in the afternoon, by our brother Maycock, from the words, "Great is the mystery of Godliness, God was manifest in the flesh." It did our hearts good to hear the Gospel so gloriously proclaimed; the souls of many were refreshed, comforted, and built up in their faith. Tea was on the table at five o'clock precisely, of which over 300 persons partook. The public meeting commenced at half-past six. Our beloved pastor, George Webb, presided, and seemed thoroughly happy. He spoke of the dear Lord's great goodness which He had made to pass before us during the last three months; of the great love and unity existing among us as a Church; and the freedom he now felt in proclaiming that Gospel, which he had proved to be the power of God unto salvation, the source of all comfort and consolation to him in his trials and difficulties. After singing a hymn he called upon the brethren who were present to speak on the fruits of the Spirit, Gal. v. 22, 23. Brethren Blake, Higham, Cornwell, Maycock, Silvertown, Beazley, Curtis, and Sankey spoke on the different subject allotted them. Truly it was good to be there; there was such a spirit of love manifested to our dear pastor, and hearty expressions of God-speed to his new church, that all our hearts were rejoiced, and we felt constrained, like the Psalmist, to call upon our souls, and all that is within us, to bless his holy name who had done such great things for us. Our senior deacon, brother J. Marks, then stated our position financially, saying that our expenses were very heavy; for repairing and cleaning the chapel we had to pay over £40, and a very heavy rent on the place, and our dear pastor's salary, so that altogether it amounted to over £100; and he asked those present to help us to clear it off. He also spoke of the happy state and feeling existing between pastor, deacons, and people, and the wonderful way in which the dear Lord was leading our pastor in preaching the word, and by his own mighty power applying it to the hearts of the people. Our brother Higham then proposed that a subscription be started at once to help us, and headed it with £1; and through the liberality of the friends we raised £20. We feel sincerely thankful to our kind friends, and above all to our gracious God for the manifestations of His love unto us.

ONE OF THE DEACONS.

OLD FORD.—Bethel. On Easter Monday, a tea and public meeting was held in the above place. A large company of ministers and friends sat down. At the public meeting the pastor gave out the well-known hymn, "Kindred in Christ," &c. The platform was well filled by ministers, who had come to address the friends according to announcement, and others, to express by their presence the sympathy and

Christian love they entertained for the pastor. On the platform we observed Brethren Stringer, Webster, Alsop, Myerson, Austin, Griffin, G. Webb, Benford, and Porter, besides others in the body of the chapel. The chairman observed, this was not their anniversary, merely a social meeting for the purpose of bringing into closer and more intimate association the Christian friends assembled. Their position might be expressed in Scripture terms, "The Lord of Hosts is with us, the God of Jacob is our Refuge." He had been twice favoured to go into the baptismal waters; they had received many by honourable dismissals; others were lingering at the posts of the doors and bleating round the fold. The school had greatly prospered under the superintendence of Mr. Crewse and his fellow-labourers, to a regular attendance of about 150 Children. Cottage prayer meetings had been established, and the present place had become too straight to accommodate the increasing congregations, anxious to hear the "truth as it is in Jesus." Harmony, union, peace, and love had reigned in their midst; he was not aware of hearing an unkind word, or observing an unkind look. There was but one heart throbbing, one pulse beating, one eye looking, and that fixed singly on God's glory and Zion's welfare. During the evening the meeting was enlivened by the singing of some good *old* hymns to good *old* tunes, led by Mr. Poynton; and Bethel's walls that night rang again with shouts of sovereign grace. The brethren Webster, Alsop, Webb, Griffin, Myerson, and Benford, severally addressed the friends on Scriptural subjects. Brother Griffin (who appears quite a youth) behaved himself like a workman that needeth not be ashamed; and as the chairman observed, was a standing proof God had not left his Church without good ministers. When the Elijahs were taken home, the Elishas were always forthcoming to catch the mantles of the ascending seers. Truly it was a good day in Zion.

OLD FORD.—Mr. H. G. Maycock, and his friends, have removed from Bethel, in Old Ford, to the late Thomas Parker's, called "Hope chapel," near Green street, in Bethnal green. Mr. Merrett having left "Hope," Mr. Maycock and his friends entered into the place on Sunday, April 15th, with pleasing prospects of raising a large and flourishing cause there. The neighbourhood much requires it; and if Mr. Maycock and his friends persevere in prayer, in faith, and in all biblical and practical efforts, we are persuaded great good may there be done. We rejoice in the progress Mr. Maycock is making.

OLD FORD.—Mr. John Branch, Mr. Clapp, Mr. Symond, and other friends, have engaged still to carry on the worship of God in Bethel, and Mr. Alsop is engaged to minister to them the words of life.

WIMBLEDON.—A note like the fol-

lowing sometimes leads strangers to hear good ministers of whom before they had no knowledge; therefore we give it, and gratefully rejoice to learn that brother Luke Snow labours on with good success, and that our work is not altogether in vain. The time is really come when the experimental testimonies of the Lord's people are looked down upon by professors with scorn and contempt. For more than thirty years we have had that inward experience which runs through the Psalms, which the Saviour declared a man must have or he could never be saved; and of which the Apostles and early Christians wrote so preciously. We have contended for this experience from press and from pulpit; but, gradually, in nearly all the churches now it is excluded. How much longer we may be permitted to contend for it we know not. The following proves God's blessing is still on our work:—

"DEAR MR. EDITOR,—I have often thought I should like to write and let you know a little of the Lord's dealings with me, and how I became a reader of the EARTHEN VESSEL. The Lord, in His love and mercy, brought me under the sound of that dear and sound man of God, Mr. Luke Snow. There the Lord was pleased, in His Sovereign mercy and grace, to show me what I was by nature, and through the blessed teaching of my pastor I have been led to see that I have an interest in that blood that was shed for sinners such as me. Oh, what mercy! O, what love! to look down upon such a poor worm as me! I was going to tell you how I became a reader of the EARTHEN VESSEL. One Sabbath-day we had a Mr. Chivers preaching to us, and he was relating some incident from the VESSEL, "that book so much despised by men," (said he). That's the book for me, said I to myself; what men despise GOD HONOURETH; and I bless the Lord that He ever put such a book in my hand, and gave me a heart and soul to read it; for my soul has had many refreshing times in reading the sweet experience of the Lord's children therein contained. Hoping the Lord may yet spare you for many years to work in His vineyard, in these degenerating times.—Yours, in Christian bonds,

"E. HARRIS."

IPSWICH.—On the 21st of February the annual tea and thanksgiving meeting was held at Bethesda chapel, commemorative of the Lord's great goodness to the cause in general, and to the pastor, Mr. Pooock, in particular, it being the sixtieth anniversary of his natural birthday, and twenty-one years of his ministerial labour in the Gospel in this place. About 500 sat down to tea, and all appeared truly gratified with the abundance set before them by the kind arrangement of the friends, who gave their willing attendance throughout the whole of that happy day. After tea the chair was taken by Mr. Pooock; the 117th Psalm was sung; prayer was offered

by one of the deacons; Mr. Poock addressed the host assembled, stated his great obligations to his good Master in continuing him in his honourable service, and deigning to use so dull an instrument for his praise, in calling poor sinners and comforting saints. He expressed his love and thanks to his friends for their renewed kindness, in their presenting him with a handsome couch to rest upon, after pulpit labours, as fatigue did certainly increase with growing years. The treasurer stated the financial affairs, and affectionately addressed his pastor. The sub-treasurer also gave his account of the outlay for coals to the poor and visits to the sick, with a warm congratulation to the minister and friends, thanking God for the position they were in, and the peace and prosperity imparted, and prayed for its continuance. Addresses were then given in a loving, interesting, Gospel spirit, by brother Brown, of Fristen; Whorlow, of Sudbury; Dearing, of Crowfield; Collins, of Grundisburgh; Clarke, of Somersham; and Poock, jun., of London. The Divine presence was never more felt on any such occasion by us since we have been united. To him be all the glory. Our singers, anxious to assist, performed to their credit several pieces, both appropriate and good. Hallelujah!

BERMONDSEY NEW ROAD. — The jubilee meeting of Ebenezer Baptist chapel Sick and Poor Society was held on Easter Monday, April 2nd. Mr. Flack preached a sermon from Heb. xii. 2, "Looking unto Jesus." After the sermon the friends took tea together; amongst them were two of the founders of the society, Mr. Pope and Mr. Pillow. Public meeting commenced at half-past six, our pastor in the chair. Brother Bradley opened the meeting by prayer; our pastor then gave a few introductory remarks, and called upon the secretary for the report, which showed during the fifty years the society had given £1,250 10s. 9½d. to the poor and needy. Pastors Alderson, Bowles, Meeres, and Joseph Chivers enlivened the meeting by some solid and soul-stirring speeches, upon the unparalleled love of God, the unspeakable gift of God, the sympathy of God, and the faithfulness of God. Mr. Pope spoke on the faithfulness of God, and the supporting mercies of God to him during his sojourn in this wilderness over eighty years, and also of the society; that our Father God had watched over it and blessed it, and he thanked his God that this society had been the means in his heavenly Father's hand, of supplying to the wants of the sick and afflicted such a sum as £1,250. Our pastor concluded by prayer. J. S. K.

ANOTHER EX-CITY-MISSIONARY. — We are inclined to think the London City Mission is a nursery for ministers; and if it did no other good it certainly very frequently throws us out a good, faithful, and acceptable brother, whose preaching is ren-

dered a great blessing. We may refer to Thomas Steed, now of Rehoboth, in Shadwell; and very lately we have had three brethren who had left—or were leaving—the mission, desirous of entire devotion to the publication of a free-grace Gospel. We believe the writer of the following note will shortly issue a pamphlet fully describing his faith, experience, and cause of leaving the mission:—"My dear Mr. Banks,—This day week I was dismissed from the London City Mission for holding Calvinistic views. I was summoned before the sub-committee for allowing Mr. Webster, of Cave Adullam, to preach for me at my mission-room; but this charge falling to the ground I was dismissed, because I did not believe that Christ died for all. I am now at liberty to supply any strict Baptist church that may invite me. I am, dear sir, yours faithfully, "GEO. REYNOLDS."

TUNSTALL, SUFFOLK. — DEAR BROTHER BANKS. — It affords me much pleasure to say we had a good and profitable day on Friday, the 30th of March last. The blessed Lord enabled brother R. E. Sears, of Laxfield, to preach to us two faithful sermons. Our brother Large, of Butley, opened the evening service by reading the 91st Psalm, and engaged in prayer. It was good to be there. The chapel was well filled with people. We pray the Lord that some effectual good may be the result, and the God of all grace be glorified. Three hundred or more sat down to tea. It was twenty-one years on that day since I enlisted into the army of this kingdom. At that time I knew not God; but now, I hope, by the grace of God, I am made alive in Christ; and when, by the blessing of the Spirit of God, I am brought to consider and contrast my present state and position with the past, it is plain to me the arm of the Lord is not shortened, but still is powerful both in the comforting of his people, and to the defeating of the enemy of souls, and the word of faithfulness can never alter.—Amen. A. BAKER.

BRAINTREE, — Salem Baptist chapel. On Monday, April 2nd, services were held. Mr. Kemp, of Glemsford, preached in afternoon, from Sol. Song iii. 9, 10. The friends then took tea; a public meeting was holden in the evening, and addresses delivered. Mr. Beach, of Chelmsford, kindly took the chair. Brethren present were:—Messrs. Kemp, Debnam, of Maldon; Smith, of Yeldham; Sack, of London; and Wheeler, of Hedingham. Each gave an address. We had a good time. A vote of thanks was given to the chairman for the kindness he had granted to us as a little cause. The truth here is not prized; that Gospel, which is food to the hungry soul, is kept in the background, and hence so much coldness, carnality, worldly-mindedness, amongst the professors of religion. There seems little of the spirit of true earnest prayer. But let us take courage; the Sun of Righteousness

will appear far more glorious after the cloud has poured out its contents.

April 18th.

EAST BERGHOLT.—This beautiful village near Manningtree station, was the scene of much joy on Sunday, April 15th, when three sermons were preached by C. W. Banks, in the New Baptist Chapel, which was crowded with friends from Ipswich, Chelmondiston, Hadleigh, and the villages round. Our brother Churchyard, the pastor, labours there cheerfully and gratuitously, and the Lord smiles. Our sister, Mrs. Elizabeth Baldwin (through whose earnest prayers and perseverance the chapel was built) has been sorely bereaved of her husband, and waves of sorrow have rolled in; but God is her refuge and her strength. We trust this little church will still have help from the God of Jacob, and from Jacob's loving friends.

SOUTHWARK.—Trinity street. On Sunday afternoon, April the 8th, the teachers of Trinity chapel Sabbath school presented their superintendent with twelve volumes of Goodwin's works, with a written form expressive of their love, and of the value they set upon him, for his services as the superintendent of the school. Mr. Brownson thanked the teachers for their kindness, and said he rejoiced that they worked together in peace. The pastor was present, and said he was happy to have such teachers in the school; and he felt that Mr. Brownson was the right man in the right place. Mr. Brownson is a happy, cheerful, and earnest man. May the Lord much bless him in his work and spare him many years.

BIRMINGHAM.—Baptist chapel, Constitution hill. A pleasing, and we hope, profitable tea meeting was held in the above place of worship, on Good Friday; a goodly number sat down. In the evening, Mr. Pegg, of Willenhall, read the Scriptures and prayed; after which a sermon was preached by Mr. George Cook, from the words, "At that day ye shall know that I am in my Father, and ye in me, and I in you," John xiv. 20. May the Lord bless the means to the good of precious and immortal souls, to the glory of His own name.

SHARNBROOK, BEDFORDSHIRE.—Old Baptist chapel. The anniversary of laying the foundation of our enlarged chapel took place on Good Friday, March 30th, when two sermons were delivered by

Mr. B. B. Wale, of Blackheath, to attentive congregations. Between services about 200 sat down to tea. The day being fine we had friends from St. Neots, Bedford, Carlton, Harrold, Risely, Rushden, and Thurlough. Mr. Wilson, pastor of the Baptist church at Riseley; Mr. Dexter, of Thurlough; and the pastor, Mr. A. Peet, took part in the services.

HARWICH.—Mr. Dyer is blowing the Gospel trumpet in our Baptist chapel with increased clearness, savour, and power. He has recently baptised; and we hope many more by his ministry, will be gathered in. Dovercourt is closely approximate to Harwich, and is now a fast-growing watering-place of healthful recreation and rest. Many of the Lord's people resort hither in the season, and hear our minister, Mr. Dyer, joyfully.

LITTLE LONDON, WILLENHALL.—Two young men (one a proselyte from the Wesleyan body) we had the pleasure of seeing immersed in the name of the Holy Trinity, on 1st of April. Mr. Pegg, the pastor, preached from 1 Pet. iii. 21.

"The Lord, upon His Zion hill,
Some mercy drops has thrown;
And oaths and love have bound Him still,
To shower salvation down."

CHELLENHAM.—Mr. B. B. Wale, of Blackheath, preached three sermons at Cambridge chapel (Mr. J. E. Cracknell's), Lord's-day, April 15th. The congregations were large, and the collections good. Mr. Cracknell is going on prosperously and comfortably.

SHARNBROOK, BEDS.—Anniversary of the Baptist chapel was held on Good Friday. Mr. Wale, of Dacre park, preached two sermons. The weather was lovely, the attendance good, and the services solemn. Mr. Peet is happy in his work, and happy with his people.

MR. SAMUEL COZENS'S ARRIVAL.—Just as we were going to press we received the first portion of Mr. Cozens's "Log Book." It is both interesting and deeply experimental. We read it with feelings of thankfulness, and we think our readers will do the same. It will appear in our June number. At the end of the communication, he says: "JUST ARRIVED—ALL WELL.—FEB. 17, 1866."

Fearful storms the Lord carried him through.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Anderson, J. S.	Zion chapel, Deptford	March 25	6
Bloom, Mr.	Doncaster	" 25	3
Hearson, G.	Vauxhall Baptist chapel	" 25	3
Silvertown, E. J.	Trinity street, Southwark	April 18	5

Not Yet.

Convinced as a sinner to Jesus I came,
 Informed by the Gospel, for such there is
 room;
 O'erwhelmed with sorrow, for sin will I
 cry,
 Lead me to the rock that is higher than I.

O blessed be Jesus for answering prayer,
 And raising my soul from the pit of despair;
 In every new trial to Him will I cry,
 Lead me to the rock that is higher than I.

When sorely afflicted, and ready to faint,
 Before my Redeemer I'll spread my com-
 plaint;
 Mid'st storms and distresses my soul shall ^[rely]
 On Jesus the rock that is higher than I.
 The time will soon come when my journey
 will end; ^[friend]
 And then face to face I will see my best
 And for ever enjoy His blest presence on
 high,
 And dwell on the rock that is higher than I.

ON Sunday morning, May 6th, 1866, I was led to read the third chapter of Ezra, and the end of the sixth verse formed the subject of my study, and of my preaching on that happy morning—for happy I did feel while passing in reflection, and swift thought, through many sublime Scriptures in which the CHRIST of GOD, and the CHURCH of CHRIST in their unity and glory appear.

Respecting our contemplated new building I said not a word, I believe, still, there was a suitability in the text to the position which we now occupy. The text was this:—

“But the foundation of the temple of the Lord was not yet laid.”

At once, four branches of the subject appeared. I looked with composure and spiritual advantage,

I. At the grand figure—“The temple of the Lord.”

II. At the state of things before the foundation of the temple was laid.

III. At the foundation itself, and the laying of it. And, lastly, at the effects which followed—or, the description given of the joy of the people when this great work was done.

I would gather up a fragment or two of the exercises of that day; and would pray unto the LORD to give me again a few of the blessed things then made so precious; and if He should bless them unto His people, I will then ask them to do as Ezra says the people did in his day, “when they found the foundation was NOT YET laid.”—Ezra iii. 7,—“They gave money unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.”

We would not trouble our friends to send the meat, and drink, and oil; nor would we trouble them to find out the masons and carpenters; for, as we have now a suitable and beautiful site in view on which our building might stand, all we require is for God our Father to stir up the hearts of His people to send unto our worthy and humble Treasurer (Mr. William Mace, of the Floor Cloth Works, in Old Ford, London,) a small portion of their earthly substance; and then “the elevation” of the building might be published; the foundation *might be* laid—the Tabernacle erected—and with the consecrating and anointing presence of the Lord, the place filled with a people shouting aloud for joy; and

willing to extend the knowledge of His name amongst the many thousands of immortal souls who (in streets, lanes, and alleys; in roads, squares, and terraces, in villas, cots, and hovels,) swarm this immense district called "Bethnal Green."

As I walked from my house to my chapel on the morning of the 6th of May, through the "Old Bethnal Green Road," I could not refrain from inly saying to the Lord—"What shall I do? what can I do? how can I be a spiritual help to these swarming masses of men, women, and children, who appear in the dark and downward road, without God—without Christ—and without any well-grounded HOPE in the Lord?"

How sad to my soul the fact appears, that "they love darkness rather than light, because their deeds are evil; but I have a silent and solemn persuasion that if the LORD would give us a place large enough—if He would give us schools and a mission hall, we should get the people.

We have, blessed be His holy name—we have three things in our favour—we have, first of all, the living truth of God powerfully realized in our souls; and by its proclamation many have been gathered together. Secondly, we have a little band of earnest and willing workers: some in the school—some in circulating tracts and visiting—and some few sturdy, steady, honest, and sincere praying men. Thirdly, we have continually some coming to join us, who declare God has made the ministry, and the means of grace, a blessing unto their souls. In the language of the Church of old, then, I say to all the truth-loving inhabitants of Christendom, "Look not upon me, because (by many it is said), I am black; because the sun (of persecution and of adversity) hath looked upon me."—It is very true, "My mother's children were angry with me."—It is equally true that, "they made me the keeper of the vineyards—but (for many years while running all over this country serving other Churches) mine own vineyard have I not kept." For all this I have suffered and sorrowed; and while of God alone I seek forgiveness, of all His people I seek co-operation and help, that—if spared—I may yet live in the spiritual and heaven-like luxury of that cluster of promises given to me, many years since, when on my knees in Philip Smith's bed-room, after preaching anniversary sermons in Wiltshire, the blessed Spirit in my soul did lay those words in Psalm the ninety-first—"Because he hath set His love upon me, therefore will I deliver him: I will set him on high, because He hath known my name. He shall call upon me and I will answer him; I will be with him in trouble: I will deliver him, and honour him; with long life will I satisfy him, and shew him my salvation." Ah! how precious do these appear; and to believe I shall know their fulfilment in my soul's experience—in my ministry—and in mine everlasting salvation—appears great indeed. But our GOD is mighty in mercy, and with Him it remains; to Him I commit the whole, and wait in prayerful devotion the result of His sovereign will.

Believe not, Christians friends, that we are THE *Antinomians* which many have represented us to be. The armies in Christendom, against me and my work, are immense; with the Psalmist I may say, "They compassed me about like bees:" with their tongues have they stung me; but in the name of the Lord will I pray for them; for who can tell, but that days of trouble may yet overtake some of them? And then, also, shall my prayer be in their calamity.

Remember "the foundation is not yet laid;" and as I cannot, must not, occupy more room in this EARTHEN VESSEL, I will endeavour to give (as a supplementary number to the July issue) the substance of two discourses: one, on the foundation NOT YET laid; the other, on the joyful shout of the people when the foundation was laid. By those discourses (if my Lord and Master will enable me to issue some portions of them), let the people judge how far they are justified in encouraging me and my friends in our efforts to raise a Tabernacle wherein "the poor may have the Gospel preached unto them," even by their obedient servant,

C. W. B.

[Since the foregoing lines were written, the following note has been received. It utters the feelings of many; and encourages us to believe a good work is progressing.]

"Glory be to God for the Gospel He helped you to preach on this blessed day of days. I think I may on my Ebenezer write this night 'I was brought low and He helped me.' On Saturday morning I was so very low, that I wished I could lie in my bed and die, and never more enter upon the miseries of another day. I had wetted my pillow with bitter tears. I prayed for death; yea, I longed for that stern, yet beneficent angel to unloose my chains, and set the sorrowing prisoner free; I could not then anticipate the blessings of another Sabbath on earth. I longed only for a perfect freedom, nothing held me back, but the will of my Father—and that truly governs all well and graciously.

"The Sabbath came, and my mourning was turned to feasting; my spirit's groans were turned to songs of hallelujah. You were happy, dear friend, and I was not less so; my little vessel was full to the brim; Christ and heaven is the subject for poor sinners like me; no creature-works, or duty-faith, can take the place of these grand Gospel themes. I do so admire a full, perfect triumph in everything; and in the glorious Saviour's kingdom surely there shall be nothing unfinished or imperfect. I believe devotedly He shall reign on this our sin-blighted earth, and by the glory of His presence make the place of His feet, the birthplace of His humanity, glorious; and I shall be one of the triumphant ones then; hallelujah! I shall thirst for joy then; I shall bear the palm of victory then; I shall weep no more then; I shall look on the scenes of my past humiliation then, and cast the crown of my grand triumph at His feet, whose grace alone enabled me to overcome. Oh! 'tis a ravishing sight, this future treat awaits us; it maketh my soul to say with Paul, 'These afflictions which are but for a moment, are not worthy to be compared with that far more exceeding and eternal weight of glory.'

"This is the kind of preaching to bless the soul, to make the lame to leap for joy, the Church to sing, and the wretched to praise the God of Israel; this is the Gospel to make poor pilgrims press on with renewed vigour in the way of life; this is the beacon to gaze on 'mid the tempests of this stormy life. 'Christ and the crown we have in heaven.' Go on, my friend, God is with you, bless His name, He will never forsake you. So believes, yours,

"A. B."

"Trust Christ much, and you will have much to praise him for."—*Romaine.*

Pleasant Words.

By JOHN BRUNT.

“Out of the abundance of the heart the mouth speaketh.”—Prov. xvi. 24.

To be pleasant of speech we must be pleasant of heart. Pleasant words have always been *precious* words; more precious than gold of Ophir, or rubies of the soil. Pleasant words are truly *powerful words*. “A soft answer turneth away wrath, but grievous words stir up strife.” Pleasant words are *persuasive* words. To be truly pleasant, words must be *pure*, or true, and hence the words of wisdom are pleasant words.

Pleasant words are really *profitable words*. They turn from evil, and attach to good. The pleasant words of the Gospel are cheering and comforting words. Words fitly spoken, “or spoken on the wheels well tuned, and rightly tuned, are like apples of gold set in pictures of silver. May we not add, that pleasant words carry peace and joy wherever they go? Where may we then expect to find pleasant words? In the Gospel surely; for the Gospel is good news indeed. Jehovah hath spoken, and when heaven speaks, earth should hear. Once when Jesus spake, the winds and the waves ceased their roar; again He spake, and the grave gave back its prey; yet again He spake, ’twas ere he bowed His head on Calvary—all was done; now all is said; it is finished; and He gave up the ghost. When the voice of the Lord uttereth, the dwellers in the temple speak of His glory; Jesus had been speaking of Chorazin, of Bethsaida, and of Capernaum, contrasting these with Tyre, Sidon, and Sodom. Then he *speaks to His Father*, and finally He speaks to the people surrounding Him; He turns from masses to individuals—from the great invisible God, to men around Him; from the past to the present, and like the Sun of Righteousness, as indeed He was, He sheds His brightest beams, where He would enlighten most, and says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

Never before had such words been said, never could they be more pleasantly spoken. We may repeat them, we can never improve them; may the Spirit of Almighty God bless them to every reader. For whom were these words spoken? For him who needeth them; and who can *need* them but the heavy laden? May I bring my burden before the Lord? will He listen to my cry? will He regard my agony and toil? YES. Your burden was put upon you, and you have been made to feel its weight, that you might *cast it upon the Lord*. Come then with all your griefs, your sins, your woes—and cast them on the Lord. “I will give you rest”—and with rest comes renewed strength to bear; your day may be dark and cloudy, your way crooked and thorny—*but*, as your day your strength shall be. “And I will never leave, nor forsake you.” Whoever the saint may be having a burden; wherever that saint may be, and of whatever kind this burden may be, the words of Jesus still remain in all their truth—in all their force, and therefore in all their pleasantness, “I will give you rest.”

Wycombe, Bucks.

“He Saved Us.”

BY SAMUEL J. BANKS, PASTOR OF THE BAPTIST CHURCH, BANBRIDGE.

“He saved us.”—Titus iii. 5.

WHAT a sentence is this ! When the light of heaven shines on it, and in the poor sinner’s heart, how interestedly does he read, and with what spiritual feelings and joy does he express the apostle’s language, placing himself with the ransomed group set forth in these simple, but in their meaning profound words, “He saved us.”

I have looked at this little sentence till to my vision it appeared (like Moses’ face) to shine with heavenly glory, setting forth with fresh beauty the words of the wise man, “A word fitly spoken is like apples of gold in pictures of silver.” And having caught a glimpse of its sacred light, and tasted a little of its sweetness in my own soul, I pray the Holy Spirit may direct my thoughts and guide my pen that I may instrumentally impart of its preciousness to others. The text though very short is most complete, and has a meaning of vast import; a depth which cannot be fathomed, a height which cannot be reached by mortal man; a length and breadth, which, like its first great cause, the love of Christ, passeth knowledge; yet is it given to man to feast upon, and even in this lower world to realize some measure of its joys, as Watts so truthfully writes,—

“The men of grace have found
Glory begun below,”

which never could have been found or enjoyed; but by the knowledge of, at least, the first rays of this celestial truth, “He saved us.”

We have here a GOSPEL STATEMENT, “full of grace and truth.”

The first word points to *Christ*; the second to the *work* of Christ; the third to the *sinner saved by Christ*; each of which must be deeply interesting to the soul thus saved by sovereign grace.

I. Look at HIM OF WHOM THE TEXT SO CLEARLY SPEAKS. A faith’s view of this lovely picture representing the sinner in all his poverty, the Saviour in all His riches, and salvation in all its glory, will do thee good, and lift thy soul above the present sin-stricken world, to that of sinless perfection, where each one who can now say *He saved me*, shall one day dwell, yea, walk with Him in white, being made so through the precious blood of Christ. But we may take a distant view of this Redeemer by the aid God has so condescendingly given in His holy word; for in it we are permitted to see some marvellous outlines of the man Christ Jesus, and the God our Saviour; tracing Him from the babe in the manger, to the close of His wonderful life on the cross, and at each step mark how holy, harmless, and separate from sinners His character, “who went about doing good.”

Who does not feel that in attempting to pen but a few words in reference to this spotless One, he is entering into deep waters, and that after the utmost stretch of the loftiest mind engaged on such a theme, only the hem of His garment could be touched? What, then, could the writer’s feeble powers accomplish? *Indeed nothing*; yet may he not to some of his fellow sinners echo on the cry, “Behold the Mau?” See then the holiness of His nature, and the eternity of His being, and

join the song, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come," and admire the suitability and sufficiency of Him who is the Son of God and the Saviour of men. Holy, without *one* spot, and eternal, without beginning of days or end of life."

According to the institutions of Jewish sacrifices, designed to typify the sacrifice of Christ, the animals offered whereby Christ Himself was pre-figured were to be without blemish; how much more important does this appear in reference to the Christ, the Anointed of God, and who was indeed the pure and holy Lamb, slain in the Divine purpose from the foundation of the world, who in due time "through the Eternal Spirit offered himself without spot to God," as the true Paschal Lamb? But He is the great High Priest, as well as the Lamb of God, and in this also how infinitely does the great High Priest exceed those of Aaron and his sons. They who prefigured Christ in this holy office were not suffered to continue by reason of death; "but this *man* because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Under the Jewish economy also the typical redemption was "once every year;" not so my Jesus. He, as Paul so significantly writes to the Hebrews, "entered in *once* into the holy place having obtained eternal redemption for us."

II: The next part of the text points to THE WORK OF CHRIST. Come, saved souls, look and admire, rejoice and sing, "He saved us;" come, anxious inquirer, seeking soul, ye that labour and are heavy laden, He will save you, for He hath said to such, "I will give you rest;" look to none other, He alone can, none but Jesus is able, He is both able, and willing, come, and your song shall be, "He saved us." Christ the only Saviour is now brought to view in this sweet portion of God's holy Word. He who really takes up this truth, and rejoices in it, as setting before him the only refuge, lays down all others as refuges of lies, knowing now that "salvation belongeth unto the Lord," while, (could he look upon his own life as one of moral beauty and purity, the *absence* of which he daily deplores), yet would he exclaim,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

"Not by works of righteousness which we have done, but according to His mercy He saved us." We feel this great and glorious truth should be stamped upon every thought and action of the sincere labourer in the vineyard of the Lord. While earnestly toiling day by day as a co-worker together with God, he says, "Not unto me, not unto me, but unto thy name give glory for thy mercy, and for thy truth's sake." *The work is all His own. His sovereign grace, His Almighty power, His vicarious sacrifice, His everlasting love, His complete deliverance, so that without one shade to change the delightful note it is from first to last "He saved us." What volumes of truth are set forth in this short Scripture! What doctrine, what experience, what practice, what light, what love, what joy below, what a heaven above, what an eternity of bliss!*

"He saved me from my lost estate,
His loving kindness, O how great."

The Saviour's work was marvellous indeed, the *wonder* of wonders, the outgoing and overflowing of love divine, a display of power for the accomplishment of that which no other power could do, the redemption of

"the whole family in heaven and earth;" the setting up and maintaining His own and everlasting kingdom, bringing every subject under His holy influence, and teaching them to say with heart and voice, "He saved us." O what a work, what a salvation, what an accomplishment, was our Saviour's, when He saved us from our sins, their power, their dominion, their consequences!

And fixed our standing more secure,
Than 'twas before we fell.

Opening up to each and every believer, in this great work the prospect, yea, the sure and certain hope of everlasting life; but hear His own utterance. "*It is finished.*" In that first monosyllable "*i*" is comprehended the whole of the great work, embracing to the fullest extent the two mighty divisions of "so great salvation." The infinite purposes of the love of God, the grace of our Lord Jesus Christ, and the influences of the Holy Spirit. But also the complete triumph over every obstacle in heaven, and earth, and hell, which stood or should stand as a barrier to the salvation of the one church chosen out of the world.

In the next word we see the immutability and eternal security of all that is comprehended in the first; while the whole sentence, so beautifully concise, shows we can add nothing to or take from this finished work.

"Nothing either great or small,
Nothing, sinner, no,
Jesus did it, did it all,
Long, long ago."

He saved us; by what means we cannot here stop to consider; but who can stay His hand? who prescribe the way? This He has done, and will perform all His pleasure, though it should be by the most feeble instrumentality. O that He may say to us from time to time, "Go work," "I am with thee," this shall suffice.

III. We now look at THE POOR SINNER SAVED BY CHRIST. "He saved us," in which we have unparalleled love on His part, and sweet soul-experience wrought in the saved

This is vital religion, the power of godliness, the personal enjoyment of its great truth in the soul. When we were yet sinners Christ died for us, where then are our merits? What have we done in the great work? Nothing, yet the work is done "*Us*" sweet truth! We who have believed do enter into rest, because He hath saved us. See the poor sinner saved, and the rich Saviour standing side by side, and Christ "not ashamed to call them brethren." "He came to seek and to save that which was lost," He found, called, drew with *His love*, brought nigh, saved. The sickness was removed, the sight restored, the lame one caused to walk, to leap, to praise the riches of God's grace. This then is the grand chorus of the church below, to cheer the travellers to the Zion above. How full the song, how lofty the note, of praise! This is at once the new, and old song; that which the elder members of the same family sung, that which the new convert loves to sing; that which the young and old Christian alike unite to utter, that which gives true joy amidst much sorrow, and strength in time of greatest weakness, yea, the song of the vast number which no man can number, shall ever be, "He saved us." Unworthy sinners saved, who can tell, what heart conceive the joy which shall fill the breast of such through all eternity! That sacred joy which burst from the heart of the redeemed now is but the faint

whisper of the rising life. What will be that noble song, that long peal of gladsome hallelujahs that shall speak forth the experience of the soul in the paradise above! Sinner, we must shortly join in one of two sentences; the one terrible in sadness, and eternal darkness, *We are lost*, or in that which shall swell with everlasting feelings of rapturous glory, "He saved us."

Blessed Words for a Dying Bed.

DEAR BROTHER BANKS,—I beg a small space in your EARTHEN VESSEL, in memory of my long and much esteemed friend and brother, Mr. F. London, whose death has made void my choice companion; but shall I murmur at my gracious God and Saviour? Only think what an infinite gain our departed brother has by the change: he is now landed safe in the bosom of his heavenly Friend, where his ransomed soul is singing the high hallelujah praises, and casting his crown at His feet. Oh! how many times our departed brother has talked about his eternal joy, when his ransomed soul would be called home, and his poor corrupt body, he said, "he would hide in the grave, and keep in secret." "Thou wilt appoint me a set time, and remember me: then Thou wilt call me, and I will answer Thee; and Thou wilt have a desire unto the work of Thine own hands."

Why should God's dear children so often be filled with doubts and fears? I know the reason why, so did my depart brother. It is for want of more knowledge of our glorious Lord God Almighty, and the power of His resurrection, and the fellowship of His sufferings, being led by the blessed Spirit into all the great truths of the everlasting Gospel. How often it fills my soul with adoration and joy to know how near I am, and all His saints, to His loving heart. He says, "Ye in me, and I in you." Oh, bless His name! There never was a time when I was not in Him. Sure then I see myself in Him when He was born in Bethlehem's manger; and when in the garden sweating great drops of blood; and when at Pilate's bar he was judged; bless His all glorious name, I have no more judgment to come. When He was nailed to the cross, I was in Him; when He was laid in the grave, I was in Him; when He rose from the dead, I was in Him; and when He ascended up to His Father's glory, I was in Him, I mean in the mind and purpose of God. Safe anchorage for the weary soul! Nothing can harm or hurt us, for we are fixed on the Rock Christ Jesus.

My departed brother London was favoured to know the reality of vital godliness, that which only depends on the power and Spirit of a heart-searching God: that when he came near to Jordan's flood, he was enabled to raise his feeble voice to bless the Lord for so great a favour conferred on him: He spoke heartily that portion of God's Word, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Oh, these are blessed words for a dying bed! What a blessed sight for his dear wife, and his children, and to know he died in the Lord. It is also a pleasure to me, to know the Lord has

blessed his dear wife, and some of his children with His own blessed truths, and I pray if it is the will of my gracious God, to touch the hearts of those whose eyes are not yet opened. I know there is nothing too hard for the Lord. I have known my departed brother, and his partner in life, for nearly forty years, and to the honour of his name, we never had any difference between us all that long acquaintance. Praise the Lord for His keeping us toward each other. Often have I called to see him, when his poor mind has been cast down by reason of the troubles of the way, but when I have begun to speak of the things pertaining to the kingdom of God, I have seen his soul brighten up, and he has lost all his troubles, and we have rejoiced together, praised, and wept together; bless His name for all His goodness to us.

The last night I was with him, when we parted at the end of the street, his spirit seemed to long to "depart and be with Christ, which is far better." "Well," said I "my dear brother, the day is fast coming when He will come and take you up, and present you to Himself without spot or wrinkle, and then it will be holy like Himself." Blessed Jesus! how sweet the consolation to know our end is everlasting peace.

Many times did my brother sing those beautiful lines:—

Hark! how the choir around the throne
Adore their glorious King,
They drink full draughts of bliss unknown,
And hallelujahs sing.

DANIEL LEWIS.

THE CHURCH OF THE MARTYRS.

AMONG all those churches of truth which suffered long and bitter persecution under the terrible reign of the Papacy, none were more severely tried, none present such a long and glorious list of martyrs as the Waldensian Church. This Church, we are fully inclined to believe, is one of the "Witnesses" spoken of in the Apocalypse. They had borne an open witness for truth for many centuries, testifying against the corruptions and immoralities of Rome, until in the end of the twelfth century they proclaimed her to be the Antichrist of Scripture, the Harlot of the Apocalypse. Then was the war waged against them with all the fury and power of apostate Rome. The war was commenced in the edicts of councils which stigmatised the pure doctrines of the Bible, and branded those who held them as heretics. The next step was to pronounce the most dreadful anathemas on those who were regarded as heretics, which were executed in the same remorseless and exterminating manner in which they were conceived. The confessors of the truth were denied both their natural and civil rights; they were forbidden all participation in dignities and offices; their goods were confiscated; their houses were to be rased, and never more to be rebuilt; and their lands were given to those who were able to seize them. They were shut out from the solace of human converse; no one might give them shelter while living, nor Christian burial when dead. At length a crusade was proclaimed against them. Preachers were sent abroad throughout Europe to sound the trumpet of vengeance, and to assemble the nations. The Pope wrote to all Christian princes, exhorting them to earn their

pardon and win heaven by helping to exterminate the heretics. The peaceful and fertile valleys of the Vaudois were invaded and speedily devastated with fire and sword; their towns and villages were burnt, while not one individual in many cases escaped to carry the tidings to the next valley. To all the cruelties of these wars, and to all the open persecutions that were waged, are to be added the horrors of the Inquisition. Calculations more or less accurate have been made as to the numbers Popery has slain. From the year 1540 to the year 1570, comprehending a space of only thirty years, no fewer than nine hundred thousand Protestants were put to death by the Papists in different countries of Europe. During the short pontificate of Paul the Fourth, which lasted only four years, the Inquisition alone, on the testimony of Vergerius, destroyed a hundred and fifty thousand! At the storming of Beziers, a Waldensian town, one asked how the Catholics in the town were to be distinguished from the heretics by the attacking party? The answer was, "Kill them all; God will know his own;" and in the attack the whole of the population—7,000 in number—perished, without respect to age or sex, the old man bent with years, and the babe sucking at its mother's breast. The descendants of these glorious martyrs are now making an appeal to the British public for aid to help them build a place of worship in the valleys, in which is to be preached the truth as it is in Jesus. Shall they ask in vain?

The Testimony of Francis Lowther,

MINISTER OF BAPTIST CHURCH, BARROW-IN-FURNESS, LANCASHIRE.

CHAPTER III.

(CONTINUED FROM PAGE 104.)

WHEN the Lord revealed himself to me in a saving way, I thought it would be all sunshine with me through life as it was then, but I soon found that I had to pass through a conflict, inasmuch as Satan very soon endeavoured to make me believe that all my religion was merely a delusion, and sometimes he does so up to the present time. But oh, what a mercy, when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him; were it not so, God's people would be deluged in sorrow and grief, but for the comfortings and consolations of the blessed Spirit of truth, who shall abide with all God's children even unto the end of the world. I can truly say I have found God to be as good as His Word: "I will never leave thee nor forsake thee;" and in time we (the whole election of grace) will find the truth of Christ's promise, "And that where I am ye shall be also." The promises are all yea and amen to them that are in Christ Jesus—

"Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills."

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Ps. cxlvi. 5.) The dear Lord is pleased in His love, mercy, and compassion, to give a good hope to his children; and were it not for that hope which the apostle Paul calls a good hope through grace (that is, it is realised in their hearts by grace), I have felt sometimes, only for this hope, I would give up and return into the

world again. But because the Lord who hath called me with his high and holy calling, has also kept me up to the present time, and not let me go, when he shines into my soul by the light of the Holy Ghost, darkness has to flee with doubts and fears; and then he is exceedingly precious to me, so much so as enable me to say with the apostle of old, "Nevertheless I am not ashamed (that is of His glorious Christ) for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. i. 12.)

Before concluding my call by grace, that is, my first portion, I may say that I have known what it is to be on the top of the mount, and I also have known what it is to be down in the valley of humiliation. There I have (in the valley) had my soul trials, and fiery trials they were; but when taken to the mount again to behold the Lord Jesus Christ, I then have had my joys and consolations, which will ultimately end on behalf of the redeemed, an everlasting joy and happiness in the bright world of glory above, there to behold their glorious Head. It is He who sustained them through their wilderness journey, whilst they were in this world of tribulation. The tribulation will soon be accomplished, and when Jesus has seen of the travail of his soul, then it may be truly said, He will send His angels to gather His elect from the four winds of heaven to be for ever with Himself. I am placed in such circumstances as to ascribe all honour to Him who calls whomsoever He will, and bestows His free, unmerited, and undeserved favour upon them.

Whom will God Honour?

BY MR. ALFRED PEET, OF THE BAPTIST CHURCH, SHARNBROOK, BEDS.

"Them that honour me, I will honour."—1 Sam. ii. 30.

MAN is ever grasping after honour, what will not he do to obtain them, the history of nations, the occurrences and scenes of daily life, prove that men will sacrifice domestic peace for public honours, domestic happiness for public glory; but honours that come from men, whether they be produced by the hands of industry, the powers of mind, the eloquence of thought, the exploits of bravery, or the gifts of generosity and benevolence, are like our garden flowers, they have a time to grow, to flourish, to fade; like them they bloom, then wither, then die. Or like those plants that are of ephemeral growth, come into being with morning light and pass away with evening darkness; durability is a quality that neither thrives nor lives on earthly honours. How often have we seen man climb this rugged and dangerous hill with undaunted courage, and unwearied zeal but to slide down the slope of accident into the valley of disgrace but the honours that our text brings before us, and that claim our attention, are like the great Jehovah, their glory will never wax old like a garment, nor their beauty fade like the moth. Let us notice, first, how the Christian honours God; and secondly, how God honours the Christian.

I. HOW THE CHRISTIAN HONOURS GOD. This he does by acknowledging the superiority of God above all false gods and fancied deities. First.

Superiority of God's *power*, by relying on it in times of danger and difficulty. Secondly. The superiority of God's *love* by believing it to be not a changeable thing, like the seasons of the year, or the friends of our youth, but like the rock unchanged amidst the storms that threaten to destroy our souls, unmoved when waves of sorrow deluge our hearts. Thirdly. The superiority of God's *mercy*, by declaring with the Psalmist, that "it endureth for ever," not like man's as long as it suits one's convenience, and answers one's purpose. Fourthly. The superiority of God's truths, this we acknowledge when we forsake all broken cisterns that hold no water and come to the living stream. Fifthly. The superiority of God's *comforts* which delight the soul, flood the spirit with heaven's own peace, support the mind in the midst of disappointments and perplexity, with that support there is in the strengthening grace of God, when we thus honour God our feelings will bear witness to such truths as these "There is no God like thee," "who is a rock like our God!" How Moses honoured God by acknowledging his superiority over the God of the Egyptian. Behold him and the children of Israel at the Red Sea, hotly pursued by an avenging enemy, to whom does he call? the God he saw worshipped when he was called the son of Pharaoh's daughter? We answer, No; he honours the Lord at whose command the waters divide. Again notice him in the wilderness, how he honours him by drawing comfort from his compassion and faithfulness. All earthly streams are dried up, waters glide not from the rock nor bubble from the spring, the people thirst; he prays, O thou who hast brought us out of Egypt with a strong hand, and a mighty arm, wilt thou suffer us to perish in the wilderness. Illustrated by Elijah at Mount Carmel, honouring God by feeling he was superior to Baal. David going up against Goliath, believing in the superiority of God's power, knowing that God could keep him more than the Philistine could hurt him; the Hebrew children honouring God, acknowledging His superiority over Nebuchadnezzar.

2. We honour him when we ascribe glory to his name after deliverance from trouble, or success in any undertaking when we cry "Not unto us, but unto thy name be honour and power and glory;" also "salvation came from the Lord." How that blind man honoured Christ after his eyes were opened. Though the Jews murmured because of the miracle, though they would fain have proved it was not the same man, or that he was not born blind, yet the man honoured Christ, and in honouring the Son, he honoured the Father—he honoured God, so we honour Him if after deliverance from trouble, we feel "He hath gotten us the victory." Have you conquered any spiritual foe? O! honour him who gave you the armour of salvation, who taught your hands to war, and fingers to fight. Have you triumphed over any deep distress? O Honour him who said, Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." Have you escaped any temptation? O Honour him who made the way of escape.

3. By being obedient to his will, doing what the Lord commands, illustrated by Gideon going with his 300 men to battle, Israel erecting the Tabernacle; they honoured God by building it after the pattern given on the mount; God honoured them by dwelling there the surrounding and taking of Jericho, erecting the temple; Noah building the ark; Abraham offering up Isaac; all these did according to the word of the Lord and by so doing honoured Him. So we honour God, when by

the power of His grace, the constraining influence of His love and the restraining force of His mercy when we come out from among the children of men, and are baptized in the name of the Father, Son, and Holy Ghost.

4. We honour God when we give him the pre-eminence in all things. O the need of more grace to do this. To give him, first, the pre-eminence of our lives, "not living for ourselves, but for Christ who died and rose again." Secondly. The pre-eminence of our thoughts, Christ being the sum of them. Thirdly. The pre-eminence in our words, having our conversation holy. Fourthly. The pre-eminence in our labours, using the wealth we obtain by them not sparingly (as little as possible,) but with a spirit of liberality for the spread of His great name.

5. When we are devoted fully to His cause, defending His truths, seeking,—for ever seeking—in every way, seeking the good of His people, when all our talents are consecrated to His service.

6. We honour God by receiving and believing the testimony He has given us in His word of our fallen condition, &c., the way of salvation through Jesus Christ.

7. By asking the Lord to be our guide, our counsellor, our protector. Some do this with their lips while their hearts are far from Him.

8. By possessing a self-sacrificing spirit, being willing to be counted fools for Christ's sake, the dung of the earth, and the off-scouring of all things, illustrated by the noble martyrs and the courageous Non-conformists of 1662. But then

II. HOW GOD HONOURS THE CHRISTIAN.

1. By acknowledging a relationship between Him and them, calling them His sons and daughters and giving them the varied blessings which are promised to His adopted family.

2. By making them kings and priests for ever.

3. He honours them by giving unto them sweet and precious names, "His beloved," "His jewels," "His peculiar people," "His friends," &c.

4. By supporting them under all their troubles, being with them in the floods, so that they do not overflow them, and in the fires, so that they are not destroyed, illustrated by Hebrew children and Daniel.

5. He honours them by making them victorious over their foes, their fears, even their last enemy, death.

6. By receiving them to Himself.

7. By placing them at His right hand for evermore.

It is by faith, that all the blessings of Christ's suretyship come—the Lord increase that blessed grace in our heart; and remember, he increases it by means—by hearing, reading, meditating on, praying over His word.—*Romaine*.

Spiritual life, comfort, and victory, are the effects of the faith that rests on the word of God, that trusts God's testimony respecting his Son; but placed any where else, faith is a bubble breaking every moment, and nothing but enthusiasm and madness come from the delusion.

The reason why faith is so low, is, because we do not use it in every thing we do.

BISHOP BONNER'S FIELDS.

"INSTEAD OF THE THORN, SHALL COME UP THE FIR-TREE."

It is a singular fact that on the grounds where old Bonner held his court—sat on his ecclesiastical throne—sentenced and even consumed the faithful saints—on that ground we hope the New Bethnal Green Tabernacle and Schools will, ere long, be reared; and we understand near the same spot, other houses of prayer will be erected, at any rate, the Committees of two places of worship have applied for leases to build thereon; and on Friday morning, the Treasurer to the fund for raising our New Tabernacle, applied with ourselves at the Government offices, for a lease to build on the Bonner's Field Estate; and we have every encouragement to hope that the Commissioner will ere long enable us to announce that our ground is taken. The plot of ground is on the Bonner road; in the district of Bethnal Green; and is central for all the suburbs of Whitechapel, Mile End, Bow, Old Ford, Hackney, Homerton, Dalston, and the surrounding districts. That it may stand there for many generations, as a Tabernacle for God's truth, is our prayer—if the purposes of heaven have not, determined a solemn finale to this dispensation ere those generations have passed away.

We have holden two meetings since the one recorded in our last. At these meetings, brethren Thomas Stringer, of Stepney; F. Collins, of Plymouth; Isaac Pegg, of Willenhall; J. E. Cracknell, of Cheltenham; Thomas Steed, C. Alsop, J. Ogborn, W. Cornwell, and others united in prayer, praise, and speaking; and many indications of the Divine favour have been granted unto us.

One thing ought to be thoroughly well understood; no man, no body of men, no society, or company, are, or will be, responsible for this building. It will be erected by the free and voluntary donations of the people who have derived benefit from our labours by press and by pulpit—and who willingly unite with our London friends in carrying their effort to completion.

We have, at least, altogether 20,000 readers every month. For their convenience, a directed envelope is this month enclosed in every copy of the June number of the EARTHEN VESSEL. We ask one favour—let every one, on receiving the envelope enclosed, take it out; take it round in their little circle, gather up the mites of each friend; and in stamps, or by Post Office Order, forward the amount to Mr. William Mace, at the Old Ford Floor Cloth Works, near Bow, London; and every one will be duly acknowledged, and appropriated entirely to the work in hand.

Most deeply do we tender thanks to all those friends who have so liberally and generously helped us to make the beginning. We have resolved, in the strength of God, if life be spared, if opportunities be granted, to spare no pains, to take no rest, to cease from the use of no legitimate means until this, it may be, the last work of a laborious life is a FACT, above the fears of the feeble and the frowns of every foe.

We must not further trespass upon the pages of THE EARTHEN VESSEL.

We would leave the whole in the hands of Him who once said, "Because he hath set his love upon me, therefore will I deliver him."

Collecting cards may still be had from the secretary, Mr. Robert Banks, 4, Crane Court, Fleet street, London.

WAR! THE CHOLERA!! ROMANISM!!! AND A GENERAL APOSTASY.

As we approach the summer months rumours of war sound in our ears: the warning voice, "The cholera is coming again," is also heard: and fears on every hand are expressed, that even times of persecution are not far distant. Worse than all, a genteel apostasy is spreading itself through nearly all the churches of our land; and of thousands, of hundreds of thousands, it may be said, "they have not received the love of the truth that they might be saved."

In *The Rainbow*, an article appears, headed "The Way of Cain." We make one quotation as follows. May the Lord send us into a deep and prayerful heart-searching, and real Christ-possessing. So prays the EDITOR. The writer says:

"3. The next feature of 'the way of Cain,' is *enmity to the truth*.

"As we have seen, Cain claimed to be a religious man. He went up to worship, and acknowledged himself a debtor to the Creator by bringing 'of the fruit of the ground an offering unto the Lord;' but, as the whole narrative shows, he persistently refused to accept that which is emphatically and pre-eminently *the truth*.

"His unbloody offering is evidence of this. We have further evidence in his non-acceptance of the gracious words addressed to him by the Lord, 'If thou doest well (lit. "offer correctly") shalt thou not be accepted?' After this, he aggravated his guilt by slaying his brother, the faithful witness to the truth. The fruit of this deed of blood was 'the sorrow of the world;' but he repented not, nor accepted *the truth*. In all the action taken by him and by his descendants *the truth* is excluded; 'they received not the love of the truth that they might be saved.'

"All saving truth was in the primal promise; with no revelation beyond this, the Divine Teacher made the glorious Gospel that was in it sufficiently plain to those who accepted it in faith. Abel accepted this Gospel. Subsequent revelations to Abraham, to Moses, and to the prophets, conveyed no new truth: they only unfolded that which had been spoken in Paradise. When Christ came, he revealed Himself as the substance of that ancient promise. He said, 'I am *the Truth*'—*the Truth* given in that promise, and in the types, promises, and prophecies by which it was unfolded. By this ancient promise it was made sure that in the person, and by the sacrificial and substitutionary work of the promised Seed, the serpent's head should be bruised, Satan's lie uprooted, the curse reversed, and all blessings be restored. 'The grace of God bringeth salvation,' nothing else. *We* take no action at all in this matter, save as recipients of it, and producers of its fruits. It was 'the way of Cain' to reject this truth. From the beginning the disciples of

man's manifold religions have gone in this way. Jews, Romanists, Protestants, Puseyites, Rationalists, Spiritualists, Conforming and Non-conforming Churches have, in whole or in part, ignored that which is emphatically and pre-eminently *the* truth. It is the exception, rather than the rule, to set forth Christ's work as complete salvation for man. Our perfect acceptance, high calling, real mission, and glorious hope in Him, do not constitute the burden of professedly Christian teaching. They have gone 'in the way of Cain.'

Many other features indicate "The Way of Cain:"—he went from the presence of the Lord as men go from the truth of God now:—

"The way of Cain" began in a man-invented scheme of religion. This neither found acceptance with God, nor gave healing and peace to its inventor. Infidelity followed, and man was left to the way of his own choice. His own judgment of what constituted progress, and the means for its advancement, became his rule, until the flood came, when the whole of this godless generation—both "the way of Cain" and all those found in it, were overwhelmed in a common and mighty destruction.

"The Lord has a living Church, and many faithful labourers; but, comparing Christendom with the word of God, and accepting the Divine judgment as to her condition, we are constrained to confess that upon her way we see strongly marked 'the footprints of Cain.'"

EXPOSITION OF PSALMLXXXI.

By MR. JAMES WELLS

of the Surrey Tabernacle, Wansley street, Walworth road.

"Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day."

THERE is no definite explanation given why such notice was taken in the Jewish dispensation of the new moon; so that we seem lost, as it were, to consider as to what the spiritual meaning was. And yet no doubt it hath a spiritual meaning. It seems something like this; that the Christian's hope waxes and wanes like the moon; our hope falls, and falls, and falls, and gets so low that the Christian has sometimes to exclaim with the prophet,

"My hope and my strength are perished from the Lord."

Presently our hope begins to revive again, and so it goes on reviving, until it becomes full of light, and full of assurance, and full of consolation. And then, just as we get that far,

there is sure to be something external, or internal, or both, to cause our hope to wane again, and to bring us again as it were, near the brink of despair. Nevertheless, the moon is called a faithful witness in heaven, and I am sure the Christian's hope is a faithful witness. The moon notwithstanding all its waning and waxing, is faithful and steadfast, and has no more forsaken the earth since the foundation of the world than hath the sun. And so the Christian's hope, it is our mercy, though it thus wanes and waxes, can never fatally fail.

"For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not. I removed his shoulder from the burden; his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me."

Now the former part of this psalm describes what the Lord did for the Israelites; but all these things could not make them what his word ex-

horted them to be. It is our mercy that there is a better covenant, wherein the Lord gives a new creatureship, and brings those whom he delivers to hearken unto him in a way that these natural Israelites did not. Hence, pertaining to the new creatureship it is written, "My sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish." But we see here the Lord lamenting that the Israelites did not listen to Him, that they did not hearken to Him, that they went away from time to time from His ways into that destruction which was the natural consequence of apostasy from Him. How great the mercy, then, of that better covenant, that gives to the people a new heart and a new spirit, that maketh them willing in the day of God's power; that turneth a disobedient people into the obedience of faith.

"Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me, there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide and I will fill it. But my people would not hearken to my voice, and Israel would none of me."

Now this does not mean the true Israel, this does not mean the spiritual Israel, does not mean that Israel that are partakers of new creatureship. "Israel would none of me." This is the language of every carnal heart under the heavens;

"Depart from us, we desire not the knowledge of thy ways."

The Lord hath, then, another Israel.

"So I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries."

Now all this is the language of the old covenant. See the 17th of John; how differently the Saviour there speaks of his disciples from what the Lord speaks of the Israelites here. So that the more we know of our own hearts, and the more we read the Holy Scriptures, the more we shall feel our need of the grace of God, the Spirit of God, and the power of God

to keep us in the truth as it is in Jesus.

"The haters of the Lord should have submitted themselves unto Him; but their time should have endured for ever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

THE

ARISTOCRACY OF DISSENT.

"'Tis pleasant thro' the loopholes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd."
COWPER.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—PAUL.

THE Congregationalists have been celebrating high carnival, holding a series of meetings in sundry large places to them belonging, in London and Westminster, and delivering oracles of wondrous significance. What men say in public assembly, and carefully convey to the press, they submit to general opinion, and expect, of course, to be noticed and criticised; but we are not merely exercising a common right in challenging opinions, put forth as with the sound of a trumpet; we are *volens volens* made amenable to their *dicta*, and must speak for ourselves if we are not content to be snuffed out, left without place or name. A few years ago these gentlemen proclaimed themselves to be the aristocracy of dissent—a thought as pitiful as it was proud. No other section interfered with the puerile pretension; and not long after they had donned the coronet we heard the cry of fire from their quarters, and great consternation ensued, though they were far from grateful to those who drew the fire-plug and turned on the hose, because, forsooth, they wetted and rather damaged the coats of the *elite* of the aristocracy; and we know that, to this day, they look askance at the men whose zealous interference saved them from destruction. But "Richard is himself again." They have procured a fresh supply of gas, and their balloon has

become more gigantic than it was before. They are not only aristocrats, an order, or class, in the professing kingdom; they will be oligarchs, ruling that nothing shall pass as current which has not been struck at their mint, and that none shall buy or sell who does not wear their mark. At their levee sundry magnates from other provinces presented themselves, and did the *congé* in respectful style; but the Baptists were represented by a letter only. The Baptists! Save the mark! Congregationalism ignores the existence of such a body. If there be any of that sort they are informed that their day is over, that their system is obsolete, and that their claim to be a distinct people is ruled out.

Dr. Angus, in his letter, tacitly confesses the sin of certain bold utterances reported of him a year ago, and plainly begs to be forgiven by the august masters of the situation, and for himself, and those he represents, to be admitted to the fellowship of this great Catholic body. Indirectly, though intelligibly, he is snubbed for his rudeness on a former occasion; but, as they can afford to be generous, they tell him if he and his brethren—a mere handful of nobodies—will drop the foolish appellation of Baptist, and come in as Congregationalists, the door shall be open for them. It is as much as he had any right to expect, and as good as he deserved. We shall see what will come of it. We have no wish to disparage the Congregationalists as such, nor to deprive them of any honour due to any philanthropic and Christian effort in which they have or do engage. We are well aware how contemptible our section appears before their greatness, and how sovereignly indifferent they are to our opinions on any subject; but we shall venture to enter our caveat against their legislative proscription, and to declare, notwithstanding their parade over our obsequies, that we are not dead, nor quite asleep.

A BAPTIST.

(To be continued.)

If Christ be precious to you, you have saving faith, for He is precious to them who believe.

NEW BOOKS.

WHERE IS THE OLIVE LEAF?

WE have read one sentence in a book called *A Caution against the Darbyites*, with singular feelings. It says, "The practical unity of the church is gone;" and we are persuaded there is more truth, more sorrowful truth in that sentence, than some would be ready to admit; we confine not our reading to any one organ of any one section of the church. We look everywhere to see if truth, living, vitalizing, soul-creating power, and sanctifying truth, can now be found anywhere; and all that can be seen is, the rending of churches, the idolizing of men, the exaltation of natural gifts, and a cunning and crafty underhanded denial of the eternal sovereignty of God, the eternal glory of Christ, and the absolute necessity of the power and presence of the Holy Ghost. These are lamentable facts.

Noah, as Benjamin Kench thinks, was a type of Christ. The ark which Noah built was a type of the visible church tossing on the waves of time; and then we may add, the dove was a figure of the Holy Spirit. All the Evangelists shew this; Matthew says, "And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove; and lighting upon him."

Mark says, "And straightway coming up out of the water, he saw the heavens opened; and the Spirit like a dove descending upon him; and there came a voice from heaven, Thou art my beloved Son, in whom I am well pleased."

Luke has a little sweet addition; he says, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, (this is Luke's word, he tells us, our blessed Jesus came up out of the water looking up to heaven, and praying;) then, the heaven was opened; and the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son, in Thee I am well pleased."

John is exceedingly emphatic, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and, (mark you), it abode upon Him."

Christ is nowhere without the Holy Spirit, nor is the Holy Spirit anywhere without Christ. "IT ABODE UPON HIM." If the heart is deeply grieved for sin, and mourns over sin, and longs to be free from sin, the Spirit is there, and Christ is there. If, in the soul, any precious visions of God's Christ are given; if any inwrought knowledge of His person, and realizing His love, Christ is there, and the Spirit is there; nor is the Father absent either. But now was there anything more in Noah's dealing with the dove than a mere natural act? may be there was. The dove was a figure of the coming and of the comforting power and presence of the Holy Spirit. Let us read Genesis viii. 8.

First, Noah sent forth a dove from him to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot." Although the Old Testament dispensation, the Spirit was moving, coming and going, but the Spirit found no place of rest for the sole of his foot; but when the Son of God came from the waters of Jordan, (as an emblem of how he would rise from the dark waters of the fall, of wrath, and of death,) then the Spirit descended; and it abode upon Him. "Noah stayed yet other seven days, and again he sent forth the dove out of the ark; and the dove came unto him in the evening; and lo, in her mouth was an olive leaf pluckt off." So when Jesus came from the grave, and stood in the midst of His disciples, He had the Spirit with Him. The olive leaf was in His mouth. Read that most precious twentieth chapter of John. Was it "evening" when Noah's dove came in to him the second time? Yes. So says our Evangelist, "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, "Peace be unto you." There was the olive leaf.

Where is the olive leaf now? Where is the glory of Christ, prosperity of soul, and peace in the churches now? Blessed be the Lord, there are a few green spots, there are some seasons of mercy, there a few anointed ones, scattered abroad; but,—Noah "stayed yet other seven days; and sent forth the dove, which returned not again any more."

In a new covenant sense, both Christ and the Spirit are with the redeemed church; and such of our ministers as are spiritual men, are helped by the Spirit; but, taking the visible church as a whole, we fear the powerful, truthful, and glorious presence of both the Lamb and the Dove is wanting.

Look at Christendom where you will, and the awful state of things declares the absence of that Divine power which only can raise the dead, heal the sick, and comfort all who mourn by the way.

Mr. Howard's *Caution* is a remarkable production. Mr. J. N. Darby has marked out for himself a singular course, in which he has been given to change; and that very seriously too. He has been a clergyman, and a kind of king among "the brethren," but what his position is now, we stop not to describe.

We shall only make two remarks, and close this paper for the present.

I. We are increasingly convinced that in this world there is nothing so truly valuable as a personal and special revelation of Jesus Christ, God's dear Son, in the soul of the saved sinner; from whence arises a living faith, an experimental knowledge, and a steadfast abidance in the truths of the Gospel. Satan will bitterly oppose such, but finally destroy them he never can.

II. We have seen for years rich preachers, and ambitious professors, are not always real blessings in the church of Christ; chapter after chapter illustrative of this we could give.

But is the olive leaf departed? Is the practical union of the visible church gone? We fear it is.

Shall we produce our evidences? Not now, only it is to be so, let every minister think less of associated circles, and more of vital cleaving to

Christ alone. At His feet, beneath His shadow, leaning on His arm, only there is either safety or comfort. Loud and long the voice is heard, "Cease ye from man."

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A DEAD—BUT WELL-DRESSED
RELIGION.

"One of the Old School," has issued a tract on *Broad Churchism*, which we are compelled, for want of room, to notice more fully in the GOSPEL GUIDE; but, one thing we may say here,—this tract proves to a demonstration that, the GOSPEL Christ preached, and which is the glory and power of God unto salvation, is more and more thrown into the shade. This "Old School" disciple lays hard at C. H. Spurgeon; which we cannot notice here; but we give one extract; it is full of meaning. After noticing the many cracks in the walls of the Establishment, the author says:—

"If Dissenters admit among them (as *The Freeman* says they are doing), the Broad Church notions and forms of thought; it is no wonder that concerts, dancing, novels, theatres, &c., begin to be apologised for, and are thought to be compatible with stylish buildings, great organs, unconverted singers, and other appurtenances of a dead religion. The history of our own country during the last 200 years ought to teach us some lessons on these points. When the doctrines taught by the men of the Puritan and Nonconformist School were gradually forsaken, formality, Socinianism, and immorality quickly overspread the land. A hundred years ago the great Revival came, and we know that the *same doctrines* as were held by Reformers and Puritans, were again mighty through God in producing peace and purity in tens of thousands. It is these very doctrines which the "New Theology" is aiming to set aside; and just as far as they succeed will Satan's interest be helped forward, worldliness will come in, and the great end of all religion, even conformity to Him who was "not of this world," and who died to redeem his people from it, as well as from their sins, will be lost sight of."

Our Own Fireside.—This monthly continues to supply a pleasing variety of articles for families where Christianity is acknowledged—where the Gospel is, at least, in part, believed. We have not so much fear of *Our Own Fireside* as we have of some of the Magazines which are considered religious; but in which the old Pharisaic leaven, and the new German leaven, are so speciously mingled, that danger is apprehended. The Rev. C. Bullock, in the main principles of the Gospel, is sound; and in his hands we feel the work is safe.

1866,—*the Great Year*, &c.—Published by G. J. Stevenson. This pamphlet is full of dates and predictions, with historical references, and conclusive calculations, demanding the serious attention of all; and supplying some answer to the question, "Watchman, what of the night?"

Baptists: their Existence a present Necessity, &c. By Joseph Angus, D.D., London: Elliot Stock. This address by Dr. Angus, is the very thing all Baptists should read; as it fairly represents that distinguishing faith and discipline which separates our denomination from all the other sections [of professing Christendom. Dr. Angus has hereby given the Baptists an opportunity of defending their own position. Thousands of them are half ashamed of their own convictions and professions; and not a few of them are too ignorant to contend for what they do, and what they do not believe. Here is something to promote zeal in a right direction, and something to help the weak and tender ones to battle with their more powerful opponents.

The Lord's Supper.—The mass in the Church of England is a frightful fact. It has moved many a godly man to lift up his voice like a trumpet. The heaviest piece of literary artillery we have yet seen is a pamphlet by Rev. S. Cavan, the curate of Mansfield, in which is given the testimony of the most ancient and reverend defenders of the faith the world ever had since the Apostles were called home. It will do much to convince the people of the errors of Romanism, if this book of Mr. Cavan's is largely circulated.

Our Churches, Our Pastors, and Our People.

PRESENTATION TO MR. WILLIAMSON.

On Friday evening, May 18th, a tea and public meeting was held at the Baptist Chapel, Johnson-street, Notting-hill, to present Mr. Williamson, the Pastor, with a valuable gold watch and chain as a birthday present, and token of esteem and love on his having completed the 18th year of his pastorate of the church.

The chapel was hung with Scripture texts, and devices expressive of good feeling towards the Pastor, and the table on the platform was adorned with beautiful bouquets of living flowers.

The following gentlemen were present on the platform: Sir John Thwaites, Dr. Cooper, Messrs. Foreman, Wall, Wyard, Palmer, Hazelton, George Webb, Bax, and Mr. John Gray, late of Edinburgh. Mr. Foreman presided, and Mr. Wall prayed. The Chairman, as well as the other gentlemen above named, spoke, each one in warm terms congratulating the pastor on having so happily completed the eighteenth year of his pastorate, during the whole of which time harmony had reigned. The speakers expressed their attachment to Mr. Williamson, and all professed to highly esteem him. Dr. Cooper, who made the presentation, spoke with a natural, unstudied ease and eloquence. In the course of a most interesting address, he drew some very apt and happy similes from the watch and its works: As often as you look at this watch, think of your people; as often as you look at the wheels, think of the wheels spoken of by Ezekiel, and of the grand purposes of God. There are wheels within wheels; but let these remind you that there is a particular Divine Providence, working out the design of God, surely, though mysteriously. As often as you look at the regulator, remember that it is God who infuses life and activity into all His creatures. Will you also remember, what this watch was before having gone through all the processes of refining and manufacture, that it was a mere lump of ore dug from the mine? and will you remember what was the pit out of which you were dug? May you, originally a mere lump of clay, become a polished shaft in God's temple for all time and eternity! These are things of which you may think with benefit whenever you regard this watch. And whenever you regard this chain, pray to God that you may never break the

chain of His Word as contained in His Book from Genesis to Revelation. When I compare this watch with the one which I possess, I perceive an immense difference between them; the one being infinitely more handsome and valuable than the other; but when I reflect further, I consider the cause—I bought my watch, yours is a gift. May not this aptly remind us of the free grace of God? Jesus Christ bought our salvation with his blood, and presents us with eternal life and glory. We often find that pastor and people don't get on very well together. Why is this? Because they don't know the secret. That secret is, they should kill one another with kindness. Kill people with kindness, and you may be sure the lion becomes a lamb, the crotchety become tractable. May such be the way in which you may be killed.

On the termination of this address, Mr. Cooper handed over the watch and chain to Mr. Williamson, who returned his sincere and heartfelt thanks to the people for this way of showing their affection for him on this his 44th birth-day. Mr. Williamson then made a statement of the way in which he had been converted, and taken upon himself the charge of the church; and concluded by saying that, apart from his social joys, his greatest happiness was in the pulpit, where he had learnt more than in the study. He accepted the watch, the gift of 140 subscribers, not as the slavish testimonial to a tyrant, but as the testimonial of their love for him; and promised to wear it as a token of affection to them.

When all the appointed speakers had spoken, a gentleman in the body of the chapel addressed a few neat words of congratulation to the father of the pastor, who was present, and who replied in a few words of thankfulness.

The meeting then concluded with prayer and praise.

THE LOVING CONGREGATION, AND THE LIBERAL PRESENTATION.

[The following by Mr. Thomas Stringer, should have appeared last month; but it was found impossible. It is, however, a cheerful note; and will be read with pleasure by many.—Ed.]

Actions speak louder than words.

All hail! Thou mighty man of God. Success shall still attend thee. Go on, go on undin-

ingly and undauntedly more and more to unravel, unfold, and lift high to public view the glorious banner of eternal truth.

Higher, and higher, and higher still, midst fiery tongues and slanderous words, exalt thy great Redeemer's name.

No jarring notes are thine; no duty faith discordant sounds insult thy people's ears; no mongrel mixture, no yea and nay; but one voluminous, glorious, harmonious, scriptural sound of "Salvation is of the Lord."

Good FRIDAY was a good day at the New Surrey Tabernacle—good sermons preached by the highly esteemed pastor, morning and afternoon,—good collections, good dinner, good tea—good, great, and glorious public meeting in the evening—good things spoken by good men present; it was good to be there, especially to witness the good hand of God (through the good feeling and generous disposition of the Surrey Tabernacle people) toward his servant, in the good, grand, and Gospel-loving presentation to their laborious, valiant, and faithful pastor, Mr. Jas. Wells, of £500. I thought I heard a voice in this to Mr. Wells which said, "Be of good cheer," (for though others have) "I will never leave thee nor forsake thee." O what encouragement a minister of Christ enjoys when God abides with him, and enables him to abide by his truth! Now what else but real spiritual love to Mr. Wells could possibly induce his numerous friends to act so spontaneously generously towards him? They have not done it to buy him out of the truth into a more flesh-pleasing line of things (if that were possible). No; but to cheer and encourage him in the truth, and to say in the loud language of a five hundred pounds gift, "Preach the word, dear pastor, as hitherto thou hast done." They have said, "The love of Christ constraineth us;" and assured him that their love is not in (flattering) word, nor in (flippant) tongue, but in five hundred pounds deeded truth; and the house that Mr. Wells may purchase and possess, will be a lasting monument to the matchless conduct of the church and congregation of the New Surrey Tabernacle. Mr. Wells now considers himself not a five hundred pence, but a five hundred pounds debtor to his church and congregation; and you may take it for granted he will pay them back with golden Gospel realities with all the love of his heart as interest for the same. God has made Mr. Wells a great man; has blest him with a great mind, with great gifts, great faith, great love to Bible facts, and great decision for eternal truth. I am no fawning flatterer in what I say; for although his mind and manner is far superior to mine, yet I will not let him be one step before me in matter. Christ is my theme, my all and in all, and he can-

not get beyond that. He is blest with a great and commodious tabernacle, whose walls sound and resound with the name, fame, majesty, might, greatness, and glory of the Lord Jesus Christ, wherein from time to time a great church and congregation assemble to worship God, in the "unity of the Spirit, and in the bond of peace." I heartily wish him and his "God's speed," and glorious Gospel success. All of us little preachers in the Strict Baptist denomination ought to rejoice and be glad of such a preacher and such a place to preach in. And as for the boisterous winds which have recently blown upon him from so many quarters connected with the Rahab question, why, it has been enough to blow him out of his skin. Still there he is unmoved and uninjured. Yea more, it has been turned into a blessing to him, inasmuch as it has rooted him deeper in the truth than ever; and wonderful to relate, it has blown five hundred pounds out of his people's pockets into his own. "Hallelujah!" True indeed, it is, that "it is an ill wind that blows nobody any good." Now this great liberality is a substantial proof of Mr. Wells's people's interest in his welfare, sympathy with him in his troubles, and sincere love to him and the Gospel he preaches. And with all his failings, (from which with us all as a mortal man he is not free), they love him still; and the Lord will repay them temporarily and spiritually a hundred-fold.

No matter what the rest may say,
His friends determin'd are to pay,
'Midst clamorous words and clashing sounds;
They say he's worth five hundred pounds.

Whate'er opinions are abroad,
He's highly favoured by the Lord;
Prosperity and peace abounds—
Behold the fruit—five hundred pounds.

Midst kicks and cuffs and weighty blows,
Still in his work he onward goes;
Midst sneers and jeers and angry frowns,
He's honoured with five hundred pounds.

For what he is, and does, and says,
Eternal God be thine the praise;
To Thee the glory all redounds,
For Mr. Wells' five hundred pounds.

T. STRINGER.

73, Lincoln-street, Bow Road, E.

Like all the saints redeemed by blood,
He'll safely pass o'er Jordan's flood;
And sing salvation's glorious song,
While endless ages roll along.

James Wells and Rahab there shall meet
And cast their crowns at Jesu's feet;
Their raptured souls shall there adore
Their covenant God for ever more.

But still, dear Lord, thy servant spare,
Each Christian's heart sighs out the prayer,
Into thy gracious arms we fall,
And own thee Sovereign Lord of all.

J. MITSON.

FROM LONDON TO SYDNEY.

BY SAMUEL COZENS.

Nov. 28th, 1865. We have now been on board the "Young Lochinvar" more than a fortnight, but having experienced such tempestuous weather, I have not been able to keep my log. We have had, to use the language of the second mate, "fearful weather;" and when he made that remark to me as I was looking out of the companion making my observation of the dark heavens, the raging storm, and the roaring sea, he was actually lashed to the rigging for fear of being blown or washed overboard. "Fearful weather" indeed we have had, thunder, lightning, hail, rain, and tempest. The chief master told me that the drops of water in the first-thunder storm were as large as tea saucers, and said it was more like a shower of small waterspouts. Some of our sails were blown from the mast; the bulwarks on the starboard side were carried away by the heavy seas that dashed over us; I was thrown from one side of the vessel to the other, and whirled round and thrown down flat on my face, cutting my right leg and spraining my left arm. Mrs. C. was washed out of her "bunk" by the water rushing through the port-hole into our cabin—we were indeed consummately miserable. Mrs. C. was too ill to help me, and I was too maimed to assist her, and the children were all suffering from violent seasickness. Then I would have given a thousand Australias for the immunities of an English union, and besides all which my soul was in the belly of hell, and I never understood that text before, "He shutteth out my prayer." I tried to pray, but there was no access. I knocked by groans, and sighs, and tears, but the door was shut. I could no more pray in prayer than I could speak the language of angels. I could no more draw comfort from the past, than I could realize hope for the future. Yes, verily, I have been more than three days and three nights in the belly of hell; but if this process is to make me like Jonah, a more able minister of that repentance which saves from hell, then all I can say is,—let me have more hell. I long, I pray to be useful to my fellow-creatures. O that in Australia a great and effectual door may be opened unto me!

Nature seems fond of extremes,—for many hours we have been in the condition described by the Psalmist, (cvii. 26—7); and now we are becalmed in a sea almost as smooth as a poud—just such extremes I have found in my own soul. After we had well-nigh crossed the Bay of Biscay, we were driven back again almost to the shores of dear old England, and fell into a day's calm, as though the vessel's sympathies were with mine, which had flown back and lingered with intense love on the memories of other, and brighter, and happier days.

Nov. 29th. The sun went down last

evening draped in clouds of gold, and the moon rose in a beautiful gauze of silver, and both the king of day, and the queen of night, seemed full of good will and kind intentions towards men. I said, "We shall have a good night," and so we had, thank God! and this morning I got up before break of day, and sang an impromptu song of praise to Him, "Who rides upon the stormy skies and manages the seas." As I sat on the deck watching for the morning, the word of the Psalmist occurred to my mind, "My soul waiteth for the Lord, more than they that watch for the morning," &c., Psalm cxxx. 6. I thought of those whose duties demanded their vigilance in the night watches,—soldiers and sailors, who in their turn have to perform the duties of watchmen of the night. Do they not watch for the morning? Especially when the night is crowded with dangers, and dense with darkness. I thought of those on beds of languishing, whose languor becomes more languid by the influence of night, and who in the bitterness of their spirits exclaim as the evening shades close in around them like the pall of outer darkness, "O that it were morning!" I thought of Israel in the dark night of affliction in Egypt waiting for the morning of deliverance; that waited-for morning came, and the pillar of fire lit up a new era in the history of the Jews. I thought of the captive waiting for the morning of jubilee, when he would walk at large as a free man in Immanuel's land. I thought of the criminal against whom the sentence of death had been pronounced, accompanied with a recommendation to mercy—that word falling from the lips of the judge, fills the man with hope, and he waits for the morning that shall bring him the tidings of remission. But more than all these that watch for the morning, "My soul waiteth for the Lord." How real and solemn are those anxieties that involve the eternal interests of the soul. If to die were annihilation, then may we banish every fear, brave every danger, smile at death, laugh at destruction, reprobate hope, veto faith, and burn the Bible. But in the Apocalyptic visions of John, hell was seen to follow death. 'Tis that dreadful hell that comes after, that fills men's hearts with terror in the prospect of death. I was amazingly struck the other night, when the tempest was raging furiously, at the awful oaths of the sailors. I was silently asking God to save us, but their mouths were filled with oaths and curses. If prayer is the language of heaven, curses must be the language of hell. I thought of Peter, who probably like sailors was addicted to swearing. I thought too of Christ calling fishermen,—men whose lives were most imperilled, were the first called to the knowledge of the Saviour. "He came to seek and to save that which is lost," and none by their avocation seem so lost as sailors; therefore the Saviour would point a moral in the very men He first selected for His service.

Supposing sailors to be the most abandoned, then are we taught the large-hearted sympathies of the Saviour, who came "not to call the righteous but sinners to repentance." My dear Bessie read to me this evening by the light of the moon, that beautiful hymn commencing:—

"Sweet was the time when first I felt,
The Saviour's pardoning blood,
Applied to cleanse my soul from guilt,
And bring me home to God."

I thought it strange that she should read me that hymn when I was full of fears about my interest in pardoning blood, and that she should read it too by moonlight; well there was a little moonlight in my soul, reflected from the sun by the borrowed light of the poet, producing a little quiet and hope in my poor disquieted, desponding and tempest-tossed spirit. Truly, like the Psalmist I have been in darkness and in the deeps, mourning the want of light, and fearing the deeps of despair. Religion has been more a thing of reality with me of late than ever. God help me to fear Him more deeply, to love Him more heartily, to believe in Him more confidently, and to serve Him more faithfully.

Dec. 6th. I have not been able to make notes for the last few days owing to Mrs. Cozens being so unwell,—her indisposition alarmed me very much. The change of climate is trying us both; we are now in hot summer weather, yesterday and the day before the heat was almost unbearable. I have doffed my flannel vests, and dismissed my worsted pants, and substituted the lightest clothing I have, and still we are oppressed with heat; besides which the diet is so gross and so different to everything that we have been used to, that we have not been able to eat much; if we survive the hardships of this voyage, we shall be prepared to "rough it" in the new country.

Dec. 7th. Mrs. Cozens is better to-day, but still very weak and poorly. I have thought a thousand times that she would not survive the voyage, but I think now that she may get over the sea-sickness, as I am hopeful that the worst is past. We are getting into better weather and calmer seas. I have just seen some flying-fish, and began looking out for the appearance of dolphins, for the dolphin is the devil of the flying-fish. It seems a remarkable fact that almost every creature has its devil (its adversary). The flying-fish are blest with wings, that when they are pursued by their adversary in their own element, they may find safety in another. And thus it is with us; we have the pinions of faith and love, or of faith and prayer, that when we are pursued by our adversary the devil, we may soar into regions where he cannot follow us, even to heaven, whence he has long been expelled. I noticed that some of these fish continued much longer out of water than others, this I thought indicated the different experiences of God's children; some of them are never long out of the

seas of tribulation, never long free from temptation. I know I have not been. I thought, I am just like that little fish that just came out and went back again. If we leave the world on the wings of faith and prayer, how soon we fall back again into earth, and sense, and sin, at least I do. My son called my attention this morning to the appearance of rainbows in the sea; of course they were not rainbows, but there were the same prismatic beauties that are to be seen in a splendid rainbow, and those that we have seen at sea are indeed splendid. I shall not soon forget the first I saw,—we had been in fearful storms, and even the sailors' hearts began to fail, when soon after day-break I looked round and saw a beautiful bow in the leaden clouds, which cheered me, and led me to remember how safe the ark was in the Lord's keeping; and I thought that He who could save Noah in the wreck of the world, could save us. I saw the bow in the cloud—this morning I saw the bow in the sea. Aye "and the covenant ordered in all things and sure," is the same in the cloud and in the sea; yes, the child of God may sing:—

"In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endure,
And well when called to die."

We are now in the Tropics sailing towards the Equator at the rate of nine knots and a half an hour. Since we left England we have had three "calms," and they gave me great instruction, inasmuch as I saw how entirely dependent we are upon the mercy and goodness of God; and I understood more fully than ever the language of the poet:—

"More the treach'rous calm I dread,
Than tempests bursting o'er my head."

"Tempest" and "calm" seem to be the lot of Christ's disciples. They are sometimes ready to perish in the tempest. They mount up to heaven in prayer, they go down again into the depths of despondency; they stagger to and fro with doubts and fears, and are at their wits' end, "wondering where the scene will end." Then the Master of the seas "rebukes the waves" and there is a great calm. A "great calm" indeed is that, that Jesus speaks into the tempest-tossed soul, but strange to say that calm sometimes leads to carnal ease and security: and it is touching that false peace, that carnal calm that the poet speaks when he would prefer the tempest to it. Nothing on earth can be preferred to that calm that Jesus speaks, to the peace that He gives,—still there is a sad truth in the doctrine of the poet:—

"The soul uplifts with God's own gifts,
And makes e'en grace a snare."

It is God's to bring good out of evil; but our vile hearts are prone to educe evil out of good. What a disposition there is in us to presume! I confess with shame that presumption is one of the many vile Canaanites that I have discovered in the land. David deprecates "presumptuous sins,"

and well he might seeing there was no sacrifice for the sin of presumption! O how that has tried me,—no sacrifice for the sin of presumption! And have I not presumed? And is there no sacrifice for me? O Lamb of God, is there one sin for which Thou didst not atone? And have I been guilty of that sin that finds no efficacy in Thy blood—that baffles Thy power to save? Hast Thou not said that all manner of sin against the Son of Man shall be forgiven? And is there a “manner of sin” against the Holy Ghost that is unpardonable? And have I been guilty of the sin that shall not be forgiven, either in this world or in that which is to come? To presume is not merely to sin against law, but is also to sin against mercy, in that we presume upon mercy in the contemplation, if not in the very act of sin. “O Lamb of God that taketh away the sin of the world,” have I so sinned as to be precluded from the benefits of Thy death? I ask Thee to “decide the doubtful case?” I pause and wait an answer—“Let my sentence come forth from Thy presence!” If I am deceived let my tongue cleave to the roof of my mouth, that I may not take Thy name in vain. Let my right hand forget her cunning, and never more with pen write about those divine things in which I have no interest. But, O my Lord, do not I love Thee? Thou art altogether lovely! though I am as black as darkness and vile as hell, “Thou art fairer than the children of men;” O let Thy beauty be upon me, that Thy comeliness may cover my uncouthly parts, and in Thy glorious righteousness finally present me without fault before the throne of glory for Thy name sake. Amen, and Amen. I have just heard a voice from the sacred Word, saying, “Double for all thy sins.”

RECOGNITION OF W. H. EVANS, AT ZOAR BAPTIST CHAPEL, HOUNSLOW.

THE recognition of Mr. W. H. Evans, as pastor of the church meeting in the above place took place on Good Friday. Service was opened in the morning by Messrs. Meeres, of Bermondsey, and Rush, of Datchet; after which Mr. Alderson gave a very concise statement, showing the nature of a Gospel Church, from Ephes. iv. 5: “One Lord, one faith, one baptism.” He dwelt upon the spiritual nature of the Church, governed by one Lord, whose Spirit pervades the whole body, thus causing a unity of faith, governed by his own laws, which require no change to adapt them to circumstances, being suited for every section of the human race, laws which have with them divine authority, and if tampered with at the peril of those who substitute carnal ordinance for divine rules, thus showing that there is but one baptism.

Many other observations well worthy of note were advanced, but space forbids.

The afternoon service commenced by singing hymn 320, Gadsby's selection.

Mr. Curtis, of Hayes, read and implored the divine blessing.

Mr. Hall, of Clapham, asked Brother Evans to give a statement of the Lord's dealings with him as to his

CALL BY GRACE,

and to show how he was led into the ministry, which was given very distinctly in the following remarks.

Born of Christian parents, March 18th, 1829, my father, the late W. Evans, was for many years deacon at Gower Street chapel, during the pastorate of the late Henry Fowler. I was his constant companion. No kind of weather kept my father from the house of God. We walked to the house of God in company. At the age of ten years I was brought to a sense of my sinfulness while listening to a sister reading a book called “Little Henry and his Bearer.” Slight at first, but permanent and deepened under the preaching of a sermon by the late William Gadsby, the effect of which was to tear away the garment of creature-righteousness, and to render me more hateful, and my state more helpless in mine own eyes. Fears arose that I was too young to be saved, had not sinned deep enough, and was not one of the elect. These fears continued until about the age of fourteen or fifteen, when the first ray of hope came under a sermon by Edward Blackstock, then supplying at Gower street. Age sixteen to eighteen much fighting against conviction, and though kept from onward immorality sin was indulged and practised as far as possible. Conviction deepened, and the law thundered; a constant feeling that having sinned against light would not, could not be forgiven. No comfort under the word, not daring to hope, all blackness, darkness, and tempest within. I hid from my parents and sisters that which was going on within, tried to hide it from man altogether; I did not want them to know, or they might have said I was a hypocrite. During this period there were three exceptions to this state of mind, once at Zoar Chapel, Alie street, under a sermon by Mr. Mackenzie, and the other two in Regent street, City road. Mr. Grace, of Brighton, text Deut. xxxiii. 4: “He is the Rock,” &c., and under a sermon by Mr. Abrahams. Very soon again got into my low place, no comfort but misery. This led to a wish to shun society, and with that object in view went to Bethesda chapel, St. Luke's, Mr. Newborn, pastor. There a stranger among strangers, found what I sought, solitude and seclusion. Here I heard the word with a little feeling, when Mr. John Corbitt came and preached from I Peter v. 10. This was the first taste of Gospel liberty, it was joy that can never be told out; seemed to be no prayer but all praise, that I, such a sinner, had found mercy. I continued to grow in grace under the ministry of that beloved servant of God, Mr. Newborn, and joined the Church there after being baptised about the month of March, 1849. A sweet season of joy and

comfort was now experienced for about twelve months, when the dear Lord withdrew feelingly his presence, and for some months intervened darkness, rebellion, and hard thoughts concerning God's sovereignty. The law came home again as a killing letter, overturned all efforts to create living faith, and all hope of being saved was then taken away; but crossing Old street, St. Luke's, a cry for mercy poured from my heart. The cry was heard, a sweet answer of peace came down in these words: "I will have mercy." The blood of sprinkling was applied, rebellion ceased, hardness of heart gave place to melting of heart, from wrath a feeling of love, saw myself a son made free by the blood of Christ. After sitting under the ministry of Mr. Newborn for some years Mr. Flack came for a season, and my heart was drawn towards him, and I followed him to Dorchester Hall, when a cause of truth was established, and from thence to Salem Chapel, Wilton square. Under his ministry my soul was built up, strengthened, and established. This brings me up to the age of thirty. Many instances of special favour and help could be here recorded, and troubles neither few nor small, but out of which the Lord delivered me.

CALL TO THE MINISTRY.

When I went to Bethesda Chapel it was that I might be in seclusion, and intended to speak to no one, and to go in and out as a stranger. A friend came up to me and said, "We want help in the Sunday-school, will you come as a teacher?" After much searching of heart I consented, although I knew nothing of Sunday-schools. My connections from childhood I believe were rather against Sunday-school instruction. I then became a member of the Sunday-school Union, which was then in Paternoster row, and found much liberty while studying some of the theological works in the library; many were read, but none so prized and blessed to me as Gill's works. Many evenings thus employed, and fresh beauty discovered in the reading of these and God's word. It was during this time I married my wife, a teacher of the school, and a member of the Church. The teacher's post I loved. What is the work but to talk about Jesus, who for me had done so much? This was step the first. After a time a situation as traveller was offered and accepted, after many prayers for divine guidance. Many opportunities presented themselves when driving along the country roads when meditating on the word of God. Many passages were opened up, and subject after subject was given to me, and then for the first time the thought was thrust into the mind that this was the earnest, and that I should preach God's word to perishing sinners. The idea was shunned, was cherished, was dreaded, was courted, an attempt made to stifle it by sending these meditations to Christian friends in the form of letters. But it could not be stifled; the more given out in this way the more came in, the heart was hot, and while musing the

fire burned. Step the second. I was able to be at home on the Lord's-day, and after about four years became a deacon of the chapel at Salem; and as more of the Lord's service was thrust upon me so love increased with it, and a desire grew up that the Lord would take me off the road, and so appear for me that I should be able to give that attention to the office of deacon which it demanded. This matter I took to the Lord in prayer, and after waiting some time the very situation in the house I had prayed for was given to me without my asking or seeking it from man. A desire for further work in the service of my Lord grew stronger; but with the idea that it would be satisfied, and to eradicate all thoughts of the ministry again, I went into the Salem Sunday school;—and step third was taken.

Now I found that instead of this step cooling my desire for preaching it grew and increased. And a most gracious God at this time brought one of my old scholars before the church; and she then stated to us that it was in the class at Bethesda, of which I was the teacher, that by my instrumentality she was brought to see herself as a sinner in the sight of God. This was my first seal, to my knowledge. Great anxiety, and much prayer to the Lord for direction; till worn out with six years of soul-conflict upon the point, I laid the matter before Mr. Flack, and was dealt by him with tenderness, and also judiciously. Another year of conflict passed away, when driven to the ends of the earth, the very circumstance took place for which I had prayed and vowed. Mr. Flack was ill, and it was mine in rotation to conduct the prayer meeting. During his illness there was no one to speak a word of exhortation to the people. A word was given to me, and with fear and trembling spoke from the desk in Salem chapel, from Lamentations iii. 24. After a time a door was opened at Enfield, and there, for the first time, attempted to preach. Other invitations came from Fleetpond and Bexley; and as they came were accepted. Supplied at Bexley first two Lord's-days in the month. Then received an unanimous call to supply the pulpit with a view to the pastorate, first, for six months; then requested that the matter might stand over for another six months; then was received as pastor of the church, and ordained. The brethren Glaskin, Anderson, and Hall, of Clapham, took part; but circumstances arose which seemed to indicate that this would not be a settled home.

During the latter part of the year 1863 invitations to supply various vacant pulpits came, and were accepted. In January, 1864, gave to the church at Bexley notice of my intention to resign the pastorate, and ceased to labour there the last Sunday in March. But as this door closed others opened. Supplied the pulpit at Richmond, and seemed to have a desire to settle there; but the Lord had not willed this, and a friend said, we want you to preach at Hounslow. This was quite unsolicited on my

part, and I much rebelled against going there; in fact, so great was my opposition that on the first Lord's-day I was engaged there I was unwell, and could not go. The second Lord's-day I crawled along, hoping to miss the train; but the Lord so rebuked me that I had at last to run to catch the train to be in time. After a little time I began to love the people; and fearing to run in direct opposition to the mighty God of Israel, laid down my weapons and left the issue entirely in His hands who has the disposal of our lot. The end was, an unanimous invitation from the Church of Christ at Zoar chapel, Hounslow, to become their pastor, which after some few days' praying and watching the Lord enabled me to decide; thus leading me on step by step to the ministry in this place. I acknowledge the dear Lord's hand in this work; and so long as the word is blessed to the salvation of immortal souls and poor perishing sinners, brought to the feet of Christ by the invincible power of the Holy Spirit, so long shall I be willing to stay. When no oil of grace runs, and the souls of the people get in a dry state, and no fruit on the vine, then I trust the Lord will remove me to labour elsewhere, as it is my earnest prayer not to please men but my God.

Mr. Meeres joined the hands of the pastor and deacons, and after a few words of exhortation implored the Divine blessing upon the service.

In the evening, Mr. Griffin read and implored the Divine blessing; after which, Mr. Anderson gave the friends some good practical remarks upon the words "Encourage him;" and Mr. Flack addressed our brother upon the nature of his work and the duties of his office.

THE HISTORY OF THE NEW CAUSE AT YELDHAM, ESSEX.

TO THE EDITOR OF THE "EARTHEN VESSEL."

DEAR BROTHER BANKS, — My friends, with myself, have often felt inclined to write and request you to help us, by making an appeal for help to aid us in building a chapel at Yeldham, in connection with the cause of truth; and seeing (in the January number of THE EARTHEN VESSEL) the cause mentioned, it seemed to encourage us to make this appeal. The cause has been established about two years and six months. There was no chapel there previous; but some years ago there was some seed sown by one now in heaven, and it took root. Those in whom it had so done could not endure the church where Puseyism is in its worst form, — candles burning, confessions, and crosses. Two years and about six months ago Mr. Beacock, having left Heddingham, went to Yeldham, and preached on the green. The people heard him gladly: some wished him to tarry, and they would try and get a place. He agreed: a gentleman kindly let them have a place, which they fitted up at a cost of about £20. It held eighty. Mr. Beacock stayed a little

more than a year, when he left, giving this reason—he wished for a larger sphere of labour, &c.

The friends sent to ask me to go and assist them. I did so; also, Mr. Whorlow, of Sudbury; Mr. Buck, of Colne; Mr. Warren, of Maldon, and others. After a few months I was requested to go every Lord's-day for six months, with a view to a settlement. The place was now far too small, many standing outside. The friends thought they would ask for a lease upon the place, and enlarge it. The gentleman told them he thought they had better build a new one, as the ground would not permit them making it large enough if the congregation increased, as he understood it did; and if the house went on he promised them a piece of ground, and what they had laid out in repairing the old place. This met their approval; and a temporary place (of boards) was erected to hold sixty, and now there is not near enough room. Some have to stand, others sit on the steps, &c. I believe if a place was built to hold 300 it would (weather permitting) be filled; but the people are labouring men and women; it is difficult to raise much to build with. Yet the treasurer has a little over £20 in hand, and the £20 promised by the gentleman to whom the old place belongs, seems to say, If you get a little help from the Lord's people you will succeed. If we can but get the walls and a roof to it, we can plaster them when we get the money at some future time. I should have made an appeal before, but I could not feel at liberty, for this reason—I thought I was not in my proper place; and I began to think of giving up preaching, for I am often worn out with labour on the Saturday night; and my wife telling me she did not think the Lord wanted me, or I should have some evidence of it in the conversion of sinners, I thought perhaps it was so. Then began the conflict of mind, and Satan set in upon me; so distressed was I that I knew not what to do. This was on the Lord's-day morning; I went with a heavy heart, and returned the same. On the Tuesday following I received a letter from a dear friend, stating the word was blessed to her soul. She wished to follow the Lord in the ordinances he himself instituted.

The next Lord's-day, while delivering the Lord's message, an aged female was so overcome that she swooned away. After service I said I supposed it was the heat. She looked up at me and said, "O, no! O, no! It was the word; it was the word." Another person, when I went into her house to have a cup of tea, came towards me, putting out her hand and saying, with tears in her eyes, "I have always been glad to hear you; but these last two or three Sabbaths the word of the Lord spoken has been made so precious to my soul." The Lord has done that for her that the world knows nothing of.

Yesterday, a poor old man, eighty-five years old, borrowed a shilling to come by

the train to open his mind to me; and while he wept he told me his distress of soul on account of sin. I pointed him to the Saviour. "Ah," he said, "I have often hurried out of the place lest you should speak to me; and now I felt as if I must come to see you." After a long conversation he asked me to pray for him; then left to go home. I promised to go on Lord's-day and take a cup of tea with him. After speaking to his wife I found her in trouble; and while they tried to drink their tea their tears fell down fast. I thought of one who said, "My tears have been my meat and my drink," &c. All this has taken place within a month.

I have not related these things for any other reason than that it may move (through the Spirit's blessing) those who have this world's goods, to help us on by their donations as well as their prayers. I feel sure they would, if they could see with what anxiety those who used to spend the Lord's-day in public-houses and lying in the fields, now seek to get into the place to hear the Gospel. Try and imagine a stately church nearly forsaken by the people, and some of them seeking to get into our shed-like place, to listen to the good news from the far country.

Dear brethren and sisters, do come to the help of the Lord against the mighty, and the Lord will prosper you; and you will be well recompensed when the Redeemer shall say to you, "Inasmuch as ye did it to one of these of mine, ye did it unto me." I am, yours in a precious Christ,

ISALAH SMITH.

Head street, Halstead, Essex.

Subscriptions and donations will be most thankfully received by Mr. William Hurd, or James Smith, trustees, near the Old Oak, Yeldham, Essex.

[We have known this part of the country for many years, and we are well assured Isaiah Smith is a man of God and of Gospel truth; and we believe every minister of the true Gospel ought to mention this case to his people. If all our churches did communicate but a small trifle, the Yeldham Baptist chapel might soon be built.—Ed.]

ISLINGTON.—PROVIDENCE CHAPEL.—On Sunday last, the anniversary of the School attached to this house of worship, was held. The children mustered in full force, and sang their allotted hymns in a manner which reflected the greatest credit on their teachers' industry and their own perseverance. Indeed the whole of the melodies were so ably executed by these comparative infants, as to fill the church and congregation with feelings closely akin to wonderment. Two sermons were preached by the Pastor (Mr. Timothy Baugh), who in the morning chose for his text II. Samuel xxiii. 5. "Although my house be not so with God; yet hath he made with me an everlasting covenant, ordered in all things, and sure: for this

is all my salvation, and all my desire, although he make it not to grow." The preacher well suited the theme to the occasion, and enlarged upon the various portions of the word, and brought forth "things new and old," as a workman that "needeth not to be ashamed." The discourse was listened to with marked attention, and if either parents or teachers went away unprofited, it was not for the want of practical precepts as to Christian duties and individual obligations. In the afternoon, a stirring address was delivered by the Pastor, who spoke most pointedly to the parents, in which were blended timely cautions in the household management of the young, and especially with regard to that portion of instruction and watchfulness necessarily devolving on the mothers. It was cheering to hear the youthful voices sing:—

"My God, my Father, whilst I stray
Far from my home in life's rough way,
O! teach me from my soul to say,
They will be done, They will be done."

May each of those dear children, as they grow up into years of maturity, realize the deep meaning conveyed by the last lines of the stanza, "casting all their care on Him, because he careth for them!" In the evening Mr. Baugh again preached, selecting as the basis of his sermon Psalm cxlv. 12. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Parents were exhorted to pray *with* their children as well as *for* them, and reminded them of the feelings of solicitude with which they would approach the mercy-seat as they bent over the stretched out wasting form of their child *when sick*, in earnest appeal to the God of all help and all blessing.—J. H.

PECKHAM.—RYE LANE.—On Monday evening, May 14, a happy meeting was held in the Rye Lane chapel, to commemorate the Pastor's settlement. Mr. Moyle has now been connected with the church at Peckham for a period of eighteen years. The erection of the handsome new chapel, school-rooms and gallery for the children has been referred to in the report of previous meetings. There is still a portion of the debt remaining, which the church is anxious to remove. Tea was provided in the school-room and vestry. The meeting in the chapel commenced at half-past six, Mr. Thomas Attwood engaging in prayer. The chapel and gallery were well filled. The chair was occupied by the minister of the church, who gave an affectionate and impressive address, after which the secretary (Mr. Congreve) reported progress. After congratulating both "Bridegroom" and "Bride" on the return of the "wedding-day," and expressing many kind wishes to the former on behalf of the deacons' church and congregation, and alluding to the happy and peaceful state of things which had existed

at Rye Lane for many years; he stated that the sum of £142 had been collected and subscribed in the year; £64 of which had been raised by penny weekly subscriptions. The debt was now reduced to £276; £190 of this amount had been recently borrowed of the Baptist Building Fund. [Mr. Congreve warmly eulogized this excellent society, which, as far as its small capital admits, without expense of mortgage, or deposit of deeds, or interest, lends money to chapels to be repaid by instalments extending over a period of 10 years].—The remaining £86 of the debt the church is anxious to remove; after which it will be found necessary to incur further expense in enlarging the school; the number having so increased lately, that the building cannot contain all the children who are anxious to attend. About £38 was subscribed and collected at the meeting. Addresses were then delivered on Scripture emblems:—"The altar of Abel," by Mr. Anderson; "The Ark of Noah," by Mr. Silvertown; "The Rod of Moses," by Mr. Alderson; "The Daily Manna," by Mr. Chivers. Mr. S. Green was prevented attending by indisposition. "Glory to God on high," was sung to the grand old tune of the National Anthem. The chairman pronounced the benediction, and thus another happy and profitable meeting at Rye Lane was brought to a close.

SUTTON.—ISLE OF ELY.—On Lord's-day, April 29, a large company gathered together on the banks of the Hundred-foot River, Mepal, to witness the ordinance of Believers' Baptism. Mr. R. G. Edwards immersed nine upon a profession of their faith in our glorious Redeemer: six males, and three females. This is the largest number of males baptized in Sutton at one time, for more than fifty years past. The weather was bleak, but the hearts of many were warm, especially the candidates, all of whom were happy in the Lord; one instance—Mrs. Lydia Ibberson, wife of Mr. George Ibberson, farmer of this village, was most pleasing. When she was coming up out of the water, she lifted up her hands, and audibly to those around, was blessing and praising God; a sight that instantaneously touched the heartstrings and eyestrings of hundreds, so that they could not join in with the Hallelujah-chorus; their eyes, their hearts, yea, their throats, were full with emotion. Bless the Lord, O my soul, and forget not all his benefits. On the following Lord's-day, the right hand of fellowship was given to eleven disciples; one from the church at Swavesey, and another from the church at Ely. Blessed be God, we are in perfect peace, and in prosperity as a church. I am happy with my deacons, and they are happy with me; we have nothing to boast of, but abundant cause for gratitude, which I trust many of us realize.—R. G. EDWARDS.

BETHNAL GREEN.—Hope chapel, Norton street, Green street. The church and congregation over which Mr. Maycock was recognised as their pastor in June, 1865, at "Bethel," Old Ford, were desirous of obtaining a more commodious place. After much and earnest prayer for direction, they succeeded in obtaining the above chapel, to which they removed April 12th, 1866. The opening services were held on Lord's-day, April 29th; sermons were preached by the pastor and by Mr. Wyard, sen. On Monday, 30th, a tea and public meeting was held; Mr. Maycock presided; Mr. T. Austin, of Hackney, implored the Divine blessing. The chairman gave the history of the cause when worshipping at Old Ford, and of the circumstances which brought them to Hope chapel. They had met (the chairman said) to ask the countenance of the brethren in the ministry, and to clear off the debt incurred by their coming into their new place, the amount of which was for cleaning, painting, &c., £15, and £15 more for possession of the chapel. Mr. Higham addressed the meeting from the words, "The Lord bless thee and keep thee," &c. Mr. G. Webb, of Somers town, delivered a stirring speech on "Sacrifices." Mr. John Foreman gave an instructive and encouraging address on "Hope," suggested by the name of the chapel. Mr. James Curtis, of Hayes, expressed himself sympathetically with the pastor and church, wishing them God speed. Mr. F. Griffin, of Richmond, next spoke to the people, followed by Mr. Crowhurst, of New North road. The meeting was enlivened with cheerful singing, and the friends appeared quite at home. The collections, including the previous Lord's-day, with the subscriptions, some of which were very liberal, amounted to, or rather exceeded the amount of their liabilities, so willing did the people offer. The doxology was sung with heart and voice; the pastor and people thanked God and took courage. Our brother Maycock appears to be happy with the people of his charge: the Lord is blessing his ministry, and giving some seals to his labours. May the Lord preserve them in peace, unite them in heart, and make the cause at Hope chapel, and the connected Sabbath school, which is in a progressing state, a blessing to the crowded district in which it is located. Most sincerely we put up the prayer, "O Lord, I beseech thee, send now prosperity."

ONE WHO WAS THERE.

STONEHOUSE.—A friend from Stonehouse writes respecting Mr. Joseph Flory leaving Stonehouse, which letter was not inserted because no good could come therefrom. All the churches in England know that Mr. Flory has been almost a martyr in the ministry; but the Lord has upheld him; and we should be exceedingly thankful to see him usefully settled over a people to whose souls his ministry might be a blessing.

SEASONS NEVER TO BE FORGOTTEN.

PLYMOUTH. — HOWE STREET BAPTIST CHAPEL.—The eleventh anniversary of our Sabbath school was held April 29th. Two sermons were preached, morning and evening, by Mr. F. Collins, minister of the chapel. In the morning, from, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and with Him shall the gathering of the people be." In the evening, from the Song of Solomon, "Eat, O friends; drink, yea, drink abundantly, O beloved." In the afternoon the children recited portions of the Scriptures, and hymns. A variety of questions as to the meaning of the Scriptures recited were put to them by Mr. Collins, and were answered by the children very well. Hymns and pieces were sung by the children for the occasion, conducted by Messrs. George and Joseph Rider. The congregations through the day appeared much interested in the services, the collections being in advance of any of former years. The number of children is about 200, also an increase of former years. The address in the afternoon to the parents of the children and the friends of the school, as well as the sermons, were most attentively listened unto. May the seed sown be succeeded by a blessed harvest of praise to God in the salvation of sinners. It has been the Lord's good pleasure to bless the Church meeting for worship at Howe street chapel with a continuance of Gospel peace, and a measure of prosperity, during the eight years' ministry of Mr. F. Collins. "Behold, how good and how pleasant it is for brethren to dwell together in unity." The beauty, the excellency, and the pleasantry of this sweet declaration, has been largely enjoyed by the people of Howe street chapel. The living ointment has run; the dew has descended upon the mountains of Zion; the living truth, the vitality of the Gospel, has been enjoyed; the dead have been quickened, the eyes of the blind have been opened, the wandering sheep have been restored; those in bondage have been set free; the poor, the lame, the halt, the diseased, the guilty, the ruined, have found all their needs supplied, from the vast treasures of grace and mercy in Jesus Christ. And while there are many considerations existing which, when looked at in the light of reason, greatly militate against the success of the cause at Howe street; yet through the great goodness and mercy of our Lord, there has not been wanting evidences that the Lord will bless whom He will bless—and by whom He will bless. Pastor, deacons, and people, are manifestly actuated by one spirit, and are therefore of one heart according to the promise, "And I will give them one heart, and one way, that they may fear me for ever." On Thursday, May 3rd, a baptising service was held, when nine persons were baptised by the pastor, Mr. F. Collins, in the name of God the Father, God the Son, and God the Holy Ghost. A large number

assembled to witness the spectacle, and deep interest was manifested in the service; and a very gracious, cheerful solemnity prevailed the minds of the Lord's people. An address comprising a defence of the Scripturalness of the ordinance of believers' baptism, was given by the administrator, founded upon the words, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." After some preliminary remarks, the preacher gave the following as the divisions, or basis of his observations on the occasion:—1st. The essential qualifications of a Scriptural candidate for baptism. 2nd. The Scriptural significance of the ordinance. It was a season never to be forgotten. The Lord bless the services of His servant yet more abundantly; and increase His Church with faithful and spiritual men and women. Amen.

GEELONG, AUSTRALIA. — DEAR BROTHER,—Having had my attention drawn to a letter published in the EARTHEN VESSEL for December, 1865, I feel constrained to write to you that you may not be needlessly alarmed when you read, "They will run the boat dead on to the breakers, and fix her on a frightful shore," &c. For the Lord, I trust, has blessed the ministry of our dear pastor, brother Samuel Day, to the souls of many. On Lord's-day, February 19th, we were favoured to receive, through the ordinance of believers' baptism, eleven persons (five sisters and six brethren). Our brother was enabled to deliver a most powerful and heart-searching discourse. The great theme of his ministry is the atoning blood of Jesus, and the sovereign grace of God, without the works of the law. The hearts of the humble are made glad, and we realise that the Lord reigneth. There appears to be a moving as of the Spirit of Jehovah upon the waters, causing the feeble and faint-hearted to become strong; and those who had been as outcasts to be gathered in to sit under His (Christ's) shadow with great delight. We have had our troubles, but the Lord has been better to us than all our fears. "It must needs be that offences come; but woe unto those by whom they come." Our mercy is that amid all the strife and contention caused by that great adversary, who goeth about seeking whom he may devour, "that the counsel of the Lord shall stand, and He will do all His pleasure." That the Lord may long preserve our brother to preach His blessed Gospel, as He has been wont to do, and bless it to the souls of the poor and needy who seek Jesus only, is the desire, I believe, of the church who meet to worship God at Mount Zion chapel, Geelong.—I am, dear brother, yours truly in Jesus,

JOHN B. EVANS.

Geelong, Australia, March 24, 1866.

STOWMARKET.—New Baptist chapel. Mr. Editor, will you allow our friends to express in your widely-circulated periodical among the churches, how highly they were favoured on Whit-Tuesday. The beloved pastor of the Surrey Tabernacle had for many weeks been engaged to come that day; and as this was Mr. Wells' first visit to Stowmarket, it was anxiously anticipated by many of the Lord's people in and around the place. The mercy and favour of the Lord was shown; the Lord's gracious presence was there. The preacher was happy and cheerful in his work; the sermons were full of precious truths, delivered with earnest love to immortal souls. The attention of hearers was rivetted; their countenances shone with delight, as the richness of God's distinguishing grace was brought before them. The services were held in the Corn Exchange; about 750 were present in the afternoon, and in the evening about 900. Tea was provided in the chapel, of which full 280 partook. The weather was beautifully fine, and mercy appeared in every form. To many it will be a day long to be remembered. May our gracious God spare the life of this his servant for years, and enable him to continue the same undaunted and unflinching advocate of Bible truth among the church in this our land. God forgive the prejudice and sinfulness of poor mortals who, for what they consider about one inaccurate expression, cast him overboard, and would silence his tongue for ever. Let the world and mere professors say what they will, it surely becomes the churches of the living God to uphold and encourage him in every good word and work. Mr. Henry Cooper is labouring in the Lord's work, at Stowmarket, with acceptance. He seems an earnest worker for the Lord.

BURY ST. EDMUNDS.—A faithful friend to truth says,—We have but few real lovers of the truth as it is in Jesus in so large a town as Bury; it is grievous when we think of upwards of 15,000 precious souls being the population of Bury, and not one sound, earnest, and faithful Gospel ministry in it; here is as nice a chapel as you will find in any town of the same size; but there it is all but shut up. What is the cause?"

[Ah! What is the cause? Why is it our chapels are sinking, while the modern surface-work, and mixed churches, in outward things flourish? Why is this? We believe covetousness is one great evil: the absence of earnest, wrestling, and believing prayer is another evil: the souls of the people are dried up. Most dreadful it is to us to contemplate! We actually know persons who profess faith in Christ—who are deacons and members of churches—who dream of going to heaven—but—but— Well, we fear to describe their character, to define their conduct, and to declare what appears to be their condition. In this state of things have we

no men of God—men of faith and of decision—who can cry aloud, and, in the strength of the Lord, endeavour to awaken our Zion? We fear there are no such men. We have laboured to raise up in our churches a spirit of persevering and active devotion, and a race of working believers. What have we got for our pains? First of all, we have had the great adversary trying his utmost to work out our ruin. Secondly, from press, pulpit, platform, and parlour, the modern Pharisees, and the respectable Puritans of our own times, have done their utmost to sink us. But thirdly, and above all, our God has never forsaken us; unworthy of the least of his mercies though we are, yet to us his mercies have been great and continued: Lovers of truth in Bury St. Edmunds, awake! Shake off your drowsiness; "take unto you the whole armour of God," and no longer let it be said—a town with 15,000 souls, and a surrounding population of thousands more cannot support a living and laborious minister of Christ's Gospel.—Ed.]

EASTERN COUNTIES.—The long epistle of "An Ex-Member of a Duty-faith Church" we decline, although the fact that near one hundred members voted for the motion that Mr. James Wells be invited to preach the anniversary sermons, in the face of a terrific opposition, is a grateful piece of information; but we almost fear that we are all given up to a spirit of carelessness and of hardness; and we have a conviction that this state of things will continue until that more determined foe the Papacy, like a roaring lion, will fly into our midst; then the preserved, and the anointed, and the saved saints of God will rally around the standard of the cross, while the false and the unfaithful will be swept away with that flood of wrath which, with ten thousand thunders, will re-echo back again the apostle's words, "If the righteous scarcely be saved, where, ah, where, shall the ungodly and the sinner appear?" Christian brethren, let us beware of any spirit, of any feeling, of any friend, of any foe, which may try to lead us away from that essentially holy principle, so well expressed in the following words:—

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns."

MATFIELD GREEN.—We thank "J. S." for his Christian note, and for stamps for our proposed New Tabernacle, on behalf of which another meeting was held in Squirries street on Friday, May 18th, when a few ministering brethren met and took tea together, and united in prayer; after which Mr. Cracknell, of Cheltenham, preached a sermon from "Mighty to save." At the close of his sermon he expressed the grateful affection he felt for his ministering

brother, C. W. Banks, as he was the first who took him by the hand when he was first led into the ministry; and he heartily desired that the Bethnal Green Tabernacle might soon be erected, and prove a great blessing to the neighbourhood. On this occasion pastors T. Stringer, T. Steed, B. B. Wale, J. Collins, Joseph Flory, J. T. Messer, and others, were present.

ROCHESTER.—Some friends at New Brompton, Kent, are meeting, and are anxious to raise a new cause there. A friend says: "May the Lord send help to the few that would raise a cause in this dark place of the earth. We must have a room to meet in somewhere and somehow. Mr. Marchant, of Cranbrook, preached here. We have three men of sound principles who speak to us. Sometimes we are crammed full of people; but our room is too small. If we can raise £40, and we subscribe £20, we can buy a freehold house and make the lower part a chapel, for we can buy a house here for £120; then borrow £100 on it as a mortgage; then we could let the upper part for 2s. per week, this will pay the interest of the mortgage; I think this is the best plan. Please to acknowledge our thanks to those friends who have sent us help, and those who have promised help, and those who sympathise with us, and wish us success in the name of the Lord in our undertaking.

PHILIP FLIGHT.

12, Woodlands terrace, New Brompton, Kent.

[We regret this did not appear before. Our denomination should establish a Chapel Building Board and Fund. Then, most safely, the rich might help the poor.—Ed.]

STONEHOUSE, DEVON.—Ebenezer chapel, Union street. A public meeting was recently held to express the feeling of sympathy of the church and congregation to Mr. Flory who, under circumstances, felt it his duty to resign, and gratitude to God, for the blessing the Lord had made his ministrations to many of the called by grace, and to several to their conversion to God. Brother Bardens prayed. The meeting was addressed by brethren Collins, Stock, and Corbitt, who expressed their regard for Mr. Flory. A collection was made as a token of esteem. At a previous tea and public meeting of the Sunday school teachers and Bible class, the latter raised by the exertions of Mr. Flory, he was affectionately

presented by Mr. Powell (whose wife was baptized by Mr. Flory recently), in the name of the teachers and members of the Bible class, with a handsome copy of Thompson's "The Land and the Book;" also, "The Works of Josephus." The meeting was addressed by Messrs. Lake, Nicholson, and Mount Stephens, whose expressions of deep regret at the loss of their president were decided.

HORNSEY RISE.—BIRKBECK ROAD, EBENEZER CHAPEL.—On Monday, May 7th, the opening services of the above chapel were held, when three most important sermons were preached by our ministering brethren, Mr. John Foreman, Mr. John Hazleton, and Mr. J. S. Anderson. Mr. G. Webb, and Mr. Griffiths also kindly assisted, as also Mr. Whittaker. The day was a happy and successful one, attendance excellent; the proceeds amounted to about £21 towards the building fund; contributions in aid of the same will be most gratefully received by the Pastor, W. S. WATERER, Newburyhouse, Hornsey Rise, London, N., or by either of the committee.—W. S. WATERER, Pastor.

KINGSDOWN, KENT.—The services in aid of the debt incurred by the building of the new school-room in connection with the Baptist chapel, were held on Thursday, May 17th. Mr. B. B. Wale, of Blackheath, preached a sermon in the afternoon, and a public meeting was held in the evening, which was addressed by several ministers and friends. Tea was provided. The day was fine and the congregations good. The little chapel is beautifully situated just on the entrance of the weald of Kent, and commanding extensive views of the county.

STOWMARKET.—Old Baptist chapel. On Whit-Monday, W. Palmer, of Homerton, Bow chapel, preached two sermons. About fifty were present in the afternoon, and in the evening the congregation was increased to about 110. Mr. Palmer's preaching was sound, but not over attractive in Suffolk; and it was generally considered so small a number of hearers in so large a chapel greatly depressed his spirits.

Died, at Peterborough, on the 23rd of April, Mrs. Mary Carter, widow of the late John Carter, for many years pastor of Zion chapel, in the 76th year of her age.

"Blessed are they who die in the Lord."

BAPTIZINGS.

MINISTEE'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NUMBER BAPTIZED.
Brunt, John ...	Zion, Wycombe, Bucks ...	April 29	2
Day, Samuel ...	Zion chapel, Geelong, Australia ...	Feb. 19	11
Edwards, R. G. ...	Sutton, Isle of Ely ...	April 29	9
Fritch, W. ...	New Bexley, Kent ...	March 25	5
Pearce, Mr. ...	Bethesda chapel, Trowbridge ...	May 6	7

Jeroboam, and his Two Golden Calves.

A SHORT HOMILY FOR THE TIMES IN WHICH WE LIVE.

“It is too much for you to go up to Jerusalem.”—1 Kings xii. 28.

THE times which went over David, and the momentous times which followed after his decease, were all intended to instruct the succeeding generations of the Church, and were typical of the unfolding mysteries of Providence down to the end of time.

Let us sit down for one moment in contemplation upon that part of Biblical history, which tells us how things went with those who came to the throne of Israel after David and Solomon had passed away. In this section of Old Testament story you may draw out briefly,

First, a lesson of much meaning, and of most holy instruction.

Secondly, some words of solemn warning and caution. And,

Thirdly, evidence of the strongest consolation is to be found interwoven with the whole, for those who with the heart believe in the Lord for righteousness and strength.

Instruction first. Jerusalem was the seat and centre of all true worship in those days. It was the metropolis of Judea; David's royal palace, and Solomon's magnificent temple, were there. Metaphorically it typified the true Church of Christ; for there God revealed Himself; there He dwelt; there the sacrifices were offered; there the people assembled; and there the greatness and the grandeur of the kingdoms of grace and of glory were faintly shadowed forth.

The learned render the word Jerusalem *the vision of peace*, and wherever Christ is revealed in the heart, wherever Christ is revealed unto the eye of faith, there is a vision of that sacred and eternal peace, which floweth from the mediatorial character, work, and offices of our Lord and Saviour Jesus Christ. How rich and how delightful are the expressions of Old Testament saints respecting Jerusalem; especially those of David! Take David for one moment, as a type of Christ, see how near to David's heart was this Jerusalem. Say, Jerusalem was the most complete picture of the Church of Christ, which the Old Testament contains; and then you may clearly see that there is nothing so dear to the Son of God as the Church the Father gave Him. Who can expound, who can unfold to me the fulness of Jehovah's mind, or the happiness of the writer's heart, when the psalmist penned that most precious psalm, the forty-eighth? It is headed, “The Ornaments and Privileges of the Church.” There Jerusalem is called “the city of our God, the mountain of His holiness;” and scarcely hath the inspired penman commenced his song of praise, but the sight and thought of Jerusalem crosses as in a vision his spirit; and he bursts out in strains of admiration delightful to all pure minds, “*Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge.*” Is not all this true of the Church of Christ? Is not her situation most beautiful? Is not her dwelling-place in the heart of God Himself? Has she not been the joy of all the ransomed in every age? Has she not her palaces still? Is not God

known in them as a refuge? Have not thousands—I hope millions have—through grace, fled to these palaces? There they have heard the report; there the arm of the Lord hath been revealed; there they have seen such sights, heard such sounds, received such mercies, as maketh them to sing with all the happy hosts of heaven-born saints,

“ My soul shall pray for Zion still,
While life or breath remains,
There my best friends, my kindred dwell,
There God my Saviour reigns.”

Multitudes of the fallen race have, at different times, found their feet turned to Zion's sacred road; and each one as he has travelled on, with his burden on his back, has to himself exclaimed,

“ How sad our state by nature is!
Our sin, how deep it stains!
And Satan binds our captive minds,
Fast in his slavish chains.”

The sinner, in whose heart is found the true meaning of these words is one whose wounds can never be healed, whose sorrows can never be soothed, whose conscience can never be cleansed by Jeroboam's golden calves, nor by any nor by all the Popish, the Puseyite, nor the empty professing Protestant fooleries and fancies of Satanic and of human invention.

To such an one Satan may suggest, and unbelief may say, “ It is too much for you to go up unto Jerusalem,” but saith faith in such a dying sinner's soul, “ I must to Jerusalem go; if I perish I will go in to this most glorious King, for there are set thrones of judgment; the thrones of the house of David are there; there, it may be, I may see the King in His beauty; there His sceptre may be stretched forth, there I may lose my burden, for who can tell?”

As he enters the palace of King Jesus, in this Gospel Jerusalem-state, the saints are singing, with all the softness and sweetness of triumphant grace itself,

“ But there's a voice of sovereign grace,
Sounds from the sacred word,
Ho! ye despairing sinners come
And trust upon the Lord.”

The sound of these solemn words enters the heart of the burdened new-comer, they melt his very soul to gratitude and tears! The apostle's words are true, (when the Holy Ghost applies either hymn, prayer, or sermon, then,) “ faith cometh by hearing; and hearing by the Word of God,” hence the heavy-laden sinner to himself doth speak again. His eyes, his tears, his new-created soul, his heart, his inner man altogether, cries out,

“ My soul obeys the Almighty call,
And runs to this relief;
I would believe thy promise, Lord,
O! help my unbelief.”

Here is true growing in grace; here is faith working by love; here is a repentance that needeth not to be repented of. Here is a soul seeking, in good earnest, to close in with Christ; and so, after sermon, when they announce the parting hymn, he stands up with all the ransomed, and like them his heart and tongue together sing,

“ To the dear fountain of thy blood,
 Incarnate God I fly ;
 Here let me wash my spotted soul,
 From crimes of deepest dye.”

Again, he raises the eye of his faith unto the footstool of mercy ; and again he sings,

“ Stretch out thine arm, victorious King ;
 My reigning sins subdue ;
 Drive the old dragon from his seat,
 With all his hellish crew.

More deeply sensible than words can tell, of his own weakness, he bows his head, he bends his knee, his gushing, aching, sorrowing, yet hoping heart, in awful silence, breathes out the final word,

“ A guilty, weak and helpless worm,
 On thy kind arms I fall ;
 Be thou my strength and righteousness,
 My Jesus, and my all.”

Such a saved sinner, can fully sympathise with David, “ If I forget thee, O Jerusalem, let my right hand forget her cunning ; if I do not remember thee, let my tongue cleave unto the roof of my mouth, if I prefer not Jerusalem above my chief joy.”

In such cases we see “ the Lord doth build up Jerusalem ; He gathereth together the outcasts of Israel ; He healeth the broken in heart ; and bindeth up their wounds.”

Without perverting the Saviour's words, in a spiritual and in a Gospel sense we may say, “ Jerusalem is the place where men ought to worship,” that is, where God in Jesus dwells ; and by His Spirit on His chosen seed doth pour His blessings down. And all the Jeroboams in the world, nor all the golden calves, which states and senators, or which carnal professors, may set up, shall ever finally keep from this Jerusalem a truly ransomed soul.

Passing from Jerusalem, let us endeavour to draw out a few words of solemn warning and caution from the history wherein those words are found, and when Jeroboam said to the tribes under his care, “ It is too much for you to go up to Jerusalem.”

Who is this Jeroboam ? The Holy Ghost is precise in giving his origin, his character, his course of conduct, and his end. All Bible readers know that for Solomon's backsliding, the Lord threatened to rend the kingdom from him, and to give it unto his servant. This servant was Jeroboam, of whom the Spirit saith, “ Jeroboam, the son of Nebat, an Ephrathite, of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. The man Jeroboam was a mighty man of valour, and Solomon seeing the young man that he was industrious, made him ruler over all the charge of Joseph.” Here is Jeroboam's origin and character.

Now comes a striking illustration of how the Lord works to accomplish His purposes, and by means we should not always look for. There was, in those days, a prophet, Ahijah by name, who met Jeroboam one day as he went out of Jerusalem, and taking a new garment he had on him, he rent it in twelve pieces ; saying to Jeroboam, “ Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.”

This was before Solomon's death ; but it came to Solomon's ears ; and so foolish was he, that he sought to kill Jeroboam, but Jeroboam fled into Egypt, and was there until the death of Solomon ; whose epitaph is brief, but great in meaning ; "The time Solomon reigned in Jerusalem, *over* all Israel, was forty years. And Solomon slept with his fathers ; and was buried in the city of David his father ; and Rehoboam his son reigned in his stead."

But Rehoboam's reign was much disturbed. He began wrong, he went on wrong, and in the wrong, we fear, he died.

Here, then, the kingdom is divided between a son and a servant ; yet neither the son Rehoboam, nor the servant Jeroboam, are saved. Mere natural sonship, being the heir even of Solomon's throne, will not save a soul, if there be no grace ; nor will the hardest servitude, (even when that servitude is appointed by God, and given to God's people,) save the servant, if there be no real change of heart, no living faith in Christ, no possession of life in the soul by the Holy Spirit. These are humbling lessons ; and they are confirmed by the fact that many sons and daughters of godly men stand in our churches, from whom no satisfactory testimony of grace can be received ; so, also, there are many servants hard at work, yet, of their conformity to Christ's image, no reflection can be seen.

Let us consider these things.

Jeroboam means one that contended with, or fought against, the people. Not only in things concerning time ; but, also, in things relating to eternity. It appears that when Jeroboam found himself king over the ten tribes, he became jealous of Rehoboam, who was at Jerusalem ; and thinking if his people went up to Jerusalem to worship, as God commanded them, and as he ought to have directed them, it is clear, I say, he feared they would all return to the house of David. "In his heart," he said, "if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah."

Had not the Lord said unto him, "If thou wilt hearken unto all that I command thee, and wilt walk in my ways and do that is right in my sight, keep my statutes and my commandments, as David my servant did ; I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee?" All this the Lord had said unto Jeroboam ; but he had no faith in God : the fear of man brought a snare ; so he took counsel, (not of the Lord, but of his own foolish heart ;) and made two calves of gold, and said unto the tribes, "It is too much for you to go up to Jerusalem, behold thy gods, O Israel, which brought thee up out of the land of Egypt ; and he set the one in Bethel, and the other put he in Dan ; AND THIS THING BECAME A SIN," &c.

How many of these Jeroboams have we now ? And how many golden calves are set up for the people to fall down and worship ? Ah ! echo, answers, "How many ?" many ! many ! many ! !

To be brief here, for this history is the type ; our times furnish plenty of anti-types ; but I will not enumerate all. One of these golden calves is at Rome, in the shape of what is termed Popery. Another of these golden calves is in England, in the guise of Puseyism. This statement might be verified and illustrated, and confirmed, but not now. Then in our own circle, there is a golden calf in the north ; and there is a

golden calf in the south; yet the announcement must be sufficient for the present.

Jerusalem is the New Testament name for the whole truth as it is in Jesus; and is the casket word which contains in itself all the Saviour meant when to His disciples He said, "Ye shall know the truth, and the truth shall make you free."

"The Jerusalem that now is, is in bondage with her children." This is the professing Jerusalem almost everywhere to be found with her two golden calves, and leading all her children into a bondage of some kind or other. There is, however, a Jerusalem which is from above, and the ancient copies read (expressing the faith of the heaven-born children), "she is our mother;" that is God's everlasting new covenant of electing love, of redeeming mercy, and of all-conquering, and all-curing grace. To most of the present race of Jerusalemites this new covenant appears a long way off. To travel all the way up to God's preparing, predestinating, electing, and eternally purposing covenant is "too much." It is going too high a great deal. Therefore, "let us make a nice golden calf here in the south," on which shall be engraven, "It is the duty of every man to believe (in this calf, and a poor calf, indeed, must he be that does so believe) to the saving of his soul." And then there is another calf in the north, and on it is engraven, "If you are dreadfully, and awfully, and fearfully, and wofully acquainted with the darkness, the dirtiness, the devilishness of your own hearts; and if you have been often and fearfully shaken over hell; and if you have many times tried to make away with yourselves; and if you subscribe to all, and only, to what we write, then there is hope you may be saved."

Let me say two things most positively. First, against it being the duty of man to believe God's Word and to hear Christ's Gospel, and to render reverent homage unto his Maker, I say not one word; in these things every man is morally responsible. But to tell people it is their duty to believe unto the saving of their souls indiscriminately, is to ignore the person and work of the Holy Ghost, to becloud the Sovereignty of Jehovah, and to render the blood of atonement—which is particular and precious—a common and, in many cases, a useless thing. Therefore, the golden calf of duty-faith, is an abomination, I believe, in the sight of a holy God, although to thousands of parsons it is a golden calf indeed. If they dared to knock it down, down would go their substance, standing, salary, and all; and a good thing it would be, although it would not answer their present purpose.

Secondly, as regards the golden calf in the north. Against the deep and dreadful experiences of God's poor afflicted children I would not say one word. I have known too much of my own wicked heart, of my own vile nature, and of Satan's dreadful temptations, to allow me to think lightly of them. But when a set of men adopt this line of things simply ministerially; when they hereby hire themselves out to a certain patron, and become hereby identified with a certain party, because, forsooth, they must be put into the priest's office for a morsel of bread, then in all such cases their worship is not pure; and although they may "meet with" some who have all these things, they cannot prove that thereby any come into the liberty wherewith Christ doth make His people free.

Four things stand in Jeroboam's text—"It is too much for you to go up to Jerusalem."

1. There is acknowledgment. He acknowledges Jerusalem is the place; so when you push these Jeroboams close up, they will, at least some will, acknowledge the truth is the truth. But, then,

2. Here is sympathy. "It is too much for you," poor things, to go so far. This fleshly sympathy is the deceitful cloak many are wearing; it is like those ugly hoods and black blankets in which the Sisters of Mercy walk our streets. There is no real truth in it. Then,

3. Here is substitution of the wrong sort. God, in boundless mercy, substitutes in a law sense, His Son instead of the sinner; these Jeroboams substitute their golden calves instead of the Lamb of God. So that this doctrine of Jeroboam's, "It is too much for you," is, in fact,

4. A most awfully delusive falsehood, of which no more can be said now, than, beware of men, even if it be
C. W. B.

The Elder Brother.

BY JOHN BRUNT.

"He is not ashamed to call them brethren."

WHOM the Lord of life intended by "The Elder Brother," is still a disputed point. We ourselves do not know, neither are we acquainted with any one who does know. Perhaps some might be found who might hazard an assertion; but since assertions do not necessarily involve conclusions, we may not always accept assertions for conclusions. Of the Elder Brother, of the parable, we learn conclusively that, "He was ashamed of his brother the prodigal; "As soon as this thy son"—well let him rest. We will use him, but, "to point a moral, and adorn a tale."

We too have an Elder Brother, even the Lord Jesus Christ, who is not ashamed of His brethren: and simply on the ground that He is the same yesterday, to-day, and for ever, we conclude that He is but what he was, and will ever be what He is, the Saviour of His brethren. When the Lord Jesus Christ arose from the grave, He for the first time called His disciples His brethren, "Go tell My brethren." Many floods of tribulation could not drown His love, His passion could not burn up His interest, the corruption of the grave did not taint Him, but He ascended from the grave as He had descended into the grave—not ashamed of His brethren. The people of Jehovah's choice, are by the will of God the brethren of Jesus. I therefore write it down with, I hope, the deepest reverence, that Jesus is not ashamed of the will of God; He came to do that will, nor did He ever interpose His own will, "I came down from heaven, not to do My own will, but the will of Him that sent Me." He acknowledged the supremacy of His Father's will, He asserted its authority, and proved its excellency, lived according to it, died, rose again, and ascended into heaven, in obedience to the will of God.

Again, the people of God are the children of God, and the children of God are Christ's brethren, "Ye are all the children of God, by faith which is in Christ Jesus." Now faith in Christ is the work of the

Holy Spirit of God ; but we believe in Christ for salvation, we are therefore the children of God, and so must be the brethren of Jesus Christ ; and the Lord Jesus Christ who is not ashamed of His brethren, is therefore not ashamed of the work of God the Holy Ghost.

The Lord Jesus Christ, as we read in the case of "The Centurion," knew faith when He saw it, pronounced it to be surpassingly great, and was not ashamed thereof, inasmuch as He healed "the servant that same hour." My reader, try and remember, that when thou desirest to press through the crowd to Jesus—when thou enquirest after Him—when thou comest to Him, and when thy faith touch Him—"He is not ashamed of His brethren." Dost thou need Jesus? Wouldst thou have Him? Art thou coming to Him? Along every inch of the sacred road as thou pressest, by every opponent as thou thrustest, be encouraged by these sweet words, "He is not ashamed to call them brethren;" so shall thy heart be comforted, thy ways strengthened, and thy desire accomplished. "He cannot deny Himself," O thus spake that man who was a servant of Jesus Christ. But these children of God are members of His body, of His flesh, and of His bones ; and if the Lord Jesus Christ were to be ashamed of His brethren, He would be ashamed of Himself—His own love—His own worth—His own right—His own reward—for His brethren are His beloved. They are His jewels. In them is seen His right to the place of honour and dignity at the right hand of Jehovah. And they too are His reward. Jesus Christ cometh, my reader, to be admired in His saints, and to be glorified in all them that believe.

Wycombe, Bucks.

What Christ Hath Done.

BY W. GILL, BAPTIST MINISTER, RYE, SUSSEX.

"I have redeemed thee."—Isaiah xliii.

THERE are various objects in the world to take the attention and lead the mind astray ; but what a mercy it is that God has left in this world the grand old Gospel, and by it brings out His hidden family. The word at the head of this paper fully shows what Christ has done for His Church. There is not a more delightful theme the mind of man can contemplate ; and we may say it's the grandest of all the works of God. It occupied His mind from eternity. Redemption presupposes loss ; and we know the Church was lost in Adam. What a mercy she was found by Christ ; and what He has done for His Church may well be termed a great work ; having redeemed her from the curse of the Law, from the power of sin, closed the mouth of justice, and by His perfect obedience brought in an everlasting righteousness ; "He hath delivered us from the power of darkness, translated us into the kingdom of grace." There is redemption by price, and by power, and we see both in Christ. He paid the price justice demanded ; and left not one farthing to be paid. Here we see the completeness of Christ's work ; complete salvation for empty sinners ; and all the soul receives comes through the merits of Christ. He likewise redeems by power ; who could break off the shackles which

hold the soul but God the Holy Spirit? Who but He could break the heart, open the eyes, unstop the ears, and cause the Gospel to fall as sweetly as it did from the angels' lips when to the shepherds on the plains of Bethlehem they sang? What was it opened the heart of Lydia, of Paul, of Peter, of you, my dear reader, but the redeeming love of Christ, applied home to your heart by the Holy Ghost? There are heights and depths in redemption which we shall never be able to fathom, nor reach unto; angels cannot understand it; they look with wonder; they stand and adore. This it is that will for ever employ our mind in heaven. If there had been no blood, there could have been no reconciliation. It is this blood which procures peace; brings pardon to the soul. There is no way to heaven but through the Red Sea of a Redeemer's blood: it is called "precious blood!" Too precious for one drop to be spilled in vain. He knew for how many He shed it; and not one of them shall be left behind. What a blessed thought is this for you who are believers, for "where I am," says Christ, "there ye shall be also." His blood is the believer's life, and the poor awakened sinner's only plea. It is this blood which perfumes the saints' prayers, and draws down the blessings. Consider what He has redeemed us to: "To an inheritance incorruptible, and undefiled, and that fadeth not away." There is nothing to corrupt or distress the mind; perfect peace beneath the tree of life for ever; harps for ever strung. Who would not long to be there? How cheering this, when with things of time we are done; when the trials of this life are over; when we are wafted on the wings of angels into this inheritance, we shall for ever sing of what Christ hath done. Amen.

A Good Soldier.

"Thou therefore endure hardness as a good soldier of Jesus Christ."—2 Tim. ii. 3.

CHRIST JESUS is the Captain of our salvation, and each one in His army and under His command is "a good soldier of Jesus Christ;" but how sweetly does Paul speak of the Captain's loving heart and sincere attachment towards His loving subjects, in Heb. ii. 11. "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Hence the glorious Prince and every one of His people are brethren. "Christ the Head and Elder Brother, and His believing people the members of His body and family." "For we are members of His body, of His flesh, and of His bones."

We cannot, therefore, enter upon this subject without feeling how high the privilege, how exalted the position, to be a good soldier of Jesus Christ, seeing all such have the King of kings and Lord of lords for their Captain or leader; and He, though so high, hath respect to the lowly, and though having a name which is above every name, yet He is not ashamed to call them brethren.

Our task, then, is to present you with a sketch of a *Spiritual Warrior* under the command of the Highest Prince, in the contemplation of which we are led to exclaim, How unspeakably happy is the man who is a good soldier of Jesus Christ!

Follow us in tracing the character spoken of in the text under the

figure of a soldier, which term may be considered as very significant, the more so by the addition of the adjective "good," still more so as employed in connection with Him in whose service he is a good soldier of Jesus Christ.

A soldier differs from the vassal or the volunteer. A soldier is one who takes pay, the vassal is one who is obliged to serve at his own expense. The volunteer serves at his own expense and of his own accord. Now, neither the second or third term is applicable to the Christian, who is called "a good soldier;" he is not a vassal, not being compelled to serve against his will; but by a wondrous act of sovereign grace is made willing in the day of God's power. Nor does he serve at his own expense, for not one of his soldiers "goeth a warfare at his own charges," all his expenses being met and provision made by Him who hath called him to be a soldier. Neither is he a volunteer, for none of Adam's fallen race would ever volunteer into Emmanuel's army without the drawing influence and love of the *Great King*. Hence His army is composed of such who are drawn by love, strengthened by love, provided for by love, and rewarded according to the riches of His grace; clothing each one in the spotless robe of His righteousness. The outline of our subject, on which we now attempt to meditate, may be seen in the following sentence:—The good soldier is a *separated* man, under martial orders, *loving* his Prince, and the cause he is called to serve and *defend*, for the *interest* of which he is daily *exercised* that he may be *ready* for every duty.

There are doubtless very many bad soldiers; but it does not follow that all are. We believe there are many soldiers in our own and other countries who are good soldiers, faithful to the crown and to their country, who are also faithful soldiers of the Lord Jesus Christ. We read in the Acts of a "devout soldier," in which we have the best authority for the belief that a man may be a soldier, and yet a follower of Christ. Now, take a few thoughts to illustrate the language of the text.

A soldier is in many respects separated from the rest of mankind: he leaves his father's house, and feeds at another table; he lays aside his own garments, and is clothed in others provided for him. Hence he is a separated and marked man; he is taken knowledge of that he is a soldier. So the good soldier of Jesus Christ is truly a separated man; he has been called out from the world to be a soldier of the cross, and now he no longer dwells in Egypt, but with the people of God; no longer a child of wrath, but through the rich mercy of God a child of light; no longer under the prince of the power of the air, but under the banner of Emmanuel, the Prince of Peace. Forgetting "his own people and his father's house," his ear inclines towards the voice of the King, which came with power, "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you." He no longer feeds at the worldling's board, at which he sat so long feasting on the unsatisfying pleasures of sin and Satan, but upon food provided for the "King's own," even the bread of life which came down from heaven, of which if a man eat he shall live for ever. As it is written, "He gave them bread from heaven to eat," "Man did eat angels' food." As to his tattered flimsy garments, they are all cast away; his filthy rags in which he once delighted, yea, was proud to

wear, are now changed for the better robe his Captain puts on him, even the *royal robe*, which at once distinguishes him, so that men take knowledge of him that he has been with Jesus.

Every soldier is under special orders; he has taken the oath of allegiance, and is bound by the laws of his country to obey. This is quite true of the good soldier of Jesus Christ. The vows of God are upon him, and he is under the orders of the great King. The centurion whose servant was "grievously tormented" truly represented the dignity of our Lord when he said, "Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." For not only diseases go and come at the command of the Sovereign Lord, but all His good soldiers are under the same control. How precious to feel ourselves under the divine orders of the Heavenly Prince, whose we are, and whom we serve, *not our own*, but His who bought us!

To this spiritual obedience we were elected, "according to the foreknowledge of God the Father." And our supreme Leader himself couples an illustration of His own obedience with a kind remembrance of His requirements from His soldiers, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love;" and shows how He became obedient unto death, leaving us an example that we should follow in His steps. Hear His voice: this is the way; walk ye in it—"I counsel thee to keep the King's commandments." This is your path, even though it may be through much tribulation.

The good soldier loves his prince, his country, and the cause he serves. So the good soldier of Jesus Christ loves the Prince of Peace, the spiritual kingdom, and the cause of God and truth. There may be a kind of service without love; but acceptable service can never be without this spiritual principle, for

" 'Tis love that makes our cheerful feet
In swift obedience move;
The devils know, and tremble too,
But Satan cannot love."

If love begets love it must be so, for the strongest love was manifest on the part of Jesus both in doing and suffering: "Greater love hath no man than this, that a man lay down his life for his friends." No suffering in being or prospect could abate His love or daunt His zeal in fulfilling the purposes of the same until *all* was fulfilled.

" This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

His heart was ever brimful of love, overflowing in actions of love, panting to make His love known and felt in the hearts of all His good soldiers. Not only "*Lovest thou me?*" but also "Love one another," are the teachings of the Captain of our salvation. So that love is the life-blood of true religion, and without it there can be no spiritual life, no true service in the cause of Christ, no good soldiers of Jesus Christ. Good soldiers are called upon to defend their country and their sovereign. Is it not so with the good soldier of Jesus Christ? Indeed it is. What! weakness defend Omnipotence, and ignorance Wisdom? This is

God's mercy, Jehovah's condescension, Wisdom's plan of making feeble man a co-worker together with God, the instrument by which He is pleased to accomplish His marvellous works and tell forth the glories of His name; to fight the Lord's battles, sometimes aggressive, sometimes defensive, but always to fight with such weapons and in such a manner as his Prince has provided and instructed him in. They, our Book of laws shows, are not carnal, but mighty for the accomplishment of the spiritual warfare. Using such, victory is certain; taking up others, and the defeat is dreadful. If we would fulfil our high mission which the Captain's love has assigned to us we must defend Him, His cause, His truth, and our fellow-soldiers in the same army; fight against sin, against Satan, against the world, and against error, ever under the banner and in the strength of Jesus.

The Gospel minister in particular, but the private Christian in general, must know that he is set for the defence of the Gospel, with this exhilarating encouragement from his great Leader, "Be thou faithful unto death, and I will give thee a crown of life." Nor is success doubtful, for under such discipline it is a great truth.

"A feeble saint shall win the day,
Though death and hell obstruct the way."

A good soldier is deeply interested in the advancement of his country. True, there are very many who care nothing about it, and are nothing more than traitors, deceivers, self-pleasers, self-servers, too.

But is not the good soldier of Jesus Christ deeply interested in the cause of Emmanuel? Most assuredly. Nor does the fact that among the professed ranks of Jesus many are found who are deceivers and being deceived, both among the privates and officers in command, change the blessed truth that each soldier of the cross is known to the Prince, having this seal, the Lord knoweth them that are His, and such have a deep interest in Zion's welfare; and as they press onward from place to place as itinerants, having no settled home or rest but in the path of duty, and under the Saviour's command, resting in his tent or journeying as shall best please his Commander, the language of his heart is, "Arise, O God, plead thine own cause."

A good soldier must be acquainted with the military exercise, and the good soldier of Jesus Christ is not left without a knowledge of the movements his Lord would have him make. The thoughtless observer may have regarded this as a useless performance as he has glanced at the line of men under the command of their officer passing through the exercise to qualify them for the engagements of war; but experience has taught the necessity of daily exercise in such evolutions relating to military operations, and our Captain knows well the exercise His soldiers need to fit them for the great battle in which we are engaged, for the tactics and manœuvres of which nothing else can prepare. We need the whole armour, and also all the discipline which the wisdom of the Leader sees fit, for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Read on, in the 6th of Ephesians, 13th to 18th verse, and may God teach us to "war a good warfare," "fight the good fight," "lay hold on eternal life." We do well to listen to those special words by which we become acquainted with our exercise in spiritual things. Inexperience in these matters would be a serious drawback to

our present comfort, happiness, and progress in such a warfare. To be very simple, and as brief, listen to the Commander's voice:—"I say unto all, Watch." "Have faith in God." "Pray without ceasing; in everything give thanks." "Be diligent." "Search the Scriptures." "Let patience have her perfect work." "Trust in the Lord at all times." "Stand still, and see the salvation of the Lord."

A good soldier stands in readiness for action. As truly the good soldier of Jesus Christ is ready to do all His will, the armour on, the sword in hand, the accoutrements clean, the mind prepared, ready to face the foe in whatever form or at whatever time he may come: Listen to one of God's faithful and courageous champions, and may that grace by which he was what he was lead us also to say as he did, "I am ready to preach the Gospel." "I am ready, not to be bound only, but to die." "I am now ready to be offered." And may we be ready always to give an answer to every man of the hope that is in us with meekness and fear. Then shall our song be, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

Reader, which art thou, a good soldier of Jesus Christ, or dost thou belong to the service of the prince of the power of the air, the spirit that now worketh in the children of disobedience?

Letters from the Heart.

DEAR BROTHER BANKS,—The following are correct copies of letters received by a lady in the north, from a poor old woman upwards of seventy years of age, living on a very small pittance in a garret at Hull, but who is truly "rich in faith, and an heir of the kingdom of heaven." She appears to have the like experience of Kent when he penned that sweet hymn:—

"All things that the cross procured, stand eternally secured;
All are yours, ye heirs of bliss, cancelled sin, and righteousness."

I forward them, leaving it to your judgment as to whether you think they will be edifying to the readers of the EARTHEN VESSEL. Yours faithfully,

Doncaster, June.

W. BLOOM,
Baptist Minister.

MY DEARLY BELOVED IN THE LORD,—We know that God will do His own work. We are quite sure of that, "I will work and who shall hinder?" None can, "His counsel shall stand, and He will do all His pleasure," both in His providence, and in His grace. Such is the God we worship, not a disappointed God, that has made the creature stronger than Himself, and able to resist His will. Those who give credence to such nonsense as that, do not believe the Bible; it would not hang together on that ground, and we know it must harmonize, and it will when viewed in its true sense. Lord, keep me in humble adoration at Thy feet, before Thy sacred Majesty, that I may revere every part of Thy holy Word. For "Thy Word is truth." Jesus said, "I pray not for the world, but for those whom Thou hast given me out of the world; Thine they were, and Thou gavest them Me." The right of redemption belonged to Him; He was the nearest of kin; yea, He is a near relation, "We bring Him home to our mother's house, and to the chambers of her that conceived us." We must have Him, the holy Lamb, in our bosom, in our heart, carry Him about with us daily, "the slain Lamb, that liveth and was dead, and is alive for evermore." Our spirits join to

adore this Lamb; we are joined to Him by one Spirit, "What God hath joined together, none can put asunder." Oh no, once in Him, in Him for ever. Christ and His Church are one, "They were chosen in Him before the world began," that must be eternal union; "Whom He did foreknow, He also did predestinate; and them He called, He justified, and glorified." All is one eternal *now* with God: predestination first, glorification last; but regeneration, that is effectual calling, must be between; without which we have no proof, or evidence of interest in them. They are all linked together in one golden chain of Gospel truth, to which none but the redeemed, and chosen of God have any claim. If we can prove our calling, all the rest is quite clear, and by a living faith we grow up into a full assurance, and know our election of God; we cannot know it any other way than by regeneration, "We must be born again."

And we which have through grace believed, have entered into rest in His name, we trust, and our rest (Christ) is glorious. Oh! what cause to be thankful, what cause for praise, that we are taught by His Spirit, and led into the truth; the children of light, children of the resurrection, and rejoice in a precious Christ, the true light "that shineth more and more unto the perfect day." May we be "living epistles, known and read of all men," having our Father's name in our foreheads, where it is good to read the mark of God distinct from the world, and kept unspotted from the world; attending to the voice from heaven. He that is of God, heareth God's words, treasures them up in his heart, and lives upon them, and oh, may He speak it home to our hearts continually, so that we may rise above earth and earthly things; and meet in spirit on Mount Zion, and join the heavenly harpers in the new song which none but the redeemed from the earth could learn; they whose ears have been opened to hear the voice of the Son of God, and are the living, the living to praise Him. We love to praise Him, His name is sweet, it is music to our ear, and heaven to our heart, we live upon His love, "and as the hart panteth after the water brooks, so panteth my soul for Thee, O God;" the living God, my exceeding joy; nothing can satisfy but God Himself.

" His presence makes my paradise,
For where He is 'tis heaven."

And now, my dear sister, I think, as far as I can judge, that a time of trouble is drawing near, and will soon be seen; the churches are getting ready with their crosses and candles as fast as they can, and I believe that numbers of professed Protestants are ready to turn over to them. We know not what is before us, but the Lord will be with His own believing people both in life and in death, and if we are called to suffer for His sake, may we rejoice that we are counted worthy, "if we suffer with Him, we shall reign with Him, and be glorified together." The will of the Lord be done.

I now draw to a close, but not without a word to my dear elder sister, Lady——. I must say how very pleased I should be to see her, or have a few lines from her, if she is able to write; I feel sure we are kindred spirits, all of us; and it gives me very great pleasure when I think you accept so kindly my bits of writing, I beg you will all accept my best, and kindest love. In unity of the Spirit, believe me my dear Mrs. Machine, affectionately yours in Jesus,

MARY LEVITT.

Consolation for Doubting Parents.¹

DR. LEASK has recently issued a small handsome volume, with a title enough to cheer the heart of every loyal and faithful follower of the Lamb; it is this, "The Royal Rights of the Lord Jesus." There are some things some of our readers will not fully receive; but the following extract contains a cordial for fearing Christian mothers, and although it leads up to a critical and controverted subject, we will only this month give the first section, which reads as follows:—

The Church of Christ is unquestionably a wonderful assembly. When its glory is revealed it will be seen to be a Divine family, the sons of God, the peers of the upper world, the princes of heaven. I seek not to lessen in any way its importance, its grandeur, its peerless magnificence. Let it be the goodly pearl of great price, which undoubtedly it is. Let it be all, and more than all that imagination can conceive, and I am quite sure it is more. But even then, a great darkness falls upon me when I think of the countless millions of the human race, if you tell me that none but the members of this most illustrious body are to share in the blessings of salvation. If you say that the second coming of Christ sets the earth on fire, and ends the history of humanity so far as this world is concerned, I can but mourn in speechless wonder that my glorious Master, who is also my Friend and the Beloved of my soul, should have reaped but a handful of the enormous harvest of human souls, whilst the fearfully overwhelming majority of those who have reached the age of accountability, have passed away into the blackness of eternal darkness and ruin with the dismal wail upon their lips—"Oh that we had never been born!" You do not meet this dreadful case by telling me that one-half of the human race die in infancy, and that the salvation of infants is generally considered certain. The sight of a man who even doubts the salvation of any child would be to me a terror. Let not his shadow cross my path! Let not such a libel on heaven's love obscure for a moment the light of the blessed sun! I am as confident of the salvation of every child of woman born, that has dropped into the grave like an early blossom nipped by ungenial wind or destructive blight, as I am of that of saints whose hoary heads are crowns of glory; for Jesus died for them and they are His; but lovely as the Saviour appears taking these lambs in His arms and saying, "Of such is the kingdom of heaven," it is still a melancholy reflection that we must seek for His majority among babes the prey of death, whilst the great enemy of heaven boasts mature age and intelligence as his. For we have already seen conclusively, if the language of Scripture is to be accepted in its plain grammatical meaning, that the world will not accept the Gospel and believe on Christ whilst He is absent in the heavens. And if His return be to put an end to human existence here, we cannot avoid an impression of a most melancholy kind.

A believer has something to do every moment, and whenever he is idle, he is unfruitful.

A believer should make use of his graces every moment, and should use one to brighten another.

IN MEMORIAM.

A mourning card just received, reads thus:—"In affectionate remembrance of Charles Henry Walters, Baptist minister, late of Chard, Somerset, who departed this life at Birmingham, Monday, June 11th, 1866. Aged 59 years. The memory of the just is blessed." In a kind note from the bereaved and sorrowing widow, the following occurs:—

126, Well Street, Hockley,
Birmingham.

DEAR MR. BANKS,—You will see by the accompanying card another that you loved is dead. He died in the Lord; all was peace, and joy, and love. We came to Birmingham five weeks ago, to try his native air: at first, we thought him better; but the Lord's thoughts are not as ours. He was very unwell all the past winter. He suffered much with his breath and cough. He was obliged to resign the pastorate at Chard; but a dear servant of the Lord, Mr. Wm. Elliott, of Folkestone, accepted the call of the poor sheep at Broadlake. May the Lord be pleased to bless him, and make him a blessing, I know you will say, Amen. My beloved husband was one in soul with him; saw eye to eye with him. The Lord bless you and make you still a blessing, prays yours in sorrow,
M. WALTERS.

We had known and esteemed the deceased brother for several years; and from his writings left behind we hope, ere long, to give a little account of a steady follower of the Lamb.—Ed.

Mr. Wm. Finch Waller, last of Matfield Green, has departed to his final rest. About five years ago he left Borough Green, and settled down here for his finishing pastorate. The good testimony of credible witnesses is that he lived the Christian, he walked the Christian, and he died the Christian. He was a preacher for 50 years, and was in the 78th year of his life.

BETHNAL GREEN NEW
TABERNACLE.

We shall only notice this month, that through the kindness of brethren Cornwell and Luke Snow, we have holden two pleasant meetings on behalf of our building fund. At the first one in Mount Zion

chapel, St. Matthias road, Stoke Newington, brother Cornwell presided; and the addresses by brethren Pegg, of Willenhall; Collins, of Plymouth; Ogden, of St. Albans; C. Alsop, of Old Ford, and Mr. Robert Banks, were worthy of the men who delivered them; and shewed an amount of Christian faith and charity not to be found everywhere. At Wimbledon, brother Luke Snow presided; C. Turner, of Ripley; a Deacon of Mr. Snow's, and Robert Banks, all advocated the cause; a sermon was preached by C. W. Banks, and a good collection was made. We never spent a happier time in preaching in all our life; and as we feel it will be necessary for us to go into many parts of England on behalf of the work in hand, we can desire nothing more than that the same unction, power, and blessing may attend all our meetings, which evidently attended those at brethren Cornwell's and Luke Snow's, and we shall have nothing to fear.

BIRMINGHAM, JUNE 1ST, 1866.

DEAR BROTHER,—I feel much pleased to find that the friends in different parts of the country are sending in their offerings in behalf of your intended New Tabernacle. Now if you have in the wide world, say twenty thousand persons who read the periodicals you publish monthly, and each one was to shew his or her gratitude for the good they have derived from perusing them, by forwarding One Shilling, you would receive from them the sum of One Thousand Pounds! a moiety of what will be, I suppose, needed to complete it. Well, to shew you that I do not wish to talk without acting, I enclose my shilling, and now say to every reader, "Go thou and do likewise." If those who drink alcoholic liquors, would for one week only, do what I have done for nearly thirty years with the greatest advantage, physically, mentally, &c., &c., abstain from their use, and send you the result of the week's savings on the day of the opening of the Tabernacle, you would be able to say if spared, "There is not a farthing of debt resting upon it." I hope when I get off again to my usual autumnal and winter's work, to do something more in aid of an effort, which with our excellent but injured friend and brother James Wells, I most heartily approve of. Yours truly in Him who was a living embodiment of love,
T. J. MESSER.

THE SOUL'S REFLECTION ON PAST EXPERIENCE.

[On receiving the following lines we felt thankful. Brother George Elven, once the happy pastor of Garner chapel, Clapham, has long been hidden from us, by reason of his deep afflictions. Friends have occasionally asked us after him; but we could give no reply. The following verses describe the path of a sharply-exercised child of God. How glad should we be, how rejoiced would many of the Lord's people be, again to see and hear him in the Gospel ministry. If he will favour us with further communications, we shall be thankful.—Ed.]

O! that it were with my poor soul at this time,
As when upon me the Lord's candle did shine,
And when in his light while it shone upon me
My interest in Jesus I clearly could see.
His presence divine did my soul then enjoy,
His praises my heart and my tongue did employ.
O! how I did love and adore his dear name,
And how I delighted to publish his fame.
While Jesus was present and near to my heart,
I pray'd that from me he would never depart;
My heart was then melted, 'twas melted with love,
And tears of real joy then came down from above.
The Lord I could claim as my own without fear,
My soul could exclaim, "It is good to be here;"
How sweet was the voice of my Saviour to me!
What beauty and glory in him did I see!
How great was my pleasure in serving the Lord,
Divine meat and drink, it my soul did afford;
I lov'd my dear Saviour, his people and ways;
With saints I united in pray'r and in praise.
The chamber, his house, and his throne did I love,
My heart and affections were praised above.
The world, sin and Satan, and self I abhor'd,
I holiness lov'd and my Lord I ador'd.
I said in my joy, which I thought would be proved,
"My mountain stands fast: I shall never be mov'd;"
But when the dear Lord hid his face from my view,
My soul was then troubled, oh! yes, it is true.
Alas! what a change since then have I seen!

Afflicted in body and mind have I been;
And, ah! what deep lessons my soul has been taught,
By trials so great into which I've been brought.
My Father has chastened his child in this way,
To teach me to profit, and make me to pray;
To make me my vileanness and weakness to see;
How sinful and black do I still feel to be.
That Satan is blackest in sin all agree,
Yet still by my sin I feel blacker than he;
My heart's above all things deceitful and base,
Although I'm a subject of sovereign grace.
I know in my flesh no good can be found,
My heart is a cage, filthy birds there abound;
A sink of corruption and wholly depraved,
O, can it be true, such a wretch can be saved?
O yes; it is truly and faithfully said,
For sinners, the greatest, the Saviour has bled;
I know for the chiefest of sinners he died,
For to my poor heart has his blood been applied:
My conscience it cleansed from sin's filthy stain,
Yes, this I've experienced again and again;
My soul to that fountain of blood was then led,
Which flowed from the heart, hands, feet, and the head.
Of Jesus the Saviour, who died on the tree,
For sinners, the vilest of sinners, like me.
How holy I felt when his blood was applied,
A saint I was made: I was then sanctified;
But yet if a saint I be called at all,
I feel that I'm less than the least of them all;
For though it is true I have felt all I've said,
I oftentimes feel as if I were still dead;
How cold my affections! how hard is my heart;
How prone from my Jesus am I to depart!
Although to the house of the Lord I repair,
To worship my God, and to seek his face there;
I earnestly seek him by prayer at his throne,
In private, in public, abroad and at home/
The Scriptures, I read them, in search of my Lord,
But they to my soul do no comfort afford;
I seek my dear Jesus, but him cannot find,
I want him revealed afresh to my mind.
How dark is my path, and I feel quite forlorn,
The means that I use do appear only form;
No fervour in prayer, and no joy in my song,
No pleasure in worship; the service seems long.
How worldly my mind, and how lifeless my frame,
O where is the sweetness of Jesus' dear name?
In spiritual things how unfruitful am I:

"Unclean," yes, "unclean," I continually cry.

How worthless, forgetful, ungrateful I am,
I feel to be more like a beast than a man;
Indeed, I'm not able by words to make known

How base I do feel; and I under it groan.
My thoughts, words, and actions, are stained
with sin;

Impure are my prayers, and the praises I
sing;

O yes, I do feel in the sight of my God.
That all my devotion needs cleansing with
blood.

No will, and no power, have I, it is true;
The Lord must work in me to will and to
do;

But still I'm compell'd while these things
do oppress,

Myself for to loathe, and my sin to confess.
O why these great changes! these changes
I ween

Are surely intended from self me to wean;
From self that is sinful, and righteous self
to,

O yes, for I feel that no good can I do.
But though I'm not able to alter my state,
I know the Lord can; and on him will I
wait;

I'll seek his dear face, until he does impart,
More grace to my soul, and fresh strength
to my heart.

'Tis true I'm a subject of great unbelief,
Which makes me uneasy and causes me
grief;

Yet still I believe in the word of the Lord,
Which does me encourage and hope does
afford,

His word it declares and his word I must
take,

He never will leave, he will never forsake;
The people he loves, and has sav'd by his
grace,

He'll bring them to glory to see his dear
face;

With sweet frames and feelings I seldom
am blest,

Still on the foundation of Christ do I rest;
I trust in the blood of my crucified Lord,
I trust in his righteousness, and in his word.

Jehovah the Lord is both faithful and true,
All that he has promised, he'll certainly do;
With all my misgivings believe him I must,
Though he were to slay me, in him would
I trust.

Thus though it is not with my soul I con-
fess,

As 'twas in past seasons yet nevertheless;
My God who has been with soul in the
past,

Will bring me safe home to his glory at
last.

GEO. ELVEN.

How is your faith in trials, troubles,
and tribulations? Any body can pilot the
ship in a calm; but the sailor and pilot are
proved by a storm; the soldier by the fight;
the physician in a time of sickness; and
the believer in the time of trouble and
distress.—*Romaine.*

THE WALDENSIAN CHURCH.

SOME time since, James Mote, Esq.,
Solicitor of Bucklersbury, London,
(who has visited the Churches in
Piedmont,) sent us a copy of his
published Appeal on their behalf; but
the pressure on our columns, and an
oversight, delayed its appearance in
THE EARTHEN VESSEL. Last month
we gave a letter from Mr. Wale on
this subject. To that letter we call the
attention of our readers, entreating
them to do three things—1. To read
Mr. Wale's letter. 2. To read the
following Appeal by Mr. Mote. 3.
To send in all the aid they can for a
cause so worthy.

TO THE EDITOR OF THE EARTHEN VESSEL.

DEAR SIR,—If you think the above
Appeal of the Free Waldensian Church
worthy of a place in your columns, I shall
be glad if you will insert it, and request
your readers to assist in aiding our Italian
Brethren in the object they have in view,
which I consider worthy of the support
of the Christian Public. I will only add,
that from two visits made to the Walden-
sians during the autumns of 1864—5. I
had an opportunity of seeing many of the
members of the Church, and also the
officials whose names are affixed to the
Address, and I can therefore guarantee
the genuineness of the Appeal. All sub-
scriptions will be acknowledged by me in
ensuing numbers. Yours faithfully,
London, 1866. JAMES MOTE.

ADDRESS OF THE FREE WALDENSIAN
CHURCH OF SAINT JOHN PELLICE,
PIEDMONT, ITALY, TO THE CHRISTIAN
PUBLIC OF GREAT BRITAIN.

DEAR BRETHREN,—The Walden-
sians are a community of Christians
residing in the Valleys of Piedmont,
who from the times of the Apostles
have professed the Christian faith in
its purity and simplicity, although
surrounded by Popery on all sides;
and, until a very recent period, were
so bitterly persecuted by the Papists
in their efforts to extirpate them,
that their Valleys have at different
times been deluged with the blood of
their forefathers as their history has
too faithfully told the Christian
world.

The recent dawn of civil and reli-
gious liberty in Italy has, under
God's blessing, been also the means

of awakening an earnest desire in the minds of many of our countrymen to see a restoration of Christianity amongst us in all its primitive beauty and simplicity; and the minds of many have become much dissatisfied with the departure from "the faith once delivered to the saints," which has for the last two or three centuries been growing up amongst us. This being so, about 350 of us who formerly were members of the Waldensian State Church have felt it incumbent upon us to leave it, and form ourselves into a distinct and Free Church, based on the voluntary principle, and are endeavouring to raise Churches for the worship of God in our Valleys in accordance with the New Testament principles which we profess.

Under these circumstances, and as the population of our Valleys are poor, (being dependant almost entirely upon agricultural and pastoral pursuits), we have been emboldened to apply to our brethren in England, (of whose generosity we have heard so much) to assist us in this our struggle.

In order to enlighten our fellow-brethren more fully, we think it necessary to state here the principal motives which have caused our separation from the Established Waldensian Church, and prompted us in the formation of our own.

These motives are at the same time, for us, fundamental principles, which we wish to defend as much as it is in our power, and to extend throughout our native land.

We have proclaimed and we do proclaim:—

1st. The independence of the Church in opposition to the nation or to the mass of the population;—the separation of the Church from the world, and the individual introduction of new members who can give a valid or scriptural reason for "the hope that is them," in opposition to the system of the National Churches, and particularly to the abuse of the indiscriminate reception of members which prevails in our country and conduces to nothing but spiritual death.

2nd. We maintain the independ-

ence of the Church, in opposition to the political and civil authority.

It can be seen from this that, though we have separated ourselves from the National Waldensian Church, we have had sufficiently serious reasons for doing so, and we are able to say that our aim in working separately is to bring back the Churches of our country to the Apostolic type, the simplicity and purity of primitive times; in a word, to the Church of the New Testament whose doctrines we fully profess in accordance with all the Evangelical Churches. We confidently invite and beg our fellow-brethren of the Churches of Great Britain to answer to our call according to their means, believing that they will thereby contribute to the triumph of the truth, not only in the Waldensian Valleys, but, in other parts of Italy toward which we turn our attention, and to the evangelization of which we wish to consecrate ourselves as soon as our means will allow us. We are happy that this circumstance should present us with an opportunity of coming into contact with the Churches of England, and we hope that our acquaintance with them will become more and more intimate in the future, for our common advancement, the triumph of the principles which are dear to us, and to the glory of Jesus Christ the only Saviour and Head of the Church.

SAINT JEAN PELLICE, *Feb.* 1866.

In the name of the Free Church.

The members of the Office are,
 AUGUSTE BME. MALAN, President.
 OSCAR COCORDA, ... Pastor.
 MATTHEW MALAN, ... Secretary.

N.B.—Information can be obtained of MR. JAMES MOTE, Solicitor, 33, Bucklersbury, London, E. C., to whom be pleased to forward subscriptions.

The Spirit of God whispers to the believer, "Seek those things which are above, yea, pursue them; avoid those things which are below, they are poison; would you have more of spiritual life, do so and so; would you have less, do so and so;" but if you walk contrary to God, he will walk contrary to you.

Our New London Pastors.

MR. TIMOTHY BAUGH.

MINISTERS, like other men, wear out, dry up, wither, die, and pass away; or of many it may be said long ere they leave this world "the glory is departed," the flower has faded, the sweetness and original vigour is gone, and but few, if any, care to listen to them. "The glory of man," the apostle says, "is as the flower of the field; the grass withereth, the flower fadeth, but the word of the Lord endureth for ever." There are at least three causes of destruction to the flower. Sometimes a sudden storm passes violently over the garden, and the blossoms and the full-blown flowers are thereby often swept away, or, if not swept away, their beauty is gone. Who can look over the list of ministers who once stood in our pulpits, and not heave a sigh over the loss of many who, through storms and temptations, have been swept away?

Sometimes the flower fadeth because all the springs are dried up. The root is in a dry ground; it has no abiding, invigorating life in the root, and very soon the beauty is departed. In our largely increasing ministerial garden what numbers of young flowers are every day springing up! If there is in them "the root of the matter;" if the main-spring of their ministry is in God and of God; if they dwell in love and dwell in God; if the Saviour's words are really applicable to them, "It shall be in you as a well of water, springing up into everlasting life," then they will continue fruitful and faithful unto the living Church of God, and instrumentally they will greatly "lengthen" Zion's "cords," and "strengthen her stakes." But if their ministry is simply the result of a cultivated, natural gift—a talent trained for the ministry, in preference to being trained to any other profession, then they will either dry up in a few years, or—which is ten thousand times worse—they will accommodate themselves to the tastes and desires of natural professors, and thus starve out the living in Jeru-

salem, and build up the nominal churches with wood, hay, and stubble, and gradually all the visible churches will be principally composed of those who have a name to live; and even the wise virgins, who have oil in their lamps, will be lulled to sleep; and, as regards vital spirituality, a gloomy and cloudy and dark state of things will rapidly increase, and cover the face of Zion, it may be, altogether.

Who, then, we ask, are the new men who are coming up into our pulpits? We are not hypercritical, we are not envious nor jealous; but we fear the truth as it is in Jesus is fast losing ground. Nearly all the young men we have known during the last five-and-twenty years have gone off into a semi-free-will, philosophical, and artificial ministry. Of course they flourish like the green bay tree for a while; but what will be their end?

Let no man fall into a passion of anger with us for thus commencing an inquiry into the real state of our ministers. It is absolutely necessary for Zion's welfare. These few preliminary remarks flow from much serious observation; but we advance no further now. The following communication, together with testimonies of different kinds, produce the hope that Mr. Baugh is sent as a blessing to the Church at Islington, and fuller confirmation of this fact we shall seek both to obtain and give. Our correspondent, writing from Providence Chapel, Islington, says:—

"On Lord's-day evening, May 27th, our highly esteemed pastor, Mr. T. Baugh, baptised five females, and two males; the chapel was crowded in every part, and is indeed every Lord's-day evening. There is a large sphere of usefulness in this locality, and it is pleasing to see many anxious souls turn unto God's house to hear His glorious Gospel; but, better still, to know the Lord Himself is there to give the blessing that alone can comfort God's dear people, and call in poor sinners. A circumstance took place which made the scene very solemn and somewhat sad: a young disciple, aged 18 years, was

to have been baptised with the rest, but was taken ill, and partook not of that baptism the way into the Church below, but of the baptism of death, on the very same day at 3 o'clock; and we have not the least doubt she is received into the Church above. Oh! it was sad and sudden for her relatives and the friends at Providence, her Sunday school teacher especially; it seems hard to part. It was a case (as regards her knowledge of divine things) which should encourage every Sunday school teacher; her teacher was speaking upon that passage in Corinthians xv., "In a moment, in the twinkling of an eye, at the last trump," etc., when she began to have serious thoughts; she was then convinced that she was indeed a poor sinner; she never said much to anyone, not even to her father or relatives at home, though they are highly respected members of a sister church; but where is the heaven-born soul that does not understand that? She was naturally timid, and the boldest in other matters often shrink from speaking on things divine, when self is concerned, even to those who are deeply interested in the same. How often have we thanked God for those beautiful words, "Enter into thy closet, and shut thy door about thee," etc.; feeling we could not speak out in the ears of any what we were privileged to tell the Lord in secret. The Saviour Himself though He prayed that sweet prayer, John xvii., in the presence of His disciples, yet He had things to pray about that the most devoted of His followers could not enter into; his constant companions Peter, James, and John, though He took them with Him into the garden, yet in the depths of His soul trouble, He preferred leaving them for a little, and praying alone.

The Sabbath school instruction was much blessed to our sister, and also the preaching: one sermon in particular by Mr. Baugh, from Corinthians, "All things are yours, and ye are Christ's," etc.; therefore she had a strong desire to join herself to the Lord's people; she came before the Church, they were perfectly satisfied; the following week she was taken ill

with fever, and being delirious said but little. At one time she was heard to say, "ashamed of Christ, no never;" at another time, "beautiful land" was heard to escape her lips; she had a faith's view of that she was so soon to be in possession of.

It may be truly said of her, what has been said before, she budded, blossomed, drooped, and died, then entered into heaven. Our beloved pastor spoke at the grave words of consolation to the bereaved father, relatives, Sunday school teachers, and friends. On Lord's-day evening, June 10th, a sermon was also preached by him, when allusion was made to the departed, the text being Matthew xiv. 12, 13, the preacher began by saying that it is solemn to live, but solemn indeed to die. Everything that surrounds us has death stamped upon it; the beautiful flowers are beautiful only for a little, how soon they fade and die. Some excellent remarks were made upon the burial of John the Baptist, the conduct of the disciples, they went and told Jesus, Jesus comforteth them. So many good and comfortable words were spoken to the bereaved on this occasion; John was taken away suddenly, so was our sister; he was taken away just as he was beginning to be known, so was our sister; she had not said much, and was therefore not much known, but known to God. As the preacher said, still waters run deep, and enough had been said and known, to prove that deep down in her heart she felt she was a sinner, and the dear Saviour had shed His precious blood to save her, even her, from her sin. May that experience be ours.

A. W.

[To the foregoing we add the following with pleasure.—Ed.]

IPSWICH, ZOAR CHAPEL. — The stated labours of Mr. Joseph Wilkins closed on the last Lord's-day in May, but at the request of the Church he supplied us on the first Lord's-day in June; as it was ordinance day, we felt it would be better to part at the Lord's table. In the evening, after breaking bread to the Church, Mr. Wilkins preached his valedictory sermon from Numbers iv. 24—26.

On the following Thursday evening, a special prayer meeting was held in the chapel for the minister and people to take leave of each other, and to commend each other to the Lord. The meetings were well attended, and much mutual feeling was manifested. The Lord has blessed Mr. Wilkins' ministry to a GREAT extent; much good has been done; the Church and congregation have increased greatly; we hope, and our prayer for Mr. Wilkins is, that success may follow him wheresoever he may go, and may the people appreciate him as their minister, as he has been in Ipswich. And also that the Lord will send us a man after His own heart, to keep us together in the same brotherly love as we have been during the last three years.

O. D. J.

MR. JOSEPH WILKINS.

MR. J. WILKINS, late of Ipswich, entered upon his three months' labours at Soho, Lord's day, June 10th. It was felt by all to be a good beginning. It was a happy day at Soho. The preacher's morning text was, "But we preach Christ crucified." It was sounding the key-note of his future ministry, and ably did he discourse on the apostle's method of preaching Christ crucified; drawing a double argument from the subject, viz.: (1) That there is pardon for the vilest; (2) That salvation can reach the most desperate case. In the evening the text selected was, "Jesus only" (Matt. xvii. 8). It was Jesus only. I. As our theme; II. As our Model; III. As our Master. Under the first head the preacher remarked, as it was "Jesus only" as the theme of the Bible, the only legitimate theme in Zion, and the one grand theme of heaven, it must be "Jesus only," (1) In the pulpit; (2) In the pew; (3) In the parlour. At the close of the evening service a special prayer meeting was held, which was well attended, and all felt it "good to be there."

F. C.

[We gratefully rejoice in the hopeful prospect of good days returning to Soho. The venerated George

Coombes' ministry was a testimony of life to many. Since his departure Soho has had its changes; but to the honour of the church and its deacons be it spoken, they have stood firm for true principles and pure Gospel practices, and their reward is certain. Not very many years since two young men sprang up in the Gospel ministry, both by the name of Joseph Wilkins. We were well acquainted with the origin and progress of these young men. They have continued in the ministry; they have laboriously studied to improve, and cultivate, and stir up the gift God has given them; but, we believe, the son-in-law of Mr. John Corbitt, *the* Joseph Wilkins now preaching at Soho, has laboured more abundantly than his fellow; and if God's will direct his settlement in London, we hope the Spirit will baptise him again and again in the love of God, in the knowledge of Christ, and in all the essential truths of the Gospel.]

A WORD OF COMFORT.

By E. J. SILVERTON.

In the blackest nights of sadness,
The saints of God may often see
Rays of light, which make their gladness,
And the promise quite agree.

"I will never, never leave thee;"
No, not in death, the darkest hour;
But will bless; and thou shalt praise me,
For my constant sovereign power.

When thou art in thy deepest sorrow,
I am there, thy tears to dry;
Thou shalt from thy Saviour borrow
Grace to lift thee from on high.

Trust, O trust your dearest Master;
E'en when ye can't his footsteps see;
Thou shalt find in each disaster,
How He can make thy trouble flee.

If with doubting fears and sadness,
Ye should mourn and sigh and cry;
Feel your sinful wicked badness,
Will drive you from your Father's eye,—

Yet from this you may take comfort,
The dead in sin ne'er feel so sear,
They are not with such thoughts in consort
In them there is no holy fear.

If thou art after Jesus pressing,
Thou mayest be sure he's after thee,
For men without his love possessing,
Never wish the Lord to see.

THE
ARISTOCRACY OF DISSENT.

(Continued from page 181.)

"DR. ANGUS, the president of Regent's Park College. (Baptist) was unable to be present (at the Surrey chapel breakfast), but sent a note of apology, which was read to the assembly, in which he expressed the warmest desires for the union of the two Congregational bodies, and expressed his belief that there was nothing to hinder such a consummation."—*Patriot*.

"The separation of Baptists from all the existing *great parties* in Christendom *is a necessity*. They are excluded not so much by their own choice, as by the creeds and expressed intention of those parties themselves."—*Dr. Angus's Address as Chairman of the Baptist Union*, April 24th, 1865.

"Dr. Angus's address saddened the mind of every one who had at heart anything in Christianity, except the doctrine of believers' baptism."—*Patriot*.

We shall see as we proceed how this "touch and go" philandering serves to bring out the opinions of these shy lovers of the bit of truth which forbids their fond embrace, and their closet opinions of one another. What is of more importance to us, we may be able to discover what "the great parties in Christendom" mean by union, and whether it be really what the Saviour prayed for in His great intercessory prayer for His Church, "THAT THEY ALL MIGHT BE ONE." And then, supposing these "great parties" could effect the consummation they so ardently desiderate—and perhaps they will—what would they do with *us*? They would not take us into the "combination" if we were to ask them, and we could not ask them because we believe what Dr. Angus believed in April, 1865, that "the separation of Baptists from all the existing *great parties* in Christendom *is a necessity*." The organ of the aristocracy is jubilant and jocular over the doctor's implied penitence.

"See the change! Within twelve short months, Dr. Angus rising superior to the influences which had inspired his lamented inaugural, writes a letter to the Chairman of the Congregational Union, regretting their separation, yearn-

ing after unity, and affirming that he believed there was no substantial obstacle to the combination. This rapid advance in catholicity, shows that it is impossible to place any limit to our expectations of speedy conversion in the minds of able and candid opponents; and shows above all things, that the very thought of breakfasting together is sufficient to set free the most enlarged sympathies of those whose position and interests might otherwise have inclined them to a less noble feeling. By all means then, let this breakfast institution continue!"

Is not that beautiful? There's a dirge and a triumph in one stanza! Does it not smack also of the sublime and the ridiculous? Here we have "Dr. Angus rising superior to the influences which had inspired his lamented inaugural," "yearning after unity," this rapid advance in catholicity, "speedy conversion in the minds of able and candid opponents," "the most enlarged sympathies set free"—"noble feeling," and the seed and soul of all these aspirations and attainments is found "in the very thought of breakfasting together!"

Eureka! The mystery is solved. We are all "yearning after unity, vital, Christian unity; we are all regretting, mournfully "regretting separation" among brethren. Here is a catholicon for all such regrets and yearnings—"the very (mere) *thought* of breakfasting together."

Reader, give us time to take our breath after coming on this wonderful discovery, and we will in our next paper recur to the question, what would these "great parties" united do with *us*? A BAPTIST.

NOTES FROM THE PRESS.

A new volume is preparing for publication, entitled *Vessels of Mercy Fore-prepared unto Glory; or, the Kingdoms of Israel and of Heaven*. The prospectus of the work is issued; and from it, and from the work as it proceeds, we may draw forth some notes of interest in future numbers.

Affection's Tribute, by Geo. Newman. A pretty little book containing lines of sympathy, gratitude, faith,

and good feeling from the heart of a good man. It would make a nice little family present amongst any of the Lord's households. We cannot tell where it is published; but pastor Thomas Wall, of Gravesend, sends us a copy; and he will, no doubt, give all necessary information.

Lieut. Col. Brockman has issued a pretty little book, in cover, price two pence, containing the living and dying experience of his son, whom the Lord took home to glory at an early age. The work can be had at J. Paul's, Chapter House Court; and bears the title, *A Manual for the Young*. We would place a copy of this sweet little Manual in the hands of all the young ones within our reach. As this memoir is written by a good and valiant soldier—a Protestant of high and pure principles—and as the letters and longings of his dying son for God and glory, are recorded in a heavenly spirit, we can recommend it with pleasure and with much confidence.

The Life and Experience of the late Mr. Gad Southall, Minister of the Gospel, together with an Account of the Painful Illness and Triumphant Death of John, the Son of Mr. Southall. By Henry Parker. London: J. Paul. Price eightpence. Such is the title of an octavo pamphlet just published; and at the close of a neat preface, the writer says:—"Any profits which may arise from the sale of this pamphlet, will be devoted exclusively to the benefit of Mr. Southall's family;" and we happen to know that such an application of the profits will be very acceptable; and a rather high price has been put upon the book, in order if possible to realize something. At our own cost we are sending copies gratuitously to many persons throughout the country, because the book contains a vital experience—a good Gospel testimony; and because we wish to enlist many as helpers in this good cause.

We have received of Mr. Nichol, of Edinburgh, the first volume of *Thomas Brooks's Entire Works*. We much regret to announce that Mr. James Nichol, the original publisher of the Puritan series, has been called

away in the midst of his immense labour; but his son announces his intention of carrying out his father's plan to the utmost; and this first volume of Brooks (which commences the second section of *Standard Divines*) is well finished. The printing and binding are both superior to any we have yet had; and as regards the contents we must say, we have heaved with strong desires to give our readers some very excellent things out of this volume, descriptive of T. Brooks, as a minister, as a man, and as a burning and shining light in his day. He was a pattern-man, we must believe; and as to his beloved wife she was a Christian woman of no ordinary cast. Of both these happy saints we may give a few sketches another time.

MR. SAMUEL COZENS IN AUSTRALIA.—DEAR BROTHER BANKS.—By the Australian mail I received letters which state that Mr. Cozens had preached several times with acceptance, in Mr. J. B. M'Cure's chapel; and a large tea meeting was held to welcome Mr. and Mrs. Cozens and family to Sydney. I am also told that Mr. Cozens is about taking a grocery business, which I know to be a thorough good concern, doing a large trade, with stock from £1,200 to £1,500, and if well managed is a very lucrative business. I hope we shall soon hear of a chapel being built for Mr. Cozens in Sydney; there is plenty of room for several Gospel ministers there. I am pleased to hear that Mr. M'Cure and Mr. Cozens work together in the cause of God and truth; and my earnest prayer is, that the Lord may bless them abundantly in their work and labour of love; that their preaching may be with the Holy Ghost, sent down, quickening the dead in trespasses and in sins unto life eternal, and that the saints may be made to rejoice in the Lord. If I hear next mail I will let you know a little more from Australia. Yours, in the bonds of the Gospel,
W. H. LEE.

London, June 22, 1866.

[For the information of destitute churches we wish to state that our correspondent, W. H. Lee, has been in Australia, and being returned to London has preached at Knockholt with acceptance, and is willing to give himself to the Lord's service wherever required. Letters addressed to him at our office will be forwarded.—ED.]

IPSWICH.—On Lord's-day, June 3rd, seven persons were baptized by T. Pock, in Bethesda chapel, Ipswich; and truly a more solemn season was never known on the like occasion by the baptizer, the baptized, and by the congregation assembled. "A good understanding have all they that do His commandments; His praise endureth for ever." Amen.

Our Churches, Our Pastors, and Our People.

ASSOCIATION SKETCHES.

NORFOLK AND SUFFOLK ASSOCIATION.

The Suffolk and Norfolk Baptist Association is composed of thirty-two churches, twenty-nine of which are in Suffolk and three in Norfolk. It embraces about half the Suffolk Baptist churches. Its annual meetings were held on the 5th and 6th of June, 1866, at Norton, a rather large and scattered village lying about eight miles north-east of Bury St. Edmunds, four miles nearly south of Lxworth, and about three miles from the Thurston and Elmswell railway station. Here accommodation is found for church-goers and Methodists; also a very commodious and substantial Baptist chapel, built of red brick, pleasantly situated, and capable of seating about 300 people; it was built in 1834, founded by S. Hustler, Esq., of Drinkstone. Mr. Thomas Mother-sole is its present minister, who has, by his *walking* Christianity, as well as by his Sunday preaching, gained the esteem of the inhabitants of the locality. This cause was for many years in a low state, but has very much improved during the years of the present ministry; yet, from various afflictive circumstances, has been sorely tried. A comfortable front gallery has lately been added, which contributes much to the internal appearance of the chapel.

With your kind permission, Mr. Editor, we will endeavour to give an independent and impartial sketch of the meetings held as above. One great object of doing so is, that friends at a distance, and especially those in far-off climes, where your pages are read, may see a little of the outside movements of some of the churches in the land of their nativity, and among whom they have previously walked in fellowship. We covet not the smiles, nor fear the frowns of those who would wish to exclude from your VESSEL, any and all particulars respecting the progress of God's cause in Suffolk; and from our very hearts we pity the feeling which prompted the unnecessary remarks made not ten years ago. This association, dear sir, professedly exists for the welfare of the Church of God in various ways; and a candle so lighted up should not be hid under a bushel, but shed its light abroad. The public are invited to hear and see; they are called upon to contribute towards its support; they cheerfully join in the devotional exercises; they weep with those who weep, and rejoice with those who are privileged to rejoice; nor will they cease to speak of the various ways wherein they are interested, and which draw forth their tenderest sympathies.

The ministers and messengers from the associated churches, and many other friends, assembled in the large tent at half-past ten

on the first day. Public worship commenced by singing,

"Arise, O King of grace, arise."

Prayer was earnestly offered by Mr. Read, one of the messengers from Laxfield; and to the Christian-like manner and spiritual matter of that prayer, we believe every right-minded Christian present did add a hearty "Amen." Mr. Hosken, of Gildencroft, Norwich, acted as chairman or moderator; and never do we recollect similar meetings being conducted with more moderation and effect, having respect to the comfort, instruction, and convenience of the assembly. All was said that need have been said, and no extraneous matters introduced. In commencing, he repeated those beautiful lines,

"He that has helped us hitherto,
Will help us all our journey through;"

and briefly stated the objects, doctrines, articles, and rules of the association. The reading of the letters from the thirty-two churches commenced a little past eleven, and ended at two o'clock. The Norton church welcomed their brethren in a very touching manner, on this the first occasion of the association holding its annual meetings amongst them, wishing them much happiness, crowned with God's blessing. When about half-way through the letters two verses of Watts were sung,

"From all that dwell below the skies," &c.

The letters themselves wore a varied aspect, and but few were of a cheerful, prosperous character; all more or less testified to the fervent desire of the churches to stand fast in the truth of Jesus Christ, in doctrine, experience, and practice. Altogether there has not been that outward prosperity which in some years has been realised. Amongst the most gloomy were those from Beccles, Stoke Ash, and Yarmouth (Salem). Amongst the most cheering were Halesworth, Laxfield, Hoxna, and Lowestoft. At Hoxna a small cause has been established, and a chapel built within the last few years. A promising young minister, named Master-ton, has been settled here; and during the last year eleven have been baptised, and thirteen from other communities have been united with the Church, so that instead of the fifteen members as last year, they now number thirty-nine. May this warm-hearted labourer in the Lord's vineyard be abundantly blessed in his work of faith and love, and stand fast for the Lord's honour.

At Stoke Ash the Sunday school has decreased from 130 to 100 children; and the letter complains of the congregation falling off, and the prayer meetings not so good as formerly; as to what may be the apparent

cause of this declension we must not enter into it.

At Beccles, the letter says they have continued prayerful, but at present unsuccessful; congregations thin, and no outward proof of any one being called by grace during the year. The dear old Beccles pastor was not present at this association; nor was any mention made of him in the letter, except by his signature being attached. Mr. Bland is his co-pastor; but we fear either the new pastor or the people are out of their element.

The letter from Charfield makes an affectionate reference to their former pastor, Mr. Runekles, whose work is nearly done in this world, having got some bit beyond four-score years of age. Mr. Leggett, from Bury St. Edmunds, is labouring there with acceptance.

At Tunstall the ex-Indian soldier is still going on with success, standing fast in the truth, and the church is in peace. One of their number has been called home during the year, who had remained an honourable member forty-seven years.

At Sutton, where Mr. John Andrews preaches, midst much encouragement, four members have died whose united ages were 327.

Sudbourne has an infant cause, which seems going on well.

At Walsham-le-Willows a new chapel is contemplated, to be built on the site of the old one.

At Friston, Mr. Brown has preached thirty years; his ministry is increasingly acceptable; and be it the Lord's will they would like him to continue for thirty years more. This letter regrets the Popish candles in some of the national churches, instead of the light of the Gospel shining. Much more might here be written of the state and movements of different churches, but we must cease going further or we shall trespass too far on your space.

We wish those ministers who read their letters in a mumbling half-whispering tone, would either suck an egg before they begin, or else give them to some other minister to read, who is not afraid to be heard. The tent being rather low for so large an assembly, has rather a deadening effect upon the sound of voices; yet those who speak out well can easily be heard at every corner when the place is quite full.

Some few churches have ministers among them on probation, as Glemsford, Charfield, &c.; some few are destitute; Hadleigh, Yarmouth, Fressingfield, and Clark, are not settled with pastors at present.

Last year, at Grundisburgh, if was officially hinted, that if the churches were more diligent in the use of prayerful means there would be more prosperity and more conversions; but although, generally speaking, according to the reading of the letters, the use of means has not been wanting, the blessing of large accessions is withheld.

Amongst other places where Sabbath schools are most prosperous may be named

Wattisham, Somersham, Charsfield, Lowestoft, and Norwich. A very pleasing change seems to have come over the cause at Lowestoft, where Mr. Ward, from Irthingborough, is now working. Halesworth has the most added by baptism this year, viz., twenty-one. On the whole, we think it will be found that some few more have been baptized than last year, but only a small number of members on increase.

After the reading of letters on the first day the Moderator affectionately introduced to the assembly Mr. Oncken, of Hamburg, the founder of the German mission, who gave out the hymn,

"Daughters of Zion, from the dust;"

and concluded the service in prayer. In the afternoon, while the ministers and messengers met in the chapel for conducting business matters, the congregation again assembled for worship, sang,

"Jesus, I love thy charming name."

Mr. George Ridley, of Bury St. Edmunds, read 49th Isaiah, and prayed; then was sung,

"Kindred in Christ," &c.

Mr. Joseph Wilkins, of Ipswich, then preached a good Gospel sermon, full of blessed saving truth, from Romans viii. 1. In the evening, Mr. Cobb, of Framsdon, read and prayed; after which Mr. Ridley gave out that sweetly spiritual hymn,

"There is a fountain," &c.

We read in the Psalms, "The singers went before;" this was practically illustrated on this occasion, for a "don" singer or two set off some sort of tune which themselves could not sing, and no one else ever heard before, or wish to hear again; but after going through two or three verses Mr. Hill stopped the noise, for which kind act he had the hearty thanks of all present; when the two last verses were sung with a beautiful old-fashioned tune, all the congregation joining in harmony, singing of redeeming grace and dying love. Would that every minister, after the same manner, would just put the stop on to any company of singers, when the congregation cannot join in the high praises of God; such little reproofs would not easily be forgotten. Mr. Hill, of Stoke Ash (who had been appointed to preach on the second day, but had given way to make room for Mr. Oncken), then read his text, Hebrews xii. 2. Theologians in divinity would lose none of their reputation by saying that Mr. Hill's sermon was sound and straight, and that his delivery was very good; but we always want unction and power to come with the sweetness of the word; these, blended with the grace and blessing of the Spirit of God, give real profit to the hearers. Something like ten or twelve hundred persons were present this day.

At six o'clock the following morning a prayer meeting was held, conducted by Mr. Baker, of Tunstall; at nine o'clock a prayer meeting was conducted by Mr. Brand, of Bungay, when several ministers took part,

among whom were Mr. Frith, Mr. Griffin, &c.

At half-past ten Mr. Hill commenced the more public service by giving out the 47th hymn, 2nd book Watts; Mr. Robert Bird, of Rattlesden, read 72nd Psalm, and prayed; another hymn by Hill, 488 Rippons; and Mr. Sears, of Laxfield, took for his text Acts xv. 11, from which he was enabled to deliver a very able and, we trust, profitable sermon; the "dew" seemed to fall with the word into the hearts of the people. Mr. Sears was quite cheerful, yet solemn, and at home in his work. May he continue for many years a watchman upon the walls of Zion, and tell to poor sinners the all-sufficiency of God's redeeming grace. Mr. Collins, of Grundisburgh, then brought to notice Mr. Oncken, who was to speak in the afternoon, dwelling upon the greatness of the work and the important position he occupied in Germany, and seemed to dread the time when God shall take him home. Mr. Elvin, of Bury (who everybody was glad to see present), had no fear for the future of Germany, as God would carry on his own work;—when one instrument is laid down another will be raised up. Mr. Elvin said he himself was now about seventy years of age, and although he and others of God's ministers were getting old and passing away, yet he rejoiced to see God was raising up young ones to occupy when they were gone. He rejoiced to see and hear his young brother Sears that day; and may God bless him and others just entering the work. After thus encouragingly speaking upon the faithfulness of God, gave out 111, Rippon's, and prayed. Mr. Oncken spoke to the people a few words respecting his journey to and in America, where he had a most miraculous escape with his life, through the merciful interposition of God on his behalf; and there he learned lessons he will never forget.

Afternoon service commenced with singing 393, Rippon's; Mr. Cooper, of Watisham, read 67th Psalm, and part of 35th of Isaiah, and prayed; then 177th hymn by Mr. Harris, of Rishangles; and Mr. Oncken read, as a starting point, Acts xi. 19, and verses following; and during a somewhat lengthened discourse he dwelt principally upon the rise, difficulties, persecutions, perseverance, and success of the work of the Lord in Germany, where God has signally owned his sufferings and labours. But it would be impossible here to give a fair outline of the facts and figures, the journeys, discouragements and encouragements, he has been in the midst of for many years. Not being English born, nor yet lived in this country a very great length of time, his knowledge and utterance of our language is not very perfect; and he rather amused some as he leaned toward his dear brother Elvin, and dipped into his vocabulary for certain words occasionally to give utterance to his meaning. The Lord seems to have greatly honoured him in the work; and as he is visiting this country for pecuniary as-

sistance, we hope he may be satisfactorily encouraged. This association has kindly and heartily contributed to this noble cause: all honour to them for it, under God, the great Benefactor. The voice of Mr. Oncken is not over strong; and as there was that afternoon something like three or four thousand people, it was impossible for half of them to hear. Loud complaints were made that the arrangements were not such as that some other minister, with good voice, could preach a little distance off, as the afternoon was beautifully fine, and to many the time was almost entirely lost. We cheerfully accord full credit to the managers in their introduction of Mr. Oncken on this occasion; but the large concourse of people ought to have been cared for, as they would have been glad to have heard a good sermon. We understand the managers were appealed to, but in vain. After Mr. Oncken's address, Mr. Cooper came forward with a few parting words; expressed the feelings of the Norton church, giving a solemn word to all present; stated, the association business had this year been conducted in perfect harmony; that the Church at Bradford had been added; that the next year's meeting will be at Laxfield, Messrs. Collins and Barnes to preach. The next circular to be written by Mr. Bland; then, after singing in cheerful strains the usual parting hymn,

"Blest be the tie that binds,"

the people dispersed, and this year's association meetings in Suffolk, among the Baptists, were ended.

Dear Mr. Editor, this is an imperfect sketch; but such as it is you are welcome to it, and at liberty to publish as you please. It is written in love to God's cause, and for the information of our Australian friends and others.—Yours, &c.,

AN OBSERVER AND HIS
COMPANIONS.

HEREFORD, — The orchards and the hop-gardens of Herefordshire are sweetly fragrant with the smell of flowers, and plants of every kind, wherewith these hills and slopes, mountains and valleys are filled. This is Wednesday morning, June 13th, 1866; the heavens are dressed in dark and light clothing; the rain has fallen plentifully; the air is soft and pure; the fields of corn are all in healthy labour, gently wrestling to give to fallen man the fulfilled promise, "Bread shall be given thee; thy water shall be sure." As I ride between the peering uplands, and the even, quiet, and richly carpeted plains, I feel grateful to God for all His mercies to me. Oh! this world of nature; in this, the time of its new birth, how pleasing it appears. These Ledbury and Malvern hills look grand; but while you are gazing on them with admiration, in a moment you are plunged into a dark and noisy tunnel, emerging into one of the finest landscape views this part of England can give you. How like my little life! At one moment easy, happy, looking-

on the everlasting hills, then down in gloomy sorrows thick as night can be! I am travelling with a Romish priest and a revival Protestant preacher. The latter is circulating Richard Weaver's leaflets; some of the passengers will not take them—they sneer and turn away; still the gent pursues his work, then sits down to read his New Testament; I mean to have a word out of him, if I can. As to the Romish priest he is a determined-looking man; he has come from Paris, and has been to the new nunnery just erected near Hereford, to confess the young ladies recently incarcerated there. He reckons me up for an heretic; he fully believes there is no salvation for me out of the Church; and I am sure no Church can save; it is Christ who saves "the Church," and only in Him alone. This makes me think of the remark of a writer in *The Evangelical Review*. He says:—"In Rome, confession is an obligation upon all citizens; it is a condition of office and of residence. Yet so repellent is the act to the more intelligent amongst the Romans, that it has grown into a common practice to confess by proxy, and purchase a certificate of having confessed from some trader in confessing. A. confesses a hundred times, and receives a hundred priestly certificates, and consequently has in stock ninety-nine to dispose of. So rigorous is the law that exacts confession that should a man, when to appearance dying, refuse to send for a priest, his physician may be interdicted from visiting him, his will becomes null and void, and his body, to the dishonour of his family, is refused Christian burial. Yet the Romans have their resource even in such an emergency. There are priests, who sympathize with their countrymen in their aversion to confession, and these not infidels, but men who have ceased, from their altered convictions, to believe in their own powers of forgiving sin. We were told of an instance of a Roman who, on his death-bed, being called to send for a priest, refused; but on bethinking himself of the consequences, yielded to the solicitation of his friends on the proviso that they should send for the priest he should name. The priest came, and confession was made to him; but that confession was short, yet to the priest it was satisfactory. 'I confess,' said the seemingly dying man, 'that I am a sinner, and that my faith is in the merits and sacrifice of my Saviour,' and there he paused. 'Is that all you have to confess?' said the priest. 'It is all,' was the response. The priest said no more, and gave the required certificate." Last Monday morning I left home for Whitestone Baptist chapel, near the city of Hereford, 140 miles or more out of the metropolis. Reached it safely by three in the afternoon. Brother John Hudson, the minister, and his son, were on the station. My heart rejoiced to see him; and in his little parsonage we talked of things we both have loved for many years. All down the journey I had thought upon that word of Paul's, "We are unto God a sweet savour of Christ

in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things?" Whitestone chapel stands almost close to Withington station, on the Hereford line. The Whitestone—from whence the chapel derives its name—is an old Roman roadside directory; on one side it says, "This is the road to Hereford;" on another, "This is the road to Worcester;" on another, "This is the road to Ross," and so on; but inside the pretty little chapel John Hudson, pointing to the risen and exalted Saviour, says, "This is the road to heaven." The chapel was prettily adorned with flowers and mottoes; a good company sat down to tea, and a time of refreshing I found it to be. John Hudson read some hymns, Miss Tyler played the harmonium with correctness, and I spoke of the sweet savour flowing from the person and Gospel of Jesus Christ; and if John Hudson writes it out, as he has promised to do, I will try and print it, because of the exceeding excellence of Jesus we can never say too much. In Purlbrook farm, the residence of our real Christian brother, Mr. Tyler, and his family. I found a kind and comfortable home;—a house where the word of God is read, where prayer is offered, where the younger branches celebrate the praises of the Lord, and where from every one I received the most Christian-like hospitality. The Lord reward them. This morning the good farmer brought me up to the station, and with many prayerful breathings we parted. Last evening I attempted to give a lecture in the Countess of Huntingdon's chapel, in Hereford, Mr. Slater, the minister, kindly lending the chapel and presiding over the meeting. Several ministers and a goodly number assembled; and two friends gave contributions towards our New Tabernacle. Mr. Moore, the Baptist minister, who preaches on the Malvern hills, resides in Hereford; but no cause of our faith and order can be found in that city.

BIRMINGHAM.—NEW CAUSE.—[We have long delayed inserting the following; but as Mr. A. Howard has now returned to the original meeting-place in Charlotte street, and as an unhappy division has occurred, it is but just that those parties who have laboured hard, and sacrificed much, should give an explanation. We highly esteem all parties, and lament any separation. Still, we hope, in such an immense population, the Lord will give them success.—ED.]

The Commencement, Rise, and Progress of the Strict Baptist Cause now Worshipping at the New Chapel, Constitution Hill, opposite Bond street, Birmingham, by Thomas Drew, Senior Deacon.

DEAR FRIENDS,—From circumstances, which this statement will explain, I feel it incumbent upon me to place these matters before you. For some years previous to the commencement of this cause, myself,

with several of my family and members of Mr. P. W. Williamson's Baptist Church, Johnson street, Notting hill, having no place to worship in (in accordance with our views) in Birmingham, and my brother, H. Drew, being also a member of a London church, we were, after much prayer to God, constrained to take a room in Charlotte street, and fit it up for a Baptist chapel, which was opened by our then pastor, Mr. P. W. Williamson, upon the last Lord's-day of September, 1862, as a branch of Notting-hill, which, under God's blessing, being supplied by men of God, increased and prospered, so that although at the commencement we numbered but five members, we were enabled to form a distinct church upon the 22nd of May, 1864, our pastor coming from London for that purpose, at which time the Church chose three deacons—Thomas Drew, Henry Drew, and John Vallis. And thus matters went on, and in the providence of God Mr. A. Howard came to supply for us, and under his ministrations our church and congregation steadily increased. This being the case, and some of the friends being desirous that Mr. Howard should take the pastorate, requested me to see him upon the subject, which I did more than once; but his reply was "No." Thus matters went on until our room became too small. It was then thought advisable to procure a larger building; and after much prayer myself and brother deacons set to work, and, as we believe, were led to the present place, which was only a very rough warehouse; but desiring that Mr. Howard should see it with us I took him to it, and as soon as he saw it exclaimed, "We must have this if I go out and preach for it." The three deacons and a kind friend took the matter in hand, becoming trustees for seven years, and went to work to make the alterations; but scarcely had we done so when, after one of our Monday evening prayer meetings, to my great surprise Mr. Howard came to my house after ten o'clock, and said he had made two attempts to come to ask me a question, which was, "Would it make any difference to our arrangements about the new chapel if he were to say he was not going to stop?" I was surprised at the question, but replied, "Certainly not; I hoped we looked above the man to his Master, and I was quite sure that our God would supply the place whether by Mr. Howard or any other man." He replied, "I am glad of that; not that I say I am going; I may stop weeks, months, or years, I cannot tell." Thus the place went on to completion, and upon the 2nd of July, 1865, it was opened by Mr. Howard and another man of God; but from some unexplained cause, known only to God, Mr. Howard has not got on so well since. It then became necessary that we should have church rules, the copy of which I placed in his hands, thinking if he should intend settling amongst us he would then be able to assent or dissent to them; but after a week

he gave them back to me without a remark; and one of those rules states upon the question of choosing a pastor, that it should be done in a meeting of the entire church, but at any rate not less than two-thirds must decide. So matters went on, and our church did not improve under the lengthened supply of Mr. Howard, and from remarks made by him, such as *this*, as "your minister," &c., we concluded, that he was taking a position not compatible with our rules, and as we were to have special services to raise funds to clear the chapel from debt, upon the last Lord's-day in December, 1865, and a public meeting on Monday, January 1st, we put upon our bills that "the chair would be taken by Mr. A. Howard, who had for some time supplied," &c. Upon the next Lord's-day Mr. Howard handed to me a letter containing his resignation as minister in six Lord's-days from that date, the 6th of January, assigning as reasons, that his labours did not, in the present place, appear acceptable; and that he was humbled on our bill from the position of minister to that of *supply*. How a man could assume so important an office, without even being a member of the church, or in any way consulting the deacons or the church, I am at a loss to understand. I have entered into this long account finding myself talked about as the cause of Mr. Howard's leaving, which misunderstanding, I hope, this letter will remove, and place the deacons in their proper position.—Yours in the Gospel,

THOMAS DREW, Sen. Deacon.

ISLINGTON.—PROVIDENCE CHAPEL.—It is Lord'-day (May 26th); a multitude of Zion's pilgrims are wending their way from all parts of the north of London, to witness one of the greatest trials of faith connected with the heaven-born ordinances of the New Testament dispensation. At an early hour the humble little edifice is crowded, mostly by earnest worshippers, whilst here and there may be seen a sprinkling of strange faces, whom curiosity alone may have attracted to the spot. Two males and six females have made a good confession before, and been accepted by the Church assembling within these walls. Various have been their "experiences" in the course of translation from the kingdom of Satan to that of God; from the silent drawing of the ever blessed Spirit, to the horrors of indescribable anguish, and the terrors of that hell which, even here, may be realised in the conversion of a desperate sinner. Such had been the state of one of the candidates for communion with this church, and it was with "much fear and trembling," and in faltering accents, that he spoke of what the Lord had so mercifully done for his soul; but as he afterwards told the friends, "He was determined to raise, at least one public testimony to that grace which had snatched him as a brand from the burning, set his feet upon a Rock, and established his goings." All is silent; eyes are anxiously watching the vestries; earnest

expectation is satisfied, and there emerge from those vestries the candidates for believers' baptism, comprising two males and five females, who take their places in reserve pews on either side of the pool. Here the writer must anticipate the reader's question of, "Where is the sixth sister?" and whilst echo answers "Where?" the profession of faith she had made, warrants us to reply to the query thus, "She is gone to be with that precious Jesus, to whose name and merits she had so recently raised a testimony before that little assembly of the Church militant, and now with that triumphant host—

"She sings His praise in songs above,
But we in hymns below."

This youthful disciple was buoyant in spirit on the preceding Monday evening, and looking forward with evident pleasure for the happy period to arrive, when she should be privileged to prove before men that she was not ashamed of Jesus. Startling indeed was the sad intelligence, that a fever had seized upon and carried her away on the very morn of the day she had anticipated with so heavenly a joy! Baptizing time has now arrived; after an interval in which the pastor, Mr. Baugh, spoke in the course of a sermon, preparatory to the ordinance, of the privileges connected therewith, its divine appointment, and the various modes of administration opposed to the Scriptural institution, the women are immersed in the name of the ever blessed Trinity, supported by the same Triune Jehovah, who had not only led them to, but through it; thus fulfilling His own word, "As thy day so shall thy strength be." We here bear a testimony to the judicious procedure of Mr. Baugh, who, after the females had retired to the vestry, alluded in feeling terms to the sudden removal of our sister, the announcement of whose decease had increased the solemnity of the occasion. The two brethren having followed in the ordinance, supported by the same almighty hand, the service was brought to a close; and if there remains anything to be added to the foregoing, it must be in illustration of the old proverb, that "example is stronger than precept," inasmuch as the father of two of the females immersed on this occasion, was so much impressed by the ordinance, that he declared "he could no longer hold out," and is to take up his cross and follow Jesus on the last Lord's-day of the month of June. May God be with him in sweetest realisation of soul-blessing!

J. H.

BAYSWATER. — BETHESA CHAPEL, WESTBOURNE HALL, WESTBOURNE GROVE. — On Sunday, May 6th, an address was delivered by Mr. Lynn, at the close of the services at Westbourne Hall, wherein he said, "Having been preaching here now three months, I think it is time some decided step was taken in order to give the work a proper position and organisation. I have sought hitherto that those friends who

have so kindly attended may learn the character of my preaching, the doctrines I hold, &c., from the preaching itself; and have therefore purposely refrained from informing you of my denomination or tenets. One of my reasons for going through the Epistle to the Romans was, that as that is the most systematically doctrinal epistle of any, you might learn from my handling thereof, something of the system of doctrine I hold. I have to thank you for the kind manner in which you have contributed towards the funds necessary for the carrying on of the services here, the boxes having had their weekly contents gradually increased. I would mention here that I entirely disapprove of the 'pew-rent system,' and as I have no other means of obtaining funds, I depend upon the weekly offerings for £100 per annum, for rent of hall, and hall-keeper's salary, and of course some expenditure beyond this will be unavoidable. A prayer-meeting will be held (D.V.) every Monday evening at my residence, 27, St. Petersburg place, Bayswater, at eight o'clock; the attendance of praying brethren is earnestly requested. I hold the doctrines of free grace, such as 'election,' 'predestination,' 'effectual calling,' 'final perseverance,' 'remission of sins, and justification from the alone precious blood, death, and infinite merits of Christ by faith, unto all, and upon all who believe;' 'that the Gospel be preached to every creature unreservedly;' 'the everlasting punishment of the unrepentant sinner;' the doctrine of the Protestant confessions, as to 'the Trinity in unity of the Father, Son, and Holy Ghost, one God blessed for evermore;' 'that the Church's proper hope is the coming of the Lord, for which she should wait as, and expect in the manner that the Scriptures only teach;' and lastly, 'the Bible the only and whole rule of faith and practice.' My earnest desire is the formation of a Christian Church, to be called from necessity 'Baptist.' I entreat those who may have been blessed through my instrumentality by the grace of God, if they feel it to be His will, after having given the matter much careful thought and prayer, to come forward and unite together in God's own way, that we may be useful to each other and those around us; and earnestly contending for the faith once delivered unto the saints, for the glory of 'Jesus only.' The above expression, "to be called from necessity Baptist," needs explanation. On referring to 1 Cor. i. 10—12, it will be seen that the sectarianism now existing in the Church of Christ is opposed to the teaching of the Scriptures; and that in Acts xi. 26, the name by which she should be called is "Christian;" yet, on thinking the matter carefully over, it seemed perfectly clear to my mind, that if we were to reject every denomination except Christian, that we should actually (though not nominally) be forming a new sect, and causing a further "schism" in the body, which would be the very thing we were seeking to remedy.

These divisions have, I fear, gone too far now for cure; would that all the children of God would earnestly strive to be more united in spirit by "holding the head," and loving one another for Christ's sake rather, than (as they do so very much) making party feeling the bond of union, so that while we are Baptists, because we find "Baptist principles" are "Bible principles," yet at the same time let us reject the bitter spirit of party feeling. I would earnestly beg the prayers of the Lord's people on behalf of the work here, and also on behalf of the feeble and worthless instrument; and I trust many precious chosen ones will be quickened, the saints built up, and much glory brought to our covenant Head; and while we earnestly contend for the faith once delivered unto the saints, may our only object be the honour of Christ. "Brethren, pray for us." Affectionately, in the Gospel,
J. H. LYNN.

CLAPHAM—Ebenezer chapel, Wirtemberg street. Public services were held in this chapel, in connection with the opening of the Sunday school room recently erected, on Lord's-day, June 10th, and on the Monday evening following a tea and public meeting was held. About 200 persons sat down to a sumptuous tea, provided gratuitously by the ladies, which realized the large sum of £10. At seven o'clock, H. Cooper, Esq., was called to the chair who gave out (after making a few practical remarks in reference to the growing evil there is in our churches, of irreverence, late attendance, and the like, which he much lamented, and which have a tendency to bring dissent into great disrespect), that beautiful hymn,

"Come, thou fount of every blessing."

Mr. White, the superintendent, poured forth an earnest prayer to the God of salvation for His blessing on the undertaking, and the chairman made a thoroughly effective speech, short, but much to the purpose. Mr. Murrell read the report, which was as follows: "Mr. Chairman and Christian friends, we are glad to have the honour of your presence on this pleasurable occasion; to instruct our children in religious truth we hold to be the duty of the Church of Christ, and we are glad our minister is likeminded with us. The origin of our school was the establishing of a Bible class by our minister, upon his first coming to Clapham, which, through our not having a place to meet in, for a time had to be abandoned, but was recommenced shortly after the erection of the present chapel. Its beginning was small, but it has lived; through the instrumentality of Mr. White, and kind friends, it has increased, so that it became necessary to take the subject into consideration, which resulted in the formation of a committee, to enquire into the desirability of building a school-room, and to ascertain its probable cost, which the committee did, and on finding it could be accomplished at very moderate cost, the committee took the

responsibility of erecting it on themselves, and now, having completed it, they have great pleasure to hand it over for the religious instruction of our children, in the hope that God may in mercy accept the effort, and that many of our children may be made unto salvation wise. Mr. Hankins read the financial statement, by which it appeared that at the commencement of these services about £50 more was required to complete the payment of the school-room. Mr. Bloomfield moved its adoption. Mr. Wyard seconded the adoption of the report. The adoption of the report was passed unanimously, Mr. Gregory, one of the deacons gave out a hymn, and Mr. Hall moved that the thanks of the meeting be given to the committee, and to the ladies and friends for their kindness in the matter. He felt he could not do justice to his subject, the committee had taken the matter into their own hands, and to them, under God, the whole merit belonged. He thanked them most heartily for their noble exertions, and the ladies for their noble response. He said he did not believe that his brother Hankins could have got up so good a tea meeting, as he had done, and to realize so large a profit; indeed the whole matter was a wonderment to him, and as he knew that the friends must have made great sacrifices, to have done what they had, he hoped that God would repay them a hundredfold. Mr. Caunt followed in the same strain of gratitude, and the vote was carried amid acclamation. The meeting was now about being brought to a close, when our brother Marks, of Zion chapel, asked how much money was required to complete the fragment of the undertaking, and when told that between £30 and £40 was needed, said, "Then we ought to pay it before we leave to-night," and so ably did he advocate the cause, that, to the astonishment of all, the subscriptions poured in until the secretary said the whole amount was realized. Thus within a few weeks the project was suggested, carried out, and paid for. How can we sufficiently praise our God for his merciful kindness to us!

"Wonders of grace to God belong,
Repeat his mercy in your song."

Not unto us, but unto our God be all the praise, while to our brother Marks, as the instrument, we tender our heartiest thanks, and to all kind donors, and we hope our friends will come and help us to praise God on the 3rd of July, our anniversary day.

ALDRINGHAM.—The school anniversary was held on Tuesday May 22nd. In the afternoon the children repeated Scripture lessons, and the brethren Baldwin, Brown, C. Smith, and Mr. Lincoln, gave suitable addresses. Two handsome volumes of Watts' and Rippon's hymns were presented to brother Wilson, the superintendent of the school, from the teachers and friends, as a token of esteem and affection. Our brother being unwell, and not able to attend, the gift was

acknowledged by his son Robert in a short but appropriate speech. At the close of the service the children were served with tea, cake, &c., after which 260 friends partook of tea. In the evening brother Gooding, of Halesworth, preached a good Gospel sermon to a large and attentive auditory; the pastor (Mr. Pawson) presided. We trust the Lord was indeed with us, and we believe it was one of the happiest and most successful anniversary days ever known at Aldringham. To the Lord we desire to give all glory.

OSWALDTWISTLE, ACCRINGTON, LANCASHIRE.—On Monday, 21st May, Mr. John Brown, A.M., late of Conlig, Newtownards, Ireland, was publicly set apart to the pastoral office in the Baptist church at Oswaldtwistle. Mr. Jackson, of Church, commenced the services with prayer, praise, and reading the Scriptures. Mr. T. Dawson asked the usual questions, which were satisfactorily answered by Mr. Brown. In reply to the question, as to the steps in Divine providence by which he had been led to Oswaldtwistle, Mr. Brown stated that, having been dismissed from his charge at Conlig, by the Baptist Irish Society, after having been nineteen years in their service, with a large family entirely dependent on him, he had been led almost to despair of being further used in the service of his Master, when he was asked to preach on trial, and received a unanimous call, which, under the peculiar circumstances, he regarded as the voice of God. Mr. John Howe offered the ordination prayer, during which the presbyters united in the imposition of hands: Mr. Dawson delivered the charge to the pastor; Mr. Prout, of Haslingden, conducted the introductory services in the afternoon; Mr. John Howe delivered the charge to the people; Mr. C. Cameron concluded with prayer. The public meeting in the evening was addressed by Messrs. Cameron, P. Prout, and A. Bowden. The congregations were large, and the services solemn and impressive.

SIBLE HEDINGHAM, ESSEX.—MR. EDITOR,—We have again to record another good day (spiritually so), on the 8th May, at our spring meeting. Our numbers were not so large as they have been on previous occasions; but still we are thankful. The following ministers were with us: Messrs. Alderson, W. Beach, Debenam, Sack, Smith, Warren, and Wheeler our (minister), Whorlow, and Willis. Mr. Alderson preached very impressively from John xii. 24. At five o'clock 145 people sat down to tea, after which Mr. Alderson again preached from Rev. xxii. 17, from which he spoke very clearly and encouragingly. I heard some say it was good for them to be there; and I trust it was the case with many others. Since our October meeting five others have joined the church; may we have the opportunity of soon recording

others. On the 3rd of June Mr. Smith baptised fourteen candidates in our pool, which was lent for the occasion. The chapel was densely crowded in every part, many not being able to gain admission. In conclusion, I would just say, may the glorious Gospel of our blessed God still go on, "Win and conquer, never cease," is the earnest desire of yours, &c., PECCAVI.

GRAVESEND.—DEAR MR. EDITOR,—You will be pleased to hear that our God, Father, Word, and Holy Ghost is with us, and favouring the Church at Zoar chapel, Peacock street, Gravesend, with many tokens of His special favour. June the 3rd was a day of rejoicing indeed. In the morning I was enabled to preach from the words, "This people have I formed for myself; they shall show forth my praise;" which words were blessedly verified in the conduct of the candidates, four in number, who, having previously declared what the Lord had done for them in making them willing, were enabled to show forth His praise, by thus following Him in His holy ordinance. Everything was done decently and in order; and many tears were shed; and numbers said, "It was good to be here." The afternoon service was peculiarly solemn. I feel that, if ever the Church on earth could say with propriety, "The Lord is in this place," it was our happy our happy privilege to say so on that blessed occasion. The word was never so well received as it is at the present time; and we believe that, while the Lord's dear people sit under the shadow of the dear Head of the Church, and find His fruit to be sweet to their taste, others are being made willing in this the day of the Lord's power. I trust we shall be enabled to render to the Lord the glory due to His name.
T. W.

June 12th, 1866.

SUTTON-AT-HONE, KENT.—Baptist chapel. On Lord's-day, June 10th, Mr. Richard Bax, of Meopham, preached the anniversary sermons in the above place of worship; we had good gatherings; the text for the three services, was 1 Peter i. 5. The evening sermon will not soon be forgotten by those that were there. O the unspeakable mercy of being taught by God Himself! A deep and earnest solemnity seemed to be seated on every countenance, as the preacher unfolded and enforced the truths of the text. Tears filled the eyes of not a few, and their evident emotion plainly told how thoroughly they sympathized with the herald of salvation as he traced out the work of God in the soul, and fearlessly exposed and denounced the religious delusions of the professing world, upon Scripture grounds, concluding with a vivid description of the awful grandeur of "the last time," when an eternal separation of the wicked from the righteous shall take place. "Let me die the death of the righteous, and let my last end be like his."

UXBRIDGE.—DEAR SIR,—My beloved pastor, Mr. James Wells, preached two sermons for us at Belmont hall, Uxbridge, on Thursday, June 14th. We were cheered and comforted by the way. May he be spared many years, if it is the Lord's will, to speak comfortably unto Jerusalem, and to preach the unsearchable riches of Christ to the despised flock, which Satan, in all his transforming characters, is trying to scatter. Blessed be the Lord God of Abraham, of Isaac, and of Jacob.

"The feeblest lamb amidst the flock,
Shall be its Shepherd's care."

It was a good day with us all. Some came many miles. Brother Wells must have been cheered by the gathering together of old friends, some of whom had not heard him for more than twenty years, and to find that their love for him in the truth had not cooled by time; nor had the "opposition" been of any avail in shaking their confidence. Mr. J. Flory read and engaged in prayer before each sermon, as Mr. Wells suffered from indisposition and hoarseness. The portion of God's word that he spoke upon was, in the afternoon, Zechariah x. 11: the evening, Isaiah liii. 9. I have been asked to invite Mr. Wells again. Yours in the truth, WM. SNOWDEN.

BOROUGH GREEN, KENT.—Our anniversary services were holden Tuesday, May 22nd, Mr. E. J. Silvertown preaching morning and evening; and Mr. Richard Bax, of Meopham, in afternoon. It was the best day we ever remember to have had, there being over 300 to tea. We had feared our attendance would have been thin, owing to our unsettled condition, but in this we were agreeably surprised. Mr. Silvertown preached a truthful sermon in morning, from the words, "The righteous also shall hold on his way." And in the afternoon Mr. Bax preached to a large congregation, the chapel being full in every part, taking for his text, Heb. viii. 10—12. The sermon was eminently experimental and practical, and was much enjoyed by spiritual hearers. The evening service was short, Mr. S. intimating that as many of the friends had a long way home he should conclude early. May our covenant God remember us in mercy, and in His own time send us a pastor after His own heart.

PLYMOUTH.—At a public meeting recently holden at Trinity, we are informed a majority requested brother John Corbitt to continue his labours among them; but we have no official intelligence yet.

GLEMSFORD — PROVIDENCE BAPTIST CHAPEL. The anniversary on behalf of the Sabbath-schools was held on Sunday May 20th. Mr. Kemp, minister of the chapel, preached in the morning, Mr. Beach, of Chelmsford, in the afternoon, and Mr. Willis, of Clare, in the evening. The services were well attended. The school is progressing favourably, we now have 130 children and 22 teachers. Collections amounted to £8 1½d. On the following Monday afternoon, the children connected with the school had their annual treat. There was a public meeting in the evening, when Mr. W. Beach, of Chelmsford, presided; and addresses were delivered by Messrs. Moulton, Whorlow, Willis, and Kemp. Mr. Beach made an appeal to the friends on behalf of the clothing club connected with the school, which was responded to, and the sum of £2 2s. 6d. given towards the object.

NEW BEXLEY.—On Lord's-day, May 27th, Mr. Frith baptised a believer, who with two from other churches, were received into the fellowship of the Church. On Thursday, May 31st, a tea and public meeting was held in the chapel, which was well attended, for the purpose of instituting a building fund. Lieut-Col. Campbell, R.A., Woolwich, took the chair, and brethren Teall, Griffiths, Leach, and Wall, addressed the meeting. Collecting cards were issued and promises made. We hope to be able to report progress on the first week of September, when we hope to convene a large meeting, and to report progress. By the blessing of God forty have been added to the church during the present ministry.

UXBRIDGE.—The visit of brother F. Collins, from Howe street, Plymouth, to Uxbridge, the two last Sundays in May, proved a spiritual season of refreshing. The Lord truly honoured his ministry; and his last sermon on the Monday evening was so powerfully acceptable to the Lord's people then gathered together, that they have cause to praise the Eternal Spirit for His rich mercies then showered down. This new and rising cause at Uxbridge only requires a man of God, a faithful and fruitful minister of the Gospel, a prudent and patient pastor, and they would soon be able to erect a tabernacle for THE TRUTH.

BOROUGH.—Trinity Baptist Chapel, Trinity street, Borough. On the last Lord's-day in May, three men were baptised by E. J. Silvertown. The chapel was quite full, and the saints all appeared happy. May the Lord water us, and make us grow more and more.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NO. BAPTIZED.
Baugh, Timothy	Providence, Islington	May 27	7
Frith, W.	New Bexley, Kent	May 27	4
Hearson, George	Vauxhall Baptist Chapel	June 16	4
Pawson, H. T.	Aldringham, Suffolk	June 3	3
Pock, Thomas	Bethesda, Ipswich	June 3	7
Silvertown, E. J.	Trinity Street, Southwark	May 27	3

Only One.

"Ye are all one in CHRIST JESUS."

[Could any Spirit-taught mind take this word—"ONE"—as it stands in God's Word, and review its connections and results, how large a field of truth would open before him! Our Correspondent, in the following paper, has made some excellent remarks.—Ed.]

MR. EDITOR,—In taking up my family-bible one day it opened at the Apocrypha, and there I saw the following beautiful address of Esdras, the servant, to his God. I could not forbear reading, and at the same time meditating on so beautiful a subject; and should you think it God-glorifying, I hope that it may appear in a convenient time in the EARTHEN VESSEL.

In the 2nd book of Esdras, 5th chapter, 22nd and five following verses, he says, "And my soul recovered the spirit of understanding; and I began to talk with the Most High again; and said, O Lord, that bearest rule of every wood of the earth, and of all the trees thereof, Thou hast chosen Thee only One Vine; and of all the lands of the whole world thou hast chosen Thee only One Pit; and of all the flowers thereof One Lily; and of all the deeps of the sea Thou hast filled Thee One River; and of all the builded cities Thou hast hallowed Zion unto Thyself; and of all the fowls that thou hast created Thou hast named Thee One Dove; and of all the cattle that are made Thou hast provided Thee One Sheep; and among all multitudes of people Thou has gotten Thee One People."

Note, One Vine. What a blessed thing it is that a Christian can thus talk with his God! O my soul, that Jehovah should have, in loving-kindness, provided Himself (for us) a Vine; and this "vine," according to the Scripture, by Jesus Christ, is our vine (the elect) or our support; for the language of Christ is, "I am the true vine, and ye are the branches." What a mercy to be a branch! O that my soul could always sing with the poet—

I can do nothing without Thee;
My strength is wholly thine.
Withered and barren should I be
If severed from the vine.

"One Pit:" My poor mind is not able to open up the mercy of God in providing this pit out of all lands; only can I see my Jesus in this character, as a pit wherein to bury all my sins, so that when they are sought for they shall not be found. He is able to present me faultless before His Father's throne.

There no alternate night is known,
Nor sun's faint sickly ray;
But glory from the sacred Throne
Spreads everlasting day.

"One Lily:" Jesus is all perfection, comely, beautiful, fruitful, and fragrant. Thanks be unto God, through these beauties of Jesus Christ, I, poor mortal, shall grow as the lily, and be strong as Lebanon. Eternal Spirit! grant me faith to believe,

This lily lives no more to die ;
 The joy of paradise.
 And all the seed shall by and by
 To those fair mansions rise.

“ One River :” The Psalmist speaks of this river—“ It shall make glad the city of our God.” It is also mentioned in Revelation, as the “ pure river of life ;” and with it is put forth an invitation to poor thirsty souls : “ The Spirit says, Come : the bride says, Come ; and let him that is athirst come ; and whosoever will, let him take of this water of life freely.” And, furthermore, Isaiah breaks out by the Spirit of God, and says, “ Ho ! every one that thirsteth come ye to the waters ; yea, come, buy wine and milk, without price.” O, that I could always feel the same as the saint that said—

I thirst in prayer that I may feel
 My heart to heaven aspire ;
 I thirst for God's new covenant seal,
 To fill my soul's desire.

“ One City :” Zion, city of our God, the refuge for destitute, helpless, broken-hearted sinners, one of which I hope, yea, feel to be ; for God, through Jesus, looketh not at man in his outward form, but at his heart. It is written, “ Unto that man will I look, and with him will I dwell, that is of a poor and contrite heart, and trembleth at my word.”

“ One City :” A covert from the storm ; but when the storm of life is past, we shall have our vile bodies changed like unto His glorious body, and enter the mansions that Jesus has prepared for all those that are washed in His blood. Do not, my soul, be discouraged ; for you are told in the Word that through much tribulation you must enter the kingdom. But may the Lord enable me to sing,

I am bound for the city of Zion above,
 Where Satan shall never molest ;
 But where the redeem'd at the fountain of love,
 Shall be through eternity blest.

“ One Dove :” The one Spirit of God that came down from heaven upon the God-man Jesus Christ, when He came up out of the water wherein He was baptised (not sprinkled) by John, saying, “ This is my beloved Son in whom I am well pleased, hear ye Him.” “ One Dove”—Jesus, the undefiled, the harmless, meek, and lowly Saviour, who knew no sin ; but for the love He bore to His bride (the Church) He bare her sins in His own body upon the tree, that she, through Him, might have everlasting life. But I want the dove, the Spirit of the Three-One Jehovah, to say unto my soul, “ This is the way, walk ye in it.” O, what wretchedness would it be to live as the poet has it—

If thou, celestial Dove,
 Thine influence withdraw,
 What easy victims soon we fall
 To conscience, wrath, and law.

Far happier would it be to sing,

Dwell always in my heart,
 My mind from bondage free ;
 Then shall I know, and praise, and love
 The Father, Son, and Thee !

“ One Sheep :” O that my soul could praise thee, my God, with a thousand times more zeal for this character of the ever blessed Lord and

Saviour Jesus Christ—the one sacrifice. O that my hard heart would melt at the matchless love of Christ in His atonement, being led as a sheep to the slaughter; was delivered up for us all; who was sometime alienated, and far off from God by wicked works; but are now made nigh through the precious blood of Christ. We read in His word that He entered once into the holy place with His own blood, having obtained eternal redemption for us; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation. O for a clearer sight, spiritually, to be looking with more humility to the one great sacrifice—CHRIST JESUS; for,

Not all the blood of beasts
 On Jewish altars slain,
 Can give the guilty conscience peace,
 Or wash away the stain.
 But Christ, the heavenly Lamb,
 That bore our sins away;
 A sacrifice of nobler name,
 And richer blood than they.

“One People:” How great must have been the love of Jesus Christ to poor fallen humanity, to agree in covenant for the chosen of God the Father, and the sealed of God the Spirit, to redeem out of the clutches of the broken law, before time was, “one people” from the world, that He might carry them to heaven as trophies of His obedience, love, and blood. O my soul, what a mercy for thee, that thou wast not left in thine own strength to follow the natural dictates of thy mind, but was drawn (in affliction) by the cords of love to the footstool of Divine mercy, favour and light, there to seek and to find eternal life. It is a marvel to my soul (but done in righteousness) to think that I, before I was brought into this world to run the common race of man, that God did, with the ever blessed Spirit, agree to accept me upon the ground of the complete fulfilment of the holy law of God, which no other than Jesus Christ could fulfil! O what a happy state of soul to be in, to say by faith, “He loved me, and gave Himself for me.” My soul is not always in that happy state; but I can say, since I have been brought to know something of Jesus Christ as my Saviour, I have not as yet been left without a hope or a desire, that I might be brought more and more to realise my personal interest in His blood and righteousness; although I do say with the poet sometimes,

If I am His, why am I thus;
 Why this dull, this lifeless frame?
 Hardly sure can there be worse,
 Who have never heard His name.

But when I am permitted to rise beyond the above verse, and say,

What stream is that that sweeps away
 My sins just like a flood;
 Nor lets one guilty blemish stay?
 'Tis Jesus' precious blood,—

then it is that my soul feels more happy; I desire to know more about this Jesus that shed His precious blood for “one people,” a company that no man can number, to give life and joy everlasting unto yours,

JOSEPH ROBERT PROCKTER.

Somers Town, N.W.

The Testimony of Francis Lowther.

(Continued from page 174.)

CALL TO THE MINISTRY.

My call by the rich, the sovereign, and invincible power of God's grace has been laid before your readers, and, according to my promise, I shall endeavour to follow up my narrative, by giving a brief account of my call to the ministry, hoping the dear Lord may enable me to do so in truthfulness and sincerity, praying, at the same time, that His blessing may rest upon this feeble effort.

When the dear Lord was pleased by His infinite goodness, to reveal Christ to me in His saving character, and that He was suitable to me as a poor helpless sinner, in His atoning sacrifice, inasmuch as He led me by the operation of God the Holy Ghost to know that He is mine, and that I am His, consequently, I was led to delight myself in Him, and that His name was precious to me, yea, far above all other names. This having been realized by me, in an experimental point of view, I soon became the subject of having a desire to proclaim His (Christ's) lovely, His precious and glorious name to others, with which thoughts, I was much exercised for weeks, and months; during which time I was often led to go to the throne of grace to ask my heavenly Father for instruction in this matter. For sometime there appeared to be no answer for me, which led me to conclude in my own mind, that the Lord did not intend that I should speak in a public manner, at all events, for some time. Therefore, I was left in this position with no clear and decided answer how to act, but merely to keep my mouth closed for a time; and this I did, save entering into conversation now and then with some private Christians on various religious subjects, which subjects I was very careful to avoid as far as possible, inasmuch as I believed the Lord had not opened my mouth to speak of those glorious and sublime things. But, whilst I was being thus exercised, a few aged men, godly men, established a cottage prayer meeting in the neighbourhood in which I resided at this time; and having a desire to attend this meeting, at least, occasionally, I did so, and felt happy under the reading of the word, and sometimes felt my soul burn with intensity to speak of my glorious Redeemer among them, for I felt my soul knit in love to those godly bands, and more especially when they engaged in prayer, and gave utterance to words of thankfulness to Jesus for what he had done for them, in saving their souls from destruction; and bringing them to realize His matchless love, and the forgiving riches of His grace. These things I had experienced for myself; and some of the old worthies who were conducting these meetings, knew that I rejoiced in those things as well; consequently, the master of the house where the meetings were held took me to task one night, and asked what was the reason that I did not take an active part occasionally in the meeting. I told him I came as a hearer, not as a public person; upon which he told me that I must be silent no longer, for those excuses would not be a sufficient reason to give to Christ who had led me to rejoice in him as the chiefest among ten thousand, and the altogether lovely, in that day

when he would come to number up his jewels ; saying at the same time, these remarks I leave with you for the present ; also adding, that he would call upon me to engage in prayer for the future. I then left the house thinking I had brought myself into a wonderful dilemma, and at the same time wishing I never had gone to their house. I went home and went to bed, but there was no rest for me that night ; and between praying, sighing, and groaning to the Lord for direction and guidance in this matter, I spent the night ; and there appeared to be nothing but confusion and darkness in my mind, everything appeared to be a mystery to me ; and sometimes I would say inwardly, I won't go to the prayer-meeting any more ; but amidst all this confusion these words came with such power to my mind, "Ye are the light of the world ; a city that is set on a hill cannot be hid ;" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 14, 16. These words brought me to pause, to think seriously that I must not absent myself from the prayer meeting, but go as usual ; and having been cheered and encouraged by the goodness of God to me accordingly I went ; and I was called upon to take part in the service by engaging in prayer. I was enabled to do so, and felt persuaded that the Lord had opened my mouth to speak of Christ's matchless love to sinners, in dying for them, in order that He might reconcile them to God the Father, by the blood of His cross. Being thus encouraged by the goodness of God, and the inward witnessing of the Holy Spirit, bearing witness with my spirit that I was a child of God, I felt enabled to continue in taking part in the services, connected with the meeting. I also felt encouraged to read a portion of God's holy word among them sometimes, and to comment on it by the way, as far as the dear Lord enabled me ; and I truly did feel that the presence of God was manifested to me at this time in a wonderful way. Often at the conclusion of the service I have left the house overwhelmed with joy and gladness, from a manifested experience, that the love of God was shed abroad in my soul. These, I think, were my happiest days experienced for so far in my life's history, but even at this time I had my trials and persecutions, chiefly caused by me holding that God was the sole author and accomplisher of man's salvation, independent of creature effort or merits. This drew from the carnal professors and Arminian infidels a dreadful amount of persecution. Still, I thank God that even under all their enmity I was enabled to contend and hold fast to the truth.

Abraham and Sarah.

A LIFE SKETCH WORTHY OF CONSIDERATION AND IMITATION.

ONE brick at the time ! and so rises the building. Every house must rise brick by brick. How much might be learnt by these two or three words were we apt scholars in the school of life ! Few are quick at learning by the common incidents of life. How many Naamans are there yet in the world ! And they are not wanting in the church. If

the Lord would but bid us do some great thing how ready should we be to do it. But who likes the slow, the tardy, the insignificant, the imperceptible work of building at the rate of "one brick at the time?" Yet, who that remembers London thirty, forty, or fifty years ago, and now looks at the gigantic terraces, the long rows of streets, the outstretching roads that have sprung into being during that time, spreading out through every suburban district, as though they intended filling the whole land, and make it the one monster metropolis of the world; who, we say, that looks on these rapidly-extending works, and recollects they have been accomplished by "one brick at the time," but must feel ashamed of his own native proneness to "despise the day of small things?" It is Jehovah that despiseth not the day of small things. Man everywhere is naturally disposed to despise the day of small things. Let us remember that so, by small degrees, the Temple, by the apparently insignificant hands of Zerubbabel, was raised. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Yet, one stone at the time; and but one stone at the time, until the headstone was brought forth with shoutings of "Grace! grace unto it!" And yet, a more noble structure shall rise—nay, is rising—under the hand of our antitypical Zerubbabel. A structure, a temple, a city, a new Jerusalem, that has her foundations laid in sapphires; her windows being made of agates; her gates of carbuncles; and all her borders of precious stones. A glorious city this!—"A city which hath foundations, whose builder and maker is God." Even this great structure—this glorious building—under the hand of this Almighty Builder, rises one stone at the time. O! ye builders in this great, this noble work, take shame to yourselves at being so unwilling to work, because the Lord does not "bid you do some great thing." Having shed one tear over the pride of your naughty heart, put your hand again to the work; be encouraged by His word where He says, "Go, work in my vineyard;" should you be honoured to lay but a few stones—nay, but one stone—in this glorious building, be assured you will not say when the building is completed, "I have laboured in vain, I have spent my strength for nought."

May I say one word more to the labourers in the Lord's vineyard. He does not say, Go, do some *great* work, but, "Go, work in my vineyard." Remember this—seeing He does not bid you do a great work, neither does He hold you responsible for it; and your reward depends not on the accomplishment of the same. You must also remember this, that "whosoever shall give to drink, unto one of these little ones, a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." In man's eyes this would be a little work indeed; but not so in the eyes of the Lord. How truly is it written, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

We said, the building is rising—stone by stone. Every stone has to be gathered; separately gathered from nature's quarry: each one separately squared, fitted, polished, and prepared for its own right position in the building; and every stone separately carried to the Jerusalem above, there to occupy the place prepared for it by the great Master of the building. We cannot say how rapidly the work goes on, under the

instrumentality of so many labourers, though but "one stone at the time." Recently, the Lord has taken another stone home to Himself in the person of Mrs. Sarah Humphries, late of Ware. Some may say, Why, she was but one stone in the building. True; and in her own esteem a very small, a very mean, a very insignificant stone too. But though small, mean, and insignificant, she was not too small for her great Master to see, nor too mean for the shedding of His most precious blood.

Mrs. Humphries spent the first twenty-six years of her life unconcerned and indifferent to the beauties of this glorious mansion; nay, in ignorance of it. But God had thoughts of mercy toward her. About thirty years ago the Lord called her by His grace. Like the woman of Samaria, as soon as she knew the Lord's tender love as manifest to her, she felt a burning desire that others should be made partakers of "like precious favours." Led by this heavenly impulse, she went forth to invite her neighbours to "come and see the man that told her all that ever she did." Her earlier impressions were brought forth under the ministry of the curate of the parish church; and it is a singularly pleasing fact that her husband (Mr. Abraham Humphries) was about the same period suddenly stopped in his mad career by the same instrumentality. For a time the curate was listened to with much earnestness and anxious desire. There was something the curate did not preach which these seeking souls felt they needed. Earnestly and prayerfully they set themselves to searching the Word of God, as for hid treasure. In this work they were shortly joined by a neighbour or two; and this eventually laid the foundation for regular cottage meetings, afterwards held on Lord's evenings, and certain weekday evenings, for reading the Word of God and prayer. Very signally these humble meetings were owned and blessed of God. Possibly some of our orthodox brethren would not have considered these simple folk "quite sound." We rather think not. Nevertheless, if they were not "orthodox Christians," we are persuaded they were warm-hearted young Christians—earnest seekers for the truth of God; and they sought instruction at the right source, for they met to read God's Word, and to seek counsel and wisdom at His throne. God owned and blessed them. Their feeble instrumentality was also crowned with success. There are those remaining to this day who were favoured to attend some of these primitive meetings; and we have never forgotten them! No! we have even now sweet recollections of our dear sister's very warm-hearted prayers. Be not alarmed, courteous reader, at the confession of the fact, that the sisters prayed. They did pray. Those prayers were heard and answered. At these meetings, also, they laid by their weekly contributions, "as God had prospered them;" and a "sick visiting society" was formed. Thus access was given to the homes of their poor neighbours; and with a small Bible society that was also formed the Scriptures were largely circulated. Thus, while these Christians laboured on earnestly, perhaps, in a measure of ignorance, God was pleased to open their eyes, step by step, to the truth, till, in the course of five-and-twenty years a chapel was erected, *one brick at the time*, and a church formed on Gospel principles, consisting of one-and-twenty members, who had been gathered out of nature's quarry *one stone at the time*. This church is now prospering under the pastoral labours of Mr. John Sampford, at Ware, Hertfordshire, who was convinced of his sinnership,

and entirely brought out and brought on by the despised instrumentality of these humble cottage meetings, commenced under the roof of Abraham and Sarah.

Mrs. Sarah Humphries was the first of sixteen led down into the water to be baptised on the day of the formation of the church, and opening of the new chapel. A day much to be remembered was that, especially by the writer of this paper, who had watched the rising of the cause with anxious eyes, from its very commencement to that day.

Many interesting particulars, that some will probably look for, cannot be given, respecting various stages in the Christian life. We have been favoured to hear it, and rejoiced at the relation of the same, from her own lips; but let it be sufficient here to say she was convinced of sin, and that most deeply. For a length of time her soul was exercised with doubts and fears, but she was afterwards brought into sweet liberty. Few, perhaps, have been favoured with fuller assurance than the departed. A dear lover of God's people; never happier than when her house was full of them, and her table bountifully spread to entertain them. She was equally a lover of his truth. We have seen her whole countenance beaming with joy, as she sat listening to the preached word. It was the writer's privilege to speak in her presence many times: his humble labours had their beginning in those early cottage meetings now eight-and-twenty years ago; and often has the beaming countenance of this Sarah helped the writer along while preaching. As she was a lover of the people and truth of God, so also was she of the House of God. Seldom was she absent when health would permit of her being there. Safely can it be asserted that nothing but lack of health ever was permitted to interfere with a regular attendance on all the means of grace, both on the Sabbath and also on weekdays. Many years she was greatly afflicted. For a long time she suffered very severely from a part of a needle working about her body. One day, when at needle-work, she broke the needle and left the point end in her hand. It worked its way up her arm, then about her body, then down the other arm, then up again and about the body again, giving her incessant pain, till at last it seemed to wear itself out, for she never knew the end of it. Of late years she suffered with her lungs; her own family doctor, who had attended her nearly all her days, pronounced her case as hopeless, and she put herself under the treatment of Mr. Congreve, of Peckham, who quite set her up, and for a time she got about comparatively hearty; and there appeared nothing to prevent her living for many years to come. But, in November last, dropsy set in, and her sufferings were great indeed; but her heart was fixed, her faith was strong—giving glory to God.

For a time she entertained a hope of being once more raised up; but at length that hope gave way to a far better one; and for some days before her departure her soul was triumphant in the Lord. Her pastor visited her on the Lord's day (the day before she died), and she received him with a shout of victory. She continued in the same frame of mind, singing parts of "Pope's Ode," though suffering most acutely, till she ceased to speak; and sinking gradually in a few hours breathed her last, on Monday, the 23rd of April. Her mortal remains were interred on the following Lord's-day in the cemetery at Ware, in the presence of a large gathering of those who had loved and respected her in the flesh.

On the evening of the same day her pastor preached her funeral sermon, to a full house of attentive listeners.

The departed might truly be called a "mother in Israel." A kinder heart surely never throbbed in human bosom. Never was she happier than when administering to the necessities or comforts of God's saints. Having no children of her own, she adopted and carefully brought up from childhood to manhood, the orphan of a dear friend. That orphan, though taken when quite a child, was never absent from her tender guardianship till a few weeks before her departure, when he left to enter more fully upon the cares of this life. She was indeed equal to the kindest of mothers to him; and her testimony was, that she never was a loser thereby; but rather that her God had repaid all her kindness to the orphan boy ten-fold. But whatever she was, or was not, she is gone. Her work is done. Her course is finished. She rests from her labours and sorrows.

"GONE!" strange word; she's gone, to come no more
To this dark world of sin and sorrow sore;
Gone from all suffering, pain, and death, and woe,
Far, far, beyond the reach of every foe.

Yes, our dear sister's gone, we loved her here,
And o'er the loss we shed a silent tear;
But, tears are ours, and ours alone,
She's in the place where tears are never known.

And we weep not as those who have no hope,
No! no! let joy be mingled with the cup;
In hope that we with her shall strike our lyre,
And shout God's praise with all the ransomed choir.

But she is GONE; We dwell upon the word,—
"GONE WHERE?" to be for ever with her Lord:
At home with saints and angels now she's blest,
And bathes her soul in seas of endless rest.

"GONE!" Yes, she's gone to wear a dazzling crown;
Gone! to inherit her everlasting throne;
Gone! her white robes so rich and pure to wear;
Gone! in His glorious presence to appear,
Gone to unite in everlasting song,
And shout free grace with all the blood-washed throng.

The Bereaved Family.

"Without Me ye can do nothing."

So said One in whose whole lip and life truth was preserved intact; "Who did no sin, neither was guile found in His mouth," who was at once the Creator and Preserver of all things; who with a word called into existence those bright starry worlds, the firmament on high, this earth on which we live, and all that it contains, and made them all from nought; who was Himself the self-existent and Almighty being from all eternity, possessed of all wisdom, and needing not the least creation of His will to add to His happiness; yet, it pleased Him to create innumerable hosts on high, holy and happy, and from among those bright beings reserving to Himself some, a countless number, who should by His power alone, stand, when Satan and all his emissaries rose up in fierce rebellion against the power, who in the much majesty and wisdom of His love

created them. What is the song of those elect angels? Do they say it is by our power and might we stand? No! Such will never be their cry, but all honour to the High and Holy One, they cover their faces with their wings, while they bow before Him and acknowledge His truth when He declares, "Without Me ye can do nothing."

We see His wisdom, power, and love, when He peopled this our earth; and long before this world was inhabited, or the starry worlds were made, long back He chose then a people for Himself, "A peculiar people zealous of good works;" and in the good pleasure of His will, in His own good time placed them here, to fulfil their vocation, and to shew forth the riches of His grace, "How that when they were yet dead in trespasses and sins, Christ died for the ungodly;" again proving that glorious truth, "Without Me ye can do nothing." Were any mere mortal to utter such a sentiment, it would at once be proved to be false; for of what being in the whole universe can it be said, "Without such a one we can do nothing?" No, Almighty wisdom, and love, and truth, can alone declare it; and the tired feeble son of man rejoices in the thought, "That with Him we can do all things." See the support given in the time of trial, deep affliction, when one stands by the dying bed of a beloved parent, and thinks the departure of that breath will be the loosing of all earthly ties, and that you must follow; that alone you cannot sustain the care and trials connected with orphanhood, and with beloved sisters alike bereaved, with loss of worldly wealth, and the necessity of turning to some employ for future support, hitherto living in comfort without the necessity of work, now wondering how to turn; but in that time of deep necessity and trial, that sweet text comes with power, "Without Me ye can do nothing;" and a calm reliance is given on His love, a way is pointed out, and all needful strength, and wisdom, and understanding is given, and with it the precious feeling, that it is by Him we can do all things. Again, the protracted affliction of one near and dear calls forth again the sweet earnest of His love, and by Him we are enabled to endure all things.

See that widowed mother, how she struggles and hopes, and her hope being stayed on Him who alone is able to support, she comes off more than conqueror.

That youth launched out in the wide world, far from home and early friends, a few short years have passed over his head; alone, and yet not alone, the God of Israel is with him, calling him in early youth, and preserving him amid temptations fierce and strong, making him to feel that in himself he is nothing, and the full import of that text, "Without Me ye can do nothing." Enduring persecution, yet strengthened to obey, while under the yoke, and coming out unscathed; another, and yet another, could be named in the midst of trial and daily toil, feeling their support to come from Him, who alone can sustain and uphold; and putting to their seal that His Word is true when He exclaims, "Without Me ye can do nothing."

Human nature does not like this, poor worm, it thinks it can do part, and Christ the Great and Holy One the rest; but not so, He our great Redeemer, "has fulfilled the law and made it honourable," and not one step can we take till He by His mighty power awakes the dead in sin; He causes the heart of man to quake and fear; it turns in thought this way and that, and to almost anything but Him with whom

alone is salvation. And while the poor affrighted soul stands trembling under the lash of the law, looking for some good in creature-self, no help can He find until enabled to feel the full truth and beauty of that text, "Without Me (Christ) ye can do nothing;" and throughout the whole of the Christian course, His love and power is manifested, cheering in darksome times of trial and in soul-despondency; when there is no hope left, and when all appears to have been a vain show, and no root of the matter is felt within, then again His light breaks out, and the darksome shades are chased away.

"Through Christ I can do all things," so spake the great apostle of the Gentiles, as if in answer to his Master he declares the self-same truth; once a persecutor even to the death of those who loved the King of the Jews; met upon His errand of cruelty and bloodshed by that self-same King, uttering or rather speaking with a voice which casts him to the ground, "Why persecutest thou Me?" See him now returning humbled and prostrated in mind and body, till by His strength, that strength of which he speaks, he is sent forth to proclaim that same Jesus whom once he persecuted; and in bonds and imprisonments, His strength and Almighty presence was with him.

A LITTLE ONE.

The Two-fold Witnessing.

Romans, viii, 16.—"The Spirit itself beareth witness with our spirit that we are the children of God."

A MAN who had great possessions was on his dying bed. The heir to the property was an adopted son, who was anxiously tending the sick bed of him to whom as his benefactor he looked for a future of eminence and affluence. But the dying man—like many more in his position, had neglected the settlement of his affairs till the last moment; and now, when no hope of life was left, his last will and testament—filled up long ago as to its provisions, but never signed, was brought by the adopted child to the bedside. A pen was placed in the hand of his departing friend, and duly, though tremblingly signed: The seal was also affixed, and nothing remained to be done but to attach the signature of witnesses. Alas! for the prospects of the young man, he, ignorant of the requirements of law, and knowing that time was precious and no one near, himself witnessed the deed by attaching his signature thereto. A few minutes more, and all was over; death had for ever stopped the possibility of setting matters right. The adopted son took possession of the property, but his claim was disputed by some distant relatives of the deceased; an action was raised, and the will produced in court. It is true, it was signed, sealed, and witnessed; but while it was allowed that the signature might possibly be that of the presumed testator, yet it was so indistinct as to be by no means a certain matter; and the signature of the witness was worse than useless, not only as the act of one who was interested in the testament, but it stood alone. A *double witnessing* was required, and so the property passed to other hands.

The old Mosaic law was just as careful in its dealings, see Deut. xvii,

6; and in Matthew xviii, 16, Christ says, "In the mouth of two or three witnesses every word may be established."

In God's sovereign dealing with the hearts and souls of men, He often in His wisdom condescends to simplify His will by strictly copying man's actions, and thus, as good John Bunyan has it, "makes base things usher in Divine." So surely has he done this in bringing home to his children a sense of their inalienable title to heavenly glory—as "heirs of God and joint heirs with Christ."

As in our illustration, they are only sons by adoption; basely born, but sovereignly chosen and Divinely nurtured and tutored. Their Father in Heaven has not only secured their possessions by the declaration of His will and pleasure—by eternal choice—and by unchangeable promises—but by the gift of His Son, who has set the red seal of His blood to the signature of the Father. There only remains then the witness of the Holy Spirit as One of the Three "who bare record in Heaven," not to secure, but to assure the sinner that notwithstanding his vileness and unworthiness he has a claim on the inheritance of the saints. This blessing is also given, for nothing shall be wanting in God's working to complete the happiness of those whose hope for salvation is in the precious blood of Christ.

Methinks I hear some Littlefaith say, "Ah! would that I possessed this blessed assurance—that I could read my title clear to mansions in the skies. Then could I indeed smile at my foes and face the world!" Come, friend let us reason together for a little? Our text says, "The Spirit itself *beareth* witness with our spirit." We have here, you see, a *positive* declaration. It must be so. The two witnesses speak together—act together—bear witness of and for each other. Are you content poor Littlefaith to give up your doubtful case altogether, and let the faint hope of eternal possessions wither and die? Not yet, you think; you will hold out and hope on a little longer. Truly, you will, because "He is faithful who has promised," and having begun the good work in you He will perfect the same; but why cannot you enjoy the hope here, as you will certainly enjoy the inheritance hereafter. God hath determined to save His people—you believe that? Then you believe that Jesus by His sufferings and death has performed the act of salvation for them? Yes; you do believe all that; but then about the witnessing to its affecting *you*, that is what you want and all you want. Well; let us try to prove, then, that you have this necessary double witnessing of God's grace in your heart. You believe the two propositions just made. Read what John writes in his Gospel, 3rd chapter, 33rd verse, "He that hath received his (Christ's) testimony hath set to his seal that God is true," and then in his first epistle, 5th chapter, 10th verse, "He that believeth hath the *witness* in himself;" that is to say, he possesses as the gift of God an enlightened and renewed conscience. Then as a believer, which you have confessed yourself to be, you already and undoubtedly possess the witness within yourself, and now you only need proof of *the* Spirit bearing witness with *your* spirit that you are a child of God, and so an heir. Let us to John again to settle the whole matter, 1st epistle, 5th chapter, 9th verse, he says, "If we receive the witness of men, the witness of God is greater, for this is the witness of God which He hath testified of His Son." So you see the Holy Spirit's witness is simply to confirm His own blessed influence on your spirit, and so testify that you are the child of God. And

John sums up in the 13th verse thus "These things have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life;" or in other words, your faith is a proof of feeling, and observe this, that while there may for a time be life without feeling, there never can for a moment be feeling without life.

No better desire can an awakened soul express than this, and it is a desire that shall be granted—

"Assure my conscience of her part
In the Redeemer's blood;
And bear Thy witness to my heart
That I am born of God."

JOHN E. GRAY.

The Tenderness of Jesus.

I WAS travelling—hurling through winds in the heavens, and waves of ripening corn on the earth; I was thinking of the words He spake unto His disciples—"These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs; for I shall shew you plainly of the Father." I say, I was in the railway carriage, thinking, when the little sentence rolled over my mind so softly, "*the Tenderness of Jesus*;" and this one sentence gave rise to many thoughts. I thought, (shall I be wrong in telling thoughts that thousands may read them? I hope not; well, then, I thought)—as Jesus sustains many offices for His people, so He exercised Himself in those offices when upon the earth; and whenever in those offices He spake unto His disciples, He always spake *tenderly*. He was never, He never is unkind, or harsh—He never talks arrogantly, but fully proves "His heart is made of tenderness, His bowels melt with love." The sweet thought went with me into the pulpit; I read the second chapter to the Galatians, spoke a word or two in exposition, drew near unto the Mercy Seat in prayer, and then I read my text—"These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs; but I shall shew you plainly of the Father." My heart opened a little. It bubbled out like this: there was a tenderness of expression in every sentence Jesus uttered to His disciples. Sometimes He spake as a King; sometimes as a Priest; then as a Prophet; or, as the Covenant Head and Husband of His people. But in whatever office He stood, words of loving gentleness proceeded from His heart through the doors of His lips. Well, yes, truly well, the Church might bring up the top-stone of His excellencies with that delightful climax, "*His mouth is most sweet.*"

As a King, JESUS went forth calling and commanding his little band; but He used no proud and lofty word. So gently He said, "*Follow me!*" and there was such a constraining power accompanied His words, that they "left all and followed Him." It was in this kingly office He spake when he said, "Zaccheus, come down; for to-day I must abide at thy house." And Zaccheus made haste, and came down, and received him joyfully.

He spake sometimes as priest; but then it always was so tenderly that Paul might truly say, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but one that was in all points tempted like as we are—yet, without sin." As a priest, He would say, "Thy sins, which are many, are all forgiven thee." "Go in peace, thy faith hath saved thee." And, as though He would show the completeness and harmony, the entire and eternal perfection of grace; as though He would prove that saving grace goes altogether, where it does go, and that it waiteth not for the sons of men, as regards their obedience or goodness; yea, as though He would put seven graces all into one short sentence, He stopped not to say "My Father hath chosen and predestinated thee;" He stopped not to say, I have redeemed and justified thee; as though there was no time to say, the Spirit of Truth hath quickened, and called, and sanctified thee; He wrapped all up in one short sentence—in a hurry, as travellers sometimes speak when they are just off—so, the moment before He left this earth, before His precious soul left the agonies of the cross and the passion of death, He said, "To-day, shalt thou be with me in Paradise." There tenderness and truth triumphed over the terrors of sin and the horrors of death; and when before the Eternal Throne the soul of the Saviour and the redeemed spirit of the dying thief together met, it was enough to make all the angels in heaven to chaunt, "Where sin abounded grace doth much more abound."

As a prophet, Jesus always spake tenderly. He only spoke to them such things as He knew to be essential to their faith in, and their fellowship with, Him. He clothed these sayings in proverbs, because He knew their weak and tender minds could not receive the full unclothed rays of truth; hence, he kept many things from them; but he said, "The time cometh when I will no more speak unto you in proverbs, for I will show you plainly of the Father."

What things did Jesus refer to when He said, "These things have I spoken to you in proverbs?" He commenced these things by washing the feet of His disciples; it was a proverbial example. When He spake of one of them who would betray Him, that was a very dark saying; so was His forewarning Peter of his denial of Him; His telling them of His departure; His comparing heaven to many mansions, and Himself to a vine and they the branches, with other things—all were so many proverbs, so many parables. And what is the Christian's life here but one mysterious unfolding of grace?—the full development of which is reserved for another day.

C. W. B.

I cannot say as Cowper said, said old Mr. Stephen Martial a little before his death. I have not so lived that I should now be afraid to die; but this I can say,—I have so learned Christ that I am not afraid to die. Old Christians have made no more to die than to dine. It is nothing to die when the Comforter stands by. Old disciples know that to die is but to lie down in their beds; they know that their dying day is better than their birthday; and this made Solomon to prefer his coffin before his crown, the day of his dissolution before the day of his coronation.—*Brooks.*

The Captain of the Lord's Host.

BY SAMUEL J. BANKS, OF BAINBRIDGE, IRELAND.

"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—*JOSH. v. 15.*

OUR last paper, on the "Good Soldier," has given birth to a few thoughts on "The Captain of the Lord's Host;" and if we do well to think on those who, by grace, form "the Lord's host," surely it must be profitable to concentrate our thoughts on Him who is the Captain of our salvation, and under whom it is the high and distinguishing privilege of all His to serve *Sincerely* (*Josh. xxiv. 14*), *Earnestly* (*1 Sam. xii. 20 and 24*), *Reverently* (*Ps. xxxiii. 8*), *Vigilantly* (*1 Pet. v. 8*), *Emulously* (*1 Cor. ix. 24, 25*),—five words suggestive of five important features in spiritual service, on which the reader may, with pleasure and profit, meditate and enlarge, ever bearing in mind our Captain's own words, in all their weight, "So, likewise ye, when ye shall have done all those things which are commanded you, say we are unprofitable servants: we have only done that which it was our duty to do." Now, as the Lord's host, listening to His commands, and desiring to be found among those who shall be accounted faithful through the grace and mercy of Jesus, let us look at our Captain as the commander of all His forces, given, says the prophet Isaiah, "for a witness to these people, a leader, and commander to the people." Many a soldier has, with feelings of pride, spoken of his officer in command, because of his excellent qualifications as the leader and commander of his troops; and if we (by His grace led into this high service) did more clearly see and comprehend the excellence of the character of our commander, how happy should we be under His loving rule, listening to His *cheering* words, giving honour to His *ordained* relationship, regarding His *merciful* designs, grateful for His *manifold* blessings, admiring His *attentive* discipline, knowing His exalted *name*, and trusting His *delivering* power. Full of grace and truth our commander gives His orders, and by His grace and love leads His hosts to obedience. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." Such are, indeed, safe under His leadership, and divinely blessed in His service: "They shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."

How many of God's people are unhappy because they do not listen to the voice of their commander, or, listening, do not obey? For such there are among the hosts of the Lord; and as such must be in darkness, inasmuch as disobedience in those who belong to the sacred rank must ever be accompanied by distress of mind. Notice one illustration, that of Jonah: "Arise, go to Nineveh," said the commander. But the commanded rose up to flee unto Tarshish; the consequence was a tempest in the sea, distress among the mariners, a perilous position to the disobedient, and feelings of distress which no tongue can describe, but of which we may form some conception from the language of Jonah's prayer; what a depth of anguish is contained in two of its expressions—

"The belly of hell," "Cast out of Thy sight." "Hear, and your soul shall live," cried the prophet; and more than 700 years after this, "Behold a voice," out of the bright cloud which overshadowed the happy witnesses on the mount of transfiguration, "which said, Hear ye Him." Turn then toward your glorious leader, and gazing on him may you be favoured with some view of His person, who is the "altogether lovely." O that I could, in few words, unfold some of those glories which surround Him, that I might be the instrument in the hands of the great Spirit, of leading the hearts of His people more closely to Him, whom their souls love, or win others to Jesus, who, as yet, have beheld no beauty that they should desire Him. But who can paint so bright a portrait, or give a truthful picture of the heavenly chief? The inspired penmen have best set forth His person: Moses wrote of Christ; the prophets testified of Him; the Evangelists penned His life; the apostles told forth His glory. Let us then search the Scriptures, in which we have the words of eternal life, and which so clearly point to and testify of Christ. Open, then, the sacred page, and without waiting at the shallow stream go to this fountain, and from its rich fulness learn something of thy Saviour God.

Of whom does the Psalmist speak when, under Divine promptings, he bursts forth in sublime language, "Gird thy sword upon thy thigh, O most mighty; with Thy glory and Thy majesty, and in Thy majesty ride prosperously, because of meekness and righteousness; and Thy right hand shall teach thee terrible things." Is it not the same as Isaiah speaks concerning when he tell us, "I saw, also, the Lord sitting upon a throne, high and lifted up, and His train filled the temple." And Daniel, in the language, "Behold, One, like the Son of Man, came with clouds of heaven, and came to the Ancient of days; and they brought Him near before Him. There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him."

The whole of the first chapter of Hebrew forms a unique description of the Prince of princes, the Lord Jesus Christ, of whom Paul says, and let all the angels of God worship Him. Again listen to his servant John, when banished to the isle that is called Patmos, was he not favoured with a most majestic view of the same character? and so sweetly relates his vision to us of the Alpha and Omega, in the first chapter of his book of Revelation: I saw one like unto the Son of man, clothed with a garment down to his foot, and girt about the paps with a golden girdle. His head, and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire. Setting forth the high rank and dignified appearance of our Lord in which form he stands before us as our King and Priest, read to the close of the chapter, and in sweet meditation may you have a fresh view of "The Lord our righteousness," "Mighty to save." And is this the man of whom some have dared to say "*only man?*"

Indeed He is the very man:
Yet nothing less than very God,
Creating by His plastic hand,
And keeping all things by His Word.

What divine authority then has my captain, who beside Him can present such credentials. This is my beloved Son, says the everlasting Father. God hath given Him a name which is above every name. Him

hath God exalted to be a Prince and a saviour, "That in *all things* He might have the pre-eminence." How truly then might He say, "All power is given unto me in heaven and in earth." He spake with authority; He acted with authority. The winds and the seas they obey Him; diseases fly at His word; death yields at His command, and devils at His presence flee." "Never man spake like this man." O while all the angels of God worship Thee, let Thy Church which Thou hast bought with Thy most precious blood, worship Thee too; bow before Thee too; love, serve, and honour Thee too. Lead on Thy host, most mighty Captain till they, with Thee, shall be conquerors through Thy love.

Captains may be of very different rank or position. Our Captain as we have seen, holds the highest, before whom every knee shall bow, which should ever lead His host to a due appreciation of His claim, at all times to our prompt obedience. The Apostles had this distinctly in view when in the face of danger, or even death, they could say, "we ought to obey God rather than man."

The Captain had said, "Go ye into all the world, and preach the gospel to every creature, *teaching them.*" And who is he that dares to countermand such an order? But if it be so, shall we find among the host those who shall be so unfaithful to their Captain as to obey them. Peter and John were met with an open rebuke in the discharge of their high commission. The earthly captain tries to set aside the loving mission of the great King, but they with the word of their captain in their heart say—God or man, "judge ye." And is it not so now? Does not the world often take the leadership, and usurp authority, and bid us obey it rather than God? Does not self-ease and pleasure proffer to be our leader? Does not gold bid us follow it? Yea, even friends in many instances, occupy the place alone belonging to Him; whose alone we are, body and soul, and all we have. And have not many to their sorrow, followed other guides, which false steps have made bitter work for repentance? O that the Lord's host had more of such as Peter and John, who could boldly meet such attempts to lead them in the false road, and disobey the King, by those two striking words, "Judge ye;" taking the word of our Captain as binding under all circumstances.

The world, my heart, and satan too,
 Judge ye, I'll say when they
 With threats, or baits, would lead my soul
 My Lord to disobey.

Our Captain is the *Truth*; His title rightly borne by man begets confidence and leads to trust; we love the truthful man. Our Captain is the *Truth*, the embodiment of all truth; a perfect being could not be otherwise. One false statement proved against a prince would shake the confidence of his subjects. Our Captain has spoken truth which no time, circumstance, or being can ever render untruthful. For ever, O Lord, Thy word is *settled* in heaven, and yet in the Lord's host there are many doubting ones, many weak believers, while still they cry,

"O my distrustful heart,
 How small my faith appears,
 Yet greater Lord thou art
 Than all my doubts and fears;
 Did Jesus once upon me shine,
 Then Jesus is for ever mine."

He cannot be found unfaithful; Christ is the *truth* of all Jehovah's purposes. The *truth* of all the types and sacrifices; the *truth* of all the prophecies; the *truth* of all the promises. All the promises of God in Him are yea, and in Him amen. Christ is also the *true* bread on which the true family feed. The true vine of which they are the true branches. The faithful and true witness, and the same yesterday, to-day, and for ever." The true tabernacle; the true God and eternal life. And as the *truth*, He is destined to triumph over all error, abound where it may; entirely to conquer all opposition in whatever shape it has, or may yet assume. For He the truth must reign until he hath put all enemies under his feet. Hearken my fellow companions in tribulation, what sound is that which falls upon our ears, awakening our sympathies to join in the note of prayer? 'Tis the Captain's watch-word which he has taught the host, "O let thy truth continually preserve me." "Send out thy light and thy truth, let them lead me to Thy holy hill, and to Thy tabernacle." And shall this cry, which He himself hath taught, be disregarded by Him? It cannot be; for our captain loves his host with an *ardent affection*; loves now, and loves for ever, for whom he loves he loveth unto the end,—“rest in His love.” He loved them when far off and drew them near; ran to their relief, provided all things needful for them, and still provides. Our captain's name is love, and fully indeed does he sustain all the features of this principle towards his dear family. His love is lofty, outreaching even thought; *omnipotent*, removing every difficulty; *vital*, imparting love and life wherever it rests; *eternal*, living in and towards every saved soul.

“To man—to guilty man alone,
Love, angels never heard, was shewn
When Thou did'st leave Thy glory's throne, O Jesus.”

This sweet title secures the happiness of all the host, it writes the name of each one on the hands of the Eternal. Hear His word, “I will not forget thee;” is this not sufficient—more follows, “Behold I have graven thee on the palms of my hands.” What on both hands? Yes; then says faith thou canst not forget. Do we love him? this is only the fruit of his love to us. His love is the sacred seed of ours; it has already borne some *little* fruit, but the great love harvest is yet to come; 'tis drawing nigh, and the precious grain shall feast and gladden the souls of the redeemed in long eternity. We live by his love now, but what shall it be in the mansion of love prepared for His loved ones in glory—

O love divine how sweet thou art,
When shall I find my willing heart
All taken up of thee.

The captain of the Lord's host is the *instructor* of His people. We are slow to learn but He is ever ready to teach; and without his teaching what can we know? “I will guide thee with mine eye.” He who watches his captain's eye will learn how much instruction is imparted in one look. Poor Peter, one of our elder brethren, was taught the path to deep repentance by one look; it spoke right unto his heart, and gave him a lesson he could never forget. Reader, has he ever looked on thee, and taught thee how great a sinner thou art, and how great a Saviour He is? Has His look opened the flood-gates of thy soul, and in sincere repentance before God taught thy soul to pray? O, what a lesson is this, in value passing all beside, for this “makes wise unto salvation,

through faith in Christ Jesus." When on earth His lips dropped grace and truth, and taught His disciples and followers lessons of grace, mercy, and peace. He taught His own Gospel. Mary sat at His feet and, we feel confident, imbibed the choicest instruction. And may not we still learn? Most certainly; for the words of Jesus are still, and shall be to the end of time, "Learn of me."

And now, take one more glance at the Captain of the Lord's host. Assemble ye servants of the Most High; rich and poor, old and young, learned and ignorant, strong and weak—all who know his name—meet here and rejoice together. He will *never* fail thee, *never* change towards thee, *never* forsake thee. O, what failings we are the subjects of, what changes we are called to pass through, and to meet even from those whom we have thought most firm towards us; and how often have professed friends left those needing their friendship in the time of greatest need. Never, no, never, will our Captain leave His host. "Lo, I am with you always," is the language of His heart. In sorrow and in joy, in sickness and in health, in poverty and in wealth—whatever may be thy lot, wherever thy path through life, whenever thou art called to pass through the river of death—still, "I am with thee."

"These few thoughts point to the Lord Jesus Christ. May I ask, "What think ye of Christ?" Is *He* your Captain? Are you His follower? Then, rejoice; and in the contemplation of His love towards thee, leading you into His service, and placing you among His children, join with heart and soul in that verse so often sung—

"The soul that on Jesus hath lean'd for repose,
I will not, I will not, desert to His foes;
That soul, though all hell should endeavour to shake,
I'll never; no, never; no, never; forsake."

THE ARISTOCRACY OF DISSENT.

Continued.

"THEY CALL US THE ARISTOCRACY OF DISSENT, AND SUCH WE ARE." (Cheers).—*Speech at the Congregational Union.*

IN all disputes on religious points it is assumed that one side is right and the other is wrong. Such disputes would be more pleasantly and more profitably conducted, if the principle in debate could be kept pure and single, free from dishonest sophistries, and from well-meant but pernicious compromises. The question between the Baptists and Pædo-Baptists is simple enough in itself, and consists of three postulates—the proper subjects of baptism, the form of baptism, and the uses of baptism. Whether the Baptists are right or wrong is not the immediate subject of inquiry, but we must be allowed to say, in passing, that the Baptists never vary in their belief on either

of those points. Here at least, they all speak the same thing, while their opponents have never agreed thereon among themselves, and never differed more than they do now, though evidently wishing to keep their differences at home.

A vice-chancellor, otherwise astute, could not be made to understand a denominational distinction which we should have thought his junior clerk would have comprehended in five minutes. We should despair of the lad of twelve who could not readily understand that a Baptist is a person who has been immersed in water on a profession of faith in Christ, and that a Baptist church is a society of Baptists. But even the vice-chancellor who sat to adjudicate on facts according to law, was biassed by the prevailing spirit of compromise, and based his judgment not on fact and law, but on the liberality of the age. Liberality is all very well when it is genuine and consistent,

but we cannot admire a liberality which is all on one side, which blends parties but ignores principles, which is complacent towards men steeped in error but has small sympathy with the sovereign rights of Him *whose law is the truth*. Every deviation from that law leads to complications demanding a wider and still wider stretch of liberality, and eventuates as by a law of gravitation in a chartless latitudinarianism. We Strict Baptists, we use the adjective in tenderness to bewildered minds—we Baptists take ground, to our thought Scriptural and well-defined; our opponents will not deny that we are consistent in our views, but there is a hybrid class standing at the doors of the aristocracy, and crying in plaintive tones, "Open to us, open to us." And those within are in doubt about the safety of granting their petition. This *omnium-gatherum* party who want to get into the upper chamber, bear some comparison with the Gibeonites of yore, who took old sacks upon their asses, and wine bottles old and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them, and the bread of their provision was dry and mouldy." It is said of the old types, "they did work wilily," and these their imitators, work wilily, and we believe their future will verify the comparison further than at present we choose to trace it. Evidently the *bona fide* Independents cannot tabulate the species by any known rule in zoology, and we cannot help them. If their shades of notion could be done up in portraits they would furnish a large gallery. Some call themselves Baptists; very liberal of course. Others have been exceeding wroth with the editor of the "Baptist Manual," for entering them in his list. Some immerse and sprinkle indiscriminately, others immerse only. Some take none but baptized persons into church fellowship, admitting unbaptized to the table, others admit to all the privileges without any reference to baptism. The changing hues of the chameleon are not more varied than the opinions of these what-do-ye-call'ns on that short canon in our

Lord's institutes. HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED. Still like Cæsar, "they are ambitious," and their ambition extends to a seat with the aristocracy. They do not ask for the dignity as Baptists, but as "union churches" defective in faith on the subject of predo-baptism. How deftly put! What ingenious manipulations of language one finds worked into equivoques, and dissolving views of truth and error, so that you cannot tell which is which. However, the agitation of the subject has brought to the surface many little items of information, which will be worth something even to us. Our Independent friends have a habit of casting stones of reproach at us, and a mob of other sects applaud their zeal. Thus they accuse us of being inveterately bigoted, straightlaced, uncharitable, and exclusive. Now it oozes out that they are as exclusive in their way as we are, and that their trust deeds are as sectarian as ours. This the hybrids exclaim against, and with apparent reason, as they place the lofty expressions of candour and liberality vended by Congregational magnates, in antithesis with the stringent conditions of Congregational trust-deeds, of which the Independents of to-day are as tenacious as were their fathers and predecessors. The Unionists are in a dilemma and they have taken a year to incubate this hard-shelled egg; so, if the prognostications of our prophets are not fulfilled before next May, well, we shall see what we shall see. We have purposely avoided the mentioning of names as we really have no quarrel with persons or parties, neither have we any feeling of disrespect for the men on whose doings we animadvert so freely. The aristocracy is a large and influential body, and we look on its movements as among the signs of the times, and as affecting, relatively, all Protestantdom, and Protestant dissenters of all sections, more especially. In our next paper we shall of necessity be a little personal as we must show how the bishop of the Great Tabernacle, has been flattered in this debate, and what his judgment on the same. A BAPTIST.

THE SPIRIT OF ANTI-CHRIST.

1 John, iv. 1-3.

THERE is a spirit of Anti-christ gone forth, whose worshippers are legion. The love of many is waxing cold, and a jealous God is sending and will send, the fiery trials; in persecutions, in wars and rumours of wars, in nation rising against nation, in pestilence and famine, men's hearts failing them for fear before that great and terrible day of the Lord cometh. The people of God present themselves before the Lord, but Satan comes among them, sometimes in one form and sometimes in another; how he must rejoice at brother rising against brother. The Lord rebuke thee, O Satan. *Is there not a cause?* Yes! In a feeling of *charity* towards the errors, the gigantic delusions in the present day; and the *lavixity* of admitting members to churches for the sake of putting in a good appearance in some of the magazines. The writer heard a few weeks ago from the pulpit, a minister who stands high in the estimation of the churches, (and one of the protestors) speak with such unbounded *charity* of several sects and creeds, and commending them for their *sincerity*, that members of those different sects might have gone away with, "What a nice preacher!" "What a charitable man!" "Let God be true and every man a liar." What! is the difference less between *truth* and untruth than it used to be? Is there not a great gulf between truth and falsehood? Where is the bridge then over that gulf? What! The God of holiness, the God of all *truth*, and the father of *lies* united? What! a people believing a lie and a delusion of Satan, and to be commended for their *sincerity*! Is there not a *mighty* difference between the *sincerity* of the devil and the *sincerity* of the chosen seed of Lord God Almighty! There is a cry of peace, peace, where there is no peace. I have read an account of *peace* and *prosperity* in a church presided over by another of the protestors where there is neither the one nor the other, and many of your readers who knew me personally can vouch for the truth of this statement. Members have been admitted

in haste, the pastor chosen in a hurry, confusion prevails, the *sparrows* have ousted the *martins*, who had built the *nest* (See *Gospel Herald* for August, 1865,) and what the end will be it is not for me to say, for old friends to the cause are passed by, members are withdrawn from, and a despotism prevails that must carry with it its own doom.

Watchmen what of the night? Are Zion's watchmen asleep, or are they dumb dogs, or worse, are they ready to betray the city. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." The fleece and not the flock is the cry with some. Again you must not in these *latitudinarian* times preach the truth too plain, and should an outspoken servant of the Lord in the walls of Zion blow the Gospel trumpet too loud, he will not be asked to preach again. Why? because he might disturb a *sleep*er who is a great *help* to the cause, and so respect is had unto persons; "this is a stink in His nostrils." Another reason for the lethargic state of some of our churches and the leaning to Anti-christ is the niggardly hand with which they dole out the miserable pittance to him who comes to labour amongst them as a minister. 10s. or 12s. is put into his hand and he is told to depart and "be ye warmed and be ye clothed;" or a pastor is chosen because he has a little means, and thus save their pockets and give themselves less trouble and then expect a blessing of peace. Never! "Every labourer is worthy of his hire," and "what a man soweth that shall he also reap." If it is in the power of the churches to keep their minister, there are exceptions, to their disgrace be it known, when they fail to give as the Lord hath dealt bountifully with them. Another false security is the reports of meetings signed by *one who was there*, and other indefinite signatures. Let the editors of magazines admit nothing into their columns unless vouched for by the signature of the parties furnishing the accounts, and we shall then know to whom to look if an uncorrect report creeps in. I am not writing general ideas only, but these

remarks are founded upon my own observation and deeply do I deplore being obliged to write thus—who is on the Lord's side, who? Look to your churches, look to your watchmen, "shake thyself from the dust," throw off the *yoke* of your would-be guides and be not afraid of what this person will say or what the clique will think "*Dieu et mon droit*" is a good motto.

If thy conscience does not condemn thee in that thou doest, it is well with thee. The smooth paths are the more dangerous, and many a ship has struck upon a hidden rock while sailing majestically over the beautiful sea. A good look-out must be kept, the bearings, the reckonings, the soundings must be taken; the eye fixed upon the bright and morning star, the flag of God's truth at the mast head, the decks cleared for action, the pilot on board, and *my Father at the helm*; we shall weather the storms, sink our enemies, and finally reach the haven of rest.

WM. SNOWDON.

Uxbridge, June 18th, 1866.

READING PHILIPPIANS AT PHILIPPI.

BEFORE leaving the scene, I sat down upon one of the prostrate columns and read the Epistle to the Philippians. The recollections, the place, the circumstances, brought home to me the contents with new vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream upon the bank of which Paul declared the name of Jesus, and rejoiced over his first converts on a new continent. On my left passed the Egnatian Way, along which Epaphroditus, the bearer of the epistle, hurried with tidings of the apostle from his cell at Rome. The silent Stadium lay before me on the hill-side, of which his illustration reminded the Philippians, as he held up to them his own example for imitation in striving for the imperishable crown, which is to reward the Christian victor. Within the space under

my eye must have stood the house where the first disciples were gathered for worship and called on the name of Christ. One of the mounds around me may have been the ruins of the prison which resounded with the praises of Paul and Silas, and which the earthquake to its foundations. I thought especially of the moment when the following great words were read and heard here for the first time, and of the myriads since that moment whose souls those words have stirred to their inmost depths, in all generations, and in all parts of the earth; "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." One could not, under such circumstance, repress a new and yet more ardent prayer that the day of this universal recognition may soon come, and, in the meanwhile, that the spirit of the sublime passage may pass more fully into the lives of those who profess and call themselves Christians.—*Dr. Hackett.*

CUT FLOWERS FROM SPIRITUAL GARDENS.

BY ALFRED PEET OF SHARNBROOK.

God's grace in the heart will render the knowledge of the head a blessing, but without this, it may prove to us no better than a curse.

There is oftentimes a great deal of knowledge where there is but little wisdom to improve that knowledge. It is not the most knowing Christian, but the most wise Christian that sees, avoids, and escapes Satan's snares. Knowledge without wisdom

is like mettle in a blind horse, which is often an occasion of the rider's fall.

Idleness is the very source of sin. Standing pools gather mud and nourish and breed venomous creatures; and so do the hearts of idle and slothful Christians.

Many there are whose love to the saints is like Job's brooks, which in winter, when we have no need, overflow with tenders of service and showers of love; but when the season is hot and dry, and the poor thirsty traveller stands in most need of water to refresh him, then the brooks are quite dried up. But such as *truly* love, will *always* love.

The true tears of repentance flow from the eye of faith.

Human faith is founded upon probability, Divine faith upon certainty.

There is as much difference between faith and assurance, as there is between the root and the fruit.

At regeneration, the formation of the new man is altogether complete, nor is there after this any member added, but rather a perpetual growth of those already formed.

Satan tells dead sinners that they are believers, and they hearken to him. He also tells true believers that they do not believe aright, or God, who is well pleased with the weakest believer in His dear Son would not deal so hardly with them. Thus his work of distressing the saint and deceiving and destroying the deceived goes forward. The Lord confine him, and make all his children to know his devices, that they may take the shield of faith, or in other words, that they by faith so apprehend Christ, as to hold him forth against all his horrid suggestions. The strongest believer in the world is not altogether free from doubts, fears, suspicions, misgivings, &c., which alternately prevail. While faith is high, these go down, but as soon as faith goes down, these all as fast go up.

The faith that shows me Christ is my Saviour, showed me that I was a sinner, and needed one; the faith that shows the believer he is found by the mercy hands of the second

Adam, shows him he was lost by the sinful doings of the first Adam; the true faith of God's elect, credits all what God declares, not only what he declares concerning Christ, viz., that he is the sinner's surety, ransom, deliverer, but also what God has revealed concerning man, that, by nature, he is out of the way, undone, perishing, lost, unless the Lord saves; this faith shows the trembling and contrite that they cannot save themselves, or help the Lord in their salvation, but that salvation is alone of the Lord.

Saving faith puts perishing sinners upon fleeing from all false resting places, to make use of the Lord Jesus as a covert from the storm of God's wrath. It confides in his open wounds and cleaves fast unto him. This precious grace has first, the truth and faithfulness of Jehovah to rest upon. Secondly, Christ, in whom the Father's reconciled face is discovered for its object; and thirdly, complete salvation, as the fruit of free grace for its end.

NEW BOOKS.

The Watchmen of Ephraim for July, carries a varied and valuable packet of papers highly edifying to all who take an interest in the future welfare of the Church and Kingdom of Christ. Mr. John Wilson, the editor, like a vessel full of rich treasure, comes into harbour every month, with his vessel; and unloads a cargo most acceptable to literary and spiritual minds. In *The Gospel Guide* we have given a paper from Mr. Wilson's excellent serial, headed "English Farming in the Holy Land," which will be read by all English Churchmen with real pleasure.

John Dixon's *Autobiography* has recently been published; (at least, the first sixpenny part of it has appeared;) and a copy of it has reached us, "with the author's Christian love." It is published by J. Paul; and most faithfully represents the mind, spirit, and ministerial life of that exceedingly patient, mild, quiet, neat pleasing brother in Jesus, John Dixon.

Our Churches, Our Pastors, and Our People.

NOTES ON THE LINE.

GREAT EASTERS, July 24th, 1866. "All-by-alone," in an empty car, at early morn. I am being literally swung over iron rails, hoping to be thus flung into London if the Lord will, and then to climb Knaphill, to finish up brother Edward Joy's anniversary, which is holden this day. Brother Thomas Stringer is expected to sail into that neat little harbour this morning; and in the course of the forenoon and afternoon he will unload some of his cargo; and tell out some of the greatness of saving grace, and of the goodness of the Lord; after which I am just to announce. (like the Queen in Solomon's times) "That it was a true report, although the half had not been told." During the last few days, I have spoken with much liberty in Willenhall, in Bilston, in Birmingham, in Stoke Newington, in the chapel at Sturry, near Canterbury, in Glemsford, in Braintree; and attended to other things as far as time would permit. For the information of thousands, and with a view to find out some ministers for Churches destitute, I write these few lines. Brother Isaac Pegg is preaching with good success at Little London; brother Moor, from Hereford, and from Malvern, has visited "the separation cause" at Willenhall; but I am told Little London and the Willenhall Churches will presently become one; and I can pray that such a union may soon become a happy, a permanent, and a prosperous fact. The chapel at Little London is a perfect beauty, for a district like that; and to see it filled with earnest believers, and with Gospel workers, would be a joyful sight. I saw the town-hall where Mr. Boxer preaches; there is some expectation that two Churches will amalgamate under his ministry; and that he will have a chapel; if so, his continuance in these parts may be protracted; but whether he considers himself as one with our Churches now; or whether he has "altered his views," I decide not, God knoweth. As I travel north, south, east, and west, and hear the sighings of the saints over the desolations of Zion, my own little stanza comes in so suitable,

"Let man to man sweet pity shew;
Let sins be all forgiven;
And pray as through this world we go—
Lord! land us safe in heaven."

At Bilston, Mr. Lodge is still the pastor and preacher: he quietly labours on;

and his friends and people unite with him, in seeking the good of God's chosen in the building up of Zion. I was present at their Sunday school anniversary. The singing and music were very good; Mr. Pegg's sermons were well received; and in delivering my little address in the afternoon (from the words, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased,") I was favoured to enjoy liberty; and then to the big and busy town of Birmingham I went, where the sight of brethren Messer, Thomas and Henry Drew; my son Vallis, and other friends, quite cheered my spirit. Constitution Hill Baptist chapel is comfortable and compact; but a stated, and richly anointed minister is required. Brother Abraham Howard has retired to Little Charlotte street; but is there not in all this kingdom a valiant David to be found, who can go into that large midland city, and fairly and successfully plant Christ's own standard? Hundreds of thousands there are in darkness. May the Lord send them the light of the Sun of Righteousness, and make His Zion there to shine.

In Samuel Foster's bed-room, where for many years he has suffered, sighed, and sometimes sung songs of thanksgiving—in that little hallowed sanctuary, I spent an hour in listening to the many things he had to tell of the Lord's goodness to him in this valley of Achor. Around his bed sat two other ministers; the one was my own brother Robert, the minister of Egerton Fostall; the other Mr. Rowden, the minister of Zoar chapel, in the city of Canterbury; and besides these, was a lady, to whom Samuel Foster's letters, conversation, and prayers, had proved a blessing. It was a cause of gladness to my heart to find that while the Lord was still keeping him in the furnace, He was also still making use of him to the spiritual advantage of precious souls. I wish we could afford to publish his letters in separate tracts; I think they would be useful all through the Churches. I left his room, to go and speak once more in what was almost my first chapel, which stands in Sturry; and where Mr. Charles Hancock, and Mr. Baker, both preach the Gospel; and the Church is increasing. I felt it to be a mercy that both in Sturry and in Canterbury, the Churches are preserved, and increasing in numbers.

Glemsford Sunday school anniversary

on the 22nd of July, was a pleasant season. Three times I stood before large congregations; and I am thankful that the Lord did help and bless us. Last night at Braintree, we had a tea meeting and preaching service. Of the ministers and Churches in these parts, we may have a word or two another time.

MAIDSTONE AND CHATHAM. ---

DEAR SIR,—I am glad you have noticed the cause of the people of Maidstone, who have been cut off from a Church professing to love and adhere to the truth. They have stood honourable members for years; and they only contend for right and justice. They have a convenient and commodious room in which to meet on Lord's-day; also, Monday evening prayer meetings are well attended; they are blessed with earnest praying men, and the Lord's blessing rests upon them. I should like to see them united as a Church; and, in obedience to the Lord's command in the breaking of bread in remembrance of His broken body and shed blood. It is not for me to shew the wrong done to them; I hope one of them will do that. Let us fully understand the cause why they have thus absented themselves. I hope the Lord may direct you down here, that you might give them counsel and advice; or enable you to do so through the VESSEL. I have heard you with great profit in Enon chapel, Chatham; I recollect your speaking of ministers preaching for money, instead of love to souls, and to the Lord Jesus Christ. When I was favoured to hear you I was an inmate in the Union at Strood, where I had been some years afflicted with my sight. There the Lord was pleased to show me my state as a lost sinner, by applying His precious Word with power to my soul, "Blessed are the dead which die in the Lord." I could not express to you the horror I then felt: so great was my anguish of soul, I thought I should die that day; nor "in the Lord;" and instead of being blessed, I should be cursed of Him, as I should not die in the Lord. This lasted for five days, during which time I could neither eat nor work, and my companions said, "religion had got hold of me; and would be the death of me." I hoped it would; but was afraid it would be otherwise; until the Lord, by His blessed Spirit, shone into my soul with a beam of heavenly light; this word was sweetly applied with power, "What fruit had ye then, in those things whereof ye are now ashamed? for the end of those things is death." I then saw the effects of sin, in death; and the fruits of righteousness, eternal life through Jesus Christ our Lord. Bless His name, I can say it was all of His grace I was brought to obey. O! the refreshing seasons I have had in communion with my Lord, and in listening to the word preached, and being enabled to speak therefrom myself; for, shortly after the Lord manifested His

love to me, I had an ardent desire to labour in His vineyard, although at the time in the Union, and on one occasion, this word was applied with power, "I have anointed thee to preach the Gospel to the poor," etc. There was a light and glory round about me: I felt it to be the Lord's will that I should speak in His name. I then joined myself to a duty-faith Baptist Church at Chatham, where they had a cause in a country district. I once thought I would go and see them: it so happened no preacher came that evening. After waiting some time, I offered to open the meeting which I did. The Lord blessed the word to my son, the people expressed their astonishment at me; and the Church appointed me as a monthly supply, beside labouring at other places with acceptance. After this Mr. Bloomfield, of London, was made the instrument, in the Lord's hand, at Enon anniversary, of bringing me out of that duty-faith system. I left the chapel of which I was then a member, and united myself with Enon, where I have continued ever since; but am not allowed to supply the village where I had been, as I had become too Calvinistic. I felt all way was shut up; and when I mentioned to Enon friends, they seemed to treat it with indifference; so I continued idle for some time; still with the same ardent desire. About the year 1858 the Lord brought me out of the Union, and placed me in a little business; He has prospered me with a comfortable home, and partner, and little one; and has opened a way although mysterious for the preaching of His Word. I was introduced by a friend to the scattered few at Maidstone, four months since; they gave me a hearing; the Lord blessed the Word to them, and they have continued to receive the Word I have been enabled to deliver; and I can say bless His name, I never felt such a door of utterance and liberty of soul as at Maidstone. The people are anxious to receive the Word with rejoicing of heart. I often feel weakness, and insufficiency for this great work; but the Lord has made His strength perfect in my weakness. I often feel like a sparrow alone on the house top. I love to dwell on, and speak of the dying love of a precious Redeemer. Yours in the Gospel,
J. T. MILES.

BIGBURY, DEVON.—OPENING OF A NEW BAPTIST CHAPEL.—The new chapel built for the use of the Baptists of Bigbury was opened on Wednesday, June 27th, by a series of religious services. The building just completed is a neat, simple, unpretending, yet a pretty convenient place of worship. From the inhabitants of Bigbury and its neighbourhood, the Lord has from time to time gathered many of His chosen and redeemed, delivered them from the darkness and death of the Egyptians, and formed them for Himself, in order that they may shew forth His praise. Some of those have passed the wintry storms of life, and are now enjoying the perfection of rest and

happiness in the kingdom of glory; others are in the wilderness hastening on their journey home; some have been called to bear public testimony of Christ and His salvation. The old chapel was built upon land to be held during a certain life; when the life dropt, the chapel became the property of the lord of the manor, who forthwith gave the people worshipping there notice to quit, and appropriated the little sanctuary to be used as a school-room by the parochial clergyman. In this crisis the people were brought to cry unto the Lord for providing them with another sanctuary where they could again meet and worship God as they and their fathers had done. The Lord had in days past favoured the cause by raising up a Christian lady, (Mrs. Wooppell) who lived in a farm near at hand, and who was a liberal supporter of the cause; but, she had been taken home to heaven two years previous. It was the good pleasure of the chief Shepherd of Israel to put it into the heart of one of her sons, Mr. Wm. Wooppell, in this emergency, to open a place on his own premises for the lovers of the Gospel of Jesus to meet in; and not only so, but in great mercy opened his heart to receive the same precious truth in his understanding and affection, which was so dearly loved by his late mother while in the body; and now near three years ago was baptised with a beloved sister and others, by Mr. F. Collins, at Howe street Baptist chapel, Plymouth; and now after about four years meeting in places temporarily fitted for the purpose; the Lord has led our brother to erect a house, in the which, if the Lord will, the ark of His truth shall permanently rest. The opening services commenced with a prayer meeting in the morning at eleven o'clock. A very good number attended; Mr. Collins presided; the brethren Pound, of Dartmouth; Tarrin, of Hoberton; Northcott, of Plymouth, and Wooppell, of Bigbury, engaged in prayer. In the afternoon a service was held, when the congregation was a large one, leaving nearly as many outside the chapel who could not get in, as there were inside. Mr. F. Pearce, of Newton Abbott, read the Scriptures and engaged in prayer; the sermon was preached by Mr. F. Collins, of Plymouth, who took his text from Nehemiah x. 39, "And we will not forsake the house of our God." After referring to the history of the building in the text, and pointing out some features of analogy between that history and the events of the day; the preacher went on to treat the text in the anti-typical and spiritual aspect, showing the nature of the house, giving a series of reasons for why God's people will not forsake the house, and then pointed attention to certain substantial advantages, which follow an affectionate and earnest attention to the house of our God. In the evening, in consequence of the large number assembled, the meeting was held in the open air in one of the large fields pertaining to our brother Wm. Wooppell; Mr.

Collins opened the meeting by giving out a hymn; Mr. B. Bardens engaged in prayer; after which the following brethren addressed the meeting: Mr. Pearce, of Newton Abbott; Mr. Bastard, of Frogmore; Mr. B. Bardens, of Plymouth, and Mr. Wm. Wooppell; Mr. R. Heath, of West Hall, closing in prayer. The brethren appeared to possess freedom in their addresses, while a most interesting assemblage paid deep attention to what was said. The scene under the auspices of the setting sun, was one of solemnity and beauty. It was a day not to be forgotten by many assembled at Bigbury on that occasion. Both at dinner and the tea a goodly number of friends sat down and partook of the refreshments provided. Collections were made after the afternoon and evening services, which were liberally responded to. "Hallelujah, for the Lord God Omnipotent reigneth."

BIRMINGHAM.—CONSTITUTION HILL CHAPEL.—The friends connected with the above-named chapel, after having had to struggle with very many unlooked for troubles, were permitted to enjoy the first anniversary services on July 8th, and 9th. On Lord's-day the 8th, two sermons were preached to attentive and appreciative audiences, by T. J. Messer, and C. W. Banks, both of London. T. J. M. having supplied the pulpit seven preceding Sabbaths, was requested to deliver the morning sermon, which he did with his usual freedom, from "Pray for the peace of Jerusalem; they shall prosper that love thee."—Psalm cxxii. 6. In the evening C. W. Banks discoursed most profitably on "For He made Him to be sin for us, that we might be made the righteousness of God in Him."—2 Cor. v. 21. As he had preached at Willenhall, and Bilston the same day, it was truly gratifying to find him so strong and happy during the evening's labour. On Monday 9th, a public tea meeting was held, which was better attended than any previous one; many Temperance friends belonging to other Churches being present. As many more persons were present than was expected, the only inconvenience was want of room, but by the good management of the deacons, the people's wants were supplied, and all appeared satisfied.

After the tea was over a public meeting was held, which was commenced by T. J. Messer giving out a few stanzas of that beautiful hymn of Medley's,

"I know that my Redeemer lives;"

which was admirably sung; Mr. Wm. Taylor, a son-in-law of Mr. G. Drew, ably presiding at the harmonium. C. W. Banks having offered up a most appropriate prayer, on the motion of T. J. Messer, Mr. T. Drew was unanimously voted into the chair, the duties connected with which he also very ably discharged. The first address was delivered by T. J. Messer, on the "Good Samaritan, a lesson and a rebuke." The speaker was listened to throughout

with unbroken attention, only interrupted again and again by the loud applause of his hearers. C. W. Banks followed, and spoke more effectively than we ever heard him speak on any similar occasion; his address and sermon will not soon be forgot. Mr. J. Pegg, of Willenhall, an intelligent brother, followed C. W. B., and after Mr. Wallis had made a few remarks, Mr. Henry Drew offered up prayer in the Spirit, and then this delightful meeting closed. We may add that the ladies who presided at the tables received a hearty vote of thanks, which they well deserved, having done their best to promote the comfort and happiness of their numerous friends. On the following Tuesday, the Sabbath school had a tea given to them, and the little people were addressed by T. J. Messer, and their self-denying, active Superintendent, Mr. T. Drew, whose efforts to promote the prosperity of the cause here we could not too highly praise. Hoping that the "little one may become a thousand," and that the managers may prove the truth of that fine saying of the monarch poet of Israel, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come back again rejoicing, bringing his sheaves with him," we close our notice of the first anniversary of the chapel on the hill.

WYCOMBE, BUCKS.—OPENING OF THE NEW SCHOOL AND CLASS ROOMS.—On Monday, July 2nd, new school and class rooms for the Sunday school in connection with this place were opened. The rooms are built on ground at back of the chapel, sufficiently detached so that services may be carried on simultaneously in both places. The building is plain, fronting in Union street; its interior, when quite complete, will be commodious and well adapted to its use. In the afternoon at half-past two o'clock, Mr. B. B. Wale, preached an excellent sermon from the words, "Pilate answered, What I have written I have written." After which, tea was provided in the school-room, which was filled in every part. The room was beautifully decorated with flowers and evergreens, and outside a complete arbour was formed by large branches of trees extending from the vestry door to the entrance, and on the tables choice and beautiful nosegays were placed.

In the evening a public meeting was held in the chapel; the chair was taken by Mr. J. Brunt, the minister, and the meeting was opened by singing and prayer. The chairman said, it was a good thing the brethren had thought of erecting the schools, and the thought must have arisen out of love to the children caused by interest in Sabbath school work. He had a great love to Sunday schools and teachers; and looked upon the teachers as a superior class of men and women. In the school they intended confining the instruction to reading and teaching the Word of God, and supplement it by talking to the children.

He held it was necessary that the same doctrines and the same Gospel should be taught in the school as in the pulpit. He prayed God it might be many generations before the end of such a good work—an ultimatum, or last end, and what should that be? "Well done, good and faithful servant."

Mr. Wale then addressed the meeting on

"THE ADVANTAGES OF SUNDAY SCHOOLS TO THE WORLD AND TO THE CHURCH."

He said, the solidity of the Church meeting there was shown by their building that school, although they did not appear to make a stir, it showed what a good basis of operation they had. He then referred to the origin of Sunday schools, and called the attention of the audience back to the circumstances under which they were first instituted. The ministers of the Establishment had, he said, at the time when Robert Raikes founded the first Sunday school, preached the people into a cold, death-like slumber, with their moral essays, urging them to keep the ten commandments, and they would be safe; but of Gospel there was little or none. Then when Wesley and Whitefield arose, arousing these slumberers, their preaching told on the public mind of the country, and the establishment of Sunday schools was an almost natural result of the spread of the tide of evangelical truth. Sunday schools were to educate children in the principles of religious truth; to give them correct views of it; or, at least, to give them moral teaching, and rescue them from the streets. For it should be borne in mind, that the human mind would either learn that which was moral and good, or that which was untruthful, unholy, and impure. In looking at the moral bearing of Sunday school instruction in opposition to spiritual, he showed the double aspect of Christianity: that while the Gospel gathered out God's people, it had an ameliorating and softening effect, for wherever the light of the Gospel came the nations were the better for it. There was an increased necessity for Sunday school instruction in the present age; the rising generation should be carefully watched, and taught the sound truths of the Gospel, in opposition to Puseyism on the one hand, fraught with moral, spiritual, and eternal evil, and rationalism on the other. The speaker also urged a warfare against tradition and the opinions of Bishop Colenso and Dean Stanley, who, in their false profession of charity, and holding a faith in the light within, loved everything except God and His truth, and denied the Godhead of Jesus. And concluded by shewing the necessity of taking steps to educate the children in the principles dear to themselves against the errors which had been mentioned. Mr. Kevan spoke on "The best methods of caring for Sunday scholars, both younger and elder." There were two ways: first,

feeling a concern for them; and second, exhibiting that concern to the children.

Mr. Brunt, in the absence of Mr. Free, of Chesham, gave a short address on "The best method of supporting and increasing Sunday schools," followed by Mr. Wale, and a collection having been made the meeting closed. The attendance throughout the day and the collections were very good, and many who were present said it was one of the happiest meetings they had ever attended.

EAST END CHURCHES.—We think the aspect of the Strict Baptist Churches in the north-eastern parts of London must be considered hopeful. Special services for baptizing were holden in at least three or four, the last week in June. Mr. Myerson, of Shalom chapel, Oval, Hackney road, baptized and received additions to the Church under his care. As a preacher, Mr. Myerson grows more edifying; as a pastor he is most devoted; and in his care over the schools and Bible classes, he is much beloved. A Church and congregation of decided and useful Christians are gathered under his ministry. In his successes, and rewards, we hope he will increase yet more and more. Similar baptizing services were holden in Hope chapel, Green street, Bethnal Green, on the last Lord's-day in June, when Mr. Maycock baptized; and on the following Sunday evening he received thirteen, or more members into the Church, in the "Hope." Since Mr. Maycock's settlement at Old Ford, and especially since his removal with his people to the late Mr. Parker's chapel, he has been growingly acceptable: his gifts, and the grace God has bestowed upon him, and the unfolding of Divine truth in his soul, together with the trials he has been called upon to endure, all tend to enrich his ministry; and, as we look upon him as a seal given us by the Lord, of course, we rejoice greatly in his prosperity. Mr. Maycock's brother in the faith, C. Alsop, who has been brought out from the Primitives, and who now ministers in Bethel chapel Old Ford, also baptized the last week in June. Squirries street chapel was on Thursday evening, June 28th, the scene of a solemn and holy service. C. W. Banks, preached from the words of Philip, "Understandest thou what thou readest?" Mr. Alsop then baptized three disciples; and C. W. Banks baptized four. On the following Sunday evening C. W. Banks received six into the Church at Squirries street; and Mr. Alsop received additions to the Church at Old Ford. It will be seen by advertisement on our cover, that the recognition of Mr. Alsop will take place in Bethel chapel, Old Ford, Monday, August 6th, the afternoon and evening services of which we believe will be pleasingly interesting. In fact, both Mr. Maycock and Mr. Alsop, bring with them no small measure of holy fire and sympathetic power; and we hope they will unitedly and prosperously, as neighbours and as

Christians, work on for many years to come, unbiassed by any party feelings.

TUNSTALL, SUFFOLK. — **DEAR BROTHER BANKS,**—The fifth ordination anniversary of our esteemed and much beloved brother Baker, took place 22nd of May, 1866. Mr. Rowden, from Canterbury, formerly a soldier for twenty-two years, under the banner of the Queen, but now, by grace, a minister, under the blood stained banner of the cross, preached to us in the afternoon a most experimental sermon from Jeremiah xxxiii. 6, "Behold I will bring it health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth." About 300 sat down to tea; and in the evening Mr. Rowden again ascended the pulpit, preached another energetic sermon from Hebrews x. 12, "But this Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God." Many proved it good. The chapel, after its internal renovation, looked clean and respectable. The Lord is still abundantly blessing the labours of our pastor; calling many from darkness to light through his instrumentality. We were highly favoured with hearing a good report of four lovers of Zion; also of one brother whom the Lord brought back to the fold. It was a God-glorifying season to hear him speak of the love of God, the mercy of God, and the power of God. Nearly all the Church were absorbed in tears of joy, after which the candidates were, on the first Sunday in July, baptized and added to the Church; there are others desiring publicly to avow their allegiance to the Divine Head. Our minister preaches three times on Lord's-day, and people flock from all parts to hear what the Lord will speak by the mouth of His servant. May the blessing of God, the love of God, the mercy of God, rest upon all the Churches in Zion. **A LOVER OF THE TRUTH.**

[We have long had a beautiful letter written by Mr. Rowden to his brother Baker; and we trust soon to send it forth in this EARTHEN VESSEL. It is joyful to hear the Lord doth so greatly bless the pastor and people at Tunstall. —Ed.]

GOOD NEWS FROM TROWBRIDGE, WILTS.—Mr. John Corbitt, late of Norwich, has been supplying for us at Bethesda chapel, three Lord's-days past; and will preach the whole of this month. (July). The Lord has been pleased to bless the Word delivered by him to the people. On Sunday 15th, our Sunday school children sang their hymns; Mr. Corbitt preached two sermons on the occasion to very large congregations; they will not soon be forgotten. The friends would like to keep him here longer; but this cannot be, as he has to return to Plymouth; the friends there having decided that he should form them into a Strict Baptist Church. The chapel is to be repaired and cleaned, &c., and to be re-opened on the first Sunday in August

by Mr. Corbitt; who has been preaching for them these five or six months past with much success. His address will be 11, Mount Pleasant Terrace, near the Railway Station. I am one that has been in the pool at Bethesda.

[This is the best news we have had from Plymouth lately. If Mr. Corbitt succeeds in fully establishing Trinity as a Strict Baptist interest, he will achieve a great victory. If our Baptist Churches are still to be preserved, they will be instrumentally by such unflinching men as brother Corbitt. The Baptist interest, under God, is much indebted to such men as the late Joseph Rudman, the present pastor of Howe street, and now to John Corbitt. In the Northern, Eastern, and Midland Counties, Mr. Corbitt has had much experience. He is ripe in the knowledge of the Gospel, and in the experiences and practices of our Strict Baptist Churches. In his last remaining years, which we hope will be many, may he be favoured to build up the Churches in the West, in truth, in unity, and in holy devotedness to God.]

WINDSOR.—The third anniversary of the Strict Baptist chapel, William street, was celebrated on Tuesday last, when Mr. James Wells, of the New Surrey Tabernacle, London, preached two sermons, in the afternoon at three o'clock, from Malachi ii. 7; and in the evening at half-past six, from Isaiah xix. 25. There was a good attendance, for the chapel was full in the afternoon, and if possible more than full in the evening. We noticed several ministers and gentlemen present, who evidently seemed to appreciate the exposition of Holy Writ, as well as the remainder of the congregation. Mr. Drake, the pastor of the chapel, listened to the discourses with apparently great satisfaction, and viewed with pleasure the crowded house. There was all the freshness of youth and the maturity of after life in the mode of preaching and dealing with the inspired book by Mr. Jas. Wells, that cannot be acquired without great industry and perseverance, and we think if those persons who devote their time to speaking and writing against this no ordinary mind, were only to go to the law and the testimony with the like amount of zeal with which they pursue him, we should hear of more peace and prosperity in the churches. We noticed the usual attention of the ladies in the preparation of the tea on this occasion; this appears to be their peculiar province, and which in this instance was satisfactorily carried out. We understood there was a good collection after each service. We with all our heart wish peace and prosperity to this rising cause, "that they may have to lengthen their cords and strengthen their stakes."

CORRESPONDENT.

HADLOW, KENT.—We have challenged investigation into the differences

between Mr. House and his late Church at Hadlow; and we have pleaded Mr. House's cause, simply because his letters to us were of a most distressing character; and because we have known him for many years as a kind brother in Christ. The deacons of the Church at Hadlow, now demand to be heard; and in common justice we give the following note, leaving Mr. House and his friends to confirm or dispute it. Mr. Segar say:—

MR. EDITOR, — Mr. House has stated in the VESSEL how greatly he is distressed; and in the JUNE VESSEL named those that have rendered him relief. The friends at the chapel, whom Mr. House deems his persecutors, also sent him twelve shillings after the insertion in the MAY VESSEL; if an investigation were made into the cause of separation from Mr. House by his only true friends, Mr. House knows it would reveal no good to him, as it would prove him to be the persecutor and not the persecuted. Not one of those who left (some sincerely) with him, now go to hear him; they are all scattered, except with one who says Mr. House is unkindly treated. He lived within three minutes walk of the chapel, and did not come to hear him for about twelve months before Mr. H. left the chapel, with the exception of once or twice at most. The last of Mr. H's preaching at the chapel he knows nothing of. Can a person be considered to have belonged to a Church forty-eight years, if there has been an interval of several years exclusion; giving up all profession? Your insertion of the foregoing will be deemed by Mr. House as a proof how he is persecuted; our worst wish for him is that he may prove to be a sinner saved. From yours faithfully, G. R. SEGAR, JNO. P. PHILPOT, DEACONS.

CAMBERWELL. — The forty-seventh anniversary of the Grove, (late Mr. Irons') was held on Tuesday, July 17th. Ebenezer Vinal, of Lewes, was announced to preach in the morning; Thomas Edwards, of Tunbridge Wells, afternoon, and Richard Lucken, the evening. We went in the afternoon to see our old friend Thomas Edwards in Mr. Irons' pulpit. The place looked thinly attended; a sprinkling of ministers were there. In one corner sat Robert Comfort; in another, Thomas Whittle; and a few venerable heads, who had doubtless seen better days. Unfortunately the pulpit was so high; and we were so low, we could scarcely hear one word good Thomas said. His text was delightful, "And the disciples were filled with joy, and with the Holy Ghost."—Acts xiii. 52. Very steadily, for nearly an hour Thomas addressed the people; and we hope the people were filled with joy, under the anointings of the Spirit; but of that we cannot speak. The noble chapel brought to our mind, times and seasons when we have seen it crowded; and especially one time when we entered it, secretly saying in our soul, "Lord, if Thou wilt Thou

canst make me clean." And the moment we were inside the door, Mr. Irons announced his text, "He stretched forth His arm, saying: I will, be thou clean." Those days are gone; but the same truths are preached by Mr. Jay, whose many afflictions and trials have rather impeded that apparent prosperity which so crowned the many years of Joseph Irons.

NEWTON ABBOTT.—The fifth anniversary of the ministry of Mr. F. Pearce at the old Baptist chapel, was held on Tuesday, June 19th, on which occasion Mr. John Foreman, of London, preached two excellent and powerful sermons in his happiest style of delivery, in the afternoon and evening. At five o'clock an excellent tea was provided in the school-room pertaining to the Independent chapel, kindly lent for the occasion; before the close of the tea service, Mr. Foreman rose to return thanks to those ladies who had provided the tea at their own expense, as an expression of their affection for Mr. Pearce, and it gave him additional pleasure in presenting him with the beautiful purse which he held in his hand, containing marks of esteem by other friends to the amount of £5 14s.; this interesting episode accompanied by the humorous and affectionate remarks of Mr. Foreman produced a very enlivening and cheerful effect upon the minds of the large and respectable assemblage who had partaken of tea. Mr. Pearce received these tokens of respect and brotherly kindness from his congregation, and acknowledged the same with some suitable observations. The day was a good one to the people of Newton Abbott, who assembled to listen once more to the ministrations of God's servant in this the west of England, before his summons arrives to take his place among the glorified above, and of encouragement to Pastor Pearce in his ministerial work.

CLAPHAM.—EBENEZER CHAPEL. Mr. Editor,—Will you allow us, through the medium of your journal, to inform our friends that our anniversary, held on July 3rd, was in all respects a satisfactory one. The ministers of Christ—Mr. Hazelton, Alderson, and Bloomfield—preached the Gospel with much acceptance, and the people contributed of their substance liberally, so that upwards of £11 were added to our funds. The result of this continued liberality is the securing to the Baptist interest the chapel, fitted with every convenience, and school-room attached, with liabilities of a very limited nature, for the proclamation of the glorious Gospel of the blessed God. This has been the one object for which we have laboured these years past; for this we have worked; for this we have placed ourselves under responsibilities of, at one time, little less than £1,000; and most profoundly thankful do we feel to the God of our help, that we have been able to realise our fondest hopes; while to those friends who have so kindly helped to place us in so happy a po-

sition we present our warmest thanks; and beg an interest in their prayers that the walls thus raised may, while they stand, echo forth the praises of Him to whom all praise is due, and that He may continue His blessing in our midst. I remain, Mr. Editor, most gratefully yours,
W. HALL,
Minister of the Chapel:

FROME, SOMERSET.—EBENEZER BAPTIST CHAPEL NAISHES STREET.—"If ye love Me keep My commandments;" this the Baptist Church desires to do, I believe as much as any other Church or denomination. With great joy we attended to the ordinance of believer's baptism at Welsh Mill, in the river Avon, and baptized six believers amidst a very large assemblage of people; a beautiful sight indeed it was to behold such a company. At nine o'clock, Mr. John Huntly, from Bath, minister, gave out the hymn,

How great, how solemn, is the work, &c.
Mr. George Cox, from Bath, read the Scriptures and prayed; Mr. John Huntly then addressed the people, after which he gave out,

Jesus, and shall it ever be, &c.

Mr. Samuel Littleton then immersed the candidates. That solemn service was listened to with marked attention and order; very many felt that the service was again consecrated by the presence of the Master and tears of the people. The morning service commenced at the chapel, by Mr. J. Huntly reading the first hymn; Mr. George Cox read and prayed; Mr. Samuel Littleton preached. In the afternoon the Lord's Supper was attended to, and the candidates received into the Church by Mr. Littleton. Mr. Noah Rogers, who for upwards of sixteen years preached to this people, and the Lord has wonderfully blessed him; but he has for the past three years been afflicted in his throat, which we are afraid will prevent him from again standing upon the walls of Zion, was with us all day, and gave us a few words at the table; and we believe he returned home with the conviction that the Lord was still in the midst of His people. Mr. John Huntly preached in the evening to a chapel full; the savour of which has not been lost yet. Mr. Littleton received an invitation to supply there for twelve months, commencing October last.

PIMLICO.—CARMEL BAPTIST CHAPEL. On Thursday, June 28th, services commemorative of the seventh anniversary of the pastor, were held in the above place, when a sermon was preached in the afternoon by Mr. John Foreman, of Hill street, Dorset square; after which tea was provided in the school-room, at which a large number of friends were present. A meeting was also held in the evening at half-past six, present—Brethren Wise (chair), Foreman, Wyard, sen., Williamson, Brunt, J. E. Gray, and others, by whom suitable addresses were given, the address of Mr. Foreman having peculiar interest, from the fact of

his having been delegated to present to the pastor, in the name of members of the church and congregation, a purse containing twelve guineas, as a slight acknowledgment of his pastoral worth. Mr. Wise replied in feeling terms. The meeting was an exceedingly happy and successful one. The annual excursion of the Sunday school, in connection with the above place of worship, was carried out on Tuesday, July 10th, by a trip to Woodford Wells, Epping Forest, when the children, teachers, and friends, in numbers sufficient to fill twelve two-horse vans, spent a healthful and pleasant day together, without the occurrence of any event to mar the seasonable change. To God be all the praise.

KNOWL HILL, BERKS.—PARTICULAR BAPTIST CHAPEL.—The anniversary of Knowl Hill was held on July 3rd, 1866. Mr. Cross, of Reading, opened the afternoon service with reading and prayer, followed by Mr. Brunt, of Wycombe, preaching a very beautiful and soul-refreshing sermon from Luke i. 68, 69, "Blessed be the Lord God of Israel," &c.; brother Cook, of Manchester, closing with prayer. The attendance was unusually good. Upwards of fifty partook of a good tea. Evening service opened by brother Kavan, of Colnbrook; sermon preached by brother Griffin, of Richmond, from the Psalmist's words, "My soul followed hard after Thee, &c.;" which was made precious to the souls of the people. Our dear old afflicted and aged brother Mason, unites with the poor unworthy supplies, (brothers Hasker, Vose, and Brown) in thanks to the triune Jehovah of Israel for a good day in Zion. W. BROWN.

HEYWOOD, LANCASHIRE.—It is but little interesting intelligence we receive from the north. Manchester, Liverpool, and nearly all the large towns in the north, are destitute of any Churches where the whole truth is received, realized, preached, and practically demonstrated. This is a very uncomfortable announcement to make; but so it is. Of course, we know there are many *Standard* Churches in those parts; but they are so much of the "stand-by" spirit, we have no hope of them, beyond that of nursing their own few. We fully believe we could, with the Divine blessing, gather together Churches in all these towns, if we could find the ministers; but here is our lack. At Heywood, Mr. Powell is favoured to find the blessing of the Lord; and signs of salvation in the souls of some are seen. The Lord increase them.

BROMPTON.—NEW BAPTIST CHAPEL, Lower Britain street, New Brompton, Kent, opposite Rouse's Timber Yard. The opening the above will take place on Sunday, August 5th. Mr. Marchant, of Cranbrook, Kent, will preach three sermons, morning at half-past ten; afternoon at half-past two; evening at half-past six. On the

following Monday evening, a sermon at half-past seven; a collection after each service in aid of the cause. Those friends who have collecting cards will be pleased to forward them to Mr. Philip Flight. For want of funds we are obliged to read sermons. We hope the Lord will send us a man to go in and out before us, as He has been pleased to give us a place to meet in. O Lord, send help. O Lord, send now prosperity; is the prayer of yours in the covenant of and with Christ,

PHILIP FLIGHT.

Vauxhall Baptist Chapel.—The annual treat of the Sunday school children took place on Tuesday, July 10th. This school now numbers over 200 children, and about fifteen teachers; one deacon being superintendent and the other secretary. A trip by rail to Bushey Park on so fine a day, accompanied by the pastor, Mr. G. Hearson, and nearly seventy members of the Church and congregation, was indeed a treat, especially when all shewed so much kindness and liberality. Everyone did their very best, were thoroughly happy, and enjoyed themselves so wisely, that there is nothing to regret, but everything to be thankful for. God bless our Sabbath school.

BETHNAL GREEN.—HOPE CHAPEL. On Lord's-day July 1st, three females who had previously given Scriptural evidence before the Church of a work of grace in the soul, were baptized by Mr. G. H. Maycock, the pastor; and in the evening of the same day with eleven others were added to the Church. The baptismal service was a solemn and impressive scene, and through the power of the Almighty Comforter was rendered useful in constraining others to resolve to follow their Lord in like manner. Three now stand ready for baptism, and others are lingering at the posts of the doors; to our covenant God be all the praise.

WANDSWORTH.—To friends of Sunday schools. The Committee of the Sunday school in connexion with the old Baptist chapel at Wandsworth, earnestly appeal for help to purchase a new school room for the accommodation of the scholars. They have paid the sum of £10 from their own funds; and now require about £40 more to complete the purchase and erection of the same. Their own friends are making strenuous efforts to raise the required sum, but stand in need of help. It is a good cause, and much required. Subscriptions to be sent either to Mr. Cooper, Church Row, Wandsworth, or Mr. T. C. Nichols, 9, Chandos street, Strand.

NEWPORT PAGNELL.—BAPTIST CHURCH—DEAR BROTHER.—Please insert in the *EARTHEN VESSEL* the goodness of the Lord to us as His Church at Newport Pagnell, in blessing us with an increase of eight members, who gave good testimony

of the work of grace in their hearts; which were added to the Church on last Lord's-day, July 15th, by Mr. William Ward the minister, whom the Lord sent and settled with us as our pastor on the second Lord's-day in May last, under whose ministry the Lord is gathering in His homeless and scattered ones, and feeding the hungry of His own family. I am, humbly yours,
FREDERICK CROW, Deacon.

WIMBLEDON.—We hope to hold our 6th anniversary of Zoar chapel, Church street, on Tuesday, 11th September, when two sermons will be preached; that in the afternoon by Mr. James Wells, of the New Surrey Tabernacle; and that in the evening by Mr. Timothy Baugh, of Islington. Tea will be provided, at 6d. each; collections in aid of the cause. Our London friends will find Wimbledon Common a nice place for a ramble.

UXBRIDGE.—It is gratefully pleasant to announce that brother Z. Turner's ministry at Belmont Hall has been acceptable, profitable, and effective of some progress. We shall soon be favoured to announce that a healthful and growing Church has been planted there by the Lord Himself.

BARROW-IN-FURNESS.—There are indications of spiritual prosperity amongst us. When the cause was first commenced, we had only five praying brothers and sisters; now we number nine. I believe there is cause for thankfulness. We are increasing. We hope soon to have a baptizing.

REDRUTH, CORNWALL.—A Christian brother says: They are all Arminians here; very little vital godliness. [We know the saints of God are scattered, and famishing in Cornwall.—Ed.]

MAIDSTONE.—**PROVIDENCE CHAPEL, MOTE ROAD.**—The anniversary of the Sunday school was held May 30th last. After a public lesson given to the children, in which they acquitted themselves much to the pleasure of the friends present, rewards were distributed by Mr. Hawkins. This school has had to undergo discouraging trials, but the way these children answered the Tunbridge Wells pastor for more than an hour, shewed well the character of their present instructors. May they be greatly blessed by their affectionate instructions. A nice tea, followed by cherries freely distributed, made it a happy season for the young folks. A public tea, followed a sermon by

Mr. Hawkins on the divine character of Scripture instruction of youth and its blessings, closed this important day.

WOOBURN GREEN.—**EBENEZER BAPTIST CHAPEL.**—Our highly gifted and much esteemed brother Wells preached two sermons for us on the 8th of March last. We were much cheered and comforted by his ministrations. The chapel was crowded; 200 friends having sat down to tea; collections excellent. The Church desired him to preach anniversary sermons, which he did on the 20th June, morning and afternoon, when truly our souls were blessed. Mr. Brunt preached a good sermon in the evening, and the day closed happily.

F. FRANCIS.

IPSWICH.—**BETHESDA CHAPEL.**—The anniversary of the Sunday school was holden on Lord's-day, 15th June, when three sermons were preached, in the morning and evening by Mr. W. Hawkins, in the evening by Mr. Poock, the pastor. On the Wednesday following, a public lesson was given to the children in the presence of teachers and friends by Mr. Hawkins, and though the subject was an all important one, requiring close thoughtfulness, it was perceived by those witnessing how fully these youthful minds grasped the whole subject; in fact there are few schools in our denomination more blessed with God-loving capable teachers, or more favoured by the Lord. On the Thursday was the annual treat, and a meadow being lent for the occasion, both ministers, parents, friends, and children, seemed to enjoy the sunshiny festival.

SHARNBROOK.—We have received a mourning card which reads as follows:—"In affectionate remembrance of Mary, the beloved wife of Alfred Peet, who died at Sharnbrook, July 16th, 1866, aged 28 years." We are suddenly surprised and grieved at this severe trial which has befallen our brother. The Lord support him under a bereavement so afflicting.

Mr. Wm. LAY, of Walton-on-the-Naze, so many years a deacon and member of the Baptist Church in that neighbourhood, died June 16th, 1866, in the 68th year of her age. We hope his pastor, Mr. French, will publish further particulars ere long. The widow, Mrs. Lay, (a sister in the Lord) resides at Brunswick House, Walton-on-the-Naze; which to Christian visitors to the sea-side will be found a comfortable home.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NO. BAPTIZED.
Alsop, C.	For Church at Old Ford	June 3	3
Banks, C. W.	Squirries street, Bethnal Green	June 29	4
Brunt, John	Zion, Wycombe, Bucks	April 27	3
Maycock,	Hope chapel, Bethnal Green	June 24	3
Myerson,	Shalom, Hackney road	June 27	4

Peace and Holiness,

THE ESSENTIAL QUALIFICATIONS FOR—AND ELEMENTS OF—THE HEAVENLY STATE.

“No chilling wind, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.”

“When shall I reach that happy place,
And be for ever blest?
When shall I see my Father's face,
And in His bosom rest?”

I WAS pressing on hard to my place of toil in the busy city on Friday morning, August 17th, 1866, when, in a moment, the following words came right into my mind—“Follow peace with all men, and holiness; without which no man shall see the Lord.” I thought very seriously of them; but the cares of this life, and the essentially-needed attention to letters, to reading proofs, answering correspondents, and seeing many persons, drove the words away, and I thought no more of them. It was after twelve o'clock that night when I retired to rest, having had to wait upon a Christian gentleman late in the evening, and at a long distance from home. But, as I was about to lay my tired head down to sleep, the words came again—“Follow peace with all men, and holiness; without which no man shall see the Lord.” So I tried to nurse them in my thoughts for a while, but I was wearied, and mercifully favoured to sleep for some hours. How kind of the blessed Spirit to whisper such words into my poor mind! And to come with these again and again! This Saturday evening they came again; and as I travelled home, they were floating over my mind, until my heart began to love them, and the thought arose, “I must try and preach from them;” but how, I could not conceive.

It was very singular, for as many had for a long time busied themselves in efforts to hinder and injure me, some warlike feelings had arisen in my breast at times; and to take the sword against them was frequently my determination. All who know anything really of my habit of mind, know I am, if possible, *too much for PEACE*; but the fact is I am favoured to have so much good Gospel work to do, that I have no time for seeking to justify myself, so I leave the dogs to bark, and the bulls of Bashan to roar. So long as the LORD upholdeth me, I desire to give body, soul, and spirit, time and strength, to His service; and follow only Him. This, in my right mind, is my only aim.

As I drew towards home this Saturday evening, a ray of light shone upon the word—“AND HOLINESS, without which no man shall see THE LORD.” To myself I said, there is a three-fold holiness. First, that which is *relative*, arising out of the believer's ONENESS WITH CHRIST. If I am His, and He is mine, then *His HOLINESS is mine*; and it is in that, and it will be in that, I do and shall stand before the Lord. So that, in the highest sense, this holiness is JESUS CHRIST Himself; and if I am found clothed in His spotless robe of righteousness, Paul's beautiful words are true in my case—“AND YE ARE COMPLETE IN HIM.”

There is, secondly, an internal and spiritual holiness, which is the result of the work and teaching of the ETERNAL and GLORIOUS SPIRIT of all Truth; and to follow after this, is to make deep, and honest, and constant searching into, and close examination of, the state of the soul, as it is in the sight of God. For upon this point the Word is very plain, "He that believeth on the Son of God hath the witness in himself." John's first epistle is full of testimony to this effect; and I have thought this evening, that any one who can study, understand, diligently work out, and follow out, by grace divine, those blessed testimonies which John gives, must certainly be of the number of those who "follow peace with all men, and holiness; without which no man shall see the Lord."

But there is a practical holiness, which consists of a proper standing, and a faithful persevering continuance in the holy worship of a Holy and Righteous JEHOVAH—FATHER, SON, and HOLY GHOST.

There are four places where men may see the Lord without possessing either this holiness or this peace. First, in the letter of the gospel, many see Him and preach Him too; but the sight is not spiritual, not sanctifying, not saving. Paul means not such kind of seeing the Lord. Second, in the works of Nature, many see the Lord. They scale the heavens, they weigh the planets, they measure the distances, they discover God's handy-work in the starry heavens to a most wonderful extent; but, in these mirrors of the mighty hand of God, they see not themselves as lost and guilty sinners; nor do they see the necessity of, the suitability, the glory, and the grace of the Lord Jesus Christ. They never feelingly sing,

"God in the person of His Son,
Hath all His mightiest works outdone."

Thirdly, in the working of the wheels of Providence, how many profess to see the Lord; yet, as regards the quickening and saving work of the Holy Ghost, we must fear they know it not. They see not Jesus in the revelations and Divine teachings of the sacred Comforter. And above all these—is there not, a terrible solemnity in the thought, that when Paul says, "Without which no man shall see the Lord,"—he means not the sight which all shall have of Him when on the Great White Throne He shall sit? Then, every eye shall see Him! Oh! that we may see Him, by faith here in Jesus, as our Saviour, and hear Him say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

PEACE and HOLINESS are the essential elements of the Heavenly state. Many times in New Testament Scripture the Father is called, "THE GOD OF PEACE." JESUS is called THE PRINCE OF PEACE; and there, in the Heavenly Kingdom, PEACE like a river flows, and never, never fails,

"There everlasting spring abides,
And never-withering flowers;
Death like a narrow sea divides
This heavenly land from ours."

That heavenly peace is the fruit of holiness; for there—if nowhere besides—our Covenant God is "Glorious in Holiness." There "God sitteth on the throne of His Holiness," and from "the habitation of His Holiness" He looketh down upon the sons of men. How striking is the distinction—Joab's seed was cursed, "but upon David and his

seed, and upon his house, and upon his throne, there shall be peace for ever." In the heavenly state, peace and holiness are perfectly perpetual, and in original and uninterrupted beauty and glory.

Peace and Holiness are the two main principles proclaimed in the gospel; and the possession of peace and holiness are the necessary qualifications for future glory, without which no man shall see the Lord. God help us to follow after these things: so prays—

C. W. B.

What am I to do?

"If a man desire the office of a bishop, he desireth a good thing."

So SAYS the apostle, speaking under the leadings of the Holy Ghost, and therefore speaking the truth. But the apostle does not say that every one who desires the office of a bishop, shall fill that office. It may be remembered that David desired to build the Temple, and desired a good work too, but in this particular the desire was not granted him. Yet he had the Lord's approval in that it was in his heart. "And the Lord said unto David, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." (1 Kings, viii. 18). So we believe it is with many a godly man as regards the ministry. We believe that many, very many, have desired the office of a bishop who have never filled it. More than this, we believe, that numbers have not only desired, but sought the office; and not only sought, but have found Churches ready to lay hands on them; and ministers ready to take them by the hand and encourage them; whom God never appointed to, never qualified for, and never put into the office. And such have invariably been a plague to themselves and the churches with which they have become connected.

These words have been called forth by the question of one deeply exercised about the ministry, and asking, "What am I to do; if you could give me a word of advice in the EARTHEN VESSEL, I should take it as a great favour." To answer this question is rather difficult. First, because the writer does not give his name, and we have no settled idea of who he can be. Second, because the question in any case is very hard to be answered. Still there are features in the letter that please us, and lead us to hope the writer may be under the leadings of the Holy Spirit. First, we like his exercises, they seem like what we ourselves have passed through. Second, we like their continuance; he says, "I cannot shake it off, it has followed me for years, and will not be said nay." Again, we like his quietness on the point, he says, "This is the first time it has oozed out in any form to any living creature, and I hardly know why I have let it out now. But taking my Bible and looking at this morning's text, it came again with all the sweetness which I had with it this morning, and I could not help penning these few lines to you, dear Sir; what am I to do? &c." In a word we would say, stand still and watch the hand of God. Rest assured, if He has a work for you to do, He will find you out. He knows where you live and when to find you at home. Be further assured, He'll not stop too long, or wait

till it is too late, till you are too old, &c. Moses doubtless had the persuasion that he was to deliver Israel when it came into his mind to visit his brethren, and being forty years old he might think it high time to begin to work if ever he was to work at all. But, no, he is not old enough yet; God's time is not come yet; and God's purposes are not ripe enough yet; and perhaps Moses has another lesson or two to learn yet, and must go the land of Midian to be taught the same. He has learned all he can in Pharaoh's court; he's well instructed in "all the wisdom of the Egyptians," but may-be he does not speak the language of Canaan well enough. However, it is too soon, he must wait a little longer; and when he is eighty years old, God's time comes, and God sets him to work.

It was with similar feelings described by the enquirer, and looking at truth in this light, that I tarried in Jerusalem, waiting to be endued with power from on high and I had to wait for twelve years. This is painful work I know, but it's safe work. You might run too soon, but God never comes too late. There are three things we ever feel necessary to prove a man's call to the ministry. An internal call from God—an open door in God's providence—and, some measure of usefulness in the work. Our friend seems to have the first of these, the second can only come in the order of God's providence, we lay stress on the term *God's Providence*, because all men are prone to look at anything and everything that meets their feelings and desires as a providence. We think therefore a man should be careful how he enters every open door into the ministry, when his desires are leading him that way. He should be persuaded not only that the door is open, but that God has opened it. Then with an open door before him, and the sweet and powerful voice of the Spirit saying, "This is the way, walk ye in it," we think he may safely go forward.

As regards the third point, viz., usefulness; you will say, he must be brought into the ministry before he can know this. I am not so sure of that, there are many ways of being useful without ever entering a pulpit. But let us just try and glance at this point. What is, or should be the desire, aim, and object of a man entering the ministry? In other words what should move, what should prompt him? I think I may say for myself the first and main point with me was the glory of God. Seeing God has done so much for me, I said, what can I do for the glory of His great name? And a desire arose in the mind to "tell to sinners round what a dear Saviour I had found." I desired to see God glorified in the salvation of sinners, and this was the prominent desire of my heart before ever I thought of entering a pulpit. And I went to work praying and preaching, when I say preaching, I mean talking; talking to anybody and everybody where an opportunity presented itself. And this simple work God owned, honoured, and blessed. And this not in one solitary instance, but for years in one form or other. And if the desire of our enquiring friend be the same, may he not find ways and means of usefulness, without entering, or immediately entering a pulpit? I don't know whether he is or is not a Sunday school teacher, but I think if he is not he should be. If indeed he be as he says, "Like a bottle wanting vent," a class in a Sunday school would be a very good place to give vent to to his long pent-up feelings. I must myself think the Sunday school, and the Sunday school work, a very good training

school, or rather preparatory school for the ministry. I know a man will have to learn a great deal more than can be learned in a Sunday school or in the Sunday school work, but he may learn a good deal there. There he'll learn a little about human nature, and a little about his own nature too; and this is very needful to make a good minister of the Gospel. But if he be a good teacher, he will necessarily become a Bible student, and the study of the Holy Scriptures will certainly do much to qualify for the preaching of the Gospel. Then if he be a successful Sunday school teacher he will now and then be put into the desk to address the children. And if these things do no more, they will at least test his gifts. Then if he be successful in this work, I think he might go into the villages around this great metropolis on Lord's day evenings and preach the Gospel in the open air. And if he discover gifts for such work as this, such gifts will be sure to be acceptable, for "a man's gifts shall make a way for him." And if God own and bless these labours he will discover the third qualification or credential for the ministry, viz., usefulness. But should a man of God labour all his days in such works as these and never enter a pulpit, will he have done nothing for the spread of the Gospel; nothing for the good of God's cause; nothing for the salvation of souls, and as such, nothing for the glory of God? And is there no honour due to men who shall thus labour? O! let us have more men burning with holy zeal to tell to sinners what they know. And let such men be encouraged in such works as here described, and surely we shall find some good men willing thus to spend and be spent for the glory of God, without attempting to thrust themselves into pulpits, or force themselves into pastorates without credentials for the work.

But to the question—"What am I to do?" As regards the ministry I should say, Stand still; watch, and pray, and wait. Wait God's time; wait and watch for God's way. And if God has ordained you for the ministry, most assuredly He will qualify you for it—bring you to it; sustain, and maintain, and prosper you in it. But all in His own time and by His own means. As regards the kind of work described above, I would say, Go forward! Come and see me personally. You address me as your pastor, I trust I have a pastor's heart, and shall know how to sympathize with you; and would seek to counsel you to the very best of my ability. And should time, and a growing personal acquaintance, and the workings of providence, increase or strengthen the hope already formed, viz., that God is calling you to the ministry, we will gladly do all we can to help you forward. While on the other hand, should time prove, as in David's case, that God does not accept the desire of your heart, still we would sympathize with you and encourage you, like David, to be content to do what you can. For though David was not permitted to build, he was not prevented from preparing for the building, and this he most cheerfully did. With all Christian sympathy, with all brotherly love, we would say, Go ye and do likewise! By all the means within your reach, with all the powers and capacities God has endowed you, with all the talents God has given you, help the builders, till God shall more clearly say to you, "Arise and build." And may God Almighty very abundantly bless and make you a blessing.

WM. FLACK.

Salem, New North Road.

The Enthronement of Jesus, the Safety and Glory of His People.

BY RICHARD BAX, MEOPHAM, KENT.

“CHANGES AND WAR ARE AGAINST ME,” was the lamentation of the patient patriarch of Uz, and doubtless, this language has oft expressed the feelings of the Lord’s people in all ages of the world ; nor is it surprising that such unbelieving fears, and peevishness of spirit, should escape the lips of God’s deeply exercised and tempted children ; sin is the proximate cause of all this, but, to the eye of faith, the remote cause hath its foundation in the sovereign pleasure and purpose of Jehovah. The purposes of God are “a great deep,” which creature ken can never fathom ; neither is it the pleasure of the Most High fully to reveal His eternal designs in this life ; indeed if such were the counsel and holy will of the blessed One, the necessity of living and walking by faith would be superseded ; but “we walk by faith and not by sight,” and hence it is, we are oftentimes constrained from real necessity to say, “What time I am afraid I will trust in thee.” The reason of this language is obvious ; the dear afflicted saint having been driven from every “refuge of lies,” and false confidence, can find refuge and help nowhere else, and therefore makes Jehovah’s arm his strength. Darkness in the understanding by reason of the sinfulness of our nature ; the sovereignty of God asserted and unfolded in the mysteries of His word, His works, and His ways ; together with the malice and craft of Satan and his emissaries, and the abominations of one’s own heart, make up the grand whole of our trials in this vain life, “For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.” It is the privilege of the believer to know by experience, “that all things work together for good to them that love God, to them who are the called according to His purpose ;” but he does not at all times find his spirit submissive under the chastening rod ; perhaps there is not a Christian upon earth but has had to plead in bitterness of spirit, “Shew me wherefore Thou contendest against me.” They have felt the stroke, but saw not the hand of Him who dealt it. Their “gourds” of earthly comforts have “withered” before their eyes, but they saw not the “prepared worm,” by which their bereavement and loss was effected. Yes, beloved, you have gazed upon the scene of desolation and blighted prospects with amazement and consternation, and have leaped to the conclusion, “An enemy hath done this ;” like to the brethren of Joseph, had they have seen the “coat of many colors” upon the person of their brother, they might have discovered in the same some evidences of their father’s handicraft, whereby the spell would have been broken ; but Providence ordered it otherwise. It was a part, and a principal part too, of the great and mysterious plan of the Great Revealer of secrets, that these things should be hidden from their eyes. The stern rough voice and manner of Joseph, his majestic and lordly appearance, and the magnificence of his court, so awed and terrified his brethren, that they thought of nothing but evil and past wickednesses. And who indeed

could have thought of such a wondrous change of circumstances, and of such tender feeling and brotherly affection as was afterward displayed? The lord of the land could so hide his love and purpose from his brethren, as to cast them into prison and call them spies; yet, when their sorrows and distresses had reached their climax, and supplication was made to him, "Joseph could not refrain himself," but "wept aloud," and said, "I am Joseph." Beloved! there is a greater than Joseph, who once stood in the midst of bereaved, mourning, and weeping ones, and of whom it is said, "Jesus wept." But where is He now? And what is He doing? And for whom doeth He these things? Let the text at the head of this paper, and the following thoughts, answer the questions. In Ezekiel i. 26 we read, "And upon the likeness of the throne was the likeness, as the appearance of a MAN above upon it." And whom did this likeness and appearance prefigure but the Man Christ Jesus. We no longer see the appearance or a similitude of a man, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;" who "is on the right hand of God; angels and authorities and powers being made subject unto him." This same Jesus who is now upon His Father's throne, holding the sceptre of universal dominion in His hand, and inhabiting the high and holy praises of angels and men, once lay in the "manger" at Bethlehem, and hung upon His mother's breast, and hungered and thirsted like unto the very poorest of His brethren, for "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 17. At the time of Ezekiel seeing "visions of God," and beholding the glory of Jesus upon His throne, His people were in captivity, and that is just where many of them are now; but their Elder Brother is upon the throne, and hence their present preservation and safety, and pledge of future glory. Jesus having tabernacled among His people upon earth, knows their condition and their sorrows; He knows, too, the fierceness and number of their adversaries among whom they are.

The meaning of the name "Chaldeans" is, as it were, demons, or, to lay waste, to destroy. So is it with the true Israel; they are in spiritual captivity, where demons have their present abode (Eph. ii. 2, and vi. 12), and wasters and destroyers seek to their utmost the destruction of the peace, faith, and happiness of God's people. The world, the flesh, and the devil, are in league against the "anointed ones." But, blessed be God, we have a *Prophet* in our midst, who has assured us that He will not leave us comfortless, but will come again and receive us unto Himself, that we may behold His glory. O ye sorrowing, weeping ones, because you are in an enemy's land, and feel your distance from God, and who oft sigh the language of Israel of old:—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion," oh, forget not that it was by "the river Chebar (abundant, vehement,) the hand of the Lord" was upon the prophet. In the very midst of their captivity and affliction, the "Son of man" saw visions of God. To all outward appearances, your enemies may seem to do as they please, and have everything their own way. But it is not so. Even Jeremiah said, "Wherefore doth the way of the wicked prosper?" And Asaph made a great mistake when he said, "For I was envious at the foolish, when I

saw the prosperity of the wicked ;" until he went into the Sanctuary of God, then understood he their end. These self-righteous, self-sufficient, ungodly ones trust in anything rather than the living God. But to you, "O poor of the flock," thus saith the Lord, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." See Isaiah xiv. 22—25 ; Zeph. iii. 12 ; and John vi. 37. To be distressed on account of sin, alienation, and distance from God, groaning on account of spiritual oppression and captivity, inwardly thirsting for the light of God's countenance, and fellowship with Jesus, proves that, if you "suffer with Him," you "shall also reign with Him." Observe in the next place, what Jesus is doing. He is reigning, ruling, controlling, guiding, and directing all creatures, all circumstances and events. In the "vision" which the prophet saw, there were "cherubims," "wheels," "whirlwind," "cloud," and "fire." "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." So that every thing is in subjection to the authority of Jesus. Cherubims surrounded His throne, awaiting His high behests, and these were working in harmony with the "wheels" that had "eyes," and under their wings "were the hands of a man." O what rich and powerful consolation is wrapped up in this beautiful figure ! In all their mysterious and invisible movements and operations, we see the wisdom, goodness, and power of God putting forth itself—but how?—through the Man Christ Jesus—the human nature of Jesus. Thus we are taught the precious truth of Christ's sympathy with us, in every dispensation of mercy. O believer ! the *hand* of Jesus is in all your concerns, in all your tribulations and bereavements ; yes, and it is *His hand* that brings you relief and succour, peace and prosperity. All nature is at His command, and without Him not a "cloud" can darken your sky, nor the "whirlwind" blow, carrying ruin in its wings, and desolation in its track ; no, nor the "lightnings" play till He let them loose, and then they accomplish only His bidding. And mark it well, beloved, that every movement of "the living creatures," and "the wheels," was regulated by the *Spirit of life* (margin) ; "Whithersoever the Spirit was to go, they went, thither was their Spirit to go ; and the wheels were lifted up over against them : for the Spirit of life (margin) was in the wheels." Thus we see that every revolution of the "wheels," whether slow or swift, whether in the vale, or on the mountain top, is regulated by the Spirit ; and so also when they "stood," and the cherubims "let down their wings,"—when there is a pause and solemn stillness in your affairs, and everything seems at a "dead lock,"—this is also because of "the Spirit of life." And now look at the beautiful description of these "living creatures"—angels ; first, they had the likeness of the "face of a man," to denote their knowledge and understanding of human affairs, and perform these kind offices "for them who shall be heirs of salvation." Secondly, they had "the face of a lion," expressive of their boldness, courage, and intrepidity in the discharge of their duties ; for we cannot tell what opposition holy angels meet with from the foul spirits in the aerial regions. Thirdly, they had "the face of an ox," to set forth their patient labour and endurance in the mediatorial Kingdom of Christ. And lastly, they had "the face of an eagle," denoting their keenness of penetration, alacrity of will, and swift-

ness of execution. Well might the apostle exclaim, "If God be for us, who can be against us?" If God be for us, and Jesus be for us, and angels be for us, and providence be for us, and the "elements" be for us, and all these "work together for good to them that love God," how can we need anything for the outworking of our present and eternal salvation? And then there was "the bow" of promise,—expressive of God's covenant goodness and faithfulness to His people—"round about the throne." Thus, believer, all that is done for you, and in you, is the fruit of covenant mercy.

The Gospel Day.

ISAIAH has been called the Gospel prophet, and who that has read his prophecy attentively, and under the divine tuition of God the Holy Ghost, but has found it pregnant with substantial gospel blessings; his often reiterated assertion, "It shall come to pass in that day," led me to consider what day he was so particular in describing, and I have no hesitation in saying that it was the glorious day of the gospel, when darkness should vanish, and the true light, more bright than the meridian sun, should shine into the benighted hearts of poor sinners.

This gospel day was one of anticipation earnestly longed for by Old Testament saints. The promise of this happy day caused our first parents, who stood with downcast eyes, and a guilty conscience, once more to look up, and to look forward in hope; hence said Eve, in anticipation of the fulfilment of the promise, "I have gotten the man, the Lord." In expectation of, and faith in, the one great sacrifice to come, Abel offered the firstlings of his flock, and enjoyed the gospel day. Abraham, too, in the type of his son Isaac, saw the gospel day—saw it, and was glad. Jacob, also, in looking forward to this day, said, with a heart overflowing with gratitude, and with an unwavering faith, "The sceptre shall not depart from Judah until Shiloh come;" and unto Him (as the longed-for Messiah) shall the gathering of the people be. And how beautifully did Isaiah depict the advent of this glorious day, when, in seraphic strains, he sang, "Unto us a child is born, unto us a son is given: the government shall be upon his shoulder: his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." "Behold a king shall reign," but "He shall grow up as a tender plant," and there is no comeliness in him, "he is despised and rejected of men, a man of sorrows, and acquainted with grief;" but oh, break forth into joy, sing together, ye waste places of Jerusalem,—sing aloud, ye saints of the living God, for "he was wounded for our transgressions, he was bruised for our iniquities, and by his stripes we are healed." Sin, and death, and hell have been conquered, and that for ever.

At last, the long looked-for day arrives, and anticipation is changed into realisation: in yonder Temple stands the last of Old Testament saints, earnestly waiting for the Consolation of Israel; and oh! what must have been his joy when, with the long anticipated Saviour in his arms, with quivering lip, and glistening eye, he burst out in that glowing and never-to-be-forgotten language, "Now, Lord, lettest thou thy servant depart in peace, for my eyes have seen thy salvation." This gospel day was one of rejoicing. True, at its advent, night had swayed

her leaden sceptre over Jerusalem, and its inhabitants, with the thousands who had poured in from the surrounding villages to the taxing, lay in the arms of sleep. To meet the glorious King of heaven there was no preparation, no royal crown, no bed of down, no princes of the earth in attendance, and no room for Him in the inn; but, emblem of His great humiliation, He is born in a stable where oxen feed. Be astonished, oh, heavens! and give ear, oh, earth! the mighty God, the eternal and unchangeable Word, the Creator of all worlds, and the Governor of the universe, condescends to sanctify the meanest place, and to be ushered into the world in the deepest poverty. Nevertheless, although Jerusalem slumbers, this gospel day shall be one of rejoicing. If men have no feelings of gratitude, and no song to sing, angels have; and when God becomes manifest in the flesh and seen of them, heaven itself cannot contain them, but forth from its radiant glory they come down, filling the sky over the plains of Bethlehem with their light, and causing the air to resound with their praises. "Behold," said they, "we bring unto you glad tidings of great joy, for unto you is born this day a Saviour, which is Christ the Lord." And was not this glad tidings, a gospel day, indeed, to you, poor sinner, when the thunders of Mount Sinai were rolling over thy soul, and the flash of God's holy law pierced thy heart, and thou didst stand before God condemned, fearing, and weeping, and crying with anguish and pain, "Lord, have mercy upon me!" Sure, no condemned criminal begged harder for mercy than you did then; but, oh! when that mercy did come, Christ and His Cross did come, peace and pardon did come, and thy burden was removed, and thy soul was set at liberty; then, oh, then! thy heart did rejoice, and you did praise and bless His name.

The gospel day is a day of salvation; hence one of the names given by the angel is a Saviour; and what are His own words, "The Son of man is come!"—oh! blessed truth,—"come to seek and save that which was lost." Never did mother seek a lost child, the darling of her heart, with such concern and love as this; His bride, His church, lay ruined in the fall, and were by nature the children of wrath, exposed to the indignation of a Holy God, and to perpetual banishment from His presence; but He comes to save them, takes humanity into union with the Godhead, that He might pay the penalty due to their transgressions, satisfy the claims of justice, and bring them up into union with Himself. To complete this great work was the longing, ardent desire of His heart; He was straightened till it was accomplished, and set His face steadfastly towards Jerusalem, although He knew the cross and death awaited Him. The salvation of His elect was bound up in His heart; His love to them was stronger than death, and to save them was His chief joy. His power to save has not diminished, nor is His hand shortened; there are none so vile but He can wash; none so naked but He can clothe; none so far off but He can bring nigh; none in bondage but He can liberate; and none so deep in debt but He can ransom, "for He is able to save to the uttermost."

Reader, has He saved thee? if so, give Him the praise; remember you had no part in procuring thy salvation, therefore set the crown on the Redeemer's head, let Him be thy boast, and the object of thy affections, for without Him you never would have known the glorious Gospel.

30, Robert Street, Bow Common, E.

H. STANLEY.

“The Armour of Heaven.”

DEAR BROTHER BANKS,—Having been a subscriber to *The Earthen Vessel* for some fifteen years past, I can say that it has been with great pleasure and profit I have perused many of the articles inserted, and pray still greater success may attend your labours in connection therewith, as also in every other department of the work of the Lord in which you are engaged. I have been led to pen down a few thoughts upon a Scripture text, which I send herewith; they are at your service.—I am, dear brother, yours in Jesus,

14, High street, Woolwich, S. E.

JOSEPH CHESHIRE.

August 3rd, 1866.

“Let us put on the armour of light.”—Romans xiii. 12.

At the present time, the public mind is much occupied respecting the merits of various engines of destruction, either used or proposed for use, in modern warfare. The needle gun and various breach-loading weapons are tested, in the event of their use being required. The text of Scripture at the head of these remarks, indicates that the Christian has to do battle with enemies powerful and injurious; but, blessed be God, both armour and weapons are provided for the believer in Jesus; the same having been tested numberless times in actual combat, and in every instance found to be proof against the fiery darts of the wicked one. “For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Once, indeed, we were all trained and marshalled under the banner of the prince of darkness, “having the understanding darkened, being alienated from the life of God through ignorance, because of the blindness of the heart,” but through grace, in this condition God’s elect family are not permitted to remain; for, albeit they are strongly armed with fleshly indulgence, carnal ease, hatred to holiness, and other portions of armour, spoken of in Gal. v. 19, 20, 21, and some with morality, human merit, self-righteousness, &c., yet, the Spirit of God, with resistless power, comes upon these strongly armed ones, and overcoming them, takes away all their armour wherein they trusted, Luke xi. 22. “And opening their eyes, turns them from darkness to light, and from the power of Satan unto God;” delivering them from the power of darkness, and translating them into the kingdom of God’s dear Son; making old things to pass away, and all things to become new. This transforming change having taken place, they enter the ranks of the King of kings, under prince Immanuel, who reveals Himself as the Captain of their salvation. They now wage war against those powers with which formerly they were identified, “The lust of the flesh, the lust of the eyes, the pride of life;” but before the potency of which they would inevitably fall and perish, were it not for the constant presence and help of their beloved Captain, who hath said, “Lo, I am with you always,” and having their spirits revived ever and anon with the songs of their triumphing comrades, who shout with holy joy—

What though thine inward lust rebel,
’Tis but a struggling gasp for life;
The weapons of victorious grace
Shall slay thy sins and end the strife.

Let us for a moment or two, regard the armour in which they are clad! It is called by Paul, "The armour of light," and again, 2 Cor. vi. 7, "The armour of righteousness," intimating that the Lord Jesus, who is emphatically the "light of the world," and "the Lord our righteousness," can alone defend, and bring off more than conquerors, His beloved people. He is the tower into which "the righteous runneth, and is safe;" the language of the inspired penman is to the point wherein he says, "Put ye on the Lord Jesus Christ," Rom. xiii. 14. In this divine panoply the sinner alone is safe, secure from satanic rage, death's sting, the numberless foes in the world and the flesh, the sword of Divine justice, and the curse of a broken law, as it is written, "There is therefore now no condemnation to them which are in Christ Jesus;" but we have an account in detail of this armour of light, in Eph. vi. and presented foremost is the girdle of truth. "Christ is the way, the truth, and the life." As a girdle compasseth a man, so should the truth of Christ compass the Christian, to the exclusion and defiance of error, superstition, and hypocrisy, walking the truth, speaking the truth in love, and in all things shaping the life to a conformity with the truth as it is in Jesus. Next we have the breastplate of righteousness: the breastplate is an important part of the armour, as it covers the vital part, even the fountain of life. As all mankind, through the fall of our federal head, and actual transgression, stand exposed to the wrath of avenging justice and the law's curse; so all, without exception, must receive in their very soul the dreadful thrust of Jehovah's glittering sword, hurling them into the abyss of eternal woe, unless protected by the breastplate of righteousness. Adored be the precious name of Jesus, He hath become incarnate, that He might impute His well wrought righteousness to us, for our defence and acceptance before His Father, while our sins He hath taken, and made them His own by imputation likewise; as it is written, "He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Thus equipped, we may go forth boldly, defying all opposing powers, for, "The righteous shall hold on his way." Next, let us glance at the shoes provided, the Gospel of peace. There is no peace but in the Gospel. We can never find it in the works of the law. Jesus bled and died, so making peace through the blood of the cross; "He is our peace," the "Prince of peace." We are also to take the shield of faith: "without faith it is impossible to please God," and without faith in Christ, we fall a prey to the powers of darkness. O for more faith in the dear Redeemer's promises, in His atoning work that is past, and in His intercessory engagement, now being carried on above.

"Faith is a precious grace, where'er it is bestowed,
It boasts of a celestial birth, and is the gift of God."

The helmet of salvation claims our attention. The Apostle in (1 Thes. v. 8), speaks of the helmet as "the hope of salvation." Many hope for salvation, but their hope is fallacious, being built upon their own doings, or on the abstract mercy of God. The Christian's hope, on the contrary, rests on Christ's perfect and completed work of redemption, and is a divine and supernatural grace bestowed by the Holy Spirit. Having this helmet, the Christian warrior goes forth courageously, battling with his spiritual enemies, "looking unto Jesus," who is formed in him "the hope of glory," and in "hope of eternal life," eventually comes off more

than conqueror through Him that hath loved him. The sword of the Spirit is also made use of, which is the Word of God: Christ is essentially the "Word." "In the beginning was the Word," &c., John i. 1. "His name is called the Word of God," Rev. xix. 13. Whatever therefore be our spiritual foes, we can plead the love, power, grace, obedience, merits, sufferings, death, resurrection, and glorious triumphs of the Word incarnate. We have also the written word with which the spiritual soldier does great execution, when unbelief, accompanied by a band of vile temptations, sets upon him with satanic fury, "For our weapons are not carnal, but mighty through God." There is yet another weapon, that of "ALL PRAYER:" the use of which, if neglected, exposes the soul to ten thousand more enemies than ordinary. What an unspeakable mercy to have this weapon ever at hand, and in every exigence having skill to use it effectually, by the teaching of the Holy Spirit, who alone can teach us. The potency of this weapon is often proved, and

"Satan trembles when he sees
The weakest saint upon his knees!"

Thus equipped in the armour of light, strengthened with might in the inner man by the Spirit of light, being adopted into the family of God and made children of light, they may indeed press forward glorying in their Chief, singing His praise and exclaiming—

Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar,
And seize it with their eye.
When that illustrious day shall rise,
And all thy armies shine,
In robes of victory through the skies,
The glory shall be thine.

J. CHESHIRE.

A Singular View of the Gospel.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. xxii. 1, 2.

THERE are no people on earth so fond of metaphors as the people where the Bible was written. These metaphors seem to have been used to set the people to think out for themselves the truths that lie in them. Just now, as we propound a riddle or conundrum for the sake of interesting those to whom it is propounded, and at the same time fixing it upon their memories so that it is never forgotten. You tell a person something and he will forget it. You give him a riddle with the same thing in it. Let him think it out and he will never forget it. If we could adopt this plan more in our preaching it would be more effective. But it would seem the rule to be, by common consent, the minister to do all the thinking, and the people delegate it all to him. Suppose we alter, and the people think as well as the minister?

We have in this text a metaphor, and the metaphor shows, when worked out, the power of salvation, the means of salvation, and the blessings of salvation, and all based upon the slain Lamb.

I. Here is the power of salvation. A pure river of water of life, proceeding out of the throne of God and of the Lamb. The name of the river—not the Thames, nor yet the New River, nor any other river on earth, because it is a *pure river*. Its source is here marked—the throne of God and of the Lamb. It feeds the tree of life (the gospel), and causes it to bear fruit every month. The gospel of itself without God's living power in it, is like any other tale told to the dead in trespasses and in sin, powerless. Do you want a proof? Then look at your sermon-hardened old men and women who have sat for years under its sound, and still the gospel is to them only sound. They can appreciate the literary talent of the preacher, and admire his eloquence, but the gospel falls upon them like a cannon ball upon some well-constructed earthwork, without effect. They can hold the truth in theory, yet live in unrighteousness. Then the water of life must be the life-giving principle to the tree of life; and then, if the tree of life be the gospel, then the life-giving principle of the gospel is the Holy Spirit of God. And I am confirmed in this view from the fact that it proceedeth out of the throne of God and of the Lamb. And where does the Spirit come from but from the Father and the Son? Proof: Jesus said, "When I depart I will send Him unto you," and He is also called "the Spirit of truth, who shall abide with you for ever." The river or water of life, then, is the Spirit of truth—the Holy Spirit, the comforter, the life-giving power to the gospel. Its source the throne of God and of the Lamb; its street or bed the Church; its banks the world. Its street or bed, &c.—The gospel is in the Church and in the world. It is preached to every creature; but its power is only known and felt by the children of God. Or we may call the street or bed the channel, along which God's sovereign, electing love, and the Lamb's redeeming grace, flowed. In the midst of the street of it stood the tree of life. In the first sense the gospel—the tree of life—bears fruit collectively, as the Church, and fruit, individually, among the scattered ones in the world. And in the second sense, all the chosen vessels of mercy bear fruit as soon as the river of water life touches them. The first touch or draught from that river sets them sorrowing and crying; the last, come, Lord Jesus, come quickly, I am going home. So much, then, for the river. Now for the tree!

II. Which I shall call the means of salvation, or the gospel. It was in the street of the river and on either side. Where the river of life fed it it bare fruit. And my text says twelve manner of fruits. 12 and 7 were numbers used by the Jews to denote perfection, and any multiple of either number denoted the same thing—thus, 144 thousand 70 times 7. We may surmise, but cannot say exactly, why these numbers were so used; but the idea they were intended to convey seems very patent to all. The family of God is a perfect family—perfect as regards choice and calling; perfect as regards redemption; perfect as regards righteousness; or, in other words, *all* the chosen are saved, and presented perfect in the Lord Jesus before God. But we may take it literally, 12 manner of fruits—a dozen shades of the family.

1. There are a few of the family born with the heart and head, and altogether right; one of them is a treasure to any church.

2. There are those with the heart right, but the head wrong, rather troublesome members in every church.

3. There are some who wear a happy face while their heart is full of sorrow, who keep their troubles to themselves and tell their joys unto others.

4. There are others who pull such a long face, and wear such a sour look, that they would turn sour all the new milk in any dairy they were allowed to enter. These always get the worst of it; keep their joys to themselves (if they have any), and tell their sorrows to everybody. They are always cruelly treated. The minister takes less notice of them than of the rest; and what they do is never appreciated. They are grumblers in every sense. It is a pity they could not all meet together and procure a grumbling pastor, and call themselves Grumble-tonians.

5. A most devout child with a weak post, which the devil assails, and shatters the character.

6. Some love to lord it over God's heritage; these generally contrive to get made deacons.

7. A free and easy sort, never do anything right or wrong.

8. Some try to see how near they can walk to the precipice without toppling over.

9. Many are always angry when they cannot have their own way.

10. Others will sink self for God's glory and their brother's weal.

11. A great number will give to the cause as God has enabled under all circumstances.

12. A few will stay at home, or plead poverty, on collection Sundays.

Here are twelve kinds; and perhaps as many more could be found, or as many in proportion to the twelve, as there are secondary to the three primary colours of the rainbow.

The tree yielded her fruit every month. The Gospel derives continual life from the Spirit, and continually bears fruit. If some of it is unsightly to human eyes, it is perfect in God's, for he sees it through the perfection of his own dear Son. Then the leaves of the tree were for the healing of the nations. While the trunk of a tree, and the fruit of a tree are valuable, so the leaves of a tree are playing an important part in the health and well-being of the human race; not only are decoctions and ointments made of the leaves to heal the sick and wounded of the family, but the leaves themselves are acting as correctives to the atmosphere in which we live, and move, and have our being. If there were no trees, no vegetable creation, the animals would soon all die, being smothered in their own breath; but the trees live upon the gas we exhale, and breathe out a gas through their leaves which we inhale; and one portion of Creation, in God's hand, sustains the other. So the leaves of the tree of life (which are the doctrines, the invitations, the promises of the Gospel) breathe out the spirit of the Gospel, which admonishes, corrects, cheers, and invigorates all the children of God who sit under its shadow. Sin often wounds (our own breath); the leaves often heal (if any man sin we have an advocate with the Father). They were for the healing of the nations—not the Jews only, but of the Gentiles also. To God be all the glory. Amen.

Little Wild Street, Lincoln's-Inn-Fields.

GEORGE WEBB.

“The Covenant Pleaded.”

A SERMON DELIVERED ON SUNDAY MORNING, JUNE 3RD, 1866, BY
G. HEARSON, IN VAUXHALL BAPTIST CHAPEL.

“Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.”—Psalm lxxiv. 20.

BRETHREN, this is as true now as it was in the days of Asaph: darkness covers the earth, and gross darkness the people. Both the political and religious worlds are greatly troubled. Popery is striving for the mastery: and our fellow men are madly and blindly hurrying to destruction. Surely we may well be exhorted to pray this notable prayer, “Have respect unto the covenant.”

Calvin and Cocceius suppose that this Psalm (which by the Targum is entitled, “A good understanding by the hands of Asaph”) refers to the various afflictions, which at different times should come upon the Church and people of God. And we are inclined to think that even if it had a special reference to the captivities of the Jews, or to the profanation of the temple by Titus, yet it is a most suitable prayer for us now. Dr. Hawker says, in his reflections on this Psalm: Behold here in this Psalm where the best and strongest arguments are found for the Church’s plea in bad times. But now, brethren, I will take for granted that you are fully aware of the alarming prevalence of error and wickedness in every imaginable form, both in the professing Church and the world; and that you deeply deplore the fact, and so, leaving the latter part of the verse, we will divide the former into three parts—

I. Let us describe this covenant, which I firmly believe God will respect.

II. I will show how we may expect Him to regard it.

III. I shall urge you to use Asaph’s argument.

I. Let us attempt a description of this covenant—I say *this* covenant, not the covenant of works, nor the covenant of circumcision, but the covenant of grace. And we will do so as much as possible in our Lord’s own words; therefore, I shall want you to open your Bibles and follow me very carefully and prayerfully.

1. Turn to Psalm, xxii. 1st verse, and read those solemn words “*My God, my God.*” These are the words of Jesus, as you may see by referring to Matthew xxvii. 46. Also in John xx. 17, we read these words: “Jesus said unto her (Mary), Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.” Now you see in these passages of Scripture (and more might be produced), that our adorable Jesus owns His Father as His Lord and His God: to whom Jesus as mediator, was subject, though equal in His Divine nature.

2. See now that while the Father is Jesus’ Lord, Jesus is owned as the Father’s servant. In Isa. xlii. 1, we read, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth;” and again, Isa. xlix. 4. “That thou shouldst be my servant;” also Isa. liii. 11. “By His knowledge shall my righteous servant justify many;” and further still

in Phil. ii. 7. "He took upon Him the form of a servant." Now here we have plainly, the Lord and the servant of that Lord.

3. Let us now see that this Lord gave to this servant certain commands, which He voluntary and graciously undertook to obey. In John x. 18. we read these words: "This commandment have I received of my Father," referring to the laying down of His life for the sheep; and again in John xii. 49. "But the Father which sent me, He gave me a commandment, what I should say, and what I should speak." Evidently referring to His perfect obedience which was to be, and is, perfect even to a word, yea, even to a thought, for the Father's law was within His heart: see Psalm xl. 8.

4. A promise was added, on the fulfilment of these commandments, see Isa. liii. 10, 11, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many," &c. And so we may say with the prophet, Isa xxxv. 10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Yea, we may sing with the poet—

Dear dying Lamb, thy precious blood,
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

But listen further to the words of Jesus, in John xvii. 9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine;" and again in the 20th verse: "Neither pray I for these alone, but for them also which shall believe on me through their word." Then doth He not pray us, yea, claim us, for

With authority He asks
Enthroned in glory now!

Yes, "He stands at the right hand of the poor, to save him from those that condemn his soul," Psalm cix. 31. "Father, I will," saith He, "that those which thou hast given me, be with me where I am," John xvii. 24. Brethren, the time shall come when He shall say, Here am I and the children thou hast given me; yea, those thou gavest me, I have kept, and none of them is lost. Come then, let us anticipate with confidence, the last invitation: "Come, ye blessed of my Father." Remember, ye are not your own; ye are bought with a price, out of the hands of law and justice, ye are Christ's, and must be for ever and ever. Thus far then I have explained this glorious covenant, which was made by our Triune God. Allow me first to repeat the heads: Here we have our heavenly Father acknowledged as Lord by Christ, and the Son acknowledged as the Father's servant; then we have the law of the covenant proposed by the Father to the Son. This was undertaken by our Surety, voluntarily, on condition of a promised reward which he now claims as His right. And this is the covenant that Asaph prayed the Lord to have respect to; and this is the covenant I would have respect to, and would urge you to do the same, as it is most honourable to our God, and the strongest argument we can use at a throne of grace for blessings, either for saints or sinners. But now let us come to the second part of our subject.

(TO BE CONCLUDED NEXT MONTH.)

THE PHYSICIANS NOTHING WITHOUT GOD;

GOD EVERYTHING WITH, OR WITHOUT THE PHYSICIANS.

"Yet in his disease he sought not to the Lord, but to the physicians.—2 Chron. xvi. 12."

"I have heard thy prayer, and will add unto thy days fifteen years.—Isa. xxxviii. 5."

We have here in Chronicles an account of Asa, who in the thirty-ninth year of his reign was in trouble because Baasha king of Israel came up against Judah, and though in the previous chapter we have his turning unto the Lord with all "Judah, Benjamin, and strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him."—2 Chron. xv. 8, yet, now in his trouble, turning to Ben-hadad, king of Syria, and because "Hanani the seer came to Asa and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord, therefore is the host of the king of Syria escaped out of thine hand. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed (margin crushed) some of the people the same time." Now for this the Lord in subsequent years, viz., two years afterwards, afflicted him with "disease in his feet, until his disease was exceeding great; yet in his disease he sought not unto the Lord, but to the physicians;" so that he went from bad to worse; turning from the Lord in his own troubles to man; to the means rather than the Lord of means, forgetting that

Nectar cannot heal without the Lord;
Nor poison kill if he forbids.

First, let us notice in the disease, cholera, and its attendant companions, that it is now spreading its dark wings in the Metropolis, and the length and breadth of the land, and so suddenly carrying away many into an eternal world. How many have been like Asa, seeking unto the physicians and not unto God; to sanitary measures and not unto God.

We do not ignore professional skill, nor sanitary appliances, but how vainly have and do men cling to them, not even as creatures recognizing that in "God they live, move, and have their being," and that it is vain to look to the multitude of hills (of human skill and strength.) That salvation is of the Lord. Now Jehovah's hand is lifted up may they see and turn unto the Lord that His wrath may be turned away, for let men philosophize as much as they may because of the sins of the people, those things come upon mankind; as of old God "put a bit in the mouth of the people that they may know themselves but men;" and although some of the righteous fall with the wicked, as in all things there is one "event happeneth to the righteous and the wicked," I believe it is to quicken our pace in the ways of God, and exertions for the salvation of God's elect, and not in judgment only but in mercy, and so in reference to the ungodly, that they may find that while the physicians, &c., cannot save, Jesus "is able to save unto the utmost." Still how painful the thought of the awful state of very many in these solemn times, that while the sun softens the wax, the clay is hardened, how judgments nor mercies alone ne'er move the feet to wisdom's way, till grace by force and constraint omnipotent the sinner part from sin and Satan's ways. May the Holy Ghost powerfully make us called by grace to feel the force of the words, "Behold, therefore, the goodness and severity of God; on them which fell severity, but towards thee goodness, if thou continue in His goodness, otherwise thou also shalt be cut off."—Rom. xi. 22.

Secondly, what a vast number seek not unto the Lord, but unto the physicians of morality, as if justice were merit, and of self-righteousness, as if the yoking of the elephant and gnat would contribute to the advancement of the soul to God, pardon, and heaven, when it is not by "works of righteousness which we have done."—Titus iii. 5-6. Asa's sin was great, but this is infinitely greater, which is not only to set

aside the Lord Jesus but make God a liar, who hath said, "By the deeds of the law there shall no flesh be justified."—Rom. iii. 20. Also, "By grace are ye saved."—Ephes. ii. 8. "For it is by grace, not by works."—Rom. xi. 6. See then my readers, the sin of seeking unto medicinal physicians exclusively, or morality physicians without regeneration, and consequent faith in Christ, and morality and virtues not the ground but result of salvation, or Pharisical physicians who teach and preach salvation by Christ, and the creature by grace and works making salvation to hang on the faith of man, which at best a man may have a natural historical faith like Judas and Simon Magus, (Acts viii. 13) and be damned; whereas true faith is inseparable from eternal life, and is the result of interest in Christ, (Mark xvi. 16; Acts v. 31;) as the bearing of fruit is not the cause of the vegetable life of a tree but the effect. The apple tree bears apples, and thus shows not only that it is alive but is an apple tree, &c. (Matt. vii. 16.) So believers are made alive to see and feel the spirituality of God's law, their sinfulness and unrighteousness, Rom. viii. 7—14; Rom. iii. 10—19; and are thus constituted by the new birth unto righteousness to receive Christ who was made a curse and the "end of the law for righteousness."—Rom. x. 4. "In whom all Israel are justified and shall glory."—xlv. 17. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. i. 30. So to be saved, it is *Jesus only* the great Physician, and not the free-will creature righteousness of the physician of Arminianism and duty-faith, which never cured one soul of the foul disease of sin, and consequent death eternal, and never will; free grace, and the free grace alone Physician, even Jesus, "saves unto the uttermost."—Heb. vii. 25. None ever die of the disease of sin that come unto Him, and that coming is of the Lord, (Matt. xi. 28; John vi. 37; Psalm. cx. 3;) and all His pupils instructed in the art of the heavenly pharmacy are sure to do wonderful cures in their Master's name, even as the prophets and apos-

tles of old, only theirs was natural, ours are spiritual; and all patients are sure to recover who turn from man's physicians to the Lord, and shall live evermore finally, in a world where no disease or sin can enter. The passage from Isaiah, "I have heard thy prayer, and will add unto thy days fifteen years,"—Isa. xxxviii. 5, is united with Asa's case, and is to show the power and blessedness of prayer to God, especially in trouble. There has been much dispute about this passage, but we remark that the circumstances are patent to all Bible readers. Hezekiah had been in a deal of trouble in consequence of "Sennacherib king of Assyria coming up against all the defenced cities in Judah and took them;" as also "Rabshakeh sent by the king from Lachish to Jerusalem utters stout words against Hezekiah, the people, and the Lord."—Isa. xxxvi. 1-2. Now in all this the king of Judah is favoured to turn unto the Lord, and sent unto Isaiah the servant of Jehovah, and in his trouble he spread it before the Lord, and he heard and delivered Him and His people, "The angel of the Lord smote in the camp of the Assyrians a hundred and fourscore and five thousand."—Isa. xxxvii. 36. So the inhabitants of Jerusalem were delivered, but Hezekiah was "sick unto death," that is it was disease in which all creature medicine among men had failed; perhaps pulmonary consumption, or some mortal disease; but the Lord interposed, and stayed the progress thereof, or healed him, there being "a time to be born, and a time to die." Thus as "the living, the living, he shall praise Thee, as I do this day,"—Isa. xxxviii. 19. Such was the sequel, and with every living soul sooner or later; whatever your afflictions or tribulations, if not in this world in the world to come ye shall be delivered, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—John xvi. 33. So although

Plagues and death around us fly,
Till He bid we cannot die.
The poisoned air grows pure,
If Israel's God be there.

So let us praise the name of the Lord,
having a sweet hope, if not at times

a full assurance, for us "to live is Christ, and to die is gain."—Phil. i. 21. So shall death lose its hold to distress; hoping by Jesus unto "life eternal;" so that sudden death shall be sudden glory. J. FLORY.

Bow.

THE ARISTOCRACY OF DISSENT.

(Continued from page 247.)

It is no pleasant employ to expose unsightly sores, or to rake up reminiscences of A's contempt for B. after A. has ceased to fling scorn at B., and has even been heard to say, that B. is not a bad fellow. There are materials for a history, which after all may never be written, a history of party bitterness and vexation, chafed and nonplused by indomitable and successful perseverance. *We* are not immediately affected by the jealousy, envy and uncharitableness with which A. (a legion) pursued B., or by the sulky admission that B. has "achieved greatness," or has had "greatness thrust upon him," and that he and his surroundings taken together are a GREAT FACT. We could not avoid being spectators of the guerilla warfare, and no gift of second-sight was needed to detect the sectarian *animus* of the assault. But a truce is declared, there has been hand-shaking—at arm's length—and lean compliments have been exchanged; the bloody hatchet is buried, and the calumet of peace has been smoked over its grave. Philosophers say, our globe is a *hollow* sphere, and if so, it is a model of what appears on its surface, and hath its similitudes in human affairs, professions and purposes.

Let us see how the prospects of union brighten. One of the council intimated Mr. Spurgeon might be admitted into the fellowship, but many of his followers were a sort of tag-rag with whom it would be undignified to walk through Coventry. We suppose by his followers were meant the graduates of the Metropolitan College. Here follows the deliverance of one of the negotiators for extended union, a baptized non-Baptist!

"There is, I confess, something in the present condition of the Baptist denomination in England, which makes it less attractive than ever to persons of a certain constitution of mind. The sect is very small, derives its chief glory from the repute of its foreign missions, (which however do not derive their efficacy from their baptismal peculiarity) and above all, has latterly proved itself too weak at the centre to resist the predominating influence of a single powerful element. It is no secret that Mr. Spurgeon is at present the presiding genius of the denomination. Now, while ready to admit that Spurgeonism, with all its peculiarities of culture, taste, and doctrine, is entitled to a considerable place as a planet, I deny that its light is of a quality or magnitude which fits it to be either a centre or a sun. It is, nevertheless, notorious, that this heavenly body has grasped, by the singular power of its attraction, the whole system of the Baptist denomination, and carried along with it, I don't exactly know whither, even the most considerable luminaries."

What think you of that, you little sect? There is one comfort for you, the writer of the above exquisite bombast does not include *you* at all on the Baptist denomination. By such staticians as he, *You are not reckoned among the nations*, Num. xxiii. 9. In the monthly organ of the Great Tabernacle, is a witty rebuke to the jealous jaundiced scribe of Camden Town.

"Persons of 'a certain constitution of mind,' (which we take to mean persons very uncertain in mind upon important doctrines) cannot be supposed to act like common mortals. Why not meet this monster of Spurgeonism, and rescue the victims of its terrible power? Why not support the centre which is unable to resist the single powerful element? . . . He compares us to a planet, and with a most complimentary generosity calls us a heavenly body; we shall be happy to retain the compliment as it might be thought sarcastic on our part if we returned it; and the metaphor

of a planet so aptly pictures what we desire to be in relation to the heavenly sun, that we must reserve it for personal edification; but we beg to suggest that there are erratic bodies in the sky far less fitted to become centres than even the planets are; and when they run off into the outer realms of space with or without their tails, we wish them a kindly farewell, and having no desire to follow, hope they will enjoy their wild excursion . . . Our Independent brethren have thought it possible, it seems, that the Baptist body will be merged in theirs, and the "Patriot" appears quite angry that we should think of continuing our separate existence; it will subserve the purpose of practical union if our friends will dismiss all notion of our amalgamation from their minds as a mere dream."

NOTE. The scribe of the first quotation is a Mr. Edward White, once an Independent minister, then he turned Baptist, while he says he earnestly disclaimed and repudiated the name, adding, that he earnestly prays for the downfall and abolition of the Baptist denomination, so far as its baptist character is concerned! In fact, this Mr. White is a small apostle of the Broad Church, which is so broad as to cuddle all creeds except that of the sect everywhere spoken against. He professes great regard for the working classes, and insists that they and also our professional men, surgeons, lawyers, &c., can only be induced to listen to the Gospel by eliminating the doctrine of eternal punishment, and the doctrine of the Calvinism of the "Tabernacles." The Patriot spreads its ægis over Mr. White, and says, "There can be no question that the doctrine of eternal punishment is the doctrine at which multitudes of intelligent persons in all classes stumble and revolt."

Happy family! Hell annihilated, the strait gate and narrow way of Christ's salvation levelled down, and the Calvinism of the "Tabernacles" exploded, the millennium will be inaugurated; but it will be a millennium without the gospel, without Jesus, without God. We wish no such elysium, we believe no such

teaching; but we believe with all our souls that such teachers have become vain in their imaginations and their foolish heart is darkened; Rom. i. 21. Woe to us if we bandy compliments with men who in their self-will digged down a wall, Gen. xlix. 6.

"Say ye not, A confederacy, to all those to whom this people say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary (for you); but for a stone of stumbling and for a rock of offence to the unbelieving, and many among them shall stumble, and fall, and be broken, and be snared, and be taken."

NEW BOOKS.

George Baldwin.—This little book, with a preface by "The Village Preacher," is a memoir by the widow, Mrs. Eliza Baldwin, of her husband. Through the prayerful and practical instrumentality of Mrs. Baldwin, and a few Christian friends, that beautiful little chapel in East Bergholt was erected. George Baldwin, her husband, although not then a professing Christian, always did all he could to further the cause. Very suddenly, he was called to lie down on a sick and dying bed. Here he confessed his sins most honestly: here he cried for mercy most fervently; here he wrestled with Jacob's God, "the friend of publicans and sinners," most incessantly; and here (we must believe the witness of his afflicted wife,) he was "a brand plucked out of the fire." Many Pharisees, and many foes, have poured contempt upon the persuasion of the widow that her husband is in glory, putting the crown upon the head of the Lord Christ alone. Ah! some whose sins have been as black as any the Bible records, (yet hidden in a measure from the world), are sneering at the fact, that the Lord had mercy upon George Baldwin, and sealed His peace upon his soul ere it left the body. Therefore, Mrs. Baldwin has written out a plain, honest, simple, incontrovertible testimony; and we hope it will be read by tens

of thousands in this and other lands, who will be eternally benefited thereby. This neat little memoir can be had at J. Paul's, or at the office of *The Gospel Guide*, 4, Crane Court, Fleet Street, London.

The Inside of Puseyism.—There are thousands who would not read dry essays and hard arguments, as expositions of the Romanizing tendencies of the Church, but who would read *St. Dorothy's Home*; a work now issuing in penny numbers, and written by a Christian gentleman—who, in an attracting yet truthful form, has laid open the secret and mysterious workings of the Tractarian, Puseyite, and Ritualistic sections of the Church of England. For winter evenings, this *St. Dorothy's Home* might be read to the working classes and to villagers with acceptance. It would furnish matter for good lectures and addresses. The work is published by Stevenson.

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A MINISTER IN THE VALLEY.

[There are many good men, who have stood on the walls of Zion; and have proved faithful and true to the great commission; but persecution, poverty, and the prevalence of error, have driven them into the shade. In this sense, many witnesses are slain; and while our churches are being sold to the free-will army—not a few good pastors are driven from their people; and almost broken-hearted, they quietly retire, until the Lord shall again lift them up. From one of many such, the following note has reached us.—Ed.]

DEAR BROTHER BANKS,—Some time has passed since I had the pleasure of addressing you; deep, very deep, have been the waters through which I have passed; but, blessed be the Lord, I am by the mercy of God, now sitting in the solitude of the wilderness, reviewing the mercy which has brought me through, instead of allowing me to sink in the great water-flood. O, my dear brother, I can see now something of the Lord's hand, now the smoke of the battle is clearing away; I can hear a little of the voice of instruction, now the din of the conflict is subsiding. It is all right; the lesson has been burned in; but it is well. O

what revelations of man's depravity! what revelations of my own rebellious heart! what revelations of false brethren! what blessed revelations of true hearts steadfast in God's grace! Well, my dear brother, here I am, and here I have been nearly four months. I stood by the little cause until my very soul bowed to the earth, and my physical frame was giving evident tokens of failing, and the force of circumstances positively drove me to strike my tent; but while I leave some to sigh, I leave others who have turned to their vomit, and actually brought in *free-will*, and proclaimed it the very truth, and threatened to close the doors against free grace sermons. No wonder at the want of prosperity, when there was such a worm at the root. Sad, sad have been the revelations which have been made (both by friends and enemies), of the lurking hypocrisy which has been discovered; yea, in those we thought were upholding the cause to their utmost. Well, the Lord have mercy on them! They have been fearful enemies, because secret; but, for myself, having obtained help of the Lord, I continue till this day.

By God's mercy, an opening occurred of doing a little here, which is helping me over my difficulties. I look upon it as providential; but although bruised and battered through the conflict, I bless God I am not cowed; bless His name! no, I feel only resting from the conflict, only having a little breathing time, gathering strength for fresh labours.

I find that the change has made another man of me physically, and I am looking and waiting for a door to open.

Dear brother, do you know of any cause, or any people here, for I can find no truth here; this is truly a wilderness, and I am alone; the little while I stay, I should be glad to meet with any lovers of truth if you know of any here. Praying Israel's God may bless you,—I remain yours in Jesus,

[This is from one of our big black towns; and it is a true sample of nearly all in England. London is a wonderfully favoured city; although its best men are not in harmony with each other, they are in harmony with God's truth.—Ed.]

Our Churches, Our Pastors, and Our People.

NOTES ON THE LINE.—No. II.

MANNINGTREE, Monday morning, July 30, 1866.—A thousand miles over iron rails is easily run now, while the kind hand of God doth hold us safe. During the last three weeks I have been carried more than a thousand miles, and have been favoured to speak fourteen times in different parts of the kingdom; and now I am riding and praying to reach the old city, where our works are numerous but wages few; still, there was a sweet application to my mind last evening of that word of Isaiah's, "His reward is with Him; and His work before Him." I could not refrain from inly thinking I had realised them in a small measure; for, if light into the truth, if perfect freedom in declaring truth, if a happy enjoyment of some of those things which accompany salvation, if these do not make up a present reward, I must confess I am a stranger to the meaning of the word, "His reward is with Him, and His work before Him." The Lord forbid I should dare to parallel myself with the Great Master unduly; but as far as it is possible for a very little servant to be interested in the proclamation of the Name and Salvation of the Master, so far I have found a sweet reward in His service; and would ever wish to walk humbly, to behave prudently, to speak gratefully, and to deal faithfully toward all with whom I may have to do. Great have been His mercies toward me; and by and through me let His Holy Name be ever adored. Everything in nature doth now bespeak His praise. The fields are truly white unto the harvest. The waving, bending, ripened corn preaches most delightfully the goodness and the faithfulness of God; compared with the ten thousand anthems now chaunted by the abundant fruits of the earth, how feeble and how faint, how imperfect and impure, doth all my labour seem. Oh! yes, after all that grace hath done, how mean doth look the highest efforts we may make to laud His Holy Name. They closed, yesterday afternoon, by singing—

"Loud Hallelujahs shall address
My Saviour and my King."

And when I walked out of the chapel, a venerable disciple, eighty years of age, said, "The loud Hallelujahs do not half enough praise Him as he deserves."

"But every heart when warm'd with holy fire,
To bless His name doth ardently aspire."

It was approaching twelve o'clock on Saturday night when the mail train landed me safely in Manningtree station. I could not leave London before; having been to Glensford, to Brintree, to Knaphill, and

to Ashford the week before, and it being the end of the month, I had to do my utmost to get away at all. My railway companions on Saturday night quite prevented my turning the carriage into a study; they smoked, they sang, they talked aloud of things not polite; so that to think, or sleep, was out of the question. But on the Manningtree platform I stood at near midnight—

"And wonder'd what to do."

Everybody's house was shut, of course. All people were in bed, except the night porters on the station. East Bergholt was three miles away. Manningtree was one mile. Here was a plight for a Village Preacher to be in—out in a country place at midnight; three sermons to preach tomorrow; every one gone to rest. I cannot go up to Bergholt to night, and disturb all the village. The parsonage people will all be soundly sleeping; and to break the people's peace was sad to think upon. There stood the Harwich train. I will go to Harwich, said I, and get to Bergholt in the morning. Ran to get a ticket; but no ticket could I obtain, and off went the train. There was no alternative; to Bergholt I went. Tried to get a bed at the White Horse. Suitable place. The White Horse is the one ridden by Him who goes forth conquering and to conquer. I remember Thomas Stringer once described the White Horse at great length; but the White Horse at East Bergholt would have nothing to do with me. It practically said to me, as many other places have said, "There is no room for you in this inn." Very well then, I must go further. Presently I stood at the Parsonage Gate. All was as silent as the grave. Without waiting to see whether the dog would bark or bite, I went to the door, and knocked. I was ashamed; but what could I do? I did not like the idea of meditating in the fields all night; so I knocked again. Down came William; in went I, and soon in the little chamber where poor Baldwin died (whose memoir I have published), I bent my knee, and laid me down to rest.

Sunday morning was very wet; but at the appointed time service began. Pastor Churchyard read the hymn. Evangelist Pooek read Haggai, and prayed like a brother beloved. Kind Jabez Wright helped the singers to sing; and the "Village Preacher" spoke from Paul's words, "But, beloved, we are persuaded better things of you, and things which accompany salvation." He said many of the things which accompany salvation are personified in the Bible, as for instance, "Enoch walked with God;" that might mean knowledge. Enoch knew the Lord.

So the true Christian can say, "I know the Lord, and walk with Him in His covenant, in His Son, in His Gospel, in His promises, in prayer, and in the Christian experience of His own people." So Abraham personifies the faith which accompanies salvation; it obeys the Lord; it goes forth at His command; it sojourns where He appoints; it looks for a city which hath foundations, whose builder and maker is God. Peter will personify repentance, for when the Saviour looked upon him, he went out and wept bitterly, and never denied his Lord again. John personifies the love which accompanies salvation. It gets as near Him as it can; it leans upon his breast, and then it is content. David is truly a personification of prayer, for by it he obtained mercies of every kind, and proved the Lord's promise true, for David went with this one plea—"and do as Thou hast said." Perseverance doth in Paul appear; and so all graces shall be found represented in some Bible men.

The Brethren Churchyards helped us through the day; and we can leave the result with the Lord.

Brother Benjamin Parker, of Colchester (I thought his name ought to be Barnabas), gave us a short sermon, most encouraging and consoling.

East Bergholt Chapel, near Colchester, is well called "Jireh." The Lord in answer to the prayers of Mrs. Baldwin (now a widow indeed), has provided it; and there are men there as truly converted to God as was Saul of Tarsus; and I ask the prayers and support of all who sympathise with the poor friends of a young and struggling cause, planted in the very heart of a Romish village, and where a kind of conspiracy exists to pour a crushing contempt upon this truly excellent effort.

THE ORDINATION OF MR. CHRISTOPHER ALSOP.

THE ordination of C. Alsop as pastor over the Baptist Church assembling in Bethel Chapel, Old Ford Road, Bow, took place on Monday, August 6, 1866. The services were looked forward to with much interest by a large number of persons; and, although the day was one of, if not the most inclement of the season, the chapel was well filled, which must have been very pleasing to the church officials.

The services in the afternoon began by singing, after which the Scriptures were read and prayer offered by Mr. John Webster. The usual questions were then asked.

C. W. Banks asked Mr. Alsop to state how the Lord was first revealed to him.

Mr. Alsop, in replying to the interrogation put by Mr. Banks, said, he thought he must just give a short account of his early life. At two years of age (said Mr. Alsop) my father died, and my poor dear mother was left with seven of us. There was a

small business, but through many persons getting into debt the business failed. This caused us children to be sent here and there, and to do the best that we could for ourselves. I never was inactive, and, therefore, I went from place to place, and said, "Do you want a boy? Do you want a boy?" I went to a printing office, and there I heard some very bad language, and found them a drinking set. And here I acquired a taste for drink; I really got a liking for drink. But, thank God, I have given up entirely drinking alcoholic beverages. When I left the printing office, I went to a warehouse, and while here my poor dear mother died. During her illness here, there was a good class-leader amongst the Wesleyans who went and sang and prayed to my dear mother. I do not care what people say, there are some of the best of people amongst the Wesleyans and Primitives. Well, the good man used to go and pray and sing, and talk about Christ. My poor dear mother was a backslider; she had known the truth, but had gone away from it. I shall never forget the day when she found peace. She said, "Oh! I do love the Lord;" and she looked at me, being the youngest, and said, "Oh! Christopher, Christopher, my boy, I am going to leave you, but be a good boy, and serve the Lord." I immediately replied, "I will, mother, I will." I then earnestly said what I afterwards found a very difficult matter. After the funeral of my poor mother, as soon as we returned, my dear sister Lavi, who had attended poor mother through her affliction, was taken very ill. She said, "Oh; fetch the class-leader to pray for me." I immediately knelt down by the bed side, and poured out my soul to God for her. I did not then know the Lord, but I believe I prayed then. I said, "Oh! mother is gone, and Lavi is ill! oh, God! help my poor sister before she goes hence." How she toiled for peace. As soon as I rose from my knees, she seemed to be better. She said, "Christopher, come here," and she threw her thin arms round my neck, "The Lord Jesus has pardoned my sins. I saw Jesus this morning. I saw Him as plainly as I now see you." Some persons may think this fanaticism, but I believe that she really did see our blessed Jesus. And we had quite hard work to hold her in bed. No, it was not fanaticism. You tell her to-day that she was mistaken, and hear what she will say. Well, my dear sister was anxious for my soul, and she said, "You must go to the class-meeting." She made me promise that I would go. The time came, and I went; and as one after another got up and told their experience, I felt I was in the company of good people, and I wished that I had not gone. My knees knocked together. I felt somewhat like Belshazzar when he saw the handwriting on the wall. When my turn came, I could not say anything; but the good old class-leader came to me, and, when they had all knelt down,

said, "Oh, Lord! this poor boy has lost his mother; his sister Lavi is very ill; oh, save him!" After a time I found peace; and it was at the warehouse, and I ran up and down, saying, "Bless the Lord! Bless the Lord!" I knelt down and prayed; and from that day to this I have known what it is to know the Lord Jesus Christ.

C. W. Banks said, he felt this to be a hallowed beginning; he was glad to have had the privilege of hearing it. Mr. Alsop would be good enough to tell them how he was brought to be a preacher of the Gospel.

Mr. Alsop: I joined the Primitives, and shortly after I had done so, a good brother met me, and said, "I shall want you to preach next Tuesday," thinking, I suppose, that I had some talents for speaking. He had heard me pray frequently, and fervently; now he wanted to get me to preach. I said to him, "Oh! I can't preach." "Oh yes, you can!" he said. "But I can't find a text." "Oh!" said he, "I will give you a text." "But I cannot divide it," said I. "Oh," said he, "can't you speak of Christ?" "Oh, I can speak of Christ, but I cannot preach." So he gave me a text, "Sirs, we would see Jesus." Then he divided the subject for me:—1, We would see Jesus in Nature; 2, In Providence; 3, In his word; 4, In his ordinances. "Oh! that is all very nice. Oh, I think I can preach!" So I set to work to get up my sermon. I read Hervey's Meditations; and I set to work. I preached nearly everywhere. I preached down in the coal-cellar to the hobgoblins; everywhere I was preaching my sermon. At length, the day came, and I repeated my sermon all the way to the chapel. After awhile I got into the pulpit, and I read my text, "I would see Jesus. I would see Jesus. I would see Jesus." At length, a giddiness came over me; and I said, "The fact of the matter is, I can't preach!" At length, however, I began to talk of Christ, and I got a little warmth, and I made the poor old pulpit totter. Time passed on, and I came to London. The first Sunday I thought I must get a home, and so to the chapel in Fetter Lane I went. Soon after this, one Sunday evening, the preacher did not arrive; and they went off for Brother Alsop. They met me on the road. "Be quick, Brother Alsop, we want you to preach to-night." Well, I went, and when I got into the pulpit, I felt very confused, and in this state I opened the hymn book, and my eyes fell upon the hymn—

"Ashamed of Jesus, sooner far," &c.

Ashamed of Jesus, no! I read the hymn, and the people sang it. Then I read and prayed, and had a good time in preaching, although I cannot remember the words I preached from. About this time I was advised to hear a Mr. James Wells, who preached in Jewin Crescent. They re-

ported he had said there were children in hell a span long. I thought if I heard him say such a thing I would pull his head off. Well, I did not hear him say that, but I heard him preach so sweetly to my soul that I could not go to the Primitives. The one seemed full Gospel, while the other was a very weak mixture of Gospel. Time went on, and I went to Liverpool, and in that town I fell into a backsliding state, and I was in an awful state of mind. One Sunday, while in this dreadful state, my dear wife said, "You ought not to have left the Primitives." And she then got down the Bible, and read from Job, which I will now read to you. I mean the passage she read. You will find it in Job:—"Acquaint thyself with God," &c. I said, "That's enough. I will go back to the Primitives." The Primitives had made me a better husband, and a kinder father. Some may ask, Why did you not go to the Baptists? Because the Baptists look at you with so much doubt; whereas I knew the Primitives would take me in, and rejoice that I had come back. Well, back I went, and after the service had concluded into the vestry I went, and I prayed God to send me his salvation. They came round me, and we were all kneeling on the floor, and we were praying and wrestling, and while here, they began to sing—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

"Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!"

While they were singing this beautiful hymn, I rose from my knees, clasped the cross, and found peace. Changing my views, I sent in my resignation to the Primitives, the 6th day of October, 1864. I went back to them once, and they hardly think they will lose me now. There are many of them that would serve me, and who really love me.

Mr. Alsop then gave in detail his various leadings in Providence; the various ways God had led him in business. He said, I never could be idle. I have been through England, Ireland, and Scotland; and if one business did not answer I tried another. I have been a printer, a tea dealer, hatter, draper, boiler maker, bookseller, commercial traveller, ironmonger, furniture dealer, auctioneer, policeman, and soldier. I have been amongst high society and low society. And I have been through the Queen's plate-room, a private compartment, which very few see. I do not make these remarks boastingly, but just to show you how the Lord has led me in his providence.

C. W. BANKS said he should make no comment upon what had just been uttered; yet he must confess he had never heard such a curious, but withal telling narrative in his life. He must, however, know

his opinion upon Baptism and the Lord's Supper.

Mr. Alsop gave his views, which are those required by the Strict Baptist Church. Mr. Alsop spoke in the highest terms of Mr. Banks, who administered to him the ordinance of Baptism.

At the conclusion of this service, Mr. John Webster, minister of the Cave Adullam Chapel, Stepney, joined the pastor and church together, closing solemnly with the words, "What God hath joined together, let no man put asunder."

This closed the afternoon service. Tea was then provided, at which a goodly number sat down.

The evening's service began by singing a hymn, and the ordination prayer was offered by C. W. Banks. The charge to the minister was then delivered by Mr. John Webster, from St. Paul's Epistle to Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed." At the conclusion of the charge, the sermon to the church was delivered by Charles W. Banks from St. Paul's Epistle to the Hebrews, "And I beseech you, brethren, suffer the word of exhortation." Thus was brought to a close these happy services.

THE WYCOMBE SUNDAY SCHOOL FESTIVAL.

MY DEAR BROTHER GILL,—In my last letter to you, I promised you some account of our Sunday school festival. I now proceed to redeem my promise, and supposing that the information might be pleasing to some of the readers of EARTHEN VESSEL, I have chosen to speak to you through its pages. Before I commence my narrative, I beg to return my thanks to our good brother, the Editor of the *E. V.*, for his kindness.

For your information, I must say that we have a large school—that is, we have about 120 children and fourteen teachers. We have just now finished building a large room situated at the side of our chapel, in Union street, which as well as an entrance from that street, has also an entrance from our vestry in the rear of the chapel. This Building costing over £300, has been put up at the entire cost of one of our deacons; nor does he intend us to pay one farthing for its use, until we have cleared off our present chapel debt. One cannot but appreciate such kindness, nor can we fail to pray that our God may grant him a reward for so great a kindness.

Last Lord's-day, August 5, 1866, we preached our anniversary sermons, and collected £7 towards the expenses of our school. In the afternoon of the day, we held a public meeting, when many of the children of the Sunday school recited pieces, some of considerable length, but owing to the shortness of the time allowed for the afternoon service, we could not give as many recitations as had been intended; we there-

fore informed the audience that the service would be repeated and extended next Sunday afternoon, with this additional advantage, that there would be no collection on that occasion. Addresses were given to parents, children, and teachers respectively, and while, as I believe, some of our good brethren object to music in the service of the sanctuary, I can assure you that we had some good singing, accompanied by an harmonium excellently played.

We had sought, and obtained from Lady Dashwood, of West-Wycombe Park, permission to use her ladyship's park for our festival on the 8th inst., being the Wednesday after our Sunday services. We had a large number of bills printed and circulated, announcing our intention to run two waggonettes from our chapel to the park every quarter of an hour, from 1:30 to 3 o'clock, at the charge of sixpence for a return ticket. The morning came, exciting our fears by the appearance of more clouds than persons like to see when they hope to take a cup of tea "in the open;" however, after sending on the children and "materials" in several vans kindly lent by our friends, we commenced to convey our patrons to the park. From the lodge keeper, (through whose gates we all had to pass), we ascertained that more than 500 persons entered the park, and we calculated that about 500 sat down to tea. We had made an abundant provision, but certainly not enough to supply the demand made by so large a company. This difficulty, however, was soon overcome, and through the kindness of R. Lucas, Esq., brewer, of Wycombe, we had an abundant supply of boiling water. After some time spent in looking over the mansion, famous for its excellent paintings, in strolling over the park, and in the sport of the juveniles in cricket, and other innocent games, we sat down to tea. The children were first served, and then the friends of a larger growth, and although we were somewhat interrupted occasionally by a falling shower, yet we made a good tea; friends were cheerful, faces shone and hearts were glad. We had intended a little music and spechifying, but were prevented this pleasure by the continuous rain. During an hour's lull, a gorgeously beautiful rainbow made its appearance, and some of us thought that perhaps we might have a few fine hours for the finale, but it was otherwise determined, and we had to submit, promising ourselves that, by Divine permission, we would have a repetition of the festival at an early date.

Through the mercy of God no accident occurred, and we believe that all were pleased, and the interests of the school certainly advanced. Wishing you every blessing,—I am, my dear brother, yours truly,

JOHN BRUNT.

MEOPHAM, KENT.—BAPTIST CHAPEL.
—Anniversary services of a very interesting character were held in the above chapel, on Tuesday, July 24th. The day

opened with a rather threatening appearance, occasional drops of rain being felt; but as the great "orb of day" ascended the heights of heaven, though generally hid by leaden-coloured clouds, our fears subsided as to the usual attendance of friends from neighbouring causes. Shortly before eleven o'clock, the appointed hour for the commencement of the sacred and joyful services of the day, friends from Borough Green, Ryarsh, Kingsdown, Sutton at Hone, Perry Street, Gravesend, and several other places, quietly took their seats in the Lord's sanctuary, until the chapel was filled in every part. As we surveyed the assembly of worshippers, and recognised the familiar faces of many old and new friends, and every one seeming to express by their cheerful, earnest countenances, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly," we could but bless God for these annual gatherings, when we so pleasantly and profitably realise—

"The fellowship of kindred minds."

Far distant be the day when the churches of Christ, in this our "sea-girt isle," shall not be indulged with these hallowed social privileges. Our Brother Frith, of New Bexley, commenced the morning service by giving out a very precious hymn, after which Brother Jull, of Ryarsh, read and prayed with much sweetness and spiritual fervour. Mr. Wyard, Sen., then entered the pulpit, and preached a very thoughtful, well-digested discourse from the words, "Rejoice in the Lord always: and again I say, Rejoice." We have reason to believe that this service was made a special blessing to some. The morning service being ended, 140 sat down to an excellent cold collation, which seemed to give universal satisfaction. The afternoon service was announced to be conducted by Brother Bloomfield, of London; but owing to some confusion of arrangement and feeling, Mr. Wyard preached again in the afternoon, his text being, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13). This was a blessed time, too, and for the poor "prisoners of hope," for such there were there, their flowing tears and anxious looks bespeaking the intense interest with which they listened to the "golden" words of grace. The evening sermon was preached by our esteemed neighbour, Brother Mr. Wall, of Gravesend, who laboured hard to dispense words of encouragement and consolation to seeking souls, the text being, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Not a few testified to the spiritual pleasure and profit of the evening sermon. We had 300 to tea. Our collections were exceedingly good, and we have abundant cause for deep gratitude

to our gracious God. At the close of the evening service, Mr. R. Bax, the pastor, very cordially thanked the friends for their kind attendance and support, and prayed that the "Father of all mercies" would take them to their respective homes in peace and safety. We are thankful to be able to state that this Gospel cause is once more in a comparatively thriving condition—almost every sitting being let—and the ministration of the word is accompanied by the gracious energy of the Holy Ghost, causing the saints to rejoice in their "portion." The Lord increase us yet more and more. Amen.

GOOD OLD MATFIELD GREEN.—A friend sends us the following note:—"As you rejoice to hear of the prosperity of Zion, I know you would like to learn how we are going on at Matfield Green. The cause has been low of late years, in consequence of Mr. S—— departing from the true path into the duty faith system, which made a division. Our late pastor, Mr. Waller, was with us nearly five years; but things almost stood still. Thanks be to the Lord, we are now progressing favourably: we have had excellent supplies; among them came Mr. Bilton, of Ashford, whom you know: he has supplied for us, and has agreed to preach three months. The congregation is more than doubled. I hope the Lord will bless his ministry, and ultimately settle him over us. We had our Sunday-school tea meeting on July 30th; it was a large and interesting meeting, better than we have had for many years. We have great cause to thank the Lord for his mercies. I am glad the Lord is prospering you in your labour of love. I hope He will for many years to come. I enclose twelve stamps for your new chapel. I shall be glad when the first stone is laid. J. S., Matfield."

We thank J. S. for his kind words and the stamps; and trusts his prayers and desires for Matfield Green, and for ourselves, may be realised. On reading the note by J. S., we were led to think of our present position; and also of Matfield Green. Of ourselves one word is enough. We never, perhaps, had more fierce foes fighting against us; we never more realised the preciousness of the Word. Our friends wish to build a new and larger place, because they know we need it; our foes are determined to prevent it if they can; but we are not alarmed. The battle has been hot and hard against us many years—

"Yet we have been upheld till now."

We rejoice exceedingly to learn that Matfield Green is standing steadfast in the faith. We have reason to remember Matfield Green. During the pastorate of the late Mr. Powell there, we were invited to preach in the chapel. Before going to the service, Mr. Powell introduced us to that excellent old saint, John Waterman; and Mr. Powell left us alone in the parlour

together. There sat the good man, with his black cap on, and his eyes piercing our very hearts. He commenced his address to us rather roughly. He said, "Many hypocrites have gone into that pulpit. I feel determined no more shall go if I can hinder them. So before you go, will you tell me how God made you a Christian; and how you know he has called you to preach the Gospel?" We had never been so faithfully brought to book before; but the Lord enabled us to begin where He began with us, and we went through the whole with some freedom and pleasure. Mr. Waterman rose from his seat; the tears ran down his cheeks; he took us by the hand and, in so doing, dropped a sovereign into our hand, and feelingly said, "That will do; you shall preach. And now (said he), I will tell you how the Lord met with me." We would like to detail the whole, but not now. We have ever since remembered good old Mr. John Waterman with love and great esteem. We have his experience in our mind clear to this day; and through Jesus's precious blood and righteousness, we hope to meet him in glory. The cause at Matfield Green, too, is a sacred spot in our heart; and we think the friends there might honour us by allowing us once more to stand and declare the Saviour's love, and give us a collection for our New Tabernacle.

ISLINGTON.—PROVIDENCE CHAPEL.—In connection with this cause a large meeting was held August 7, at Myddelton Hall, Upper-street. Mr. James Wells preached in the afternoon to a large congregation, many of whom have since testified how well they heard. We were glad to see him, and hear him too; he has long been connected with this cause so far as preaching the anniversary sermon, and the late controversy has not separated him from it. It will not be revealed till the great and decisive day, how much honour God has put upon him; it would be well if the discourses delivered by those who have opposed him, were accompanied by the same decisive power (that is as large a measure of it) as his have been. With the utmost confidence, we do say in one respect at least, he much resembles his Divine Master, inasmuch as he has been, and is grossly misrepresented and misunderstood. Mr. C. W. Banks commenced with reading and prayer; and many proved the service to be profitable. About 300 sat down to tea, which was kindly provided by the ladies of the church and congregation, at their own expense, in excellent style, which gave universal satisfaction. The evening commenced by singing; Mr. Luke Snow of Wimbledon, asked the Lord's blessing, after which Mr. T. Baugh, the pastor, (who was in the chair) made some remarks stating the object of the meeting, which mainly was to reduce the remaining portion of this debt, through friendly converse one with another. The choir sang, "How beautiful upon the moun-

tains," and several other pieces during the evening in admirable style. Mr. Thomas Jones spoke well upon the subject of peace; God is a God of peace, Jesus Christ is the Prince of peace, himself loved peace, would that all our ministers and brethren were peace-loving men, men of sound principles too, not sacrificing truth for peace. Mr. James Wells made an admirable speech, one feature of which was some excellent advice to our beloved pastor, Mr. Baugh, calculated to produce real success in a church; he wished us well with all his heart, and said, if our pastor's labours were so blessed as to require a tabernacle as large as Mr. Spurgeon's, he should not be jealous; that is more than every one can say, though they pray, "Send labourers into the vineyard." Some cannot bear a neighbouring cause to be more prosperous than themselves; they might say with sincerity, send them a little distance from us! What an unchristian-like day this is in which we live! The Lord help us to improve in this respect. Mr. Silvertown spoke well, closing his remarks as usual with a very amusing anecdote. Mr. Kevan also made a good speech. Mr. Evans, of Hounslow, spoke well, saying, the Lord could bless large assemblies as well as small; it was the idea of some where there is a large congregation, the Lord is not in the midst. He had much pleasure in proposing a vote of thanks to Mr. Wells, and the other brethren for their presence, which was seconded by Mr. Webb, of Little Wild-street, and being put to the meeting by the chairman, it was carried unanimously. The pastor pronounced the benediction, and thus closed the largest, the happiest and most influential meeting that has been held in our denomination for some time. The collections were good, for which we thank the Lord and the friends. The Sunday evening services are held in Myddelton Hall, the congregation has so increased.—A. W.

HAYES.—ANNIVERSARY.—Mr. Editor, I went to the anniversary at Hayes last Tuesday, and I feel pleased that I did. Many friends, not only from London, but also from the suburbs, and surrounding neighbourhood, met together (it appeared to me) on purpose to wish our brother, Mr. Curtis, God speed, and give him all the support and encouragement they could. I was glad because I saw it was not a cold meeting; there was no ice either in the people at Hayes, or in those who came to see them; all seemed happy, and bent upon making our brother happy. It was a practical meeting, well-wishing and well-doing went hand in hand; and the collection, if not the very best, was one of the best the church has had for some time. Our ministerial brethren mustered strongly; and among the friends I noticed some from Hill street, Keppel street, Meard's court, Camden Town, Richmond, Kingston, Hounslow, and Brentford, who had come in omnibuses, cab, wagonette, covered

cart, &c., in fact, I suppose in anything they could get. I understand that the prospects of the church are fair. I hope this will be the beginning of fairer days for them, and earnestly desire that they may be united together in the bonds of peace and love, always remembering that union is the soul of communities as it is of social life, and is fruitful in happiness and vigour, whilst the offspring of disunion is confusion and weakness. I should like our brethren at Hayes to feel and speak not as many, but as one, and, that inspired by the good wishes of their brethren, they may be knitted and banded together, and be one in heart, one in object, as they are one in hope; that their heart may be in the prosperity of the cause, and their object be to promote it with all their strength, and in every way that they possibly can. I trust that they will bear our brother tenderly before the throne of grace, that he may speak as he ought to speak, to their comfort and edification, knowing that they have but to ask the blessing of the Lord to realise it descending in copious showers upon them. I pray also for the dwelling of the Holy Spirit, not only upon the church at Hayes, but upon all our churches, that in the place of barrenness, verdure and fertility may be seen, and that where there was desert and parched lands there springs of water may flow, and a springing forth, a budding, a bursting into beautiful life be seen, to the honour and praise of our Lord. Our brethren Foreman preached in the morning, Bloomfield in the afternoon, and Milner in the evening; and the savour of the day rests upon me even now; and I am convinced not upon me only, but upon many, very many, who crowded into the seats, and down the aisles of the quaint little chapel, where the bread of life has so often been dispensed to the comfort of weary souls. Yours in the Gospel,
PHILOS.

August 9th, 1866.

WALTHAM ABBEY.—BETHEL CHAPEL.—Special services were held on Tuesday, July 31st. We were favoured with a good number, who came to bear witness of the abounding grace and providence of God toward us as a church and people, who have stood, in His strength, steadfast in the faith for many years. The meeting commenced in the afternoon by Brother Austin, of Hackney, reading a portion of the Word, and invoked the Divine blessing. Mr. J. Hazelton then delivered a good homely gospel sermon, which, by the application of the Spirit, yielded comfort to many present. At five o'clock a company partook of tea provided in the chapel; at six o'clock, the service of the evening began, the essential part of which was to publicly recognise our esteemed Brother F. Green, late of Zoar, Upper Holloway, as the respected pastor of the place. The venerable pastor of Kettle Street opened the service with the well-

known hymn, "Kindred in Christ." After reading and prayer, the Chairman, Mr. S. Milner, gave a few introductory remarks relative to the purport of the meeting; he called upon the deacon to give some statements respecting the dealings of God in leading the church to the selection of Brother F. Green as the future pastor, which was accordingly done to the satisfaction of the Chairman; who then desired Brother Green to relate his call to the pastoral office in the above place, which he did in a solemn, humble, and touching manner; also the cardinal doctrines of grace he intended to set forth among us; and according to the testimony he then gave, and his ministry in general, we have no cause to be ashamed of such a pastor—truly, it was heart-cheering; after which the Chairman spoke briefly upon the nature and justness of the union, and the rights and privileges of the church and pastor; which was followed by Brothers Hazelton and J. W. Dyer. Brethren Ballard, Alfry, and Austin were present, and expected to take part in the meeting, but time would not admit. In all, it proved to be one of the most interesting meetings ever witnessed in the place, and, doubtless will be had in joyful remembrance by many of the Lord's own for days yet to come. May God own and crown the union with lasting prosperity for his name's sake, prays,

August 10, 1866.

W. W.

WINCHESTER.—Mr. Editor.—I think a brief account of our affairs at Silver-hill, Winchester, may be interesting to some of your readers. We have during the last few months, had to repair our chapel, by stripping and relaying the roof and cleansing the interior part, which we are happy to say is all paid for. The chapel is the property of the church, and is quite free from debt. On the 28th June last, we held our Sabbath school anniversary, at which about twenty friends from Southampton united with us. About eighty sat down to tea, after which a public meeting was held, which was addressed by Mr. J. Collins, of Southampton, pastor of the Carlton Baptist Church at that place. He expressed his sympathy with the pastor and the church, and the pleasure he felt being present: he then took occasion from the day (being the anniversary of our beloved Queen's coronation) to make some remarks thereon, from which he was led to speak of the coronation of Christ as the great head of the Church, and finally of the coronation anticipated by the church as His members. Mr. Chappell, the late pastor of the church, then addressed the meeting expressing his hearty congratulations and the pleasure it afforded him, that truth and consistency had been maintained since the resignation of his ministry there, (about three-and-half years since). I then, as pastor of the church, gave a short address, and Mr. Callen, of Southampton, offered up

prayer, in which he implored the blessing of the Lord on the engagements of the day, which were brought to a close by singing the doxology. On the first of the Lord's-days in August, I had the pleasure of baptizing two believers on a public profession of their faith, who sat down with us at the table of the Lord in the after-part of the day. The attendance on that day was good and has also since been cheering, and we do hope that these tokens will prove to be as the drops before the shower, and our prayer to God is, that if consistent with His will, and for the honour of his name, He will continue to bless us with peace and prosperity. Our respected brother Legatt, who has been connected with the church for more than forty years, and has for many years held the office of deacon, is still spared to aid and encourage the cause.

G. H. HOLLAND.

Vincent walk, Southampton,
August 15, 1866.

STEPNEY.—BAPTIST CHAPEL, WELL-ESLEY ST.—The second anniversary of Mr. T. Stringer's pastorate was held on Lord's day, July 29th, and Monday, 30th, 1866. Mr. T. Stringer preached on Lord's day morning and evening. Mr. G. Wyard preached a good Gospel sermon in the afternoon. On Monday 30th, Mr. J. Wells preached a great, good, glorious discourse from Hosea ii. 4. It was a discriminating, searching, encouraging sermon. At five o'clock, about 200 sat down to tea; at half-past six, an hymn was sung. Brother Savill implored the Divine blessing. Mr. T. Stringer made a few introductory observations, stating the cause was in a happy, healthy, peaceable, prosperous condition; that things went well with them, doctrinally, experimentally, practically, augmentatively, and financially. The church has increased within two years from 30 to 100; 15 members, with 7 or 8 for baptism, the last week in August. Brotherly love, union, and communion existed throughout the camp, for which they thanked God and took courage. The good brethren, Felton, Webster, Banks, Maycock, Nicholls, jun., and Steed then warmly addressed the crowded meeting on solemn, sweet, interesting Gospel topics. We had no formal given subjects—Christ and the truth as it is in him, was, is, and ever shall be, the one great and glorious subject. There was no bickering, backbiting, calumniating, nor slandering any one, but one harmonious, unanimous effort made to crown King Jesus "Lord of all." All was good—good attendance, good preaching, good tea, good speeches, and good collections; and to our good, great, gracious, and glorious God, Father, Son, and Spirit, shall we ascribe all the honour, praise, and glory, for ever and ever.

ONE WHO WAS THERE.

SIBLE HEDINGHAM, ESSEX.—**REHOBOTH CHAPEL SABBATH SCHOOL.**—Mr. Editor,—I have great pleasure to in-

form you of the success of our school. On the 29th, our respected former pastor, Mr. J. Howell, preached three appropriate sermons. On the following day, Monday, after the teachers and children had enjoyed themselves, they, with sixty-three parents and others, partook of tea, after which a public meeting was held. The superintendent first read the report up to last quarter, which showed that eighty children and thirteen teachers were then connected with the school; after which, the meeting was addressed by Messrs. Smith, Wheeler, and Howell, in very encouraging and practical speeches. A report will be issued to our subscribers at the end of the year, in consequence of which I reserve my financial statement.—Remaining, yours faithfully,

JAS. D. BOWTELL.

ST. NEOT'S AND SHREWSBURY.—

The details of the distressing circumstances laid before us, are too heavy and too hot, to be given in a hurry. Like little whirlwinds they sweep across our path; but they only make more clear the apprehensions long entertained. Complaints of Ohatteris, and all other places, which become more and more numerous, we leave, except this following little note, which many wish to see clearly answered:—"DEAR MR. EDITOR.—Is Mr. George Wyard, junior, gone to an Open Communion Church at Shrewsbury? When I heard him in Reading, in June, I was assured he was bordering that way. An answer will oblige A CONSTANT READER OF THE VESSEL."

DACRE PARK, KENT.—The annual treat to the scholars of the above schools was given on Thursday, August 2nd, 1866. Ninety children and seventy friends and teachers were conveyed in vans to East Lodge, Bexley Heath, where they met with an exceedingly kind reception from Mr. and Mrs. Whittaker. Tea was provided in the Congregational School Room, kindly lent for the occasion. Before returning each child received a prize or present from Mr. Whittaker. The journey out and home was accomplished safely, and all thoroughly enjoyed themselves.

T. G. C. A., Sec.

—KENNINGTON. — HORNS ASSEMBLY ROOM.—On Sunday, July 22, the Pastor of the Church meeting in Trinity Baptist Chapel, preached a sermon in the above room in the afternoon of the day. We are glad to say that the large room was nearly full, which for the afternoon was a grand success. The hymns sung were given away at the doors. It was a large good meeting; and we believe the Word found its way to the hearts of many. May coming days show that it was so, and our glorious Lord shall have all the "honour, praise, and power."

STEPNEY.—SUNDAY SCHOOL ANNI-VERSARY, CAVE ADULLAM.—On Lord's-day,

July 29th, two sermons were preached by Mr. John Webster. A liberal collection made in support of the above school, numbering 170 children and seventeen teachers. Three of the scholars have died during the year, (two by cholera and one by consumption), affording satisfactory evidence of the result of Scriptural instruction. Many of the teachers have been baptized by the pastor, and the majority are in communion with and members of the church.

PLYMOUTH.—RE-OPENING OF TRINITY CHAPEL.—With pleasure, we record the re-opening service on Sunday, 12th August, and three following days,—a period in the history of Trinity chapel which will not be forgotten by those who were favoured to be present. Our brother, Mr. James Wells, gave us, in four successive days, six good, sound, soul-reviving Gospel sermons. We bless the Lord for disposing the heart of our brother to accept the invitation to come to Plymouth, to proclaim the unsearchable riches of Christ; and we do feel encouraged to find that the attendance at the meetings, was satisfactory, so that our brother had not to return to London disappointed. A hearty and warm reception was given him; the meetings were crowned with success. The prayer meeting on the Sunday morning, at seven o'clock, was well attended. The forenoon service commenced at quarter to eleven, when Mr. Wells preached to over 900 persons: the testimony was blessed; we believe our brother was quite at home. In the afternoon, Mr. Corbitt preached to a congregation of over 700. In the evening, Mr. Wells preached to a crowded assembly, of full 1,100 persons. On Monday afternoon, at three o'clock, Mr. Wells delivered a discourse to over 500: it is encouraging to find, in a commercial town like Plymouth, so large a number desirous to hear the Gospel. At five o'clock, a tea was provided in the Temperance hall, when near 300 persons sat down. Our esteemed brothers, Mr. J. Wells, and Mr. John Corbitt, and a goodly number of ministers from all parts of Devonshire were present, among whom we saw, Mr. Z. Turner, from Exeter; Mr. Seecombe, Moretonhampsted; Mr. Williams, Denbury; Mr. Claney, South-brent; also many friends from Torquay, Newton Abbott, Ashburton, South-brent, Modbury, and Ivy Bridge, and many of our brethren (ministers) residing in the three towns—Mr. Collins, Mr. Westlake, Mr. Easterbrook, &c. At seven o'clock, service was held at the chapel, when Mr. Wells preached to over 1,100 people. Tuesday evening, seven o'clock, Mr. Wells preached to more than 900. Wednesday evening, at seven, Mr. Wells preached his last and farewell discourse (for this visit), to a congregation of 1200 persons. After the sermon, our brother gave out that Christ exalting hymn—

“Crown Him Lord of all.”

This closed the re-opening services of

Trinity chapel; a period long to be remembered. It would be useless to make any attempt to speak of the excellent discourses Mr. Wells was led by God the Holy Spirit to deliver, in which noble and Christ-exalting testimony, our souls rejoiced. The large attendance, as well as the close attention of the congregation, will sufficiently testify how much the living family of God rejoiced at Plymouth, in such good tidings as our brother was led to declare. The history of Trinity chapel, cannot record a greater event than the present, in that it has been re-opened with such abundant success; and we hope and trust, we shall from this day forward, go on in peace and prosperity, under the guidance and protection of our Great Jehovah, Father, Son, and Holy Ghost.

August 20, 1866.

SQUIRRIES STREET, BETHNAL GREEN.

CHRISTIAN CONDUCT IN TIMES OF CHOLERA.—Under the above heading *The Gospel Guide* has been giving some outlines of a sermon preached in Bethnal Green, while the cholera was laying many in chambers of sickness and death. The text was 2 Chron. vii. 14, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” After the sermon it was announced that prayer meetings would be holden every evening during the week. The following bill was issued:—“Meetings for Prayer will be holden in Squirries Street Chapel every evening this week, namely, Monday evening, August 13th; Tuesday evening, August 14th; Wednesday evening, August 15th; Thursday evening, August 16th; Friday evening, August 17th, commencing at 7:30 precisely. Mr. C. Longley will preside. Addresses at the close of the meetings. On Monday evening, by C. W. Banks; Tuesday evening, by Mr. Lee; Wednesday evening, by Mr. Hall; Thursday evening, a sermon by C. W. Banks; Friday evening, by Mr. Isaac Pegg. “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” These meetings were holden every evening, even up to Saturday evening, and large numbers attended; we believe great good resulted.

Brother Webster, in a kind note, also says:—

DEAR BROTHER BANKS,—Through the mercy of the Lord our cholera cases are affording hopes of recovery. Young Mr. G. Evans has been very bad, but now trusts he will be spared to his family and the

Church. It has been a trying and awful visitation around us; but not one of our members yet have fallen; and may the Lord overrule this fatal epidemic to the salvation of many, thus bringing His hidden ones to the light, restoring wanderers, and imparting decision to the halting. We had a very encouraging devotional meeting on Monday evening last, at the Cave, for special prayer for those belonging to us who were suffering, and for the merciful interposition of the Lord in staying the ravages of the plague. The invitation was given from the pulpit the previous evening, and well responded to by the congregation; such a prayer meeting was never before witnessed at the Cave. That the blessing of our gracious Dweller in the Bush may rest upon you personally, and upon your labours and family, is the prayer of your affectionate friend and fellow-labourer, JOHN WEBSTER, finished and posted the morning of the 15th; 2nd epistle of John, 12th verse—[which we read with gladness.—Ed.]

WARE, HERTS.—ZOAR BAPTIST CHAPEL ANNIVERSARY, held July 25. Mr. Sampford, the pastor, commenced the service, by giving out that all important hymn—

"Arise, O King of grace, arise," &c.

Mr. Bloomfield, preached in the morning, from Gen. 1 21, which he opened up most blessedly, shewing, Joseph as a type of Christ: 1, Joseph as the special love of his Father; 2, where he found his brethren, at Dothan; that is, under the law; how they treated him. Christ is the special love of his Father; he found us under the law. How Joseph's brethren treated him, and how we have treated Christ. What Joseph had to pass through before he became ruler over all the land of Egypt, for the benefit of his brethren; and what did Christ have to pass through for his brethren. Many precious things he brought forth. In the afternoon, Mr. B. preached from Acts xvii. 11, "Search the Scripture daily, whether these things are so." Mr. Flack, in the evening, from Ps. xxxi. 19, "O how great is thy goodness, which thou hast laid up for them that fear thee," &c. We had over 100 to tea; and we have reason to bless the Lord for his great goodness. We thank our ministerial brethren and our kind friends, who have favoured us with their company.—W. R.

IRTHLINGBOROUGH.—Mr. G. Cook (late of Birmingham), who has been for a short time preaching at Irthingborough, Northamptonshire, has accepted a unanimous invitation from that church to supply the pulpit for three months with a view to the Pastorate.

BETHNAL GREEN NEW TABERNACLE AND SCHOOLS.

To my Christian friends in all parts of England, Scotland, Ireland, Wales, the Colonies, America, &c. Dear friends, without stooping to notice any of the efforts to hinder our progress, I only wish to announce that having had an interview with my esteemed Christian friend and brother, Mr. William Mace, the Treasurer of our Building Fund; he informed me that subscriptions steadily and continuously flowed in: no large amounts; but small donations from sincere friends in all parts of the country. He also expressed a desire that another PUBLIC MEETING should be holden in London as early as possible. My engagements are so numerous, that I begged it might be delayed until Monday, October 8th, 1866. On that occasion, if the Lord is pleased to spare us, we shall devote the whole day to services on behalf of the great object we have in hand; of which, we hope, full particulars will be speedily given. Meanwhile, I desire to acknowledge the great goodness of the Lord towards me, and mine. The following note is a specimen of many frequently coming to hand.

C. W. BANKS.
1, Portland Terrace,
Victoria Park Road.

DEAR SIR,—Please accept this trifle towards your New Tabernacle, from one who has been a constant reader of the EARTHEN VESSEL and CHEERING WORDS for many years, and very much have they been blessed to my soul many times. Wishing you success in all your undertakings, I am, sir, your well-wisher,
K. T.
Camden Road.

[Five shillings in stamps enclosed.]

SOHO.—DEAR SIR,—The anniversary of Soho chapel, Oxford street, London, was held on Lord's-day, July 29th, 1866, and indeed it was a very happy and soul-enlivening day to all God's people present. Mr. Wilkins preached two excellent discourses; in the morning from Heb. xiii. 20, 21,— "Surely the God of peace was with us;" and in the evening from Heb. ix. 24. He gave us a beautiful description of heaven and its inhabitants, and we longed to be there. Mr. Bloomfield preached in the afternoon from Gal. v. 25, and in his usual loving and lively manner, showing us what it is to live in the Spirit, and also to walk in the Spirit; giving some long to be remembered admonitions. All seemed to enjoy this very happy and delightful day. I believe the Spirit's power was graciously felt. The Lord grant us many such days. Yours,
W. OSMOND.

[The lines some other time.—Ed.]

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NO. BAPTIZED.
Foreman, John...	Mount Zion, Hill street, Dorset sq.	June 24	4
Webb, Geo. {...	Little Wild st., Lincoln's Inn-fields	June 24	4

Sowing and Reaping,

BY MR. JOHN CORBITT, OF TRINITY CHAPEL, PLYMOUTH.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm cxxvi. 5, 6.

THE cluster of natural figures in this text are to set forth spiritual subjects. The seed is the unadulterated Word of God, called, "precious seed," because of its value and perfections. "Sowing in tears," shows the many sorrows the ministers of the Gospel meet with in their work of faith and labour of love. They weep from observing how few are the number that receive and profit by receiving the seed in good ground, and how few there are that sow the unadulterated Word of divine truth; also to see how numerous those are that sow to the flesh, and must of the flesh reap corruption. They see and weep over the multitude that have forsaken the fountain of living water, and have "hewn out to themselves cisterns, broken cisterns, that can hold no water;" and with the prophet Isaiah they weep, and say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" And our Lord represents much of the good seed that ministers sow, as falling on bad ground—the wayside, the stony ground, and amongst thorns, and so bring no fruit to perfection; and thus they weep, because of their small success, yet having sown good seed, and to the Spirit, *they* shall reap everlasting life as their reward. Here the scene changes from the plural THEY to the single HE, which means Jesus Christ bearing the precious seed of eternal truth, the Word of life; for He spoke as one having authority and not as the scribes: He sows His good seed only on good ground, and receives an abundant crop. He went forth weeping, bearing this precious seed: He is the Man of sorrows and acquainted with grief; and it is certain He wept over Jerusalem, and at Lazarus's grave; but His weeping did not arise from any inability in Himself, as some vainly assert; for He declared, that "all power was given unto Him in heaven, and in earth." He did not weep for fear His people should be lost; for they are saved in Him with an everlasting salvation. He did not weep for fear the devil should hinder His work, or steal His sheep; for He had already turned a legion of them out of one man; and John says, "For this purpose the Son of man was made manifest, that He might destroy the works of the devil;" and Paul says, "through death He was to destroy him that had the power of death, that is the devil." His weeping was from the pressure of our sins, and the wrath of God upon His holy soul and body, as our sin-bearing Sacrifice, by which He wept and sweat as it were great drops of blood; and it was the bitterness of that cup that contained all our sins mingled with God's wrath that made Him weep, and say, "O my Father, if it is possible, let this cup pass from me;" and then drank it dry, even to His own death, that we might live for ever. The word doubtless refers to Christ, and not ministers (but through Him), for there is always something doubtful in man, however good their motives may be, they may over-state, or under-rate, what they say. There is sure to be some dead flies in man's oint-

ment; some errors and imperfections in all they do or say. But this personal "HE" makes no mistakes in His attempts, for "a seed shall serve Him, and it shall be counted to Him for a generation." Thus, this "precious seed" shall have its effect. By this seed, sinners are made alive, and delight in the Lord; and now they begin to feel their need of increasing life and light, and find they cannot do anything towards their growth in grace more than the corn to which they are compared. The corn needs successive showers and cheering sun to fructify and mature it; so the Christian needs the showers of mercy and Sun of righteousness, to make him grow in grace and ripen him for glory. This seed is the fruit of God's everlasting love, and the effect of Christ's redeeming blood administered by the Holy Spirit, under the influence of the Sun of righteousness, which matures the crop; and so it can never fail. The fowls of the air fly away with one part, the sun scorches up another part, and the thorns choke another part of *what men sow*; and from that which is sown in good ground shall they have their reward.

But I must come to the harvest—the gathering in time, when he who soweth only good seed on good ground, is represented as coming again, rejoicing, bringing his sheaves with him. Sheaves are made up of many single straws, which are very weak and easily broken in that single state; but when reaped, and bound together into sheaves, you can neither bend or break them, and set two or more sheaves together, they defend and support each other: so when members and Church are bound together in love, they strengthen and support each other on their pilgrimage through this wilderness of woes; and though there is in every sheaf naturally more straw and chaff than wheat, the farmer takes care of the straw and chaff because of the wheat. The jeweller takes care of the casket because of the jewel, and the old clay cottage is cared for because of the tenant; so Christ takes care of His field (His Church), because of the love he has to it, and the good seed He has sown in it.

The seed is the word of life; the good ground, the regenerated soul; the sower is the Prince of Life; the reaper is the Spirit of God that convicts of sin, and brings sinners together in Gospel order, and binds them together with the love of God in Christ. This personal He will come again and gather these sheaves together and then return to heaven taking His sheaves with Him. These single straws are represented by the Gadarene, the man that fell amongst thieves, the sheep that Christ fetched home on his shoulder, Paul, Peter, Philip, Bartholomew, Magdalene, and all gracious souls; who when bound together by the Spirit in Gospel order, gather strength. But I anticipate your objection, and expect that you are saying, you read that the angels are the reapers, and the harvest the end of the world! Yes, that is true, but if you look closely into the subject, you will find that the angels are to "reap the wicked," Rev. xiv. 15 to 20, "Gather out the tares and all that offend." Matt. xiii. 41, 42, "and all that do iniquity, and burn them;" but the wheat is reaped off from the stubble and separated from the earth, and bound into sheaves; and this is done by the Spirit, for it is the Spirit that quickeneth, the flesh profiteth nothing; and Christ will come again and gather the wheat into His garner; but He will burn up the chaff with unquenchable fire: and this will have its final fulfilment when Christ shall stand before his Father, and say, "Father, here am I returned with my sheaves all that Thou hast given me; and I rejoice that I have not lost one nor found

one;" and now the sowers and reapers and them that are reaped, shall rejoice together for ever and ever, and their crowning song will be, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Father, to Him be glory and dominion for ever and ever." Hallelujah! Amen.

Deacons and Deaconesses,

BY MR. JAMES WELLS, OF SURREY TABERNACLE, WALWORTH ROAD.

[On Tuesday morning, September 4th, 1866, a very interesting service was holden at the New Surrey Tabernacle, Wansey street, Walworth road, on which occasion Mr. Evan Edwards and Lydia Mayne were married by Mr. James Wells. Mr. Edwards having been a deacon at the Surrey Tabernacle for twenty-three years, Lydia Mayne a member about seventeen years, considerable interest was attached to the occasion. The following is the substance of the address, with a few additional remarks, then delivered by the pastor of the church, Mr. James Wells.]

DEAR BROTHER AND SISTER IN THE LORD,—It is with much pleasure I congratulate you both on your mutual choice, for although it lay entirely with you to judge and to decide for yourselves, no one having any right to interfere; satisfied with each other, you had not to ask the permission or sanction of any one; nevertheless, it is very pleasant to have the approbation which you both have of your friends, of the step you are now taking. Being both of you of middle age, I need not say anything to you upon the things which are essential to happiness in the married life. I shall therefore avail myself of the present opportunity, to say a few things concerning the office you hold. Twenty-three years you have been an honoured and honourable Deacon in this Christian church, honoured and respected during the whole time by your brethren; and though misunderstanding occurred, by which Sir John Thwaites and Mr. Thomas Howard (another respected deacon) left us, yet, Sir Johha wished it to be mentioned to you, that but for unavoidable hindrances, he would have been with us this morning—a feeling which does him very much credit; also all your brother deacons that could possibly be here, are here this morning; and we all feel a sincere desire, that you and the Christian woman who is now your wife, may be spared to be devoted to the cause at the Surrey Tabernacle for many years yet to come.

I will now notice the nature of the office you hold, and you and your brethren in office, do answer in character to the requirements of your office; you of course all feel your own deficiency, and are led of necessity to acknowledge that your sufficiency is of God.

I shall deal this morning with the office of deacon, only as it relates to a church with a settled pastor; for in the office of deacon many things, in different churches, must be left to discretion; so that rules in detail that may apply to one church, may not be applicable to another church, though the *principles* of the office are the same in all; but, in the working out thereof are often very different. The office of deacon is gratuitous, and we have, we hope, in many churches, bodies of men as deacons, most sincerely devoted to the proper objects of their office, and truly worthy of double honour. Deacons must be men of honest report, conscientiously managing the temporal affairs of the church; ministering without partiality to the poor the funds put at their disposal; also, they must be spiritually minded men, feeling a deep interest in the spiritual

welfare of the people; also they must be wise men of good business capabilities, or things cannot be kept in order; they, when chosen by the church, must be pointed out not only by the excellency of their Christian character, but also by the finger of Providence, as having at their command that requisite spare time to devote to the house, and to the cause of God; also they must have a preference for their own minister, before all other ministers. I do not mean by this anything contrary to Christian feeling, and all proper respect towards other ministers, but as soon as they can hear another minister better than they can their own minister, they ought to resign, for their heart is gone, and will soon go from the people, and from the place; and the sooner such are gone the better, both for themselves and for others; not that deacons are to think there is no such minister as their own minister, for it would ill become them to be puffed up for one against another, and when they occasionally have another minister in the absence of their own minister, the more useful such minister to the people the better, and the minister—the stated minister of the place will, if he be a sensible man, be the first to rejoice therein; for if Christ be preached, and the people profited, the minister and deacons should rejoice therein: and if a neighbouring minister—a minister of truth take away a few of the hearers, then the minister and deacons should rejoice that while the people were doing pretty well before, they are now doing better still; and let us expect that when we thus lose a few hearers, the Lord will send us some more.

The deacons must feel that there is no place, or people to *them* like their own place and people, at the same time cultivating every good feeling towards the deacons, members, and ministers of other Christian churches. The deacons must see that the chapel is kept thoroughly clean; that the doors be opened at the proper time; that the people be treated courteously and kindly; that everything possible be done for their comfort, to make the house of God in this respect pleasant and attractive; much of the good order of public worship will depend upon them, in seeing that the chapel-keeper and pew-openers do everything in their power to make things pleasant to the people, that they may not be in any way annoyed, and so be interrupted in hearing the Word, and in the solemn worship of God. Also the deacons must do things *officially*, and not personally; one should not act without the other, nor without the minister, nor minister without them, for by such proceedings, they would soon all be pulling different ways, and fearful must be the consequences to the cause to which they belong. Nor can deacons ever call a church meeting, nor address the people at the church meeting, or at any public meeting, without the sanction of the minister, because this would be taking the people out of the minister's hands, and the language of the minister is, "This flock hath my Father made mine: I yield my life to the sheep." Nor can the minister call a church meeting without the sanction of the deacons, for this would be declaring a want of confidence in the deacons, and would be treating them unbecomingly, if the minister wish to declare a want of confidence that would be another thing. Nor can the minister (unless there be something very unusual), address the church or a public meeting, without first having an understanding with the deacons what the object of the address is to be, because this also would imply a want of confidence in them; the exceptions which are but few to this rule I need not here mention. Also every case of discipline or of order must come to

the church through the deacons and the minister, so that no case can be introduced publicly at a church meeting by a private member, for this would also be declaring a want of confidence in the deacons, and would be most disrespectful to them; and, indeed, would be taking their proper authority, and a part of their office from them; nor can private members of the church be appointed to visit any cases whatever! The deacons must do all this, and settle in the fear of God all they can, without troubling the church with it: and when it cannot be settled privately, they must then put it into the hands of the church, and their decision, when come to soberly and properly, must be final. The church, having put the deacons into office, must support them in the responsibilities of that office, and treat them respectfully, or recall them from the office they hold. Also, as the deacons do not expect absolute perfection in the members of the church, so neither must the church expect absolute perfection in the deacons. We have no doubt deacons in churches, who do sincerely aim at the perfect pattern given in the Third of the First of Timothy.

Again, deacons nor deacons' wives, must have any party or parties in the church. They, the deacons, are to be deacons of the *whole*, without partiality or hypocrisy. The wife must keep aloof from all gossiping and slandering, or she drags her husband down from his office. A man cannot hold the office of a deacon with a tale-bearing wife. She must be courteous to all; but neither a confidant nor a bosom friend to any. All public men have to make great sacrifice of private feeling, and their wives must be prudent enough to do the same, and then the Church will greatly respect them.

The nearer the minister and deacons come to the character described in 1 Tim iii., the better, they then enjoy the full advantage of their position; but every divinely-taught minister and deacon sees and feels that he does not in full perfection come up to what is there described. All feel that they are compassed with infirmity; but they come near enough to shew that they do, according to the grace bestowed upon them, act in the spirit thereof. Thus, the deacons must be kind and courteous to all, and the church cannot esteem such deacons too highly. The relation of minister and deacons is a most important matter: The minister is a very delicate sort of plant to deal with! *No one* but a minister knows the tremendous weight of such an office. The poet hath well said:—

“’Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And fill a Saviour's hands.”

His mind is *never at ease* night or day. The welfare of the people lies heavy on his mind, and his concern to be favoured in private with that fellowship with the holy Scriptures which enrich him both in his own soul and for the pulpit, often, very often overwhelms him; a mere trifle before he enters the pulpit will sometimes spoil him for the whole day, and often does he leave as well as enter the pulpit, as wretched as he can exist. Satan is at him in all shapes and forms, and perhaps the people as happy as he is miserable; of course, there are times when the work is easy and pleasant, but it is little else but a life of unequalled care, toil, trial, and anxiety, torn to pieces in all directions by misled friends, (at least professing to be friends to the same truths), and by merciless foes, vilely misrepresented. Here then is room for deacons to be a dreadful curse or

an unspeakable blessing to the minister. Do they, the deacons, keep everything in order, smooth the way for the service of God to go on properly, and the minister grudged nothing that will relieve his mind from the cares of the world, and ever ready to pass by any little crotchets he may have, and never speak behind his back otherwise than kindly, and the *people seeing this* respect the deacons all the more, and the deacons respect them in return? Such deacons as these must be respected! The minister is almost more than happy with them. They are wonderful helps to him; and through smoothing the way for him, they, the deacons, are through the minister a blessing to the whole congregation; for the ends all have in view, are, first, their own personal salvation and welfare; second, the welfare of the minister and people, and the conversion of souls to God, that God in all things may be glorified.

It would be a good thing if it could be so done in churches, for the minister to have no fixed salary, but that when all lawful expenses are paid, let the rest, as a matter of course, come to the minister, and none but the deacons know how much the minister has, that the minister may enjoy the same degree of privacy in this respect as does the common tradesman, who does not choose to publish every half-penny of profit that he may have; this would conduce to his freedom and to his proper self-respect as a man among men, and the deacon that should betray him by telling any one what he has, let the days of such deacon be few, and another take his office; but I am fully aware that churches are so very differently circumstanced that it is very difficult to give rules upon this not at all unimportant subject. Also, I am aware that many churches do not contain many men suited altogether for deacons; so that they must put up with what they have. I have hitherto received such kindness with such few exceptions not only from my own deacons, but from deacons of other churches too, that my sympathies are rather strong in their favour; and may the Lord bless all His ministers, and all His people, and all His servants, that the Word of the Lord, by the services of them all, may have free course and be glorified!

"BUT HE WAS ASLEEP."—(MATT. VIII. 24.)

My God asleep
While on the deep!
The storm and tempest lashing!
Upon the bark
While all is dark,
And heaven and earth seem crashing.
My God asleep!
O mighty deep!
To fathom this great mystery,
I need a line
Longer than time,
And here should leave the history.
But, lo! He wakes;
His power He takes:
Serenely looks around Him,—
"BE STILL!" He cries;
The tempest dies;
And calm and peace surround Him.
My soul, be still,
And wait His will:
No more thy Saviour sleepeth;
Salem, New North road.

Wait on Him yet,
Nor e'er forget
That night and day He keepeth.
What though the storm,
May thee alarm,
'Tis not beyond His power:
He lives to save!
O then be brave,
And wait the appointed hour.
By oath He's bound,
To stand around,
And keep, like "wall of fire;"
To hear thy cry,
To wipe thine eye,
And grant thee thy desire.
Then shout! my soul,
He will control
The most tempestuous billows:
Hosannah sing
To Christ thy King:
"He reigneth! hallelujah!"
WILLIAM FLACK.

“The Covenant Pledged.”

A SERMON DELIVERED ON SUNDAY MORNING, JUNE 3RD, 1866, BY
G. HEARSON, IN VAUXHALL BAPTIST CHAPEL.

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Concluded from page 276.)

II. To show how we may expect Him to regard it.

1. I expect Him to regard it by saving sinners. I not only hope for it, and pray for it, and earnestly labour with that end in view, but I expect it—I expect it as a right; not indeed to myself or to any other man, but as a right to the dear Redeemer, and in fulfilment of the Father’s gracious promises, all of which are yea and amen in Christ. But how is this to be done? seeing men are disinclined, yea carnal, dead in sin, and at enmity with God. Well, it must be through the preaching of the glorious Gospel of the blessed God, as a means, the means, the absolutely necessary means; but yet this Gospel must be applied by Divine power, not by human might or human power. This Divine power is both pledged and promised by the covenant, see Jer. xxxi. 33. “But this shall be the covenant that I will make with (manifest to) the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” “And so sinners shall come with weeping,” Jer. xxxi. 9. And so through this covenant shall sinners become the salt of the earth, a character given to the disciples by Jesus, (Matt. v. 13.) and this salt or regenerating grace is provided in the covenant, (2 Chron. xiii. 5). Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Oh that our speech were “always with grace, seasoned with salt” Col. iv. 6.; I pray that our salt may never lose its savour (Matt. v. 13.) This salt, however, is promised, “for every one shall be salted with fire, and every sacrifice shall be salted with salt.” Mark ix. 49. May we not therefore pray for and confidently expect the salvation of sinners.

2. Preservation also is guaranteed by this glorious covenant see Jer. xxxii. 40. “And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.”

O glorious covenant, precious, precious promises! It is indeed a covenant of help for the helpless, for the Lord said; I have laid help upon One that is mighty, even mighty to save. Shall we not say with Isaiah, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decked himself with ornaments, and as a bride adorneth herself with jewels?” Isa. lxi. 10. It is also a covenant of gifts, for the Lord saith, “He will give grace and glory,” Psalm lxxxiv. 11; indeed all that a poor sinner can need is laid up in our precious Jesus, for in Him are hid all the treasures of wisdom and knowledge. “It pleased the Father that in Him should all fulness dwell,” Col. i. 19. Oh poor needy souls, why look ye to one another? Go to the

garner of our antitypical Joseph; there is corn in Egypt—bread enough and to spare; plenty for to-day and also for to-morrow. In all your straits go to Him, for this covenant is “ordered in all things and sure.” 2 Sam. xxiii. 5. It is sure to all the seed, for it is sealed with blood (Heb. xiii. 20.) “And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Gal. iii. 17. “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise,” verse 18. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise,” verse 29. But oh, how solemn the apostle’s words in chap. x. 29. “Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he (Christ) was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” May the Lord mercifully preserve us from this, for it is a fearful thing to fall into the hands of the living God. “May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

III. I shall now urge you to use Asaph’s argument. You profess to desire the salvation of sinners; you profess to have the Spirit of Christ; in your measure you feel real compassion for the lost; you profess to believe that God will save them. Come then, pray, plead the covenant, labour to sow the seed bountifully, beside all waters, preach the Gospel—live the Gospel; but pray! pray! pray for the unconverted, plead the covenant, pray for your family, for your minister, for your church, for other churches all the world over. Be not double minded, be not wavering, endeavour to have a single eye to God’s glory. Oh brethren. I do feel how much need I have of the precepts; I thank God for them, though my wicked heart drags so heavily in their path. O my soul, rouse thee; surely men ought always to pray. O God, help us to pray, publicly, privately, secretly, earnestly, humbly, believingly, hopefully and continually; my soul, plead the covenant. Brethren, plead Asaph’s prayer, have respect unto the covenant, sinners are perishing, saints are languishing, time is rapidly flying away, O pray! pray! pray! “For every one that asketh, receiveth, and he that seeketh, findeth.” God has said, There, at the mercy seat, will I meet with thee, and commune with thee. What a privilege! what a pleasant duty! My dear brethren, forsake not the assembling of yourselves together for prayer, as the manner of some is, but ye be wrestling Jacobs, you must prevail. Oh follow the dear Master into the garden of prayer, swords and staves await you not. Fight the good fight of prayer, in everything by prayer and supplication, with thanksgiving, make your requests known unto God, remembering the covenant; while we are yet praying He shall hear, an answer shall fly swiftly! Come, my people, enter into thy closet; He shall reward thee, prayer availeth much; open your mouth wide,

For His grace and power are such,
None can ever ask too much.

I beseech you pray, I implore you to continue in prayer, be eminent for

prayer, and I am sure the Lord our God shall bless us abundantly more, our Church shall flourish as the garden of the Lord. We have very much to be thankful for in this place, but, oh, my brethren, our God is able to do exceedingly, abundantly above all that we can ask or think. Labour hard then in the Sabbath school, in the tract distribution, in the Bible class, in the benevolent society, in out-door preaching, in speaking to the friends who are coming to hear the word, but especially in prayer, and very soon, yes! very, very soon you shall shine as the stars in the firmament for ever and ever. May our covenant God help, and bless us more and more, for the dear Saviour's sake. Amen.

O Lord, my God! whose sovereign love
Is still the same, nor e'er can move;
Look to the covenant and see,
Has not thy love been shown to me?
Remember me, my dearest Friend
And love me always to the end.
Be with me still, as heretofore,
And help me forward more and more
My strong, my stubborn will incline;
To be obedient still to thine;
O lead me by thy gracious hand,
And guide me safe to Canaan's land.

The Man

WITHOUT CHRIST—WITH CHRIST—AND FOR CHRIST.

He that hath Christ by precious faith
Hath life for evermore;
Shall triumph over sin and death,
And then to glory soar.

It is a serious question with some as to *where*, or rather, by what instrumentality *the word of the Lord* cometh into the mind and soul of any sinner or saint. It is commonly said, "Satan can quote Scripture;" no doubt, but Satan often misinterprets Scripture; and very often he afflicts poor tempted souls by hurling into their minds words from the Bible which frighten them, as regards their interest in Christ; but frequently the active memory, and the contemplative thought of the natural and intellectual powers will bring Scripture into the mind; while, also, it is fully believed that THE SPIRIT of the Living God whispers, applies, opens, and makes very useful to the truly-seeking soul words of truth, of promise, and of encouragement whereby faith is strengthened, and the loins of the mind are girt up afresh. I am often fearful of saying "the Lord gave me this word" lest I should speak falsely; and I fear to question whether the Lord did give it, lest I sin against the Holy Ghost. In the present case I will leave it: the Lord will bless His own word; and if that word I am about to refer to come from Him, some good somewhere will be the result.

I am on my way to Cinderford, far down into Gloucestershire, hoping to assist in opening a new chapel there, which Mr. Snaith and his friends have there been building. It is Saturday morning, September 22, 1866. The heavens above are full of gloom, the air is full of rain, the earth is damp and dirty, and all tendeth to make me low and sad. But,

yesterday morning, as I was walking down the Exchange, in the City of London, this word sprung up in my soul, "Lest, after I have preached to others, I myself should be a cast-away." A thought immediately followed—"A text to open Cinderford chapel with."

"Not at all suitable," said I to myself, "The people will expect some good things illustrative of the tabernacle Moses built—of the glorious temple Solomon built—of the second sanctuary Ezra, Nehemiah, and Zerubbabel built; or, they will expect a full discourse upon the Word; "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it." All these thoughts quickly came; but the Word, "Lest by any means when I have preached to others I myself should be a cast-away" flowed into my poor heart above all others, and seemed to demand the most serious attention. They divided themselves in the following order:

First. There is the great Apostle himself to be considered, as a Minister of the Gospel, made so by JESUS CHRIST himself; a pattern-saint; a saved one indeed. He says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air;" there is his *confidence*. After this, comes his holy *caution*—"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away," 1 Cor. ix. 27. Here contemplate Paul, (1.) As a man WITHOUT CHRIST, *what he was* BEFORE his conversion. (2.) As a man WITH CHRIST, *what he was* in conversion. (3.) As a man FOR CHRIST, *what he was* after conversion. Here is a heavenly test whereby to try the character and condition of all who profess and call themselves Christian ministers. The second feature in the text, is Paul's work. He preached to others. *What did he preach?* Here is a measuring line wherewith to measure a man's ministry.

Thirdly, Let us carefully consider how grace exercised itself in Paul's experience. He found his body to be one of a sinful tendency, liable to lead him into danger, into dishonour, into distress. He feared this—he fought against this: it would appear to be a constant struggle; "I keep"—present and perpetual tense—"I keep under my body." This was not a mere wish or a futile effort; it was a noble conquest—"I bring it into subjection." Then the end of all this fight was—"lest by any means, when I have preached to others, I myself should be a cast-away."

This three-fold view of the text comprehends much of the grace of God, much of the gospel of Christ, and much of the Christian's conflict; themes which will never be out of place so long as the Church, or, any part of the Christian family, are in a militant state.

Alas! alas! alas! how much has this conflict been weakened in many cases. How seldom has this conquest been obtained! "Who, in our day, can honestly adopt Paul's word, "I keep under my body: I bring it into subjection?" In the external and more gross sense, no doubt, many do thus fight against themselves; but there are proud spirits in some, unforgiving hearts in others, conceits of self in not a few; jealousies, envyings, bickerings and back-bitings, haughty upliftings of some against others. Oh, ye little miserable minds, who go about to pull the mote out of your brother's eye, never beholding the beam in thine own eye, do ye know how sad to some this makes ye appear? To have all the natural powers brought into subjection to the mind and will of Christ, should be the earnest endeavour of every godly man, more

especially of every honoured servant of God. Let us carefully take a three-fold view of this New Testament type of a heaven-made minister.

A man without Christ, is the first sight we have of Paul; and here you see, first, what great attainments a man may reach in the form of Godliness; and yet not have one spark of saving grace in his soul! When Paul looked back upon his life, in one phase of it, his language is most extraordinary. He went to the end of two opposite lines. In the line of moral integrity, he says, "touching the righteousness which is in the law *blameless!*" What a word, "blameless," yet, without Christ. Then as regards the other line, a misguided zeal, he says, he was before a blasphemer, a persecutor, and injurious, guilty of three of the greatest sins, blasphemy, against God, persecution against the Church; and injurious to all his fellow-men. Who can tell how many are like this in our day? Clothed in a righteousness of their own; which is good as a moral covering for time; but, inwardly, against God's truth; and against Christ's sheep, they are ravening wolves. This man, at the time "*without Christ,*" "verily thought within himself he was *doing GOD service.*" Certainly, "the heart is deceitful above all things, and desperately wicked; who can know it?" The most fearful thing of all is this: A man's heart may so deceive him, that his conclusions may be as opposite to truth as darkness is to light. Who, then, can be safely assured of their state before God? Only the man who has the three-fold blessedness,—The work and witness of the Spirit, peace and pardon by the blood of the Cross, and the love of God shed abroad in his heart by the Holy Ghost which is given unto him.

The man WITHOUT CHRIST can know nothing experimentally of The Life of God in the Soul, The Peace of God in the Pardon of Sin, The Communion with the Lord arising out of the Spirit of Adoption, and a Realised Relationship to the Sacred Three. To a spiritual fellowship with the Gospel, and a sincere love to the saints, he must be a stranger;—but I have passed Gloucester. I am near my journey's end, and must leave the further consideration of these things for another time.

A Few Words Concerning Scripture Cups.

BY BENJAMIN TAYLOR, MINISTER OF THE GOSPEL, PULHAM ST. MARY.

"The cup which my Father hath given me, shall I not drink it?"—John xviii. 11.

IN the former part of this chapter, we are told of our Lord's frequent visits at the garden of Gethsemane. The first account we have of a garden is most beautiful: We are told the Lord God planted it, and made every tree to grow pleasant to the sight, and good for food. Upon sin entering into the world, the beauties and pleasures of this garden were demolished, thorns, thistles, and weeds of the most noxious and poisonous character sprung up, dark clouds, tempests and storms gathered in the air, and desolation cast a gloom over the whole face of nature. Mind the place where sin entered: it was in a garden—here the fall took place—here the curse was pronounced; and here the promise was given. Here a grievous plague broke out, and here a glorious remedy was disclosed. As our dear Lord oftentimes resorted to the garden, it seems to

me that he could not forget such a spot. He knew it was a garden in which Adam sinned, and so he must resort to the garden of Gethsemane to meditate upon the fall and its sad consequences. It was in a garden in which our first parents had hard thoughts of God; and it was in a garden that Jesus had good thoughts concerning poor fallen creatures, to give them an expected end. A garden which should have been the place for pleasure and delight, became, on account of sin, the place of grief and trouble. Poor David passed over this spot in a state of desertion, with much weeping and lamentation; and here we find, the same memorable spot was the place of grief and pain to the blessed Jesus. Here He sweated, as it were, great drops of blood, while grappling with the terrible wrath of God, and the sins of His people, which made Him cry out, "O my Father, if this cup may pass from me: nevertheless not my will but Thy will be done." It was here the Saviour was apprehended by His enemies, as though He had been one of the vilest characters. It was in a garden that a destructive argument took place between the serpent and our first parents; and it was in a garden that a scuffle took place between Christ and the powers of darkness. In the scuffle Peter drew his sword, and cut off the right ear of Malchus, on account of which he was reproved by Jesus, who, healing the ear of the servant, said to Peter, "Put up thy sword: the cup which my Father hath given me, shall I not drink it?" Alas! dear reader, all our gardens are spoiled, and are become places of grief, confusion, altercations and war. O what terrible ravages and disorder sin has made!

As in Scripture, there are different vessels, and different pots, even so there are different cups. Let us consider some of these, and in doing which, I shall notice in the first place the devil's cup. What! whoever heard of the devil having a cup? It is certain he has, and presented it first to Adam and Eve, in the garden of Eden. He persuaded them that the juice of it was a rich nectar, invigorating every faculty, and capable of making one wise, and even as the gods. The moment they drank of this poisonous cup, the fatal venom, like lightning, made its way through the vital stream, upon which, giddiness, convulsions, and death, quickly followed. We see all the narcotic symptoms of the deadly poison at once developing themselves: for instance, there was the poison of unbelief, for the woman doubted the words of God, and gave ear to the serpent, instead of refusing the cup which was presented to her. There was the poison of pride: for our first parents thought they were not set up high enough, and they could not see why they should not be as wise as God Himself. There was the poison of vain confidence, and carnal security; for they sewed fig leaves together to cover their nakedness, at once denying the omniscience and omnipresence of Jehovah, whose eyes see through all our thoughts, plans, and schemes.

Let us now notice the cup of justice. As in a garden, the devil administered the cup of poison, and did great mischief, even so, in a garden the cup of justice must be administered to the Son of God, that He, by drinking the properties of this cup, might counteract the evil properties of the devil's cup. None but Jesus could drink the cup of justice, therefore, "it pleased the Lord to bruise Him; he hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." O the unspeakable love of God to sinful men! The cup of our bitters was

given to Christ, instead of being given to us. Our cup became His; and it was a cup of wrath, a cup of terror, and a cup of judgment, yea, a cup, containing all our sins to the very dregs. So horrible a cup it was that when the blessed Jesus looked at it, He said, "O my Father, if this cup may pass from me, nevertheless not my will, but thy will be done." Our blessed Jesus came, in His sufferings to the very dregs of our cup, when under the hidings of Jehovah's face He cried out, "My God, my God, why hast thou forsaken me?"

Another cup we shall notice is, the cup of salvation. This cup is the blessed Gospel: it is a golden cup, the work of which can never be estimated. The contents of this cup is Christ in his fulness of grace, mercy, love and peace. This gospel-cup was David's delight, as well as the delight of every heaven-born child of God. David has told us what was the refreshing draught of this cup, and what were its life-giving properties; he says, "The Lord is the portion of my cup—my cup runneth over—I will take the cup of salvation, and will call upon the name of the Lord." O how sweet is the cup when we can take it by faith, when it becomes to us the cup of communion, and we can drink draughts of love out of it, and be of a merry heart, and a cheerful spirit, in the presence of the great Bridegroom of the banquet!

There is the world's cup. Let me guard you against this, all ye that fear the Lord and profess to be strangers and pilgrims passing through this wilderness. The world's cup of vain delights will be put right in your face, go where you will. There are those constantly crying, Drink, drink, as well as those who in every hole and corner of the earth call after you with their, Buy, buy. Beware of the mother of harlots, mystical Babylon, who presents her golden cup of fornication to all that come in her way, persuading them by all the powers of eloquence and oratory she is capable of, to drink of her intoxicating beverage. Love not the world—come out from her—set not your affections on silver and gold, houses and land—all these are to perish, and how dreadful, if through loving these empty perishable things, you should, at last lose your souls in eternal perdition.

There is the family cup. This is often a very bitter cup, a cup of trials, a cup we are loth to drink of, but it is needful and for wise purposes we are not able to explain. There is a need for this cup, however much we may shrink from the draught. We look upon the cup of losses, crosses, and bereavements, as being very bitter; we shrink from it, and say, O my Father, take this cup away, for I cannot drink it; it is so bitter, O what a bitter cup, when a father, a mother, a sister, a brother, or a darling child is taken away by death! We say, Lord, I cannot drink this cup: do take it away. But our Father, for wise ends and purposes tells us we must drink it, and that not one drop out of it is in vain. If we see our children running into the depths of iniquity, and turning their backs upon us in the face of all our counsel and admonitions, how bitter the cup; and were it not for hope, and who can tell? we should sink in despair, cease to pray, and give up all as lost.

There is the church's cup. How sweet her doctrines, her precepts, her laws, and ordinances, experiences, immunities, and privileges, as ministerially declared and set forth! Have you a thirst for this cup? Come in, ye blessed of the Lord—for all that is in this cup, is intended for thirsty souls. Fear not to drink of this cup, cast in thy lot with the Lord's redeemed ones, and in spite of all thy felt unworthiness to drink of

this cup, thou art heartily welcome by the Master of the house, and among all His and daughters.

There is heaven's cup. This is for all the saints, and consists of rest, peace, and joy, the smiling face of God, the glories of the Lamb, the beauties of angelic hosts, their delightful company, and conversation, and a general meeting "of all our friends and brethren in Christ, when they will drink of heaven's cup to the full, and never call to mind the cup of bitterness they had in the world below. At this general meeting, all will drink of the cup, and with heart and hands in the sweetest union sing,

"Kindred of Christ for his dear sake,
A hearty welcome here receive,
May you together now partake
The joys which He alone can give."

Last of all, there is hell's cup. Ask the rich man what it is. God grant my dear reader may never drink of it. It is a cup of vindictive wrath, a cup of fire and brimstone, a cup of trembling and weeping, a cup of cursing, and a cup producing eternal pains of inconceivable bitterness and strength. So dreadful was hell's cup to the rich man, that if he could have had only a drop of water out of heaven's cup, he would have felt himself under everlasting obligations to Abraham. But it could not be granted. If a damned soul in hell earnestly begs for a drop out of heaven's cup, it shall not be granted. If you would beware of hell's cup, you must learn by Almighty grace, and the fear of God, to beware of the world, sin, the flesh, and the devil. I conclude this short piece with the words: "Say ye to the righteous, that it shall be well with them: for they shall eat the fruit of their doings; woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

DEATH OF MRS. STRICKETT, OF DARTFORD,

WIFE OF THE LATE MR. HENRY STRICKETT, OF ENFIELD.

As early as four years of age Susanna Strickett could repeat a chapter from the Scriptures in the family, morning and evening; and as early as ten she had a desire to be baptized, which, however, was deferred till she was nearly seventeen. Some time after this she became acquainted with a young man whose name was Henry Strickett, a virtuous, and serious young man, who sat for some time under the ministry of Mr. Bird, of Cranmer Court, Clapham Rise, and whose ministry was made a special blessing to him. At this time I supplied the pulpit for Mr. Bird, and first became acquainted with Mr. Strickett, who on that occasion made himself known to me, and stated the comfort and consolation which that day's services had been to him. This intimacy between them was matured by a union. Neither were strong in their constitution, and were often the subject of indisposition. It pleased the Lord, however, to call our brother into the ministry, in which he was engaged for some time, first at Dartford, and subsequently at Enfield, where, after a very trying and painful illness, he departed to "the saints' everlasting rest," leaving to mourn his loss his affectionate wife and little child. The death of Mr. Strickett occasioned the removal of the dear departed saint eventually to Dartford, where she resided with her parents till her death, which took place on the 3rd day of August, 1866.

Her experience during her illness was most blessed. For one so young it was truly astonishing. She was *married before she was twenty ; a mother before she was twenty-one ; a widow before she was twenty-two ; "gone to be with Jesus before she was twenty-three !"* Her pathway during these few changeful years was rough and trying in providence, yet we doubt not that the dear Lord was, by these sad vicissitudes, *gradually* calling her nearer to Himself, and making her meet to be an early partaker of the inheritance above.

A little while prior to the manifestation of the malignant disease which was the occasion of her death, she desired to join our brother Blake's church in Bishopsgate, London, this, however, was not effected. She gave some signs of consumptive disease, and her father sent her to Ramsgate for a month in hopes of her restoration. While there she had a dream, in which she distinctly heard the voice of the Lord assuring her that she was soon to join the triumphant church, and this conviction never left her ; from that time she looked for death. From this time, after her return to Dartford, she sank rapidly, and fears were entertained of her speedy departure. The Lord, however, still sustained her from September 1865, till August 1866, and during this year her weakness and prostration was extreme. Confined to her room nearly the whole time, she had much fellowship with various Christian friends who visited her. And truly blessed it was to witness how she testified to the aboundings of Divine grace. On the occasion of my visits to her, which were not so frequent as I could have desired, I always found her on the "Rock of ages." At one time when I called upon her she said, "If my salvation is not finished, I am sure I cannot finish it : but, blessed be His name, *I know it is finished.*" At another time she asked me to read the 23rd Psalm, which I did, and prayed with her, and she said, "*Every word of that has been a blessing to me. I am sure the Lord is with me.*" I said, "My dear friend, are you afraid to die?" "Afraid," she said, "Oh, no : I can leave all to go to Jesus ;" and then turning to see the little girl who was in the room, her eye moistened into tears as she thought of the separation. But again recovering herself she said, "I CAN LEAVE ALL." Thus, time after time, in my visits to her, I can testify to the grace of God in her. Her experience was very deep ; her spirituality uncommon ; her knowledge of the Scriptures wonderful, and her delight in them beyond anything I ever witnessed. She seemed like a flower gradually unfolding itself from the bud to the blossom. Like a shock of corn fully ripe, she seemed to be ready for the garner. Doubtless the dear Lord matured her experience, and loosed her bonds from earth, in order to take her to Himself. How wise and gracious is He in His ways ! O for more submission to Him.

During her long illness she evinced great resignation to the Lord's will, both in reference to her own illness, and her anticipated removal from her dear child. Her mind doubtless was much relieved by the fact that, a kind and affectionate brother had assured her that the child should be cared for by himself. This evidently composed her mind, and she looked upon it as the hand of the Lord. May the richest blessings of "the God of all grace" rest upon him who has taken such responsibility.

No one felt more gratified than she did for some small tokens of sympathy which she received during her illness. And having an afflicted mother who to the last attended upon her with a mother's constancy, she

expressed her deep sense and gratitude to God that He had thus favoured her.

Her death was exceedingly happy. Her father was sitting up with her the last nights of her illness, and about midnight, after having waked her devoted mother, the bereaved parents saw the dear departed "sleep the sleep of death." Some days before she had been dwelling much on heaven, and looking for her departure, and now she is "absent from the body, and present with the Lord." *Blessed spirit, may we follow her!*

The mortal remains were buried in the graveyard of Bexley Heath Baptist Chapel; on Lord's-day, August 26th, her funeral sermon was preached in the above place, from the 144th Psalm, 2nd verse, (a text which she gave me some time prior to her death): "Blessed are the dead who die in the Lord; even so, saith the Spirit; for they rest from their labours, and their works do follow them." WILLIAM FRITH.

A SUNDAY MORNING WITH JOHN KERSHAW, AT GOWER STREET.

It is now somewhere about a quarter of a century since I was led by an affectionate parent to Gower Street Chapel, to hear the then venerable John Kershaw, of Rochdale. Full of years, and even then bending beneath the weight of time, I have still in my mind's eye the first glimpse that ever I had of John Kershaw. From my earliest infancy almost I had heard of John Kershaw, of William Gadsby, of John Warburton, of Joseph Irons, of James Castleden, and of George Coombs, and beyond that magic few I, in my childish simplicity, thought that there were no other preachers of note. 'Tis true that in the city where I was born and where I spent the first decade of my existence, there were some half-dozen chapels and numberless churches. The latter I never visited, why, I know not, unless indeed it was some unexplainable prejudice, the result perhaps of early training which led me to believe that "no good thing" could come of such places, and later experience has led me to believe that in the numberless churches to which I have alluded, there was little of the truth to be heard. And then as to the chapels—one was a Wesleyan, which I was only allowed to visit once a year in company with my fellow scholars of the Sabbath School. A second was a Primitive-Metho-

dist's—primitive enough in its structure, to which I was once taken to hear a Mrs. Stamp, who came to convert the whole city. Then we had a Baptist Chapel with a Sunday-school, to which I became attached at a very early age, and where I learned some lessons which will never be forgotten by me as long as reason holds her seat. In addition there were an Independent Chapel and another of Lady Huntingdon's school, to which the "more respectable" portion of the dissenting inhabitants resorted. But beside all these, there was a little meeting-house up a narrow lane where a few met together, and where I learned to respect the names mentioned in the earlier part of my paper. If all the ministers of the six or seven Christian places of worship which I have named had been put together, in the balances I should have said that either William Gadsby, or John Kershaw, or James Castleden, or George Coombs, or Joseph Irons, or John Warburton, would have far outweighed the lot in ability or celebrity. But why am I thus wandering? I cannot tell; except it be that when one looks back over twenty-five years of a yet comparatively young life, one gets unconsciously led away.

To return then. I was running over the notices on the wrapper of

the EARTHEN VESSEL for September, when my eye lit upon "Gower Street," and an intimation that John Kershaw would preach there the three last Sabbaths in the month, and I there and then made up my mind that if I was alive and well, I would go the first of these three Sunday mornings to hear the ancient preacher from Lancashire. Accordingly I left home early on the morning of the 16th, and upon reaching the city made my way to the Metropolitan Railway, and was speedily whirled beneath streets and houses, under gas pipes and over sewers to Gower-street, the station being almost close to the chapel. As I passed along, I began to ruminate upon the many changes which had taken place during the quarter of a century of which I have spoken, and John Kershaw's text from which he preached, when first I heard him, came to my mind, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may, yet will I not forget thee." Well, He has not forgotten us. Bread has been given to us and our water has been sure. I passed on to the chapel. It wanted yet some half hour to the time of service; but I remembered the crowded aisles, and I knew that it used to be necessary to be there very early if one desired to be seated. The chapel doors were open, but save and except one or two elderly ladies the chapel was empty. The old place looked very familiar; true the old gas pendants had given way to the improved star light, and the pulpit was more modernly decorated, but with these slight exceptions, Gower-street Chapel looked the same to me as it did five and twenty years ago. In due course, I was kindly shewn to a seat with proper instructions "not to go beyond the cushion," which I obeyed and patiently awaited the commencement of the service. At eleven o'clock, the old clerk (somehow they will have old gentlemen for clerks in our places of worship) arose, and in a very good tone, read the hymn—

"Begone unbelief, my Saviour is near,
And for thy relief will surely appear."

While we were singing the first verse of that beautiful song of Newton's, the venerable old preacher emerged from the vestry, and with slow and tottering footsteps ascended the pulpit. Though somewhat weaker, he does not look twenty-five years older. His hair, as of old, was combed down over his forehead with puritanic straitness, and his snowy white neckerchief was tied loosely round his neck. The song of praise ended, the good old man read with peculiar but most appropriate emphasis, the third chapter of St. Paul's Epistle to the Ephesians, throwing in a comment here and there without removing his eyes from the book. His prayer was short but impressive. Alluding to himself, he asked the Lord to bless his aged, poor, polluted worm; and after imploring a blessing upon the whole Israel of God, the petitioner with increased emphasis exclaimed, "Bless our sovereign, and our country, and preserve to us our religious privileges!" We sang; and Mr. Kershaw rose again and announced for his text, 2 Thess. ii. 13 :—

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

I took a brief note of

THE SERMON

of which I give the abstract. The preacher began as follows:

Beloved, we find that in the preceding part of this chapter the Apostle is speaking of some that are under strong and awful delusions, believing doctrines of devils, as it is to be feared many are in the day in which we live, led on by that wicked one, Satan, captives at his will, leading many who are professors of religion into error and heresies, when they become persuaded, as Saul of Tarsus was, that he was doing God a service. But what was the result of all this? The apostle tells us: "For this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." The apostle, however, was

persuaded better things concerning the church at Thessalonica, even things which accompanied salvation, for which reason he addresses them so affectionately and endearingly in the words of our text. The Lord be with us both in speaking and hearing while we endeavour to speak from them in the following order :

1. The endearing language the apostle uses.

2. The obligation that he and his brethren were under to give thanks always to God on their behalf.

3. Their being chosen to salvation from the beginning.

4. The sanctification of the Spirit, and

FINALLY. To the belief of the truth.

In the first place we speak of the endearing language, and we note that the word "brethren" here is not to be understood in the literal and common acceptation of the term, but is to be understood spiritually as brethren in the bonds of the Gospel of the Lord Jesus Christ. They are the adopted children of God, one with the Lord Jesus Christ as being of the same family. He, our elder brother, we the younger children of our covenant God and Father. Our Lord himself repeatedly acknowledges the relationship. I recollect especially a passage which came home sweetly to my own mind forty years ago. I have never forgotten it, and I hope never to do so. After our Lord's crucifixion He was buried, but not to see corruption. Mary came early in the morning to the sepulchre, but she found not the body of her Lord. She returned weeping, and met a man whom she supposed to be the gardener, and she said unto him in answer to his enquiry "If thou have born Him hence tell me where thou hast laid Him." None can tell the effect of one word addressed personally by the Saviour to the sinner, but such as have experienced it. Jesus said unto her "Mary," and at once she recognized her Lord. He might have perceived that she was ready to fall at His feet; but He said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them,

I ascend unto *my* Father and *your* Father, and to *my* God, and *your* God." So that God the Son and God the Father are one, "For which cause He is not ashamed to call them brethren," our God has but one family, and they are all one in the Lord Jesus Christ. The apostle dwells on this in the chapter we read this morning, "For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in earth and heaven is named." Some are in heaven and some upon earth, but they are *one* family; loved with the same love, redeemed by the same blood, called by the same constraining, efficacious, free grace, heirs of the same inheritance, and joint-heirs with our elder brother the Lord Jesus Christ. Yet there is a difference between those in heaven and those upon earth as Toplady very beautifully describes it,

"More happy but not more secure,
The glorified spirits above."

The moment the strong arm of all-conquering grace takes hold of the sinner the good work is begun and shall assuredly be accomplished.

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

Thus, then, we are all brethren in the Lord Jesus Christ—members of the same family, and equally inheritors of the same possessions. How different with the nobles of earth where their estates are hereditary. One seems to take all that the father leaves. Of the younger branches of the family some, perhaps, are entered for the Church, and some sent to the army or the navy, whilst the eldest lives in luxury. It is not so with our Elder Brother. He says, "Let not your heart be troubled; ye believe in God, believe also in me; you are in my heart, I bought you with my blood.

'On you my first affections ran,
Before creation's work began.'

I go to prepare a place for you; and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Thus there is a beautiful feeling existing between our Elder Brother and ourselves. He cannot, and never will be satisfied until all his family are with Him: "Father, I

will that all those whom thou hast given me may be with me where I am." The child of God experiences the same feeling when he says, "Then shall I be satisfied when I awake in thy likeness." One of my friends was recently upon his death-bed, and the night previous to his Father taking him home, he said to his kind Christian female attendant, "Does not Christ say, 'Father, I will that all they whom thou hast given me be with me where I am?'" "Yes," she replied. "Aye," rejoined he, "that is just what I want; Christ and I are of the same mind." Brethren beloved, it is no light thing to be heirs with God, and to know that we shall never be disinherited. Let each one ask himself, Am I one of this family? The lowest evidence that I have ever seen of this is given by one of the apostles. I have sometimes been in a low, doubting, tempting, fearful frame of mind, in reference to my interest in Christ Jesus, and the blessings of salvation; but I could always produce this evidence, "We know that we have passed from death unto life, *because we love the brethren.*" If we love the brethren we love the Lord Jesus Christ, and have Zion's peace and prosperity at heart. But this endearing appellation goes farther. We are not only brethren, but brethren *beloved* of the Lord; beloved by a triune Jehovah. Not beloved because of any worth or worthiness in us, but because of His free and sovereign grace, according to the good will of our Covenant God. We would observe that there never was, is not, and never will be one of the brethren whose heart has been changed, and who has had the love of God shed abroad in his soul, that shall ever say, "He loved me because of my goodness, worth, and worthiness." On the contrary, he is filled with wonder and astonishment that that God against whom he has sinned, should have thoughts of peace towards such a wretch; and under a feeling sense of it he exclaims, "Behold, what manner of love the Father hath bestowed that we should be called the brethren!" Oh what a mercy to be beloved of God the Father from everlasting to everlasting! Some say this leads to sin. Such

have never felt its sanctifying power. It led the Church of Thessalonica from sin to holiness, to run in the way of God's commands; wherefore Paul said, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because He hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Beloved of the Lord Jesus Christ! Oh, what a field this opens, of which we can take but the most cursory glance; indeed we should but darken counsel with many words. We cannot express it more strongly than Christ Himself has done. Speaking of Himself as the Shepherd of the sheep he says, "I am the Good Shepherd, and such is the love of my heart that I law down my life and my blood to rescue them from condemnation. But one of the apostles has also an endearing mode of expressing this. He says, "He loved us, and gave Himself for us; an offering and a sacrifice to God for a sweet smelling savour." He gave Himself to redeem us from all iniquity and to satisfy the claims of Divine justice. In purest, holiest love He gave Himself for us, and bound Himself to save us from sin, and death, and to land us safe in immortal glory. Oh, the love of the Lord Jesus Christ to His family! Blessed be His name that he does not love us by fits and starts; "Having loved His own He loves them to the end." I cannot tell you how covetous I am to have more of this love. I often beg of my Jesus to give me another sweet taste; I know that it has such a humiliating effect. Don't you love Him? Not, perhaps, so ardently as you did in your younger days; but has not His love had a most salutary effect upon your hearts? But further, we are beloved by God the Holy Ghost. Oh, what a blessed thing to know that He makes our sinful hearts His habitation. It brings down all our lofty looks. "Know ye not that your bodies are the temples of the Holy Ghost?" And further, He says, "Here will I rest, for I have desired it." But more than this, the children of God are beloved one of another.

The one instinctively loves the other, of which a striking example is just now presented to my mind of the late Mr. Mackenzie, of Preston. He was walking home late one night when an elderly gentleman overtook him, and perceiving Mr. Mackenzie to be a Scotchman he began to address him thus: "What a great pity it is that one of your young Scotchmen at yonder chapel is gone out of his mind. He used to love God and His people, and was very useful in the Sabbath school; but now he is gone quite insane, and they have been compelled to discard him." Mr. Mackenzie knew to whom he alluded, and in order to test the man's own heart he said, "Well, I have nothing at all to say about that; but what do you know of yourself and of your own soul?" That kindled a spark which soon caught fire; and they became quickly engaged in a sweet and godly conversation. At length they came to a bridge, when the stranger said, "Now, I must leave you," and catching hold of Mr. Mackenzie's hand, he stuck to it as though he would never leave go. "When shall we meet again?" asked he. "You don't want to meet a crazy man," (said Mr. Mackenzie) "you said just now, that I had gone out of my mind." "Aye, bless God, (responded the stranger) you are not out of your mind; but clothed and in your right mind." Thus does love beget love. True followers of the Lord Jesus Christ are not the beloved of the world. The seed of the bond-woman can never agree in respect to eternal realities; but they cannot help respecting the man who walks uprightly. O Lord, preserve us in the enjoyment of our religious privileges, and let us continue to sit each under our own vine and figtree. We are commanded to "do good unto all men, especially unto the household of faith," and when that precept is followed it is seen not only by the lovers of the Lord Jesus Christ, but by lookers on. "When a man's ways please the Lord, He maketh his enemies to be at peace with him." They like the man, though they don't like the man's religion. We had a striking example of this in the late Mr. W. Gadsby, of

Manchester, who by his chaste conversation and manners, endeavoured to do good unto all men. There are now thousands in Lancashire and Yorkshire who love the name of Gadsby, but who neither like Gadsby's God, or the doctrines he preached.

I have thus given a faint outline of Mr. Kershaw's sermon, by which it will be seen that he only got through the first head of his text, and he did not promise to resume the subject.

Should your readers and yourself deem this article acceptable, they may possibly hear again next month from
THE WATCHER.

HONEY DROPS FOR A BITTER SOUL.

BY E. J. SILVERTON,
Of Trinity Chapel, Southwark.

OH! my soul, what means this gloom? why weepest thou? what makes thee hang thy head? why sigh as if thou hadst no friend in heaven nor earth? Is thy sin unpardonable? has thy God shut thee out of doors? has He told thee there is no mercy for thee? has not thy God said in His blessed Book, that sinners were sought and not the righteous? Jesus' blood was shed on purpose to wash away great sins like thine; why then be sad? art thou ill through fears and doubts which pester thee? Oh my poor soul! be not sick with these, they would not give thee trouble if thou wert dead in sin; no, these dark-dressed friends would be no visitors of thine, if thou wert in the grave of sin. Couldst thou, if thou wert dead, spread thy wings of faith and wish to fly to the bosom of thy dear Lord? Wouldst thou be overheard to say, "Oh! that I had wings like a dove, then would I fly away and be at peace;" so then my soul, thy very doubts and fears are signs of life, and prove (if thou hadst eyes to see) that thou art a living child. Why then be sad? thou art never better pleased then when thou meetest the saints, and Jesus in their midst; wouldst thou delight in things the which thou once abhorred if there were no light in thee? Nay, thou couldst not. Be glad, my trembling

soul, that thou art sad ; sickness for sin is one of heaven's high grants ; it is the child of repentance, and comes of a broken-heart, and comes only to true vessels of mercy made unto honour. Be sure of this, that love in thee for God would not be found, if God had not first loved thee. Let this cheer thee, oh my soul ! Christ is a greater Saviour than thou art a sinner, and the extinguisher of His mercy is larger than the burning heap of thy transgressions. Nor let the smallness of thy faith and love, or prayer, or any other grace, make thee grieve ; for it is not thy faith, or love, or prayer, that can save thee, but Jesus only ; all thy sin became His, and all His holiness became thine. Wonder, oh my soul, that a God so great, should stoop to a sinner so low ! that He should come down to thee and lift thee out of thy sin. He passed angels on His road to come to thee. What now, my soul, wilt thou urge against thyself ? Gather up thy sins of every form and size, and put them in the bushel of thy unbelief, and Jesus shall then come and empty them into the sea of His unchanging love. He has said it in love to thy soul, "I have cast all thy sins into the depths of the sea." Christ puts all out of sight. Come then, my soul, let us have a holy tune, let us sing to the praise of Him whose mercy is higher than the misery of any soul that looks to Him. Take down thy harp, screw up the cords, let thy fingers be swift, say no longer that thou art in a strange land, but sing in honour of Him who hath made thee a panter after living water, and hungry for the bread of life.

Canst thou prove, O my soul, that God is not thy Father ? No, thou canst not, thou has too many marks of His love upon thee ; so thou must believe that God is thy God. Twelve things my soul shall prove thee to be in the secret of Jehovah's Love :

1. Thou feelest that thou art a sinner great.
2. Thy cries have gone up to heaven for mercy.
3. Thou knowest that thou art not as thou hadst use to be.
4. In trouble thou runnest to the Lord.

5. Thou mournest deeply when He hides His face.

6. Thy detestation to sin.

7. Thy love to all who love Jesus.

8. The value thou settest on Christ.

9. That thou art sometimes delighted by a visit from the Holy One.

10. If thou sinnest thou weepst.

11. That thou learnest more and more that there is no doing without Christ.

12. That all thy trust is in Jesus only ; thy soul is full of thanks to God, that He has made thee what thou art by His Almighty grace.

Trinity Baptist Chapel,
Trinity Street, Borough.

NEW BOOKS.

A Letter to Australia, &c.—By A. E. L. (James Paul, Chapter House Court.)

Poems on some of the Miracles of Christ.—By the same Authoress. (James Paul.)

George Baldwin.—A Memoir by his Widow.

The first and second of the above named pamphlets is written by an orphan child, who, in addition to the possession of the priceless blessing of salvation, possesses also considerable poetical abilities, which she employs in exalting Him who is mighty to save. The account of her father's death is very nicely written, and displays the sovereignty of the grace of God to such an extent as must fill with wonder every heaven-taught reader. Her second pamphlet which contains a dozen little poems on the Miracles of Jesus, we have read with considerable pleasure, and can unhesitatingly recommend it to our readers. Some of her lines read smoothly, here and there one limps a little, the feet not being equal ; but a little more experience will cure this fault. Throughout each poem there is nothing to be found contrary to the "truth as it is in Jesus." We greatly admire the spirit of this orphan authoress, and hope her two little interesting works will have an extensive sale. The two pieces of poesy preceding the letter to Australia are very sweet, and have the true ring about them. From the poem

on "Christ giving sight to the blind man," we give as a specimen of her ability the following stanzas :—

"Healed one, loved one,
Thou art cast out;
For since the world begun,
Sinners must doubt.

Clay to the darkened eyes
Comes before light;
Siloam before thee lies,
Wash, and be white.

Christ's blood must wash away,
Blindness from thee;
Child of eternal day,
Now thou art free."

We hope this orphanized authoress will be spared to write many more such interesting little books, as they cannot fail to be useful to many.

The sketch of GEORGE BALDWIN is evidently written by one who has been "led by the Spirit," and who knows how to glorify her Saviour in Him who has been "plucked as a brand from the burning"

"Wonders of grace to God belong."

Here we have an account of one, who though until a short time before death, ignorant of experimental godliness, understood the theory of the religion of Christ, and was ever ready to support it. Of one who had many hair-breadth escapes from death,—brought during the eventide of his life into the enjoyment of a delightfully satisfactory conviction, that he was one of those on whose behalf Jesus travailed in the greatness of his strength. The widow of the late George Baldwin, is we think, "a widow indeed," a woman who evidently desires to be useful. May that desire be realized until

she joins her departed husband in Heaven. Prefixed to the memoir are a few introductory paragraphs by C. W. Banks, in which he narrates his career as a printer, in a very piquant manner. We hope the appeal he makes in behalf of his intended Tabernacle, will be responded to, and that the building may be soon erected. We have to say to the friends of truth, "What you intend to do—do quickly.

Types from the Hebrew and Greek Scriptures, as illustrated in the colours of the Rainbow. London: Darton and Co., Paternoster Row. The author of this neat little volume is Mrs. Kelly, the daughter of the late Mrs. Sherwood. The Old Testament, in its types, and prophetic revelations, is full to the brim, of rich and holy new covenant truth; but in order to open up its deep and hidden treasures, a purely spiritual mind, and a special unction from the Holy One, are indispensable. Foolish men have done much mischief in speculating upon these "dark sayings," and in attempting to define these deep mysteries; but where faith is lively and laborious; where prayer is pure and prevalent; where the hand which uncovers the secret counsels of heaven, is the powerful hand of the Holy Spirit; then, truth is clearly and beautifully seen; its preciousness is realized; and edification most intensely sanctifying is the result. Mrs. Kelly has treated "the Bow in the Cloud, the token of the covenant between God and Man," in an original and intellectual style; and in accordance, mainly, with the analogy of faith.

Our Churches, Our Pastors, and Our People.

FIRST ANNIVERSARY OF THE OPENING OF THE SURREY TABERNACLE.

TWELVE months have rolled away since the New Surrey Tabernacle was first opened for the public worship of Almighty God—for the proclamation of the Gospel of Jesus Christ, and for the ingathering and building up of some portions of the

Church of the Redeemer. That was a most auspicious epoch in the history of that section of the Christian family in this country; and it is pleasing to be able to record the fact that, the happy tide of prosperity which set in to aid and to carry on the great enterprise of the building committee, has never failed. The work has been nobly and honourably completed; and in the New Surrey

Tabernacle, in Wansey-street, Walworth Road, may be seen a building for sacred purposes, as beautiful as it is comfortable; as substantial and as useful as any we have ever had the pleasure of beholding—or could ever desire to behold in this lower world.

The first anniversary was holden Tuesday, Sept. 13, 1866. Mr. James Wells, the minister, preached a sermon in the afternoon from those most suitable words, "Hitherto hath the Lord helped us." A sermon as full of Gospel truth—of Christian experience—of grateful acknowledgments, and of hopeful anticipations, as perhaps was ever delivered even in that, or any other pulpit Mr. Wells has occupied. This testimony has been confirmed by the voices of many who heard and enjoyed the same. Mr. Wells has now stood nearly forty years in the ministry; one steady tide of growing success has followed him: the Lord has been with him: the Lord's truth has been proclaimed most unflinchingly and faithfully by him: the Lord's people have, instrumentally, stood by and supported him; health and strength have been wonderfully bestowed upon him; and in all the physical, mental, and spiritual powers of a man in the prime of life, he still stands like an iron pillar, a brazen wall, and a defended city. And when several hundreds sat down to tea on the anniversary day, a scene was presented which must have made angels rejoice, while an immense assembly of saved sinners on earth could most heartily sing—

"We thank Thee, Lord, for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life sent down from heaven."

Mr. John Carr, the worthy treasurer, and deacon, commenced the evening meeting by reading,

"Guide me, O thou Great Jehovah;"

which was sung (the whole congregation standing) by the rolling, swelling, and harmonious notes of more than 2000 cheerful hearts and tongues, feelingly and powerfully echoing the warmest desires of millions of the ransomed. Especially was the last stanzas touchingly read by Mr. Carr, and heartily echoed by the people,

"When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths and hell's destruction,
Lend me safe on Canaan's side.
Songs of praises
I will ever give to thee."

Mr. Timothy Baugh offered an unusually earnest and appropriate prayer, and

Mr. James Wells then said, that although it had been announced in the *EARTHEN VESSEL*, that Mr. Thomas

Pocock would take the chair that evening, yet Mr. Pocock had wished to reserve his work in that department until next Good Friday, when they hoped to see an end to the remaining portion of the debt now on the building; consequently he (Mr. Wells) would occupy that position on that occasion; and in his opening remarks, he did so pleasingly betray the emotions, feeling, and desires of a real Christian, that the whole body of the people received his address with joyful acclamations. He said, he stood amazed at the Lord's goodness unto them. The glorious gospel of the blessed God had brought them together, and it still held them together, and peace and prosperity were enjoyed by them. "Never," said Mr. Wells, "during the whole thirty-nine years and a half of my ministry, did I ever feel my responsibility more than I do at the present occasion. When I enter that pulpit, and see the many hundreds of immortal souls gathered together, it causeth my soul to pour forth earnest prayers to God, that if it was His will not one might depart without receiving some good." Mr. Wells thought too much must not be expected from any minister. If a man was of a warm and earnest spirit, full of zeal to the Gospel, it was quite possible he might sometimes jump over the traces; but for any little misunderstanding ministers ought not to be reproached. "I retain," (said Mr. Wells) "no revengeful feeling to any who have protested against me. No: not even to my own beloved and venerated brother John Foreman; for if he was to come here this evening, and to say, I was too hasty, I should say, 'I think so too,' but then John and James might be as united again as ever; and I will not disguise the fact, that to be separated from some with whom I have walked for so many years, has, at times, caused me sorrow."

This Christian-like and loving expression was received by the ministers and by the meeting generally with strong feelings of sympathy; and it only seconded the resolution secretly laid in our own heart previously, that when we issue our Free-Grace Ministers' Photographic Gallery, we would place John Foreman and James Wells in the centre together; and over them, J. C. Philpot, and underneath John Kershaw; filling in the corners and surrounding spaces with the faces of a host of brethren, who, in their way, have been useful to some thousands in Zion.

Returning again to our notes, we observe, in his opening address, Mr. Wells said, "I feel proud to see so many ministers present; so many independent-

mind men, who act not under the influence of any clique or association; but who come, each one for himself, to express his attachment to the Lord—to His truth—and to wish us God-speed. We most heartily thank them for their company. As regards myself, I may say, I am unaltered, and I have nothing of which to complain, not even of Mr. Philpot, who I certainly would have answered when he implied I had evidently some dark chambers in my mind, so that he thought the people at the Surrey Tabernacle were in a very awkward position, for no one could tell what I might bring forth next. I say, (said Mr. Wells) I would have answered Mr. Philpot, but then he is a good man; and I do not like fighting with good men, so I let it pass."

In the course of the evening, Mr. Wells very sincerely acknowledged the efficient labours of the building committee. They entered upon their work most gracefully; they went through it gracefully, and they had retired from it gracefully; and they deserved the lasting gratitude of all who experienced the comfortable advantages of such a beautiful and commodious building as they were now favoured to meet in. The New Surrey Tabernacle is now put in trust as a place for a Strict Baptist Church; and Mr. Wells' remarks as regards the future were received with strong feelings of approbation. He said, there were some houses building on the spare land which was left beside the chapel, three of them would pay the ground-rent, so that when the present debt was removed, the Tabernacle would be a free building; "and if my successor (said Mr. Wells) should obtain a good congregation, the income derived from the three houses will enable you to do good in many directions, helping other churches or ministers as the case may be."

Mr. Butt, one of the deacons, and the secretary of the Building Fund, then rose and read the following report, which he informed the assembly was the statement of the deacons of the place, and was indorsed also by their pastor:—

In presenting a short statement of circumstances as they have occurred through the year we have been privileged to meet in this building, we feel it no small mercy that our beloved minister has been continued in health, and that the Lord has favoured him with his gracious presence and support, and rendered his ministry a blessing to many, so that the word has been attended with power to the hearts and consciences of the people. We have witnessed with pleasure the increase and attention in the congregation at the various services, all tending to shew that our

labour in the erection of this house for the service of God, has not been in vain.

We have received into the church ninety-six persons, including those standing for baptism on the first Wednesday evening in October. In these additions, we have witnessed with much pleasure many from the families who have long stood connected with the church and congregation coming forward to declare what the Lord hath done for their souls. May many such seasons be renewed in future years.

The building is invested in trust as a Strict Baptist Church.

The building Committee closed their labours in May, when the accounts were laid before them, audited by Messrs. Fielding and Nicholson; they rejoiced in what had been accomplished, notwithstanding the trouble and anxiety of so great an undertaking, and look back with pleasure and surprise at the completion of their work.

On Good-Friday an important meeting was held, when £500 was presented to our pastor as a testimonial of love and affection for his long and faithful services as pastor of this people.

At that meeting a suggestion was made, and a subscription entered into, that the secretary should try and collect by the anniversary the sum of £500 towards the debt; £418 has been paid over to the treasurer, and the remainder will be before the close of this meeting.

The deacons recently resolved to erect six dwelling-houses upon the surplus land at the back of the chapel; full particulars of which will be given at our meeting on Good-Friday in 1867, just observing that this is altogether independent of our subscriptions.

The Ladies commenced collecting in August, 1863, and are continuing their labours of love with untiring zeal; their determination is to go forward till such time the sum required is raised. We feel the thanks of this meeting are due to them for the energy they have displayed in this department of our work.

The subscriptions and collections from last September to this day, amount to £1,350. In the space of three years, the amount of cash received by donations, subscriptions, and collections, has realized the large sum of £8,343 11s. 2d. The entire cost of the building is £10,423 19s. 8d.; the particulars will be found in the cash statement.

A debt now remains of £1,489 6s. 3d. At this are we discouraged? By no means. Our old motto abides with us: "Faith laughs at impossibilities, and says it shall be done." The deacons have no wish to press

upon the friends unnecessarily, at the same time some are even now desirous of taking steps for the extinction of this balance at our meeting on Good-Friday next; the matter lies with you. Fear not, be of good courage.

CASH RECEIVED:		£	s.	d.
Subscriptions, Donations, and Collections ...	8,292	12	5	
Boxes at doors (5 months)	50	18	9	
Interest per Bankers ...	148	4	0	
Donation from the Worship- ful Company of Fish- mongers... ..	105	0	0	
Donations from the Mem- bers of the Surrey Taber- nacle Benefit Society ...	60	0	0	
Sale of the Old Tabernacle	406	18	3	
	<hr/>			
	9,063	13	5	
Loans from Friends ...	1,685	0	0	
	<hr/>			
	£10,748	13	5	

BY PAYMENTS:		£	s.	d.
Cost of the Erection of the New Surrey Tabernacle, including furniture, gas, and every expense	10,423	19	8	
Interest on Loans ...	79	0	0	
Repayment of Loans ...	250	0	0	
	<hr/>			
	£10,752	19	8	

Mr. Butt added, the debt of £1,489 now remaining on the building, he trusted would be liquidated by the next Good Friday. He last evening received a registered letter, and on opening it, found £20 towards their fund. He read also a letter from a friend to whom Mr. Wells' published sermons had been a great blessing, enclosing a mite with an expression of thankfulness to God for such discourses.

Mr. John Carr, as the treasurer to the fund expressed the pleasure he felt in meeting the friends again. As far as being treasurer was concerned, he had experienced no trouble or anxiety. In comparing the balance with the Secretary's statement, he found it exactly the same; and the money had come in as fast as it was required, so there had been no anxiety respecting that. When he looked back at what had been accomplished, and saw what great things had been done, he could not help exclaiming with the poet,

Here I raise my Ebenezer,
Hither by Thy help I come.

Mr. Thomas Stringer, in an excellent and warm-hearted address, congratulated the church, the pastor, and the people, on their position; he was thankful to be

associated with their pastor, and with them as a church. They had a new Tabernacle, but it was the old Gospel in it; and it appeared they were well supplied with the truth; the money was plentiful, and all appeared happy; and he prayed that the unity that evidently existed between pastor and people, might still continue.

Mr. Timothy Baugh said that meeting had suggested to his mind two or three thoughts: 1st, that the truth of God is a living power; 2nd, the great need of cultivating thankfulness to God; 3rd, that the circumstances associated with the anniversary services proved the falsehood of the charge of Antinomianism brought against those who believed in the sovereignty of divine grace and mercy. 4th, That God had put great honour upon the pastor of the church; and then, having expressed the pleasure he felt when the announcement was made by Mr. Butt, respecting the desire of himself and his colleagues to assist poor churches, he closed with a very spirit-stirring peroration, and resumed his seat amidst much cheering.

Mr. Thomas Jones said, it appeared to him that, if there was such a thing as "a happy family," it was the people at that place. They appeared to "have all things and abound." There was a good understanding amongst themselves. He was glad to find the pastor's mind had been exercised; it was necessary to a fruitful mind; and he found men more useful who had these exercises and troubles. The speaker then related an interesting conversation given of the late Lady Huntingdon and "Old Berridge" on different degrees in glory; concluding by expressing the pleasure he felt in hearing that the Lord's blessing had attended the word delivered in that place to the conversion of many souls.

Mr. Thomas Pocock explained why he had not occupied the chair on that occasion; he was to be reserved for Good-Friday, should he be spared so long, when he hoped to see as large a gathering, then and there to extinguish the debt.

T. J. Messer in a lengthened address, said he should first ask them to pray for their minister, that his perceptions of the whole truth, as it is in Jesus, might become increasingly clear. Secondly, that his love to his Divine Master might be hourly intensified. Thirdly,—that in all his public ministrations he might be enabled to exhibit Christian fidelity and affection, in unbroken and beautiful combination. Fourthly,—that as the shadows of his existence lengthened, and he approximated

nearer and nearer to the "Golden City" his labours might be more and more successful. Fifthly, that he might be honoured with an investiture of power from on high, patiently to bear the attacks of his opponents; and sixthly, that his life of incessant activity might, if God so willed it, be honoured with a triumphant end, and that when all connected with his earthly toil "was over and done," his ransomed spirit might bask in the gorgeous light of the city of many mansions. Mr. Messer's address was listened to with much interest.

C. W. Banks then related some interesting circumstances connected with his first hearing "that strange man" (Mr. Wells) many years since, in the old Tabernacle. He also enlarged upon some of the errors of the present day, and pointed out very clearly their deleterious effects upon the public mind. He said it was now becoming popular in some circles to ask the question, "Did the Old Testament Saints belong to the Church of God?" Writers, editors, ministers, and others, are saying "No!" What does this mean? It intends a heavy blow at three of the grandest pillars of the Church's faith. First: It means to overthrow the oneness of the true Church of God. Secondly: It denies the retrospective efficacy of the atoning sacrifice of "the Lamb slain from the foundation of the world." And thirdly: It aims at the entire extinction of the revealed and recorded experiences of the Old Testament saints. Mr. Banks said it was to him a source of much thankfulness to find, that it had pleased the Lord so abundantly to bless Mr. Wells in that place. Many anxious thoughts he had experienced respecting it; but to his mind, the Lord's blessing was more than any argument they could produce. He prayed earnestly the same might not only continue but increase.

The Doxology was sung at the close of Mr. Banks's address; and the first anniversary of the New Surrey Tabernacle ended, unmistakable evidences of the Divine approbation having been realized by both speakers and people.

We were pleased to see the platform crowded with ministers and laymen, among whom we recognized C. W. Banks, T. Baugh, I. Comfort, Drake, J. Flory, H. Hanks, H. Hall, T. Jones, T. J. Messer, Henshaw, Geo. Hearson, Parsons, Luke Snow, Steed, J. Webster, P. W. Williamson, G. Webb, and Messrs. T. Pocock, J. Carr, Snowdon, J. Beach, Albert Boulden, Lawrence, Reynolds, H. Hutchinson, T. Mitson, Evans, and a host of happy faces besides.

LETTER FROM MR. WELLS.

DEAR MR. EDITOR,—I have just gone, with much pleasure, and I hope some profit, through little *Cheering Words* for this month; likewise through the excellent letter to Australia, you kindly sent me, as your letter of this morning reached me, containing a curiosity from a certain correspondent of yours. The curiosity is this: that he would not like to circulate *Cheering Words* of this month because you quote from one of James Wells's sermons, wherein Mr. Wells says believers won't die, for which sentiment Mr. Wells has no Scripture, whereas he (Wells) and many more may never die, they may be alive when the Lord comes; so speaketh your correspondent, and who can be angry with him for such good news as this? I fear this news is too good to be true, so that for want of faith I lose the consolation. I know that spiritually the Christian shall never die, and all who shall be alive at the coming of the Lord certainly will not die, but be changed in a moment "in the twinkling of an eye." I hope if your correspondent should be disappointed, and should have to die like other men (for it is appointed unto men once to die) that he may have the bright shinings of a better light, and that will reconcile him to his disappointment. What opposite extremes we meet with among men! Your correspondent will hardly let us die at all, and some will hardly let us live at all. I recollect hearing some years ago, a *Standard's* OBSEQUENT, he in the first part of his sermon, cut and slashed, mowed us down by wholesale, and almost questioned whether there was a real Christian on earth, at least very, very few; and he even frankly told us, he doubted whether he himself was one, and which I was glad to hear, because I thought if he doubted every one else, he ought to doubt of himself also, which he said he did; but on he went, cursing and slaying, not the ungodly but against the hapless dead letter men, but did not vithal signify the crimes laid against us, which was, I thought, rather unreasonable, at least it seemed so to my poor dead letter-carnal reason. Well, thought I, here we are with, *perhaps*, not one real Christian on the earth, and not many in heaven, so that for the voices of the heavenly hosts to be as the sound of many waters and as mighty thunderings was of course quite out of the question. Well, thought I, the few are so very few, that they will want but a corner in heaven. Well let us, thought I, take comfort even from this, for the wise man hath said, "it is better to dwell in the corner of the

housetop, than in a wide house with a brawling woman," so that the few that will be there, will at least have it to themselves, and will not be troubled with any of those plaguy dead letter men. Well, but stop, the good Standardite began to relent, at least a little, and said to us rather sharply, why, you will say this is all pulling down and not building up. Well, I thought, mercy be praised for that admission; who knoweth what the next ten minutes may bring forth? So he did slacken the rope a little, and we could breathe, and that was all, and so we got off with our lives scarcely saved. The chief excellency of the sermon was, that it certainly did not violate the second commandment; for the sermon was neither law, nor gospel, nor had it any similitude whatever; it was "not the likeness of anything in heaven above, or in the earth beneath, or in the water under the earth," and if any of us did bow down and worship it, I hope our worship was as blameless as Rahab's lawful evasions; that while this *Standard* obsequist would let hardly any one live, your correspondent will let hardly any one die. But where is your correspondent's Scripture for his doctrine, that death, natural death, will not come to the believer? I for one think that the doctrine of your correspondent is a very unsafe doctrine to take comfort from. Is it not better to take courage and comfort from the express declarations of Holy Writ: "that to die is gain," that when with David, "I pass through the valley of the shadow of death I will fear no evil, for thou [the shepherd of Israel] art with me," that "blessed [and only blessed] are the dead that die in the Lord;" that "absent from the body, present with the Lord," that "as we have through grace received him now, he will receive us then, and so shall we ever be with the Lord"? I think this to be the more excellent way to look forward to the Jordan.

Also, Mr. Editor, I desire to thank you for your kindly feeling. You have just read my sermon on the "Signs of the Times," and you see I am not a millenarian, and this sermon has made you feel that you wish you could convert me, or I convert you, or God convert us both. Well, you cannot have a better Christian feeling than this; but, of course, with my present views, I believe you millenarians are all wrong together; but I do not rank this doctrine of millenarianism among the essentials of the gospel, and I hold it to be utterly unchristian, to be unfriendly, or unbrotherly, on this or any other non-essential difference. What we most solemnly believe to be the truth,

ought to be spoken, but let it be spoken in love. I hold it to be one of the excellencies of the *Vessel* that it does not tie itself to any party. Many millenarians I very much respect, because I see in them the reigning grace of God, a life and work of devotion to God, a decision for all the truths of the new and everlasting Covenant, and with some great industry in the things of God; nor do I wish to be brought into any controversy with them, though I sometimes half fear it may be so; but controversy—at least in religion—is hardly ever conducted in a Christian spirit, and often does more harm than good. We need all of us to pray, to daily pray with the Psalmist; "Create in me, a clean heart, O God, renew a right spirit within me." I admire the *decision* of the *Standard* party; but I cannot approve the spirit in which that decision is maintained. A spirit which has made and is making sad havock in the churches, setting brother against brother, and despising every minister who does not choose to sacrifice to their net, and burn incense to their drag, holding as it seems to me, that they are the only preachers in Christendom that have any true conviction of their state as sinners, or that have real and true gospel experience, trusting that they themselves only are vitally right, and despising all others. But this spirit is of the flesh and not of God. That many among them are the excellent of the earth, no one who knows the truth in the vital and saving power thereof, can doubt; but this bigotry among ministers and churches eats up everything. When will Joseph's brethren cease to fall out by the way, error be checked, ungodliness rolled back, the chariot of salvation go majestically on; *little opinions* and little differences be treated as such, and zeal for the saving and practical truths of the gospel eat ministers and Christians up? Not in this generation, I fear. Differ as I do from Mr. Spurgeon, yet he has shewn an independence of judgment, a magnanimity of soul, a nobleness of mind, and a range of benevolent feeling, enough to shame the hyperts to a man.—I am, dear Mr. Editor yours in the bonds of the gospel,

Sept. 8, 1866.

J. WELLS.

BOSTON, LINCOLNSHIRE.—We have received a handsome *Carte de Visite* of brother D. Wilson and his spouse, both taken together. It represents our brother *sitting down at his ease*; and his most invaluable and devoted wife is *standing by his side*, as though anxiously watching and willing to render him all and any assistance he might require. This *Carte* has been taken at the request of his friends, and right

pleased they all must be with it. It represents this happy pair perfectly. We have it in contemplation to issue in connection with THE EARTHEN VESSEL, "The Free-grace Gospel Minister's Photographic Gallery," embracing all the useful Evangelists as well as the settled Pastors, with biographical, or auto-biographical sketches of the good men themselves. This would be on a new scale of much interest; and the insertion of the heavenly looking couple would suggest the propriety of giving the good wife with the minister, in all cases where practicable. In cases like Thomas Jones, and some others, this could not be done; in several it *might* be adopted, adding great beauty and interest to the gallery. We are open to other suggestions; and solicit the favour of photographic likenesses from all our brethren. A new Church in Boston has recently been formed, of which we give the following account:—"Anniversary Services, and the Formation of a Church.—On Sunday, Sept. 9th, the small band of Calvinistic Baptists, who formerly constituted part of the Ebenezer Church, but who have met for worship during the past twelve months in the large room of the Athenæum, celebrated their first anniversary. Three sermons were preached on the occasion, those of the morning and evening by Mr. Wyard, from London, and that of the afternoon by the resident minister, Mr. D. Wilson. The congregations were exceedingly good, particularly that in the evening, when the place was crowded to excess. In the afternoon of the following day the interesting ceremony of forming the little community into a church was performed. The service was conducted by three ministers, viz., Mr. Wyard, Mr. Wilson, and Mr. Samuels, of Sleaford, a converted Jew! The service was opened by Mr. Samuels delivering a brief address, followed by reading a psalm and offering up a prayer. This was followed by a somewhat lengthy but very interesting address by Mr. Wyard. It was characterised by great earnestness, much simplicity, and thorough catholicity. There was but little reference in it to other denominations, and that little was distinguished by a Christian charity as noble as it was rare! In short, it was really a model address, and was listened to with profound silence, and evidently with very great delight by those who heard it. At the close of his speech, Mr. Wyard called upon Mr. Wilson to read the articles of faith held by himself and those to whom he ministers. This having been done the people were welcomed into church fellowship by the three preachers present, after which Mr. Wyard called upon them to "extend to each other the right hand of fellowship," and declared them to be a church. The business of electing deacons was then proceeded with, and Mr. Frederick Lill and T. Wedd were unanimously appointed to this office. This was followed by singing a hymn and the administration of the sacrament. Mr. Wilson afterwards addressed the gathering,

and explained the circumstances which had led to his coming to Boston, and the acceptance of the office he now fills.—In the evening a sermon was preached by Mr. Wyard to a very excellent congregation. The total amount of proceeds from the three services on Sunday and the Monday evening sermon was over £5.

BUCKHURST HILL, ESSEX.—BAPTIST CHAPEL; pastor, Mr. Henry Cousens. The above chapel was opened on Tuesday, September 11th. Mr. Bloomfield, of Soho, preached an impressive sermon in the afternoon; Mr. Milner, of Bloomsbury, preached in the evening. The weather was most unpropitious; still the attendance was encouraging. Its cost has reached £900; about £500 has still to be provided for. W. Knight, Esq., kindly gave the freehold ground upon which the present and former chapel stands; J. Tanner, Esq., the architect, although not denominationally connected with the cause, rendered his valuable services gratuitously. This cause was originated at the request of a few of the Lord's people at Woodford, which request was cordially acquiesced in by several brethren for the most part connected with the Strict Baptist Itinerant Society. At first, the friends met in a room belonging to one of their number; here they worshipped two years. During sixteen subsequent months they assembled in a room nearer London. Throughout this time all their efforts to obtain a more suitable place of worship at Woodford proved abortive. In 1858, Mr. Cousens was led, in providence, to build a family residence at Buckhurst hill, New Woodford. In 1861, himself and friends built a small chapel there at a cost of £260, the whole of which expense has been defrayed. Having now vacated this chapel they propose using it as a British day-school and Sabbath-school, &c. Last year, steps were taken to construct their present chapel. The former one was very ineligible, while the population of the village has greatly increased; in addition to which a few friends had become residents in the neighbourhood who regarded believers' baptism, and what is called Strict Communion, as having for their basis a—"Thus saith the Lord." At present the church consists of twenty members; two friends in addition stand proposed for membership. During the progress of the cause one member has been removed, it is believed to join the Church Triumphant; another has been dismissed to the church at North Bow, and is now engaged in ministerial labours. The entire property is legally invested in trust for the use of the denomination, the deeds having been prepared by Mr. J. Mote, of Bucksbury, London. The chapel will accommodate 200 persons; it has elicited very general approval. Donations towards the liquidation of the debt will be very thankfully received by the treasurer, Mr. Henry Cousens, Queen's road, Buckhurst hill. THOMAS DUNN.

NOTES ON THE LINE.—No. III.
 MAIDSTONE.—Services were holden in Upper Stone street, on Sunday and Monday, September 9th and 10th, 1866, for the formation of a New Christian Church, on Strict Baptist principles. A few particulars of this event may be gleaned from the following

NOTE TO SAMUEL FOSTER,
Of Sturry, in Kent.

North-Kent Railway, Monday night, Sept. 10th.—My dear Christian brother.—As I sit all alone in a Rail-car, at near eleven o'clock at night, my mind just sends a thought or two to you as in your chamber low you lie. I know you weigh all matters connected with Zion in very careful scales; I will, therefore, lay before you a few things; and I ask you, as a man taught of God by deep and long affliction, to send me, and all who may wish to read, your mind on these things. For many years, there has been a church in Maidstone professedly holding the truth. From that church some truly godly members were, (early this year) cut off from their membership, and cast out of the church in a most inconsistent spirit and manner. What do you really think can be the state of a man who can cut off from membership those whom he had received as his brethren and sisters in the Lord? I wish your serious mind on this; because, mind you, these excluded members were members of a sound faith, of a good experience, and of long standing. Details I cannot now enter into. The excluded members met for prayer; some of them found a large room to meet; and after patiently waiting, they resolved to be united together as a church to maintain New Testament principle and ordinances. From all I heard and knew of these friends and their afflictions, I deeply sympathised with them; and I think when their case is fully known, all true Christians in Christendom will pray for them in this their day of trial. I was invited to go down and preach to them; and to form them into a Strict Baptist church. I have been. We had four services; and as far as I can judge, from all I could gather, we all moved in the fear of the Lord, we were happy in the Lord, and enjoyed the presence of the Lord. I thought I seldom or never met with a people who appeared more honestly devoted to the Lord's cause, nor more united among themselves. I am anxiously and prayerfully concerned for their future welfare. I cannot now give particulars of the services; but these with a letter I have received, may come another time. Think of, and pray for the new little Baptist church meeting in Upper Stone street, Maidstone; and in all your petitions, dear brother Foster, do not forget to pray for your old friend, C. W. B. If the Lord will, I am now going deep down into Gloucester, to open a new chapel at Cinderford. If the Lord mercifully gives unto me a token for good, you shall hear again.

C. W. B.

BOXMOOR.—The churches around this station are not very much on the increase. Two-Waters is supplied by the brethren, Bannister and Cartwright, whose labours are blest, although one of dear old Joseph Irons's late members declares her soul is nearly starved—feeding so richly in Grove pasture made her dainty; so that even the piercing soul-experience of a Bannister, nor the blunt, plain, gospel testimony of a Cartwright can satisfy her. Brother Bell sometimes chimes nicely. Little Gadsden-row people have invited a good young man to their pulpit for three months. Mr. Caughtrey has left Eaton Bray. This we are sorry for, the people there loved him. He had a large flock to feed; but he is gone to Zoar, in Ipswich. We hope he will not be sorry for his removal. Mr. Searle, of Two-Waters, is at Eaton Bray occasionally. We were glad to see him so much recovered, and if the Lord was pleased to settle him at Eaton Bray, we should be glad. Dunstable Church has Mr. Inward settled over them. The annual harvest sermons were preached, September 19th, by Mr. George Webb, of London. From *The Gospel Guide* we copy the following little note:—"Bedmond is a pretty, quiet village, two miles from King's Langley Station, on L. & N. W. Railway. Beside its Church and other places around, it has a respectable and commodious Baptist chapel, wherein the Gospel has been preached for several years, and wherein Christian unity and evangelical labour have been happily sustained. Mr. Henry Hutchinson has been the worthy pastor about seventeen years; and still he is useful. He is a very universally respected Christian brother; having laboured honourably in the immense firm of Messrs. Dickson and Co., the large paper and card makers, at the Naish and Apsley mills, near Boxmoor, nearly all his life; rearing his family and freely preaching the Gospel in charity, faith, and much earnest zeal. On Monday, September 17th, the annual harvest sermons were preached in afternoon and evening by C. W. Banks; the congregations were good, the friends were happy, and the Spirit of the Lord gave the Word. In many of the little gardens of grace, there is a godly sincerity which renders a visit to them very refreshing. That God may bless the pastor and his partner and people in Bedmond is our prayer.

SIBLE HEDINGHAM.—DEAR MR. EDITOR.—The blessed Lord hath been pleased to constrain four more, to come forth and put Him on by an open profession of their interest in Him, thus proving they are not ashamed to own Him before men and angels. The baptizing took place the first Lord's-day in August; thus we have to record the mercies of our God and bless His everlasting name, that He has not forgotten us. We were well attended on the occasion, and hope the Lord was glorified, and good done. There are many more here that sit under the sound of the Gospel,

that are, I believe, "quicken to life by the blessed Spirit," that we as a church, are are looking to and praying that it might please the great Head of the church to bless with courage to come forth and follow their divine Lord and Saviour, in being baptised in the names of the Father, Son, and Holy Ghost. Our living desire as a church is, that they may be added unto us, and not only to us, but all the Churches of Christ throughout the world. We can, and do through the Divine Spirit's teaching, pray for the peace of Jerusalem, for it is written, "they shall prosper that love her." May it be the business of the church here, and may the eternal God our Father, through the person of His dear Son, pour out in abundance His Holy Spirit, so that the churches may become fruitful in their individual and collective experience, and that God's grace might be seen in sinners being brought out of death into life; the church of old were glad when they saw the grace of God. May it be even so with the churches now, and may the blessed Spirit so dwell and operate upon the hearts of the children of God, that it may be their one prayer, that it may please God shortly to accomplish the number of His elect, and hasten His kingdom, so prays
J. WHEELER.

BETHNAL GREEN.—SQUIRRIES STREET SABBATH SCHOOL ANNIVERSARY.—Tuesday, September 11th, 1866, though the weather was showery, through it all the teachers, children, and friends went forth. Before starting, the superintendent Mr. Lee gave out a hymn for the occasion:

"Whither, pilgrims, are you going?
Going each with staff in hand;
We are going on a journey,
Going at our King's command,
Over hills, and plains, and valleys,
We are going to His palace,
Going to the better land." &c.

Then he read part of Mat. xxi. 17, and prayer being offered at half-past ten o'clock, three 3-horse vans left for Low Leyton, through Hackney, Lea-bridge road, and through the Forest, where some teachers and children rested, and had a game at ball, the children enjoying themselves pulling blackberries, &c.; so after a ramble, again mounted the vans. All seemed highly delighted at the scenery and other things. After a long ride, we arrived at the residence of our esteemed friends, Mr. and Mrs. Foulser, at half-past one, where the children and friends satisfied the cravings of nature, with the good things they had provided, for the country air of Low Leyton had given them an appetite. After dinner, the children and friends played at cricket, football, and other amusements; some of the friends preferring a walk to view the surrounding scenery. About five, the tea was ready, and a good number sat down to tea, which they thoroughly enjoyed; then the children had as much cake as they could eat, and milk to drink; then sung a hymn. Then the friends went to the Congregational chapel (kindly lent for the occasion)

led by our dear pastor, Mr. C. W. Banks; the children followed. The evening service commenced by singing "Whither, pilgrims, are you going?" Mr. C. W. Banks offered up prayer to the Father of all mercies, and sung a hymn. Read a portion of the Word, (in Proverbs) "I love them that love me, and those that seek me early, shall find me," and made many very choice remarks on the love of God in His Son, and on the word *early*; speaking to both old and young. The meeting closed about half-past seven, when we all returned safely home. There is great praise due to the teachers for their untiring kindness to the children and friends, to make them happy. We saw Mr. R. Banks, the indefatigable secretary of the Bethnal green Tabernacle, and many other kind friends; all said they had spent a happy day. We would thank our friends Mr. and Mr. Foulser for their kindness, hoping that the dear Lord will give them both health and strength for many years, and then take them to Himself.
Yours truly, W. H. JEE.

WIMBLEDON.—DEAR MR. EDITOR.—The sixth anniversary of the Strict Baptist chapel, Church street, was celebrated on Tuesday, September 11th, when Mr. James Wells of the Surrey Tabernacle, preached a good Gospel-sermon from Ezek. xliii. 27, in the afternoon, after which a large company sat down to a good substantial tea; and all appeared to enjoy the repast. In the morning, Mr. Timothy Baugh, of Islington, preached another good Gospel-sermon from Heb. x. 14. Our little sanctuary was quite full with kind friends from Islington, Wandsworth, Ripley, Merton; and all enjoyed the glorious Gospel as preached by the Lord's honoured servants, and our prayer is that they be long spared to blow the Gospel trumpet, and it made the heart of our dear and respected pastor rejoice, to see so many kind friends come to encourage his heart in the work of the Lord. The collection with donations received from kind friends amounted to £11 14s. for which we desire to acknowledge our gratitude for their kind liberality, trusting our covenant God will reward them an hundred-fold.—Yours, faithfully,—E. MORRIS. Another correspondent says:—This growing little garden of God's own planting, had a copious watering on Tuesday, September 11th, when brethren James Wells and Timothy Baugh preached sermons full of life, love, blood, and power, of the exalted Prince and Saviour. James Wells was very much like his apostolic brother, decided and discriminating. Timothy, through the Lord's blessing, well "stirred up the gift that is in him," preaching an excellent and rich discourse on the "one offering." The pastor of the Wimbledon church smiled happily; the friends were cheered to see their chapel crammed; and the holy savour of God's precious Gospel still bedews the souls of many. Hallelujah! Praises to our heavenly Friend.

BATH. — EBENEZER BAPTIST CHAPEL. A tea-meeting was held in this chapel on Monday, Sept. 3rd, to commemorate the 6th anniversary of the pastorate of Mr. John Huntley. After tea, which was attended by 200 persons, a meeting was held in the chapel, which was tastefully decorated and festooned with evergreens and flowers. There were also some mottoes in different parts of the chapel; they were, "Hither the Lord hath helped us," "Love," &c. Mr. Huntley occupied the chair, and expressed his heart-felt thanks to God for the great success that had attended his ministry, as 200 souls had been added to the church during the six years. He thanked God he had not swerved an hair's breadth from the faith he publicly avowed his belief in at his recognition service. He hoped they would contrive, as Aarons and Hurs, to uphold him by their united prayers. Excellent addresses of congratulation were delivered by Mr. W. Huntley, father of the pastor, and Messrs. D. Wasell, J. Davis, of Bath, Mr. S. Littleton, of Frome. The proceedings were of a very delightful and interesting character.

SHOREDITCH.—PROVIDENCE BAPTIST CHAPEL, Cumberland street. The 223rd anniversary services of the commencement of this cause was celebrated. On Sunday, August 19th, sermons were preached to considerably more than ordinary congregations, morning and evening, by brother Lodge, the pastor; and in the afternoon, by brother Myerson. On Tuesday, the 21st, brother Webster, of Cave Adullam, preached in the afternoon; upwards of 150 friends took tea; and in evening brother James Wells delivered a most excellent discourse from Psalm xiv. 17. Each sentence was establishing, and every thought a study. Collections were made after each service for the pastor, amounting, after all expenses were paid, to £12, which were put into his hands. Brother Lodge, and the church under his care, is alive and well at work; the Conqueror's royal blood, the precious blood of Christ, makes healing circulation through the whole, fulfils a heavenly system of pulsation, and nerves each member with a zeal divine. All, all! is peace; no horrid discord jars the sacred symphony of love. J. YANLEY, Deacon.

GRAVESEND.—The anniversary services at Zoar chapel, Peacock street, were held on July 31st. An earlier notice would have been given but affliction prevented it. We have great reason to bless the Lord for his goodness towards us, for though the day was very wet and uncomfortable, we were highly favoured in having good congregations—in the morning comfortably full, and in the after parts of the day we were crowded. Upwards of 100 sat down to dinner and 250 to tea, and about fifty took supper together, and cleared up the fragments that remained. The spirit of love that pervaded the whole was delightful, and we

could sing "How good and how pleasant it is for brethren to dwell in unity." The Lord brought our brethren Bloomfield, Alderson, and Palmer amongst us, in the fullness of the blessing of the Gospel of peace; and many sat down under the shadow of the Lord, and found his fruit to be sweet to their taste. The word fell with sweetness and savour upon the soul, and many found it to be a day of gladness and rejoicing. And we were led to rejoice, also, inasmuch as the proceeds of the day exceeded our expectations; the Lord gave his people a heart to help his cause, and we are encouraged to hope that the Lord is amongst us indeed; and in truth our general congregations were never better than they now are; and the spirit of love and peace that prevails, is most delightful.

THOMAS WALL.

[Another writer informs us Mr. Wall has lost a very dear grandchild, and has been afflicted personally; but in the midst of all these things he is sustained and honoured.—Ed.]

THE VEN. J. A. JONES.

DEAR MR. EDITOR,—Having heard that dear old champion for truth, J. A. Jones, at Jireh, frequently for many years, with much pleasure and profit, I was sorry to hear it announced last Lord's-day, that the infirmities consequent upon *old age* require his partial retirement from the pulpit. After preaching a really sweet sermon from Isaiah xlii. 1, 2, the clerk gave notice that there would be a special prayer meeting held after the pastor had left, to bless the Lord for past mercies, and to ask His guidance in making provision for the support of His aged servant, the pastor, in his retirement. All present being invited to remain, I did so, and several brethren offered their fervent supplications at the throne of grace; and I can truly say I found it good to be there. Mr. Jones's favourite hymn,

"Father, whate'er of earthly bliss," &c.

having been sung, the clerk explained the desire of the congregation to relieve the mind of their dear old pastor of all pecuniary and worldly cares, by raising a fund sufficient to keep him in comfort without affluence, and said that any friend who felt disposed to assist by a weekly contribution, however trifling, it would be thankfully received. I thought there might be some persons like myself who have at various times profited by Mr. Jones's ministry, would be glad of an opportunity of showing their gratitude, so I thought it better to forward this for insertion, for the benefit of our brethren in all parts where the VESSEL reaches.—I am, sir, yours faithfully,

E. S.

[We thank our correspondent. We will gladly contribute our mite weekly, and will receive, announce, and forward, any that may be entrusted to our care.—Ed.]

MR. WYARD AND SHREWSBURY. (TO THE EDITOR.)—DEAR SIR,—Your correspondent appears to be sadly put about at the idea of Mr. Geo. Wyard, jun., becoming the pastor of an open communion church. I will therefore relieve him of all anxiety in the matter. Mr. Wyard has not come to an open communion church, but he is the pastor over a people, who, although they entertain liberal, and not extreme views are as orthodox as any church in the Baptist denomination; which is saying a great deal, when we think of the extravagant, and I may say, ridiculous ideas of Bible truth, which are entertained by the so-called great men of the present day. I will only add that Mr. Wyard is very highly esteemed by the friends at St. John's Hill chapel, and if he has changed his views, (which I understand is not the case) surely he had a perfect right to do so without being called upon by an unknown scribe for an explanation. I am, dear sir, yours very truly, A READER OF YOUR MAGAZINE.—[We thank our correspondent. It should be no cause of astonishment that anxiety is felt by the people of God, seeing in these days, so many not only change their views, but divide and scatter, and starve the sheep.—Ed.]

RIPLEY, SURREY.—The tenth anniversary of the new Baptist church, Ripley, was held on Thursday, August 30th, when brother Luke Snow (of Wimbledon,) preached morning and evening, from Matt. xxii. 42, "What think ye of Christ?" I think the text will last him all his life; he did try to exalt his dear Lord and Master with all the powers he had. We had several kind friends from Leatherhead, and an omnibus full from Wimbledon. It rejoiced our hearts to see them, and encouraged us still to go forward. We had a good collection, and, above all, the Lord's presence; so altogether we had a good day; bless the Lord for it. Our dear pastor, C. Z. Turner, preached in the afternoon. May he still be kept honest and faithful, is the sincere desire of
A LITTLE ONE.

BOROUGH.—TRINITY BAPTIST CHAPEL, TRINITY STREET.—On Lord's Day, July 22nd, Mr. E. J. Silverton, the pastor, baptised two brothers and one sister in the name of the Lord Jehovah: these were all persons of some years. The Lord is still with us, blessing the Word with signs following. We trust the day will come when the house will be too small for us. We are blessed by the Lord; he has been very good to us; and he has promised to be with us even to the end.

CHATHAM.—Mr. George Gray, of No. 19, Regent place, New road, Chatlam, being in reduced and afflicting circumstances—"thoroughly helpless"—friends have desired the prayers and help of those in our churches who have it in their power. Some few have contributed; but we ask again the kind sympathies in behalf of our brother George Gray. Besides him, we have some real widows and orphans to whom we would gladly send the help of this world if we had a little of that of which some have such abundance.

HORNSEY RISE.—EBENEZER CHAPEL. On Tuesday, August 28th, a tea meeting was held for the purpose of assisting the liquidation of the debt on the chapel (the provisions kindly given by our lady friends). The meeting was of a most happy and cordial character; our ministerial brethren, who kindly lent their aid, were evidently armed with power from on high, and to whom we express our best thanks. On September 13th, three believers were baptised by the pastor; a goodly number present to witness the Divine institution. The God of Israel is with us. "Arise, and be baptised."—Acts xxii. 16. W. S. WATERER, Pastor.

AYLESBURY.—Our anniversary, on September 20th, was one of our highest holidays. Mr. James Wells preached morning and evening to large assemblies, and our people heard him with power, with profit, and real pleasure. Mr. Timothy Baugh delivered an excellent sermon in the afternoon to a crowded congregation, including from fifteen to twenty ministers, on the words, "Then they that feared the Lord," &c. We, as a church, are thankful; we are helped on, and rejoice in hope of still better days for the long-tried cause of God in Aylesbury.

BRIXTON.—GOSPEL HALL, LITTLE ST., ANN'S ROAD.—On Sunday, July 8, Mr. E. J. Silverton, of Trinity Chapel, Borough, preached in the above hall. Many heard the Word with joy; it was a time not to be forgotten. The Lord was there as well as the people. May good come of it. The hall was full. Mr. Silverton preaches in this hall every Tuesday evening at 7-30, till the short days come, and then at 7.

On Thursday evening, September 6th, 1866, after a few days illness, Miss Eliza Chaplin, for many years connected with the publishing department of THE EARTHEN VESSEL. Nearly her last words were, "There shall be no night there."

On Saturday evening, September 22nd, at her residence, the beloved Wife of Mr. G. Spooner, of Rotherhithe.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NO. BAPTIZED.
Alsop, C.	Squirries st. (for Old Ford church)	August 30, 1866	6
Flack, W.	Salem, Wilton sq., New North rd.	August 2, "	4
Silverton, E. J.	Trinity, Southwark	July 22, "	3
Waterer, W. S.	Ebenezer, Hornsey Rise	Septem. 13, "	3

England—the Land of Churches.

A LETTER FROM A CHRISTIAN SOLDIER IN THE UNITED STATES.

FROM this excellent young soldier we have received letters from time to time, proving the strength of grace in keeping the soul alive although in a state of captivity. This letter we feel bound to give just as the writer sent it :—

SEPTEMBER 22nd, 1866.

TO MR. CHAS. W. BANKS,

DEAR CHRISTIAN BROTHER,—While I feel pleasure, indeed, in naming you as above, I also feel proud of the honour of grace bestowed upon me for Jesus' sake, as implied by the word of relationship—"Brother," and would to God I were personally acquainted with ten thousand times ten thousand of them; and shall we not, at a near day, behold with our eyes in heaven, free among the countless millions of victorious souls, made perfect in and by the blood of the Lamb of God, which taketh away the sins of an otherwise lost, condemned, and ruined world, and again at the last grand day, when those souls shall enter and receive the full degree of glory, even "the fulness of the blessing of the gospel of Christ,"

" When loudly in the crowd we'll sing,
While heaven's eternal arches ring,
With shouts of sovereign grace."

And it is sweetly refreshing, is it not, to the Christian, when, after glancing at, and feeling somewhat the weight of the fact, that all the foundations of the world are out of course; that religious, political, civil, and domestic strife and evils abound throughout this soul-degraded world, entailing an amount of human miseries of which even small parts or degrees are painful to behold, to reflect on the truth that "the Lord sitteth on the flood, the Lord sitteth King for ever;" that His "undisturbed affairs" move majestically and gloriously on; that all things are working together for the good of the Church, the Lord outwitting Satan, bringing good out of evil, and causing even the wrath of man to praise Him, while the remainder He will restrain. Is it not sweet then to fall back upon Jesus, to lean on the arm of the Beloved? Is it not sweet to commune with our Lord and with our brethren by the way—to speak often one to another? Is it not sweet to see the few faithful ministers of the Lord zealous in the mighty work of their God? And is it not sweet to realize and to know that "the remnant of Jacob (gospel Jacob) shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrrieth not for man, nor waiteth for the sons of men"; and it is impressed with these delightful truths and with a supreme and infinite love thereto, and with an unspeakable appreciation thereof, that, partly in accordance with your request, and partly from a personal desire in love for my brethren in Jesus that cooleth not. I now communicate with you, my new-covenant kinsfolk in favoured England. I say, favoured England: for does not the truth at

this time exist more generally among the people therein, than to all appearance anywhere else? Is not England at this time "the land of churches"—of God's own elect? Here, in the United States, there are cities renowned for their profession, and called as Brooklyn, N.Y., "The City of Churches;" but, alas! these are not churches of God; of truth, such are few indeed. Here, in Virginia, there are churches of all denominations, even close communion Baptists, commonly called among the people "Ironsides," and "Hardshell Baptists," these are strict Baptists as far as Church order is concerned; and while I hope there exists among them some who are not only right in Church order, but also in faith, having both the power as well as the form of godliness, I have not had the pleasure of discovering such a good case yet, still I hope I may be agreeably surprised. They generally preach predestination and election, but with free-will and duty-faith doctrines, make a sorry mixture of the two; sowing their ground with mingled seed they reap confusion, and their harvests are weeds and tares; sowing to the wind, at last they reap the whirlwind; sowing to the flesh they reap corruption, finally meeting with a swift destruction. I hope in time to become more acquainted with the demonstration of the different professing characters that dot over the land. I shall consider it as my privilege to do so, and as I am not likely to remain more than a few months at one post, but to remove a few hundred or perhaps a thousand miles east, west, north, or south, I may perhaps have an opportunity of discovering some cause of truth, if there does exist any hidden in the wilderness, which discovery I should rejoice to make; indeed, you shall if you wish (and I know you feel interested) be informed of any success I may meet. I feel strongly impressed with the idea that there are some hidden branches of the Church in these parts. I gather a little distant hope sometimes from such information as the following dialogue imparts, that of a correspondent of *The N.Y. Nation*, that took place in Davidson County, North Carolina, September, 1865. The correspondent thus writes: She looked up as I entered and nodded, but neither removed the pipe from her mouth nor spoke till I had sat for some minutes looking about me, then she said, "Be you a preacher, sir?" "No, ma'am," I said. "You're a doctor, then, I r'ckon?" I answered in the negative again. "I tuck notice o'your saddle pockets, and thought you mout be one or t'other," she said, after which remark she went on spinning and smoking in silence, and I made no attempt to continue the conversation, for half-a-dozen children were crying and fighting on the floor, so that nothing but their noise could be heard. After awhile they became a little stiller, one of the elder ones amusing the rest by placing my saddle-bags across her back, and creeping up and down in the character of "the preacher's hoss." I took advantage of the lull to ask the woman if they had regular preaching in that neighbourhood: "Over to High P'int they hev, and we hev it here, now and agin." "What sort, Methodist?" "Most all kinds: Presbyterians, Missionary Baptists, and Hardshells; but there's more of the Methodists." "What do you mean by Hardshell Baptists?" "Them as believes in predestination—everything foreseen from the foundation o'the world, they say, and nothin' comes out any different from its ordained; the Missionaries, they holds to free grace." "What's free grace?" "Expect you knows better'n me—salvation free, I reckon; but I never

tuck to Baptists much ; I'm a Methodist myself ; my husband's mother was a Hardshell. No, I don't know much about it ; I come from the north myself, and they haven't any Hardshells where I live."

I might now speak of the religious demonstrations popular among the freed slaves, who of course abound where I now sojourn ; in many of their churches they appear as religious madmen, dancing, ravening, and exciting themselves violently, some of whom are often carried off to their homes on stretchers. They have their Methodists, Baptists, Hardshells, as they call it, and various other denominations. I have given some of their ministers a few of our beloved friend Mr. James Wells's sermons and the *'EARTHEN VESSEL'*. One of them said he thought he "might find some good ideas in them," and I hope they may, and being persuaded of them, embrace them, becoming strangers and pilgrims seeking a city in deed and in truth ; but I will not linger here. I have something else I wish to give attention, namely, the announcement of the departure from this life of a dear sister in the truth, Mrs. A. E. De G., the daughter of a Christian deacon of a Christian Particular Baptist Church in New York City ; her Christian letters have often been refreshing to me. Here are quotations from some of them, which speak for themselves and for herself also :—“ But the Allwise, the Allseeing knows which is best for His creatures ; He sends His rain on the just and on the unjust : yet how often are we ready to say, ‘All these things are against me,’ when everything does not go exactly as we think they should ; how much better if we could always lie passive in His hands, and know no will but His ! But, alas, alas ! poor short-sighted mortals that we are, prone to murmur and repine, ‘prone to leave the God we love.’ How inconsistent ! What would become of us if our salvation depended upon ourselves ? Sometimes hot, sometimes cold ; but thanks be to God our Jesus is always the same. How precious, indeed, does Jesus appear when we are made to feel our absolute need of Him, and the blessed Spirit reveals Him to our souls in all His suitability to our cases. I was quite sick for two days of the past week ; I felt somewhat as the hymn expresses,

“ ‘When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.’

But it pleased God to restore me to my usual health again. It has been a source of wonderment to me to hear the children of God in their prayers often thank Him that their lives had been spared. I never felt to pray that way. I rather have to pray for patience to wait His own good time to take me home : for, if I am not dreadfully deceived, I trust that I have a mansion prepared for me ‘where moth and rust doth not corrupt, and where thieves do not break through and steal. Yes, I often long for these ‘realms of the blest,’ for the abodes of the redeemed, of those who ‘washed their robes and made them white in the blood of the Lamb.’ Yes, yes, I long to be rid of this body that seems to me can do nothing but sin ; I long to be free from this world of cares and trials, free from that arch foe, seeking whom he may devour. Oh ! I long to see Jesus without a veil between.

(“ ‘O that my anxious mind were free
From this frail tenement of clay ;
That I might view the immortal Word,
And live and reign with Christ my Lord.’)

'Come, Lord Jesus, come quickly,' is the wish of my heart. Keep, O Saviour Divine! keep thy loving ones while in this world they stay; give them submission to all Thy holy will; let the light of Thy blessed gospel shine into their souls, and lead them out of self unto Thee. My present frame of mind I should always like to stay in, but such is not my case, far from it; oftentimes I am very rebellious, and often feel to smite upon my breast and cry, O wretched wretch that I am! but if we are Jesus', we shall not be saved on the ground of our good deeds, but it will be all of free and sovereign grace, which first contrived the plan to save us." (I must quote from one more of her living epistles).—"It was very pleasant to receive a letter from you after so long a silence. I have desired several times to write myself, but until now have found no accessible opportunity. We have been very busy re-arranging our house, cleaning, and so forth. We have been in unusual confusion. O the bustles and cares attending us in this life! they seem at times to choke out our every better thought and feeling. If we were not kept by a higher power than our own, what would become of us? Sink we should—fall back to sinning with a willing heart we certainly should; but, oh, I trust, our eyes have been opened and sin is a grief and a burden! We would fain live holy and pure, but, alas! such a creature state exists not on this sphere. I sometimes feel so dull and lifeless, that I feel ready to exclaim, You that love the Lord indeed, tell me is it so with you? Yes, sometimes I cannot feel a holy desire, no aspirations heavenward,—altogether earthly, sensual, and devilish. I could not find terms bad enough. I loathe myself, but the secret sigh of my heart is, 'O that it was with me as in days and months that are past!' 'Where is the happiness I knew when first I saw the Lord?' To-day the body of a dear saint was conveyed to its final resting-place, there to await the signal that shall bid it awake and join the glorified spirit. O what a change for him from earth to heaven, from mortality to immortality! The last audible words he spake were, 'What would I do without Jesus Christ now?' Ah! yes, my brother, what would we do without him at any time! He is needful always, but in the last trying hour, when flesh and heart would fail, to have him present with us is needful indeed when the soul is about to enter the untried state."

The writer of these living lines is now at rest, glorious in her Lord, free from sorrow and from sin. Her husband, speaking of her departure thus writes: "None of us knew she was in a dying state until the last hour, and had she known she was so soon to leave this sinful world, she would not have told us, but would have spared us the sorrow, until death should speak for her. She gave birth to a little girl (not alive) at 11:55 p.m., July 28, 1866, and at 2:20 a.m., her spirit fled to its Maker. She was unconscious: her sickness, brought on by the extreme heat of the summer, commenced about the 16th July; after the first eight or nine days she was rather flighty and at times unconscious, caused by the intense agony and excruciating pains she suffered,—for the last eight or nine days she did not lay down on her bed more than a second or two—long enough to try it, and then get right up again. She often remarked that when she got over her suffering she would take a good long sleep. I pray the Lord to bless this affliction to me; heretofore I thought more of my dear wife than of anything else. I thought so much of her as totally to forget my God. Yes, thought more of a human crea-

ture than I did of the Most High, the Lord God Almighty. Well, the affliction proved that the Lord will be sought and inquired for above father, mother, sister, brother, husband, or wife; in fact, we may have to forsake all these (to us) dear ties of relationship, take up our cross and follow Him. I now feel that the Lord has been gracious: I want to be nearer my God; and I hope I shall never be satisfied again until I get by His side. Lord, keep me still looking, longing, and sighing after Thee, until I find a home with Thee."

May we all, my dear brother, finally get home with our God. Blessed prospect! sweet and happy hope! joyful consolation! holy victory! triumphant achievement! in and by the wonderful God Man Jesus Christ. His name is indeed a sovereign balm, a cordial, and a joy; and surely when we enter "the untried state," when our change shall come,

"His love will far o'erpay
Our utmost labours by the way."

The darkest night shall end in brightest day, and deep sorrows shall end in loud songs. I anticipate with sweet hopes the entrance of my soul, in and by what our Jesus hath done, into that happy and glorious state, that order of things hinted at in the following beautiful hymn quoted by our sister, of whom we have just been speaking, and which I read with much enjoyment of faith.

Praying an increase of faith for the whole Israel of our God,
Believe me yours sincerely and truly in the Lord,
"A" Company 3rd Battalion 11th Regt. U. S. Infantry,
Post near Lynchburg, Virginia, U. S.

FELIX MYERS.

"AND THERE SHALL BE NO NIGHT THERE!"—(REV. 'xxii. 5.)

No night shall be in heaven, no gathering gloom	No night shall be in heaven, but endless noon,
Shall e'er that glorious landscape ever come,	No fast declining sun, nor waning moon;
No tears shall flow in sadness o'er those flowers	But there the Lamb shall yield perpetual light
That breathe their fragrance thro' celestial bowers.	'Mid pastures green and waters ever bright.
No night shall be in heaven, no dreadful hour	No light shall be in heaven, no darkened room,
Of mental darkness, or the tempest's power,	No bed of death, no silence of the tomb;
Across those skies, no envious clouds shall roll	But breezes ever fresh with grace and truth Shall brace the frame with an immortal youth.
To dim the sunlight of the raptured soul.	No night shall be in heaven; but night is here,
No night shall be in heaven, forbid to sleep;	The night of sorrow, and the night of fear;
These eyes no more their mournful vigils keep;	I mourn the ills that now my steps attend,
Their fountains dried, their tears all wiped away,	And shrink from others that may yet impend.
They gaze, undazzled, on eternal day.	No night shall be in heaven, Oh! had I faith
No night shall be in heaven, no sorrows reign,	To rest in what the Faithful Witness saith,
No secret anguish, no corporeal pain,	That faith would make the hideous phan- toms flee,
No shivering limbs, no burning fever there,	And leave no night henceforth on earth for me."
No soul's eclipse, no winter of despair.	

(By Dr. Raffles, 1858.)

The law has a demand upon you, which the sinner can never satisfy, and justice may arrest him in a moment, and if he does, he must cast him into the prison of hell for ever.

“It shall never go out.”

—
Lev. vi. 13.

“IT SHALL never go out.”—The light of salvation as secured by the harmonizing of every divine attribute shall never go out. There shall be no end to His saving power—“Israel shall be saved in the Lord with an everlasting salvation.” We read in the preceding verse, “It shall not be put out.” The light of salvation shall never be put out; it shall shine with one perpetual blaze of unclouded glory—“The Lord shall be unto thee an everlasting light, and thy God thy glory. The Lord shall be thy everlasting light, and the days of thy mourning shall be ended.” Isa. lx. 19, 20. “It shall never go out”: some make this perpetual fire an emblem of the love of Christ to His people, which never can be quenched—“Many waters cannot quench love, neither can the floods drown it;” the “many waters” of afflictions—the “many waters” of tribulations—the “many waters” of persecutions—the “many waters” of temptations could not quench His love; neither could “floods” of sin—“floods” of sorrow—“floods” of suffering—“floods” of wrath drown it. The love of Christ to His people can never be quenched by the many waters of their sins and iniquities; nor by the sufferings He underwent to atone for them. Again, they make it an emblem of the Church’s love to Christ, which cannot be quenched by afflictions from God, by persecutions from men, by temptations from Satan. Again, they make it an emblem of the Word of God, compared to fire for its light and heat, and which, like the fire on the altar, continues, notwithstanding the attempts of men and devils to get it out of the world; and, though the ministers of it die, that lives and will burn most brightly in the end of the world. But I shall look at this fire as a type of the Spirit of God: two things were necessary to make the sacrifice acceptable—the altar and the fire from heaven (1 Kings xviii.)—and two things are necessary to make our spiritual sacrifices acceptable, viz., the work of the Spirit and the work of Christ; our sacrifices must be placed upon the altar (Christ), baptized in fire (in the fiery baptism of the Spirit). The fire upon the altar came down from heaven: and the Spirit of God came down from heaven and rested upon Christ. Matt. iii. 16. The victim touched the fire before it touched the altar: we must know the Spirit’s work before we can know and rest upon the work of Christ. The fire carried up the sacrifice; hence the Hebrew for burnt-offering signifies *ascension*, because the sacrifices ascended from the fire in smoke towards heaven: so all our spiritual sacrifices that are connected with the Spirit and with Christ are ascension sacrifices; they ascend to God acceptably by Jesus Christ.

The Holy Ghost is compared to *fire* both in the Old and also in the New Testaments (Isa. iv. 4, Acts ii. 3, Rev. iv. 5, Matt. iii. 11). “He shall baptize you with the Holy Ghost and with fire.” The victims—the fire offerings were baptized in fire—Jesus baptized “with the Holy Ghost and with fire,” and this baptismal fire baptizeth into the knowledge of God—into the love of God—into the mercy of God—into the blood of Christ—into the life of Christ—into the grace of Christ;

and those who are thus baptized will baptize their spiritual sacrifices in the fire—in the Holy Ghost. Hear them pray, they dip their prayers in spiritual influence; hear them sing, they dip their song into the praises of the Spirit; and as they pray *in* the Spirit, so they sing in the Spirit.

The unquenchable nature of this fire will signify that His graces are undying graces: the light of life in the soul may sometimes be obscured, but the life is there: the fire of faith may burn but *dimly*, but the faith is there: the spark of hope may almost expire, but the spark is there—"The fire shall never go out." The Spirit will never forsake the work of His own hands. When we think the fire is gone out, He rakes out the ashes, blows (with his breath) upon the dying embers and makes the fire blaze again, and how warm and comfortable we feel! Ay, we want Him to fan the sacred fire from day to day. Yes, and He will fan it, and "it shall never go out."

Seeing,—Seeking,—Entering.

BY E. J. SILVERTON, OF TRINITY BAPTIST CHAPEL, BOROUGH.

ALL Adam's family are born blind; they are blind from their birth; they are *all* blind, and *all alike* blind. They have *eyes*, but they see not: sin is not beheld by them, nor is the glory of Christ admired; but they think they see, and fancy they are finding their way to the city gates of eternal rest. We are told by the Head of the Church that the eyes which see are blessed eyes. That young man (who was blind from his birth) to whom Christ gave sight, was not more blind in a *natural* sense than man is in a spiritual sense. Blind, blind, blind, all are blind. Now the same Person who opened the eyes of the *head*, opens for poor sinners the eyes of the *soul*. Christ, by the Holy Spirit, gives sight to the blind in sin, and makes those who sit in darkness to behold a great *Light*. He gives them to see what they never saw before: they now see that they are as black as the iron gates of hell; they now see that they are as evil as Satan; they now see that they are going the wrong road; they now see that they are offenders against the holy and all-wise God; they now see that they must be born again; they now see that they need washing in the cleansing blood of the Lord Jesus; they now see that they must be for ever lost if mercy is not granted; they now see the only thing to be done is to cry to God: so they see Jesus, whom to see by faith is everlasting life. Thus, the good Lord leads us to see, Blessed are the eyes which see. Those who thus *SEE* are led to *seek*, and Christ cheers them at the starting post with the, all who seek shall find, all the *seeker's* are *finders*. No man ever *saw* Christ who did not *SEEK* Christ. All who *see* Him, seek Him; they seek heaven for *Jesus'* sake; they *seek* because they were *sought*; they seek for mercy—they seek for pardon; they seek to be what God would have them be; they seek hearing the gospel; they seek reading the word of the Lord; they seek in earnest prayer; they seek the Saviour that He may put away their sins from their hearts and from their minds: so we say most who *see* Christ *seek* Christ—seeing, seeking, entering. All who *see* the kingdom of the

Lord Jesus *seek* it, and all who *seek* it *enter* it : there's a *looking* to it, a *coming* to it, and an *entering* into it. It is like coming to mercy's door ; we walk *to* it, we knock *at* it, and we enter *by* it.—“ He hath never said to the seeking seed of Jacob, seek ye my face ” in vain. The *seers* and *seekers* all enter the family of Jehovah. They all come and stand before the Lord, every one in Zion appeareth before God. When they have been seeking long enough, Christ comes to them and says, “ Come in, ye blessed of the Lord.” Some are seeing, some are seeking, and some are entering, even now.

The Request of Jesus.

“ My son, give me thine heart, and let thine eyes observe my ways.”—Poverbs xxiii. 26.

“ O love divine, how sweet thou art !
When shall I find my willing heart
All taken up by thee ?
I thirst, and faint, and die to prove
The greatness of redeeming love,
The love of Christ to me.

“ Stronger His love than death or hell,
Its riches are unsearchable ;
The firstborn sons of light
Desire in vain its depth to see ;
They cannot reach the mystery,
The length, and breadth, and height.

“ God only knows the love of God !
O that it now were shed abroad
In this poor stony heart !
For this I sigh, for this I pine ;
This only portion, Lord, be mine ;
Be mine this better part.”

It is more than probable that many who will read these lines can truthfully adopt the above beautiful hymn, as expressive of the deep yearnings of their souls. And it may be with some, that they have a clear and distinct remembrance of the time and spot when first they felt “ *the love of Christ* ” in their souls. O what ravishing scenes and wonders presented themselves to view, as they gazed upon IMMANUEL'S lovely form, “ while hanging on the accursed tree.” Their thoughts were completely transported to the upper world, where Jesus reigns in all the splendour of His triumphs, and in the ineffable majesty of His mediatorial glory ; and their affections were so entranced by the riches of His grace that they could do but little more than wonder and adore. This was “ the day of the gladness of their hearts ; ” and in the exercise of that heaven kindled joy, they vowed unto the Lord, that they would serve Him alone all the days of their life. Their faith and love wrought mightily in them, and nothing short of entire consecration to the Lord and His service could they for a moment tolerate. Their language was, “ LORD, Thou wilt ordain peace for us : for Thou also hast wrought all our works in us. O LORD our God, *other* lords besides Thee have had dominion over us : but by Thee 'only will we make mention of Thy Name.”—Isaiah xxvi. 12, 13. In their estimation, there remained but one great and constant endeavour, to *enjoy* Christ, not once dreaming that they were to *witness* for Him and His Truth. And in their simplicity they thought thus to reach the throne. Oh ! dear reader, have you not heard the voice of Jesus speaking thus to YOU ?—“ *let thine eyes observe MY WAYS.* ” Jesus both loved and OBEYED His Father in all things. And hence it was that Jesus Himself was BAPTISED, “ leaving us an example, that we should follow in His steps.”

An open profession of your faith in the bleeding Lamb of God, by being baptised in His name, is the beginning of those delightful privileges which we enjoy in the public and private "communion of saints." Moreover, until you have submitted yourself to this ordinance of the Lord, you cannot properly and Scripturally observe the Lord's Supper, commemorative of His "broken body" and "bleeding love" for you. For it cannot be that you can consistently set forth your resurrection with Christ until you have been "*buried with Him by baptism unto death.*" The New Testament does not furnish a single example of any unbaptised person joining the Church of Christ, or of partaking of the Lord's Supper; and where the Scriptures are silent it is wicked for us to presume, "For whatsoever is not of faith is sin." Again, "For I (even JESUS) testify unto every man that heareth the words of the prophecy of this book, if any man shall ADD unto these things, God shall ADD unto him the plagues that are written in this book: and if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." We will venture to affirm that if you have experienced the joy of pardoning mercy in your soul, and know the mind of the Lord, in the matter of believer's baptism, you cannot refuse submission to this expressive and divinely appointed ordinance, without imperiling your peace of mind and spirituality, and stunting your growth in grace. It cannot be that you enjoy the full "light of His countenance" so long as you refuse to take up the cross of His appointment. The ground and condition of communion with Jesus is so clearly expressed that he "who runs may read;"—"If ye keep my commandments, ye shall abide in my love: even as I have kept My Father's commandments, and abide in His love."—John xv. 10. Read also the whole 14th chapter, and especially observe the 21st and 23rd verses. Dear reader, enter the garden of Gethsemane, and as you there behold that lovely, sacred form prostrate on the ground, covered with bloody sweat, ask yourself solemnly if greater proof can be given of God's estimate of *loving obedience*. "Behold, to obey is better than sacrifice, and to hearken that the fat of rams." What think ye?

Our Appii Forum.

"HE THANKED GOD, AND TOOK COURAGE."

"Stand up my soul—shake off thy fears,
And gird the Gospel armour on;
March to the gates of endless joy—
Where thy great Captain Saviour's gone."

AFTER our meeting on behalf of the Tabernacle for Bethnal Green, the words written by Luke respecting Paul at Appii Forum, continued to run in my mind. Luke (in Acts xviii.) speaking of their journey towards Rome, says—"And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhyria; and after one day, the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when

the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns. Whom when Paul saw, he thanked God, and took courage."

Thus it has been with me. The word of the Lord—the people who believe in Him—and His approving blessing being manifested, I have taken courage: and have a patient persuasion that the glory of God will be revealed in the work we have in hand.

According to announcement, three special services on behalf of the Bethnal Green Tabernacle and schools were holden on Monday, Oct. 8th, 1866. For the information of those friends who have helped me on, and who have encouraged the hands of our committee, I will simply and honestly write down a few words respecting those things which helped to strengthen my faith in the hope that the work is of the Lord, "unworthy though I be" of such a favour.

On the evening previous to the Lord's-day, Oct. 7th, the day before the meeting, while I was silently seeking instruction from on high, these words did solemnly spring up in my mind: "In the name of our God will we set up our banners;" which was my text on the Sunday morning. I particularly enjoyed the whole verse (Psalm xx. 5), "We will rejoice in thy salvation: and in the name of our God will we set up our banners: the Lord fulfil all thy petitions." I have a note or two of this discourse; and purpose to give it somehow another day.

In the evening of that day, I was greatly helped in my soul to preach from those precious words in Isaiah liv. 7, 8. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Oh, how suited did those words to me appear! And how great the promises therein contained. Although continuing in the ministry, and in labours perpetual and arduous, yet how has my soul felt the need of a new baptism of the Spirit's holy power! If not exactly in the very words, yet in substance, my soul hath sighed,

"Nearer, my God, to Thee!
Nearer to Thee!
E'en though it be a Cross,
That raiseth me;
Still, all my song shall be,
Nearer my God to Thee!
Nearer to Thee."

Indeed, for several years the darkest clouds have—at times, cast a mantle all over my soul; and inwardly with the Church I have said—"Oh, that He would kiss me with the kisses of His mouth;" and let me fearlessly and feelingly say—again, "He hath brought me into the banqueting house; and His banner over me is love!" It has not been so. Still, the bruised reed has not been broken; the smoking flax has not been quenched; the struggling whispers of grace found vent in those other words—

"Through life a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone:
Yet in my dreams I'd be
Nearer my God, to Thee!
Nearer to Thee!"

Under such a state of conflicting feelings, you that know the Lord indeed, may well conceive how precious the promises appeared. "With great mercies will I gather thee;" and again—"With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

That Sunday evening was a blessed time. After service, we had the Lord's Supper. Two dear friends were received into our communion; and with a heart softened with a sense of my Saviour's love, I returned home that evening, thanking God, and taking courage. A note of this discourse also, I promise some day.

The Monday's services commenced with a prayer meeting in Squirries-street Chapel. When I entered, brother Jepson was pleading with the Lord. Brethren Hall, and Alsop, Duncan, and others, asked in faith for the Lord's presence and blessing. We then went to Peel Grove Hall, as our chapel would not hold the friends who were assembling. Mr. Thomas Stringer opened the services there, and Mr. Jas. Wells delivered a sermon on "The furtherance of the Gospel," which again proved him to be a scribe well instructed in the mysteries of the Kingdom of God. The hall was well filled up; and the sermon was both suitable to the occasion, and savory and useful to the people. We sang a song of praise, and the first service was ended. In the afternoon, Mr. Thomas Pickworth, of Tottenham Court Road, presided; and in opening the meeting he spoke to the friends like a decided, devoted, and earnest Christian man. He had seen reports of our efforts: he had heartily sympathised with us, and he had come to help us; and help us he did for which we all again thanked God, and took courage. Mr. Robert Banks gave a clear statement of the progress the committee had made; and then addresses were delivered by the brethren Henry Varley, John Webster, T. Baugh, T. Stringer, and G. Hearson; and it may well be said the brethren were in harmony, in ability, and in truthfulness, well received. Not a jarring note distressed us all the time. A very large concourse of friends had tea in the hall; and the evening's meeting was presided over by Mr. John Carr, the excellent deacon of the Surrey Tabernacle; and his presence, his practical instruction, and his encouraging testimony in favour of the great work we have in hand, as well as the noble donations of himself, of his family, and his friends, caused us to be heartily assured that the hand of the Lord was with us for good. The report, as read by Mr. Robert Banks, I suppose will be published elsewhere. It displayed great zeal in, and devotion to, the work, and was enthusiastically received.

Our kind brother Gray, late from Scotland, brought in six sovereigns, and gave us a speech from his heart, and from his observations, advising me to visit Scotland; assured as he was that I should even then again thank God, and take courage. My beloved friend and brother in Christ, Elijah Packer, told the people all his heart concerning us, and wished us good speed; so did the brethren Myerson, Alsop, Clinch, J. Webster, J. Flory, J. Osborne, Chas. Longley, J. Allen, H. Hall, W. Mace, and others, and the services closed up with

"All hail the power of Jesus' Name."

Never, in our experience, was there a day wherein was more sweetly proved the truth of that sentiment—

"That which doth in prayer begin,
Shall end in joyful praise."

I know nothing of the future ; but if with "great mercies the Lord will gather" up, and shine upon, my soul, then in His strength will I labour until,—in my case, and in the completion of our building,—righteousness and truth, the exaltation of Christ, and the strengthening the stakes of Zion, shall all speak to the praise of the glory of His grace who hath made us accepted in the Beloved.

To all those friends who have invited me to occupy their pulpits, and thereby give friends an opportunity of helping me, I tender grateful thanks.

I may add that the Lord's goodness did not cease its discoveries with the closing up of the meeting. On the following Sabbath I was indulged with some insights into the mysterious dealings of God with his people, as revealed in the victory achieved by Gideon. My text that morning was Judges vii. 21—"And they stood every man in his place round about the camp ; and all the host ran, and cried, and fled." Friends have desired the publication of that discourse. I must wait to see what opportunity the Lord may give. I must close this brief note, by returning my most unfeigned thanks to Mr. James Wells for his excellent sermon ; to Mr. Pickworth, and Mr. John Carr, for their able conduct in the chair ; to all the brethren who came and spoke for us with so much love and liberty ; to the committee, for their zeal in the work ; to my fellow-workers, the deacons of our church—C. Longley, Mr. Hall, Mr. Fulsour, Mr. Aller, and Mr. Lee, with their wives, and all the members who laboured so industriously, and I feel more gratified than words can express ; and though last not least, would I express my strong and increasing gratitude to my sons Robert, John, and Charles Banks, for all their affectionate and faithful services rendered. I said at our meeting what I here repeat—"If this building is ever completed it will be owing mainly to the great perseverance, and practically skilful conduct of my son Robert, who has flung his heart and hands into the work with untiring assiduity, and I believe the Lord will reward him." And now to our much beloved treasurer, Mr. William Mace, who has bestowed much time, and exercised great kindness in his office ; and to all the friends who have taken cards, raised subscriptions, and given us help ; to all, to every one, I tender grateful emotions most solemn, and for their well-being must ever pray.

Brethren—friends—and sympathising Christians everywhere, let me say, THE WORK IS NOT YET DONE.

One Christian lady at our meeting, a sister in Christ, Mrs. Shoebridge, of Dalston, commenced a weekly subscription. She is doing her utmost in that direction. In every part of this kingdom, and in other countries where this EARTHEN VESSEL circulates, there are Christian brethren and sisters living, who could do as Mrs. Shoebridge is doing—collecting weekly subscriptions. If they would do this at once, by our new year's meeting, the funds might justify the committee in erecting the tabernacle.

Let me say, think not of me—personally, and individually, in the matter. Bethnal Green, Old Ford, Hackney, Dalston, and the districts around are teeming with hundreds of thousands of souls ; and for this great eastern part of London a tabernacle for the truth of God is wanted ; to the worship of the God of truth it shall be sacredly dedicated—therefore, come and help your old servant ; for a servant in the publication of

the truth for thirty years I have been, and as a closing part of a long day's work, help us in this erection; and believe me yours in Jesus Christ the truth,

CHARLES WATERS BANKS.

1, Portland-terrace, Victoria Park Road, London, N.E.

The Testimony of Francis Lowther.

(Continued from page 232.)

CALL TO THE MINISTRY.

THUS I continued for a season amongst God's few and faithful ones, praying, reading, and preaching the word of grace, with no small degree of comfort to myself, and also to others, God bearing witness to our souls that He did own and bless the word. And although we had our soul-conflicts, and the outward persecution of the carnal professors, and the world, yet at the same time the dear Lord gave me grace, so as to enable me to count all things as nothing in comparison to Christ, and that I might be found in Him not having my own righteousness, which is of the law. Such being the case I can truly say that my delight was in the Lord, because He had revealed Himself to me in a saving sense; therefore, trials in whatever way they came, I could look them in the face and truly say, that He who had led me so far and encouraged me in a wonderful way, by Him revealing Himself to me in all His preciousness, would help me all my journey through. Indeed, I might say on a whole, at this time it was all smooth walking on my part, for I don't recollect having a trouble worth calling such, but all joy, praise, and gladness. But this did not last long, for I found very soon that I, with all the children of God, must have our portion; "in the world ye shall have tribulation" not only in connection with the temporal things of this world, but also the inward tribulation of the soul when worried and tempted by Satan. And all this to endure in the midst of an absent God; this I have had to wade through, so much so, that I have cried out in the bitterness of my soul, "Oh! that I knew where I might find Him." And only for the exceeding great and precious promises my soul would often have sunk down into despair, but the blessed Lord will never suffer any of His children to remain for ever in darkness, for amidst my heaviest outward and inward conflicts, He has lifted upon me the light of His reconciled countenance; and thus my soul has been lifted for a time above everything that is earthly, to hold fellowship and communion with my covenant God, and to view Him by faith, through the person and works of Christ, His Son, as being well pleased with me for His sake. Having continued in prayer and the reading of the word, and preaching for about twelve months, then the time came in the dispensation of God's providence that I had to leave the neighbourhood, and I felt very much exercised at this time on account of having to leave the few, and afterwards to become the associate of strangers, which circumstance had I believe a tendency to take the edge off me for preaching, at least for some time, at all events, until again the Lord in His providence brought me into contact with a few more of His despised ones, who were meeting for worship in a godly man's house on the side of Skiddaw mountain in

Cumberland. My lot being cast in this locality for a short time, and having been told of these peculiar people who not could assemble with the general professors of the day; consequently I wended my way to their place of meeting one winter's Sunday night amidst frost and snow, and a very rough road. On my way I thought in my own mind no person would ever find me walk the same way again. But having arrived I was much cheered, and by what I heard and saw, their preacher's words came with so much power to my soul that I felt, although these people are every where spoken against, yet nevertheless they are the people among whom I can worship. After service was over I retraced my way home again, and thought that it was good to be amongst the despised ones; again I was enabled to rejoice in God, remembering previous to this, for some time, I had been shut out from those that I could hold any fellowship with; therefore it was to me truly encouraging in a wonderful manner to find a few of God's children in this secluded, wild, and barren part of the country. Therefore afterwards it was not a toil to me to walk the rough, bad roads of Cumberland, but really a pleasure. The time came not by mere chance, but I believe by the arrangement of the eternal God, who worketh all things after the counsel of His own will, that I had to go, not as a hearer, but as a teacher; having assembled for worship with this people for some time, and given them a reason of the hope that is in me; this being satisfactory, they invited me to preach the word to them, to which request I consented, although with a good deal of hesitation on my own part, but the dear Lord again led the way, and I went in and out amongst them preaching the word, and the Gospel of the grace of God, as far as He enabled me, with no small degree of acceptance to the people, many of them rejoicing in a full assurance of faith, knowing that their Redeemer liveth, and the dear Lord, having been pleased to accompany the word with power, made it a blessing to their souls, often giving them to rejoice in the goodness of their Covenant God in making His word, through the feeble instrumentality of one of His unworthy children, as being sweet and precious to their spiritual appetites. Therefore once more I felt encouraged to go on in the name of the great and glorious King of Zion, Christ Jesus the Lord, who alone is the ruler and governor among His Church and people. All things went on well amongst us while I was enabled to go in and out among them, but again I had to get my few things together once more, as I have often done before, and with a few days' notice, take my departure to another locality. Thus we were separated, and some of the people felt it very much, as well as myself. But although I was taken from them, yet at the same time, what a blessing it is to know that the Lord is never caused by circumstances to leave His beloved ones. And I believe the dear Lord enabled me by faith to act as the great Apostle of the Gentiles did when he was taking leave of the Church at Ephesus, he said: "And now, brethren, I commend you to God, and to the word of grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.) And from recent accounts which I hear from time to time, the few despised ones are still meeting to worship their glorious and eternal God. To pass over many changing scenes in connection with the dealings of God towards me, and His abounding goodness which I have been favoured to delight in, since I have been privileged to speak in the name

of my glorious Christ, I can truly and honestly say that He has been as kind as He has promised, "Lo, I am with you always, even unto the end of the world." I can honestly say He has, and His presence being realized by His people, makes us to delight ourselves in His service. Instead of the work which He has given to the pastors which He calls and sends into the world, being a toil, His presence with them makes it a pleasure.

EXPOSITION OF PSALM XLIII.

By MR. JAMES WELLS,

Of the Surrey Tabernacle, Walworth, London.

"Judge me, O God, and plead my cause against an ungodly nation, O deliver me from the deceitful and unjust man."

We shall understand this Psalm all the more clearly if we take the Saviour as being here intended as the speaker, David personating him. If we take the Saviour thus to be the forerunner in the Psalm, we shall then see how the blessings described in it come to us by him. There was opposed to him an ungodly nation, a nation, to which he as man belonged, and he here prays that God would plead his cause against the ungodly nation, and so the Lord by terrible but by righteous judgments, did. He prays that he might be delivered; he prays as man, for we must view him as man as well as God, otherwise we shall not understand his substitutional service; he prays that he might be delivered from the deceitful and unjust man. In relation to David this of course means Ahithophel; but in relation to the Saviour, it means Judas. Ahithophel did not know before he gave counsel against David that his own existence after doing such a thing would be unbearable; but so it was, and he went and hanged himself; and so Judas did not know before he betrayed the Saviour that his existence after doing so would be unbearable; but so it proved, and he went and hanged himself. And such, friends, is the fact with us, that things look very different after they are done from what they did before they were done. Hence, when the fall of man took place, and the dark shadow of sin came into the souls and consciences of Adam and Eve, the tree of know-

ledge of good and evil looked very differently to them now from what it did before. This is the device of Satan to ensnare souls. He presents sin in all the fascinations possible; but oh, what a different aspect it wears when the deed is done! Not so with the Lord our God. He, before He does anything, clearly sees the consequences; He clearly sees the effect. "Known unto God from the beginning are all his works." Jesus, before he commenced his wondrous race, well knew that He should be satisfied with the travail of his soul, and the Lord when He chose His people well knew that He should be to all eternity satisfied with that choice; and Jesus, in gathering in the people, well knows before He gathers them in that He shall be glorified in them and satisfied with them when He hath gathered them in. The Lord thus looketh forward to all his works, especially salvation works, and sees that he shall be satisfied therewith. And what does all this teach us? It teaches us to have faith in God, and a spirit of prayer to be guided by Him. Thus then the Saviour was delivered from an ungodly nation, and from the deceitful and the unjust man, the work of Judas was made subservient to the furthering of the great cause of our eternal salvation.

"For Thou art the God of my strength; why dost Thou cast me off; why go I mourning because of the oppression of the enemy?"

You will recollect, friends, to explain this as applied to the Saviour, a similar scripture further back in this book, the 22nd Psalm, "My God, my God, why hast thou forsaken me?" Jesus Christ therefore must be in this sense cast off as to communion; He walked in that solemn solitude where our sin was and where our souls were, and he

walked in that path to bring us by His righteousness out of the solitude of sin and out of the solitude of wrath, and these are only a part of our sorrows which the Saviour took.

"O send out Thy light and Thy truth ; let them lead me ; let them bring me unto Thy holy hill, and to Thy tabernacles ;"

and which was the case. The Saviour was from time to time favoured as man, with light from God, and with communications of truth from God. "All things my Father hath made known unto me have I made known unto you ;" and every time the Lord testified of him, "This is my beloved Son," that was nothing else but God's light and truth sent out according to the petition here recorded ; and they always led him to God's holy hill, and to his tabernacles, that is to say, to God's presence.

"Then will I go unto the altar of God."

The altar of God to Christ was Calvary's cross, and he himself was the Priest, he himself was at the same time the sacrifice. "Then will I go unto the altar of God." Now this represents that light and truth should be sent out and revealed to him before he went to Calvary's cross. See how the history of the New Testament answers to this. Only three days before his death we find the Father saying to Him, "This is my beloved Son in whom I am well pleased." Some said an angel spake unto him, others said it thundered ; but the dear Saviour knew what it was. Here is the light and here is the truth, and now I will go and die the appointed death ; now I will go and be the sacrifice for which I came into the world ; now I will go and meet the sword of justice ; now I will go and pay the mighty debt that sinners owe ; now I will go and bruise the serpent's head ; now I will go and give myself—my infinite self, up to justice in favour of poor sinners, that whosoever believeth in me shall escape all this, and shall have everlasting life.

"Unto God my exceeding joy,"

and so he did. "Father, into Thy hands I commend my spirit." There was His exceeding joy, and His

wondrous soul commenced the realization of the joy that was set before Him, for which He endured the cross.

"Yea, upon the harp,"

taking the harp to be God's truth mystically,

"will I praise thee, O God my God."

Then comes a repetition of the former state, and of the confidence He had.

"Why art thou cast down, O my soul, and why art thou so disquieted within me ?"

You will recollect it is written, "My soul is exceeding sorrowful ;" and His soul was so disquieted that He sweat, as it were, great drops of blood falling down to the ground.

"Hope in God,"

that all I shall do will be pleasing to Him ; that He will accept my sacrifice, that He will accept me, that He will receive me as the pledge and assurance that He will accept all the people for whom I died.

"For I shall yet praise him who is the health of my countenance, and my God."

And so, having got rid of our sicknesses, He rose from the dead in a perfection of health ; and to that perfection He will bring all His people, when sickness, and sorrow, and crying, and death, shall for ever flee away.

THE ARISTOCRACY OF DISSENT.

(Continued from page 280.)

CHRISTIAN—"Pray who are your kindred, if a man may be so bold ?"

By-ENDS—"Almost the whole town ; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Anything, and the parson of our parish, Mr. Two-tongues, was my mother's own brother by the father's side ; and to tell you the truth, I am become a gentleman of good quality."—*Pilgrim's Progress*.

In a former paper, we alluded to an alarming epoch in the history of our aristocratic friends. The particulars thereof we need not transcribe, as they must be known to most of our readers. Briefly, we might say, however, that a poetical divine perpetrated a book of "Songs for Christian use in the closet and the sanctuary." At one of the

meetings of the Congregational Union, an amiable member of the same read some glowing stanzas from the said book, and eulogized it as a most heavenly production. The seraphic strains were eagerly sought after, and the privileged "medium" was being lifted to a high pedestal when, that meddlesome tribe, the reviewers, caught scent, and after their merciless manner, they dissected the belauded volume, "dividing asunder the joints and marrow," and concluded that it was rhymes without reason, and the poet's theology only a slight improvement on that of enlightened heathen! Of course these severe condemnations of the book virtually impeached the judgment (or the orthodoxy) of those who had commended it, and a sort of bull was drawn up under the name of a PROTEST against liberty of reviewing contrary to the authority dominant in that region. "The beginning of strife is as when one letteth out water." The protest itself was reviewed, not only in professional channels, but in a perfect avalanche of pamphlets, and the Union shook to its base and was in danger of dissolution.

In the end, the protestors had the worst of it, and tacitly at least, acknowledged their mistake. As storms are said to purify the atmosphere, we may hope that "the Rivulet controversy" was not resultless, but that the cabinet of independency is more in harmony with what were believed to be its principles. Stangely enough we have had a repetition of this blunder in our own territory. A few months ago one of our representative men delivered an opinion on a passage in the Bible which was strongly objected to by some with whom he had been previously living in the most ardent fellowship of Christian brotherhood. We do not dispute the right of either party to their respective opinions, neither are we going to discuss the question itself. It has been discussed *ad nauseam*, and, as cook would say, done to tatters. Able critics have said their say on the subject, and minor critics, not a few, have tried to achieve fame, or turn a penny, by recasting the spent bullets, or cheering

the disputants. For ourselves we shall not think it any disrespect to the memory of the canonized of Jericho, if we never hear her mentioned again, except in the course of Scripture reading. There has been so much said and written of late about her character, her faith, and her *fibbs*, if that is the right word, that we shall wish to hear as much about the other worthies who are named, in the same calendar before we shall think it fair to place her again in the front of our exegesis whether pursued in the pulpit or through the press. Well, what was done by the high priests of Congregationalism, and which we firmly believe they wish they never had done, was done over again, by our brethren, over this charge of error about Jericho. They drew up a protest, ostensibly against lying, in itself rather a superfluous act, inasmuch as they had preached some hundreds of sermons, each of which might be supposed to be, essentially, a protest to that same effect. But incontinently they fell into the wake of a great example, they compiled a formal protest, and sent it, duly signed, to the editor of a popular publication, who made much of it. We may say it was a Godsend to the *Christian World*. What's in a name! The protestors were patronizingly patted on the back, while there was manifest irony in the praise which rewarded their zeal for truthfulness, their Spartan allegiance to law which would not spare even a brother accused of audacious temerity in expounding a difficult passage of Holy Writ. For weeks together large posters were plastered all over London announcing that the *Christian World* was still busy in demolishing the Rahab family, till the subject becoming rather stale, even for the readers of the *Christian World*, it closed with this terrible blast, "THE RAHAB FAMILY REPUDIATED." How could Hyper-Calvinism exist after such an impalement? Indeed, it was declared to be dead, and buried too, like a victim of thuggism, in an untraceable grave. And the *Christian World* family rejoiced thereat, and made merry, because delivered from a tormentor; Rev. x.

11. Then new amalgamations were proposed. Some of the reputed Leaders of what is called the High School were said to be worthy of better society, and to be quite ready to renounce ultraism, and to subside into quiet respectability, where etiquette forbids a man saying anything his neighbours don't like. Such expectations were rumoured; we intended to believe the same when we saw them. But now about the *Christian World*? To many simple souls it is an infallible guide in matters of faith; by some we could not so designate, it has been referred to as a High Court of Appeal; by the dear girls it is admired for its charming novelettes; to its proprietor it is, commercially, a gold mine, by reason of its advertising celebrity.

Whatever it was, aforesaid, as a vehicle of religious truth and instruction, we have no hesitation in saying it is now an insidious propagator of deadly heresy, a sort of witch's caldron in which are seethed slanders of truth, and shreds from neological writers, flavoured with transcendentalism and high-toned philanthropy. The sale of the paper was greatly extended by the warm commendations of Mr. Spurgeon. He has been taxed with gross inconsistency in sanctioning a print having such dangerous proclivities; and he has felt himself compelled to "suspend his recommendation." He says he had not detected the Broad Church leanings which are now so unhappily manifest in the paper. He says the editor is a "gentleman of great ability, and generous spirit." Suppose he had not been a gentleman, what then? There is a wonderful talismanic power in the prestige of gentility. How could you tell a gentleman that he lied, though he blasphemed like a Paine or a Bolingbroke! The great Tabernacle would not do so rude a thing, albeit we used to hear of its free speech and outspokenness. Saul of Tarsus was a gentleman of great ability and generous spirit; gave alms, and made long prayers, but he was a persecutor of the saints, and hated the Saviour. Are not Bishop Colenso and the deistical conspirators of the

Essays and Reviews gentlemen of great abilities? Let us distinguish between things that differ, and take care, lest in our admiration of worldly refinements we compromise truth, betray our trust, and drift into complicity with the King's enemies.

With not an atom of illwill to the protestors, we have traversed this ground to shew what sort of company they got into, and the sort of patrons who take an interest in their quarrels. We do not write in the service of any party, and we would not, wantonly, give offence to any. If we High Calvinists have a mission, it is distinct, solemn, and weighty; and cannot be subserved by envyings and jealousies among ourselves, nor by an easy compliance with modern versions of an ancient faith.

NEW BOOKS.

"The Autobiography of a Minister of the Gospel: being Notes of the Life and Labours of John Dixon," &c.

SOME of our aping critics have been trying to lessen the value of this little work by writing contemptible notices of it. This is most glaringly inconsistent in men who believe God hath chosen the weak things, the foolish things, and the base things of this world, to confound the mighty, that no flesh should glory in His presence, however much they might be disposed to glory in the presence of their fellow-men. Our brother John Dixon is not a giant in intellect, nor is he a miner or diver in the deep things of experience. He is not John Owen in theology, nor Robert Hawker in the eloquent flowings of a saving and savoury knowledge of Christ. He is not a divinely-constituted ploughman like William Huntington; nor is he a broad-breasted interpreter of Scripture like James Wells. He has not the face of a laborious ox like John Foreman, nor has he the pleasing ministerial phases of a Bloomfield. He has not the eccentricities of a Gadsby, nor occasional heart-melting pathos of a Warburton. He has not the large logical acumen of a Philpot, nor the rolling thundering oratory of a Thomas

Stringer. John Dixon is not a second John Stevens, nor has he the spiritual genius of a Henry Fowler. He cannot tear a man all to pieces, and then put him together again better than ever, as George Whitefield has done in perhaps thousands of instances; nor can he stretch his arms so wide, and grasp in all the Gospel shore as C. H. Spurgeon does. But what of all this! In God's forest are there not pretty little trees as well as big and sturdy oaks? In God's creation, are there not tiny little singing birds as well as poll-parrots, chattering magpies, and black old croaking crows? In God's seas, are there not nice little sprats that any body can catch, as well as enormous whales, which like the Metropolitan Tabernacle no one can limit, or guess to what extent it will reach? If, then, the Great Creator hath ordained that in every department of His work there shall be an endless variety, how silly it is of one good man to sneer at another good man, because some of his organs are not so fully developed as might be desired.

Whatever John Dixon is not, we fully believe he is a Christian; therefore, we thank the Lord for the measure of grace bestowed upon him: we know he is a Gospel minister, therefore, we are bound to pray for him, and to encourage him. All who are acquainted with him, are well convinced he is an honourable and consistent man. Let us praise God for having, for so many years, preserved him, so, that, with a comely, cheerful, honest, loving, and intelligent face, John Dixon is not afraid to show himself in any section of the Church; and with all this, he is willing to serve any destitute people who need a clean, clear, humble, yet hearty Gospel ministry; and as far as we can, we recommend him.

We have written this for our brother Dixon quite spontaneously. We have not the slightest interest in him or his book, beyond that common sympathy we feel for all good men and true; and whenever we see little boys in the streets, disposed to fight or illuse each other, we invariably run in between them, and put an end to the affray if we can. Even so, in all the efforts recently made to

injure the ministers in our denomination, we will put an end to the whole of them if we can, and the petty attempts to cast dear brother Dixon and his book into the shade, is unworthy of the name and profession of any man who wishes to be thought a Christian.

Let us now notice the book itself; and from it we take the following paragraph:—

In the following month—that is, May, —while Mr. Gadsby was in London (from Manchester), he preached from Hosea xi. 4: "And I was to them as they that take off the yoke on their jaws, and I laid meat unto them;" and his discourse was the means of bringing me into the liberty of the Gospel. Now Jesus brought me into the banqueting-house, and feasted me with His love. I felt the Holy Spirit's witness that I was a child of God. And though it is more than forty years ago, yet I well remember the peace and joy which I realized for several months. There seems greater freshness in Divine things to a young believer than there is to him in after days. I have thought that some comparison might be drawn between him and a man who has been convicted of crime, and sentenced to perpetual imprisonment, but is relieved, and afterwards pardoned, so that he regains his liberty: for the first few months there is greater pleasure realized by him than he feels subsequently, as he becomes quite familiar with liberty and pleasant society. So the Christian feels a degree, at least, of flatness, in later days, in comparison of his first love to Him who has pardoned his sins, delivered him from Sinai, and set his feet in a large place, even the city of Zion, among the heirs of heaven. And thus it was with me: for my spiritual fervour abated, and I so far imbibed a worldly spirit as to partially neglect the house of God. But my gracious and merciful Lord, about three-quarters of a year afterwards, revived His work in my soul, and, indeed, favoured me with such a heavenly frame, that I thought I had done with this world, and expected the Lord was just about to take me to Himself. There was no bodily symptom of it, as I only felt languid. My father asked the opinion of a good man, who was a doctor, and he said, "It seemed to him that it was a *sealing* time for me." Well, certainly I felt sealed to the day of redemption (Eph. i. 13, 14), and the following verse is one of several composed then by me, descriptive of the readiness and longing which I felt to depart:—

Adieu, vain world, and I'll be gone
To see my Saviour far above,
And never more to thee return,
But stay and sing His endless love!

But so far from its being God's will to take me home then, it is now evident that He designed to keep me here a long time, and to open my mouth to testify of the Gospel of His grace; to set forth, though in a feeble way, my glorious and precious Redeemer, in His power and suitability to sin-sick, guilty, and ruined sinners.

The Sword and the Trowel.—Every month this messenger from Mr. Spurgeon's Tabernacle, reaches our office; and we wish to write kindly and fairly of its contents. In the first place, Mr. Spurgeon's Expositions on the Psalms, are generally full of spiritual food for the living in Jerusalem. These expositions are a kind of compound of all that the inspired penman originally wrote, of all the ancient fathers have said, and of all the best and purest thoughts which such a mind as Mr. Spurgeon has, can throw out on subjects more sublime, more varied, and valuable, than any other in the whole world beside. The Psalms speak of Christ in His Person, offices, sufferings, and triumphs; the Psalms speak of the Church in her days of sorrow, and her seasons of gladness; the Psalms speak of the time when the wicked prosper, and of their dreadful end. The Psalms pourtray the days of the Gospel dispensation; and of the glorious reign of the King of kings, and of the Lord of Lords. The Psalms constitute one of the best bodies of divinity this world ever had, or ever will have, until the great day shall come, when the secrets of all hearts shall be opened. That will be a revelation more awful on the one hand and more brilliantly glorious on the other, than was ever yet given to angels or men; the germ of every branch of that closing revelation which heaven will then make to earth is in the Psalms. In fact, the Psalms speak of everything, whether it be in the heavens above, or on the earth, in hell beneath, or deep down in the seas, and upon these Psalms, Mr. Spurgeon gives expositions full and fruitful every month in his "Sword and Trowel." They are alone worth all the money, and a great deal more. Beside these, there

are thrilling narratives; and historical records, with reports of all that the tabernacle people are doing, which often make us blush. We have tried to do a little for many years; alas, how little! but here is a young man who rises up into the very climax of popularity and prosperity in a short time; carries all before him, and finds success attends his every step. His *Sword and Trowel* will doubtless set many fighting in the good fight and working in the best of all works. At least, we hope it may thus be honoured of God.

Service of Song, a Selection of Hymns for the use of the Particular Baptist Churches of Great Britain. This volume contains nothing but what is very good; and beside giving you all the best old and well-known hymns, it includes many heavenly and holy pieces of poetry not to be found in our general selections. The size is convenient; the type and paper are good; and the price, 2s., cannot be considered extravagant.

Our own Fireside. This monthly magazine is one of the most varied, one of the most useful, and, at the same time, truth-telling monthlies we have. It is a favourite visitor in thousands of families, because for the masters and the matrons as well as for all the younger and simpler branches of the household there is something to edify, and to please.

George Baldwin. This three-penny memoir, with a long narrative by "The Village Preacher," may be useful in schools and cottages. It is published by J. Paul; and many have recommended it.

The History of Baptists and Imputed Righteousness shall be noticed next month.

DEATH.

Brother Robert Dowdall, who has been suffering from paralysis of the brain for many weeks, was mercifully relieved by death on the first of October, at Fisherton Asylum, Salisbury, aged fifty. His end was peace. For some years he efficiently filled the office of Hon. Sec. to the Strict Baptist Itinerant Preachers' Association, and was a willing occasional preacher of the Gospel; his labours are ended, his rest he has entered.

Our Churches, Our Pastors, and Our People.

BETHNAL GREEN TABERNACLE.

On Monday, October 8th, three services were held on behalf of this fund. The services were held in Peel Grove Hall, it being found that Squirries street chapel was not large enough. As a very full report of these services was published in No. 122 of *The Gospel Guide*, we shall here furnish only a summary of the same, referring those of our readers who wish for fuller details to that paper.

The services of the day were commenced in Squirries street chapel, where a prayer meeting was held from 9:30 to 11:30, when the friends adjourned to Peel Grove Hall, where Mr. James Wells, at 12 o'clock, gave an excellent discourse on the "Furtherance of the Gospel." The hall was well filled. After the morning service, a cold collation was provided, and a number of friends dined together.

In the afternoon, at three o'clock, the place was again filled, and we had five excellent addresses on given subjects by as many pastors. Mr. Thomas Pickworth, a gentleman of much earnest zeal in the cause of truth, presided over this service. The first address was given by Mr. Henry Varley, the pastor of the Notting hill Free Tabernacle; the subject was the Evidences necessary to justify the admission of persons to baptism and fellowship with the Church. In an orderly, decided and scriptural manner the subject was well laid before the people. The second speaker was Mr. Webster (of the Cave), who was to unfold to the meeting what Solomon intended when he said, "Prepare thy work without, make it fit for thee in the field, and afterwards build thy house." In a cheerful, pleasant and interesting manner our venerable brother gave us some good thoughts on the question. The third address was by C. W. Banks—and the subject was well fitted to the speaker—"How can we help our young men who desire to be efficiently employed in the ministry?" In a touching and interesting narrative, we had the means and the manner of the speaker's entrance upon the work of the ministry. This was an experimental address, followed by some suggestions as to how both ministers and people ought to encourage and assist young men desirous of being found useful in the work of the ministry. Then came Timothy Baugh (of Islington) with words "hot from his heart." He was to tell us "How we could best promote a Happy

Union in the Church?" A subject that certainly could not be considered superfluous or unnecessary among "us folk," as Mr. Thomas Jones would say. In a most energetic, intelligent, and profitable manner, Mr. Baugh kept well to his question, and the friends signified their approval of the same. Then we had a quick, soul-enlivening, Christ-exalting speech from Thomas Stringer, who right warmly cheered the people on to action. He spoke of four things necessary to a successful minister. Qualification, application, condensation and acceptance; upon each head we had some excellent remarks. Mr. George Hearson, pastor of Vauxhall Church, was to have told us "what ministers should do beside preaching to increase their usefulness;" but the time was so far spent, that our kind friend expressed his sympathy with the movement, and promised to speak to us some other time. We then closed the afternoon meeting, which was considered an excellent one for both speakers and hearers.

The friends filled the hall to tea; and and at half-past six, we opened the evening meeting with singing and prayer. Mr. John Carr (the Surrey Tabernacle precentor, and one of the deacons), in a very able manner occupied the chair, and, after some practical remarks, called upon the Secretary to furnish the report. The report took a review of the origin of the matter, of the progress made to the present time, and concluded by urging upon those friends who had promised, and others who were collecting, to forward to the Treasurer their amounts as early as convenient. Mr. John E. Grey, of Scotland, followed, and pressed upon the pastor of the Church the propriety of his visiting Scotland, where he had many friends. Following Mr. Grey, we had a very pleasing statement from Mr. Elijah Packer of his introduction to Mr. Banks some thirty years since, and of his great attachment to him. Mr. C. Alsop, of Old Ford, with considerable power, enlivened the meeting with a recital of some of the Lord's leadings with him, spiritually. Mr. Webster, of the Cave, came next, said the "Cave" was open to a service in aid of the fund. In a warm, energetic manner, Mr. Myerson (a neighbouring minister), advocated the great need of the work in hand; and showed that a Christian ought to display as much interest in

furnishing a House for God as he did in providing the comforts of his own house. A number of the friends then brought in their collecting cards with the amounts, which practical part of the business was set in motion in a very telling manner by the Chairman. Mr. Osborn, of Claremont chapel, Mr. William Mace, treasurer, Mr. John Flory, and several other friends spoke well of the object, and the interest of the meeting was kept up till past nine, when the whole of the friends rose, and sang most sweetly :

"All hail the power of Jesus' name," &c.
The benediction was pronounced; and the three services brought to a close.

The day was delightfully fine; nothing transpired to mar the harmony of the gathering; at each service the place was filled; we had a good discourse in the morning; some very excellent addresses in the afternoon, both for thought, soundness of doctrine, variety of mind, manner, and matter; and our evening meeting was pleasant, practical and profitable; and we felt on retiring that goodness and mercy had waited upon us.

ROBERT BANKS.

PLYMOUTH.—HOWE-STREET, BAPTIST CHAPEL.—DEAR MR. EDITOR.—The bountiful hand and guidance of our most kind and covenant Jehovah has brought us to the end of another ministerial year, it being the eighth year of the ministry of our beloved pastor, Mr. F. Collins; the key-note, yea, the first and last of our song of thanksgiving must be mercy, mercy, in the dispensations of Divine Providence, and mercy in the operations of the kingdom of grace. "I will sing of mercy and judgment," judgment shall have its place in the song, but mercy shall lead the strain, "the Lord hath done great things for us, whereof we are glad." On Tuesday afternoon, the 16th of Oct., at three o'clock in the afternoon, the Lord's people assembled in the above chapel in order to acknowledge the goodness of the Lord to them and to his cause during the past year. Hymns of praise were sung, prayer and praise were presented in and upon the golden altar; mercies were acknowledged and testimonies were recorded of spiritual mercies received. Mr. Vaughan, of Mount Zion Chapel, Devonport, gave a suitable address founded upon Psalm cxxxiii. 1. A tea was provided to which the friends sat down, a little before 6 o'clock, which was very comfortably served by the kindly assistance of the female friends. In the evening at 7 o'clock, a public meeting was held, Mr. Collins, the pastor, presiding. A hymn was sang and Brother Lant en-

gaged in prayer. After another hymn was sung Brother Westaway was called upon to speak. In his address Mr. Westaway recalled to mind the great goodness of the Lord to the people in his having kept the church and ministry from deviating in the least from the great principles of truth and practice for which the chapel was in the first place opened. All the great distinguishing doctrines of free grace had been faithfully preached, and the ordinances of the Lord had been administered according to his word. And during the eight years of the ministry of Mr. Collins, the Lord had blessed the church with peace, and a goodly measure of prosperity. While changes had been going on around, the Lord had preserved them in the unity of the Spirit and in the bonds of peace. He considered that there were blessed evidences of the Lord being in their midst, which amply justified the holding the annual meeting for a thankful acknowledgment of the Lord's mercies unto them through another year. In closing he asked the pastor's acceptance of a token, a substantial token of the people's affection towards him, as the Lord's servant. Mr. Collins very feelingly expressed the sense he felt of the further and deeper obligations this additional kindness of his people laid him under to the Lord and his redeemed, he referred to the Lord's faithfulness and mercy toward him all his days. He beheld a present God with him through all the varying circumstances of his life, and trusted God would sanctify those additional mercies to his increased devotedness to God and usefulness to his church. Mr. Robert Bardsens remarked that it was not merely the money the people gave, but their affections and prayers accompanied it. Mr. Corbett, of Trinity Chapel, in his address, strongly advised punctuality in the attendance of the people upon the ordinances of the Lord's house. In all natural things it led to respectability, and in religious matters it brought its reward. His address was distinguished for its usual plainness and decision. Mr. Vaughan, of Devonport, followed with an address marked with fraternal kindness. He observed that himself and the pastor of Howe street came to the west of England at the same period, one at Howe-street, Plymouth, and the other at Mount Zion, Devonport; and gave it as his conviction that the cause of truth in the three towns is at present in a more flourishing condition than it had been for many years, and he most sincerely desired for his Brother Howe, whom he loved, a more prosperous year next year than any that was passed, and that, if the Lord's will, he could be contin-

ued in the midst of the people during the days of his mortal life. Mr. King, of Ebenezer chapel, New Passage, a chapel purchased by his friends, and recently opened for the truth, addressed the meeting, who was followed by Mr. Westlake, of Ebenezer chapel, Stonehouse, when the meeting was closed in prayer by Mr. Robert Bardens. Thus a pleasant day, and I trust a profitable one, was brought to a close. In the midst of the ten thousand afflictions and sorrows, fears within and troubles without, it is sweet to be able to meet together and thus acknowledge the innumerable mercies received from the Lord our Jehovah Jireh. May the coming year be more abundantly distinguished for the enjoyment by his people of the power of the Gospel, and may many be brought to know themselves and Christ as their Saviour by quickening grace. Dear friends, friends of Jesus, partakers of his grace, and heirs of his glory, brethren pray for us.—ONE OF THE CONGREGATION.

IPSWICH.—Lord's-day, Oct. 7th, seven persons were baptized by T. Poock, in Bethesda chapel, and the presence of our covenant God was eminently granted, powerfully felt, and sweetly engaged.—“Behold, to obey is better than sacrifice.” 1 Sam. xv. 22.

ROMFORD, ESSEX.—The Strict Baptist cause here, has been, and still is in a very low state; sometimes, the thought is entertained of giving it up, but still it seems hopeful. If an earnest minister of the Gospel could be met with, who is in a position to throw in his energies gratuitously, to commence with, and thus be instrumental in reviving the almost expiring cause. It is very desirable that in a market town, a Strict Baptist church should exist, and be maintained in a somewhat prosperous condition. Communications respecting the cause may be forwarded to Mr. Ford, High-st. Romford, Essex.

DALSTON.—FOREST ROAD CHAPEL.—The friends meeting in the above place, held their annual harvest thanksgiving meeting on the 9th of October. A good company partook of tea, after which the evening service commenced. The pastor, J. H. Dearsley, presided. Brother Hewlett offered prayer, when brethren Milner, Bloomfield, and Hall delivered appropriate addresses. In the course of the evening, it was announced that £77 12s. had been received during the last three months by cards and collections, towards liquidating the debt on the building. The Lord has blessed the labours of the pastor. Many additions have been made by baptism and dismissions from other churches. The friends have reason to thank God and take courage.—A BROTHER.

NOTES ON THE LINE.—No. III.

THE FOREST OF DEAN—THE NEW BAPTIST CHAPEL, &c.

Gloucestershire.—Great Western Railway Car, Tuesday, September 25, 1866.

“When on the boughs good fruit we see,
’Tis then we cry—a goodly tree.”

THIS piece of rhymo came to my mind as I beheld the trees in the orchards laden with apples, the branches bending down almost to the ground with ripening fruit of the finest sort; in fact, although much of the corn is seriously injured, still, the earth is full of the goodness of the Lord; and to record some of His mercies shall ever be my aim while life, and health, and mental powers are given; for, as Daniel Herbert says—

“What I do write
Is written from my heart,
Though some may blame,
There’s some will take my part:
While some may scorn,
And others ridicule,
For Jesus’ sake
Let them call me a fool.
To write of Jesus
’Tis my glorious theme,
Redemption’s plan,
O! what a blessed scheme!
Go—little book,
Be not afraid to tell,
That none but Christ
Can save a soul from hell.”

So here let me a line or two record,
For very kind to me has been my Lord;
On rocky hills and from the mines of coals,
I have met, and convers’d with some precious souls.

We have occasionally referred to a struggling effort to raise a new Cause on the Forest of Dean. This struggle has not been altogether in vain. A new chapel has been erected; and last Saturday, the Great Western carried me from London to Mitcheldean-road Station, some distance beyond the city of Gloucester.

My strong-built and manly-looking brother Snaith, the minister of the new chapel, met me; and by the aid of a nice little black pony and cart, landed me safely in the house of brother Barry, a respectable watch and clock maker, in the town of Mitcheldean; and here I found a good hospitable brother, whose spouse united with himself to make us very comfortable. My esteemed brother Barry and his wife were, for several years, members of the church of Ryford, under the pastoral care of Benjamin Stevenson. The Ryford church has been a Strict Baptist church in the truth for many ages, a large flourishing cause; but good Benjamin Stevenson, or some of his friends have recently made it an Open Communion church, and the change caused some to leave it: among them my good friend Barry and his wife, who are now like sheep without a shepherd, and like Christian pilgrims without a home. The Ryford people have built a new and enlarged chapel; Mr. Stevenson has long been esteemed as a faithful servant of Christ, and

it is quite grievous to find such changes scattering the flock which Jesus commands all His servants to fold, and to feed, and to watch over with peculiar care. There is much in God's book against those who are given to change. It is the one grand, safe feature in the character of our Lord. He says, "I THE LORD CHANGE NOT, therefore, ye sons of Jacob are not consumed." This immutability in our glorious Covenant Head—is the Rock of our salvation; and it is a mercy to be under a minister and united with a people, who being one with CHRIST, and well-grounded in the loving laws and ordinances of our Divine Master, are therein preserved; and with the Psalmist, can honestly say, "O God, my heart is fixed—my heart is fixed, I will sing, and give praise unto thee." There is a growing disposition in the professing churches to fling the doctrines of grace overboard, and to make the ordinance of baptism quite a matter of convenience, and subject to the choice or rejection of the people. This to me is very pitiable. Nothing of late years has so discovered the weak and vacillating state of mind in parson and people, as the almost universal falling in with the popular cry of, "Down with the Strict Baptist churches and all bigotry, and up with the Open Communion churches and charity." The poor weak-minded things have seen that one thing which has helped on the popularity of a few has been "Open Communion;" but it is not every man who will find this desecration of the Saviour's house and ordinances to answer his purpose. Now and then, for a series of years, to work out some great revolution or to create some kind of reformation, the Almighty has permitted some great one to carry with him the third part of the stars of the heavens, and crowds of millions of the people; but when imitators think to enlarge their domains by following some weak point, they often find out their mistake when it is too late. Baptism by immersion is right, or it is not right: it was the Saviour's command, or it was not His command; if it was included in that one exhortation—and I have always thought it was—"If ye love me, keep my commandments"—then, to despise, or to make light of any of His commandments, is not safe, nor is it a sign of salvation. The fact is—a transitory love to the minister, is too frequently the power which produces a nominal profession, instead of a deeply abiding love to the Master which entitles them to that beautiful written badge, "These are they which follow the Lamb whithersoever He goeth."

We hope brother Barry and the scattered Ryford sheep will soon find a home in some happy fold. He told me, in his present isolated position, Mr. James Wells's sermons have been a blessing to him.

Ross church has also been brought under the Open Communion band; but those who hold fast by the old faith meet in a room. The Ross Strict Communion Baptist church

numbers over fifty; and I hope some day to have the honour of preaching to them. They have a brother who ministers the Word of life to them on Sunday evenings, and they are favoured with the Lord's approving smile.

My friend Mr. Barry, took me on the Sunday morning to Cinderford, on the borders of the Forest of Dean. The new chapel erected for brother Snaith, and his friends, was opened. I preached three times on the Sunday, and again on the Monday evening. We had good congregations; a most excellent tea was provided, and large numbers partook thereof; the whole of which had been gratuitously given by the friends.

Our brother Snaith is a man of God, most highly esteemed by all the inhabitants of the Forest, which are over 20,000; a people scattered over an immense area of country as mountainous, as rugged, and as romantic as any of the districts of the Welsh or Scottish hills. But brother Snaith happens to be an unchanging believer in the doctrines of the Gospel, and is a man of much exercise of soul; and being neither ornamental nor artificial, he does not attract the generality of the people. I heard him in prayer three times; and in that holy exercise, there was Jacob wrestling with God—an honest, earnest, and powerful pleader with his God. His friends are not many; but if ever I found a little body of sterling brethren, it was on the Forest of Dean.

The new chapel cost £300. They have not collected above £50. The other £250 they must raise as soon as possible. It is a freehold, substantial Baptist chapel, erected in a good position, in the midst of a fast rising population; and when I tell my readers, that the population consists mainly of colliers, now cutting coals out of the deep dark pits of the Forest: that they are miners—hewers of wood—and workers in those branches of commerce, which are essential to our comfort, but exceedingly dangerous to those therein engaged, I feel I can consistently ask for the cause at Cinderford; and I beg to add, that Mr. Harris, of Cinderford, near St. John's church (and this brother Harris, is a collier, and a deacon with brother Snaith, and a most worthy brother in Christ), will be happy to give any information; and by him, or to pastor Snaith, the contributions of friends will be gratefully received.

The Forest of Dean is about ten miles in width; perhaps seven in length.

TWO OR THREE WORDS ABOUT WYCOMBE, BUCKS.

MY DEAR BROTHER BANNISTER,—I am aware that perhaps I may not add much to the amount of information which you may possess respecting Wycombe. I may indeed only repeat what you already know. I will therefore tell you what the Earl of Shaftesbury said last Wednesday, at the Social Science Congress, held at Manches-

ter, in order that I may, in some measure, justify my relation of old facts, and well-known matters. His lordship is reported to have said that, "An old fact, an old inference, or an old thought dressed up in a new garment, and presented in a new light, has all the charm of novelty." Allow me then to say that Wycombe is an ancient Town and Borough, pleasantly situate in a valley, twenty-nine and a half miles N.W. of London; that it derives its name from the *Wye* which flows through it; that *Combe*, which signifies a valley, has given us the name of "The Wye in the Valley," also—that Cheeping Wycombe as it is mostly styled, signifies "The market on the Wye in the Valley." Wycombe is famous for its large manufactories where chairs of all kinds are made and exported to all parts of the world. Lace was at one time, an article that was made at Wycombe in large quantities, but of late years the female part of our population, have been more profitably employed in caning chairs. Our population at the last census numbered 10,000, and I suppose—judging from the number of houses which are rapidly rising around us—that we are on the increase. We have the Church of God represented amongst us by an Episcopal Church; two Independent Chapels; three Baptist Chapels, and several Wesleyan, Free Methodist, and Primitive Methodist chapels. There is also a Quaker's Meeting House, but I believe the number of Quakers in Wycombe is not more than five or six. Need I tell you more of such like matters? seeing that my real object in addressing you is to inform you that last Tuesday, Sept. 25, our good Brother Wells of the Surrey Tabernacle, visited us on the occasion of our anniversary, and preached two excellent sermons. The Wesleyans—who by the bye, are old friends of our friend J. W., mustered in considerable numbers to hear the Gospel from his lips. One gentleman (I shall not tell you his name) told me "I heard Mr. Wells exceedingly well," and my wife really wished that the service had been prolonged so delighted was she with the matter and manner of our good brother. Before leaving the vestry at night, Mr. Mann, an entire stranger to us all, came in, and taking Mr. Wells by the hand said, "Sir, I am a Wesleyan, but I like you." In fact we have reason to hope that this visit to Wycombe will be owned by the Lord for the good of many. There are many little bits of the two sermons, which I should like to re-write for your edification—and privately I may do so, but now I will confine myself to an extract from the *Bucks Free Press*, whose Editor and Reporter were present at our evening service. I needly hardly say to you my brother, that we as a Church and people feel deeply grateful to the minister of the Surrey Tabernacle, and while we collected £16 for our building fund, we trust that the Lord will give our brother souls for his hire, and long uphold him in

health and honour to preach the glorious gospel of the blessed God.

"ZION CHAPEL.—On Tuesday last, two sermons were preached in the above chapel by the Rev. J. Wells, of the Surrey Tabernacle; in the afternoon from Ezek. xxxvi. 8. The evening sermon was from Zech. ix. 8. The subject that evening, the preacher said, was solemn in the last degree. It referred to the friends and enemies of God, and it would be a mercy if any there who were enemies were turned to friends. The Saviour gave a threefold representation of the Gospel.—It convinces of sin, of righteousness, and of judgment. The only way of reconciliation with God was to come to Him under a deep sense of their sinfulness. He won their hearts to Him by forgiveness. Like the woman in Scripture they loved much because they had been much forgiven. There were four things in the text. 1. The encampment. 2. The reasons. 3. The freedom, and 4. The observation. Zechariah lived in times of trouble, and the liberal meaning of the idea of *encamping* was that the Lord would defend his people, and it was thus a gracious promise to them. He would shew what the gathering together to the house of the Lord was, and then the encampment. The Temple was a type of Christ, and gathering to His Temple was gathering to Christ. Under the old Temple there was a threefold gathering; at the passover to escape the angel of death; to present the first fruits, and at the feast of tabernacles. So now their passover was all the year round, Christ was the first fruits, and all who were in Him were accepted, and their garners were full; all fulness dwelt in Christ. Then as to the defence, whereby God defends His people. The encampment was *secret* from the world, but seen by the people. Illustrated by the cloud which was between the Israelites and the Egyptians. What tremendous evils arise from not seeing God. The world in Noah's time did not see Him, and were destroyed. The Egyptians did not see God in the pillar of cloud, and were destroyed. That cloud was a type of the Gospel—to the Egyptians it was darkness, to the Israelites it was light. Many of the Israelites in the wilderness did not see God and thus they fell into sin. They did not recognize the spirituality of the promises to Abraham. So now many who thought they were Christians did not see God, in the doctrines of free grace. He always avoided controversy; it was better to walk the truth than to talk the truth, but if there were any Wesleyans there who had God's grace in their hearts, he hoped the Lord would open their eyes, and make them see, that the Saviour was a better Saviour than they now saw Him to be; and God a better Covenant God than they thought Him. They thought they could be alive one day, and die again the next; but true believers had no time to die, God watered them every moment, night and

day. Let them stop eating barley bread with fuller's earth, and sand in it, and wearing linsy-woolsey workhouse clothes, and feed on the bread of life, and be clothed with the garments of salvation. Then this protection was "because of him who passed by," that meant the minister of a false gospel, who was like the Pharisees, who while they tithed mint and cummin, *passed over* the weightier matters of the law. He hoped and prayed that Church might stand well. The strength of a Church was not in numbers, but in character. Let them not mind being few. Then "he that *returns*" meant the devil. He left the Saviour and returned again, but found nothing in Him. He watched every opportunity to get something from them; but he wore a certain mark (and said the preacher, I have often seen that mark), in his forehead, it was not *lawyer* but *liar*. Then there was the freedom. No oppressor should pass through any more. They did so in olden times, and foreign enemies came and took everything away from God's people. But in the new covenant they had a house not made with hands; a stable foundation; a priesthood indestructible; a King who never died; an inheritance incorruptible, undefiled, and that fadeth not away. Then there was the observation. In all their trials God sympathised; and if he saw their faults, He saw faults He atoned for. They had been justified in Christ, and casting all their care upon Him,

"No fatal shipwreck shall they fear,
They all their treasures with them bear."

Grace, mercy, and peace be with you my Brother Bannister, and with all who love Jesus.—I am, yours truly,

JOHN BRUNT.

THE PLATFORM—THE PULPIT— AND THE PASTORAL OFFICE.

WE are in receipt of some reproofs and queries, arising out of the experiences of some men who are either entering, or desirous of entering the ministry. Since we have known anything of this sacred work, a great change has taken place; the churches in many cases now, are so enamoured with lads, and young revivalists, that all other men must either quietly retire; or be content to be slaves. We think, however, we can defend ourselves in some quarters, where we have been reprov'd; but we shall not be in a hurry. Here is one note I am to begin with:—

DEAR SIR,—Every one who has constantly perused your periodical, and paid attention to the different records, you have sent forth to the world of the ordinations of professed ministers of the Gospel, must have been forcibly struck with the very meagre and superficial testimonies which have been considered sufficient as a passport to that most responsible and solemn office. It is much to be feared that young men often enter this most solemn of all callings without anything like that cau-

tious and deep consideration which the importance of the subject so imperatively demands. Some young men because they are able to stand before a congregation and give utterance to a few common place sentiments about religion, fancy themselves qualified to preach, and consequently shape their course so as to bring about an opportunity for their doing so. Others appear simply to possess a mere vain impression that at some future time they shall become preachers, and the possession of than feeling sets them upon pursuits leading to the fulfilment of this notion. I have heard it somewhere or read it in print, that a great preacher once sprinkled a child, and prophesied that the child would become a preacher; well it turned out to be so, but no doubt the influence the saying had upon the parents and others all operated to bring it about; and it became a great question whether he would ever have been a preacher but for the old man's prophecy. And no doubt there are a great many young men whose entry into the ministry has no better beginning. I have been led into these remarks in consequence of two circumstances recorded in your impression of the current month, viz.: The ordination of Christopher Alsop, and the young man who asks, "What am I to do?" As to Mr. Alsop, I have carefully looked, and looked again through all he has said respecting his conversion and call to the ministry, but on the most charitable consideration I cannot for the life of me see anything hopeful in his case. It is a mere burlesque upon true, vital teaching, and the right and true knowledge either of himself, or the Lord Jesus Christ, and I am surprised that you did not honestly and candidly enter your protest against his entering the ministry under such flimsy pretences. As to the young man who does not know "What to do," let him take the excellent and appropriate advice of Friend Flack—his pastor. And if one might tender this young man one additional piece of advice, I would advise him to carefully read William Huntington's Ministerial Qualifications, and when he has honestly brought himself to the test put forth by that noble and weighty champion, let him go to Friend Flack and tell him what he thinks and feels "he ought to do as to the ministry." By the bye, if many ministers who are already ordained would peruse that production of the coalheaver, they might retire from it with much advantage and solemn instruction.—I am dear sir, yours truly, AMOR.

London, Sep. 10, 1866.

[It is not right to judge of a man's qualifications for the ministry by the feeble and imperfect report given by a young hand—as the report of the experiences of Mr. Alsop in the *Earthen Vessel* was. Mr. Alsop's experience and call to the ministry, is to be published in one entire book in a few days. Then let judgment be passed.—Ed.]

HOME AGAIN AT DEVONPORT.

DEAR MR. EDITOR,—In pondering over the very mysterious and strange path, in which it has pleased God to lead about and finally settle a little Cause in this neighbourhood where the Truths of the everlasting Gospel are preached, and held very dear to the souls of the pastor and people; I thought it would not be uninteresting to your readers, to give a few details of the history of a few despised ones, in Devonport:—

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. xlii. 16. "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. xlv. 2. I could not but exclaim, how truly have these Scriptures been verified, in the case of these people. The Lord has been as good as His Word to them: they do rejoice in raising their Ebenezer, "Hitherto hath the Lord helped us." Our God, in all ages of time, has His handfult, whom He guides, and leads, and feeds, according to His own Sovereign will, way, and pleasure.

Some forty-six years ago, this handful of His did worship about hither and thither in this (then) little town called New-Passage. They grew in spirit and in numbers, and by the will of Him whom they served, a chapel was raised, where, no doubt, many of them thought to live and die. But our God says, "My thoughts are not your thoughts, neither are my ways your ways."

It was named "the Tabernacle," and it was dedicated to the Lord by those departed servants, Mr. Pointer, of the old Tabernacle, Plymouth; Mr. David Denham, and Mr. Henry Kemp, the stated pastor of this new chapel, situated in Gloucester-street, Morice Town. For some sixteen or seventeen years he ministered unto them in holy things. Many were his trials and difficulties in his last few years. Many a time was he at his wits' end, as I have heard him relate from his own mouth when referring to this time, darkness appeared to envelope him, and in an unguarded moment, the chapel fell into the hands of those who hate the Sovereign, distinguishing, electing love of Jehovah, Father, Son, and Holy Ghost. With all honesty, I would tell these people, that God will judge them by the very things that they hate, for His Word declares that "the election hath obtained it, but the rest were blinded." To proceed:—The chapel was gone, their minister's mouth closed through deep affliction; but God did not leave the people. They went to worship at a little place called Bethlehem chapel, and here some twenty years passed away, with but seemingly little revival. At last, the set time came; the Lord arose to their help; raising up their present pas-

tor, in a very short time, the little Bethlehem was too small; fears arose; what was to be done? The Lord again appeared to their help, and forward they went with their beloved minister to a much larger place, known by the name of Salem chapel. Here they grew, and multiplied, and seemed well at ease, for upwards of three years, when a sound arose that the chapel must be sold; but after a little while it died away, and the people thought it was all right again.

How true did Bunyan write,—

"The good man's seldom long at ease
Before one trouble's gone, another doth
him seize;"

Suddenly there was a report, that the very people that had bought away their chapel before (as mentioned above), had bought this one away from them: it was determined by them, that they would get them out of Morice Town entirely, and all such preaching as the Lord enabled Mr. J. King to preach, on the doctrine of free and Sovereign grace. As it might well be supposed, they were in a fright; but the Lord was not, He knew all about it, He watched over them, and, in due time, He brought about all His pleasure the gates of brass, and bars of iron are nothing to our God; "I will work, and who shall let it?" In the interval, how great their anxiety, they hardly knew what to do or which way to take. At last, they found out that the people who had bought Salem chapel, where they were then, wanted to sell the little chapel they had before purchased of Mr. Kemp. A door seemed open, and the matter appeared settled at once, that God's truth, after a circuitous route, was in the all wise providence of Him who cannot err, to return triumphantly to the place that was built for it. Thus, on Sunday morning, Sep. 30, 1866, the little chapel formerly known as the Tabernacle, now Ebenezer, was opened by my own beloved pastor, Mr. F. Collins, of Howe-street, Plymouth, when he took for his text, the very appropriate words, "See, the smell of my son is as the smell of a field which the Lord hath blessed," Gen. xxvii. 27, and truly the Lord was there; and in the evening, Mr. J. Vaughan, of Mount Zion, Devonport: text, 1 Kings viii. 28, 29; and their own beloved minister, Mr. J. King, in the afternoon. It was well attended, and collections cheerfully responded to. The cost of the chapel is £445, of which remains a debt of very little more than £300. It seats 225, of which nearly 200 are let. May not this handful of people shout, "What hath God wrought!" For my own part, though not of the people, I am one with them in thanking and praising God on their behalf, and I can commit them and their pastor, to the blessing and care of the Lord, praying that He will guide, direct, and teach him what to say, and bless him in his work, and for his work, and keep him very close to Himself, and enable him to glorify God in all things. May peace reign over them and in them.

“ I write in a perfectly disinterested way, at the same time, heartily interested on their behalf, believing that God is their leader.—I remain,

LESS THAN THE LEAST.

SIBLE HEDINGHAM, ESSEX.—The second anniversary of Rehoboth Baptist chapel, took place on Tuesday, the 16th October, which event was anticipated by the people in consequence of Mr. James Wells's first visit to this locality. We were favoured with beautiful weather, a rich feast of Gospel treasures, and a good result of pecuniary matters. Forty-two persons sat down to dinner, and upwards of 250 sat down to tea. The morning service commenced by Mr. Debnam giving out the hymn, commencing, “ Descend from heaven, immortal dove.” Mr. Kemp preached the morning sermon from Rom. vi. 9, and in his usually animated style exalted his ever-living Redeemer. Mr. Wells (who arrived by the 2.20 train), appeared on the platform while we were singing the second hymn, in the afternoon. He took his text from Joel ii. 26, “ And ye shall eat in plenty, and be satisfied,” a favourite subject of Mr. Wells is the everlasting and abounding plenty in the Gospel of the Lord Jesus Christ, and in right good spirit did he enter into it, showing the passing away of everything earthly, no satisfaction for the living soul only in Christ, and the eternal and satisfying plenty in Christ; he also spoke very beautifully of the last clause of the verse, “ And my people shall never be ashamed.” In the evening, his text was the last verse of Rev. v. He noticed the four beasts, or four living creatures, compared with Ezekiel's visions of the living creatures in the wheels, to represent the people of God:—1st then to point out what they say Amen to. 2ndly, The nature of that Amen; and 3rdly, The service. Three things they say Amen to—1st, The opening of the Book sealed. 2nd, The Saviour's worthiness to do it. 3rd, The completeness of the work. He took the book sealed to be the Old Testament, and showed how none but Christ opened up the Old Testament, referring to many passages, particularly the xl. liii. and liv. of Isaiah. 2nd, His worthiness: worthy because He was slain, worthy because He redeemed us, because He made us kings and priests to God to reign for ever and ever. 3rd, The completeness of His work; whatever we read of in the Old Testament that Jesus Christ was to do, He did it; the seven seals denote the completeness of His revelation. He then noticed the completeness of the love of God, the completeness of election, the completeness of His knowledge of His people, the completeness of regeneration, of calling, of His righteous atonement, then of salvation complete, resurrection complete, and arrival in glory complete. In looking at the four beasts, he observed the white horse to denote the Gospel, with

his bow of power and arrows of conviction: the black horse with the balances, a black religion puts a yoke on our liberty: but the black horse comes and says, A measure of wheat for a penny, three measures of barley for a penny—more sorrow than joy, more barley-cake than wheat: and see thou hurt not the oil and wine, yes, comes and claims support for God's people, although these black sisters of mercy would take it away if they could, would take our liberty if they could. The red horse to take peace from the earth; all false systems try to take our peace away and substitute their own, but this red horse takes all away to bring in Gospel peace. The pale horse is called death; yes, plenty of dead religion in our day, but this pale horse has power to destroy all dead religions, to substitute a living one. 2ndly, The nature of the Amen—1st, understandingly; 2nd, approvingly, concluding in a sublime peroration on His service and worship.—A. E. B.

SUTTON-AT-HONE.—BAPTIST CHAPEL.—Harvest thanksgiving services were held in the above chapel, on Tuesday, Sep. 25th. The day was gloriously fine, and, doubtless if these services had been holden a fortnight or three weeks later, there would have been a nice gathering of people, but as it was, the attendance was exceedingly scanty. A few, however, were convened within the walls of this little sanctuary, for the purpose of thanksgiving and prayer; and truly it was refreshing to listen to these rustic brethren, as they poured out their hearts before the “mercy-seat.” Deep and earnest was their confession of sin and unworthiness before the Most High, and right hearty was their acknowledgment of the Divine favour towards us, nationally and locally. This little cause has suffered much from “false brethren,” and those “who hold the truth in unrighteousness;” but we trust the Beloved will soon cause the voice of “melody and joy” again to be heard in their midst. The pastor, Mr. John Neville, made a few appropriate remarks in reference to the harvest, and of God's faithfulness to His promise; and incidentally alluded to the spread of Romanism in England, and mentioned one particular portion of the Word, which has much occupied his mind of late,—“I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.” There ought not to be the shadow of a doubt in the Christian's mind, as to Popery being the grand wrath-provoking sin of England, against God and the Lamb. O the time, will soon come when the gory Lion of persecution will rouse the slumbering church to *life*, and deeds of heroism, in defending “the faith once delivered to the saints.” While the “darkness” of spiritual death has been enshrouding the “sleeping” church, the “midnight” hour has

been drawing near, and soon the cry will be heard from pole to pole, "BEHOLD, the Bridegroom cometh; go ye out to meet Him." Mr. Wall, of Gravesend, was present during the afternoon service, and gave a short address in his usual kind, spiritual manner. We were glad to see him somewhat better for his late change of air by the sea-side. He occupies a very high place in the loving esteem of his numerous friends. We thank God for such men in the churches. The evening service was commenced by Mr. W. Frith, of New Bexley, giving out 31st hymn, Dr. Rippon; the pulpit being occupied by Mr. Richard Bax, of Meopham. After reading a part of the 13th chapter of Matthew, and earnest prayer for the Divine blessing upon us as a nation, and the church of God universally, the preacher announced for his text, Rev. xiv. 16, dividing his subject thus: 1st, *The harvest-man*, 2nd, *His work*, and 3rdly, *The harvest*. We cannot give even an outline of this solemn discourse, which was listened to with rapt attention to the close. Fellow-labourers with God! let us be up and doing, "for the time is short;" let each honest heart cry, "Lord, what will thou have me to do?"

"Lukewarm souls, the foe grows stronger,
See what hosts your camp surround!
Arm to battle,—lag no longer;
Hark, the silver trumpets sound,
Wake, ye sleepers, wake; what mean you?
Sin besets you round about.
Up, and search; the world's within you,
Slay, or chase the traitor out."
"BEHOLD, I COME QUICKLY."

DEPTFORD.—The Sunday School Anniversary was held on Sunday, the 23rd Sept., when three sermons were preached by the pastor, Mr. J. S. Anderson; and on Monday a tea and public meeting. Tea was provided in the school-room, which was filled with friends. After tea a public meeting was held in the chapel: the pastor in the chair. Mr. Frith, of Bexley Heath, invoked the Divine blessing. The Chairman said, of many then present it could be said, "Ye have been born again." They were "no longer children of the night, but of the day;" and to them he could address the words of the apostle Paul, "Now is your salvation nearer than when ye believed;" that is, than when ye first believed. The longer we live in this world, the nearer are we getting to the great consummation of all things. What an unspeakable blessing to be able by faith to realize this. The older I get the more increasingly I feel the emptiness, the nothingness of earthly things, and the more substantial and real to my mind are heavenly things. Our design is, instrumentally, to promote the Redeemer's kingdom, whether by the agency of the Ministry, or by Sabbath School tuition. The past year has been full of mercies toward us, and well deserves from us a deep sense of thankfulness. Mr. Nash, the secretary, read the report, from which it appears the children now number

201, against 155 last year, or an increase of nearly 30 per cent. There was a falling off in teachers, there being only 17 against 19 the previous year,—four teachers having left, three of whom were removed from the neighbourhood. Bible Classes for young women had been started and now numbered 23. The Day School continued as well supported as ever. The Library was in a very bad condition, and donations of books or money were solicited. Mr. Kennan, the treasurer, then read the Financial Report,—total income from all sources amounted to £11 2s. 4d., expenditure £10 1s. 2½d., balance £1 1s. 1½d. Mr. Bloomfield spoke of the good result ing from Sunday Schools under the blessing of God. The success which had attended the labours of the teachers in this school was most cheering to the teachers, the pastors, and the church. The Sunday School was one of the grandest institutions in the world. At the present time there were in England alone upwards of 3,000,000 Sabbath School children instructed by 400,000 teachers, surely out of that vast multitude there were many whose names are written in heaven. It is useless to talk of not teaching doctrine in the school; the doctrines of the Bible are the principles we build upon; and you might as well have a body without bones as a Gospel without doctrine. The Bible and the Bible alone we take for our instruction. There is a great talk of progress in the present day, but it leads only to Rationalism and Ritualism; the only progress we want is in a public knowledge of the truth. While many run hither and thither after every new-fangled notion, the only new things we wanted were the new heart, the new covenant, the new commandment, and the new song. Pastors Meeres, of Bermondsey; Leach, of Woolwich; and Griffiths, having addressed the meeting, the proceedings closed with the Chairman pronouncing the benediction.

CITY ROAD.—JIREH CHAPEL, EAST ROAD.—Solemn services were held on Oct. 9th, to congratulate Mr. J. A. Jones on attaining his 87th birth-day, and the 58th of his ministry. Mr. Foreman preached a very appropriate sermon from Heb. i. 12. Several friends would be gratified if it could be published. At the close of the service Mr. Foreman announced that his aged friend now retires from the responsibility of the Pastorate, through the decline of strength, not of principle, nor of love to all the glorious truths which he has stood so boldly and honourably for so many years to promulgate and defend, but of natural vigour and inability to bear the responsibility any longer of the Pastor's labours and solicitude; and that himself, and he believed many friends both in town and country would each help to raise a fund that would place the dear old man in comfortable circumstances. More than 300 persons partook of tea, after which a public meeting was held,

presided over by Mr. Jones himself, when some of the former vigour in defence of the whole truth of God was displayed, so as to produce cheerful expressions of admiration in his short pithy addresses during the evening. Mr. Webster having prayed, Mr. Bloomfield delivered an address big with rich principles and fervent and admirable in utterance. Mr. Wyard followed with suitable and brotherly thoughts as his hearer and fellow-labourer, Mr. Hazelton, interested us with a characteristic speech full of fraternal sympathies and ardent feelings of love to truth and God's faithfulness in comforting the aged servant and supplying His Church with all needful pastors. Mr. Hawkins having a little dwelt upon the peculiar interests of the service as affected him, as one of the seals of Mr. Jones's ministry, explained that it had been expressed by a goodly number that a kindly memorial fund should be raised that would place Mr. J. beyond anxiety and in comfort the remainder of his days. The family and some of the friends have cheerfully wished to contribute towards his support, and that as the church henceforth would have another pastor to seek, he Mr. H. informed the large and crowded meeting present that names would be taken that evening and after, of any friend willing to subscribe to so requisite a fund. Mr. Milner, in one of his cheerful and amusing addresses, spake of his long friendship and hearty good wishes towards his old friend, dwelling particularly on Mr. J.'s effectual labours controverting popular opposers to God's truth and ordinances. Mr. Waterer, of Hornsey, very solemnly and impressively concluded in prayer. The collection at the door amounted to £15. Several donations were given and annual subscriptions promised, of which farther particulars next month.

ISLINGTON.—PROVIDENCE CHAPEL.—On Lord's-day evening, September 30th, our Pastor, Mr. T. Baugh, again administered the ordinance of believers' baptism to two females, after having preached an excellent gospel sermon to a large congregation, the chapel being crowded in every part, which is now found to be too straight for us, so that we worship at Myddelton Hall now, morning and evening, and at the chapel in the week, all of which services are exceedingly well attended, and continue to increase. We know large numbers do not ensure the Lord's blessing, but to a mind enlightened from above, is it not delightful to see large gatherings to hear the truth as it is in Jesus, and to unite in singing to the praise and glory of His great name, believing as we do there are some hundreds who sing with the heart and the understanding also? Let none say, because we are many we have not the truth; we tell such for their information that we believe ourselves to be a band of faithful men and women, bound together in Gospel bands, therein pledging ourselves to love

each other with a pure heart fervently; and thus united in a tie that is Divine, we intend that the truth we hear shall be presented to as large a number of hearers as it is possible to bring together,—for all men have souls, but probably they are not the elect. None believe election stronger than we, but who is to know them? The Lord only knoweth them that are His. We simply use the means, and most earnestly crave the blessing; we pray that the heavenly dew may rest upon us when we meet, for there "He commandeth His blessing, even life for evermore," and not upon us only, but on every congregation where the name of Jesus is named as the only way of salvation throughout the wide, wide world. This may be called very liberal, but the fact is we are not very bigotted; and perhaps the reason may be because we have found the name of Jesus to be so sweet in the sanctuary before we worshipped in a Baptist Chapel, though we are thorough Baptist men. We suppose the sanctuary is a holy place, and what is a holy place? wherever God condescends to dwell; 'tis hallowed ground indeed! may He dwell in our hearts richly. A. W.

EYNSFORD, KENT.—BAPTIST CHAPEL.—

"GOD moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Harvest thanksgiving services were held in the above chapel, on Tuesday, Oct. 16th. Mr. Timothy Baugh, of Islington, was announced to preach in the afternoon, at 3 p.m., but from some unexplained cause, he did not put into effect what he had promised. However, the people being assembled, Mr. Camp, the pastor, did not deem it prudent to wait, but desired Mr. Richard Bax, of Meopham, who had unexpectedly attended, to take the afternoon service, which he did, and apparently to the pleasure and benefit of the people. At five o'clock, a comfortable tea was provided, and well attended. The evening meeting was commenced at a quarter-past six, the pastor presiding, and after making a few appropriate and telling remarks, called upon Mr. Neville to "draw near" to the "mercy-seat," and plead the covenant promise for Divine favour. Mr. Jackson, of Sevenoaks, then spoke, drawing particular attention to the wickedness of the nation when viewed in the light of our almost unprecedented privileges, and earnestly implored the people to "humble" themselves before God, and plead for Jesus' sake. Mr. Bax followed in the same strain, pointing out that the practical question for each one to ask, was, "How much have you and I contributed to produce this state of things? and how far are we responsible for the continuance of this lamentable state of things?" The second part of his address, was, upon welcoming the cross, and shewed that none but heaven-born souls could

welcome the cross, and that real fellowship with God was the only preparation which would enable us to "glory" in afflictions, for Jesus' sake. Great applause followed upon the conclusion of this animated, spiritual, and vigorous address. Mr. Smith, of New Bexley, though announced on the bills, did not put in an appearance. Mr. George Webb, of Little Wild-street, very heartily joined in the proceedings of the day, and expressed the pleasure and profit he had derived from the afternoon's service. May the Lord in His infinite mercy, bless these annual and periodical gatherings, and once more "revive His work in the midst of the years," and deliver the churches from their cold and formal state! Oh! that the blessed Spirit would deign to hear our longing desires, and convert the wilderness into Eden!

GRAVESEND.—ZOAR BAPTIST CHAPEL.—Special services were holden in the above chapel, on Tuesday, Oct. 9th, to acknowledge the undeserved goodness of the Lord toward us nationally, and for the ingathering of "the precious fruits of the earth," specially that of the harvest. The sermon, in the afternoon, was preached by Mr. R. Bax, pastor of the Meopham church, to a good sprinkling of Christian people; the text being, Neh. xi. 17. A nice company sat down to tea at five o'clock. At half-past six, the public meeting was opened by Mr. Wall, the pastor, whom we were pleased to see in such excellent spirits, and so much improved in health. After the singing of a very sweet hymn from Denham's selection, the pastor addressed his friends in a very cordial loving speech, especially expressing his gratitude for the rich profusion of precious mercies, enjoyed from his heavenly Father's hand, during the last two months. Notwithstanding the severe nervous affliction, through which he had been called to pass, consequent upon the loss of a granddaughter, together with other sorrows, the cause had sustained no real loss, but had shewn a delightful sympathy with him, and unceasingly laboured to lighten his cares. Mr. Newille, of Sutton-at-Hone, then addressed the meeting in very solemn language upon "The wheat and the tares." His illustrations were simple, but forcible. The pastor then said, he had very great pleasure in calling upon Mr. Bax, to give them a speech, which he did with much earnestness, making some very powerful appeals to the conscience. Brother Dalton, a deacon, was then invited to speak, but declined on account of time. This active brother prayed with much savour at the opening of the evening service. The pastor then pronounced the benediction, and the people retired to their respective homes. We trust the meeting was profitable, as well as pleasant.

HACKNEY ROAD.—Mr. Editor,—In going round Zion, we love to count her

bulwarks, as I did, on Tuesday, Oct. 2nd, at Claremont chapel, Temple-street, Hackney road. In the afternoon, C. W. Banks preached from the Song of Solomon, and sweetly did he open the state of Christ's bride on her lost and wicked state; and her glorious new-born state in the comeliness of Christ; and after this spiritual declaration, the people partook of tea. I was glad to see the Lord's house crowded. We had a public meeting with many brethren in the ministry, the pastor, Mr. J. Osborn, presided. After giving a brief description of the object of the meeting, Mr. Isaac Peg addressed the meeting. He pitched a high tone from the cxxxiii. Psalm, "How good and how pleasant for brethren to dwell together in unity." He was blessedly led by the spirit of love and unity. After singing, Mr. H. Myerson, in the same loving spirit, cheered our hearts with the oil of gladness: it run into many precious unworldly souls. We sung another song of Zion. Our dear, tried, and faithful brother C. W. Banks stood forward like a bold veteran, and spoke in his usual form and heavenly fortitude on the Truth; as a standard bearer, he unfurled the blood-stained banner of the Cross; then we sang, "Blest be the tie that bind our souls to Christ." When brother Maycock stood up, brimful of Divine love, it flowed out like the bursting of a pent up vessel, and the sweet nectar and savour of Jesus' love spread into every heart; many could say it was a time of love. Brother Joseph Flory, with his steadfast and earnest appeal to his brethren and the saints, urged us to stand firm as good soldiers of the cross. Our brother Joseph has passed through great trials, and like his heavenly Joseph, will be raised to great and glorious honours. Brother Benford brought up the rear: he hoped the poor old pastor, John Osborn, would be strengthened at his work for years to come; and then to enter into the rest which his dear Lord and Master hath promised. It was a soul exhilarating meeting; the poor old pastor felt almost young again. Brethren, pray for us. Amen.

OXFORD STREET.—CASTLE-STREET CHAPEL.—The Welsh Baptist church held their annual tea meeting in the above place, on the 24th of September. Tea on the table at five o'clock; and about 300 friends sat down to partake of the preparations. The public meeting commenced at seven o'clock. The chair was taken by Isaac Williams, Esq., Strand. Short addresses were delivered by the Revs. R. Thomas, Bangor, North Wales; W. Lloyd, Aldersgate-street; D. Davies, Borough; and Owen Lewis, Esq., Argyle house, in Welsh; and by the Rev. H. C. Pany, the minister of the church; Mr. Rees, Dook-head; Mr. Septimus Evans, Cross-street; and Mr. John Owen, Blackfriars road, in English. The choir sang several Welsh airs, and English pieces in the intervals; and so rendered a great service to the

meeting. The Welsh church is in a comfortable state in the West-end. The Lord hath been pleased to bless the labours of the brethren, and cause His gracious countenance to shine brightly upon His church among them; and several persons have been recently added to the church by the ordinance of baptism. A spirit of prayer is experienced in the church; and the young men are zealous and faithful with the Sunday school, and every other religious movement connected with the church. May the Lord abundantly bless the labours of His people. CERNI.

SHARNBROOK, BEDFORDSHIRE.—
BAPTIST CHAPEL.—Our harvest sermons were delivered on Tuesday, September 25th to excellent congregations by Mr. J. Bloomfield (of London), who delivered two weighty evangelical discourses. They were listened to with marked attention and enjoyed by many. Between the afternoon and evening service about 250 to 300 sat down to tea in a large barn, one of the largest, if not the largest in the county, kindly lent by J. Gibbard, Esq., the lay rector of the parish. No collection was made in the afternoon, but one in the evening, to defray the incidental expenses: it had been decided upon by the church to have had collections towards £50 they required to free the sanctuary from debt; but two of the friends, Mrs. Deacon and Miss Ward, presented the church with £25 each, in memory of their dear departed brother, the late esteemed Mr. Ward, to whom was due the said sum, so that our restoration and enlargement that cost between £750 to £800 is now paid for.—To God be all the praise. The following ministers took part in the services:—Pastor Carpenter, of Warboys; Wilson, of Risely; Cook, of Irthing-boro'; Sharp, of Findon; Corby, of Aylesbury; and the Pastor, Alfred Peet. Brother Crampin, late of Bedford, was also with us.

NEWTON ABBOTT, DEVON.—Harvest thanksgiving services were held at the Baptist chapel, on Tuesday, Oct. 2nd, when two energetic and interesting sermons were preached, afternoon and evening, by Mr. Murphy. About 170 persons sat down to tea in the Salem school room. In the afternoon the chapel was comfortably filled, and in the evening was so crowded, that many were obliged to remain outside. The collections were good. At the conclusion, our pastor, Mr. Pearce, thanked Mr.

Murphy in the presence of the congregation and friends, for his visit and sermons, and that when an opportunity offered for him to visit Newton again to deliver a course of lectures, he should be welcome to the loan of the chapel if he could not get a more convenient place. We are glad to see our friend Mr. Murphy in excellent health and spirits, and hope he may long be spared to proclaim the truth as it is in Jesus, and that he may be the means of awakening the people to the progress of Puseyism and Romanism in England, is our earnest prayer. J. M.

STAPLEFORD, CAMBRIDGSHIRE.
—This little cause here, after passing through troublesome waters for this last twelve months, had, on Wednesday, Oct. 3rd, what is called a harvest home thanksgiving meeting, when that dear man of God, Mr. Marks (from Cambridge), preached in the afternoon on the unity of the spirit from Eph. iv. 3, and a blessed Gospel sermon it was too. We sat down to a good tea. Mr. C. Norris (from Walden), preached in the evening from I Cor. ii. 9th on the things which God hath prepared for them that love Him. He spoke most cheerily of the robe of Christ's righteousness; of the fountain of His blood, and His kingdom. May the Lord grant that the savour of these services may leave a lasting impression on the hearts of many, is the prayer of a poor thing that has a hope in the finished work of Jesus. WM. WALLIS.

CLAPHAM.—EBENEZER CHAPEL.—Mr. Editor,—Allow us just to say our harvest meeting on September 24, was in all respect a season of sound enjoyment. Mr. Wells gave us a very instructive sermon. Mr. Carr, presided over the public meeting very efficiently, and expressed his pleasure at being present; and the ministers, Caunt, Baugh, Evans, and Silvertown, gave us very interesting addresses. Mr. Pocock favoured us with his presence, and gave us a very feeling and telling speech, expressing sympathy with the object of the meeting with the minister, and was right glad to see so many friends present. Mr. Comfort closed with prayer. The friends left the meeting with warm hearts and smiling faces, and some of them with empty pockets, for they contributed upwards of £9. The good Lord be praised and the friends be thankful. The Lord is very gracious to us, which cheers our spirits and gladdens our hearts.

BAPTIZINGS.

MINISTER'S NAME.	NAME AND SITUATION OF CHAPEL.	DATE.	NO. BAPTIZED.
Hall, H.	Ebenezer, Clapham	Oct. 17, 1866	3
Hearson, G.	Vauxhall... ..	Septem. 23, ..	4
Palmer, W.	Barking road	Septem. 16, ..	2
Pocock, T.	Bethesda, Ipswich	Oct. 5, ..	7
Slurft, Jos.	Bethel, Lavina grove, Kings' cross	Oct. 7, ..	4
Stringer, T.	Bethel, Wellesley street, Mile end	August 30, ..	8

A Good Man in Bad Company.

“Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.”—2 Chron. xviii. 1.

A WORTHY member of the Society of Friends happening to pass a book-stall, and casting his eyes on a large collection in a box marked fourpence each, was tempted to pause awhile and look them over. As he took one book after another into his hands, he soon discovered this to be nothing more than a miscellaneous collection of the popular rubbish of the day, and was about to pass on with something like a look of contempt on his usually placid features, when his eye caught the title of a small volume hitherto hidden in a corner. It was a treatise by a famous preacher of a bye-gone age. After a second brief glance he brought it forth from its obscurity with this remark, “If but fourpence be required, good friend, to rescue thee from such evil company, I will become thy purchaser.” He was proceeding to carry out this intention by walking into the shop, when a second thought caused him to halt, and after a moment or two of quiet consideration, he walked back to the box and gently deposited the book in the most conspicuous place, saying, “I know thee well; if I take thee, thou wilt probably remain on my shelf unseen by any eye but my own, but here thou mayest do good service, for some brief sentence of thy quiet speech may be carried away in the heart of a thoughtless one for his good. Thou art in the right place after all;” and so he departed.

The soul of the Christian man, like that of righteous Lot, is often grieved on account of the ungodly doings and sayings of the wicked. In such a case, he is ready to pray to be delivered from the world's society and company altogether, forgetting that his duty is to show his colours, and to stand by his own Master; to confront and not to run from the enemies of the King. He loves—and justly too—his Saviour's dear company more than that of all others, and his language is “A glimpse—a single glimpse of Thee would more delight my soul than this vain world with all its joys could I possess the whole.” The proper place for a child of God is where God—his Father, has placed him. He is as much fulfilling the eternal purpose of Jehovah concerning his soul, in consistently standing his ground in the midst of ungodly companions in the factory, the workshop, or the office, a monument of grace in the midst of sin's ruin, as the man who is called to proclaim God's purposed love and mercy from the pulpit, or the press. Indeed, a daily showing forth Christ in the midst of foes is, perhaps, the best preaching of Christ, after all.

Let me repeat a sentence before uttered. The proper place for the believer is where God has placed him, *not where he has placed himself*. Let him be content with having God go before him, and not aim at going before God. No man who hates sin will willingly dwell in the company of the scorner. “Evil communications corrupt good manners;” says the Apostle. A man may stir the fiercest fire if he has the piece of iron or steel in his hand made for that use; but he who stirs the

fire with his fingers, shall get his fingers burned. So the man who has hot work to do in his Master's service in the midst of the evil ones, with the true-metal breastplate of God's all-sufficient grace between his soul and the foe, shall come out scatheless.

Jehoshaphat sought alliance with Ahab, for the Book of Kings tells us that "he came down to Ahab," a sad coming down, truly. When the man who fears God "trusting in man, makes flesh his arm" 'tis a low stoop, and the deed is cursed. Do not tell me that because God is everywhere present, a good man may be anywhere. It is true that the blood-redeemed as to eternal things are secure at all times, and in all places. Jehoshaphat was safe in Ahab's company, but he was not blessed. To be without God's blessing is a curse. The pious Hervey once said, when unwittingly betrayed into a giddy circle, "Where there is no room for my dear Master there is no room for me."

God's children can never run alone. In this their weakness they rejoice, saying with Paul, "I glory in mine infirmity that the power of Christ may rest upon me." With His beloved arms beneath and about them, they are both strong and safe; without Him they must fall.

Jehoshaphat desired relationship with the blood-stained monarch of Israel; he sought Ahab's daughter to be his son's wife, and it ended in his son's ruin. "Marriages are made in heaven," is a common saying with some; and why? "Because all things are ordered," these people add. Truly, nothing either on earth below or in heaven above can take place without the cognizance of the Almighty; without His allowance; but His permission is not His approbation. God's permissive will is distinct from His absolute will. Jehoshaphat was permitted to remain in the company of the wicked Ahab long enough to see that the Lord's hand was against him, but he suffered sorely for his temerity in seeking Ahab; and so shall every Christian who enters on forbidden ground. "Come ye out from among them, and touch not the unclean thing." "Let your conversation be as becometh the Gospel of Christ."

Brethren, surely we have evil company enough within us to keep a vigilant faith in full exercise. Were it not that a stronger than he who has too long kept the house is now our keeper, these infernal foes would prove too much for us. We are none the less able to take a part in the holy work of true Gospel pioneering, because we fear tampering with unholy things and ungodly men. Armed at all points by God's grace let us enter the enemy's camp as enemies, and not as friends, and then under Divine direction and protection our security is vouched for; then, "Israel is safe; the poisoned air grows pure, for Israel's God is there." On the other hand, "If any man love the world, the love of the Father is not in him." "He that saith he abideth in Christ, ought himself so to walk even as He walked." Both earth and hell are keenly watching Christian action, not Christian speech, at this critical juncture, "Be ye therefore stedfast, immovable," as they that watch for their Lord's coming.

JOHN E. GRAY, (late of Edinburgh.)

"I want not only the truth of grace, but the growth of grace, and I come daily to the fulness of Christ for it."—If this is your language, it is one of the best marks that you can give of your being born again.

The Testimony of Francis Lowther.

(Continued from page 326.)

WHEN the dear Lord is pleased in the abundance of His goodness as a loving Father to His children, and by His indulgent care of them throughout the checkered scenes of our earthly journey—when He who has been so good and so kind as to stamp on the minds of His children the recollection of at least some of his past goodness and faithful dealings towards us; then when we are privileged to look back at our journey, we have been led to acknowledge that the Lord has led us by a right way. Such is my experience in the Christian journey, that it is in Him we move, and live, and have our being; hence, He has set the bounds of our habitation. But to come to the point which I have in view, viz. : the dealings of God towards me in His providence, in bringing me to Barrow-in-Furness.

In the earlier part of my life, I travelled much, but never once thought of visiting the locality in which I now reside; but one beautiful morning in June, I started on my journey from the North of Scotland, for the far famed place, Barrow; and amidst all the perplexity and bustle of the affairs of this life, the dear Lord enabled me to look up to Him, who, at all times, hears the cry of His Spirit-taught children. Previous to this time, on my part, all appeared to me to be one dark, dreary plain—a waste, howling wilderness, without a green spot; still, once more, the Lord gave me some little degree of encouragement, which truly encouraged me very much; and by the good hand of the Lord I arrived at the desired place; and truly I was thankful; and even up to the present time, I can say that it was of the Lord, therefore, it was right. Being thus led and preserved by the goodness of my three-one covenant God, the language of His children is, “What shall I render unto the Lord for all His benefits toward me?” Psa. cxvi. 12. At this time, I scarcely knew what to do or how to act, and I also had made up my mind to be quiet as regards preaching, always remembering that it is better to be asked by the servants of God to preach the unsearchable riches of Christ to them, rather than to force your services on them. Such being the case, I was let remain in silence, until, at last, I was asked to become a Sunday school teacher among the Independents, to which request, I readily consented. And here I remained for a time with pleasure, inasmuch as I always have had a delight in Sunday schools; still, it must be remembered, that I had no comfort among the other teachers or the members of the church, inasmuch, as they all or nearly so, yea, even their pastor came short of the standard of truth, which alone could do me any good; therefore, I was a stranger to them in the things of God, and they were in like manner strangers to me. I am sorry to have to say those things, and, whatever offence this may give—and should it cause me to receive persecution, still, I am willing to bear with it, inasmuch, as for me to speak otherwise, would be doing violence to my own conscience.

The time came that I was separated from them, inasmuch, as I had been led to see that the ordinance of believers' baptism was of Divine in-

stitution; therefore, in harmony with the word of truth—and having been much exercised on this subject for years—at length, I was led to submit myself to the ordinance of God; hence, I was baptized with two others, about three years ago, which was the first public believers' baptizing that took place at Barrow. This being done, separated me from the Independents, and also from my Sunday school class. There being a few Baptists in the place, some willing to worship the God of their forefathers according to the ancient order of true and spiritual worship, which alone is acceptable and well pleasing to Him, the God of all grace, who meets with them to give them all needful blessings, to make them that which He desires them to be, holy and without blame before Him in love, (Eph. i. 4). It is also worthy of note that at this time, I was the only male Christian who met with a few females for prayer, and the reading of the Word. I have taken the opportunity of mentioning this—not for the sake of self-laudation—but to point out to the reader the wonderful goodness and providential dealings of God towards me; for it is truly encouraging to the children of God when we can discern the hand of the Lord in connection with all we do. For I do feel as if I am anxious to be able to trace the dear Lord in connection with this cause, and that I have been led to identify myself with, under a feeling sense of God's favour and approbation, and that I have become the pastor of the Strict Baptist cause in this place, from a feeling that the great Master of assemblies has called me to the work of the ministry. But to come to other circumstances in connection with the Baptists in this place, although not constituting a great number, yet there is a great diversity of opinion, which opinions, I need not enumerate, for I believe it not to be necessary, neither would it be edifying; but such being the case, it causes disunion and separation. This has been deeply felt here, at least, on my part.

The time of separation came amongst us here; for those who were for Baal, must according to their own false and delusive notions, stand in defence of their false god; and those who were for the Eternal I Am, must, according to the teaching of God, declare themselves on His side. By thus being led and taught by God, God's children had a desire to meet and worship God, and also to have a pastor who would go in and out among them, and teach the Word of eternal truth, as the Lord would enable. All proper arrangements having been made, and the day being fixed for the opening services to be held, some one must be found to preach the opening sermons; and the various friends of the cause having looked to various quarters for help, yet none could be found; and having thus found all sources creature-help dried up, and none to whom we had applied could render any help whatever; therefore, the friends' attention was directed towards me, and having been requested to preach the opening services, after some consideration, I was enabled to do so, some of us feeling no doubt, it was the day of small things; still, the dear Lord has encouraged us to hold on, and look to Him who has promised to do great things. But, however, the little church having been formed, the church then gave me a call to become their pastor for three months; at which I was greatly surprised, and my own feelings were, that I never could get through half the time, inasmuch as I felt so poor and helpless. But the Lord was pleased to shew me, that it was not to be done by the strength of the creature, but by the strength of my covenant God, who had promised to be with His servants, even unto the end of the world.

Having been thus encouraged, I accepted the call, which has been repeated; therefore, I have been enabled to go in and out among the people, to declare unto them the things which the Lord has done for me, and what He is doing daily for all His people. It is now upwards of twelve months since I commenced to proclaim the everlasting Gospel of the grace of God in this place; during which time, the God of all wisdom and of all power has held me up; and I do trust that He has owned the word and blessed it, so that even in after years, it may bring forth fruit to His honour and glory.

I must just say before concluding my little narrative, that I have not been called upon to preach the Word for filthy lucre's sake, but the Lord bearing testimony in my own soul for his honour and glory.

And may this be all our motives, that the Lord may be glorified, is the sincere prayer of an unworthy one.

FRANCIS LOWTHER.

Right Things in the Right Place.

BY JOHN CORBITT, OF PLYMOUTH.

CONDITIONS between men in natural things are mutually entered into, and the more punctual they are to their engagements, the more they are respected by men; and there are conditions in respect of salvation, and those are between God and man, even THE MAN JESUS CHRIST; and no other persons were concerned in this great and glorious act for our salvation,—for there were none other in existence; therefore the covenant, “ordered in all things and sure,” is between God in Christ for the Church, and all these conditions rest upon the absolute purpose, oath, and promises of God, and are fulfilled by the Man Jesus Christ, our Surety for our salvation. Yet there are conditions and precepts in the Word of God that are binding on the Christian, which speak unto Christ their Head as follows:—“If His children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquities with stripes. Nevertheless, my lovingkindness will I not utterly take away from him, nor suffer my faithfulness to fail.” Then we see God's everlasting covenant does not give men licence to sin, but that He corrects them for their follies, but never divorces them from Christ. But in Him salvation is sure to all the seed; and God has declared, “If they walk contrary to Him, He will walk contrary to them, for them that honour Me, I will honour; and they that despise Me, shall be lightly esteemed.” (See 2 Sam. ii. 27 to 30.) Here we see that God purposing men to salvation through Christ, does not prevent Him from correcting them for their disobedience. Yet Christ is accountable for their salvation; and God takes account and corrects us for our sin; and Paul declares, “If we are without chastisement, whereof all are partakers, then are we bastards and not sons.” Thus we are not encouraged to sin that grace may abound; we see, “that where sin hath abounded, grace has much more abounded. See, *David, Jonah, and Peter*, in all which cases grace abounded over sin; but who on that account would presume to sin that grace might abound? Doctrine, practice, and experience are married

together by God ; and what He "hath joined together, let no man put asunder;" and they that add or take away from God's word are alike threatened by the word. What then becomes of them who throw away every part of God's word that they do not consider essential to salvation ? the apostle regarded the precepts as binding on them to prove their faith. Paul was commanded to be baptized and wash away his sin ; and nothing but obedience will wash away the sin of negligence : and "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." Paul taught and baptized the household of Stephanus ; Gaius, the gaoler, and Lydia, though he was not sent to settle in one place, so as to baptize all that believe, and he thanked God that he baptized none of those cavillers, that we read of in the 1st Corinthians, first chapter. Peter commanded Cornelius's friends to be baptized in water, and those that gladly received the word on the day of Pentecost were baptized. And Philip baptized the eunuch. And when the people of Samaria believed Philip's preaching, "they were baptized, both men and women ;" and our Lord was baptized, did baptize, (John iii. 22), and after His resurrection He commanded His disciples to baptize all that believed, and declared that those who believed and were baptized should be saved ; but those who believed not should be damned ; and promised His presence with those who taught the believers all things He had told them, "even unto the end of the world ;" and he commanded them that love him to keep His commandments. Now, where is that faith that disbelieves and disputes those plain precepts ? who can believe that that "faith is the gift of God," that disputes His Divine authority. contradicts His precepts, and mocks at His ordinances ? I can never believe that that faith comes from God that teaches me to disobey His Divine authority,—for Christ nowhere teaches that there is no need to observe His precepts. But everywhere enjoins them on those who believe and love Him, as the surest evidence of true *love* and *faith*. Now, whether you believe water baptism as revealed, commanded, and practised in the New Testament, to be an old tradition of the ceremonial law, or whether you believe it belongs to the Gospel Church to the end of the world, I cannot tell ; but I believe it to be a New Testament precept ; and let others do as they will, I and my house must follow the Lord, though it be into the stream of London.

"Thro' floods and flames, if Jesus leads,
I'll follow where He goes.

THE SAVIOUR'S BIRTH.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii. 11.

Behold! our Saviour comes to day
To conquer death and hell ;
And all the powers of grace display,
Our many foes to quell.
See Him descend from glories high,
Stoop to become a child!
And in a lowly manger lie,
So humble, meek, and mild.
He comes to shed His precious blood
To save a ruined race ;
To have us reconcil'd to God,
Oh! what stupendous grace.
He saw us pris'ners doomed to die ;
He came to take our place ;

Come, listen to the Victor's cry,
'Tis finished! matchless grace.
He rises from the sealed grave
To show us we are free ;
For He alone has power to save
Who gain'd the victory.
See Him ascend again on high
For us to intercede ;
We now can "Abba, Father," cry
Who grants us all we need.
Rejoice, then, in the Victor's love
Our Hallelujahs raise,
Until we reach our home above.
And chant in endless praise.

The Lord's Knowledge of our Ways.

OUTLINE OF A SERMON PREACHED BY PASTOR B. B. WALE.

"For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—Psalm i. 6.

OUR text is linked to the preceding verses of this Psalm by the word "for," with which it commences, and in that connection we will rapidly glance at it. We read "Blessed is the man," etc., and as we search out the source from whence that blessing springs, we find it takes its rise in the knowledge which the Lord has of him: "For the Lord knoweth." It shall be like a tree planted by rivers of water; there will be life and growth and fruition. It is not in the natural man that there is a struggling to get nearer to God, and the things which belong to Him: that is life, new life begotten in us by God himself. Is the desire of your heart to know more of God, like the tree, shooting upwards? then you have the evidence that you are a living child of God, for as the babe instinctively turns to its mother's breast, and from thence draws the sustenance it needs, so must the Christian turn to God for all he needs to support spiritual life.

It is not abstract knowledge that is meant in our text. The Almighty knows alike the good and the bad; the Christian and the unbeliever; but it is in a higher, a far more glorious sense that "the Lord knoweth the way of the righteous." He said to Moses, "I have known thee by name, and thou hast found grace in my sight." It is then favourable knowledge. Every one of God's people are known to Him. Jesus said "I know my sheep." Speaking of those who at the last day shall say, "Lord, Lord, open unto us," Jesus says, "I never knew you." The knowledge spoken of in our text may be taken to mean love. "The Lord loveth the way of the righteous." The struggling of the soul after God, the aspiration of the spirit upward, if traced to their source, will be found to be not the work of our own fallen nature, but to spring from the love of God.

The tree grows and so does the Christian. When we are first brought under conviction of sin, and are led to Jesus, and can rejoice in His salvation, how sweet is the sense of pardon we enjoy; but that enjoyment is not lasting, like the dew round the camp of Israel, it goes up, its freshness passes away, but the manna remains. Frames and feelings may be pleasant to us, but they are not necessary to our growth in grace, we walk by faith and not by sight. When cast down by reason of conflict within and trial without may we remember that the Lord who hath delivered will yet continue to deliver. How is it the storms of life have never driven you from the Rock of Ages? Have they not rather made you strike your roots deeper and deeper still into that Rock? A Demas might go back, loving the things of this world; but an Abraham who had enjoyed communion with God himself, or a Jacob who had wrestled successfully with the Angel of the Covenant, never!

"His leaf also shall not wither." The graces of the Spirit will never be extinguished. Our love to Him is not driven away, because He chastens us, for we see in that chastening our Father's love. Trials and

tribulation are welcomed by us, if we see in them the evidences of our in the covenant of grace.

"Whatsoever he doeth shall prosper." That is that everything the child of God does shall be blessed to his own soul: How many have been enabled to say with one of old, "It was good for me to be afflicted:" or with Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." There is good in everything that happens to the child of God. God will fulfil His promise that all things work together for good to them that love Him." How often have we proved this? By prosperity we do not mean the riches of the world, but *soul* prosperity. Of the ungodly it is written, they shall not stand in the judgment; but the believer will be able to stand in that day, Not by reason of his own merit, nor by anything in himself, but because "the Lord knoweth him," because his name is written in the Lamb's Book of Life.

In this world the believer unites with the professor and the profane, but in the world above he shall stand in the congregation of the righteous. "The Lord knoweth the way of the righteous." Christ is that way. It is by Him, and in Him, and through Him, the Christian journeys through the wilderness of the world to regions of the blest; he is everywhere encircled by Jesus. He is chosen in Him before the world was. He is saved by Him, sanctified by His Spirit, and at last will be presented by Him faultless before the Throne of the Majesty on high. The prayers of God's people are ascending from all parts of the universe at this time, but they are all gathered up, and presented to our Father by the great High Priest of our profession Christ Jesus, and are accepted in Him. The Father knoweth nothing of His people's sins, save that they are all atoned for by Jesus, who now stands before His Throne, as the High Priest did before the mercy-seat in the Holy of Holies, as the memorial of his people Israel now lying encamped in the wilderness. All His people are viewed in Him.

It implies, also, a journey, and God has provided everything necessary for that journey. If I could take the sinner and stand him face to face with the Lord Jesus, and if he would tell me all he needed, pardon, sanctification, righteousness, I can point Jesus, and say that in Him God has provided all he requires for time and for eternity. Is there sin? He has provided an atonement for sin? Is there pollution? In Him is cleansing. Is there nakedness? In Him is provided a robe of spotless righteousness.

The older we grow in divine life, the more increasingly shall we feel our need of Jesus; and the more shall we appreciate the fulness of the Gospel of the Grace of God. The term 'way' means also manner. The Lord knoweth the manner of his people. He is acquainted with all their ways. God never says more than He means, or more than He can fulfil. How often do we grieve our heavenly Father by doubting His word and promises. A deep sense of our own unworthiness, and the greatness of the boon He does so graciously bestow, causes us to doubt Him, but in that we let human reason usurp the place of childlike faith. Redemption from a hell deserved, preserving grace amid the temptations and perplexities of life, and at last, an abundant entrance into the Kingdom of Heaven. What amazing blessings! "Be ye perfect, even as your Father in Heaven is perfect," or as it reads in the original,

"sincere;" God is sincere, in all that He does, and in all that He has promised to do, and He knoweth also the sincerity of all those that love Him.

Lastly; "but the way of the ungodly shall perish." What a contrast! A journey without any result, his life's path ending in everlasting ruin.

They who know not God, and whose way is not known unto Him, gather up and garner, with infatuated greed, their iniquities and sins, and they stand in terrible array against them in the judgment.

May the Lord command His blessing upon His word.—Amen.

THE LATE MR. JOSEPH WALLIS,
LATE PASTOR OF THE BAPTIST CHURCH, BEXLEY, KENT.

The venerable Joseph Wallis, was Pastor of the Baptist church, Bexley Heath, for nearly eighteen years. He departed this life, October 4th, and was buried in the chapel graveyard, on Sunday, the 14th of October. The service was conducted by the present pastor, W. Frith, assisted by brethren Dovey and Plaire. The esteem in which our brother was held was testified by the number of friends who came to give the last testimony of respect, by being present at his obsequies. The chapel was full, and it was a very solemn and impressive reason.

Mr. Wallis had been a preacher of the Gospel for fifty years. What a happy reflection for his bereaved relatives and friends, that he died in the full enjoyment of that Gospel he had so long preached to others, and that his end was peace! Of him it may truly be said, HE SLEPT IN JESUS. Passing by the former part of our brother's career, we will only dwell upon a few facts occurring since he resigned the pastorate, and during his last illness. We feel justified in this, as we can refer any one wishing for a fuller account of the Lord's dealings with him to his autobiography, entitled, "The Northamptonshire Farrier," published some nine years since. He retired from his pulpit labours in January, 1865, and was succeeded by Mr. Frith, September following; since which there have been many additions to the church, and a great stir among the people.

No one could feel more thankful than our departed brother, that the Lord's work was prospering amongst us, although unable to attend the sanctuary himself, he was ever anxious to know how the cause was going on, and his prayers followed for prosperity. But to come to the close. He was confined to his bed from the 18th of August—but with the exception of about a day or two—was wonderfully free from pain, and continued to converse with his friends as his strength would allow, till within about twelve hours of his death. Many Christian friends came to see him, and he was always pleased for them to do so, and to enter into spiritual conversation. He seemed always happy in the prospect of "going home" as he often styled death, and was very much gratified if he could get any friends or children to sing that favourite hymn, "For ever with the Lord."

The writer who saw him most days, and often twice or three times a day towards the last, was astonished at the steady calm in which he was

preserved. Satan seemed to be kept at a happy distance, and not allowed to perplex, as is often the case at such seasons. Our brother seemed to be quietly waiting till his change should come, and so continued to the end. Once he was asked by a friend, if he felt happy. He paused for a while, and then replied, "I was almost—what shall I say, laughing at the idea of your doubting it." This steady faith never forsook him. A few days previous to his death, he was thinking of a suitable text for brother Webb, of Little Wild street, to preach his funeral sermon from, and mentioned the 24th verse of the xlv. of Isaiah, "Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come," &c.

A hymn, in Lady Huntingdon's selection, seemed also very grateful to him, beginning thus:—

"Sweet to rejoice in lively hope,
That when my change shall come;
Angels will hover round my bed,
To wait my spirit home."

The Sunday previous to his departure, his testimony was, "He hath made with me an everlasting covenant, ordered in all things and sure: this is all my salvation and all my desire." From this time, he gradually sank, and so passed to the world of glorified spirits, one who had done long service in his Master's cause, gained the respect of most who knew him by his generous benevolence; and above all, had been the means by the help of the Holy Spirit, of winning many souls to Christ.

Let us in conclusion, ask, are we ready? for in such an hour as we think not the Son of Man cometh. Behold, this Gospel day is the accepted time: even now is the day of salvation.

Hear what the voice from heaven proclaims,
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed.
They die in Jesus, and are bless'd;
How kind their slumbers are!
From sufferings and from sins released,
And free'd from every snare.
Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

"FRAGMENTS GATHERED UP."

SIMPLE as the Gospel of Jesus is, there are in it heights and depths that none can explore, but those whom the Spirit of God enlightens. And how various are the stages of wisdom to which those taught of God attain!

In Christ's Gospel-field there are ploughers, sowers, planters, waterers, reapers, builders, and some miners. These last are men who enrich the kingdom of God, by bringing up out of the depths glorious hidden treasures. Zion has but few miners, and they are hid in corners, working harder than any of the rest, exposed to many dangers and difficulties, yet are almost unrewarded, except by the blest assurance that their "labour is not in vain in the Lord."

In the neighbourhood of Bethnal Green, in Squirries street, there is a small Baptist chapel, wherein preaches one of these Gospel miners. On Sunday, November 4th, he preached morning and evening, from the following text, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy, Jer. xxxi. 16. Very imperfectly can I reproduce part of the sermon preached from these words, yet some precious things cleave to my treacherous memory.

These words of consolation were spoken in the first place to the weeping mothers of Ramah, who mourned the loss of their children. It stands as an evidence of infant salvation; they were not lost in the dark regions of death for ever: "they shall come again from the land of the enemy."

Spiritually this text spoken to Christ. All His children had gone into the land of the enemy. When He came on His great work, there was none to receive Him; they were slain by sin and bound by Satan. His work was to redeem them from the power of sin—from the curse of the law—from death and from hell, with weeping and sorrow He worked. What days of toil, what nights of wrestling were His! The Father comforted His beloved Son with this promise: "Thy work shall be rewarded." The Saviour's reward is fourfold: First, He receives new honours, a name above every name, higher than any angel's; He is called "a Prince and a Saviour," His heavenly and His earthly character. He is rewarded by the service of all the host of heaven, all the angels of God are anxious to serve and honour the Son of God. He receives also a seal of relationship with the Father: "I will be unto Him a Father, and He shall be unto me a Son." Secondly, His reward is being filled with all the fulness of His people, and "He received gifts for men." "It is more blessed to give than to receive." This is one of the Saviour's blessings. Thirdly, His reward is His position as intercessor. "He shall see of the travail of His soul and be satisfied." He will never have to say, "I wished there had been more." The work He has begun He shall accomplish. All that the Father has given Him shall come unto Him. Fourthly, He shall wear every one in His crown. "They shall be mine, saith the Lord, in the day that I make up my jewels." Christ shall be honoured and glorified by His Church for ever.

The text also speaks to every minister of Christ; the preachers did not see why all the Lord's people should not be ministers, why all could not say and do something for the Saviour; but all who really labour for Him will be much exercised and troubled, feeling at times, ready to give up their position, fearing that they are entirely useless. Their children—the offspring of their faith, dead, and gone; this will only last for a season, God will restore to them all they seemed to have lost; their earnest prayers, their devoted sowing times cannot be lost though hid for a time; every seed of faith shall spring up and bear immortal fruit. God's ministers are compared to "a flame of fire," wherever, they are buried, nothing can extinguish them, they will burn their way through; their word is with power; it shall comfort, purify, inspire, and sanctify the people of God. And there is a reward for the faithful servant. Some people deny it; but the Bible supports the fact: "They shall shine as the stars for ever and ever," and still go on serving Him they love; there will be plenty of work for them in heaven.

These comforting words speak to every soul in whom dwells a living faith. Every child of God being united to our spiritual Joseph, must bring forth Manasseh and Ephraim. The first signifies, forgetting; also repentance, "for God" said Joseph, hath made me forget all my toil and all my father's house. When Christ comes in the world goes out, and we press on, as Paul says, "forgetting the things that are behind." Ephraim means fruitfulness, for Joseph said, "God hath caused me to be fruitful in the land of my affliction." This is faith and its work dwelling in a desert land; afflictions cannot kill it, it is fruitful. We read Ephraim had four sons, and by their names they typified four features of faith. The name of the first, was, Zabal, meaning, my dowry; faith's dowry is God's own loving faith; we are no longer poor but possess all things. The name of the second was Shuthlelah, signifying, green plantation; the children of God found Zion a green plantation. The church of old said, "our bed is green," on this bed Jesus rests, and in Zion every living soul should rest and feel at home. The Gospel is a green plantation, a fresh and living thing; all other things grow old and pass away, the Gospel is ever new. The name of the third, was, Eger, meaning, help. In heaven we shall need no help, in hell no help can be given, it is on earth help is necessary, and in many ways the people of God receive divine help, and are then able to overcome. Elead, the name of the fourth son, means, adoring of God. Every soul that has faith is adorned with the blood and righteousness of Jesus Christ; and having the love of God in their hearts, their faces sometimes shine as Stephen's did with a heavenly glory.

But Ephraim's sons were all slain, and sometimes faith's offspring are all slain too; then what a sad state for the soul! Having no evidence that the dowry of faith as his; shut out from the green plantation, cut off from Divine help, all the adornings of the Spirit gone! Oh! then the voice of weeping is heard bitter as that of Ramah's—bereaved mother, nor will the poor soul be comforted, until God says, "Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy."

Praying this outline may be blessed, I have carefully gathered what I could.

A GLEANER.

SCRAPS FROM DR. OWEN.

Christ has brought forth all rich fruit to us, to comfort us. Adoption to ennoble us. Righteousness to justify us. Blood to cleanse us. Holiness to sanctify us, and heaven to glorify us.

If we had no corruptions to conflict with, no troubles to exercise us, no burdens to bow us down, no cares to beset us, no doubts and fears to harass and beset us, great part of God's word would be useless.

Gospel repentance is a new covenant blessing, and not as supposed the creature's duty to perform.

SUPERLATIVE MIRACLES!—That the eternal should be made in time, that infinity should be made finite, that immortality should be made mortal, and yet retain infinity, immortality, and eternal glory. *The power of it:* man that is mortal made immortal, life forfeited made eternal, God dishonoured by man, by man eternally glorified.

We are equally indebted to the love of the Father, the blood of the Son, and the operations of the Spirit.

How false it is to tell men to rest upon something within their own reach.

Rest

The Royal Right of the Redeemed;
The Fruit of Faith here;
The Fruition of Glory Hereafter.

READERS OF THE EARTHEN VESSEL—CHRISTIAN FRIENDS, and BRETHERN IN THE FAITH—In closing another Volume of this monthly periodical, we know of no expression more suited to our mind, than that written of one of the sons of Asaph, in Nehemiah, of whom it is said, he was “the principal to begin the thanksgiving with prayer.” Most devoutly would we offer unto the Lord our God, the thanksgiving of our heart, and in prayer, beseech Him still to help us to be useful in His kingdom, “while in this world we stay.”

It was in the year 1844 that this EARTHEN VESSEL was born. In forty-five it came forth more publicly before the churches; and from that time until now, it has been received, and read, by many thousands in all parts of Christendom, where churches meet to praise and pray; and for such a lengthened period of service, it becometh us with the deepest humility to render thanks to Him who only could preserve us in that wilderness way wherein we have walked.

The year 1866, which is now nearly closing, has been marked by many solemn indications of coming changes; and prophetic writers are still issuing their words of warning, calling us all to prepare for “the last war,” “the great tribulation,” and especially for the speedy second advent of our Lord and Saviour Jesus Christ. How near at hand the great day of the Lord may be, we cannot tell; nor are we over anxious to enquire. When at any time, the commotions and disturbances of nations, or of Churches, or of people, have caused us anxiety, two kinds of beautiful Scriptures have come to our relief: one of *present safety*, the other of a *future* and a *perfect rest*.

That glorious text Jesus gave is worth ten thousand worlds, “Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” There is our merciful standing in the great covenant head Himself. IN HIM, WE HAVE EVERLASTING LIFE; an entire, an eternal, and a perfect freedom from every evil; and an introduction to every good. Secondly, there is the gracious standing we shall have in the last great day, “SHALL NOT COME INTO CONDEMNATION.” Before the bar of the church, even a believer may be brought; and the church on earth may condemn him. Before the secret tribunal of a bench of bishops, a man may be arraigned, and all

may unite to cast him down to the earth ; before the racking accusations of a guilty conscience, a man may stand self-condemned ; but the penitent, the praying man, who, in a word, believeth in Jesus Christ with his heart unto righteousness, shall never come into a final state of condemnation before the bar of Almighty God. By the grace and power of the Holy Ghost he is passed from death unto life ; and in that life which is hid with Christ in God he stands complete ; and the Saviour says he shall never perish, neither shall any pluck him out of His hands. Hallelujah—praise the Lord ! Here is the grace of everlasting life in Christ ; here is the grace of freedom from condemnation before the bar of Christ ; and here is the grace of an experimental passing from death unto life by the Spirit of Christ ; so that a present, and an eternal salvation is secured.

Another Scripture which has soothed us when troubles everywhere assailed us, is that of Paul to the Thessalonians. We were sitting in a sick chamber the other evening, symptoms of disease were afflicting to behold, it was, in every sense, very near to us, and severely trying. We were troubled ; Paul's words, with all the gentleness of a heavenly whisper came—"To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels ;" &c., &c. The coming of that word produced a REST which only hearts where grace doth reign can ever know. How sweetly in the silent chambers of the soul we sang,—

" There is sweet rest in Heaven."

Trouble and Rest stand in opposite direction, as Heaven is opposite to the pit of death ; and as the realms of glory are to the dark and destructive grave.

Trouble and Rest are as opposite as were the lands of Egypt and Canaan. The Israelites in Egypt had trouble ; but in the anti-typical Canaan—to say nothing of the literal land, the children of the living God shall rest for ever. Trouble and Rest are as opposite as were the two shores of the Red Sea. On the other side was Migdol, Pihahiroth, and Baalzephon, the mouth of the sea, the rocks, and the fortified places. Here God commanded them to come and encamp. Here they had trouble :—they saw the Egyptians pursuing, and no way of escape,—the sea before them, nothing but ruin appeared. How they murmured ! How they complained to Moses ! Moses had faith in God, and patience with the people. He exhorted them not to fear. How beautiful his word :—“ Fear ye not ; stand still and see the salvation of the Lord, which He will shew you this day. For the Egyptians which ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.” And so it came to pass ! Moses told them to stand still, but the Lord told them to go forward ; God com-

manded Moses to lift up his rod, to stretch out his hand over the sea, and divide it; and the Israelites were to go over on dry ground—through the midst of the sea. I think I can almost see Moses standing there with his hand stretched out, the sea dividing, the Israelites going on, Pharaoh pursuing! What a scene! But on the children went: in after them pursued the hosts of the enemies. Moses and Aaron, and Miriam, and all the Israelites reached the other side safely; but no sooner had they got there than inrolled the sea. The Egyptians were gone down—never to return again. Then sang Moses and his army a song of praise unto the Lord. There was Rest. And, beloved friends, if now we hear the Saviour's voice—if now we do in Him believe—if now to Him we look, and for His presence long, then, when He shall appear in the illuminated heavens above, we shall behold in Him our Friend, our Father, our Saviour, OUR GOD; and in His presence for ever dwell.

During our two-and-twenty years labour, there have been great changes in the Churches we more immediately recognize: but our views have never been so "*enlarged*" as to advocate either Open-Communion expediency, or the Duty-faith Ministry. We rest in the revelation Jesus made of Himself and of His truth to our souls over thirty years since, and hope in Him, and with Him to rest for ever.

We had thought to review the state of our Churches; but we defer that service to another number, if spared. Earnestly asking for your prayers and co-operation, we remain as ever, obediently and gratefully, yours to serve.

The Soul Chequed.

BY E. J. SILVERTON, OF TRINITY BAPTIST CHAPEL, BOROUGH.

MUCH darkness hangs round the souls of God's followers, they often walk in darkness, they are not always able to see the bright shining of the sun, nor can they at all times say that joy is in the soul; they know what it is to stand still and wait for the light, which cometh from above, but a felt darkness of mind is the sure sign of some light being in the soul, for if darkness had never been given light had never been known. Let not the saint fear he will be cast into outer darkness, because he has now some inward darkness. If darkness be now known, and it will not be then felt, all those who are in darkness, and have no light, believe they are in the light; they are all darkness. So they think it is light, so should we, if we had not received the light of truth. Light discovers any darkness. I say, beloved, we should know nothing of darkness, if we had not God's candle lit up in our souls; when the Spirit brought in light we began to understand our blackness and darkness, but not till then, no! we should have been in darkness till now,

if the Lord had not shone upon us. Blessed be the light and the lighter, darkness is often in us, but we are not in darkness. As sin may dwell in us, but we do not dwell in sin; we are not always darkness, bless the dear Lord, no! we have some light, some joy, some peace, some happiness, some fellowship, some holy feelings, and we are at times, carried above our fears, above our darkness, above our sorrows, above all the miseries of this low land state, yes, there are seasons when we can say we are the Lord's, and when we can lay hold of eternal life. It is not all darkness; oh no! we have July seasons as well as November seasons, summer after winter, and our heavenly Comforter makes the summer to be enjoyed all the more, when the winter has been cold and long, as a long fasting sharpening our hunger, so in this, absence makes the heart grow fonder; we know how much we love our friends when they are taken from us; so when Jesus hides Himself, we know somewhat of His value. Christ never stays away so long as to allow us to forget Him, no, but from the time He leaves us, to the time He returns, we look and long after Him as a child after its mother, our cry is, oh, that we knew where we might find Him! This seeking Jesus, is by the power and grace of the eternal Spirit; we by nature turn from the Lord, not to the Lord, so that if our soul seeks Christ, it does so, being led to do so by the sovereign hand of God the Holy Ghost. We should never seek the Lord if the Lord did not seek us; we go astray from the birth, we are so naturally bad, that the Saviour said, before we could be good we must be born again. The carnal mind is enmity against God; what did human nature do to the Christ of God, God's dear Son? did it love Him? did it receive Him? No, it put Him to death in the most shameful manner, human nature cried, Crucify him, crucify him, let him die, he is not fit to live. Man loves his sin so well, that, he will have it at all costs. If the sinner's sin lay the other side of hell, he would go through hell to get at his sin, he loves his sin, so that he sacrifices his all that he might take pleasure in sin. He damns his soul for his sin's sake, he loves his sin so much that he will not part from it though it carry him to the dark chamber of everlasting gloom and woe. What then, dear child of God, could or would have turned thy soul to look after Him whom thy wicked heart would put to death? Couldst thou be made to love him whom thou once hated by any other power than that of God thy Saviour? How is it that now you long after Him whom once you despised? How is it you pray to Him whom once you blasphemed? Are you what you were? No! oh no! you are now a seeker after mercy, the mercy of God; not after the mirth of this world, you are not seeking sin as you used to do, you are now seeking sin's death, you now shun sin, you are turned, poor soul the hate you had to godly things is now put on sin, and the love you had to sin is now put on godly things. Now this is the Lord's doing; you are what you are by His grace, He has turned thy feet from hell, and planted them in Heaven's way; thou art no more a stranger to God, for He is sought by thee every day, and nothing gives thee more joy than to hear His word and see His face. Could this be so if thou wert not His friend? Our beloved, our glorious Lord Jesus shall show Himself to us again and till we come to enter through the gates of the city of rest and joy Divine, He will never leave us nor will He let us leave Him. This is blessed, we can't leave Him, and He will not leave us, so that we are saved from death,

and are saved for heaven and eternal life. The Lord help us to look to Him, to lean on Him, to trust to Him, to live for Him, to hope in Him, to come to Him, to rejoice in Him; and if this be ours, we shall die in Him, and rise in Him, and live with Him, and reign with Him; for one look at self may we take ten looks at Christ, that's all.

THE ARISTOCRACY OF DISSENT.

(Continued from page 340)

"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our father, our redeemer, Thy name is from everlasting."—Isaiah liiii. 16.

It will be remembered, or can be seen on referring to the *VESSEL* for June, that our attention had been arrested by a triumphal pæan performed on Congregational trumpets, in honour of a great success, viz. the virtual incorporation of the Baptists with the Independents, and the erasure of the name Baptist from the dictionaries. We had previously heard, at different times, of the desirableness of such a victory over sectarianism, and of the slightness of the wall, or the narrowness of the pool which separated the two bodies; and now, 'twas said, the barrier was burst, the pond was bridged over, the Baptists had surrendered at discretion. This result was obtained by a fine stroke of policy, of which the details were frankly and funnily reported in the *Union prints* of last May.

The Congregationalists prepared a savoury breakfast and invited the Baptists to come and partake thereof. The delicious odour of the matutinal feast combined with the charming urbanity of its dry-footed founders, were irresistible, the deed was done. One more such entertainment and the assimilation would be perfect.

As lookers on, not entirely disinterested, we confess to some embarrassment in our effort to judge both parties charitably. It seemed to us tricky of the Anti-Baptists ensnaring the appetites of their amphibious neighbours; and ignoble of the Baptists to desert their flag, and sink their patronymic, allured by

the dainties of a skilfully furnished table. It is the opinion of historians that beleagured Troy, impervious through a ten years' siege, was gained at last by a ruse, the manner of which they are not agreed upon. Query, were the Trojans fascinated by the aroma of Mocha, and the steam of hot rolls? Could the editor of *Notes and Queries* throw light on this dark point?

We have only spoken of things as they were confidently and exultantly reported by members of the council, and we are not accountable for the failure of the ingenious device, as fail it did after all. The kaleidoscope in which the divisions and amalgamations of Christendom are supposed to be represented, was shaken by some marplot, we will not name the accused, but, by the cast now on the disk, the *Union breakfast table* is no longer than usual, and the only additional convives are visitors from Broad church. Accepting as we did, too readily, an account that annihilated our denomination, we were wishful to know what would be our own fate. If wise men were to come from the east to London, saying, "Where are the Baptists? for we are come to see them;" we know to whom they would be commended, to those who would not sacrifice much if they went over body and soul to the Congregational Union. One half of them seem ashamed of the name, and are anything but zealous for its correlatives. They have sometimes held out a friendly hand to us which we should have been glad to have grasped if we might, but we *are Baptists*, not in compliance with a trust-deed, nor for distinction without a difference, but because we believe baptism to be a positive Divine institute, full of spiritual meaning, a badge of discipleship, the door to the guestchamber where the Saviour and his friends eat and drink to-

gether. As far as water and *Baptist principle* are concerned, we may seem to be as near to the Independents as they are, but the Independents have never thought of inviting us into their Union; and why not? chiefly, because they know, and we know, and they know that we know that, in the doctrine of believers' baptism, are the radicles of much truth, which they like as little as baptism itself. We do them no wrong by standing in our own right. We cannot go over to them, and have no wish for them to come over to us for the sake of a nominal union. We are often twitted with our assumed fewness and consumption, "growing small by degrees, and beautifully less."

True enough, men who have walked and talked with us have left us, and probably others will do so, but we believe in the potency and secured triumph of truth; and though we naturally covet numbers we are content to be a minority if the Lord so wills; and take comfort from the ancient prediction; "the people shall dwell alone, and shall not be reckoned among the nations;" or popular sects.

We have no quarrel with those who differ from us, but we always find, when union is proposed, it is on the Hibernian principle, "reciprocity all on one side." All the giving up is ours, the others give up nothing. They have nothing to give up; their capital consists mainly of impalpable negations and vague generalities; tis yea and nay, like the swing of a pendulum; but we are asked to give up the dearest of all human possessions, GOD'S TRUTH, yea and amen, our life, our food, our refuge, our hope. We may not do this. Duty and interest combine to press home the precept, "Buy the truth and sell it not." Buy it at any price, sell it at no price. We take leave of the aristocracy, and of the Baptists, so called, with sincere good wishes, and emphasising with all our hearts the words of Dr. Angus, in "his lamented inaugural:"—

"THE SEPARATION OF BAPTISTS FROM ALL THE EXISTING GREAT PARTIES IN CHRISTENDOM IS A NECESSITY."

A BAPTIST.

NEW BOOKS.

"*The Rainbow*," for December, has an article of great length and ability on "The Last War," with other Millennial papers.

Mr. Elliott Stock has published the papers read before the Baptist Union this year, including Mr. John Aldis "On the Duties and Advantages of Domestic Worship;" Mr. James Benham on "The Deacon's Office;" and Mr. S. B. Green's "Thoughts on Public Worship." All separate tracts of much practical use.

Mr. George Wyard, sen., has completed his four volumes of "Devout and Explanatory Reflections on Important Portions of God's Word; or, A Short Sermon and a Short Song for Every Day in the Year." These four volumes are now bound in one, making between eight and nine hundred pages of good prose and poetic pieces, over which the author must have spent many, very many happy hours; and in the daily perusal of which those who possess and properly use the volume, will derive spiritual strength and Biblical edification. The book and its author are as much alike as ever we saw two peas. The book is well got-up,—a good, stout, solid-looking volume; neither in printing or binding is there the least thing gawdy, or unnecessarily fine. No one would ever mistake it for a Puseyite Prayer-Book, or a Ritualist's "Confessional." It is sober, serious-looking,—not black, or bitter, or morose; but calm as an autumnal eve, when the harvest has been gathered in. Everybody who has made the acquaintance of the happy author will acknowledge the external identity of both the book and the writer. So of its inside,—there is nothing fanciful; nothing far-fetched; no wire-drawing nor flower-weaving; no classical flights into the clouds where you cannot follow him; no descending into those dreadful pitfalls, the sight of which make one tremble. The book is not a literary "Forest of Dean," with armies of trees, quarries of stones, immeasurable mines of iron and coke, with roaring blasts and furnace-fires intermixed. Nay, as we look upon the book, it makes us think of that broad, but quiet

river called the Avon, and which, on turning a certain corner throws itself open so extensively, yet so composedly, that it seems to say, Peace reigns here for ever! In fact, this literary production is just like what it is, and that is, what the new-fashioned boys now-a-days would call, An Old Fashioned Particular Baptists' Daily Remembrancer.

But we will look a little more into it another day. We are glad—let the much-respected Mr. George Wyard leave this land for a better when he may, he will leave behind a substantial testimony to his attention, industry, and care in the ministry of the Word of Life.

The Church between the Bridges is a neat sixpenny pamphlet, containing Mr. Christopher Alsop's experience, written by himself, and to be had of himself, in the Hackney road; of Mr. Paul, in Chapter-house court; or at our offices in Crane court, Fleet street. The title of this pamphlet is borrowed from a few paragraphs which occasionally appeared in the *Gospel Guide*, and which were intended as little heralds announcing the coming forth of a most singular piece of Church history. That retrospective review of the days of our exile; of the peculiar manifestations of God's mercy; of the variety of Christian character there developed; the subsequent tossing to and fro of the little ship; our forced exodus from one of the sweetest little colonial nooks he ever found a rest in; and other chapters of accident have never yet seen the light of day. But Mr. Alsop has given his account of the Lord's dealings with him, which his friends will be pleased to read and circulate. We have some more letters—*pro.* and *con.*—but we must wait for time to read and think and act accordingly. Meantime, Mr. Alsop has cheerfully given "a reason of the hope that is in him."

The End of All Things.—James Grant, Esq., has completed his herculean task of attempting altogether to overthrow the doctrines of the Millennial or Personal Reign of our Lord Jesus Christ upon the earth. His three volumes are now completed and published. He has

thrown down a challenge to all the advocates of the Millennium, which, it is said, not one can take up effectually. We admire the ingenuity, feminine and masculine ability displayed by this great writer; and we are thankful to him for the Christian spirit with which he has swept away many of the foolish theories of some of the enthusiastic penmen, but unlike the editor of "The Gospel Magazine," we do not confess that we are converts to all Mr. Grant's views of the future glory of the Church. We wait until "Gershom's" heavy work, "Anti-typical Parallels," is published; then the review of these opposite books will furnish employment for the greatest critics of the day.

Memoir of Benjamin Tatham, late minister of the Gospel at Eastbourne, &c. London: W. H. Collingridge. Mrs. Tatham, the widow of that very godly man, Mr. Benjamin Tatham, has written a memoir of his life from childhood; of his conversion to God; of his receiving the assurance of his salvation from the Lord Himself; of his marriage; the trials in life; his hearing Mr. Abrahams; his commencement as a minister; and a chain of providential mercies, until his death, which to all spiritual minds, in a healthy state, will be highly appreciated. We only received a copy of this memoir a few hours before going to press, therefore must defer further notice until next year, if spared; but all things here, to us, are uncertain; therefore, we hope to cease from promise-making, and daily, in dependence upon the only Faithful Promiser, do the best we can.

Herald of the Second Advent is, in future, to be a second title to the "Gospel Guide." A portion of that paper is to be devoted to the consideration of a subject which some divines consider to be of the greatest moment now. One thing is certain, the press is teeming with publications, prophetic exhortations, and full of warning. The whole of the political and literary world is heaving convulsively, as though some heavy tidings, weighty movements and solemn judgments were on the wing, flying fast towards us. By faith in the fulness, righteousness,

atoning and interceding efficacy of Christ, to stand "prepared to meet our God" is the highest attainment we can desire.

The Christian Dial, edited by Mr. I. Pegg, is decidedly improving in its articles, and increasing in its interest. In the December number is a sweet paper, "Light at Eventide," which will encourage many a fearing saint. Mr. Pegg has also some valuable correspondents. We heartily pray, as minister, editor, and Christian philanthropist, he may enjoy a career of permanent and of long-perpetuated prosperity. The churches require a strong-nerved young David, not only to set the great Goliaths at defiance, but to level them to the ground, and to take off their heads. In Isaac Pegg we have seen the germ of all this valour, or we have been deceived in our sight.

Old Jonathan, for December, has two remarkable illustrations; the one is a churchyard covered with snow, to remind us of our frailty; the other is a refuge for the dirty and destitute in London, showing how we try to help those of our poor who have neither home nor provision, to some of the necessaries of this life. Good "Old Jonathan" is just the kind of charitable friend we are glad to meet with.

Infant Salvation, by W. Mayo, of Oxford, will be acceptable to many bereaved hearts. Mr. Mayo has exhibited no small amount of literary ability, Scriptural knowledge, and Christian sympathy. His sixpenny neat book will prove a messenger of good tidings, and a guide to heavenly knowledge, we believe, to a numerous class. It can be had of Mrs. Paul, in Chapter-house Court.

The Evening's Walk.—By I. F. Hudson. London: Paul, Chapter-house Court.—This is a poem spiritualising a variety of subjects which have struck the author's mind while traversing the busy streets of this great city. Doubtless those who know our itinerant friend, Hudson, will be pleased with this little neat work of his.

Mr. Collingridge's *City Diary and Almanack* for 1867, is printed, bound, interleaved with blotting-

paper, full of City and commercial tables for reference, with ruled pages for diary and monthly memoranda, all for one shilling. We find it a valuable companion all the year round.

The Heavy Fears and the Happy Faith of a Dying Saint.—This is a death-bed scene; and given in "Cheering Words" for December. The sixteenth volume of this pleasant monthly visitor is now publishing; and we hope its cheering notes will reach the hearts of many a weary pilgrim; and be instrumental in keeping him on his way. Nearly two hundred pages of kindly sentiments and of grace-producing incidents, bound up neatly for eightpence, cannot be considered costly. It is cheap and cheerful too; and for its continued reception we are thankful.

Australia.—Mr. Joseph Allen's letter from Adelaide has reached us. We will give it next month, and write him shortly. No very cheering tidings reach us from any part of that large colony; but as good men are continually departing hence, we may hope in time, many good Gospel Churches will be planted. Our foreign mails have lately been much neglected; but we never care to publish the complaints of correspondents.

That splendid volume, *Antitypical Parallels*, which we are carrying through the press, will be ready, we hope, by the end of the year. Its maps, engravings, and thoroughly expository character, must render it a boon to thousands who are neither stereotyped nor prejudiced.

The Baptist Almanack for 1866 is to be issued in a few days. Great pains are being taken to render the list of ministers correct, and we believe the ready assistance rendered in this matter will enable us to furnish our Churches and people with a valuable and useful little annual.

The Lord's Prayer.—Mr. Caleb Webb, the calm and gifted author of many religious works, has just issued a neat small volume on "The Lord's Prayer," through Houlston and Wright.

St. Dorothy's Home is gaining friends in all directions. We cannot say more this month.

Our Churches, Our Pastors, and Our People.

THE BAPTIST JUBILEE AT HARWICH.

TO THE EDITOR OF THE "EARTHEN VESSEL."

GRACE, mercy, and peace be multiplied unto you. I know you love to hear what our covenant God is doing in His beloved Zion. I send you the outlines of our gathering, on Lord's-day, October 28th, and Monday, October 29th, 1866. Three sermons were preached; morning and evening by Mr. G. Dyer, from Australia; in the afternoon by J. W. Dyer, pastor of the church. We had cause to say "God is good to Israel;" He sent us a plentiful rain, whereby we were confirmed in the truth as it is in Jesus. The morning's subject: "To you that believe He is precious," our brother Dyer gave us a clear, scriptural, definition of a mere speculative faith, and of the faith of God's elect. This is a very important branch of truth; and very few in our day really know what duty faith means. In the afternoon, our souls were refreshed from those words of our blessed Lord, "Rather rejoice that your names are written in heaven." We found our place of defence to be the munition of rocks. How blessed to get for a few minutes above the gloomy atmosphere of doubts and fears, and read our title clear to mansions in the skies! In the evening, our brother spoke to us about streams in the desert, and truly the waters of life, love, and grace, flowed into the hearts of many, making the wilderness to blossom as the rose. We, as a church, thank our covenant God for helping His honoured servant to open his first commission, as a free-grace preacher of Christ's Gospel among us, in Harwich, since his return to England. O may the Lord send more such honest labourers into His vineyard, in our day of man-made parsons, which is becoming a mighty incubus on our churches in this land. "O Lord, arise for the help of Zion, for vain is the help of man." On the Monday, we held our Jubilee tea meeting. About 150 sat down. I never witnessed a more happy gathering. Every brother and sister tried to outvie each other in making all comfortable. At seven o'clock, we held our public meeting; the pastor occupied the chair, supported by the lecturer, Mr. George Dyer, and Mr. S. Grice, deacon. After singing, reading the Word of God, and prayer by one of the deacons, we gave a short account of the origin of the Baptist cause in Harwich. It appears that the Holy Spirit wrought in the minds of a few godly members of the Independents, in this town, that baptism by immersion, to believers only, was the true Scriptural ordinance. They, therefore, came out from among them in 1816, in honour of their Divine Master, and in obedience to His holy command, not

fearing the scorn of men. At first, they had no minister among them, but the little band continued in prayer, meeting in a small room. O what wonders have been wrought by faith and prayer! Occasionally a man of God would come unto them, to break the bread of life. Thus have we continued as a church of Christ unto this day, many times very faint through weakness and division, yet still pursuing the New Testament order in God's church, and what was begun in weakness and humble prayer fifty years ago, we celebrated on Monday evening in heartfelt praise to the God of our salvation. How true and sweet are the words of our covenant God with regard to His beloved Zion, see 1 Kings ix. 3, "Mine eyes and mine heart shall be there perpetually;" and blessed be His holy name, we can set to our seal, that God is true by the realization of His unctuous presence in our midst. To our God, Father, Word and Spirit the blessed Three in One, be all the glory. After this statement of our rise and progress in Harwich, our much esteemed brother, Mr. G. Dyer, began his lecture on the mighty triumphs of grace in the hearts of poor sinners, which he had witnessed himself in Australia. He began by showing the great purpose of our covenant God in creating this world of nature, and the world of providence, and the world of grace. that He might bring into the kingdom of glory all those He hath loved and chosen, and accepted in Jesus Christ before the world was. He related in a very solemn and spirit-stirring manner, the cases of several of these precious sons of Zion, whom the Holy Ghost had delivered out of the kingdom of darkness into the kingdom of his dear Son; but by the permissive will of our covenant God—who alone can bring good out of evil—these sons of His were found in his special providence in the colonies of Australia, led there by the thirst of gold. Nothing happens by chance to God's dear children—

"His sheep, his own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

The Lord their God, in faithfulness and loving kindness, doth watch over them, to pull down and build up, to kill and make alive, to wound and to heal, for it is not possible that one of His own elect should perish; and as our

God moves in a mysterious way,
His wonders to perform,

He sent His servant, Mr. Dyer, into Australia, under the unction of the holy One, to bring into manifestation again that eternal life which was given to these sons of God, in the day of their new birth, but were now lying among the pots of the earth,

through the love of the world and the deceitfulness of riches. It made our heart rejoice with trembling while the lecturer related many cases of the Lord bringing back out of their spiritual captivity, His own children, by the instrumentality of His servant, Mr. G. Dyer. It was a solemn and God-glorifying time. Many were deeply affected, and I trust to see the fruits of this lecture in days to come. It would be a great blessing to Zion, to hear this servant of Christ tell of the mighty work of grace in the hearts of God's elect, it would tend to expose that flimsy thing called conversion, which is turning a sinner round about, but never making him a new creature in Christ Jesus; without this all is ruin.—Yours to serve in the Gospel, J. W. DYER.

PECKHAM. — RYE LANE SUNDAY SCHOOLS.—On Monday evening, Oct. 23rd, a numerously attended public meeting was held in this place, in aid of the fund for the enlargement of the Sunday school. Previous to the meeting, a large number of persons sat down to tea, provided by the ladies in the school room which was tastefully decorated for the occasion. Mr. Alderman Abbis took the chair, and was supported by Messrs. G. Moyle (the pastor), J. E. Bloomfield, B. B. Wale, Frith, J. A. Anderson, Mr. Daniel Pratt, Mr. George Thomas Congreve (secretary), &c. The proceedings having been opened in the customary way, the chairman said it was three years since he had had the pleasure of being present at their meetings. No doubt much good had been done in that period, and he would therefore ask the secretary to give them some information. Mr. Congreve said they must all be aware that the object of the meeting was to further the fund for the enlargement of the schools, and of course to do that money was wanted. The afternoon school was crowded to excess, and the inconvenience and discomfort to teachers and scholars could hardly be told, whilst there was little doubt the number could be much increased if further accommodation was obtained. Efforts were now being made for the enlargement of the school in the coming spring, by adding another wing to the building, and erecting lobbies outside, which would require about £200, as near as could be calculated. With regard to the over-crowding, he wished to mention that in the room were that evening 120 persons who had sat down to tea (and then closely packed); on the Sunday were 165 scholars, eighteen teachers, and himself, for upwards of two hours. Rowland Hill had some ducks he was very fond of, and whilst getting some worms to feed them, forgot about the approach of time for service. A messenger came and apprised him of it, when he put a handful of worms into his pocket and started off. Whilst officiating, the worms from over-crowding got uneasy and gradually made their way out of his pocket and escaped. So it was with the children of their schools; but although over-crowded

they loved their teachers and the school, and, putting up with the over-crowding, did not attempt to escape. He wished to mention that last year three had been added to the church and four that year from the scholars. The work was going on well, and he would ask them whether they could refuse to lend a helping hand towards it. Let the children be gathered together and educated in the Scripture truth, making them good and useful members of society. About Christmas it was intended to have a sale of fancy and useful articles at the Collyer Memorial Schools, and friends, ladies, and scholars were all working for it. Every lady could greatly help this, and he wished to state that the children were daily doing so in bringing their pence towards the object. After some further remarks in reference to the necessity for the enlargement of the school, and an earnest appeal for aid, the speaker concluded. The chairman said he had listened with great pleasure to the statement made, and it was gratifying to know that they were so prosperous, and out of debt. Still, however, the school wanted enlarging, and so they must, if money was not forthcoming, again go into debt. He did not often come that side of the water, but he delighted in Sunday schools, and was always pleased to assist in anything in connection with them. He was told by a gentleman that he had been a teacher in Sunday schools forty-four years back, and twenty-two years a deacon. That was a great thing to say and he trusted the young in the gallery would well consider it, and follow the example of the gentleman he had alluded to. He (the chairman), however, thought he could go farther than that. He was certainly more than forty-four years of age, and, without being a teacher, he was absolutely born in a Sunday school. His father was a farmer, and there being no Sunday school in the village, a meeting of the kind was held at the house, and he (the chairman) since was told that during that meeting he made his appearance in the world; and so he thought he could go back as far as any. He looked upon Sabbath school teachers as holding a high position—in fact, next to the minister. Love was the great thing in these schools. They had read of Socrates, Plato, and Aristotle, but never of their insisting on their disciples loving them. The same with Bacon and Thomas Carlyle; but their Great Teacher said without love they could not be Christians. It was a beautiful theme to put to children, for it ensured happiness here and hereafter. He sincerely hoped the present gathering would be the means of forming a fund sufficient for the enlargement of the building, and he was truly happy to see so large an attendance that evening in furtherance of so good an object. Mr. Congreve then announced subscriptions and donations which with the profit of the tea amounted to upwards of £55. The children in the gallery, under the guidance of Mr. Congreve, then sang "Consider the

lilies" with great taste, Miss A. Congreve presiding at the harmonium. Mr. B. B. Wales said, it was a matter of much congratulation to see the number there assembled to support so good a cause. The reverend gentleman then proceeded to point out the beautiful precept expressed in the words just sung by the children, "Consider the lilies." The children then sang "The Saviour ever near." Mr. Pratt, Mr. Frith, Mr. Bloomfield, Mr. Anderson, Mr. Moyle (the pastor), and other gentlemen, addressed the meeting, and a vote of thanks having been passed to the chairman, the proceedings were brought to a close.

BETHNAL GREEN.—HOPE CHAPEL.—On Lord's-day, October 28th, and Monday following, special services were held to commemorate the first year of Mr. H. G. Maycock's pastorate. The services commenced by a meeting for special prayer, at 10 a.m., after which three sermons were preached, morning and evening by the pastor; the afternoon by Mr. Silvertown, of Southwark. On the Monday following, a tea and public meeting took place. Tea was served at five, to above 150. The public meeting commenced at 6-30, the pastor presiding. After singing the well known hymn, commencing, "Kindred in Christ," &c., earnest prayer was offered by brother Dixon. The pastor gave a short address, reviewing the past of their history, and endeavoured to recognise in their movements as a church, the hand of him whose footsteps are in the sea, and whose path is in the great waters, and whose footsteps are not known. Their removal from their former inconvenient to their present convenient and comfortable chapel, was not clearly understood by some lookers on; but if any further evidence was necessary to convince them that the good hand of God had conducted them to their present place—in addition to the facts they would have aid before them when the report was read—they had such evidence in the Christian love and fraternal affection manifest in that large assembly. The report was read by Mr. Edinborough, the senior deacon, shewing that during the year of brother Maycock's pastorate, forty-three members had been added to the church. The congregations steadily increased. They had never had an unpleasant church meeting, or a cross word or look with their pastor. They had no case of suspension or withdrawal from members for unchristian conduct, but peace and love reigned in their midst, and God's truth was intelligently and faithfully proclaimed. A Bible-class and Sabbath school was in a flourishing condition; and although their chapel was situate in the centre of a district where cholera in its worst type had raged, God had mercifully preserved them; for although many of the members had been afflicted, yet, in each case, it had been "not unto death, but for the glory of God." In the course of the evening, the pastor stated, that he had made two applications on behalf of the poor

afflicted with cholera in the neighbourhood, and succeeded in obtaining from the Lord Mayor, two cheques value £50, together with stores to the amount of nearly £50 more, so that in that destitute and afflicted locality, they had distributed nearly £100 in money and food, irrespective of creed or denominational peculiarity. Spiritual and soul-animating addresses were delivered by brethren Milner, Blake, Bloomfield, G. Webb, Myerson, Silvertown, J. S. Anderson, and Crowhurst during the evening; the proceeds of the services amounting to £17 10s. in a handsome purse, was presented to the pastor, as a token of the Christian love and esteem entertained towards him by the church and congregation. This being suitably acknowledged, a few remarks were made by Messrs. Webb, senr., Beecliff, and Scammel, and a vote of thanks to the ladies for gratuitously providing the tea, and the benediction brought this spiritual and interesting meeting to a close. We observed the chairman adopted a plan we should like to see adopted at all our public meetings; although nine speakers were announced, he managed to get them all to speak, by not occupying the time with making long speeches himself between the speakers' addresses, and by being furnished with a spring bell upon the table, that he gave them to understand he should touch when they had occupied fifteen minutes. Each speaker kept his time, and a delightful feeling of God's presence rested upon the assembly during the various addresses. May the same spirit of love and peace mark the future of this church. On the following Thursday, two more believers were baptised, and with four others added to the church the following Lord's-day.

ISLINGTON.—PROVIDENCE CHAPEL.—The anniversary services were held Lord's-day, November 11th. Three good sermons were preached at Myddelton Hall: morning and evening by the pastor, M. T. Baugh, the afternoon by Mr. James Wells to crowded congregations. The morning text, Neh. ii. 18, good experimental truths were brought forth concerning Nehemiah, before he began the work of the Lord, he told of God's goodness to himself, that his good hand was upon him. A young preacher wishing to make the best of himself (in the presence of Mr. Jay, of Bath), began to tell him what he believed; the good man said, "Sir, you have begun at the wrong end, just tell us if the Lord has done anything for your own soul." That is what we want, to prove our own vital godliness, and this is what our minister aims at; his preaching finds out the hypocrites, but is especially directed to weak believers in Jesus. In the afternoon, Mr. Wells's text was, Isa. "Who is among you that feareth the Lord," &c., alluding to Heb., where the apostle argues concerning the children of Israel and the promised land, that they could not enter in because of unbelief. We had this beautiful idea, that nothing else could keep

them out, no allusion made to this sin or the other, but only unbelief. That which makes Mr. Wells's preaching so successful, is, because he aims to carry out that sweet passage, "Feed the church of God which he hath purchased with his own blood;" and he goes about it in the right way, (like his Master), "remembering them in their low estate," he comes down to them that the weakest may not be sent empty away. Our beloved pastor spoke well in the evening from the two last verses of Ezek. xxxiv. especially in describing the Lord's flock, many of whom found it rich pasture indeed. On the following Tuesday, Mr. Wells preached from Eccles. "In the day of prosperity rejoice; in the day of adversity consider;" the day of prosperity he referred first to Jesus; he prospered in all he undertook, notwithstanding every opposition; and when does the day of prosperity begin with the believer? When he is enabled to accept the Lord Jesus Christ, and discard everything else as the way of salvation. The sermon was honouring to God, and comforting to the church, he ever puts the crown on the right head. 200 sat down to tea; the chapel was crowded in the evening. The meeting commenced with, "Come let us join our cheerful songs." Mr. Lodge offered prayer, the pastor occupied the chair, and spoke with much energy, after which the choir sang a beautiful piece, "Thine, O Lord, is the greatness." They also sang several pieces during the evening, which were much appreciated. Mr. Silverton spoke well; Mr. Wells also, who kindly stayed the evening, made a good speech, chiefly, kind advice, good and true, given in a kind way to pastor and people—good and true, because, holding up the glorious truths of the Gospel, praying we might be kept in them, proving himself (as he ever has done) a noble defender of them. Mr. Webb spoke, and the doxology was heartily sung, and the very happy meeting was brought to a close. We thank all friends.

A. W.

MEOPHAM, KENT.—BAPTIST CHAPEL.

"O bless the Lord, my soul,
Let all within me join,
And aid my tongue to bless his name,
Whose favours are divine.
O bless the Lord, my soul,
Nor let his mercies lie,
Forgotten in unthankfulness,
And without praises die."

SUCH was the beautiful feeling of many who were convened in the above chapel, on Tuesday, October 23rd, to thank the Lord for his abounding goodness toward his unworthy creatures. Our services on this occasion, were a true spiritual repast for the living in Jerusalem. Not only was union of heart with sinful flesh experienced, but the blessedness of union and fellowship with him who is touched with the feeling of our infirmities. O yes, it is the touch of real fellowship with Jesus, that brings us peace and joy in believing. We touch him

in our nature, our miseries, our sorrows and sadness, our infirmities, and the feeling of them with all our helplessness and dependence; and he in return, touches us in his nature through our own, which he has assumed; and thus it is, we get his strength in our weakness, his merit in our miseries, his holiness in our wickedness, and the joy of his salvation, to turn our mourning into dancing, and to fill our mouths with his praise. The realization of these divine verities in their unctuous power, was the cause of our souls being girded with gladness, and thus to obey the precept, "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." In the afternoon, we had a devotional exercise, being favoured with an unusual number of ministerial and gifted brethren, who were greatly helped by the divine Comforter and Intercessor. What a grand and holy thing is living faith. And what a beautiful and wondrous sight to behold a worn Jacob wrestling with the angel of Jehovah's host. Here, prostrate before the mercy-seat, lies the poor sinner with upturned face covered with tears, yet brightly beaming with that hope which maketh not ashamed, and as he pleads he makes mention of the "Brother born for adversity," neither does he plead in vain, for, true to his promise, the God-man Jesus looks through the cloud and makes the sanctity of his presence to be felt, though his dear face be not yet seen. "Peniel!"—O sacred spot! Gen. xxxii. 30. About 130 sat down to a Meopham tea, which all seemed heartily to enjoy. The evening service began shortly after six o'clock, the pastor presiding. We were favoured with addresses from chosen subjects, from brethren Wall, Neville, Camp, Gilbert, and Dalton, our esteemed brother Martin being prevented on account of time. We had several friends from a distance, who kindly came to thank the Lord with us. "The Lord is good." On Lord's-day, 28th, we had our annual collections on behalf of the Sabbath school, which were excellent, and everything connected therewith was calculated to animate our hopes and fill us with gratitude.

R. B.

CHEL TENHAM.—Dear Sir,—The "EARTHEN VESSEL" for November, contains the following:—"The late John Freeman's church in a state of disunion; particulars cannot give." I hardly know whether you mean you are not in possession of facts or do not wish to make them public; however, in case you should be in the dark as to the cause, allow me briefly to state my reasons. "Bethel," well known to you as a place where the truth is in its entirety, has been advocated and proclaimed, and the faith once delivered to the saints, contended for, honestly, fearlessly, and faithfully for several years, has once more escaped from being overwhelmed by a flood of Arminianism, and sunk to the level of a General Baptist cause. Our late pastor Mr. Freeman

died last November. We had various supplies up to the month of March, when a Mr. Jones came amongst us; and being a young man of intellectual powers, drew a congregation of Wesleyans, General Baptists, Congregationalists, and others: all these were delighted with his style of preaching, and so far were some of the members carried away, either by his popularity or like the Galatians of old bewitched, having begun in the Spirit, were now to be made perfect by fleshly teaching, they elected him without being on probation to the pastorate. To this there was strong disapprobation by those who did not consider he preached a full and free salvation; and no better proof is required, or can be given than our enemies are judges. Let the truth-real Gospel, vital, saving truth be experimentally and doctrinally preached, do you then find Arminians rolling it as a sweet morsel under their tongue? No; but just preach a little practice, duty, flesh, and works, and that will suit. Mr. Jones, finding the opposition growing stronger every day, and seeing no prospect of anything different, very quietly and without notice, withdraws to the Town Hall, taking with him the congregation he brought, and of course some of the old also—about twenty members who have resigned. He has formed a church on very different principles to Bethel, having publicly announced he should administer the Lord's Supper to all baptised persons of good character. The church at Bethel, which I may call "John Freeman's church," are at peace amongst themselves; and though the trial has been sharp, and the conflict severe, the fact that once again the Gospel-trumpet will be blown with a certain sound—that once again an everlasting salvation shall ring from its pulpit, and echo within its walls, compensates,—more than makes up for all troubles and anxieties of the past. Feeling assured the Lord will bless his own word, and raise up a man in his own time to the honour of his own name and good of his own people,—I am, dear Sir, yours,

A MEMBER.

[We make no comment on this note at present, beyond expressing a desire that "Bethel" may be a house of heavenly bread for the real children of God.—Ed.]

NOTTING HILL.—Services commemorative of the commencement of the particular Baptist cause in Stormont House, Bayswater road, London, were held in that place, on Lord's-day, November 11, 1866. Mr. Crumpton, the pastor, preached in the morning from 1 Sam. vii. 12, "Ebenezer, Hitherto hath the Lord helped us;" and in the evening from Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord." Mr. Hazleton, of Chadwell street, preached in the afternoon from Psa. cxv. 3, "Our God is in the heavens." The preacher very ably illustrated the glorious relationship Jehovah sustained to his saints as their God, and entered very sweetly into

his subject. Mr. Crumpton in the morning traced the Lord's gracious dealings with Israel, and spoke of him as the helper of his people from age to age, and in his concluding remarks, stated that he had helped them, observing, that fifteen persons only attended the first service held twelve months ago in that place. Now, the congregation was steadily good, and had so increased that it had been necessary to open the adjoining spacious room, and it was felt desirable to obtain as soon as possible a larger and more suitable place; a church was formed in April last, and now numbers forty-two members; peace, unity, and brotherly love were enjoyed, and grace had enabled each to persevere. In the evening's discourse, he dwelt on the Holy Spirit as the source of life, light, peace, comfort, and salvation to the church, and urged the importance of earnest and believing prayer for his gracious and divine influences, and very properly observed, that the Holy Spirit alone must be their hope as a church for the future. The services of the day were refreshing, and the congregations cheerfully and liberally contributed for the support of the cause; the collections amounting to between £9 and £10.

UXBRIDGE.—BELMONT HALL.—On Thursday the 15th ult, a special service was held here in connexion with the Strict Baptist cause. Mr. Z. Turner, of Exeter, preached in the afternoon, and Mr. F. Collins, of Plymouth, in the evening. The sermons were full of soul-stirring truth, and the great Head of the church fulfilled his promise as a God hearing, and a God answering prayer. Our brethren had great liberty in the pulpit, and the hearts of the people were opened to receive the Word. The praises of God were also sung with the understanding as well as in good time. About fifty persons sat down to tea; a nice little company brought together, not by the sound of trumpet, but by the constraining influence of the Holy Spirit. In the evening, there was a larger attendance, but the hall was not so full as we should like to have seen; nevertheless, we were not ashamed of our numbers, and far be it from us, to publish anything but facts. The Gospel of the grace of God was preached faithfully and lovingly, there was bread for the hungry, and the cup was held to the lips of the weary traveller. It was truly a building-up time of him in his most holy faith; and we trust the dear people will be able to go forward in the strength of that meat many days. We feel quite sure if there was more "hungering and thirsting after righteousness," there would be less strife, more brotherly love; the notes in the eyes of our brethren would not be seen if we were more conscious of the beams in our own. A glimpse of the Sun of righteousness eclipses all earthly things, and the more his beauties strike our eyes, the humbler we shall be. May the God of Abraham, Isaac, and Jacob, abundantly

bless all who love our Lord and Saviour Jesus Christ, in sincerity and in truth. Amen.

W. SNOWDEN.

Nov. 20, 1866.

WILLENHALL.—LITTLE LONDON.—On Lord's-day, November 4th, at Baptist chapel in this place, our beloved pastor, Mr. Pegg, was honoured with having five professed believers in the Lord come forth for baptism, which were immersed before a crowded and attentive audience. Never did I see on such an occasion, so much attention paid to the preaching of the Gospel. Mr. Pegg took for his text, "In my Father's house are many mansions, I go to prepare a place for you;" and describing the character for whom the mansions were prepared—and how they were to enter these mansions—and what was necessary previous to entering these mansions, namely, repentance, faith, belief, and obedience: all which are the gifts of God, and the graces of the Spirit. The sermon was truly an intelligent, practical, and sound experimental one. This is the third time since the commencement of Mr. Pegg's labours here, that he has had the honour of administering the ordinance of believers' baptism, which time has been about twelve months. Previous to his coming here, the pulpit was occupied by Mr. Boxer, for four years, during which time, two divisions were made, and not one person baptised, which brought the cause to such a low condition, that the people thought that it must be closed. When Mr. Pegg came here, he had only about twenty or thirty adult people to preach to; since then, the congregation has very much increased, the weekly offerings for the support of the ministry, is double from what it was. The Sunday schools had but about forty children in, now we have above 200, and about forty teachers; so that in the midst of all the opposition we have had, the Lord has prospered—and we trust will still continue to bless and prosper us, and the churches of God every where.—So prays

J. BEDDO.

ST. NEOT'S.—We have received "A plain statement respecting the resignation of J. S. Wyard," &c., at St. Neot's, and his father's letter to Mr. George Murrell. This is another published manifestation of the sorrowful fact, that, the Spirit of Christ doth not so powerfully and so universally reign in our churches as every holy and happy Christian must desire; and this pamphlet furnishes painful evidence, that the wisest of men—the best of men—the most consistent of men, are not always free from trials, and differences, which may render life very bitter to them. This St. Neot's pamphlet is, altogether, a most remarkable history. The chief actors are the venerable George Murrell, the saintly George Wyard, senr., his son John, Mr. John Foreman, Mr. John Stead, and others, with a narrative and several notes. Although, we have never seen St. Neot's—never entered Mr. Murrell's pulpit—never

been associated with him or his people; still, there is no minister in the provinces we have looked up to with more pure respect, nor with more Gospel affection, than we have done to this very aged servant of Christ, the pastor for so many years of the Strict Baptist church at St. Neot's, consequently, the contents of this book now before us, cause us more astonishment and grief than we can describe; and considering a species of persecution has befallen him, we purpose to notice this pamphlet more carefully, it having reached us too late to do so now.

GRAVESEND.—ZOAR CHAPEL, PEACOCK STREET.—November 4th was a day long to be remembered by the church and friends meeting for the worship of God in that place. We were favoured to attend to the ordinance of baptism in the morning, when two brethren, who by the grace of God had witnessed a good confession, put on the Lord Jesus by being baptised in the name of the Triune God. It was a time of deep solemnity, and the presence of Jehovah was blessedly realized. Our hearts are made glad by this addition; one of the brethren had long been a member of the Independent body, but his soul panted for what he could not obtain, and he found a home at Zion; the word of truth being greatly blessed to his soul, he desired to unite with us as a church, and we hope he will be very useful. The afternoon service was peculiarly interesting, in addition to the newly baptised, one sister who had long been amongst us as a bearer, was led to unite with us, and having been previously visited, and been before the church, she was admitted, having been baptised some years ago in Suffolk. One more would have been admitted, but was prevented by illness. It was delightful to see the number of communicants; the chapel being nicely filled, and the time was a time of refreshing from the presence of the Lord. We are constrained to say, "Bless the Lord, O our souls, and all that is within us, bless his holy name." T. W.

STOKE NEWINGTON.—Brother C. Cornwell held a baptising service at Mr. Dearsly's chapel, Forest road, Kingsland, (kindly lent for that purpose). After a short discourse upon John v. 4, "Whosoever believeth on the Son of God overcometh the world," &c., Mr. Cornwell baptised six believers, among them was an old saint sixty-seven years old, and forty years a follower of Jesus Christ, who says, baptism has had a weight upon her mind more than twenty years, and every year has brought home some new thoughts upon that ordinance. We think the Lord has cast in such a one to be a help to the young and feeble ones. There are others still hanging round. A very pleasant meeting was recently holden in Mr. Cornwell's chapel, at the establishment of their Sunday school, when addresses were delivered by Mr. Cornwell, Mr. Baugh,

C. W. Banks, and others. We all rejoiced to see Mr. Cornwall and his friends standing in such union, and aiming to do good to all around them.

WHOSE HEAD WILL THIS CAP FIT?—Mr. Editor,—I have it from undoubted authority that Mr. —, and his deacon have made — chapel Open Communion. Carnal policy most be their object. Alas! alas! another addition to the Open Communion band. I trust in your next issue, you will not fail to severely castigate this notable delinquent for his hypocrisy and apostasy. I feel perfectly indignant at a man who could walk out of the chapel, and leave one of the deacons to administer the ordinance, and now turns overboard all his Strict and Particular Baptist principles, and throws the table open to all comers who have a passable exterior. What are we coming to?

A LOVER OF CONSISTENCY.

[Our correspondent asks, "What are we coming to?" Our answer is simple and short. We believe we are rapidly approaching the day, when Strict Communion, the testimony to an experimental and vital godliness, and all which constitutes a saving and a sanctifying religion will be cast away, as "the nonsense of the old people." We have persons near us, who can swear and fight at home, and walk to chapel on Sunday, like first-class pious saints, but where do they go? where gowns, and forms, and falsehoods respecting the gospel, make up the mock performance. It is dreadful! Every day brings some letters, or opens up some discovery of the unprincipled action of many of whom we hoped better things. Alas! we fear worse things are coming yet.—Ed.]

QUERY.—BROTHER BANKS,—I cannot rid myself of the feeling that it is my duty to write to you, and faithfully to state that I think your attack and note in the cover of the *VESSEL* compared, is neither Christian, brotherly, nor manly. You have made and published positive assertions against certain truths, held by every enlightened Bible-believer in the coming, and kingdom of Jesus; and now you ask to know what it is that you have so positively branded. Allow me to say that the faith is, the secret that was hid in God, but made manifest to Paul by the Spirit, and now to us by Paul in the Epistle to the Ephesians. —I am, brother Banks, yours faithfully,
Nov. 1, 1866. J. CHISLETT.

[Our brother Chislett seems angry with us, because we cannot receive the assertion of many who say, "The Old Testament saints did not belong to the Church of Christ." We cannot understand them. We are willing to hear or read anything which is calculated to unfold the glorious Gospel; but so many new speculations will make us more jealous and careful than ever.—Ed.]

OLDHAM, LANCASHIRE.—Lord's-day, Nov. 4th was an encouraging day at this place. Mr. William Stokes, of Manchester, preached in the morning from Matt. iii. 13—17, enforcing on the large audience the example of Christ as a pattern for all believers. He then baptised twenty disciples, (sixteen females and four males). In the afternoon, these were received into the church by the right hand of fellowship, after a suitable address from the minister. We hear that Mr. Stokes has resigned the pastorate of this large church of nearly 400 members, and about 1,200 Sunday school children. He resigns in consequence of his numerous other engagements not permitting him to discharge the pastoral duties to his own satisfaction.

WANDSWORTH.—HIGH STREET ACADEMY, RED LION STREET.—Services held in the above place are evidently receiving the blessing of the Almighty. The invitation given to the people of God, "Eat, O friends; drink, yea, drink abundantly, O beloved," is responded to by many of the needy ones, who enjoy the rich repast brought forth from time to time. Covenant mercies, eternal election, assured salvation, determinate counsel, final perseverance, absolute predestination, are among the choice dishes of the feast, while the Master always presides and chains the hearts of his guests. "The Spirit and the Bride say, Come;" "Come unto the feast."

KINGSBRIDGE.—In this North Devon town, there are many places where worship of one kind and another is conducted; but we have a Christian brother there—Joseph Pearce—the minister of Trinity chapel, who stands faithful in the truth, administering the ordinances of the Lord's house in fidelity. He recently baptised some believers in the river; and at their harvest thanksgiving meeting, Mr. Vaughan, of Devonport, preached with acceptance; and signs of good being done are not wanted. We hope to record more of the fruit of this Devonshire field another day.

FOREST OF DEAN.—A ministering brother writing from Hereford, says:—"I have been to Dean's Forest, preached for brother Snaith, and have another order to visit them. The Forest folk much enjoyed experimental feeding. We have had, and still have at Hereford, the prophet W. B. Newton; he is making a little stir among the Baptists of this town, angry feelings are felt by some on his account."

[We are always glad to hear of the good people in the Forest. A letter from their bishop we hope to publish soon.—Ed.]

ST. PANCRAS.—A member says, Mr. George Webb, the minister of Zion, in Goldington crescent, has recently baptised several believers who have been added to the church. Peace, prosperity, and happy fellowship is found. There is a prospect of

a long life of usefulness before this cheerful young preacher of Christ's Gospel.

IRTHLINGBOROUGH.—BAPTIST CHAPEL.—Services in commemoration of the Jubilee of the Sabbath school connected with this ancient place of worship, were held on Wednesday, Sept. 12th, 1866, when two sermons were preached by Mr. J. Bloomfield, of London. The cause here had been declining for some considerable time, but in the order of Divine providence, Mr. G. Cook was brought amongst us; the clouds are beginning to disperse, the sun has begun to shine, and we are anticipating very much better days. The Lord is blessing the Word, and we expect very soon to "trouble the water." That a very great change had taken place was evident on the day above named, for, in the afternoon, the attendance was exceedingly good. Mr. B. preached in his usual earnest style, and we had a feast of fat things. At five o'clock, about 200 sat down to tea, all of which was given by the friends of the cause. In the evening, the chapel was crowded with attentive hearers, and Mr. B. again ascended the pulpit, and delivered a very encouraging and experimental discourse, taking for his text, "Sirs, we would see Jesus." A goodly number of ministers and friends from neighbouring churches were present, viz., Messrs. Bull, of Wellingborough; Ashley, of Whittlesea; Willis, of Rounds; Newbold, of Catworth; Kitchen, of Kingstead; Bristol, of Woodford; and George Cook (minister of the place). On the following day, at one o'clock, the children met at the chapel, where they were joined by teachers and friends; all sat down together, the number being about 250. Having done justice to the cake, &c., a procession was formed, and all walked with banners, upon which were appropriate mottoes, to a meadow (kindly lent for the occasion by the worthy churchwardens), where, preparations had been made for cricketing, racing, swinging, and various other games. No sooner was the meadow entered than sport began, which was kept up with spirit till the evening, when all assembled and sang, "Children of Jerusalem," &c., after which, three cheers were given heartily for Mr. G. Cook, who is loved very much by the teachers and children. Mr. Cook then said, I thank you all very much for this expression of goodwill, and I am sure you will only be too glad to express your feelings (in a similar way) to my much beloved, faithful, and unwavering friend, Mr. J. Allen, of Birmingham, who is always ready to do good, and who has contributed so much for your amusements to-day. After cheers had been given for Mr. Allen, the children marched to the chapel, when they were supplied with a piece of cake. Mr. Cook gave out a hymn, delivered an address, and offered prayer. Thus we were brought to the close of one of the happiest days ever spent in Irlthingborough. Money received in all during the two days, amounted to £13 13s.

CARLTON, BEDFORDSHIRE.—On Lord's-day, Nov. 18th, 1866, Mr. George Cook, of Irlthingborough, preached three sermons in this commodious chapel. It was raining fast nearly all day, notwithstanding, the congregations were exceedingly good. Mr. C. was very happy and earnest in his work. May the day be long remembered. The people's love for Mr. E. J. Silvertown, is still deep and intense.

IRTHLINGBOROUGH.—BAPTIST CHAPEL.—At a meeting on the 18th of Nov., a sum of money and an elaborately bound volume of Ripon's and Watt's hymns, were presented to Mr. George Cook (minister of the place), by the teachers of the Sabbath school, as a small token of very great love and esteem. It is pleasing to see minister and teachers working together in love.

BERMONDSEY NEW ROAD.—Mr. Thomas Chivers, the pastor of Ebenezer, is suffering from a severe illness, and is so prostrated thereby that he has lately been compelled, in a measure, to relinquish his ministerial work. The friends are greatly tried thereby; but we hope that rest and quiet may be the means, in the Lord's hands, of restoring him to health and renewed strength.

STRICT BAPTIST CHURCHES.—We are promised an impartial review of the present aspect of the London and Suburban Strict Baptist Churches, by "one who has been connected with them many years." We understand "Soho and Mr. Bloomfield as a Strict Baptist pastor" will be the first paper.

MARRIAGE.—In Trinity Free Church, (Mr. Dugard's), Hackney, kindly lent, by C. W. Banks, Alfred Thorogood, Essex, of Billericay, Essex, to Miss Charlotte Merrington, daughter of the late Mr. Merrington, farmer, near Ingatestone, and a faithful follower of the Lord, and believer in the New Covenant order of God's Salvation for many years, Saturday, November, 1866.

THE LATE MR. JOHN POYNDR.—This intelligent and devoted Baptist pastor, and Evangelist in our churches, is gone to his rest. We can only give the following note:—"Dear Sir,—Our dear old friend, Mr. John Poynder, for so many years known to all of us, departed this life at a quarter to ten this morning, after an illness of three weeks, suffering from paralysis; very happy in his mind, as he often expressed himself, 'on the rock.' The last words he was heard to say, was, 'No alteration, my mind is fixed upon the rock. I am longing to go home.' He died in his 73rd year. 5, Albert place, City road. M. A." Nov. 23rd, 1866.

[We hope in the January number to furnish some interesting particulars of this venerable servant of Christ.—Ed.]